

WESTERN RECORDER

Faith, Hope and Love, these three.

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

83rd YEAR

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THE GOOD FROM FAILURE.

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Rev. John Urquhart, of Glasgow, is a scholar of whom Baptists are justly proud. He is a member of the Society of Biblical Archaeology and an Associate of the Victoria Institute. His work on Recent Discoveries and the Bible is published in eight large volumes. But so great is its value that it has gone through many editions, four in German.

A contemporary says: Christ's great ultimate purpose was to create love in human hearts, and to make it the ruling force in human lives." Christ's great and ultimate purpose was the glory of God. He never put man first.

Dr. MacArthur says that Calvinism made Robert Ingersoll an infidel. That may be, and yet the doctrines of grace be the truth of God. We are told that the Gospel is a savour of life unto life and also of death unto death.

Some of the high mandarins in the city of Fuchan requested a Chinese lady, Miss Hu, who is a Christian, to open a kindergarten for their children. She refused if they would expect her to have the kindergarten on Sunday. After a while finding her resolute they yielded, but warned her to mention the Lord's name as seldom as possible.

The conservative men are answering Delitzsch's utterances in regard to Moses' laws being borrowed from the Babylonians. Prof. Julius Oppert answers contemptuously, "We can prove that the Chaldeans had the nose in the middle of the face; hence the noses of the Jews are derived from the Babylonians."

Some weeks ago we mentioned that a Buddhist missionary had gone to England to convert that country to his religion. The Daily News, of recent date, says he claims 150 adherents. They have meetings every Sunday at St. Mary Abbot's place in London, and are making arrangements to start a newspaper.

If you have ever climbed a very high mountain you have, for many miles before reaching it, gone up hills and down into valleys. From the hilltop you have a good view; in the valley you are among the shadows. Such is the road to success in life. Success followed by failure, followed again by success; day following night, night following day; sunshine after shadow, and shadow after sunshine.

And all this for our good. "Spring would be but gloomy weather had we nothing else but spring." If you have been uniformly successful in all your undertakings you have not really been a success. Unless you have been developed by failure, one side of your character is still undeveloped. These thoughts are illustrated by the dealings of Jesus with the disciples in the miraculous draught of fishes. We have here the good effects of failure and the good effects of success.

The Good Effects of Failure.

When it puts us to preparing for larger success. The fish were not running; the wind was in the wrong direction, or there was something the matter with the moon; anyway there were no fish to be caught. They toiled all night and had caught nothing but grass and mud. The grass and mud on the net, however, gave them something to do; they were not idle. In the flowing stream or on the pebbly beach of the lake, they were washing their nets and preparing for fishing in the future.

Has your health failed? God perhaps desires to lay you aside for awhile that he may cleanse and mend the net. He brings the vessel up into the dry-dock because he cannot well repair it in the open sea. He takes the net in hand in order that we may be cleansed and mended for a larger draught of success in the future.

Have you failed in business, and have now more time than money on your hands? Believe that God desires to wash the net and mend it. Whatever the failure, you may prepare, during the leisure that is given you, for the larger success in the future.

Failure has a good effect, when it leads us to put what remains at the disposal of Jesus. Peter had no fish, but the boat was left. If he had caught fish, the boat would not have been clean, but this very failure made the boat more ready for occupation, and as the crowd presses upon Jesus, almost pushing him into the sea, Peter brings the boat around, takes the Lord in, pushes a little from the land, and sits and listens to his discourse to the people. Put into the hands of Jesus what remains of the wreck of faith, of business, of health, or of life, and He can use it for his glory. A meteorite is a piece of a wrecked world, and yet in these meteorites diamonds have been found, and most precious treasures are often in the remains of wrecked fortunes and wrecked lives. The most beautiful mosaics have been made by artists' hands out of broken pieces of glass. Jesus is artist enough to gather the broken fragments of our failures and make out of them things of beauty.

Put what you have into his hands and he will make it valuable. A gentleman, going through Tiffany's jewelry store, noticed among the diamonds and pearls and other precious jewels an opaque, unsightly little stone. "Why is this among such

treasures?" asked the stranger. "That," replied the jeweler, "is one of the most precious of all stones." And holding it in his hand for a moment, he opened his palm and the sensitive opal was seen in all its beauty. It took the warm pressure of the hand to bring out the colors that were in it. So we may put anything, however unsightly, into the hands of Jesus, and he will bring beauty out of it. I have read of two men; one a rich banker, trusted in financial circles, honored by the community, though suspected by some good men and nearly all good women. His sun went down in a cloud, for it was learned that he had lived a double life. There was no rescue of the wreck. The other man was convicted of crime at twenty-five years of age and sent to the penitentiary for twenty years. It was as dark as Erebus when he entered the cell. Broken-hearted, he felt that his life was forever a wreck. But the good chaplain of the penitentiary talked to him of Jesus, and through the rift in the clouds he saw a star of hope; he accepted the Lord and lived a peaceful life as he worked in the penitentiary; when he came out, bowed in form, his hair white, but his heart peaceful and his eye bright, he spent the rest of his life doing good among young men who were tempted to sin, and the account of his last days reminds one of Bunyan's description of Christian entering the celestial city. That man put a wrecked life into the hands of Jesus and he made out of it real success for eternity.

Failure has a good effect when it leads us to do what Jesus commands, regardless of apparent reasons against it. Peter, as an experienced fisherman, intimated that there was no use in launching out and casting the net. That has the ring of true faith in it. It is the yielding of his own judgment to the judgment of Christ. Submission of his own will to the will of Jesus, and throwing the responsibility of success entirely upon the shoulders of God. And when we pursue that course, depend upon it, there will never be real failure. Have you asked God to give you something which he has refused, in order that he might answer your real life-motive by glorifying himself through giving you something else? Have you worked for Christ year after year, without being able, so far as you can see, to win any souls to him? Have you failed in the purpose of your life to make a large amount of money, with which you hoped to glorify him? Do not on that account cease praying and striving to win souls, or working. Though you have failed, at the command of Christ cast your nets still further out into the deep. He has commanded us to pray without ceasing, by all means to save some, and to work out our salvation with fear and trembling. Let us continue to do what he tells us, though past failures may suggest that it is not worth while. Persistent obedience will bring final success. I know a friend who invested \$25,000 in a certain business, promising God that every dollar he made out of it he would give him. The business failed; the friend was at first staggered, but I heard him say in prayer meeting that he looked upon that failure as one of the greatest successes of his life. God had taught him through that failure what he never could have learned by success and he thanked God for the failure more than he could have thanked him for success and he kept on praying and working for Jesus. Let no failure prevent us from attempting more

for God. The failure has tested our faith; the failure has given us a helpful experience; the failure has prepared us for the success that God will ultimately give us.

VALUABLE FRIENDS.

By Charles C. Earle.

There are those who have little regard for people or papers which do not agree with them. Friends, ministers, and editors, must see and say things as they do or lose their acquaintance, subscriptions, or support. I said to two men recently, on different occasions, "Do you take our denominational journal?" "No," was the reply in both instances, "I used to take it, but the editorials made me mad, and I discontinued." "Do you think this was wise," said I, "do you not want the opinion of men who do not agree with you, do you not want the other side of a question presented, that you may have a broad and comprehensive view?" Both men finally agreed with me, and expressed their intention of renewing.

A man who was known to have warm disputes with his wife was approached by an intimate friend who lived next door, who said, "John, I frequently hear animated discussions in your house: do you have trouble with the landlord?" "No, no," said John laughing, "wife and I see things differently sometimes, and we try to adjust our views, that is all." "But you told me the other day that you were the most fortunate man in the world in having such a woman for a wife." "Yes, I did, and I say so now. I learn a lot from her. She has a mind of her own and speaks for herself. If she always agreed with me, I might as well have married a fool."

Our most valuable friends are those who, possessed with a right spirit, have different points of view from our own, and observe relations, conditions, and circumstances which we do not see. And there is no help or hope for us, so long as we think we know all about a subject. Bound up in our narrow selves, bigoted and prejudiced, like clams, refusing light and knowledge, which does not confirm our pre-conceived opinions, we become vain and conceited, dwarfed and contemptible, in the eyes of the just and fair-minded, the true and high-thinking.

"What is ethical preaching?" asks the Examiner, and that paper proceeds to say that it is to practically ignore the great commandment, "Thou shalt love the Lord thy God," while all the emphasis is laid on, "Thou shalt love thy neighbor." It is a failure. We do not know any more striking way than that of stating a great truth which in these days needs frequent statement. To preach goodness in nature and acts, against a man's natural disposition, without furnishing him adequate motive and strength for so being and doing, is foolishness. That is what those preachers do who talk much of brotherly love and human virtues and little of the majesty of God, the sinfulness of sin and the atonement through Jesus Christ.—Religious Herald.

When you find yourself—as I dare say you sometimes do—overpowered as it were by melancholy, the best way is to go out and do something kind to somebody or other.—John Keble.

THE PLACE OF THE LORD'S SUPPER.

Rev. A. P. Graves, D.D.

That was indeed a memorable time when the disciples asked Jesus: "Where wilt thou that we prepare for thee to eat the passover?" He answered: "I will keep the passover at thy house with my disciples." The apostle Paul must have understood the place, the occasion and the design of the Supper. Hence to the early church he declared: "I have received of the Lord that which I also have delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread, and when he had given thanks he broke it, and said, 'Take eat, this is my body broken for you, this do in remembrance of me.'" "After the same manner also he took the cup when he had supped, saying, 'This cup is the new testament in my blood, this do, as oft as ye drink it, in remembrance of me,' and in this 'ye do show the Lord's death till he come.'" How significant are these words of Jesus himself and of Paul, his apostle to the Gentiles. In them is revealed the experience and position of his disciples; and Christ's second coming. All true followers of the Lamb who have ever partaken of the supper know of its preciousness. The place is clear. This cannot be questioned in the light of the Scriptures for a moment. Is it reasonable to suppose that after Jesus had entered his public ministry by being baptized in the Jordan, and in his work of three years and six months he often said to the disciples, "follow me," he would give that memorial supper to any other than baptized disciples? It could not be. And further, after Paul had so fully and clearly set forth by his Christian life, and teachings, that baptism was a burial, could say: "I have delivered you the supper as I received it from the Lord?" Could even implicitly have meant that it was to be given to other than baptized disciples? Let me illustrate by an incident that occurred in one of my revival meetings years ago. The thirteenth day's meeting was held in a western town of 3,000 people. Two churches, Baptist and Methodist, were prominent in the community. About seventy-five converts were baptized into the Baptist church and twenty-five added to the Methodists. The power of God in sovereign grace and by the Holy Spirit was signally manifest upon the hearts and homes of the people. In the midst of these showers of blessings a man of fifty years came to my room and said: "Mr. Graves, I am a member of the Methodist church and have been sprinkled for baptism, but I have been examining the subject of baptism in the Bible and find it does not teach sprinkling of adults or infants for baptism, and I want you to baptize (immerse) me and let me stay in the Methodist church." I replied: "No, you do not; if you are an honest man you do not want to be baptized and remain in the Methodist church." He said: "Why not?" Because, I said, "these Methodist brethren honestly believe the Bible teaches the sprinkling of adults and infants for scriptural baptism and you say you do not believe the scriptures teach any such thing, and if you are baptized and remain in the Methodist church, every time a child is brought to the font for baptism, in virtue of your membership you will have to endorse what you do not believe." At this seeing the fallacy of his position, he exclaimed: "Well, I do not believe in close communion." I replied: "There is no close communion; I know you think and say there is, but there is none, and we Baptists know nothing of any close communion. He seemed surprised and I said to him: "Do you want me to show you what you call close communion?" He said: "I wish you would." I said: "I will suppose you live down the street a quarter of a mile, and on the way there is a neighbor who has a fine home, located in a fine elevation back from the entrance. Tomorrow you have occasion to go several miles distant on business, and returning you pass your neighbor's place. Halting by the fence to rest, you see him at sup-

per, it being a warm day, with the table set under the shade trees near the house. His home is finely located, nice house, surrounded with shade trees, beautiful yard, and a perpetual flowing stream between the entrance and the house. Seeing you resting by the fence, the neighbor invited you to come and sit at his table, and take supper. I said, would you say, I will accept your invitation if you will bring your supper table to me this side of that stream? If you wished to be kind, respectful and courteous, you would accept, cross the stream and sit at his table." I said to my friend, that is a clear illustration of Christ's plan for the supper he gave to his disciples. Your neighbor owned the yard, the stream the house and the trees, and set the table where he chose, and invited you to it. So with Jesus, who, bought the church with his own blood, and placed in it the memorial supper, and there is no way to reach the supper according to the scriptures but by passing through the waters of baptism. I do not say that in any sense sitting at the supper of our Lord conditions our personal salvation. But I do say that when a disciple of Christ, like my friend, as soon as he saw the divinely revealed way to the supper entered it and pursued it according to the scriptures, he will find joy, strength and satisfaction such as he can find in no other way.

Los Angeles, Cal.

JESUS AND THE OLD TESTAMENT.

By J. W. Weddell, D.D.

For you and me, a whole Bible, as they say in Canada, rather than a Bible with holes! We are sagely informed by certain writers today that Jesus treated the Old Testament uncritically, accommodatively, patronizingly. To him the scriptures were but "a record of experience." We bluntly deny it. The highest critic of the Bibles was Jesus, only he was sounding its depths, rather than skimming its surface. Yet to him it was all true, and divinely true, surface and depth. Accommodatively? Jesus corrected every false notion regarding the Word. It is a low conception of Jesus that makes him to cater to the misunderstandings of any age. Straight at the ignorance of his day he cast the challenge, "Ye do err, not knowing the scripture, nor the power of God." And as for patronizing by barring out the Old Testament as effete and obsolete, while he introduced a New Testament system of truth that set the Old aside as abrogated and abandoned, we make bold to declare to the contrary on the basis of scripture evidence, that none gave the ancient writings such reverence as he, and no one reaffirmed their divine precepts and sanctions so forcibly as did he. He it was who, in the sermon on the mount, declared a far wider and deeper application of the Mosaic commandments and God's ethical requirements. It was not in him to depreciate the law and the prophets. They spoke the perfect demand of Jehovah and revealed thereby man's helplessness. The letter killeth indeed, but only as we die by the letter do we live by grace. The Old Testament laid a basis, and a lasting basis for the New, the law for the gospel. And now, when we are told that the Old Testament is only to be studied as history, and not as revelation, as the record of men's greater or less success in striving to attain suppositions ideal held before them, rather than the message of the divine ideal and the perfect law itself, we demur with all earnestness to the representation. Hence we hear it said that "the various portions of the Bible do not all present the same conception of God, the same ideals of religion, the same standards of moral conduct," this forsooth, being a discovery of the historical method of study. Then the historical study of the Bible, so called takes my Bible away from me. God is God whenever and by whomsoever he speaks, whether by Moses, or Jesus, or St. Paul. There are no degrees of inspiration, and, however far short men may have come to reaching the goal, the per-

fect law was and is the same from the beginning, and God has never faltered or paltered in his speech.

Hence, moreover, we are gravely certified that the "untenableness of the conception of the Bible as authoritative in every part for men of today," was "perceived by Jesus and Paul," who took pains to declare at certain points the Old Testament law to be "without valid basis." This the new instruction for Bible teachers!

Sirs, every word you speak in disparagement of the Old Testament you speak in disparagement of the New; every negation of the law is a negation of the gospel. The former was given to prove us impotent, the historic phase of the Old Testament being to this end, that in our impotence under the everlasting letter, we might turn to the everlasting gospel and by divine law be driven to divine grace.

Here we stand, the only safe footing—the Bible from beginning to end is one, and Moses and Christ call out together the righteousness of the law and salvation by grace!—Journal and Messenger.

THE WORK THAT ENDURES.

The work that we do for God, and in accordance with the divine plan, is work that gives satisfaction here and now, while we are doing it, and that has the elements of permanency in it and promise for the future. If we are wise, we will take the future into the account and will not simply live for the present.

In erecting a building it is wise to pay a great deal of attention to the foundation. Unless this is secure there is little prospect for anything permanently substantial about the building. It may look safe and attractive for a little time, but the testing time is sure to come and unless the foundation is strong and well laid the whole building will crumble and perish.

We have seen the preparations for a great building when excavations would be made very deep, until the solid rock was reached or the strata that were perfectly reliable. Then the building commenced to rise. Sometimes it takes as long to prepare the foundations as to put in shape all the rest of the building.

We should be very careful in building our lives. We have a long time to live and we have a great deal at stake. It is not as though we were going to try it over a great many times and invest only a small amount each time. In our lives we have but one opportunity, and we put everything into our building, for time and for eternity. Very careful should we be that we have a sure foundation in the very life and covenant with God, and that we are wise in our every move and our every moment.

The work that we do in building up a really Christian character abides. In this we build on Christ Jesus. Other foundation of Christian life no one can lay than Jesus Christ. On him we rest and are secure. As we trust in him and obey him in every act and thought of life, we are on a sure foundation. Those who are living merely worldly lives, following the laws and codes of the world, the dictates of fashion, the impulses of passion, the ideas of the frivolous and pleasure-seeking are building on the sand out of cardboard, and the first real storm will send them in ruin down the stream of destruction. Whatever else we do, let us put earnest and honest work into the upbuilding of our own lives.

Work that we do in saying others and in building them up in spiritual lives is work that will endure. There is nothing in which we are surer of being in cooperation with God himself than in the work of bringing souls to salvation and in building them up in holy and useful life. Let us, each one, have a share in it. We may have to be busy in our daily toil, but we should not fail to have an earnest and personal share in winning souls for spiritual, eternal life.

All work in which we engage may be good and necessary. We should do our commonest duties in a religious spirit. But we should seek to have a part in the

spiritual work of the universe, working together with God, for Christ's sake, under the Holy Spirit's guidance, to build up the kingdom of heaven.—Exchange.

DRAWING AND HOLDING.

There is much unwise talk about drawing preachers. We do not disparage the ability to draw a large congregation. It is an art well worth studying and acquiring. But it is not right to lay the entire responsibility for drawing the community into the church upon the preacher. Has the church no duty in the case? Are there not churches that cannot hold the people when they are drawn by the minister? Are there not church members who do more scattering than drawing? We have known leading members to drive away some whom the ministers had drawn to the house of the Lord.

Dr. Henry van Dyke tells about a layman who came to his study, from one of the churches in the Murray Hill neighborhood, to inquire about a pastor to fill the vacant pulpit. He asked Dr. van Dyke if he could recommend someone. The doctor told him he could recommend a dozen. The gentleman seemed surprised at that, for he could hardly believe there were a dozen ministers in the land fit to minister to so important a congregation. Dr. van Dyke named one after another; to each one the preacher-hunter made some objection. One had a weak voice, another wore a black cravat in the pulpit, and another had a disagreeable delivery. At last the gentleman said, "What we want in our church is a minister that will draw." "Oh, no, my Christian friend," said the doctor, "what you want is a church that will hold. You haven't got it. Twenty congregations have passed through your church because you have not had a church that will hold. You want a church that will hold the people when they get into it. The ministers cannot hold them. Success depends not half so much upon the minister as upon you, the church."

Every church member should be a drawing card. By the magnetism of his spiritual personality, by the efficacy of his prayers, by the power of his sanctified effort, he should draw the people from all classes to the house of the Lord. "Let your light so shine that others may see your good works and glorify your Father which is in heaven." Then shall the church of God prosper greatly and Mount Zion shall rejoice.

TRUTHFULNESS A DUTY TO OTHERS.

The father of Charles J. Fox had an old stone wall on his grounds, which he had often declared should be destroyed. His little son heard him say that he intended to have it blown up with powder, and at once the little fellow made his father promise that he would let him see it done. But it chanced that when the men came to do the work, Charles was away from home. The lad was bitterly disappointed, and reminded his father of his promise. Then the father sent for the masons to rebuild the wall, and had it blown up again in the presence of his son. No wonder the son of such a father grew up with a reverence for truth.

Have you ever noticed that there is usually a dearth of good and kind words for the absent one when his name is mentioned in conversation? There may be words of criticism and fault-finding, but how few the words of commendation! The golden rule suggests that we speak of the absent one, as we would have others speak of us. It will have a wholesome influence on those with whom we come into contact if we cultivate a spirit of thoughtfulness and charity in speaking of absent ones. "Excuse him, speak well of him and put the best construction on everything." We will all do well, no doubt to learn the eighth commandment a little better.—Dr. Loy.

He that loves God's abode, and to combine with saints on earth, shall one day with them shine.

"SHODDY GOODS" FOR THE SUNDAY SCHOOL.

Is "anything" good enough for the Sunday School? Immortal interests answer—No.

An inferior, useless or hurtful thing is dear at any price; hence, we must consider utility and end in things gotten, not allowing ourselves cheated by our exorbitant demands, or by the profuse offerings at inducing considerations. This principle holds in obtaining spiritual good as well as material. It is noticeable that in times of great activity in spiritual concerns, that interest runs high and that varied means of moral improvement are offered—obviously, much that is inferior as well as the useless and even harmful. There is probably no field of observation which brings this more into notice than the present Sunday School activity. It is a worthy and efficient means to the end in Christian work, but the careful and economic Christian is here confronted with all sorts of "bargain counter stuff." In Sunday School work, we have many inefficient and even inefficient workers, poor and impractical methods and much useless, possibly hurtful work. This is the "cheap John" in the Sunday School—how much of our capital shall be invested in such stock? Now, it is true, that we cannot have any enterprise without a "loss account;" so, in the Sunday School, we may expect to have some inefficiency in workers, some difficulties of methods and some unfaithful and misspent labors. "Alas, none of us are perfect." The question here raised is as to a right—economic view and adjustment of these losses as occasioned by "shoddy" workers, methods and labors.

1. As to Workers.
The genius of the Sunday School calls for numerous workers of varied gifts, temperaments and qualifications, which fact easily accommodates it to the field which it must occupy. Also it must be re-stated, that the perfectly fitted and qualified person is not to be looked for this side the "land of perfect day." But, while this is true, we are called upon to use a vast deal of sanctified common sense in selecting and supporting those who are to stand for so much in the office of superintendent, teacher or other Sunday School worker. The incalculable unfitness of many, painfully emphasizes the importance of giving more attention to the subject. Certainly we have come far enough in this direction and know the requirements of the work sufficiently well to be able to improve along this line. Let us wake up to the fact, that we must have the right person for the place before we can do the best work in the Sunday School. Better have no Sunday School evangelist than one who is dry, impractical and generally unfit for the Sunday School institute or convention work; yet there are numbers of such. The pastor had far better serve, for the time, as superintendent than have some easy, slow-going man for the place whose only qualification is high standing in the church or community, or his "gift of gab." It is far better to have the whole school in a few ungraded classes with qualified teachers, than have the best classification with inefficient or unfaithful teachers. The case is not so bad on this point of workers as to call for violent revolution in every case; but may we think and pray on this matter and as the case demands and opportunities come, let us put this important work, which the Sunday School may do, into the hands of those only who will do it honestly and honorably, and without leaving room for reflection by a critical age.

2. As to Methods.
It is quite just to say that many schools are burdened with organization; they have too much machinery for the driving power—too much body for the amount of vital force. From this general plan of organization comes the methods of work and like the organization they are unbalanced. The Sunday School needs methods—clear cut, well defined, workable plans of work; it cannot do its best work without them. It is a lamentable thing to see the "clap-net" of many schools today. How the superintendent does plan for prompt and punctual attendance with his prizes and entertainments and the teacher schemes for enlisting home work with class organization, socials, etc. Much of this is no doubt legitimate, while a great deal of it is the inebriate and child's play. How serious are the losses to the Sunday School, because we fail at this point. We either make it a machine, running in some set groove with no hope of profit, or a laboratory, crowding its sessions full of all sorts of costly and useless experiments. This is not Christian nor sensible. It evidently behooves the thoughtful worker, who cares for no plan except it is the best means to the end in Christian effort, to awake to the situation. To be able to judge of the best methods of work in his school or in his class, and to apply such methods sensibly to the working out of the high aims of the Sunday School. May we not say, that the thorough-going and up-to-date Sunday School worker will demand and allow only sound, straightforward methods, and further, that he will be master of his plans and not slave to them.

3. As to Class of Work Done.
Much work is done in the Sunday School—good work. Many, yes, very many, give their best to its service. However, it is not a fact that all do the best or even as well as we should. To a conscientious Christian worker, the common, listless, inefficient and unfaithful manner of many, as they go about the momentous work of leading to and developing in Christian life, is sorely vexing. O, how can immortal men who have felt the burden of sin and the power of the Saviour, be so careless in such great work. Then there are those who have a deep sense of the importance and magnitude of their work yet are so unqualified that their labor is largely misspent. Their lives are poured out with consecrated devotion but to little purpose. To these classes, and how many of us are included,

comes two commands: "Be faithful servants" also "wise master-builders." All of our qualifications and all of our methods sink into uselessness if we fail here. Sunday School work must be wisely, carefully and faithfully done if it is to accomplish proper results. Let us raise the standard of work done. Let Bible instruction be made more thorough and comprehensive—attaching greater emphasis and importance to it. Let Christian life and hopes be held higher in esteem. Let the millions of youth in all the world, who attend our Sunday Schools, be impressed with the value and importance of Christianity as a personal matter. In a word, let us elevate the standard of Sunday School work to the high plane which its exalted importance demands.

In Conclusion.
We should, in every opportunity, abandon the "cheap John" sort of workers, methods and work. Let us lift up the Sunday School to the plane of good business judgment in the Lord's work. We cannot afford to trust the training of immortal souls to uncertain hands, however easily such labors may be secured. We should not trifle with worn-out or untried methods in this most important of all matters—the saving and developing of souls; therefore, we must use wise and just measures in this noble work. We should not be content with so much ease, indifference or inefficiency in the quality of our labor. Henceforth, let us labor with a will, knowing that our labor shall not be in vain.

L. E. M.

COUNTING THE COST.

After the Lord had announced the severe yet necessary terms of discipleship, he appeared to those people and said: "Who of you intending to build a tower doth not first count the cost, for fear he should fail to complete it, and be ridiculed?" And again: "What king is there, who, having declared war under the impulse of some provocation, does not reflect seriously before he actually starts out, and figure out his ability and the probable results, lest he be humiliated? And then He puts the terms once more into one proposition, as if He would say: "Take your time to it, look at it thoroughly, think it over, figure it out, know what you are undertaking, 'whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.'"

The Lord must have lived in a different world of men from the present. For what is more common in our day than starting undertakings without any reasonable security for their completion? On every side are these monuments of unwisdom—enterprises financial, educational, moral, religious, with glowing prospectuses and an early collapse or a permanent inefficiency. And one has not even the privilege of mocking, and saying, "This man began to build and was not able to finish." For what the Lord thus designated as foolhardiness, men now often call faith. Nay, have we not invented a device which lifts us above the necessity of counting costs, even a "boom," a marvellous process, through which, by inflating nothing with big words, we can produce a world? And cannot a mortgage do wonders? Yes, indeed, until it is due. Then comes the old-fashioned "counting the cost," but at the wrong end of the business. It is better for us to do as men did eighteen hundred years ago, and as the Lord advises.

There are different ways of counting the costs. About twenty years ago there was a king who made war against another king, and had counted the cost, as he thought. He had so large an army, and so many field marshals, and so big a commissariat, and so fine an equipment of improved guns and wonderful artillery! No guards wore as many decorations as his, no soldiers such dazzling uniforms, and no body of human beings did as much vociferous boasting as the nation whose destiny he was forming. So he could afford to pick a quarrel and have a war, and get more glory and power. But he was the phenomenal fraud of the century. So stupendous was his falsity that it had flowed like a stream into every nook and corner of the nation, and France, like Louis Napoleon, was fraudulent from top to bottom. And when it encountered the other quiet nation with its quiet leaders, it collapsed like a punctured balloon. There never was so disgraceful an episode in any nation's history—from when the poor little Prince was proclaimed baptized by fire, to when the great men of Paris posed in the city walls, ordering the German armies, in the name of the Holyberg of the Rosierucian mysteries, to raise the siege and go home. The counting had not been rightly done, that was all. Brag was counted as valor, cowards and traitors were counted as warriors, tinsel was counted as gold, estimates on paper as solid realities. In a collision with solid substances such reasoners stood no chance at all.

The counting cannot be done by common arithmetic. Ten thousand may be more than twenty thousand. The Lord is not always on the side of the strong battalions, but the strong battalions are they who are on the side of the Lord. God's battles are fought and won by minorities. When a good cause becomes popular in a right sense, that is the sign that the fighting is over. The mass is only after booty. They bear no part of the cost. That falls on the minority. But to be a true disciple, the Lord says, you must belong to that minority.

There is large room for applying these suggestions to the church and its operations. But let us confine it to the line which the Lord here followed. One of the most popular methods of what is called doing the Lord's work and saving souls, in our day, proceeds on the theory that the less counting of cost the better. The quickest method, the least expensive, the most agreeable, one would almost say, the most thoughtless and least serious way, is the one most in vogue. It seems to be settled now that there are special times when souls must

be saved, and converts are to be made. Then men are to be specially addressed on the duty of becoming Christians. The line of argument then adopted is: "It is a good thing for you in every way. It is good, of course, for the other world. You do not want to lose your soul. But it is just as good for this world. Honor, respect, influence, happiness, prosperity, wealth, go along with religion. You can just as well have it as not. It all depends on an act of your will. If you will determine to lead a Christian life, you can have all these good things. The hardships of religion are altogether exaggerated. Some people think religion is gloomy, and ascetic, and means that one cannot have any fun, but it isn't so. Religion is joy and peace and comfort and pleasure and every good thing." I heard a preacher say not long ago in the course of that kind of a plea: "A Christian can have what he wants, you can get for the asking. That is the promise. Whatever you shall ask." Purely and simply an appeal to self-interest, without an atom of faith and love in it all, and, poor, unenlightened souls, without any knowledge of their own sense of sinfulness and without any conscious thirst for God, only with an indefinite sense that they might be better off than they are, take their places among Christians on the easiest terms. They are to be "puffed." They did not mean to deceive. They were deluded. Victims of blind leaders of the blind. Their misgivings were overborne. They were told they had no business to have any scruples about unfitness to be disciples of Christ. "It is right to be a Christian, and therefore you ought to be, and what you ought to do you can do if you will, and nothing is easier than willing. You just do your duty, and all will come out right." After a little while their fears prove to have been more genuine than the promises on which they were induced to rely, and the result is, an inward resentment against what seemed to them deception, a hardening of the heart against all religion, and a growing unbelief in God's promises as well as man's. God only knows how large a proportion of our membership consists of persons who have made up their minds that they "made a mistake" in being persuaded into discipleship. It must be large when a serious proposal can come to our Synod, to invent some way of getting rid of them. An astounding proposition, truly! Get rid of them? Why? Not one in a hundred of them is a hypocrite. They did not impose themselves on the church, they were imposed upon. Get rid of the men who think that they can improve on Jesus, and have resolved that this passage is antiquated, and the old method is too slow! Oh, yes, the new method gives great results on paper, but what are they worth, so long as this passage stands as Christ's test of discipleship.

We need the text more largely applied to our undertakings and to our machinery. What must be done in the way of the Lord's work, must be done; but as a thing of which we know the cost, which we are willing to pay in some shape, in self-denial and suffering, if we can pay it in no other coin. But always honestly as befits worthy things. Have what machinery you will, but if it be no more than a device, to make people do what they would not do from love to Jesus, it can be of no real purpose in the kingdom of God. If any organization or society or order intends to make Christian work so pleasant that the element of self-denial shall be taken out or concealed, or compensated by personal distinctions and appeals to vanity; or if the sense of personal obligation is obscured or destroyed by association with others, organization does more harm than benefit to the cause. To say the least, it is dangerous to put persons under obligations whose force they cannot fully understand; and force them to take covenants and pledges which they cannot keep in any fair sense. The plea that they are good things and have been proved useful, does not save them from the condemnation that they could not exist if the cost were honestly counted.

It is true the church is small enough for the work which Christ has to do on the earth, but perhaps she could accomplish greater results with even a smaller number of disciples, if they were all men who had counted the cost and forsaken all that they had.

PAULO.

THE RECOGNITION OF GOD.

In the declaration of Cyrus commissioning the Jews to return to their native land, there is a very frank recognition of God and the personal responsibility of the king to God. "The Lord God of heaven hath given me all the kingdoms of the earth," said Cyrus. He not only recognized that God had been a factor in his life and partly responsible for his successes, he even declared that God had been the chief factor and everything else subordinate. It was not his own merit or achievement, it was the favor of the disposition of God.

This view of the matter has not always been taken by kings. It was because King Nebuchadnezzar entirely forgot God and took to himself all the glory that he was driven from men and compelled to live with the beasts. "Is not this great Babylon which I have builded?" he said in his pride, entirely forgetting God. It was due to the same forgetfulness of God that Belshazzar was deposed from the kingship on the night of that fateful vision. Cyrus did not make the same mistake. It would have been well if kings had studied these passages and learned their lessons. Too many have followed in the footsteps of Nebuchadnezzar and Belshazzar. The theory of "king by Divine right" has been a very pretty fiction but often meant nothing more than that the king was superior to the will and wishes of his people and could do whatever he desired. The thought that God had a share in the affairs of State and that there was a responsibility to Him often did not occur.

It is an easy thing to forget to recognize God. Men are doing it all the time. Every now and then we hear a man spoken of as "self-made."

Does not the very term itself imply forgetfulness of the part God has played in his life? Do we not forget continually that God is a present factor and that what we have comes from Him? As a rule we analyze our blessings and successes and forget that God had a share in them.

How many, for example, ever think that their excellent health has been given by God? They attribute it to a sound constitution or to vigilant care or to their place of residence; it is never regarded as a gift of God. And yet how many are denied good health. Has God nothing to do with the matter? We certainly act as if He had not, for we forget to thank Him for health, and to regard it as an evidence of love.

So it is with mental health. Why is it that we have our reason unimpaired while others are doomed for life? Has God really nothing to do with it? Has God no share in us as matters of chance or are they due to our own efforts? Cyrus recognized the part of God. Fortunately would it be for our spiritual lives if we had the same true insight and correct vision.—Baptist Commonwealth.

THE TWO SONS.

Matt. 21:28-32.

In one of his parables Christ showed the picture of two sons to each of whom, successively, the father came directing him to go to work in the vineyard. This was but reasonable. He had a right to expect obedience. The result was not very satisfactory. Neither son was a model young man. Neither one arouses our admiration. Perhaps the fact that they knew their father to be in possession of wealth had nurtured within them a disposition that was not admirable. But if their characters were not lovely, they well represent those who sin against God.

The first son, upon being instructed by the father to go to work, answered abruptly and unthinkingly, "I will not." He showed himself by his answer to be an ill-bred and unmannerly youth. But there seemed to be a substratum of character in him, for after he had spoken in this rude manner, he became very sorry for his misconduct and went and worked as he had been directed. It was well for him to repent. It was a good thing that he was willing, even tardily, to obey. It was better late than never. It is a great pity that he made such an ugly record by his unkind speech, but it was better that he did not persist in his bad spirit.

The other son was just the reverse of the first one both in his answer and his actions. He promptly promised to go, but that was all there was of it. He did not go. He did not keep his promise. He did not obey. Whether he did not intend to obey and made the promise in order to get rid of his father's presence, or whether he was simply heedless and indolent and inattentive, it does not matter much. He had no regard for his word. He could not be depended on. He was a poor specimen. He was ready to promise, but he held his promise lightly. He was a disappointment.

Both these young men caused sorrow to the father. Both were inconsistent. But the first one brought joy to the father's heart in the long run, for, although he started out badly, he repented and obeyed and ended the matter well. So, said Christ, there are a great many people in this world who show up badly in their way of living and conducting themselves. He spoke of some of the worst of these, as publicans and harlots, from among whom, even though they were very unpromising, some eminent and earnest converts had been made under his divine ministry. He said of them that, had as they were at the start, they had, by their penitence and obedience, put to shame many of those who had put on a fairer show and yet had altogether failed to obey God after all.

The second son was like a good many people who pride themselves on their birth and respectability and education and culture and morality. They think themselves the best and finest people in the world. They consider themselves models to be followed. They are self-satisfied and self-conceited, and do not like to be called sinners, yet they go on, impenitent, unconverted, failing to yield themselves to God and do what he asks them. They promise so well, and yet they are a terrible disappointment to God and to Christians.—Sel.

"IT WAS IN THINE HEART."

For some purposes good intentions amount to very little. For others they amount to a very great deal. In the making of a life and character it is a very helpful element that a good intention comes into the heart. It may not materialize as desired, but it is very much better for the individual that the good desire was in the heart, sincerely conceived, than that he should have been entirely unconcerned and uncaring.

David desired to build a temple for the worship of God. He longed to bring it about. He thought over it and planned for it and saved up a great treasure of gold and silver to go into it. But he was not permitted to build it. God had some other plan. But he did not scorn David's desire, nor treat him with disregard. He had respect for David's holy ambition and pious longing. "Whereas it was in thine heart to build a house unto my name, thou didst well that it was in thine heart." It is a good and great thing to cherish high ideas even though we may not actually attain to them. He who desires to build a great temple of gold and silver for God, and who works for it and accumulates treasure for it, may not be able to accomplish his purpose, but he has made of his own heart and life a temple in which he has met and worshiped God for many a day.

Thank God every morning when you get up that you have something to do that day which must be done whether you like it or not.—Charles Kingsley.

**Sunday-School
Lesson**

Sunday November 1st.

Absalom rebels against David.
—II. Sam. 15:12.

Motto Text.—"Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee."—Ex. 20:12.

David's sin gave great occasion to the enemies of the Lord to blaspheme; but the terrible and long continued punishment of that sin ought to close their mouths, showing as it did the justice of God. For twenty years stroke after stroke fell upon the guilty king. All his great deeds as king and soldier are passed over by the Bible in stern silence; only the sorrows which came upon him are told.

It is only common justice that while we abhor Absalom's sin, we should remember his provocation and his training. His mother was a heathen princess; in the great harem which David had established the wives had their separate quarters, if not their separate houses, and David could personally give little attention to the training of his sons. Absalom's mother was the only princess among the wives and no doubt trained her boy to great pride and haughtiness.

David's sin in marrying so many wives, and especially in taking a heathen, was punished in the conduct of Absalom, as well as his great sins.

Absalom was an affectionate brother; he not only took his sister, Tamar, after her great wrong received from a half-brother into his own home, but years afterwards named his only daughter for that dearly loved sister. A proud and hot-headed boy, he was greatly embittered by David's refusing to punish Amnon as the law required, and when he took the avenging of his sister's honor into his own hands, he was further angered by his long exile.

Absalom's revolt was probably directly the result of David's sin. Ahithophel was a man of great pride as well as of consummate wisdom. He was bitterly angered at the disgrace of his granddaughter, Bathsheba, and ever after exerted all of his wonderful talents to punish David. It is probable he first suggested this revolt to the angered young prince and gave the directions which Absalom skillfully carried out. So that, had David not brought infamy upon Ahithophel's family, the probability is Absalom would not have revolted. Absalom behaved with terrible wickedness, but when we consider the deep provocation, the heathen mother, his love for his injured sister, and

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that he was an instrument in the hands of the greatest statesman of the age, a man whose wisdom was almost superhuman, we understand why David felt so keenly that he deserved to have died in Absalom's stead. David had truly repented and received forgiveness, but as Peloubet well remarks, "Repentance and forgiveness can not avert all the consequences of wrong doing, lest men be led to think lightly of sin."

"And it came to pass after this." The Hebrew shows it was immediately after Absalom's return to Jerusalem. "Prepared him chariots and horses." He did this to attract the attention of the people to himself as heir apparent. This dignity and magnificence would help him in his efforts to impress the people. The general purity of the people and their great abhorrence of David's sin is shown by the retirement into which the king seems to have shrunk to avoid the scorn of his people. "And Absalom rose up early, and stood beside the way of the gate." Early rising is the rule in the East, and Absalom must have risen very early indeed in his efforts to impress the people with his energy and efficiency. The elders sat to judge at the city gate, and the king at the gate of his palace. "A controversy" means a law suit for which he was coming to the king.

Verse 3. It is probable that David did neglect, to some extent, his duties as judge. Knowing himself a murderer and adulterer, and knowing his people knew it, he felt that no matter how just the sentence he might inflict, the criminal would be thinking and his friends saying, the king deserved himself much worse punishment. Above all it behooves judges to be careful observers of the laws. There is seen great skill in this cunning flattery which told every man he had justice on his side.

"O that I were made judge in the land." Surely Ahithophel's great wisdom was back of this skillful plotting. Absalom was heir to the throne; to have said he wished he was king would have been a wish for David's death, yet when he wished more modestly that his father would make him judge, the people would naturally remember that at David's death he would be judge.

Verse 5. Absalom was a very proud and very handsome young man. When, therefore, instead of allowing a subject to do him obeisance, Absalom kissed the man as an equal, he was flattered by his prince's condescension. No wonder he stole the hearts of Israel from a king who was in retirement for very shame. This handsome young prince, so obliging, so affable, so energetic, so anxious to see justice done, so easy of access, would be their rightful king were only the old king dead or deposed. Moreover, David had given his people fresh cause for anger by numbering the people and bringing upon them, by his stubbornness and folly, a pestilence which slew seventy thousand. For we may be sure they knew from Joab's course in the numbering it was entirely against his judgment and forced on him by the obstinacy of David. No king, nor any one else, can hope to keep the love of his people, his soldiers, his workmen, his children or his friends if he neglects his duties towards them.

"And it came to pass after forty years." Either forty is a misprint for four, as Josephus and many manuscripts would make it ap-

pear, or else which seems more probable. God is reckoning so as to remind Israel of some sin committed forty years before.

"In Hebron." Hebron was his birthplace, which may have been his ostensible reason for paying his vow there. But that city was wisely chosen. David had reigned there seven years, while Ishbosheth, who, as the son of Saul, was regarded as the legitimate king, reigned elsewhere. Judah stood alone for seven years then, why not now, if necessary? It was important for Absalom to try first the allegiance of his father's own tribe; if that rallied to his standard, the others would follow. It is thought also Judah had always been dissatisfied with the moving of the capital to Jerusalem.

"And the king said unto him, go in peace." David's love for his handsome son had blinded him to his character. No doubt the old king's heart was greatly rejoiced at this evidence of piety in his son. Meanwhile Absalom sent men whom he could trust throughout Israel to the centers round which his adherents could rally. The trumpet signal would be given in Hebron, but would be reported everywhere by some signal agreed upon.

"And with Absalom went two hundred men out of Jerusalem." In nothing is the consummate wisdom of Ahithophel more plainly seen. These were leading men of Jerusalem, who were invited to the sacrificial feast. Their presence would make Hebron think Jerusalem sided with Absalom; having been compromised thus, many of them would join the conspiracy and others could be held as hostages. Everything being ready, Absalom sends for the great statesman, whose name alone was a guarantee of success, and who had made it convenient to be out of Jerusalem at this time. It is possible, of course, this was the first knowledge Ahithophel had of the whole thing; but in view of the wonderful skill with which the affair had been managed; not a mistake made in four years; in view of Absalom's lack of ability when once he takes reins into his own hands, the probability is the old counselor was the moving spirit from the beginning. He arranged every thing with consummate ability, but he left God out. And leaving God out, the best laid plans end in utter ruin.

CONCERNING INFIRMITIES

By Henry Burton, D.D.

In the life of Saint Paul we see how he had learned to put pressure upon adverse things, extracting from them that new wine of the kingdom which made him glad and strong; and in his letter to the Corinthians we see how he had put this pressure upon his infirmities, making them minister to him in solace and strength and all kinds of good things. What the infirmities of Paul might be we cannot say with certainty; but in its New Testament use the word invariably refers to some physical weakness or defect. That it was so in the experience of the apostle we learn from his Epistle to the Galatians, where he speaks of it as an "infirmity of the flesh" or as "my temptation which was in my flesh;" while in his letter to the Corinthians he calls it a "thorn in the flesh." Many possible solutions of the problem have been given, but whatever the infirmity, or thorn, might be, it is certain that it was some bodily

defect, something which gave him anxiety and pain, which marred his personal appearance, and which, as he thought, hampered and hindered him in his work. It was a life-long cross which he was not allowed to lay aside, and which no Cyrenean could bear for him.

Though afterward he saw that it was rather a messenger of God, given as a sort of counterpoise and corrective balance for the abundance of revelations with which he had been favored. And so he did not bear it easily and gracefully. He resented it. It evidently chafed him, ruffling his spirit and depressing his heart; for besides the discomfort of it, it made him so dependent upon others. We are not so informed, but we may be sure that he would try all remedies that his "beloved physician" might prescribe; but the potencies of herb and flower were of no avail. That he prayed over it again and again we know, for his pathetic confession tells us: "For this thing I besought the Lord thrice, that it might depart from me." But even prayer is of no avail; for to two of his prayers heaven gives no response at all, while to the third the only response is a denial of his request. The answer is simply: "My grace is sufficient for thee; for My strength is made perfect in weakness." But if the answer for the moment was disappointing, it came into his soul as a vivid revelation. It set his infirmity in a new light altogether: for if the Lord is not willing to remove it, then the Lord wills that it shall remain. There is some deep purpose of mercy in this discipline of His; and recognizing this, Paul no more dare ask that it may be taken away than he dare ask God to make His sun rise at midnight, to light him at his solitary vigil or his task. And since it is God's will, he accepts that will, at once and cheerfully; and in a perfect acquiescence he finds a perfect rest. At once the pain and smart disappear, the fret and chafing are no more; and soon we find him taking pleasure, and even glorying, in these very infirmities over which he had so sorely grieved, and for which he had sought the assistance of nature and the help of heaven.

The infirmities with which we are familiar are induced by a variety of causes. Some are congenital, following us from our birth, some hereditary; while others are the result of accident or the after-effects of sickness. But one prolific and perennial cause of infirmity is age, the advance of years. And somehow we cannot well escape these; for though we like to cheat old Father Time, we cannot always put him off with our illusions and make-believes. The tall-tale years will speak, as one by one the infirmities of age seize upon us; and though within the heart the fires seem to have all their earlier glow and warmth, the milestones of the road remind us that we must be nearing the terminus, and the various signals compel us to show down. Some people are impatient and half-angry that time can be so unkind; they fret over the deepening wrinkles and the silverying of the hair. But this does not help us. Far better is it if we bear the infirmities of age serenely and cheerfully; for if the generous years have left us with a few disabilities and restrictions, they have left us a wealth of experience and of sunny memories which we have garnered from the broad-acred past.

And so we may sing with Browning:

Grow old along with me,
The best is yet to be,
The best of life for which the first was made.

As for other infirmities, we do quite right in wishing and seeking to have them removed; especially if they handicap us in the competitions of our daily life. But we often mistake here; for nature and Providence have their wonderful compensations. In algebra a minus quantity becomes plus when we transfer it to the other side of our equation; and a disability on one side of our nature seems to develop or enlarge abilities and powers on some other side. Jacob was lame after that memorable night at Peniel; but he walked with God, and was a ruler of men. Moses was a stammerer; but while the eloquent lips of Aaron can give us little more than a foolish remark about the golden calf, Moses gives to the world laws and prophecies and songs.

But suppose the infirmity should remain, that all remedies fail to remove it, and prayer itself is powerless to unloose its hold, what then? Ah, now we come to the point where our duty is clear as the sunlight. We must, like Paul accept the disability as the expression of God's will for us. We must take up the cross which is so evidently intended for us; not either reluctantly or doggedly, in any Stoic spirit but bravely, and indeed, cheerfully. By so doing we shall learn to spoil the spoiler, and to lead captivity itself captive; and as the bee can find honey in the flower of the nettle, so our stinging infirmity will blossom, offering to us its little cups of nectar. The book of the apocalyptic vision was sweet to the taste and exceeding bitter afterward; God's will, on the other hand, is sometimes bitter at the first, but let us accept it fully, heartily, and it becomes a lasting sweetness, a pleasure pure and permanent.

So do we learn to take pleasure in our infirmities; our weakness becomes our strength, and out of our sorrows new joys are born; for when our eyes are open to the clearer light we see our little cross no more; we see Jesus only, who wraps us about with His infinite love, and who gives us in exchange for our weakness all the strength of His omnipotence.—New York Christian Advocate.

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LETTERS FROM THE EDITOR.

II To Some Protesting Ministers.

It certainly does at first thought seem as you say, that resolutions passed by Congregational bodies should be printed in The Congregationalist. How else can they be known among the churches? What is the use of passing resolutions if only those who vote to adopt them ever read them? The resolutions on Dr. Abel Faithful, unanimously adopted by his Ministerial Association after his death, were true and tender and carefully prepared. The association by vote requested The Congregationalist to print them and you ask why they did not appear.

We submit the case to your judgment, with the briefest statement we can make. Resolutions on the character, attainments and service of Dr. Faithful were adopted by his church, by three charitable societies of which he was an officer, by a meeting of pastors of the churches of his city, by the faculty of the college of which he was a graduate and trustee and by several other organizations. These would average half a column each.

Two other eminent Congregational ministers died that week and three laymen who had rendered distinguished service to our churches. Several other deaths occurred of men and women whose lives had fulfilled so large places in their own local communities that they should not be forgotten without some notice of their good works in the paper which they had read for many years.

Now the simple reason why seemingly we did not do justice to these beloved and honored ones was that we had not space in our columns. It was not our provincialism, nor indifference, nor arbitrary unfairness.

We saw the marked copy you sent us of your local paper containing four columns on Dr. Faithful and note what you say about the city daily being more ready to do honor to him than the organ of his own denomination. But the city daily has six and perhaps seven issues to our one, while the interest of this kind which it represents are local and ours are national. Do you not see, then, that it is in your interest that we have the rule not to print formal resolutions by ecclesiastical bodies—a rule to which we cannot make exceptions unless they contain something of general interest which we cannot otherwise give to our readers as well in as little space, unless they are paid for at advertising rates?

The substance of what we have said about resolutions apply equally well to votes passed by local, state and other ecclesiastical bodies that valuable papers read before them shall be printed in The Congregationalist. You express your surprise that the unanimous judgment of that state conference as to the value of your paper on The Mission of Congregationalism in the Twentieth Century should apparently have no weight with us. We respect such judgment as much as you do. We could add two pages to The Congregationalist and print one of these valuable papers at the expense of about \$100 each week. Whether or not such an annex would be appropriate to a weekly newspaper, if the money were provided, is an open question.

Your object in sending us articles for our columns in order to keep your name before the churches may be a worthy one. If you want a call to a parish you ought to take all honorable opportunities to remind parishes looking for ministers that you are in the field. But articles prompted by that purpose, are rarely valuable enough to demand insertion in preference to others coming in every week.

Your demand that we print as a news item the fact that you are ready to supply pulpits was not left out carelessly, nor because of prejudice against you.

Brethren, we know something of your perplexities and problems. In conference and by correspondence we have often considered them and given you our counsel and sympathy. We, too, have our perplexities and problems.—Congregationalist.

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A good memory is esteemed a blessing and forgetfulness a misfortune, but sometimes the opposite is true. Much depends on what is remembered and what forgotten. To remember one's duties and promises and blessings is good. To remember even little things, engagements, errands, dates, names, places, etc., is good. To remember helpful suggestions and kindnesses is also good.

But there are things which it is better to forget. A too vivid appreciation of one's own goodness and superiority and kindness to others may be a misfortune. So may be a ready recollection of the failure of others. No one is perfect. Even the best, most careful and considerate people blunder. Even the kindest and most loving people say harsh things, and ordinarily such things are better forgotten than remembered.

We published, some time ago, an agreement entered into many years ago by the pastor, officers and members of a church which had been sadly divided, and in which many bitter things had been said. The agreement was that these things should all be forgiven and forgotten. At least they should never be referred to. Succeeding records show that the Lord blessed the church abundantly. A great many church quarrels would disappear if people could only forget the harsh things said and the mistakes made on both sides.

So many family troubles and troubles in business and between friends would end if people could only forget, or refuse to refer to, unfortunate speeches and mistakes.

We know a good woman whose

husband was just an ordinarily thoughtful and careful man. Occasionally he blundered. He failed to wind the clock several times, and carried letters about in his pocket instead of mailing them. She reminded him of these and other failures quite frequently, and often in company. We know by his looks that it fretted him.

We knew another good woman, the mother of a large family, and a good cook. Her husband liked creamed things, and she liked to please him. Once in a long while something would be scorched, and he never forgot it. His reminders worried her. She confided to her pastor's wife, that he was the best man in the world, only she wished he would not always be reminding her of every mistake she had made.

It is sometimes necessary to remind people of their mistakes, but the habit of continually referring to failures and weaknesses is a serious blemish in the character either of a man or woman.

Such a habit may be the result of thoughtlessness, or may be taken a spiteful spirit. Sometimes it is a manifestation of conceit. Men magnify themselves by depreciating others. In any case it is a habit which should be overcome. People who love each other, particularly husbands and wives, should hide each other's defects as far as possible. So should church members and brothers and sisters and friends.

People who respect themselves are not pleased or helped by the revelation of their weaknesses or failures. One of the comforting thoughts of the Bible is that our iniquities are to be "covered," not only forgiven, but blotted out. "Blessed is he whose transgression is forgiven, whose sin is covered." The Psalmist prayed, "Remember not the sins of my youth," and again, "Remember not against us former iniquities." One of God's promises is, "I am he that blot out thy transgressions for mine own sake, and will not remember thine iniquities."

Just how far we can actually forget may be a question, but we can, in the spirit of love, at least try to forget and take no pleasure in remembering and not mention, except as duty requires it, the failures of others. "Charity covereth a multitude of mistakes and weaknesses. We may well pray, "Forgive us our debts as we forgive our debtors," and in the same spirit may add: "Blot out our iniquities," as we blot from our minds the failures of our fellows.—Herald and Presbyterian.

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By Lucy Larcom.

I learned it in the meadow path,
I learned it on the mountain
stairs,
The best things any mortal hath
Are those which every mortal
shares.
The air we breathe, the sky, the
breeze,
The light without us and within,
Life with its unlooked treasures,
God's riches—are for all to win.
The grass is softer to my tread,
For rest it yields unnumbered
feet;
Sweeter to me the wild rose red,
Because she makes the whole
world sweet.
Into your heavenly loneliness
Ye welcome me, O solemn
peaks!
And me in every guest ye bless
Who reverently your mystery
seeks.
And up the radiant peopled way
That opens into worlds un-
known,
It will be life's delight to say,
"Heaven is not heaven for me
alone."

OUR PULPIT.



HOMAGE OFFERED TO THE GREAT KING.

C. H. Spurgeon.

"And he shall live, and to him shall be given of the gold of Sheba; prayer also shall be made for him continually; and daily shall he be praised."—Psalm 72:15.

I believe we must refer the ultimate fulfillment of this prophecy to the times of the latter-day glory, when Jesus Christ shall again appear upon the earth. Then "he shall have dominion from sea to sea, and from the river unto the ends of the earth;" then "they that dwell in the wilderness shall bow before him; and his enemies shall lick the dust." It has been a great question as to whether Jesus Christ is to come again in person or by his Spirit. Many passages of Scripture seem to point to his actual and personal coming, and somehow or other, it does delight my soul to anticipate that Christ may yet come to the scene of his former battles, and make it the scene of his future triumphs.

I am rejoiced to think that the head, once crowned with thorns on earth, may on earth itself wear a crown of glory; and that the feet that were once wearied in his pilgrimage here with the flinty stones of Jerusalem may yet "stand on the mount of Olives," while he ushers in "the day of the Lord in the valley of decision;" and that the shoulders which, once wore the purple robe in mockery may yet be visibly clothed with the royal attire of universal empire, when "the Lord shall be King over all the earth." I am somewhat confirmed in this conviction by the words of the text, "And he shall live." It does strike me that such a prophecy as that would not be necessary concerning Jesus Christ, either as God or man, if it were not that he is again to visit the earth. It is quite certain that, as God, "he

shall live," for God over all, blessed forever, only hath in himself immortality, and it is quite impossible that the Godhead ever should expire; while, as man, Jesus Christ must live; for when the just are raised, they die no more, but have life eternal; and when they ascend up into heaven, as Jesus hath done, they have a life that God confers upon them, which becomes as immortal as the very life of Deity itself. So that it does appear to me that neither in respect to his manhood or his Godhead, would it have been necessary to say, "He shall live," unless we are to understand it in the same sense that we should read it if it was written of his first coming—he shall live as the God-man, he shall live on earth as other men do, he shall live here below. And I do think that no exegesis can fully explain the passage unless we interpret it as to his actually living, residing here as very man upon the earth once more.

Be that as it may, the text, we trust, hath a fulfillment in your ears this night, and hath been in a certain manner fulfilled ever since the time when it was written, "to him," to Christ Jesus, there is "given of the gold of Sheba," to him prayer is also made, and to him praise continually ascends. Here are three things which are throughout all time, even till the dawning of eternity, always to be bestowed on Christ. The first is the gift of property, the gold of Sheba; the second is the gift of prayer; and the third is the gift of praise.

I. To commence with the first, I shall be allowed here to make some remarks with reference to the pecuniary matters of the Christian church, because no man on earth will ever suspect me of making any personal allusion either to my own church or congregation, or with regard to myself or any institution connected with this place of worship. In nothing have I fault to find with my church and people. Let it go forth to Christendom at large that, in their collections and contributions to the cause of God, they stand second to no church beneath the blue sky. I have simply to tell them that such-and-such a thing is needed for sacred purposes, and forth comes their money. It is always bestowed at the time it is required, and, therefore, it cannot be suspected that, in anything I say, there is the least allusion to them, except it be to their honor.

It is written that "to him shall be given of the gold of Sheba." I think that this ought continually to be impressed upon the minds of all Christians. Since Jesus Christ is the Son of God and their Saviour, and has given himself for them, they are not their own, but are bought with a price; their possession as well as themselves are the absolute property of their Redeemer; they have, in fact, nothing whatever in their own private right; they have made over themselves to the Lord Jesus, to have and to hold them through life, and even till death, and for ever and ever. They are not to call their own their purse, their lands, their houses, nor anything that they have; but to give up everything to their Lord. From the moment when he himself comes to them, and unfolds their interest in his covenant, they are henceforth to consider themselves as his servants, as his children, "having nothing, yet possessing all things," because they have all things in Christ.

Were this well considered, my friends, how much greater liberality should we find among Christians, especially in the support of Gospel ministers! When God sends an ambassador into the world, wherever he sends him, the people are bound to receive him in some kind of honor and respect. Jehovah himself hath said that the mouth of the ox that treadeth out the corn is by no means to be muzzled; but it is the disgrace of our denomination, as well as of many others, that not a few of the best of God's servants are toiling week-day, and Sabbath after Sabbath, upon a miserable pittance scarcely sufficient to maintain the family even of a day-laborer. I thought, the other day, when reading Martin Luther's "Table Talk" that it was rather too bad for him to say what he did, but since then I have myself felt similar indignation when I have thought upon this subject. He said, "If I were God, and the world were to behave so wickedly to me as it does to him, I would kick it all to atoms." I thought it was a dreadful thing to say; but I have myself been almost inclined to say that, had I been the everlasting God, and sent ambassadors down from heaven, and had they been treated as they are now, I would have called every one of them back straightway, and would have said, "Is that the way ye despise my sent servants? Will ye show them no honor? Will ye do them despite as ye have always done?" Yes, I thought, I would call them back, revoke their charters, and say, "Henceforth I will send no more ambassadors." But, beloved, ambassadors are not thus received by you, and they ought not to be anywhere. God's servants should have what they require, and it should always be said, "Christ liveth, and to him—in the person of his ministers—is always given of the gold of Sheba."

It is a terrible thought to me that, although God's Word says, "Owe no man anything," yet that the church should be more awfully in debt than any corporation in England. I do not think that the debts of all the people put together would equal the debts of professing Christians—debts which they have entered into often on account of religion. I would stand fast by the practice of owing no man anything, and if I did not see the means of doing anything, for my God, I would stop till I did. "Owe no man anything," is a Christian principle, and one that we are bound most decidedly and continually to observe. Wherefore should the churches be in debt? Why should there not be money to send forth missionaries abroad? It is just this—there is not enough of the love of Christ in the church, and there is not enough of Christ-preaching; otherwise, there would be more of Christian giving. Where Christ is exalted, there will be a willing, generous people. I do not believe it is so much the fault of Christians that they have not given more to the cause of God, as it has been the fault of ministers that they have not more fully preached Jesus Christ. They have not extolled his name, but have kept back his doctrines, and put them in the background. This is why God has allowed his church to become poor, and suffered her funds to dwindle down. And it serves her right; for if she does not love her Husband, she ought to be poor; and if she does not extol Jesus, there ought to be no funds. But can you find a Christ-

exalting people, among whom the gospel is preached in all its fullness, whose necessities God does not supply? There may indeed be some cases where it is so, when God tries them for their good. But I believe, as a rule, that once let our pulpits have the clear gospel sound in them; once let the good old doctrines of the Puritans come forth; once let the gospel be preached in all its fullness, none of your shams, for we have abundance of them, but the blessed gospel of Christ; once let this fidelity prevail, and God will provide the funds, God will open the hearts of the people to pour the money into your coffers. The silver and the gold are his, and the cattle on a thousand hills, and it is the fault of the church herself that she has become poor. When God restores to her the language of Canaan, when Christ is exalted in his people's hearts, and they can hear the sweet and savory notes of Jesus Christ preached, then they will say, "Can we refuse to do anything for such a gospel as this?" Half-hearted preachers beget half-hearted professors; a lukewarm gospel has made people's hearts lukewarm. We must have a reform—a lasting reform by the help of God's Spirit; otherwise, who knoweth whereunto this bankruptcy of Christendom shall tend? And who can tell what shall eventually become of the church? Once let Jesus be preached thoroughly, here, there, and everywhere, and then "to him shall be given of the gold of Sheba," and as much as ever his church shall want shall be continually offered as a willing tribute.

"Prayer also shall be made for him continually. Notice those words again, 'Prayer also shall be made for him.'" Now we all know that prayer is continually made unto Jesus Christ. We are accustomed to address the Second Person of the Trinity as God in the form of prayer, and more frequently prayer is made through him when we address the First Person of the united Godhead through the mediation of the Son. But the psalmist says, "Prayer also shall be made for him." We can understand how Jesus Christ should pray for us; but, at first, does it not seem to stagger us that we should be allowed to pray for him?

Let me tell you that you virtually pray for Christ, beloved, whenever you pray for one of his people. Will you understand me if I say that Jesus Christ has gone through a great many editions? Every one of the Lord's people is but another copy of their blessed Master. They are, as it were, particles of that mighty wedge of gold beaten into plate afterwards. They are partakers of Christ's nature, they are part of his fullness; and whenever we do a kindness to one of them we do it unto him; whenever we pray for one of his servants, we pray for Christ.

Now comes the last point, and here we must be somewhat longer, for we shall have, we hope, more thoughts: "Daily shall he be praised." Jesus is not only continually to have gold and prayer, but he is to have praise daily ascribed to him. Let me go over the list of things which prove that Jesus Christ shall daily be praised.

First, methinks, Jesus daily shall be praised as long as there is a Christian ministry. There have been professed ministers who have never exalted Christ at all; there have been some who took

upon themselves the office for a morsel of bread, not being called thereunto; but has there ever been a time when there have not been faithful men of God? Has there ever been a season when God has not sent his prophets throughout the land to speak in living words, from burning hearts and fervid souls, the very Word of God? No and there never shall be. If God should now put out those lights that shine in London or elsewhere—if he were now to say to the churches, "Your candlesticks shall be removed out of their places, I will take those ministers away," by tomorrow he would send others. And if the enemy should come and cut off the heads of all those who now speak God's Word, would that be able to stop the perpetual thunders of the gospel? No; for God would find tomorrow men who should rise up, and even in the palaces of kings should dare to speak the name of God. Men have thought they could put down the gospel. They used the rack, and brought forth the stake but what did they accomplish? They have but spread it more. All they have ever done to stop that mighty stream, and bank it up, has failed. It has retarded it a little while till, with overwhelming might, the stream has swept away the rock, dashed down the hillside, and carried everything before it. They have attempted to amalgamate the gospel with free will, carnal reason, natural philosophy, and such-like doctrines of men, which would, if it were possible, frustrate the counsels of God, they have spoken ill of the gospel; they have given hard names to those who preach it; but have they been able to stop it, or shall they? Nay, never, while there is a God, he shall have his Calvins and his Luthers, he shall have his Gills and his Scotts, he shall have his devoted servants who are not ashamed or afraid of the gospel of Christ. There never shall come a day when the Church shall be bereft of mighty champions for the truth, who shun not to declare the whole counsel of God; but continually, to the latest period of time, men shall be raised up to preach free grace in all its sovereignty, in all its omnipotence in all its perseverance, in all its immutability. Until the sun grows dim with age, and the comets cease their mighty revolutions—till all nature doth quake and totter with old age, and palsied with disease, doth die away, the voice of the ministry must and shall be heard, "and daily shall he be praised." Men cannot put out the light of Christianity. The pulpit is still the Thermopylae of Christendom; and if there were but two godly ministers, they would stand in the pass, and repulse a thousand, yea, ten thousand. All the hosts of mankind shall never vanquish the feeble band of Christ's followers, while he sends forth his ministers. On this we rely as a sure word of prophecy, "They teachers shall not be removed into a corner any more," and believe that, by this ministry daily shall Christ be praised.

But suppose the pulpit were to fail, still we have got other means whereby Jesus Christ's name should still be praised. The ordinances that he has instituted will ever continue to perpetuate his praise. There are two Scriptural ordinances, in both of which Jesus Christ is very much praised. There is, first that holy ordinance of believers' baptism, in which Jesus Christ is much honored, for it has especial relation to him.

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." When you descend into the pool at baptism, you hear those sacred words pronounced, "I baptize thee in the name of the Father, and of the Son and of the Holy Ghost;" and you are specially reminded there that, unless you have believed in Jesus with all your heart, you have no right to this sacred avowal of fellowship with Christ, but are sinning against God in so doing. The Scriptures have taught us that whosoever dares to administer that ordinance to any but those who believe with their heart, and profess with their mouth, dares to touch with sacrilegious hands God's own institution, and is guilty of breaking down the hedges of the Church, and throwing open to the world that which was never intended but for the Lord's own family. We solemnly admonish you to have an eye to Jesus Christ in that blessed ordinance; we bid you, before ye come to examine yourselves whether ye be in the faith; and when ye are there, we remind you that afterwards ye are bound to live unto Christ; ye have now passed the Rubicon of life; ye have now come on the other side of the flood that divides the world from the Church; ye have now, as it were, taken the evil, and renounced the world; ye are dead with Christ, ye have been buried with him by baptism into death. By that very ordinance you honour the name of the Saviour; and while that ordinance lasts, Jesus Christ shall be praised. Now at the blessed supper of the Lord shall the name of Jesus be praised. I think the moments we are nearest to heaven are those we spend at the Lord's table. I have sometimes looked at your faces, my brethren and sisters, at the Lord's table; and if any one wanted to see men's faces when they looked as if angels themselves were smiling in their eyes, such have your faces been when I have broken the bread, and the wine has been passed to you. When those morsels have been in our lips, simple as the sign was—and when we have drunk the wine, simple and unceremonious as the whole affair was, what a sweet and holy influence it has had upon our hearts, and how did we feel that we could praise God! I have thought, sometimes, that I could almost have leaped from the table, and have said, "Oh! let us praise the glorious Redeemer." When we have seen him on the cross, and beheld him as our Substitute, we have felt our hearts were burning hot, that they could scarcely be held within our bodies, and we wanted all to rise up and sing—

"All hail the power of Jesus' name!
Let angels prostrate fall:
Bring forth the royal diadem,
And crown him Lord of all."
Even if the pulpit be gone, there still remain these two ordinances in each of which Jesus Christ "shall be praised."
But suppose that these were to cease; suppose it possible that we could not meet together in our public assemblies to celebrate these sweet memorials, or to hear the Word of God; yet there is another opportunity for praising God—there is the family of Chris-

tians; and while there is a family on earth where Christ's name is named, it shall be daily praised. I trust there is no Christian man or woman here who has a house without a family altar. If I came into your house, and heard that you had no fireplace in the winter time, I should certainly advise you to build one; and if I heard that any of you had not a family altar, I should say, "Go home and lay the first brick tonight: it will be a good thing if you do so, I am sure." We had some beautiful instances, last night, at our church-meeting, of young persons, who, even though their parents were not godly, boldly started family prayer in the house; and we heard in many cases, that the parents felt that they had no objection, and never wished to have it stopped. After they have once had the incense smoking in their house, they do not want to have it put out. My brethren and sisters, I cannot make out how you Christians live who have not family prayer in your houses. When I step into a Christian's house in the morning, and we have a passage of Scripture, and a little prayer to God, it seems to put the heart and mouth into play for the whole day; there is nothing like it. And when we sit and talk of what Jesus said and did, and suffered for us here below, as old Dyer says, it is like locking the heart up by prayer in the morning, and bolting the devil out. We cannot get on half so well when we have not had that prayer in the morning. And, then, how do you get through at night? I do not understand at all how you professing Christians can get through the day without prayer, and have no family prayer at night. I should feel like the good man, who stopped at an inn, and when he heard there was no family prayer, said "Get my horses out! I can't stop in a house where there is no family prayer." It does seem to me terrible that you should go on without prayer, that there should be no morning and evening sacrifice. I cannot make out how you live without it. I could not. I cannot understand how your piety gets on, nor what it feeds upon. I do think, wherever there is a Christian family, there should be daily praise in it. And mark this, and solemnly hear me tonight—and I do not speak unadvisedly with my lips—you will find that, when sons and daughters have turned out a curse to their parents, when they have been a shame and disgrace to their parents, and those parents have been Christians, it might have been set down to this; that whilst the parents have been Christians, they were not Christians at home; they had not family prayer, they never reared a family altar. I believe nine out of ten of such cases can be explained in that way without in the least touching the text, "Train up a child in the way he should go, and when he is old, he will not depart from it."

Well, supposing we had no family prayer, suppose we had no ordinances in the house, and the altar did not smoke there; yet daily should Jesus Christ be praised, for still there would be our own hearts and we could praise Christ there. If they put us in prison, and we could not speak to one another, we could still praise him; or if our tongues were dumb, there is a language of the heart which can be heard in heaven. With stammering words, or with actions which speak louder than words, our hearts shall always praise

him. Beloved brethren and sisters do you think you will ever have done praising Christ as long as you are alive? I knew a woman who said to me, "Sir, if Jesus Christ does save me, he shall never hear the last of it." I thought it was a good saying. And shall he ever hear the last of it from you, beloved? The last of it! Never! When we lie dying, the last word we give him on earth shall be praised, and the first word we begin in heaven shall be instinct with praise; and while eternity lasts, and immortality endures, we will ascribe praise, honour, and blessing to him for ever. Can we who are pardoned rebels, liberated slaves, can we whose souls are quickened from the dead by his Spirit, whose sins are washed away by his precious blood, can we ever cease to praise him? Nay; surely the very stones would speak if our lips were silent or our hearts refused to pay him grateful homage. Daily, daily, daily, "Daily shall he be praised."
Now, dear friends, I am conscious that I have not been able to enter into this mighty subject; but here are three things which we, as Christians, are bound to give to Christ—the gold of Sheba, our prayers, and our praises. It is for us just to see what we have given to him. I wish we could keep a little book to see what our gifts to Jesus Christ come to in a year. I am afraid, dearly-beloved, that with some of you it would be a very miserable amount. I would lend you a small piece of paper out of my wastebag pocket to put it down on, and there would be room enough. But it is not so with some of you, I know. You often pray for Christ, you often praise him, and you are often ready to give him "of the gold of Sheba." That is well; but let me tell you this one thing—there are none of you who need be afraid of praising Jesus Christ too much. We do sometimes praise men too much; we say so much in their favour, so much in their praise; and then, afterwards, we find out they never deserved it. But I will be bondsman for my blessed Master tonight that you will never praise him more than he deserves. If you like to speak of him in the most unmeasured phrases, if you borrow all the tongues of men and angels, and talk about him for ever; if you praise him, and call him God; if you call him the most perfect of men, if you style him the Wonderful, the Counsellor, the Mighty God, you will never say too much of him.

So, Christian, begin to praise Jesus Christ now. You need not be afraid that you will be too extravagant in the praise you bestow upon him; for when your hair begins to be white with the sunlight of heaven gleaming on it, you will find that you never said enough about him. Let the hoary-headed patriarch speak. Now he comes near his end; he totters and stoops, and lifts his eye to heaven, and says, "Praise Christ too much! I thought him lovely when I first knew him; I knew him to be lovely that he was most lovely; but now I have got further still, and I can say, 'He is altogether lovely, and there is none to be compared with him.'" I thought at first that each sweet mercy demanded a fresh song, and I did sometimes feel a glow of devotion to him; I then thought I must praise him more, and dedicate myself more to his service; and now," says he, "could I give my body to be burned for Jesus, I feel

that he deserves it. His love in times past, his manifold helpings, his continual unchangeableness render me devoted to him for ever." And, like the servant of whom we spoke on Monday night, the old Christian feels that he is ready to have his ear bored to the door-post for ever; he never wants to go away now. I have said this because many persons nowadays say, "Ah! so-and-so is young; he'll be sobered down by-and-by." I am sure, beloved, it is a great pity if he should be. There are very few people in the present day who want much sobering with regard to religion. There is not so much fear of religious enthusiasm as there is of religious torpor and sleep. I should like to see a few enthusiastic Christians; not drunk with wine, wherein is excess—but filled with the Spirit." But what do men say? Why, "the man has got no moderation: he is mad." A person passing by here the other day said to another, "You know who preacher there, don't you?" "No, I do not." "Why, everybody knows that fellow; everybody goes to hear him; but you know, he's rather touched in the brain." "Yes," said a friend of mine, and I'll tell you another little thing, by way of a secret: he's rather touched in the heart, too; and that's better still." Well, beloved, we do not mind what they say about our being "touched in the brain;" we believe it is well to be "touched in the heart" too! We may be mad, but it is a sweet madness, it is a blessed delusion, it is a most excellent "touch." And we only pray that the Master may touch us all. "Touched in the brain!" Ah! we have precious need to be in these days, for the brains are wrong enough originally. "Touched in the brain!" Most decidedly we require it, for most men's brains are far from what they should be. "Touched in the brain!" May God "touch" every man's brain, and every man's heart! And the more we are touched of God, whether it is touched in the brain, or touched in the purse, or touched anywhere it is always good so long as we are touched of God.

"IT DEPENDS ON THE WORKER."

By Cora S. Day.

"Yes, you can turn out from one to two hundred a day—it depends of course on the worker." So said the agent, who had a machine to sell.
There is where the variation always comes in—it depends on the worker. It is said that there is practically no limit to the possible efficiency of a certain typewriter—or at least that the limit has never been reached and so ascertained. The speed at which it can be operated and the amount of work it will do in a given time depends entirely upon the ability of the one who sits down to manipulate the keys.
Training in any line of work is apt to be tiresome and at times uninteresting. One cannot keep keyed up to the highest notch of endeavor every minute of the day nor remember all along that it is going to be possible after a while to do something of real value, far more interesting than the monotonous practice work which never seems to get anywhere.
Yet it is the training work, and the faithfulness put into it, which

makes the skilled worker later on. The person who slights the training and practice necessary to become sure and swift and reliable is not the one who will reach the limit of the machine and turn out the maximum amount of work per day. It is the man or woman who pegs away, faithfully, through dull days and hard days, through the times when it does not seem worth while as well as when fired with enthusiasm, who is going to help break the records, and set new standards, or uphold the old high ones in any line of work

"Why is it," asked the curious guest, "that the poor men usually give larger tips than the rich men?"

"Well, suh," said the waiter, "de po' man don' want nobody to fin' out he's po', and' de rich man don't wan' nobody to fin' out he's rich, suh."

The Beauty Of Firm Flesh

Lies In The Power Of Rich Blood To Keep It Ever Clear And Clean.

Stuart's Calcium Wafers Free.

The secret of firm, strong, supple flesh is—good rich, constant flowing, blood. When hollow cheeks appear and hidden pigments make the eyes look like burnt holes in a blanket, the blood is sick and out of tune.



The effect of impure and pure blood is seen at once on the face.

Impurities fill it with poisons, the flesh abhors, and the lungs cannot eliminate, as they should. It needs a purifier. Stuart's Calcium Wafers give to the blood through the same channels as food all the strength and stimulus necessary to remove the impurities and to make rich corpuscles which will feed the body or fight its enemies.

Time was when poor blood purifiers had to be used, such as herbs and roots powdered minerals, etc., but thanks to latter day achievement the Stuart process gives to the system the full rich strength of Calcium Sulphide, the greatest blood-purifier known to science.

These little powerful wafers are prepared by one of the most noted expert pharmaceutical chemists in the world and so far as science is concerned no expense has been spared to make them perfect.

They contain Quassia, Golden Seal and Eucalyptus, each a most powerful aid to the blood of man.

Thousands of people use these wafers with religious zeal, and their testimonial evidence is an unflinching source of interest to one who reads it.

Melancholy marks every suffering woman, yet one should be armed with this knowledge and make up one's mind to try Stuart's Calcium Wafers at once. Every druggist carries them. Price 50c, or send us your name and we will send you a trial package by mail free. Address F. A. Stuart Co., 175 Stuart Bldg., Marshall, Mich.

Editorial

The following words of Dr. J. M. Pendleton, written more than half a century ago, are commended to the careful perusal of our readers. Especially are they commended to our young preachers. No man among us was wiser, or better loved. Of no man could it be more truthfully said. He wrote for very love of the truth. These words of wisdom were vitally true when he wrote them. They are as vitally true now:

"In this day of spurious liberality and false charity—much is said about evangelical denominations and evangelical churches. What is an evangelical denomination? A denomination whose faith and practice correspond with the gospel. What is an evangelical church? A church formed according to the New Testament model. Pedo-baptist denominations, therefore, are not evangelical. Pedo-baptist churches, as they are called, are not evangelical. There is supposed to be a wonderful virtue in the epithet, evangelical. It is used as a balm for many a wound, as a plaster for many a sore. Its application to a denomination is thought to bring the denomination at once within the pale of respectability and fellowship. It is used with an injurious latitude of meaning. It gives currency to many doctrines and practices which deserve emphatic condemnation. 'Evangelical Alliances,' so-called, may, for aught I know have done some good work; but there is danger lest they infuse greater vitality and energy into the errors of those who enter the co-partnership. The religious nomenclature of the age requires serious revision. It is high time to call things by names expressive of their properties. The language of Ashdod should not be heard within the precincts of Zion. Nor should the language of Zion be employed in describing what belongs to Ashdod. More, perhaps, is meant by 'the form of sound words' than most persons imagine."

"But do they (Pedo-baptist ministers) act under evangelical authority? It is perfectly evident to the writer that they do not. It would be strange indeed for them to act under a commission, some of the injunctions of which they utterly disregard. The ordinance of baptism in its action and subject they pervert. They change the order of the ascending Saviour's last commission, and administer what they call baptism to infants who give no proof of discipleship, and who are naturally incapable of going through the process of discipleship. Are we at liberty to bid those men 'Godspeed' and aid them in deceiving the world, by acknowledging their societies as churches, and themselves as veritable gospel ministers, who invert the order established by the Head of the Church?"

A new apostle has just appeared in the person of Mr. T. M. Gilmore, of this city. Like all other apostles he comes with a message and a mission. The text of his apostolic deliverance is, "Saloons Must Be Decent." In connection with this text two points are made. The first is saloons are indecent, but let him speak for himself:

"The protest on the part of the people against the lawless saloon, the dive and the gambling resort is not subsiding, but is exhibiting its force in local option conflicts."

"The people are demanding, and properly, that their laws shall be observed."

"Society is moving forward and the saloon must move forward or be outlawed. The edict has gone forth that men must be sober if they would be free, and few men will now contend that a man possesses an inherent right to overthrow his reason."

"The edict has gone forth that saloons must obey all laws—that they must not sell to intoxicated men, nor to habitual drunkards, nor to minors—that they must not exhibit improper pictures, nor connect themselves with gambling resorts—in a word, that the saloon must not be a nuisance."

From this it will be seen the new apostle is no stranger to the sins and crimes of his auditors, nor does he lack in courage. With commendable plainness their daily and nightly business conduct is held up to public execration. Even the feeblest intellect will see that this first point is thoroughly established.

His second proposition hardly comes within the range of the wildest imagination. Think of it, a decent saloon, and why? Hear him:

"The press of the country has so declared; the ministers have so declared; the law and order leagues have so declared; the great conservative element in society has so declared."

"These forces for good are all powerful in society and our trade cannot afford to oppose them."

He affirms that the trade needs a housecleaning, and that this housecleaning will do it no harm. At this juncture he says:

"A saloon should be a decent resort, it should be the working-man's club; it should inculcate real temperance; it should give thought, first of all, to the welfare of its patrons; it should consider the home, the wife and the children; it should seek to elevate and not degrade those who visit it, and if it is run in violation of law its license should be canceled."

What an ideal! A saloon inculcating temperance; considering the home, the wife and the children: seeking to elevate and not degrade. Impossible! But why stop here? Why not have the decent (?) saloon to insist on the barkeeper quoting a passage of Scripture with every glass of beer sold and offering prayer over each glass of whiskey?

The model or decent saloon, as portrayed by Mr. Gilmore will never get beyond the realm of dreams. Not long since such a resort was opened with religious exercises and its speedy death soon became a fact of history. Grazing cattle on the bleaching sands of the desert would be a paying venture beside that of a so-called decent saloon.

Prophet of a doomed cause, your mission will end in failure. The day for intoxicating liquor, as a beverage, is hastening to its close. God speed its coming and may that night be rayless and eternal.

To criticize is to examine and judge. Criticism is not necessarily censorious. A critic may "examine and judge," and approve. But even accepting the term in its usual sense, our conduct and our work is necessarily under the criticism of the world and of our brethren. Paul said: "But when

Peter was come to Antioch, I withheld him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles; but

when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; inasmuch that Barnabas also was carried away with their dissimulation. But when I saw they walked not uprightly according to the truth of the Gospel I said unto Peter before them all, If thou, being a Jew, livest after the manner of the Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?"

Yet we liberty loving Baptists, Baptists who claim equal rights in the family and kingdom of God, are censured and misjudged, and cried down if we dare to offer an adverse criticism upon any organization, institution or upon any man in a prominent or responsible position.

One of our exchanges sends an appeal to every Baptist paper and writer in his State "to refrain from writing or publishing anything, for one month, that would reflect on the veracity, integrity or sincerity of any person, paper or organization." Another exchange says of the above deliverance: "This request would apply well to any State, and for all time, instead of one month."

With every agency that is striving, in the New Testament way, to strengthen and extend the Kingdom of God on earth, we not only sympathize but will be its uncompromising ally. This is likewise our attitude to the humblest worker in the Master's vineyard. But when veracity, integrity or sincerity of purpose is at stake, no matter who the individual or what the agency, we declined to be muzzled even for a single day.

Certainly our boards, colleges, professors, writers, preachers papers, or brethren do not claim to have attained perfection. And it would be a sad day for the denomination should these call into question the right of wholesome criticism. Are they not the servants of the denomination and responsible for the manner in which their trust is fulfilled?

Of course they would not want the denomination to bow down to their edicts and deliverances and say as did the foolish flatterers of Herod: "It is the voice of a god, and not of a man?" Shall we not rather have some of the fidelity which characterized Paul, and if need be follow the example he gave when Peter dissembled? This same apostle said: "Reprove, rebuke, exhort with all long-suffering and doctrine."

We are proud of Tremont, Temple church, Boston, in its attitude towards the Lincoln Park church, West Newton, Mass. The latter has been receiving members on "dry baptism." The former authorized its messengers, in protesting, to withdraw, if necessary, from the Association.

One of the leading Baptist churches in the West recently held a Union Passover service with the Temple B'nai B'rith, of the same city. The pastor of the Baptist church preached "an appropriate sermon" on "Our Common Memorial," but the Rabbi was not overlooked. The responsive reading, the Scripture lesson and the benediction fell to his lot, and no doubt each number was impressively rendered.

The question may be raised,

why this union service? Was the object to lead the Jews towards Christianity, or the Christians towards Judaism? If neither of these were the motive then the service proclaims the hollow mockery and idle pretense of both congregations. The attitude of the Jew to the Deity of Christ is well known and the same ought to be true concerning the Christian. If the object of that meeting had been the glorifying of Jesus Christ as equal with God the Father, under no circumstances would the Jews have shared in the service. In countries where Christianity is in the ascendancy, such conduct is nothing short of a betrayal of the Son of God.

But that sounds harsh, narrow and exclusive. If Christ had become the Passover of that Jewish congregation they are sailing under false colors, if not, then they were fraternizing with a religious enemy. In either case, the Christian congregation, for the sake of a sentimentalism that is contemptible, toyed with the greatest attribute in the person of Christ. Such conduct never leads to any real, lasting good. It brings a deep blush of shame to every honest cheek and stirs the spirit to an expression of righteous indignation. Manly convictions are any thing but pusillanimous, and every where excite admiration and call forth words of praise.

The pastor of this unfortunate Baptist church and those sympathizing with him should remember the declaration of their Lord, when he said: "He that is not with me is against me."

It was the privilege of the writer to attend the Pastor's Conference and the State Convention of Tennessee Baptists, which were held in Memphis last week. The Pastor's Conference met Thursday and discussed, for the entire session, the "Closing Week of Our Lord's Life." The occasion was uplifting, thrilling and inspiring. That day, with its feast of good things, will not soon be forgotten by those who were present. Dr. A. J. Holt presided over the meetings of this body, and the Rev. Fleetwood Ball was Secretary.

Friday morning the Convention assembled in the spacious auditorium of the First Baptist church. Dr. A. U. Boone was re-elected President and Drs. E. E. Folk and M. D. Jeffries Vice Presidents. W. J. Stewart was made Secretary, Fleetwood Ball, Statistical Secretary, and W. M. Woodcock, Treasurer.

Dr. Boone is a model presiding officer and has served the Convention in this capacity for six consecutive terms. Dr. J. J. Taylor preached the annual sermon, a brilliant, scholarly and helpful discourse.

The special committee from the General Association of Kentucky Baptists, consisting of Drs. W. D. Nowlin, J. D. Maddox and the editor of the Recorder, were treated with every possible courtesy. The purpose of this committee was to confer with the Tennessee brethren about establishing a Kentucky-Tennessee home for aged ministers and their dependents. After a frank and fraternal conference it was unanimously decided to proceed at once in the establishment of such a home.

The writer will never cease to be grateful for the many kindnesses shown him during this visit. A goodly list of new subscribers added to the pleasure of the trip.

A more extended notice will appear later.

EDITORIAL VARIETIES

Real penitence is confessing your own sins and not those of some one else.

Make the best possible use of the long evenings by studying the Word of God.

Reputation has carried men to success when their characters would have consigned them to oblivion.

There is no antagonism between enthusiasm and conservatism. The enthusiastic conservative is the best type in religion.

The Sunday School is not a laboratory for experimenting with truth—it is a place where the great truths of God should be inculcated.

There was a decrease of \$4,035,846 in the Government receipts for spirits in July and August, compared with the corresponding period last year.

Several large cities are afflicted with beggars, wearing the garb of nuns. On the thoughtless givers among Protestants are likely to be "taken in" by these "bogus nuns."

The Jewish Sabbath Society has secured the pledges of two hundred Jewish residents of the West Side, Chicago, to boycott the Jewish bakers that keep their places of business open on that day.

"Forty years ago," says a colored philosopher, "niggers was wuf a thousand dollars apiece. Now dey would be deah at two do'lars a dozen. It's 'atoin'ishin' how de race am runnin' down."

Recently a prominent Methodist preacher joined a Baptist church. As he was dressing himself after his baptism he remarked: "I have never known such peace as has been mine these last few minutes."

Deacon John Bryant, of Second church, Paducah, with his good lady, gave us a pleasant call as they passed through, en route to Chicago on their vacation. Always glad to greet our friends.

Dr. L. B. Warren, of First church, Owensboro, Rev. J. B. Tharp, of Shelbyville, and S. G. Hatcher, of Hillsville, all attending the Grand Lodge of Masons, called at the WESTERN RECORDER office.

We are indebted to Missionary J. G. Chastain for a copy of *El Atalaya Baptista*. Of course, this is an excellent paper, for Bro. Chastain would send only "the best." In due course of time Dr. W. D. Powell, our neighbor, will be called in to translate portions of it for us.

The *Watchman* says: "The situation in Massachusetts is becoming so critical that the members of our churches ought to address themselves to their problems in a most vigorous manner." In the light of the action of the Boston North Association, in refusing to dis-fellowship the West Newton church, for radical departure from certain Baptist principles the language of the *Watchman* is none too strong.

One of the best pastors in the State recently closed a meeting in which there were fifty-four conversions. Fifty-three of these were baptized and the remaining one was approved for baptism. Two of those baptized were prominent Methodist young men. A prominent citizen wanted to join on his alien immersion, but he was promptly, but kindly, declined. His entire family, however, were baptized. Query: Can any one cite such instances as occurring in a union (?) meeting?

The editor of the *Puerto Rico Eagle*, in the supplement edition of September 25, 1908, asserts that Governor Regis H. Post, in a speech before the Superintendents of Schools of that island, said: "Christ might have come down to earth and given laws which would have redeemed the people; He might have come as a Caesar or a Herod, but He did come as a fisherman's bastard son." The speech was so shocking that an effort was made to excuse the Governor by saying he was drunk. Alas!

The *Christian Advocate* tells of a dozen grocery firms, in a certain Ohio town, who are circulating a card bearing the following: "Any one who drinks three glasses of whiskey a day for one year and pays ten cents a drink for it can have in exchange at any of the firms whose names appear on this card 3 barrels flour, 20 bushels potatoes, 200 pounds granulated sugar, 1 barrel crackers, 1 pound pepper, 2 pounds tea, 50 pounds salt, 20 pounds rice, 50 pounds butter, 10 pounds cheese, 25 pounds coffee, 10 pounds candy, 3 dozen cans tomatoes, 10 dozen pickled, 10 dozen oranges, 10 dozen bananas, 2 dozen cans corn, 18 boxes matches, one-half bushel beans, 100 cakes soap, 12 packages rolled oats for the same money, and get \$15.30 premium for making the change in his expenditures."

AMONG THE Churches.

Walnut St. (Third and St. Catherine) Pastor Henry A. Porter: The Second Coming of Christ, Acts 1:11. The Devil in Disguise, II. Cor. 11:14. S. S. attend., 535. By letter, 19.

Buck Creek—Pastor G. F. Lowe: Christ as Personal Helper, Isa. 42:3-4. Pure Religion, Jas. 1:27. S. S. attend., 32.

Broadway—Bro. W. O. Carver supplied both hours. S. S. attend., 447. There were 229 in the Baraca Class rally.

Bloomfield—Pastor Ira E. D. Andrews: Healing of the Blind Man, Luke 18. The Trial of Jesus, John 19. Taking on new life. Large congregation Sunday night.

Calvary—Pastor J. S. Detweiler: Converting a Sinner, Jas. 5:20. Bro. Jas. E. Detweiler: Drink for Thirsty Ones, John 7:37. S. S. attend., 178.

Crescent Hill—Pastor J. F. Griffith: Paul's Backward and Forward Look, Phil. 3:13. II. Kings 2:14. S. S. attend., 86.

Clifton—Pastor J. T. Betts: Assurance, I. John 5:13. Earnestness in Religion, Luke 13:24. S. S. attend., 205.

Chestnut St.—Pastor J. M. Weaver: Abounding in the Work of God, I. Cor. 15:58. Marks of Love to God, I. Cor. 8:3. S. S. attend., 180.

Deer Park—Pastor Edwin R. Harris: The Great Commission, Matt. 28:18. And He Went His Way, Luke 22:4. S. S. attend., 61.

Eighteenth St.—Pastor B. V. Bolton: Christ, Isa. 53. S. S. attend., 47.

Eleventh and Jefferson Sts. Mission—Pastor B. T. Kimbrough: Mutual Love and Charity, Acts 4:35. S. S. attend., 77. Cottage prayer meeting held in a different home every Tuesday night in preparation for the November campaign.

East—Bro. W. J. McGlothlin: The Unshakable Kingdom, Heb. 12:28. Lessons from the Life of Saul. By letter, 1.

Franklin St.—Pastor T. J. Duvall: Revival, Ps. 85:6. Spiritual Blessings in Jesus, Eph. 1:3, 7-14. S. S. attend., 236. By baptism, 2; by letter, 2; for baptism, 1.

Hoppe Rescue Mission—Pastor Wm. M. Bruce: Leona John 1. Commenced regular fall and winter campaign; good attendance; nine conversions during week; fine services at jail and workhouse.

Hazelwood—Pastor Chas. B. Althoff: The Soul-winner, a Guide, Acts 8:31. The Palsy Healed, Mark 2:1-12. S. S. attend., 135.

Highland Park—Pastor G. F. Davison: Obedience to God Rather than Man, Acts 5:29. Bro. A. A. Adkins: Great Salvation. S. S. attend., 107.

Immanuel—Pastor J. C. Dunford: How Christ Meets our Needs, John 14:1-14. Strange Things Today, Luke 5:26. S. S. attend., 222. Fischer Ave. Mission, 106.

Okdale—Pastor S. N. Mohler: Ps. 91:1. Memorial Service for the Jr. O. U. A. M. S. S. attend., 146. By letter, 3.

Portland Ave.—Pastor L. W. Smith: The Significance of the Resurrection, Matt. 28:6. Sowing and Reaping, Gal. 6:7. S. S. attend., 143.

Third Ave.—Pastor S. J. Cannon: A Horrible Condition, Jer. 5:30-31. Causes of Error, Mark 12:27. S. S. attend., 160.

Thirteenth and Kentucky—Pastor Jas. A. White: A Christian Life, Does it Pay? Sunday night a stereopticon lecture on Brazil, by Bro. T. C. Bagby. S. S. attend., 69.

Twenty-sixth and Market—Pastor R. E. Reed: The Best Dress, Rom. 13:14. Divine Support, Isa. 41:13. S. S. attend., 282. For baptism, 1; restored, 2.

Thirty-sixth and Grand—Pastor J. C. Given: The Working Jesus, I. John 3. When a Dumb Beast Gave Evidence of Sin, I. Sam. 15:14. S. S. attend., 57.

Twenty-second and Walnut—Pastor M. P. Hunt: A Challenge to Prayer and Consecration, Ezek. 36:37. An All-Comprehensive Prayer, Ps. 25:11. S. S. attend., 630. By baptism, 3; by letter, 7.

Baptized, 2. Pastor just returned from a two-weeks' meeting at Jackson. Had a good meeting, but not what had been hoped for. Pastor Edge is doing a good work and is making himself felt as a power for good in the community.

Brothers E. B. Farrar and W. M. Bruce report the Baptist Evangelistic Campaign of Birmingham, Ala., as a great success. Up to this time 669 have been received into the Baptist churches. They say the whole effort was perfectly harmonious and enthusiastic. The daily papers offered them all the space they wanted for reporting and advertising the meetings.

Bro. E. B. Harris, pastor of Deer Park Mission, reports good progress in the work and they are compelled to enlarge the building. This they are preparing to do at their own charges.

Pastor J. C. C. Dunford, pastor at Immanuel, reports fine outlook for the mission on Fischer avenue. They have been running three weeks. First Sunday they had thirty-seven in Sunday School; second Sunday, eighty, and last Sunday, the third day, had 106. Expects 150 by next Sunday.

SEMINARY NOTES.

BY ELLIS A. COTTRELL.

President Mullins announced Wednesday morning that the total enrollment up to that time was 237. This is a considerable increase over last year, at this time, and is above the average for the month of October of the year before last—the banner year of Dr. Mullins' administration. The student body is distributed over a wide range, coming from almost every State in the Union and from many foreign countries. According to the best information obtainable, they are as follows: Kentucky leads, as she should, with 31; Georgia, 22; Illinois, 9; Indiana, 7; Kansas, 2; Louisiana, 9; Maryland, 2; Minnesota, 2; Missouri, 15; Mississippi, 20; North Carolina, 23; Ohio, 4; Arkansas, 5; Tennessee, 11; South Carolina, 14; Texas, 6; West Virginia, 4; Australia, 1; Canada, 1; Japan, 1; England, 2; China, 1; Brazil, 2; Oklahoma, 1; Alabama, 18; California, 3; Colorado, 1; Florida, 3; Idaho, 1; Bulgaria, 1; New York, 1; Wisconsin, 1; Virginia, 14.

Students Preaching.

W. A. Todd resigned his work at Livonia, Ind., to accept the work at West Baden.

J. V. Turner supplied Colbertson Ave., New Albany.

A. N. Hollis supplied Hammondsville and Magnolia Saturday and Sunday.

J. C. Daniels supplied Hamilton Ave. Mission, city.

The good news comes to us that our former student fellow of last year, Otto Whittington, has just closed a series of meetings in his own church, the church at Fordsville, Ky., having had in all seventy-six additions, fifty-four for baptism.

Dr. Robertson was the guest of honor at a banquet given to the Louisville men, at Ft. Wayne, Ind., last Wednesday night by the State Association of Indiana.

There were present from Louisville twenty-five men, students of the Seminary of twenty-eight years ago down to the present time. It was said that the convention was the greatest in all its seventy-six years of existence.

BAPTIST MEETINGS.

An effort is on foot to have revival services in all the Baptist churches in the city at the same time.

Various committees have been appointed to look after the advertising, the finances, the reports, etc.

They plan to have simultaneous services in all the churches and some of the missions. Then one or more places for central meetings at an hour in the day when there are no other meetings.

Possibly also gospel wagons for brief services and the pastors and evangelists will speak from these on the streets. Then mass meetings to be held on Sunday afternoon for men and women separately.

If there is concerted action we can have a wonderful working force. The pastors, the Seminary professors and students, the ladies in the Training School and all our church workers. If we are willing for the Lord to use us, then we shall be used and useful.

EATON MONUMENT FUND.

"My mother," writes Mr. R. B. Thomas, of Georgetown, "desires to give \$5 to the Eaton Monument Fund as an expression of her love and admiration for the great Baptist champion."

The opportunity for making these gifts of love will soon be past. Do not defer too long. Subscriptions due December 31st will be gladly received at any time, but the active effort to raise money for this purpose will cease at the end of October.

The chairman acknowledges gratefully the help given him recently in securing contributions by Dr. C. G. Skillman, of this city, and Rev. W. C. Taylor, of Arlington.

SUBSCRIPTIONS RECEIVED.

Sullivan, Wm. L., Clinton, Ky. \$1 00

Previously acknowledged 1986 25

CASH RECEIVED.

Cash 1 25

Barnett, Rev. E. W., Hopkinsville, Ky. 1 00

Bullittsburg church, Burlington, Ky. 6 75

Dawson, J. L., Louisville 5 00

Giles, Miss Belle C., Louisville. 5 00
Goods, J. W. 25
Moore, Rev. T. J., Bay Springs, Miss. 1 00
O'Neal, Jos. Jr., Louisville 1 00
O'Neal, Irma, Louisville 1 00
Payne, J. H. 1 00
Taylor, Rev. W. C., Arlington, Ky. 3 00
Thomas, Mrs. Sarah W., Georgetown, Ky. 5 00
Vallandigham, Rev. J. W., Sanders, Ky. 1 00
Welborn, Rev. F. M., Auburn, Ky. 1 00
Previously acknowledged 1292 72

Total cash received \$1325 97
HENRY ALFORD PORTER, Chairman.

THE STATE.

Evangelist W. H. Sledge is holding a meeting on Cow Creek, in the Big Sandy Valley. Seventeen had been received for baptism. A church will be organized.

Pastor Edgar W. Barnett writes from Hopkinsville: "Please send the Recorder to me at this place, instead of Corbin. Have a delightful field here and have been given a royal welcome."

Rev. W. E. Hunter, of Princeton, has been aiding pastor J. M. Walker in a meeting at Pewee Valley. There was a great spiritual uplift for the church and four were added to the membership. Bro. Hunter preaches the old-time gospel.

Pastor Otto Whittington writes from Fordsville: "We have just closed our meeting here at Fordsville with seventy-six additions to the Baptist church, fifty-four by baptism. God certainly did bless us with great power. I tried to do the preaching. Our church is in fine condition. I will go to Maceo to help Bro. E. O. Cottrell next week. Pray for us."

Pastor W. J. Puckett writes from Cave City: "The late meeting held with our church here by Bro. E. W. Coakley, of Salem church, resulted in a revival in the church and ten additions. Bro. Coakley came with the same sweet gospel and singing that he gave us in two meetings before, and our people were again delighted and edified. The church still moves forward."

Pastor W. S. Coakley writes: "We have just closed a meeting of two weeks' duration at Ghent, and our people were greatly revived. There were ten additions to the church, four by letter and six by experience and baptism. Bro. T. J. Watts, of New Liberty, did the preaching and the congregations were large and appreciative. This is the second meeting Bro. Watts held for the church, and his work was thoroughly satisfactory both times."

Pastor J. Leslie Adkins writes: "We have recently closed a gracious revival with Bronston Baptist church. The visible results of these services were fourteen conversions, eight of which united with the church by baptism. Three came in by letter. The church was greatly revived and strengthened by the forceful sermons delivered by Rev. O. M. Huey, of Somerset. He has special gifts in evangelistic work. Best wishes for the success of your work."

On Sunday a new church was constituted on South Limestone street, Lexington, which takes the name of Porter Memorial church, for Pastor J. W. Porter, of the First church, whom God has used as His instrument in founding the church. There were forty-nine constituent members and one joined when the doors of the church were opened. Bro. Porter presented the church with a gavel made of olive wood, which he brought from Jerusalem. The church will soon begin a house of worship.

Bro. E. W. Coakley writes: "We have just closed a very interesting and helpful meeting here at Salem. The church was much revived. Twelve professed faith in Christ and seven of these united with our church. We also had two by letter. Bro. H. E. Gabby, the bishop of Cadiz, did the preaching. This is his second year to help the church in meeting and it seemed they enjoyed him more this time than before, if possible. We took our collection for State Missions yesterday."

E. H. Cunningham, State Evangelist, writes: "Just closed a revival at Hillside, which lasted only ten days. We had fifty-one conversions, thirty-five accessions to the church. Also closed a meeting of one week's duration at Cherry Hill, near Central City, with fourteen conversions and seventeen accessions to the church by baptism, and at Farmers, which resulted in six conversions and six accessions to the church. The total for the month ending, seventy-one conversions and fifty-eight accessions to the churches."

FINE MEETING IN NELSON COUNTY.

We have just closed a meeting at the New Salem church, Deatsville, lasting ten days, of good interest and fine attendance. Our pastor, W. H. Moody, did the preaching, resulting in twenty-five additions by baptism and ten by letter. Among the number baptized were three married couples. Our Sunday School is increasing in interest and attendance, and all church work promising. On October 11th we had 135 in Sunday School, and on October 18th, 133, a record-breaking attendance. All glory and honor to Him who gives us all things. T. P. S.

DEAR RECORDER:

During September I held meetings with Pastor Cavanaugh, at Concord. Seven were baptized and one received by letter. I also held a tent meeting with Pastor Jenkins, in Hopkinsville, on West Side. I was with him sixteen days. Then I had to leave to begin a meeting at Lafayette. Up to the time I left sixteen had been received. Bro. Jenkins continued the meeting. Since I left nine have been added, making twenty-five to date, and the meeting still continues. I have one more month in the Bethel Association, then I will be ready to fill engagements outside this Association. JAS. W. ROSE, State Evangelist.

Hopkinsville, Ky.

DEAR RECORDER:

I have read with special interest the new tract, "Characteristics and Perpetuity of a Scriptural Church," by J. W. Porter, D.D. It is concise and suggestive and will furnish interesting reading for thousands of our people. It was announced at prayer meeting that the tract was printed; some brethren said order one hundred. Please send us that number and oblige, yours fraternally, J. K. NUNNELLEY.

Georgetown, Ky.

Several hundred have already been ordered. If necessary will print another issue.—Ed.

Rev. G. W. Argabrite recently closed a great meeting at Hustonville. Pastor R. L. Creal was preparing to leave for his new field at Temple, Arizona, but the Lord gave them a great blessing. There were ten by baptism, and eight by letter. The church greatly revived. Bro. Creal goes at once to his new field of labor, and with him will go the prayers and best wishes of many Kentucky friends.

Allow us also to say in this connection that Bro. G. W. Argabrite, who has been State Evangelist for years, can be secured for revival services or for a suitable pastorate.

The Kentucky Mountain Baptist Musical Convention meets at Mt. Carmel church, Owsley county, Friday before the fifth Saturday in October, at 10 a. m.

The Clay County and Booneville Baptist Sunday School Association meets at Island Creek church, Clay county, first Saturday in November, at 10 a. m.

H. R. McLENDON.

Manchester, Ky.

W. M. U. NOTES.

"I must work the works of him that sent me, while it is day; the night cometh, when no man can work."—John 9:4.

The enlistment campaign among our Kentucky women is gaining headway. The Foreign Mission Journal offers a few suggestions as to how to make the movement more successful. "Let the pastors preach on woman's work, of her fidelity to the Lord, approval of her help, and urge that every sister join one of these societies. It would be well for our religious papers to call special attention to this matter one week during the month of October. Who has done more to circulate our papers than the women, and if they become greatly interested in the Lord's work, our papers will in time receive numbers of new subscribers, and great good will be accomplished. Let them help the women at this time."

From Miss Dessie Barnes, Bardstown, we got the first returns from Enlistment Month. She says:

"The Ladies' Missionary and Aid Society observed enlistment day the first of October. All the ladies of the church were invited and quite a number of invitations and membership cards were given out. Quite a number present. The pastor conducted the devotional exercises. A nice programme was arranged and carried out. At the close of the exercises the ladies of the society served refreshments to the delight of all. Seven new members were enrolled, which means strength to the society and the church."

Missionary Peyton Stephens, writing from China, says: "I want to acknowledge the goodness of our Lord and the truth of His promises. Am now in my fifteenth year in China. Went through

the dangers of both the Chinese and Japanese Boxer wars. Worked hard and was never sick in bed one day during all this time."

The good chairman of our Central Committee sends us such good news that we give it in full:

"Miss Lucy Leo Mahan, of Williamsburg is doing fine work as vice president of Mt. Zion Association, and also finds time to help her neighbors. She reports a W. M. S. organized by Miss Butler and herself at a church in East Union Association, of which Mrs. Butler is now vice president. Mrs. Nellie Angle is president. She also helped reorganize at London, with Mrs. George Brocar as secretary.

"Mrs. N. W. Miller, of Madisonville, has been appointed vice president of Little Bethel Association, which recently met at Dawson Springs. Mrs. C. E. Endes, of Greenville, attended to represent the Central Committee, and she always does good service.

"Frankfort had an all-day meeting of W. M. S. in Franklin Association recently. Mrs. Sherman was present and reports much enthusiasm. Mrs. Duano Brown is pushing the work. They now have a Y. W. A. in Frankfort of forty-eight members, and are starting the Royal Ambassadors, the new society for larger boys. Mrs. John Scott, of Woodlake, was appointed leader for these societies in Franklin Association.

"Parkland is to have a band of 'R. A.'s.' No church is more to be depended on for prompt, faithful, cheerful allegiance to all the undertakings of W. M. U.

"Walnut Street is blessed with a pastor's wife who knows how to enlist the young people and under her guidance a Y. W. A. was organized last week.

"Somebody says there are many societies in Kentucky that have never reported to the Central Committee. We beg you to write to us, for the sake of the help we may give you, and of what we know you can give the cause."

E. S. BROADUS, Chairman C. C.

Our splendid young vice president in Long Run Association has been at work, as the following will testify:

"On Saturday afternoon October 10th met with the W. M. S. of Elk Creek church; presented the matter of Enlistment Campaign. The ladies heartily responded, taking up the work with earnestness. These are a noble band of workers; expect to hear of a goodly number of women enlisted. Monday afternoon, October 12th met with the W. M. S. of Taylorsville church. After some discussion they agreed to take up the 'Enlistment' work. Some going to work to win the other woman ere I left the town. This is a strong society and can do a great work in the forward movement.

Sunday afternoon spoke to the Ladies of Pleasant Grove church, Jefferson county. This society is doing fairly well considering their youthfulness (one month old). Very much encouraged that the societies are taking hold of this forward movement. How much more we may do for our Master by enlisting the other woman.

EMMA W. BAILEY,

Vice President Long Run Association.

We are glad to welcome to our W. M. U. Column the W. M. U. Training School. One of the girls brightly tells us of its opening and other interesting things:

The W. M. U. Training School is glad and wants to tell its friends about it. Beginning the year with thirty-two girls and two more expected in the next few days, when forty is its capacity, is surely cause for rejoicing.

The opening exercises were simple, but impressive. Each girl told in a few words why she had come, and it was noticeable how many had felt impressed to do mission work since she "could remember anything."

It is interesting also to hear from the eleven "old girls," the interest they found all over the south in the Training School.

The classes are all well under way now, and things are settling down for the winter. But before we fairly settled, we were most delightfully entertained by Walnut Street church, Dr. Eaton's old church. That church which believes in doing big things, gave a reception to the Seminary and Training School a week after the opening, and the courtesy and hospitality were most highly appreciated. But the thing of most interest to us now is our work at the various mission schools of the city. With thirty odd young women working earnestly for the Master, may we not hope to see a revolution in mission schools and many souls saved? We are burdened with the responsibility of it, but we are taking it to the great Burden Bearer individually, daily, besides our Wednesday night service which is given over entirely to prayer for our mission work, and we know and believe. "That more things are wrought by prayer, than this world dreameth of."

E. G.

Family Circle

Stories For The Young And Old.

THE MAGIC OF A SMILE.

When the gentle word's so easy,
And the kindly mood's so sweet,
Why not make the dull day brighter
For the folk you chance to meet?

Why not, e'en though troubles thicken,
Face the trial, dare the worst,
With a look so brave and buoyant
That you rout it from the first?

In the world through which we're pass-
ing,
We may make the feeb's strong,
We may cheer the lonesome pathway,
With the gladness of a song.

We may vanquish fiends and goblins,
If the fight we deem worth while,
By the valiant front of patience,
And the magic of a smile.

—Christian Intelligencer.

ABEL'S TEMPTATION.

BY REV. GEORGE HENRY HUBBARD.

"Another returned manuscript!" exclaimed Abel Meho'ah, somewhat impatiently, as he took his mail from the postman one morning, and saw among the letters one in a large, official looking envelope. For some years Abel had sought with varying success to eke out the deficiencies of a limited income by occasional contributions to the press. He had found it rather precarious and at times exasperating work. Like many in a similar situation he had become accus-

Hear the sound of doors that close,
And the feet that pass them by.

and an unaccepted effort would catch his eye the moment the mail carrier turned the corner of his street.

Imagine his astonishment, therefore, when, instead of an "unavailable" manuscript, he found that the big envelope contained a call to the Temple Church of New Jericho. It was a pleasant letter to read. After a few complimentary references to the work in which he was now engaged, and the esteem in which he was held by his people and the community in general, came a flattering invitation to surrender this for the pastorate of the large metropolitan church at a salary of \$7,000, with an assistant pastor and a yearly vacation of three months for foreign travel. A glowing vision truly for a man who was struggling with the problem of family economics on less than \$2,500 a year and laboring hard with only four weeks' vacation, and that often abbreviated by press of work.

Abel read the letter to Zillah and, after a few playful remarks about the grandeur that would be theirs, both agreed that the work now in their hands forbade all thought of accepting the call. Then the parson went to his study to work on next Sunday's sermon.

But somehow he couldn't settle down to work as usual. In spite of his most determined efforts that call continually recurred to his mind, and he did not put it wholly away. At length he gave up all pretense at sermonizing and began to pace the floor and to think over the situation. Here was a great opportunity. Was it not the "tide" in his affairs that was to determine the outcome of his life? What a wide door of influence and usefulness was opened to him by that call! True, it meant hard work; but was not that the very thing to be desired? What could be nobler than to wear one's self out in a large service for the Master? Was it not, moreover, a clear call of God? Coming without solicitation or even previous knowledge, surely it was the hand of Providence!

When dinner time came nothing had been done on Sunday's sermon, but Abel felt that the morning had not been wasted; for a new and clear light seemed to shine on the pathway of personal duty. After dinner was ended and the children had gone to school, he determined to share with Zillah the results of his morning meditation, not doubting that she would rejoice with him in the conclusion at which he had arrived.

"Zillah," he began, "the more I think about that call to Temple Church the more deeply it impresses me."

"Why, I didn't suppose you were thinking about it at all," replied Zillah. "I had taken it for granted that we were permanently settled here in Bethpeor, that you had abandoned the calling system, and that the work here was paramount to everything else."

"Yes, I know that the work here is exceedingly important, and it is dearer to me than I can express; but I have no doubt there are many other men who can

do it just as well as I, and at least fifty of them are ready and waiting to step in if I should leave. We have been here a long time as pastoratees go nowadays. And really this call to New Jericho seems like a call of God to come up higher. I would not have sought such a call on any account. I would not even have given a single word of encouragement to the committee had they consulted me before sending it. But it has come so spontaneously and so heartily that I am not sure whether it would be right to ignore it. Why, Zillah, it is the opportunity of a lifetime! Would I not be doing an injustice to myself and to my family were I to refuse?"

"Now, Abel, isn't there just a trace of the spirit of Laban in that argument? You remember that when Laban saw the earring and the bracelets that Eleazar had brought, he said, 'The thing proceedeth from the Lord!' Honestly, I believe that the same golden argument convinces many a man today that calls proceed from the Lord. Men rarely recognize the voice of the Lord in a call to smaller fields and diminished salaries. You know that you have refused several such calls yourself."

"But surely, Zillah, it is hardly to be expected that any man would deliberately take a downward step of that kind. Every man ought to look for advance and promotion if he is a man of any energy or ambition. Dr. Jepson says that every minister ought to take the largest field that opens to him. And you will confess that the doctor is a fine man, thoroughly spiritual and consecrated, and also that he lives up consistently to his own principle."

"Yes, Abel, I remember that maxim of Dr. Jepson's; and I think it is a most pernicious one, the more so because it is the utterance of a man of such noble character as Dr. Jepson. His words carry great weight, especially with those who know him best, and that oft quoted remark of his has done not a little, I fear, to increase the restlessness of the ministry and the scramble for the best pulpits. The ministry of our denomination in America has come down pretty near the level of the most worldly business men in this talk about advancement and the universal ambition to secure prominent positions. I do not believe that a minister is subject to any different law in this matter from any other Christian man; but I do believe that the spirit of rivalry and self-seeking is out of place among Christian men in any sphere. The law of sacrifice and the spirit of self-forgetful devotion to one's mission ought to control all Christian lives."

"Very true, my dear. But you are looking at one side of the question only. The salary and the position are attractive, of course; but, after all, they are the tokens of a correspondingly large work. Now, do you not think that every man should be doing the largest possible work in the world? If I can accomplish twice as much as I am now accomplishing, is it not my duty to do so? I think that is the real meaning of Dr. Jepson's utterance. A larger call means more work, greater effort in the service of the Master, increased opportunity to uplift and save men. Our large cities are the great centers of influence that determine public opinion and mold national life and character. The sermons of our metropolitan preachers are read throughout the entire country and they exert an influence that cannot easily be measured."

"I am not so sure about the influence. Most of our leading men were born and grew up in the rural villages, and their characters were formed amid their early surroundings. I believe that some of our home missionaries have more to do with the formation of national character than do the preachers in our largest city pulpits."

"Don't you remember old Father Shearing, who went directly from the seminary to the little village of Rugby Corner in a remote section of New England, and spent the entire forty years of his ministerial life there? A man of great ability, with a wife that would have graced the parsonage of any city church in the land. They brought up a family of five or six children, all of whom received good educations; yet he never had more than three or four hundred dollars a year as salary during his entire pastorate. The influence of that consecrated man and his family was felt by an entire generation of young people that grew up under his ministry. You know how that influence has extended itself, not by sermons reported in the papers—for Father Shearing never got into the papers, except by way of an obituary at the last—but through the medium of the 'living epistles' that he sent out all over the land. His oldest son entered the ministry and, going to a home missionary field in the West, founded and built up what has since proved to be one of the strongest churches in a leading Western city. The other sons and daughters went out to various cities and all became influen-

tial citizens and active Christian workers. The young men and women of the village as they grew up, many of them went to neighboring towns and cities and became pillars in large churches, earnest and helpful citizens, men and women who occupied positions of trust and influence in the communities whither they went.

"You have more than once told me of that one who came to college after he was married and had a family of growing children. And when you asked him why he entered college so late in life and in the face of such difficulties, he told you that he was the only one of his generation from Rugby Corner who had not made his mark in the world, and he did not wish to be left wholly behind."

"Now, I wonder how many a pastor of a large city church can show as good a record as that. Did Father Shearing do himself and his family an injustice by staying forty years in a little village like Rugby Corner? He unquestionably made a great sacrifice in so doing; but was not that just what Jesus would have done in his place? Since he died a long procession of men has passed through that pulpit, many of them nobler men than he; but they have felt that they owed it to themselves to seek larger fields after a year or two, and the result is a marked deterioration of character in the younger people of the place. Today no young man ever thinks of going to college from Rugby Corner."

"A strong plea, indeed, my dear, you have made. Father Shearing's life certainly impresses me more favorably than Dr. Jepson's principle. Yet there are other points to be considered. It is all very well for me to give myself to this work among factory people, and to accept the social and intellectual limitations of Bethpeor as the inevitable conditions of my work here. But do I not owe it to you and to the children to accept the better privileges that would come with this call? Huppim and Muppim are nearly ready for college, Hopzibah is half way through the high school, and the other children are coming along rapidly in their studies. I believe we ought to do the very best we can for them in the matter of education. It is about all we shall leave them, and with it they will be able to make their way in the world. I want them all to be well fitted for college and to have sufficient time to make a good record there. My own hurried life and the necessity of working to pay my way sadly interfered with my standing and reputation as a scholar."

"Really, Abel, I don't think you ought to distinguish between yourself and the family. As for myself, I have always felt that you and I are one in all things. When we came to Bethpeor I believed that God had called me as truly as he had called you—had called me because he had called you. I am perfectly willing to forego the social advantages and other attractions of New Jericho for the sake of our work here. You are getting a strong hold on these factory people. They believe in you, and you can lead them to higher lives. If you leave them, they will approve your course from a purely worldly point of view, will congratulate you on your success with feel proud of this recognition of your merits; yet deep down in their hearts they will lose faith in the Christly spirit. They will come to believe that every man looks after his own interests first. There are scores, yes hundreds of men ready to jump at a call from Temple Church. That church does not need you, and Bethpeor does need you. For my part, I should be very sorry to have you go, for I love these people even if they do murder the king's English."

"But what about the children, Zillah?"

"We need not worry about the children. They are all well and strong and can help themselves through college as you did. It won't hurt them to shift for themselves a bit. They will be all the better for it. What if they do not take quite so high rank in their classes? They will more than make up for that by the gain in character and purpose."

"Then you do not believe that this is a call of the Lord?"

"No, indeed I do not! I think it is a temptation of the devil. He is not a very hideous devil, I confess. Rather a handsome and attractive fellow, like Satan in Ary Scheffer's famous picture of The Temptation on the Mountain Top; but a genuine devil none the less."

Abel whistled softly to himself in a meditative manner as he put on his hat and gloves and set out for an afternoon of calls. Some of those upon whom he called thought he had a rather absent air as though thinking about something besides their coughs and asthma, and rheumatism and personal grievances. But they all liked Meholah and knew that he would be more attentive and sympathetic next time. Before the afternoon was over, however, he had become thoroughly aroused to his work by discussing several schemes which he was arranging for the good of the young people of Bethpeor

and by coming into contact with two or three individual cases in which he was particularly interested, young men whom he had rescued from evil ways and gradually leading to higher aims and purposes.

Next morning he went into his study and wrote a very courteous but very decided note to the committee of Temple Church, declining their call. As he read it to Zillah, she listened to the end and then added, "Which being interpreted means, 'Get thee hence, Satan.'"—The Congregationalist.

SING TO THE CHILDREN

All children are fond of music and enjoy hearing those they love, sing, especially if they sing those old familiar hymns so dear to us all.

After the evening prayer is said and they are snugly tucked in bed, their mother should sing a hymn or two, no matter if her voice is weak and lacks culture, it will be very beautiful to the children, and their sleep will be sweeter and dreams pleasanter because of mother's singing. As we look back in memory to the days of childhood, we can plainly see the old "trundle bed," and hear mother singing, "Nearer, my God, to Thee" and "I Need Thee Every Hour," and peace rested over our home, when mother sang, like a benediction from Heaven. Eren now though mother is old and feeb's she sometimes sings those old quaint hymns and there comes to us again that same feeling of peacefulness and rest.

All children should be blessed with the music of the Gospel, sung as only a mother can sing it.

It does take a little time from other things and often mother is almost too weary to make the effort, but the reward is so great that she feels more than paid when she hears the children singing bits of hymns about their play.

Sing at least one hymn each night, and it will help the children in after years as no other influence can.—Morning Star.

HAD TO COME SOME TIME.

Here is the latest storiette about honeymoon.

This time the happy couple had gone to the lakes for their trip, and spent the first morning before breakfast rowing gloriously about Windermere.

"Oh, Tom," exclaimed the bride, "isn't it heavenly? Let's send a telegram to papa and mamma, and tell them what a perfectly scrumptious time we're having! Let's say, 'Getting on splendidly. Grand row before breakfast!'"

Forty minutes later a telegram was laid on the breakfast table of the parents.

The old man read it, and sadly shook his head.

"Ah," he exclaimed, dolefully, "they've begun already, my dear!"

"What is it?" anxiously inquired the fond mother.

"Listen to this, my dear: 'Grand row before breakfast.' Well, I suppose it had to come some time!"—Detroit News-Tribune.

ON GOOD BEHAVIOR.

J. D. Benedict, the superintendent of the Indian Territory schools, nodded toward a sturdy and grave young Indian girl.

"She is a maid," he said, "in the house of a friend of mine, and the other day she was left in charge of the children while her mistress went for a long visit."

"The mistress on her return said to the maid:

"How did the children behave during my absence, Carolina? Well, I hope?"

"Beautifully, madam," Carolina answered. "And at the end they fought terribly together."

"Why did they fight?" the mother asked.

"To decide," Carolina said, "which was behaving the best."

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STORIES FOR LITTLE ONES.

WAHNTAH ON THE WARP-TH.

The True Story of a Real Cat

By James Church Alvord.

That was the trouble with Wahnitah, he was always on the war-path; still there came a time when all his little circle—but this story must not run ahead of itself like that! He didn't begin life spelled just that way, for when his mother, Posylina Lillian Clark Appleton Parsons Yellow-cat died and left him—a wee, fluffly mite of a black kitten—to succeed to her nightly place on Maidie's bed and her warm corner of Maidie's heart, his name was Wahnitah.

The cat possessed barbaric qualities and was with Nimrod a mighty hunter, bringing in birds, squirrels, rats, mice, even snakes. Indeed, he left one of these last half dead upon the back-shed floor so that Norah stepped upon it and when it twisted round her angle, went off into hysterics. Fat ladies shouldn't indulge in hysterics because they look so funny doing it. Norah did.

Sometimes he would grow angry with his mistress and turn his back on her two hours at a time. No coaxing could move him, for he would keep his tail pointed straight at her no matter how many times she walked around him.

He was very frolicsome and would pull the table cloth off until one day he upset the water pitcher, which struck him in the middle of the back as it fell and drenched him woefully. After that he always marched out past into the kitchen and pretended there wasn't a tablecloth to be seen anywhere. He would follow Mamma to the sink when she went after water for her flowers, seize the train of her wrapper in his teeth, turn on his back and force poor Mamma to drag him way into the parlor. The moment the front door bell rang he would rush upstairs, lie quivering beside the banisters and when Grandma came groping down to see callers, he would reach through the rails, snatch the cap from her head, skip off and drop it behind the huge lounge in the upper hall which couldn't be moved until Papa came home.

While Papa moved the lounge he kept saying: "How'd that cat know there weren't any castors on this thing? He knows too much, altogether too much."

Then came the night when Wahnitah covered himself with glory. Maidie lived out in the country on a big farm, so big that there wasn't a neighbor on either side for nearly a mile, and it was lonesome enough on the nights when Papa was away. One awful night it was worse than usual. Mike and Norah had been called to Boston to attend her sister's funeral; messes had broken out at the Johnsons and the Burkeses, so that neither Mrs. Johnsons nor Mrs. Burke could slip over for the night, and Papa was forced to drive ten miles to St. Johnsbury and meet Mamma on the "Midnight" from Montreal.

He felt dreadfully to leave his little girl all alone in the house with no company save her five-year-old brother Frank, but Mamma had telegraphed and there was nothing else to do. He talked

earnestly to Maidie about locking the front door, saw her safely undressed, and went lingeringly out of the yard with a face turned back toward the open window at which his daughter watched. He passed into the dim starlight and the girl sat thinking, listening to Frankie's regular breathing and unconcerned.

Suddenly there popped into her bustling brain the remembrance of that money—the money Papa had been flustered into forgetting the two hundred and fifty dollars Squire Baker had paid down that very morning for the bay mare. It was still in the desk at the corner of the living room. She must go after it. Yet it was a very tremulous small maiden, despite her determination—and her twelve years, who stole, softly slipping, down the stairway and through the shadow-haunted hall—O, how those stairs did creak and groan and creak again!—to the lonesome desk and the squeaking drawer.

She found the roll, grabbed it, fled, a frightened flutter of streaming hair and white robes, to the shelter of her cosy bedchamber. There she shoved the bills between the mattresses right by her head, stopped to stroke Wahnitah for a moment's company while he rolled over on his back and yawned loudly, then tucked the sheet around her shouldres and fell asleep immediately.

Maidie was awakened by the sounds of some one fussing in the living-room, creaking the rusty hinges of the desk apparently, and, thinking it Papa, started to call out; but Papa would have lighted the hall lamp. No flicker shone in from the stairs. Presently that sound stopped and steps, nuzzled steps, crept, cautiously ascending, just outside her door. The child knew now what was happening and would have screamed save for the sheer uselessness of summoning aid; yet she quietly turned over on her side to see that doorway clearly, listening to the gentle breathing of her brother, a queer, snuffling snore from her comrade cat, and that slow, soft slop of stockings' feet slipping up the stairs. A shadowy figure, stooping, crawling on hands and knees, looking more like a dog than a human being, passed gingerly into the room; Maidie could note the head twisted round and round in the faint light, for the blinds were open and the window up to welcome the first echo of Papa's home-returning.

There was a momentary pause, the child staring at the man, wild-eyed, terror-stricken, the man furtively making out the bed and the figure on it.

Then he began to crawl once more while Maidie shut her eyes tight, breathed long and regularly, praying for succor to a God who hears through darkness as through light.

It seemed as though that burglar never would get across, but finally she felt a slight shaking of the bed as he touched it, while a hand, a cautious, creepy hand, slunk in beneath her pillow. It was a little bed and the hand fumbled about and around in evident disappointment for awhile before coming out again.

Evidently the thief knew about that money. It was so still she could hear the sudden stopping of Wahnitah's wheezy snore—the man had awakened the cat. The hand started again, carefully inserted between the mattresses, poking about beneath the shivering form until the child almost gasped and panted as her heart

began its wild race-course at double-quick time. The fingers finally touched the money, for a low, exultant chuckle greeted her ears as the hand was swiftly withdrawn.

Then something happened. Maidie scarcely guessed what. A hugh, dark shape like some gigantic bat with outstretched claws, rose from beside the shaking girl and jumped, or rather flew, across her bed. There was a heavy thud, and the kneeling man leaped with a fierce scream of fright and pain. "Oeh! an' it's th' Divv'l hisself! as has got th' looks iv me! O—O—!"—he shrieked, rushing frantically from the room.

Maidie heard the splash, splash of his stockinged feet along the bare stairs, then the front door opened with a slam and shut with a bang—after that came silence. She knew what she must do. She must lock and bolt that door. She arose, lit the candle, tottered out into the hall—and there, his tail swelled big and held taut for a flag of victory, while his purring resounded through the night, up the stairs strutted Wahnitah!

Maidie fastened the door, gathered up the money, strewn wildly over the chamber, and just managed to quiet frightened Frankie, when the carriage rattled into the yard. She had resolved not to tell until morning, for Papa kept things from Mamma since her long illness last year; but while they were taking off their wraps Papa discovered the desk, all tumbled up, and Mamma, running into the hall called out.

"Maidie, Maidie, child, what has happened? there's blood all over the stairs and that cat of yours is washing blood from his paws."

So Maidie told. —Congregationalist.

When the service of the Lord seems hard, it is because we are but imperfectly performing it.—L. P. Mercer.

A FOOD LESSON

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THE FIRST SIGN OF REGENERATION.

By Rev. A. Janzen.

"My teaching is not mine, but His that sent me. If any man willetth to do His will he shall know of the teaching, whether it is of God."—John 7:16-17.

In the beginning of the fourth chapter of John's Gospel, we are told that Jesus was making disciples. As the Heavenly Father's Son he had the necessary knowledge of the first condition and all following steps in development of true discipleship. To become his disciple meant to enter his school and follow in his steps and so to become a child of God. First he illustrated this in his own life by the model of a true Son of God and on account of perfect obedience. When twelve years old he said to his parents: "Wist ye not that I must be about my Father's business?" But because his heavenly Father had commanded the children on earth to obey their parents, he went down with them to Nazareth, and was subject to them till he reached the age of manhood. And then he first of all gave the example of perfect obedience by submission to baptism by John, who was sent by the Father and baptized according to divine ordinance. While the Pharisees, deeming themselves as natural Sons of Abraham, already pious enough without such obedience, rejected for themselves the counsel of God, he testified by his baptism that sonship is shown by obedience to God's commandments. Now, after the Father's recognition, "This is my beloved Son, in whom I am well pleased," he began to make disciples. Now, he allowed the first disciples to follow and recognize him as teacher and master. Whosoever followed him at his call and believed in him as the Son of God, his personal Saviour, to him gave he power to become a son of God. In our text words he denotes willingness to do God's will as first sign that anyone will come to know his as divine doctrine and, as he points out in the next verse, know that there is no unrighteousness in him, and consequently become his disciple. So after manifestation of his obedience to the Father's will in doctrine and life he begins to test his hearers: "If any man willetth. The shortest and sharpest test of such willingness and ability for discipleship is certainly his short call: "Follow me." Whosoever is ready to follow him at once and to remain steady under his instruction, receives the promise of the most blessed freedom, a freedom by truth. John 8:31-32. But anyone finding excuses, or having something else to do before is declared unfit for the kingdom of God. Luke 9:62. Anyone who does not recognize and desire his soul's salvation as the first and most important gift to obtain is not yet fit for God's unspeakable gift. Whosoever, after hearing his glorious message and invitation, as given before this in John 6:35-40, is not immediately willing to open heart and house for the King of Glory to come in, like Zaccheus, will very likely never be ready. Zaccheus would not have had another opportunity, because it was our Lord's last journey. If anyone wants to come to the mansions in the Father's house, he must be willing at any and all the time to follow the only Guide, who alone knows the right way thereto, who says: "I am the way."

Holy Spirit's work, by which some one may be made meet to be partaker of the inheritance of the saints in light, is his willingness to obey the Lord's call, and to do God's will as soon as he learns it in his word. The first question of those that became God's children on the day of Pentecost was: "What shall we do?" and then they did what they were told to do. Saul's first question, when he met Jesus on the way, was: "What shall I do, Lord?" Acts 22:10. Cornelius is called a devout man, but he proves it by a prompt willingness to send for Peter in order to hear God's Will, and his kinsman and near friends gave their first sign of a new life in enabling Cornelius to say for them: "Now, therefore, are we all here, present before God, to hear all things that are commanded thee of God."

The writer to the Hebrews combines all who ever become and ever will be God's children, in these words: "He became the author of eternal salvation unto all they that obey him." God, who will have all men to be saved, can only save them when they follow his Son, by whom he has spoken unto us in these last days, and of whom he said: "Hear ye him." Matt. 17:5. "He that is of God heareth the words of God." Will you hear, and sing with J. Koebner!

"Holy Spirit, reign in us almighty, Build thy Holy Temple in our hearts. Dwell in us, Lord, with thy Light and Glory, By obedience draw us heavenward."

FELT LIKE CRAWLING UNDER THE BENCH.

A lady went to one of our cities and while there thought she would go around to the Baptist church and hear a good Baptist sermon. After arriving there, to her great astonishment and disappointment, the pastor put up a presiding elder to preach for him, and she said, "I felt like crawling under the bench." I remember very well the first time I ever saw a minister of another denomination invited into the pulpit of a Baptist church. I was about grown, and living in Todd county, Ky. Our pastor was sick and not able to meet his regular appointment, and so sent a neighboring preacher to fill his appointment for him. In the congregation that day was a Methodist minister, and the visiting preacher invited him to take a seat in the pulpit. It was a seven-days wonder to the church, and you may rest assured that the church heard from the pastor when he came again. He was one of God's noblemen, and a giant for the truth. I don't know how better to illustrate what I think about these liberal and broad preachers, who want to be like the denominations around them, than to relate a little incident that took place on the railroad cars recently. The train was coming from the north and there were several negroes riding in the white people's car. As soon as the train passed the Mason and Dixon line the negroes left the white people's car and went back into one prepared for them. An old gentleman, who had more tongue than brains, sat across the aisle from duty with equal validity, and the plea of Baptists for anything distinctive is gone.

W. M. STALLINGS.

the negroes having to ride in separate cars. The lady stood his impertinence as long as she could and finally laid to him: "If you want to ride with those negroes, just go back in their car."

Those Baptist preachers who think one church is as good as another, and believe in pulpit affiliation, and union meetings, might settle this whole matter by going over to some of the other denominations and relieve the Baptist churches of a great deal of inconvenience and annoyance.

It was one of the great mistakes that the children of Israel made to want to be like the nations around them.

C. A. BARNES. Palmyra, Tenn.

DR. MCGLOTHLIN'S PAMPHLET.

I have just finished reading the recent deliverance of Prof. McGlothlin on "Kentucky Baptists, the Seminary and Alien Immersion." There is absolutely nothing new in it. The position of Dr. Waller and the view of Dr. Graves are well known, and Prof. McGlothlin's object in quoting so largely from them is not far to seek and will not be greatly misunderstood. The chief aim of the pamphlet seems to be to enjoin the brethren from further discussion.

While refusing to be "proscribed" himself, he would "proscribe" those who do not see fit to cease agitating a question which they consider vital to the life of the denomination.

He is certainly right in saying that, "All Baptists in this State will never submit to dictation and proscription on this subject." Individuals, churches and Associations will continue to ring out against the "disorderly and irregular." No Association claims ecclesiastical authority, but only the right to advise and protest against the "irregular and disorderly."

The one who introduces "the disorderly and irregular" is the one who is responsible for any friction that may follow. All that is demanded of the alien immersion element is that they shall practice that which they admit is "regular, orderly and Scriptural."

Does anybody have to surrender "soul liberty" to practice only that which is "regular, orderly and Scriptural?"

If a man goes into an orderly home and insists on bringing in something disorderly, is he not responsible for the trouble which follows?

Dr. McGlothlin has done just what many other brethren have done. He has expressed his views on the subject and no one questions his right. His deliverance and plea will not "proscribe" anybody. They will decline to recognize either in him or the Seminary that ecclesiastical authority, which he declines to recognize in others. Peace is not to be bought at too dear a price. Principle is above peace. It is my deliberate conviction that alien immersion is the child of the invisible, universal spiritual church theology which is a rehash of the branch church theology. A New Testament ordinance can only be administered by a New Testament church. If other organizations can baptize for us, then they can perform any other duty with equal validity, and the plea of Baptists for anything distinctive is gone.

WM. M. STALLINGS.

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Regular \$1 values, each 39c Radium silk or crepe de chine automobile scarfs, all colors, two yards long, 27 inches wide; \$3 values \$1.98 COVINGTON AND VICINITY. Affairs pertaining to the Kingdom, are moving along well in these parts. With the coming of Dr. A. C. Davidson to the First church, our pastorates are all filled, and the work is now in good shape in our city, and we trust under the vigorous campaign arranged for during this fall, that the Lord will graciously visit our churches, and His cause be greatly advanced. The first anniversary of the South Side church was held on the 4th inst., and we had a blessed service. Dr. W. D. Powell was with us, and at a meeting held in the afternoon, at which we had the presence of a large number of brethren and sisters from neighboring churches, the entire amount of \$460 balance on a debt for improvements to our house of worship, costing over \$1,200, was raised, and during the day three were received for baptism. The Lord has wonderfully blessed this church during the first year of its history, and to Him and the brethren who have so kindly helped us, we are truly grateful. We are now in a meeting, being aided by Evangelist S. M. McCarter, and the prospects are most favorable for a gracious revival. South Side is the child of a mission started some years ago, when Dr. Davidson was pastor at the First church, and the results of the work done at that time, have borne good fruit in the years gone by, and we believe greater things are in store. We would that more of our churches were wise in branching out, and planting stations for the advancement of the Redeemer's Kingdom. Brethren Ecton and Bowden, at Madison Avenue and Immanuel, are expecting to begin special services soon. Bro. Shephard is now in a meeting with Bro C. S. Ellis, at Latonia, and we hear good reports from there. On the night of the 8th a farewell service was tendered Bro. J. P. Stewart, at Erlanger church, where he has been pastor for three years, but left on the 12th for Italy to take up the work, which Dr. Gill was compelled to give up. This was a very tender and precious meeting, as Bro. Stuart during his stay, and work at Erlanger, had endeared himself to the church and community. Addresses on the occasion were made by Dr. Davidson, Bro. T. C. Ecton and others. Bro. M. C. Frazer takes up the work at Erlanger, and already is winning his way to the hearts of the people. Erlanger is a point of importance to the Baptists, and the church there under the wise leadership she has enjoyed, has been prompt and aggressive; besides the regular church services, they have a flourishing mission Sunday School at Elsmere, about a mile from the church. Our churches have all suffered more or less by reason of the stringency of the times, and the lack of employment for many of the members, but we are hopeful the times are going to be better from now on. A LOGAN VICKERS Whether as the expression of penitence that is profound and lasting; or of a peace that abides and abounds, the scripture that speaks of "walking softly" with God goes deep into the heart of the reader who knows what it is to worship in spirit and in truth. 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. This book also tells the cause of cancer and instructs in the care of the patient; tells what to do in case of bleeding, pain, odor, etc. A valuable guide in the treatment of any case. A copy of this valuable book free to those interested. Address, Dr. L. T. LEACH, Box 107, Indianapolis, Ind.

WEST KENTUCKY ASSOCIATION.

This body had a very profitable session at South Ballard church, three miles from Bardwell. It was royally entertained by Pastor Ben Huey and his noble church, and was well attended. W. H. Williams, of Clinton, was elected Moderator, to succeed the lamented Mahan, and W. C. Taylor was chosen Clerk. Dr. Singletary was again chosen as Treasurer.

Two sessions of the body were largely spent in discussing a petitionary letter from Central church, of Fulton, which on the second day was acted upon. After a general handshake and some pledges of peace, the Central church was received without objections amid great rejoicing and many tears.

Among the visitors were noted I. N. Penick, of the Baptist Builder, whose plea for reconciliation was wonderfully effective; W. D. Powell, State Secretary of Missions. W. J. Mahoney, Sunday School Secretary; Prof. H. C. Greenwell, of Blandville College; Dr. J. D. Maddox, Corresponding Secretary of the Ministers' Aid Society; A. N. Porter, missionary to Toluca, Mexico, and many other brethren. Dr. Powell made a characteristic speech on State Missions and took conditional pledges for church building amounting to \$200. Prof. J. T. Henderson, General Secretary of the Laymen's Movement of Southern Baptists, was present and delivered an address to the laymen which aroused every heart and was highly appreciated by all.

A new and effective move concerning our mission board was set on foot by M. E. Staley in a resolution. Our board now consists of one member from each church and the officers of the Association.

Immediately after the Association adjourned the Board met and organized by choosing W. H. Williams chairman. They then employed Bro. R. L. Ragland as missionary and colporter, and settled past claims. This plan by which the directing of the Associational missions is brought nearer the churches has already aroused widespread interest and our prospects for a great year's work are rosy.

The Association was invited to meet next year with Arlington, Bardwell, Fulton and Shiloh churches, but Shiloh won. Whenever Ben Huey, their popular pastor, asks for an Association every other petition had as well be withdrawn for he always comes forth triumphant. Shiloh is four miles from Arlington. M. E. Staley was chosen to preach the annual sermon. Should Bro. Huey's church at Shiloh entertain the body as well as South Ballard, I fear the Association will establish a circuit among his churches.

Our hearts were greatly rejoiced over an increase in missionary offerings. The total offerings were \$1,692.85, which is an increase of \$280 over last year. Clinton church led with a total of \$377.25. Arlington was second with \$322.23. No other church gave \$150. Fulton church (First) made a splendid report. Among other things praiseworthy was a report of a decrease of 149, 42 by letter and 103 by erasure and exclusion. All of our churches would profit by such a revival. Pastor Staley holds forth the truth that church membership should mean much.

I held a meeting October 12th, with Pastor R. Calvert, at

White Stone Quarry. He is greatly loved by his flock. This church was organized by Bro. R. Jenkins, of Missouri. He served them for seventeen years and six months and could have remained longer, but moved from the State. I go from here to aid Pastor J. T. Tow, at Keysburg, and then Bro. A. Malone, at Shady Grove, near Frankfort.

We recently closed a good meeting at Arlington. There were eight additions, of which seven were by baptism. Among the number I baptized a husband and wife and a mother and her daughter. Our spiritual man was richly fed on the meat of the Word for sixteen days by the great sermons of J. M. Burgess.

The Ministers' Meeting will be held at Moscow, the fifth Sunday of November. We regret to learn of the illness of the former pastor of Moscow. Bro. J. W. Bruner, now of Paducah. He is sick with fever.

A very tender memorial service was held during our Association over our departed ministers whom death removed from our ranks last year, Bro. R. W. Mahan, W. H. McMurry and D. J. Logsdon. During the year Sister Mahan also passed from us. Until her death the widows of five ministers of former days lived in the bounds of West Kentucky Association. T. H. Pettit, J. N. Hall, F. H. Sharp, R. W. Mahan and W. C. Taylor, were close companions and fellow helpers of the truth for many years. Until the death of Sister Mahan the widows of these brethren lived, two at Fulton, two at Arlington and one at Clinton. A noble Christian wife has passed to her reward.

Long live the Recorder.
W. C. TAYLOR.
Arlington, Ky.

THREE FORKS ASSOCIATION.

The Three Forks Association met in its eighth annual session October 9, 1908, in the Hazard Baptist church, Hazard, Ky., and held three days. It was organized by electing Rev. A. S. Petrey as Moderator, and Rev. Lewis Lyttle as Clerk. Although we had no representative from the State, not even Bro. Edge, from Jackson, Ky. on whom we were depending for most of the preaching, and the rain poured almost unceasingly Friday and Saturday, yet we had the best session we ever had. Every question was discussed with enthusiasm. The committees commenced to report Saturday morning and closed at 10 o'clock Saturday night. The last thing we did was to take a collection for the Orphans' Home and received \$12 in cash, which was sent immediately to them.

The Recorder was represented by Rev. Lewis Lyttle. Most of the people were already readers of it. This Association was organized eight years ago with 192 members. We had this time 802. One church was dropped and one new one added. We meet with Hyden Baptist church next year.
LEWIS LYTTLE, Clerk.

IRVINE ASSOCIATION.

This Association held its forty-ninth annual session with Sturgeon church, Owsley county, Ky. September 25-27, 1908. Rev. G. L. Davis preached the introductory sermon. There were present fifty-seven messengers, representing fourteen churches. Rev. W. H. Anderson was elected Moderator; G. L. Davis, Assistant Mod-

erator, and D. S. Smith, Secretary, and W. W. Smith, assistant-Secretary.

Missions, Orphans' Home, Pastoral Support, Finance, Temperance, Condition of the Churches, Education, and Ministers' Aid Society all claimed the attention of the brethren.

Received during the session for different objects upward of \$17.90. Paid Associational Evangelist during the year, \$36.58.

Several Sunday Schools were reported, and the outlook in this department of our work is encouraging.

The Association unanimously recommended—the Western Recorder.

Elder D. S. Smith was appointed to attend the General Association and Southern Baptist Convention next year. Bro. Smith is an active pastor, a successful merchant, and otherwise one of the most efficient men in Jackson county.

This session of the Association was one of the best it has ever enjoyed. A good spirit pervaded the meeting and everything was harmonious throughout.

It changes its day of meeting from Friday to Wednesday, and will hold its next session with Mt. Gilead church, Jackson county, beginning Wednesday before the fourth Saturday in September, 1909. Bro. D. S. Smith is appointed to preach the annual sermon. We look forward to that date for a great session of this body.

H. R. McLENDON.
Manchester, Ky.

I have part of an old book which belonged to my father. The name of the book, as I well remember it, was "Field's Scrap Book." It was what its name indicates, a "Scrap Book." The collections evidently of some literary man whose name was Field. Afterwards it was published. I am sure I have read every page a number of times when I was a boy. There are some very rare clippings in the book. Much of the book is now gone and I have no means of knowing the date or publisher. The latest date I find is an extract from Mr. Webster's speech in the Senate, January, 1830.
J. G. BOW.

The following is an interesting article in this old book:

A DESCRIPTION OF THE PERSON OF JESUS CHRIST.

As it was Found in an Ancient Manuscript, Which was Sent by Publius Lentulus, President of Judea, to the Senate of Rome.

There lives at this time in Judea, a man of singular character, whose name is Jesus Christ. The barbarians esteem him a prophet, but his followers adore him as the immediate offspring of the Immortal God. He is endowed with such unparalleled virtue, as to call back the dead from their graves, and to heal every kind of disease with a word or a touch. His person is tall and elegantly shaped; his aspect amiable and reverend; his hair flows in beautiful shades, which no united colors can match, falling into graceful curls below his ears, agreeably couching on his shoulders and parting on the crown of his head. Like the head dress of the sect of the Nazarites. His forehead is smooth, and his cheeks without a spot, save that of a lovely red. His nose and mouth are formed with exquisite symmetry; his beard is thick and suitable to the hair of

the head, reaching a little below his chin, and parted in the middle like a fork; his eyes are bright, clear and serene. He rebukes with majesty, counsels with mildness, and invites with the most tender and persuasive language. His whole address, whether in word or deed, being elegant, brave and strictly characteristic of so exalted a being. No man has seen him laugh, but the whole world has frequently beheld him weep; and so persuasive are his tears, that the multitude cannot withhold theirs from joining in sympathy with him. He is very modest, temperate and wise. In short, whatever this phenomenon may be in the end, he seems at present a man of excellent beauty, and divine perfections; every way surpassing the children of men.

GASPER RIVER ASSOCIATION AND ALIEN IMMERSION.

The Gasper River Association of Baptists was organized at Providence Baptist church, in Warren county, September 26, 1812. Messengers were present from churches in Warren, Allen, Simpson, Logan, Muhlenberg, Butler, Ohio, McLean and possibly some other counties in Kentucky. These messengers were representative men of the Baptist fathers in Kentucky. Their sentiments were the sentiments of the Baptists in this part of Kentucky in that day.

At the first meeting of this body, Elder F. M. Welborn, in Gasper River Association Record, page 6, says: "A query from the committee on arrangements received the attention of the body, which by vote gave its sentiments on 'Alien Immersion.' Query: 'Shall members, baptized by a minister in disorder, be received as regular members in orderly churches?' Answer: 'We think not.'"

By this we see that the early Kentucky Baptists believed that "Alien Immersion" was a test of orthodoxy and fellowship. This was ninety-six years ago. It was before the days of J. R. Graves, J. M. Pendleton, or John L. Waller. This is found in Baptist writings of more than sixty years ago, and was not introduced from the North. This is the old Baptist position. This view is in complete harmony with the instructions of Paul, Rom. 16:17: "Now, I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them."

"Remove not the ancient landmark which thy fathers have set."—Prov. 22:28.

A. B. GARDNER.
Beaver Dam, Ky.

SOUTH MISSISSIPPI.

I have just returned from the Mississippi Association, which met in her one hundred and second annual session with Mt. Pleasant church, Amite county. The grand old body met Thursday, October 8th, and elected Dr. W. B. Kenabrew Moderator, Rev. T. C. Schilling, Clerk, and Bro. T. J. J. Spurlock, Treasurer. Rev. S. W. Sproles, of Liberty, Miss., preached the Associational sermon, subject, "Soul Winning."

I am happy to state that peace and harmony prevailed throughout the entire session. The good people of Mt. Pleasant and adjoining neighborhoods came every day with well filled baskets and boxes with good and well prepared food, good enough for a king.

There was quite a number of ministers and laymen who took

part in the discussion of the various subjects that came before the Association. Bro. J. E. Byrd, of Mt. Olive, Miss., our Sunday School Evangelist, was present, and when the report on Sunday Schools was read by the writer, Bro. Byrd came to the front and delivered an excellent lecture on the Sunday School, which was highly appreciated by the congregation. We have arranged for Bro. Byrd to spend one week within the bounds of our Association next year.

We are glad to say that South Mississippi has made wonderful improvements in church work. Our pastors are pushing the cause of missions. We are advancing along the line of Sunday School work. We have a better system of studying the Bible now than ever before. There is a great effort being made to enlist the parents in the Sunday School. Bro. M. J. Derrick has been called to the pastorate at Mars Hill and Boguechitto churches. Bro. Derrick is a strong man and we hope his coming to South Mississippi will prove a blessing. We are sorry indeed to say that Bro. J. R. Johnston, of Gloster, Miss., has resigned his churches and will go east. This leaves three strong churches in South Mississippi without pastors. We trust our loss will be some other section of our country's gain. The Boguechitto Association will soon meet, after which we hope to write again.

J. J. STRINGFIELD.
Liberty, Miss.

DEAR RECORDER.

I have just read with great interest in the October number of the "Review and Expositor" an article, "The Three Prophetic Days," by Rev. O. L. Hailey, D.D., of Comanche, Texas. This article deserves to be widely read. Jesus Christ when on earth greatly displeased the scribes and Pharisees by His teaching, and according to their tradition, His disregard of the Sabbath. On one occasion they challenged Him as to His authority. We find His answer in Matt. 12:39-40: "An evil and adulterous generation seeketh after a sign; and no sign shall be given to it but the sign of the Prophet Jonah; for, as Jonah was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth." "Romish tradition" and the "Standards of Christendom" assert that He lay in the grave one day, a small fraction of two days and two nights. In all about thirty-six hours. Christ affirmed that He should lay in the grave three days and three nights, seventy-two hours. He based all His authority and in fact His claims to true Divinity upon the fulfillment of this prophecy. Dr. Hailey proves most conclusively from the New Testament (the only authority on this subject, that this prophecy has been fulfilled to the very letter. That Christ was buried on Wednesday (as we reckon time) and was raised from the grave at the end of the Jewish Sabbath. Three days and three nights, seventy-two hours.

I have long been convinced of the correctness of his position. I am glad he has published his article. Please read it.

C. G. SKILLMAN.
Louisville, Ky.

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The Farm & Household

Will Robb sold to W. H. Renick of Bourbon county, 15 two-year-old steers, weight 1,095 pounds, at 4 3-4 cents.

J. S. Carpenter sold to Ed Bryant 34 1,200 pound cattle at 4 cts.; James McCreary 15 1,175 pound cattle at \$1.25; Ewan Bros., sold Henry B. Dudley 5 1,070 pound cattle at \$4.25 a short time ago. —Flemingsburg Gazette.

Fleming county.—In the eastern section of this county, crops are above the ten year average, but wheat in the west end was about sixty-five per cent., rye, seventy-five per cent. and oats a complete failure. Potato crop is estimated at about fifty per cent., and corn at fifty per cent.

Montgomery county.—While the recent rains that fell in this section moistened the dust on the turnpikes, it proved of no benefit to ponds or cisterns, etc. Corn cutting is the order of the day over the county. Indications point to a fairly good yield for the early planted. Late corn is very inferior. Tobacco all housed and curing in good shape. The yield of clover seed was poor.

Jessamine county.—As the recent rain broke the drought and softened the ground sufficiently for plowing, the farmers of this county are busy preparing the ground for wheat. Hemp all cut and in the stack. But few crops of tobacco in the county, but they are reported fine. Winter grass has been parched by the drought, and in some parts is pronounced practically dead.

Crittenden county.—We are having some very cold weather for the time of year. A good rain last week. Farmers are preparing for winter; some are roofing their buildings and building barns. Our county has a fine crop of corn and tobacco. Hogs are selling well, good ones are 6 cents gross. Stock of all kinds look well. Good mules sold well this fall. Some young mules brought \$100 and from that down to \$50. Good saddle horses are commanding good prices.

Bourbon county.—Farmers are seeding wheat to fields which were in corn, without much difficulty, the recent rain having to some extent softened the outer soil. The corn crop is practically in the shock excepting very late fields which are curing up nicely. The potato crop is being harvested and is inferior in quality as well as short in supply. Eggs and fowls continue to sell high while the market for turkeys has not yet been established.

Woodford county.—Corn is about all cut, the fodder being heavy and the ears of corn being of fine size, but the grains are far between and light. Potatoes are scarce at \$1.00 per bushel. Digging has not been finished but the yield is expected to be short. Owing to poor grass and a scarcity of water dairy products have dropped in quality and advanced in price. Wheat, while excellent in quality was short in yield. The clover was first class. Quantities of fall apples on the market but no winter ones.

HOW TO MAKE A PROFIT WITH COWS.

The profit in dairying depends largely on the profit from the individual cows that form the dairy herd. The man who is dairying without knowing approximately the number of pounds of butter fat that each cow will yield is going it blind; and the same may be said of the man who dairies without knowing the average cost of keeping the cows in the dairy herd during the year.

A very large per cent. of the cows kept for milking purposes in the central States are kept with very little profit, the average butter yield, so far as it can be ascertained, being from 125 to 150 pounds. At present prices of feed 125 pounds of butter will not much more than pay for the cost of keep. A great many cows are fed that furnish less than 125 pounds, and of course these are kept at a loss. If it costs 125 pounds, putting the labor against the value of the manure and the skim-milk, then a cow that furnishes 130 pounds will give the farmer a net profit of a dollar a year, counting butter fat at 20 cents a pound; a cow that furnishes 150 pounds will give a profit of five dollars, and the cow that furnishes 200 pounds gives the farmer a profit of fifteen dollars a year. It will not do, however, to say that this cow is worth fifteen times as much as the cow that gives a profit of one dollar, because there are other elements that enter into the value of a cow; but leaving out of the calculation the value of the calf, it is safe to say that she is worth fifteen times as much for dairy purposes. In other words, the man with one 200-pound butter fat cow will make as much profit as the man who keeps fifteen cows yielding 130 pounds.

The practical question arises: How is a man to ascertain what cows yield no profit? A man here and there can be found who by natural intuition, backed up by large experience, seems able to tell a good cow on sight. He can apparently see what is in the cow the moment he gets his eye on her; but these men are rare and very seldom to be found outside of men who make a specialty of dairying. There is, however, quite an accurate method of ascertaining this very desirable information, thanks to Dr. Babcock, of Wisconsin. By use of the scale, a piece of board with a piece of paper tacked onto it and hung up in the stable, together with a lead pencil, and a Babcock tester, costing but a few dollars, no man need be ignorant of the butter potency and the dairy profit in any herd of cows. To do this he must take pains to weigh his milk at least once a week during the milking season, and then must either test it himself or turn it over to a bright boy, or have the creamery-man test it for him, and thus ascertain which of his cows are "dead beat boarders" and which are money-makers.

By this simple method the most experienced man will learn some rather surprising things. He will frequently find that the cow which, in his wisdom he thought was a money-maker, because of the large amount of milk she produces, and especially during the first six months of the milking period, is, after all, not more than an average cow, while some cow that produces a smaller amount of milk but with a high percentage of butter-fat, and holds out for ten

months, is making him money, and many cows that he thought were really profitable have been losing him money right along. There is no use trying to help a man in dairying unless he is willing to take these preliminary steps.

After he has ascertained the cows that are capable of making a profit the next question is how to get the maximum of profit out of these cows by feeding and care. The question arises: What would you do with cows that are not being milked at a profit? Quit milking them as soon as possible, of course. Dry them up just as soon as you can, fatten them, and sell them to the butcher, or sell them to some man who thinks that he can keep an ordinary cow on seventy-five or one hundred dollars and for the chance of a calf. If you will sell them cheap enough he will buy, and you had better sell them at one-half or two-thirds the price than to keep on trying to get profit where no profit is possible in the dairy line. The cost involved in applying this test will not be over eight or ten dollars for the herd and the tester and scales will last for years if given any care. No farmer should hesitate about taking the time to follow out this method, because it is in itself educational in the highest degree; but unless farmers are willing to do this they must not expect to reap the profits in the dairy line.—Wallace's Farmer.

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"Then my doctor, who drinks Postum himself persuaded me to stop coffee and try Postum. After much hesitation I concluded to try it. That was eight months ago. Since then I have had but few of those spells, none for more than four months.

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GILLESPIE.

Bro. Nelson Gillespie departed this life on the fifth day of October, in his ninety-fourth year. He had been a useful member of the Sulphur Spring Baptist church for over sixty years. Before he became disabled by age he was always in his place at church. During the eighteen years of our acquaintance, I never heard him say an unkind word of any one. His large family of children and grandchildren followed his example and became useful church members early in life.

He was disabled by the infirmities of age for over two years, and two weeks before death came he told me he was ready to go, if it was the Lord's will to take him.

"He rests from his labors and his works do follow him." Loved ones can patiently wait until they are called to join him, in the home on the other side of the river.

E. N. DICKEN.

Franklin, Ky.

STANDING COMMITTEE OF TEMPERANCE SOUTHERN BAPTIST CONVENTION.

At its last session, at Hot Springs, Ark., the Convention appointed the following named brethren, together with the writer, as a Standing Committee on Temperance, to wit: Rev. J. E. Johnson, Waco, Tex.; Prof. S. P. Brooks, L.L. D., Waco, Tex.; Rev. J. B. Gambrell, D.D., Dallas, Tex.; Rev. J. A. Mapes, Greenville, Tex.; Rev. C. W. Daniel, D.D., Ft. Worth, Tex.; Rev. P. E. Burroughs, D.D., Ft. Worth, Tex.; Rev. W. T. Amis, Hot Springs, Ark.; Rev. H. A. Sumrall, D.D., Shreveport, La.; Rev. C. V. Edwards, New Orleans, La.; Rev. L. C. Wolfe, Shawnee, Okla.; Rev. W. T. Lowrey, D.D., Clinton, Miss.; Rev. E. E. Folk, D.D., Nashville, Tenn.; Mr. W. D. Upshaw, Atlanta, Ga.

The appointment of this committee was received favorably by the denominational press and by the brotherhood at large. It has not been considered expedient to get the committee together until this time. The committee has been called to meet at the meeting house of the First Baptist church, Waco, Tex., Tuesday, November 3, at 10 o'clock a. m.

The writer begs the privilege of asking the entire brotherhood to pray that the committee shall have the presence and guidance of the Divine Spirit, through whose power alone we shall be able to win a complete and final victory over the rum traffic. I beg, also, that brethren who have any suggestions to offer as to the plan of organization and conduct of the work shall write to the chairman here or to any member of the committee. I am sure that every member of the committee would be glad to have such suggestions as it may be in the mind of the brethren to make, and I assure the brethren that every suggestion will receive careful consideration. I should like especially for the brethren to express themselves on the question as to whether we shall employ a secretary, thus pitching the work on a broad and high plane. One thing is sure, we must face the fact that all our missionary operations and all of our efforts at reaching and saving the lost are greatly hampered and hindered by the rum traffic. It is unquestionably true that the accomplishment of no single thing would give greater impetus to the Kingdom of God in its on-going, than would be complete abolition of the liquor evil. I trust that the Lord may guide and bless every effort and factor which He has been pleased to appoint for the accomplishment of this end, and especially, that He may vouchsafe His guidance to this committee in the planning of its work.

A. J. BARTON.

Waco, Tex.

DEAR RECORDER:

Will you tell your readers to rejoice with us over the showers of blessings God is giving us at Pratt City, Ala. I am with the Home Board in this great Birmingham campaign. Pratt City is one of the mining towns out from Birmingham. It is a town of ten thousand inhabitants. The pastor is T. A. White, a fine man, indeed, to work with. Last night we had

a Pentecostal shower. At one time both aisles were crowded from front to rear with grown people waiting for their turn to come forward and ask for prayer. Many of them were young men.

There must have been twenty-five professions of faith last night, many of them are not Baptists and will not join our church. We have had thirty-five additions to date and many more are yet expected to come.

The Home Board have supplied us with tracts and a feature of our work is a circulating tract library. We have George Truett's great sermon on the "Lord's Supper," Bro. Hamilton's "Bible Baptism," Dr. Frost's "Baptism of Jesus," etc. The people are urged to come and read about us and many of them are finding out who Baptists are.

E. B. FARRAR.

LOVE GOES TO DALLAS.

Assistant Corresponding Secretary, Dr. J. F. Love, has been transferred by the Home Mission Board to Dallas, Tex. The resolution of the Board making this change is as follows:

Your committee, appointed to consider and report on the advisability of placing a representative in that part of our field west of the Mississippi river, beg leave to say that, in view of the growing importance of this vast territory, the necessity of stimulating interest in our work and to secure larger contributions for its support, by personal appeals before churches and general bodies, as well as by correspondence and otherwise, and for closer contact and supervision of our work, we deem this step wise and proper. Therefore, be it resolved, that we recommend that Assistant Secretary, Dr. Love, be transferred to that part of our field, and that he be located at Dallas, Tex."

It gives me pleasure to make this announcement to the Baptist brotherhood of the South and to ask their continued prayers and sympathy and co-operation in the great work committed to their Board. More especially to the brethren west of the Mississippi river, among whom he is to live and labor, I beg to commend Dr. Love, who will be glad to serve them in every way possible towards carrying into effect the plans and purposes, as set forth in the above resolution of the Board.

B. D. GRAY,
Corresponding Secretary.

Atlanta, Ga.

LAWRENCEBURG NOTES.

It will be a matter of interest to many to know that our church here has voted unanimously to have preaching services every Sunday, beginning November 1st. For many years this church has had preaching services only two Sundays in each month. Recently we have had many evidences of God's favor upon us, and we are rejoiced at the splendid outlook before us. There are some of the noblest spirits in all this land in this church, and God is now rewarding their years of faithfulness.

We begin a series of revival services on the 26th inst. Pastor Roddy, of Harrodsburg, will do the preaching.

The two years of service at old Hillsboro church (Woodford county) will ever be a pleasant remembrance to the writer. We are at present in the midst of a meeting with this church. Pastor Wilson, of Lagrange, doing the preaching.

Rev. W. D. Moore, always busy, and "highly esteemed in love for his work's sake," recently closed a good meeting with his Goshen church.

Greensboro church, where Bro. E. Summers is the beloved pastor, is preparing for a meeting in November.

H. F. SEARCY.

DEAR RECORDER:

Indian Creek Association, in Tennessee, which has been made a battle-ground for the Gospel mission forces for a few years, was dissolved at its last session, by a vote of 30 to 10, and appointed Saturday before the fourth Sunday in November as the time for reorganizing, with the churches favoring and endorsing the regular organized work of the State. This meeting will be with Bethlehem church, near West Point, Tenn.

T. RILEY DAVIS.

BROWN UNIVERSITY.

The Committee on the Commencement Dinner have been appointed, and with the exception of Prof. Wilson, who is to be absent at that time, and who is succeeded by Prof. Meiklejohn, is the same as last year. Its personnel is as follows: Prof. Gardner, Macdonald, Meiklejohn and Messrs. Edwards, Day, Matteson and Andrews.

On October 1st, the figures of registration were found to be very gratifying, showing a substantial gain over last year in the number of regular students. At

that time the undergraduate men numbered as follows: Seniors, 132; Juniors, 127; Sophomores, 166; Freshmen, 218; a total of 623, and a gain of 25. Since that time there have been added to the roll 32 names, making a gain of 67. This number is exclusive of the special students, which will in all probability be a trifle smaller this year, owing to more rigid requirements. The graduate roll will also show some falling off, due to the extension courses for teachers, which enrolled over 300 last year, and promise even larger enrollment for the coming season.

Brown University has received a gift of \$8,000, the income of which is to be used for the maintenance of the Metcalf Botanical Garden. This garden was deeded to the university in 1885 as a memorial to W. W. Metcalf, and since that time has been enlarged by the addition of nearly three acres by the late Chancellor of the University.

DEAR RECORDER:

On Sunday, September 27th, the Midway church had a good time of spiritual fervor and praise. Dr. B. H. DeMent, of Louisville, was with us and preached to the great delight of all. The Midway people are very appreciative of their former pastor. His appeal in behalf of the Seminary endowment was nobly responded to. They will have pledged, beside some cash, nearly \$700. At night he preached the sermon in the ordination of Brethren W. B. Cogar and J. W. Black as deacons. Our protracted meeting begins with the first Sunday in October. The pastor will be assisted by Rev. J. M. Roddy, of Harrodsburg, Ky.

J. PENDLETON SCRUGGS,
Midway, Ky.

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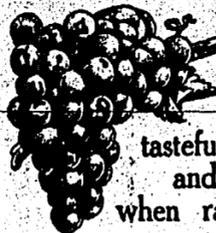
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ITEMS OF INTEREST
News The World Over.

The French Government has been testing the marching ability of its infantry, and is much pleased with the result. The Thirty-first Regiment, 2,100 strong, and the Seventy-sixth, 2,227 strong, marched 100 miles in four successive days. The hats were occupied very largely in digging trenches. Yet only seven men of the first and five of the second regiment had to be sent to the hospital.

Fifty thousand letters were mailed to England in the New York City postoffice after midnight on the day when the two-cent postage to England went into effect. And the mail to England has been so greatly increased at many postoffices that it is probable the postoffice department will gain instead of losing revenue.

A month or more ago while the French armored cruiser, the *Coronne*, was at target practice, a big gun exploded, killing nine and wounding nineteen. A similar accident on the cruiser *Latouche* killed thirteen and mortally wounded two. At last the French people show signs of waking up. Since the middle of 1905 more than 200 men have been killed in these naval accidents in the French navy. It is time the nations exerted themselves to secure guns which will not kill the men behind them.

Gen. Eppa Hunter has died in Richmond, Va., aged eighty-six years. He was born in Fauquier county, Va. He was a member of the Virginia Convention which voted for secession and entered the army as colonel of the Eighth Virginia. His soldiers called him "O'd Abattis." After the war he served several terms in the House of Representatives and one term as Senator.

On Tuesday of last week Dr. Daniel C. Gilman fell dead from heart disease at the home of his sisters in Norwich, Conn., aged seventy-seven. He ranks among the greatest educators the world has ever known. When Johns Hopkins University was established he was president of the University of California and resigned to be president of the new university. His work there gained the admiration of the world, and his methods were followed by many great institutions. He resigned when he was seventy. He was dearly loved by his students, was an author of note and a fine speaker. This country has lost a great man.

The suffragists in London issued an appeal for 50,000 people to aid them in a rush on Parliament on the opening day of the session. At least 100,000 assembled, mostly women and hoodlums. They blocked the streets for three hours, broke the windows all around and fought the police. Eight of the police were wounded. All the police reserves were out in force but it was three hours before they could clear the streets.

The report of the English Commissioners of Inland Revenue contains one item of great interest to all who are interested in temperance. The consumption of beer

Alexander's

GOSPEL SONGS

Send for sample and prove its worth.

Full cloth 80 cents; \$25.00 per 100. Tag-board covers 15 cents; \$12.50 per 100. FLEMING H. REVELL Company, 158 Fifth Ave., New York; 80 Wabash Ave., Chicago.

For Churches, Sunday Schools and Revivals. The new Hymn Book that has captured the Christian public. All the best authors represented. Devotional, inspiring awakening.

and other alcoholic drinks has fallen off, though the figures are yet appalling. The number of barrels of beer fell from 34,352,000 to 33,731,000. Strong liquors have fallen from 60,652,000 to 47,778,000. And this while the population has been increasing.

The Baptist Congress thanked Emperor William for his speech at Straasburg. This is what he said which caused the passing of the vote of thanks: "I rejoice to be able to express to you my deepest conviction that the peace of Europe is not in danger. It rests on too solid foundations to be easily upset by the incitements and calumnies provoked by envious and ill-disposed individuals. A firm security exists, in the first place, in the conscience of the Princes and statesmen of Europe, who know and feel that they are responsible to God for the lives and prosperity of the peoples entrusted to their leadership. On the other hand, it is the will and desire of the peoples themselves to make themselves useful by tranquilly pursuing the development of the magnificent achievements of a progressive civilization, and to measure their strength in peaceful rivalry.

The National History Museum in London has had on display a large number of the skins of cats. The object was to show that after centuries of mixed breeding the two varieties remain as distinct as ever—the spotted cat and the striped cat. It is believed that these descended from two distinct species of wild cats. The spotted variety is extinct among wild cats, but holds its own among the domestic animals. The striped variety is seen in the African wild cat.

AN ORAL TEST.

How many of the following questions can you answer correctly:

- What is Telephone?
- Is Hongkong a city?
- What was the Geneva Bible?
- What is a Swiss Canton?
- What are Conso's?
- How is Chauffeur pronounced?
- What is a Treaty of Reciprocity?
- What is a Skaw?
- What is Salvage?
- What is a Status of Limitations?

You may not be sure of all your answers and wish to know if you are right. Consult Webster's International Dictionary, the one great standard that answers with final authority all kinds of questions in Language, The Trades, Arts and Sciences, Geography, Biography, Fiction, Etc.

This reference work is a necessity in every well equipped school, cultured home, and modern office. The publishers, G. & C. Merriam Co., of Springfield, Mass., will send you specimen pages upon application. If you mention this journal in your request, they will inclose a useful set of colored maps, pocket size.

LAYMEN'S MISSIONARY MOVEMENT.

Lexington Meeting.

Prof. J. T. Henderson writes: "Dear Bro. Osborne—If you think well of it will you try to induce some Kentucky Baptists to attend the Lexington meeting? I am sure they would get benefit from it. I will be on the road about all the time and do not know the laymen who might be induced to go."

Prof. Henderson encloses a letter from Mr. Charles A. Rowland, Athens, Ga., chairman of the Southern Presbyterian Laymen's Movement, telling of this meeting as follows:

"My Dear Henderson—I presume that you have heard from Mr. A. J. A. Alexander, the chairman of our Movement for West Lexington Presbytery. Mr. Osborne, our Secretary, was in Lexington last week and they have started up plans for an Inter-Denominational Laymen's meeting in Lexington for

November 13th, 14th and 15th. From the way the men are taking hold out there I think we are going to have a good meeting, and I am simply writing to say that I hope you will unite your Baptist people out in that vicinity to cooperate in making this meeting a success. Can you plan to attend?"

J. Campbell White, General Secretary will be present; he reports many encouraging events as follows: Twenty campaigns are planned; six

have been conducted.

A splendid contribution is the services of American Consul General D. F. Williams, at Halifax, who was led into the work at Singapore, India.

The Methodist Laymen will meet November 10th-11th, at St. Louis, to launch a million-dollar offering.

The Baptist Brotherhood will convene at Chicago November 12th to consider evangelizing the sixty-one millions allotted to Baptists.

One hundred laymen from the United States and Canada will assemble November 14th at Boston to assist in the campaign for that city November 15th-22nd. The first Inter-Denominational State Convention of the Laymen's Missionary Movement will be in Atlanta, December 3rd-6th.

In Kentucky.

Simpson Association will have a Laymen's Movement meeting November 29th. Cox's Creek church will organize its Laymen's Movement October 24th. Lexington, Ky., Baptists will share in the General Meeting November 13th-15th. A new church, Limestone Street, church, was organized October 13th. Dr. J. W. Porter is holding special evangelistic meetings at the First church.

There is a steadily increasing demand for literature.

Chairman John H. Chandler and his colleagues on committee, A. E. Norman and Thos. D. Osborne, will meet this week to arrange for the Louisville meeting.

Silver Offering.

When is it to be made? On the fourth Sunday in November or near that time.

Who are to make it? Churches, Sunday Schools, Bible Classes, Young People's Unions, Sunbeams, Women's Mission Societies and any Baptist.

Why is this asked? Because the need is so great, and opportunities so rich in missions and providing houses of worship. Should each one give? Certainly. God has called. He has challenged, He has offered 1000 per cent. profit!

Who can best promote giving? The pastors, teachers, deacons and officers, by precept and example.

Why do some churches fail to give? Generally because the pastor does not present the matter promptly, properly and pressingly.

Will you help?

DEAR RECORDER.

We have just closed a successful meeting with Pastor Rawlings and his Mt. Eden church. It was a pleasure to be with these people again in a meeting. They are a fine people and Rawlings is a splendid fellow and is getting a good grip upon his people. He is a man who wants to see things brought to pass. His people believe in him and are following his leading. At the close of the meeting steps were taken to have all-time preaching instead of half-time, and we feel sure it will be a success. This will enable him to do a much greater work.

There were forty-eight additions to the church, mostly by experience and baptism. Nearly all of them were men and women, some of whom had reached a ripe old age. There is a fine future before this church, if the brethren will push things now while the time is ripe.

We found many readers of the RECORDER, who are being blessed by its weekly contributions to the home.

J. R. JOHNSON.
Eminence, Ky.

WEST UNION ASSOCIATION.

West Union Association convened with Mt. Zion church, McCracken county, October 14th, 15th and 16th. Elder T. M. McGee was re-elected Moderator, with Joseph Potter Assistant, and S. J. Billington re-elected Clerk.

The attendance was good, the weather was fine and the hospitality magnificent. Among the visitors I remember Secretary W. D. Powell, Dr. J. D. Maddox, Secretary of the Ministers Aid Society; J. T. Henderson, Richmond, Va., representing the Laymen's Movement; Dr. C. M. Thompson, of the RECORDER, and others. The various interests of Zion were given respectful attention, special interest centering in the various missions and in education. The Sabbath School question elicited some enthusiasm, culminating in the organization of an Associational Baptist Sunday School Union, after the manner of Secretary W. J. Mahoney's suggestion. Altogether, the meeting may be

regarded a success. The RECORDER received favorable consideration. This was manifested in substantial aid given it, which is demonstrative proof.

T. E. RICHKY.
Princeton, Ky.

OTHER STATES.

The church at Hamburg, Ark., has added \$600 to Pastor Fawcett's salary, and he is to give the church full time.

The churches at Portland and Montrose, Ashley county, Ark., are anxious to secure the services of a strong man, with a small family. Address W. T. Cora, Montrose, Ark., or R. L. Bain, Portland, Ark.

Pastor A. J. Fawcett baptized seventeen into the Portland, Ark., Baptist church October 11th, and six others joined by letter, making twenty-three additions as a partial result of a meeting held by the Methodist brethren at that place.

Mrs. Joe Ball, of Union Grove Baptist church, sends \$2 for missions. We turn same over to Dr. Powell, the Mission Secretary.

Baptism—would you like to see the Bib's evidence on Baptism? If so, write Dr. H. R. McLendon, Manchester, Ky., for a copy of his "Book of Evidence."

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

Those who have long doubted whether there really is a successful remedy for catarrh will be glad to learn that Dr. Blosser, of Atlanta, Ga., has discovered whereby catarrh can be eradicated to the very last symptom.

He will send a free sample by mail to any man or woman suffering with catarrh, bronchitis, asthma, catarrhal deafness, chronic colds, stopped-up feeling in nose and throat, difficult breathing, or any of the many symptoms of catarrh.

Dr. Blosser's Remedy is radically different from all others, being simple, harmless, inexpensive and requiring no instrument or apparatus of any kind.

If you wish a demonstration of what this remarkable remedy will do, send your name and address to Dr. J. W. Blosser, 115 Walton street, Atlanta, Ga., and you will receive by return mail a free package and an illustrated booklet. Write before you forget it.

DISTRICT ASSOCIATIONS—PLACE AND TIME OF MEETING.

- 1908.
- OCTOBER.
- 28—Graves County, New Hope ch. Cumberland River.
- If additions or corrections are desired please write to the papers.
- J. K. NUNNELLEY, Secretary.

WANT COLUMN.

Want ads appeal to everybody. There is always something wanted in every home, church or community that can be advertised for in this department of the WESTERN RECORDER at a very small cost.

Something to sell or exchange—lands, real estate, properties or merchandise of any kind; business changes, situation wanted, etc. etc. can be advertised for in this column at the rate of one cent per word each insertion. The cost is so small that remittance by stamps, currency, Postal or Express Money Order must accompany all orders for insertion of copy in this column.

No ad taken for less than 25 cents.

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

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Write for prices for Fall Delivery.

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Live Stock Markets.

CATTLE.

Good to choice exprt steers	\$1 75a	\$5 00
Light shipping steers	4 00a	4 50
Good to choice butch steers	3 50a	4 25
Med. to good butch steers	3 00a	3 50
Com. to med. butch steers	2 50a	3 00
Good to choice butch heifers	3 40a	3 75
Med. to good butch heifers	2 75a	3 40
Com. to med. butch heifers	2 25a	2 75
Good to choice butch cows	3 25	3 75
Med. to good butch cows	2 75a	3 25
Com. to med. butch cows	2 00a	2 75
Canners	1 00a	1 75
Good to choice fat oxens	3 75a	4 25
Med. to good oxen	2 00a	3 75
Good to choice bulls	2 75a	3 00
Med. to good bulls	2 25a	2 75
Common to medium bulls	1 75a	2 25
Good to choice veal calves	6 25a	6 75
Med. to good veal calves	3 50a	5 00
Good to choice feeders	3 50a	4 00
Med. to good feeders	3 00a	3 50
Common to rough feeders	2 50a	3 00
Good to choice stock steers	3 00a	3 50
Medium to good stock steers	2 50a	3 00
Com. to med. stock steers	2 00a	2 50
Good to choice stock heifers	3 00a	3 25
Med. to good stock heifers	2 25a	3 00
Com. and plain mxd stockers	1 75a	2 50
Good to choice mxd cows	35 00a	45 00
Medium to good milch cows	20 00a	30 00
Com. and plain milch cows	10 00a	20 00

HOGS.

Good to choice prs. and brs.	200 to 300 lbs.	5 35	
Medium packers, 160 to 200		5 35	
Light shippers, 130 to 160		4 85	
Choice pigs, 90 to 130		4 00a	4 25
Pigs, 50 to 90		3 75a	4 00
Roughs, 50 to 400		2 50a	4 70

SHEEP AND LAMBS.

Good to choice fat sheep	2 75a	3 00
Medium to good sheep	2 25a	2 75
Common to medium sheep	1 50a	2 25
Bucks	1 50a	2 50
Choice spring lambs	4 50a	5 00
Second	4 00a	4 25
Good butcher lambs	3 00a	4 00
Wulls and tail ends	2 50a	3 00

TOBACCO.

BURLEY—Dark Red.

Trash (sound)	\$10 00a	\$11 00
Common lugs	11 00a	11 50
Medium lugs	11 50a	12 50
Good lugs	13 00a	14 00
Common leaf (short)	12 00a	13 00
Common leaf	13 00a	14 00
Medium leaf	14 00a	15 00
Good leaf	15 00a	16 00
Fine and selections	18 00a	19 00

BURLEY—Bright Red.

Trash (sound)	11 00a	12 00
Common lugs	12 00a	13 00
Medium lugs	13 00a	14 00
Good lugs	14 00a	15 00
Common leaf (short)	13 50a	14 50
Common leaf	14 50a	15 50
Medium leaf	16 00a	17 00
Good leaf	17 00a	18 00
Fine and selections	22 00	25 50

DARK.

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

BUTTER.

Fresh packing, 16 1-2c per lb.
POULTRY.
Hens, 7 to 8c per lb.; roosters 5c; young chickens, 10 to 12c; ducks, 9c; turkeys, young, 10 to 11c, old, 11 to 12c; geese, 7c.

EGGS.
Case count, 18 to 18 1-2c; candled 20c.