

WESTERN RECORDER

Faith, Hope and Love, these three.

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

83rd YEAR

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The old Tennessee Baptist was right. When the Episcopalians came out some years ago in an appeal to other denominations to unite, he said: "The Episcopalians would do better to catch a few live sinners for themselves. The woods are full of them."

Evidently the union between the Protestant Methodist and Episcopal Methodist churches is not coming very fast. The Methodist Recorder, organ of the former body, says in regard to the negotiations: "Some said that it thundered. Others that an angel spoke. The consensus of opinion is that the voice was that of an angel, but it has not yet been determined whether the angel was one of mercy or of destruction. . . . The song of the siren will die away—it is growing fainter day by day—only the faint echoes of it are heard now."

Earnest men, who believe what they profess to believe with all their hearts are getting thoroughly sick of all this talk of "union." They regret to see so much time and breath wasted, which might accomplish much if used in the effort to save souls.

"This age has no liking for the doctrine of total depravity." Very likely. In fact it would be difficult to find an age that did like it. What "the age" thinks of any doctrine is not the question, but simply what the Bible says upon the subject.

Total depravity is not utter depravity, though many men seem not to have the brains to see the difference. No man is as bad as he can be, or as he will be tomorrow if he continues in sin. Total depravity means that the whole nature is depraved.

CHRIST'S TRANSFIGURATION.

By J. M. Weaver, D.D.

Conversing with His disciples about His approaching death in Caesarea-Philippi, Jesus said: "Verily I say unto you, that there be some of them that stand here, which shall not taste of death till they have seen the kingdom of God come with power." "And after six days Jesus taketh with him Peter, and James and John, and leadeth them up into an high mountain apart by themselves; and he was transfigured before them." It was at the close of a hard days work. The wearied disciples soon fell asleep. Jesus, spending the hours in earnest prayer, about midnight was strangely transfigured. The disciples awaking suddenly were astonished to behold a strange vision. They saw Jesus transfigured shining in resplendent glory and standing by His side two of His ancient saints, Moses and Elijah, glowing in their glorified bodies and conversing with Him in regard to His approaching death upon the cross. In his astonishment impulsive Peter, not knowing what he said, exclaimed: "Jesus Master, it is good for us to be here; let us make three tabernacles; one for thee, and one for Moses, and one for Elijah." Fear overwhelmed him! Suddenly they were enfolded in a brilliant cloud and the disciples heard a voice out of the cloud saying: "This is my beloved Son; hear him." Then the wondrous vision faded away and they saw "Jesus only." Let us in this paper study this thrilling scene and gain some of its lessons. We notice first the central figure, Christ. A few days before He had revealed His Messiahship unto them and Peter had confessed Him as such, saying, "Thou art the Christ the Son of the living God." His transfiguration was not brilliancy shining upon Him from without but the bursting forth of the glory from within. He stood before them in flashing glory which shall be His when He shall establish His Kingdom at His second advent. Matthew says: "His face did shine as the sun, and his raiment was white as the light." Mark says: "And his raiment became shining, exceeding white as snow, so as no fuller on earth can white them." Luke says: "And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening." George Rawson writes:

In the old days of Sinai,
Were tempests and dark cloud,
And God was there, in lightning,
Thunder, and trumpet loud;
Upon a fairer mountain,
Where pure snows lay congealed,
Stood Jesus in His glory,
The very Christ revealed.

His raiment white and glistening
White as the glistening snow;
His form a blaze of splendor,
The like no sun can show;
His wondrous eyes resplendent
In ecstasy of prayer;
His radiant face transfigured
To Heaven's own beauty there.

O vision all surpassing,
Filling the heavenly height!
The Lamb, once slain, transfigured
In the throne-rainbows light!
There for the endless ages
All glorified is He

And His eternal glory
Shall ours forever be."

On the Mount Jesus appeared in perfect manhood glorified. He was instructing Moses and Elijah as to His decease and design soon to occur in Jerusalem.

Claiming all authority the voice of His Father was heard from the midst of the luminous cloud, saying: "This is my beloved Son; hear him." Then at the dawn of day the wondrous vision faded away and He appeared in His usual human nature. Thus He had increased the knowledge and deepened the faith of His disciples in Him. Never again could these doubt His Messiahship. Notice in the next place the two saints, Moses and Elijah. Centuries before they had passed from earth to the eternal world, one, Moses, by death, the other, Elijah, by translation. They were still living, showing that death is not the cessation of existence but only the change in the mode of existence. Moses was at the head of the legal Dispensation while Elijah was at the head of the prophetic Dispensation. Their appearing and actions demonstrate the inferiority of the legal and prophetic to the Christian Dispensation at the head of which was Jesus Christ. He was superior to them as the God-man as was the Christian, which he ushered in. These two were representatives. Now notice the three disciples, Peter, James and John. One of these, Peter, was the supreme lover of Jesus, another was John the "disciple whom Jesus loved"; the other, James, had the honor of being the first martyr. These three evidently were the favorites of Christ. Often had they been honored above the other disciples. They alone were permitted to be present at the raising from the dead of Jairus' daughter. They were with Him at the agony of Gethsemane, and they alone saw the Translation and were told to keep it to themselves until after the resurrection. Thus God honors the faithful. Notice that this vision was a miniature model of the Millennial Dispensation yet to come following the Christian. Christ represented the King in His beauty and authority. Moses represented the resurrected saints. Elijah represented the translated saints. The disciples represented those in the flesh over whom Christ and the risen and translated saints shall reign on the renovated earth. Thus, I believe, was fulfilled the statement of Christ six days before the event: "There be some standing here who shall not taste of death till they see the Kingdom of God come in power." They saw that Kingdom in miniature. When Christ comes again and the dead saints and the translated saints with Him, then earth shall return to its pristine beauty and Christ shall establish visible kingdoms over all the earth and the glad cry shall be heard: "The kingdoms of this world have become the kingdoms of God and of His Christ."

Brethren, what wonders await us as His disciples! How consecrated should we be in view of these glories! Can we not all sing with Bonar:

"Come, Lord, and tarry not,
Bring the long-looked-for day;
O, why these years of waiting here,
These ages of delay?"

"Come, for thy saints still wait;
Daily ascends their sigh;
The Spirit and the Bride say, come!
Dost thou not hear the cry?"

"Come, and make all things new;
Build up this ruined earth,
Restore our faded Paradise,
Creation's second birth.

"Come, and begin thy reign
Of everlasting peace;
Come, take the kingdom to thyself,
Great King of righteousness!"

THE PARENT LOVE.

A human illustration that hints the love of God has come within my observation. A wife and mother sent first into the Confederate Army, the husband and father. He was slain. More men were needed. She sent, with prayers of blessing, her eldest son. Death early cut him down. A second son followed and soon she was sonless. Years afterward she said: "I am dying not of age but of a broken heart. But if I had it to do over, I would send them all to die for my country." In the presence of such devotion and sacrifice, the angels of heaven hush their songs an instant.

Who can understand such love? I thought for years I knew what parent love is. I read of it in the world's noblest literature; the imagination of great poets touched my own imagination; the play of deep heart forces as portrayed by the master hand of the novelist impressed me; and the revelations of biography, always moved me. I caught glimpses of its heavenly glory in the gleaming love light of a mother's eyes and heard its solemn voice faintly in the loving words of my father. But I never knew what parent love is, until it reigned in my own heart and the hopes and fears of parenthood were mine.

Do we know the parent love of God? We think we do. The natural world suggests it—flower and grass and tree, river and sea and mountain, the flashing light of morning coming through the tremulous air and the quiet twilight of evening transforming into golden fleeces the approaching shadows of night; Man in his aspirations and history declares it; prophets, disciples and pre eminently Christ reveal it. But no one begins to appreciate the love of God, until that love is shed abroad in his own heart; until, like Christ, it brings him into communion with God and into a companionship of suffering and service with humanity.—Sel.

WHAT MAN NEEDS.

It is God that men need. We need what it is not in any man to give us or to do for us. Men are good for friends, but we want God. Where are we to find him? Not inside our hearts. That is where he wants to be, but if we take what is in them and call it God we shall have a great deal that is very ungodlike mixed up in it. Not in nature. He is there. The heavens declare his glory. But how much else do they declare? Let any man sit down and write out what he believes about God, and then see how much of this he got out of his own heart and how much from nature. Maybe his own heart and nature confirm what he has, but he did not get it from them. He got it first-hand or second-hand from the Bible. Why not go there for more? It is there. That is why we have the Book—to teach us about God, to teach us God. This is the knowledge that men need, which they cannot do without.—Robert E. Speer.

QUESTIONS ANSWERED.

BY GENEX.

A member of the Baptist church has a daughter who has been converted and wishes to join the church. But he refuses to allow her to be baptized unless his wife will join the Baptist church. His wife is either a member of a Pedobaptist church or believes in it. I am asked what ought to be done.

The brother is I surmise, an earnest whole-hearted Baptist and is resolute to make a Baptist of his wife. He wishes to force her by her love for her daughter to go against her conscience. He is very wrong in this. The end does not justify the means.

If he believes his daughter is regenerated, he ought not to oppose her joining the church, and that as soon as is convenient. She should confess her Lord before men by her baptism. No other consideration no thought of any human being ought to prevent her following her Lord's example and command. The brother is wronging both his wife and his daughter by his refusal to consent to the daughters uniting with the church.

But if he persists in his refusal, the duty of the daughter is to yield to his authority, if she is under age. Let her wait till she is of age and then join the church. Of course if her father required her to disobey her conscience, say for example, by being sprinkled, she ought to refuse obedience. However, I can hardly conceive a Baptist's persisting in his refusal to allow his daughter to join a Baptist church.

Besides, this brother, instead of trying to force his wife to join the church while she is a Pedobaptist in belief, ought to be very much opposed to her coming to the church. If she applied for membership for any reason, still retaining her old belief he ought to be the first to vote against receiving her.

Any member is a weakness in a church who is not heartily a believer in its doctrines. Half-hearted soldiers are a menace to any army. One of the chief reasons for our advance is that our members have been whole-hearted Baptists. Whoever heard of a Baptist who had any doubts on the subject of his baptism.

I do not think any one ought to join a Baptist church who can be content not to join. I believe in teaching those who for any reason would come in albeit they are not genuine Baptists, the way of the Lord more perfectly. But till they have been thoroughly convinced that our doctrines and ordinances are right, for the sake of the Lord and the church, oppose their coming in.

I hope the father will allow his daughter to join the church, and then those two can pray to God for the wife and mother. If she is a Presbyterian, let them get her to read Grace Truman or William the Baptist's Aunt or the Little Baptist. If she is a Methodist she will need instruction on the great doctrines of grace. Let her study the Philadelphia Confession of Faith and its proof texts—especially the latter. If they are faithful they may look for God's blessing in making the mother an earnest Baptist from conviction and not from compulsion.

Quite a number of questions in one letter show a sad state of affairs in a church. I am asked what a church ought to do with members who violate the Sabbath by doing work which could as well be done on the other days of the week. It seems there are several such members in the church. One man has a store and keeps it open and sells goods on Sunday. In that case the civil law could be made to stop him I think probable. Though I do not know the laws of the State in which the brother lives.

Such a case is not covered by the words of Paul in which he forbids Christians to go to law against each other before unbelievers. This is not in any way a personal matter between two brethren. It is neith-

er in regard to quarrels or to money matters. It is a case for any man who is a true citizen to bring before the grand jury or the police or whatever is the authority which has charge of the offense against the law.

Another case the questioner mentions is that of a preacher of the Gospel who violates the Sabbath and actually encourages others to do it by aiding them with teams, etc. There are other cases which he cites, but these are sufficient and this case of the preacher is the worst of all.

It is a terrible thing that such a state of affairs should be in any Baptist church. How did things ever come to this pass? The duty of the church is first repentance towards God for their disregard of his law, and earnest prayers for His forgiveness. Then they should deal, and deal promptly, with the brethren who have violated the Sabbath. Some may have done it ignorantly, having convinced themselves that what they did on Sunday was "necessary." I know a man who took the ground that everything came under the head of "necessity or mercy" which would "save money." Whereas according to our Lord's illustrations it is only things which are necessary to prevent suffering on the part of men or animals. It is right to milk on Sunday because the cows would suffer. It is not right to churn even if the milk would be lost.

Let the most godly men in the church who are known for their obedience to God's laws talk to the Sabbath breakers and pray with them. If this fails to influence them, then let the church proceed in its usual way of discipline. But for God's sake I hope the regenerated among the members will not let the present God-dishonoring state of affairs continue. The church, in the circumstances cannot expect God's blessings. It crucifies its Lord afresh and puts him to an open shame. Be not deceived. God is not mocked. The church must be a light in the world to guide men to God.

COMMERCIALISM IN CHRISTIAN MISSIONS.

By the Rev. M. C. Mason, D.D.

Every missionary with even a limited experience of separation from homeland life, and of welcoming new recruits, must have been impressed with the steady transformation in church life going on in the homeland. Each newcomer reflects new characteristics, not simply of personal life and habits, but of modified church life, of new methods in Christian activities, and new views as to the morality of social customs. Happy is that missionary who has not been pained at seeing the fruits of long continued effort ignored or rebutted. For example, a missionary may have toiled for years in trying to build up churches, believing churches to be the divinely established organization for advancing the kingdom of God. A new recruit comes with youthful zeal, apparently oblivious to such organization, and begins to inquire about Christian Endeavor or other young peoples' organizations, and evidently feels that whatever be the condition of church life and activity, a mission without the organization with which he has been brought up is no mission at all.

These new recruits must come, and as they come they will reflect the church life and methods they have known. Some will have wisdom to discern new conditions, and to adjust themselves to their new surroundings, so as to be efficient soul winners, yet most likely with more or less of their own generation's point of view. Some will struggle, contend and wear out with apparently small results, some will fail. What is to be the attitude of the older missionaries, and what are their responsibilities in these cases? Is it not true that the success or failure of missionary recruits is largely determined by the older associates, even when the younger steadily antagonize their seniors? What then, we repeat, are the duties of the older mission-

aries on the field as regards the inflowing new element? Are we hastily to rebut what may seem to us silly or even pernicious innovations? Are we to arouse and hotly antagonize what may seem to us down-grade movements. It is unnecessary for me to reply further than to say that we, with the Spirit of Christ, must not only try to help each new recruit in adjusting himself, but we must try to adjust ourselves to each new situation. It is our duty to observe the tendencies, not simply in the new recruits, but in the moulding influences in the work at home. We have a better opportunity to view those tendencies than have our brothers and sisters living under home influences. Where possible and practicable we may even help in the moulding of those tendencies. But even if we cannot, we should study the movements so that we may use the good and wisely face the evils.

I mention these largely self-evident facts with their suggestions, not so much for what help there may be in being reminded of them, as to awaken interest in some of the tendencies we are evidently soon to meet; and to call attention to what appears to be some dangers ahead, especially in the line of what we may call Commercialism in Christian Missions. "This is a commercial age; 'Commercialism is in the air;' 'World movements characterize our day'—these are trite but true sayings. History reveals to us nothing to be compared with the great commercial organizations of this generation. Now what is in the air in social life will creep into our churches; and what is in the air among our churches at home will be wafted over the seas into our mission work here. Commercialism has been supposed to be most foreign to true Christianity, and a mercantile or mercenary missionary, a monstrosity. But what is in our churches at home will come to us across the seas. For some time the commercial methods of organized labor have been growing inside the churches. Sometimes it may seem like organization without labor; nevertheless the evidences of commercialism are there. Machinery is increasing, and rapidly on the increase. The Northern Baptist Convention voices its sentiments through the chairman thus: "Few things are more marked in our time than the revolutionary change in social organization, in adaptation to modern conditions." "Government and business too are new and effective machines." "We complain at the abuses of corporation—but we might as well inveigh against the reaping machine or the steam engine. We have learned new machines, social as well as material, for the conduct of our matters of great moment. The church only lags behind. In its organization and method it belongs to a past generation. If the work of the church is to be as efficient as the processes of manufacture and trade the church must modernize its system." These sentiments are in the air at home, and strong enough to make men hoarse applauding them. Will they be long in reaching us? I fear there will be many a machine invented, manufactured and put into service before we find a really useful flying machine. Nevertheless the machines will be invented, largely by home people no doubt, and sent out to us, and we will be called on to use them, whether or not there be men enough to man them, whether or not we can find lubricating oil enough to start them. Indeed the organizations are already coming. "Organized to death" is what we already hear from some quarters.

Furthermore, there is danger lest the spirit of commercialism enter our lives. As yet the missionary is supposed to suffer privations, and to live on small allowances without distinction of talent or efficiency. At home men have their prices. Even in the churches a pastor goes largely by his price. Some pulpit committees would not notice a preacher if not highly priced. Some pastors cling to a supposed market standard, though they sacrifice a large part of their income to sustain it. Some indeed become so absorbed in the one aim of sustaining a reputation or standing, that their preaching seldom

brings a soul to Christ. Is there no danger of this spirit in commercialism being wafted to foreign mission fields? Competition, so inherent in the struggle for success, breeds, feeds and fattens selfishness, than which there is no deadlier foe to the work of our Lord. Is there no danger here?

Changes to make mission work harmonize with more commercialized home ways, are probably coming. With them will come more expensive habitations, more luxurious living, elaborately equipped colleges, gorgeously decorated church buildings—spectacles in the eyes of the receding masses which may cause greater gulfs than now exist between capital and labor, between church and non-church people at home.

Again, in commercial life, the advantages of a trained mind, the value of an education, have become so manifest that men of wealth seem even anxious to put millions at the disposal of the rising generations to aid them in gaining an education. Far be it from me to disparage in the least the value of education, and yet I believe that few instruments are used with greater danger. How a preacher's evangelistic power is wrecked by his efforts to attain literary prominence. Again how often is it true that "knowledge puffeth up." Is there anything more manifest than the inefficiency of a puffed-up man? In the service of Christ is more damage done by any than by those who think of themselves more highly than they ought to think and are "wise in their own conceits?" Is not the abundance of this class of minds due considerably to the overestimating of the value of education which is fostered by the struggle for success in commercial life, and which leads men of wealth to invest millions for education and only hundreds or thousands for evangelization? Verily there is danger here, and a danger that is already rolling in upon us. Undue dependence is being put upon higher training. Puffed-up recruits tell us where Christ was right and where he was mistaken. Let us indeed "trust the Lord with all our hearts and lean not (too much) upon our own understanding." Education has its use on mission fields, but in the over-estimation of it the dangers are not small. And so long as it is over-estimated, the contributions for evangelical work will continue to be "tragic in their inadequacy."

Am I calling attention to only fancied danger? Does not the present slow progress of Christ's kingdom in our homelands prove that there is danger in trying to bring this modern machinery to the foreign field? "The American church is dying," are words sounded from prominent pulpits. This same representative of the Northern Baptist Convention says of it: "Christians reach out for heathen lands and their own people are becoming heathen faster than the heathen are becoming Christians."

Dr. C. A. Eaton after speaking of the struggle of the American people for the last generation after material development says: "We are proud of the fact that we are a commercial and a business people. This is the thing that men have gone mad over today;" and he adds, "The hope of the church today does not lie in mere organization, we have too much now."

The unsuccessful machinery of a modern commercialized civilization should not be welcomed into our work without caution. I call to both sides of the seas to use caution, foresight, wisdom, lest we attempt too much organization, lest we fall to merchandizing men and commercializing the Lord's kingdom; lest indeed the "unrest, the eager grasping," the pressure of competition and the feverish rush of commercialism, whence, or through which come our reinforcements, be thought to be the power for moving men to Christ.

Let us welcome and encourage every new sympathy, every increased interest, every new activity. But do not think it too soon to watch for evils from a wholly commercialized land. Satan knows where powerful agencies lie, and he will not sleep under these new movements.

THE GOSPEL PORTRAYED.

Two ordinances were given by our Lord to the churches for observance till he come again. These are the external forms of Christianity expressing outward what has taken place within. The observance of these as forms must not be allowed to degenerate into formalism, and to guard against this error, Paul calls attention to the fact, with thanks to God, that the saints at Rome had obeyed from the heart, the form of doctrine. But being external by no means detracts from their importance, nor justifies one in speaking of them lightly, treating them indifferently, or substituting something else as "just as good." If they are forms, they are expressive and to represent their respective doctrines must be observed only as Jesus gave them to the churches. Both ordinances are solemn pictures of experiences in the Christian life as well as representatives of fundamental doctrines in the plan of salvation. As the spectator beholds the participant in either ordinance he sees portrayed before him the Gospel in its fullness, urging him to an immediate acceptance of Jesus as a personal Saviour. Dr. Frost tells us, "They are visible expressions of invisible realities, being monuments of things that have been and wonderfully prophetic of things yet to be."

The very act of observing either ordinance is a declaration of faith in Jesus. Faith is fundamental. By faith one receives the right to become a son of God. The grace of God is seen in that sonship, is a relation bestowed by the Father. See I. John 3:1. In baptism one is said to put on Christ. Christ is to be seen, of men, for his children are epistles written with the spirit of the living God. As men read the Christian they can take knowledge that he has been with Jesus.

There is, further, a declaration of death to sin. By nature men are dead in trespasses and sins. By faith one dies to sin, so that all things pass away and all things become new. Hence, sin having been separated from the Christian must no longer control. Having died to sin, "How shall we live any longer therein?" Because he that is begotten of God, having his seed remaining in him, can no longer pursue a course of sinfulness. See I. John 3:9. Having thus died to sin, and having buried the old man one arises to walk in newness of life. As the body is raised from the water we see a picture of our spiritual resurrection from death in trespasses and sins. The figure of a resurrection is used frequently in Scripture to express the change which takes place in regeneration. We believe this to be the first resurrection spoken of by John in Revelation.

Now sin, being a violation of the law, brought death as a penalty. To satisfy this penalty a sacrifice must be made. That man might escape death, grace came by Jesus Christ in that he gave himself as a sacrifice to satisfy the law's demands. He became the substitute of the sinner. On the cross he offered himself as a vicarious sacrifice. Both in baptism and in the Supper we see the Lord's death set forth. He put away sin by the sacrifice of himself, having our sins in his body. He shed his blood as a ransom for many. His blood cleanses from all sin. He tells us his blood was shed for many for the remission of sins. The atonement, we see, is thus held before the world in these ordinances. As High Priest he himself made the atonement. Blood represents life. It is the blood that makes the atonement. When, as priest, he had nothing to offer for sins, he offered himself. "He gave himself up for us." We see in the Supper the blood of the covenant. As under the ceremonial system blood was necessary to seal a covenant, so when God made a new covenant and wrote his laws in the heart he sealed his covenant with the blood of "the Lamb slain from the foundation of the world." This blood was shed on the cross and so in both ordinances we proclaim Christ's death. We hold before men what once was a symbol of crime and shame, but now is Christianity's magnetic force, a symbol of grace and glory.

As we proclaim the Lord's death we also hold forth his resurrection. As the candidate is raised from the watery grave we see, in picture, the resurrected body of our blessed Lord as he, by the mighty hand of God, was raised from the dead. The resurrection is suggested in the Supper, for Dr. Frost indicates, the emblems represent his broken and bleeding body, but in observing the Supper we celebrate a living Christ.

As is the death of Christ so is the resurrection fundamental in Christianity. It was the great miracle of his existence in the world, the crowning proof of his messiahship. To this fact he frequently referred, and when his enemies asked for sign he mentioned the sign of the Prophet Jonah referring to the resurrection of his body. By the way, in giving us this sign he placed the stamp of divine approval on one of the books of the Bible most attacked by those who deny the inspiration of the Bible. Some one has said that the highest form of faith is seen in our belief in the resurrection of Jesus. Faith in God's power raise the dead Christ is saving faith. See Rom. 10:9. Now, the same power is required to raise soul dead in trespasses and sins as is required to raise Jesus from the dead.

The Trinity is a fundamental fact as to God's nature as well as a doctrine of Christianity, and when we baptize in the name of the Father, the Son and the Holy Ghost, we proclaim the Trinity as a doctrine to the world, as well as honor in who gave the commandment to baptize.

Another fundamental of Christianity is the second coming of Christ. This is a doctrine referred to, some one says, one verse in every thirty-five of the New Testament. Be it said to our shame it is neglected too much both in our thought and our preaching. This doctrine, however, is set forth in both ordinances. We "show the Lord's death till he come." He will come without sin into salvation. He came once to save sinners.

When he comes again, it will be to gather the elect from the four winds of the earth and to pass judgment on the world. He will reward the faithful and consign to their future place of punishment the unfaithful. What a glorious appearing to those who with patience and fidelity look for his coming! How terrible to those who reject him now. Would that all men seeing the gospel thus proclaimed would hear, live and thus be prepared to stand in that great and notable day.

We see in baptism a picture of the resurrection of our bodies. "We shall be in the likeness of his resurrection," when all in the grave shall hear his voice and come forth.

These bodies now subject to disease death and decay shall be raised, fashioned like unto his glorious body for we shall be like him, awake in his likeness and are caught up to meet the Lord, ever to be with him in glory.

If, as we affirm, the ordinances mean so much in the Christian system, it behooves us as Baptists who hold the truth to contend for this preservation in their purity. Shall we not seek to know the New Testament truth as to their import and then to observe them according to the New Testament pattern? Only thus will they be observed acceptably or Christ who gave them be honored as is worthy to receive honor.

D. H. HOWERTON.
Bowling Green, Ky.

LESSONS FROM THE REVIVAL IN WALES.

BY REV. WILLIAM WALTER BARKER.

The people of God have been thrilled by what we have heard and read of the mighty work of our God in that mountainous little principality across the ocean, and have been led to hope that a similar blessing might be enjoyed in this land.

They have also been set deeply thinking, and many old truths and ways of the Spirit have been re-enforced upon mind and heart. There is nothing new in the spiritual realm, and once in a while we are strongly reminded of this fact, as in the case under consideration. There is one thing which God does, and which should be apparent to every child of his, and that is, he guards his own glory. One of the passages of Scripture that has stood out above all the rest as I have thought of the mighty tide of spiritual power which has swept over Wales is this: "That the exceeding greatness of the power may be of God and not from ourselves." How little man is, how great is God! This revival is of God, and all our work must be the same or it will not stand the test.

Simplicity and freedom of worship have been brought to the attention of the world. When God wants to give a particular lesson to his people he makes it clear and emphatic. Thus he has taught us by means of this blessed revival that we need not depend upon men or forms of worship; and also that the Holy Spirit does not do his work by the clock. Of course this revival is his answer, but through it our Father has taught us these lessons which I am enumerating. How often we ministers have been inclined—led on, I know, by the working of our minds—to preach "thought" to our people instead of preaching the simple Gospel for its own sake. It is not necessary to put men and women through a series of mental gymnastics in order to save or edify them. The simpler the preaching the greater the power of it if it is done for the glory of God. Great men are men of simple ways. In being simple we will get nearer to the right kind of greatness. If we preachers copied some of our best primary teachers our hearers would carry more truth home. One lesson driven home, like a good wire nail hammered into its place and clinched on the other side, is worth a hundred truths forgotten and thus made ineffectual. When we are most interested in what we teach or preach we are most simple in what we say. Eloquence is exceedingly simple. Let not ministers be above preaching the old Gospel over and over again. Spurgeon said that he owed his success as a preacher to the fact that he uttered simple truths such as other ministers thought too insignificant for them to give to the people.

Then, too, the revival has taught us that we ought not to be afraid of being free and irregular in the conduct of our meetings. We have been too fastidiously precise and orderly; so much so that if any one should arise in some churches and ask to be prayed for the congregation would be astonished. And I know that if the congregation in some places assumed the right to sing the praise of God, the operatic choir in the choir-loft would be very critical, and would thereby so affront the congregation that it would never again offend these purveyors of church worship. And as for some of us ministers asking people to come to Christ and publicly manifest their determination, the possibility of our doing such a thing is indeed very remote.

But shall we be discouraged because the revival burst out in Wales and not here? Shall we be foolish enough to think that God has left us? Let not such things enter our minds. Let us not compare fields of labor. Fields are different, conditions are different, and God is working all over the world. It is for us to do our daily duty without a thought of complaint or comparison, leaving the giving of the increase to him. One soul in some fields may be worth to the world a thousand in other fields. We do not know all things.

Why do we desire the revival to spread to this land? Is it for the greater success of our churches, or out of intense interest in lost souls for their own sake? If the former, then we have not the proper motive or the fullest Christly desire. I am very sorry to say that I am forced to believe that much of the expressed desire of the revival to spread to these shores has been after this order. Why do I say this? Because there does not seem now to be the seeking for souls that there ought to be. A yearning for souls will be as continuously

potent in a Christian's life as an intense desire for melody and harmony in a musician's life. If we want a revival because the Welsh have had one, and did not want one before we heard of it, and do not feel so particularly interested in having one now as we did when the news first came over, we have not the proper yearning for it, such as God can bless. A true artist is an artist always. So with a musician, an inventor, and a Christian above all. Thank God that there are those in America who are being blessed because they are over in the proper attitude before God, and will be as long as they live.

One thing more: We Christians use the text, "Whosoever a man soweth that shall he also reap," most often with the ungodly in mind. But it applies to us as much as them. As we sow we shall reap, in kind and with increase, according to the will of God. This Welsh revival is according to this law. There had been sowing by Sunday School teachers, ministers, parents and friends, and the reaping has come. May God give us more intense and earnest sowing—sowing in tears; then our reaping will be in joy. Some of our best sermons are those which are tear-stained and have been preached with tears. The late Colonel Clarke, one of the mightiest soul-winners in Chicago, said to Dr. Torrey: "In the early part of this mission I used to weep a great deal for these men that came in, until I at last got ashamed of my tears. Then I steeled my heart and stopped crying. I lost power! Then I prayed God, 'O God, give me back my tears!' And God gave me back my tears and gave me wonderful power over these men." —The Examiner.

THE MISSION OF THE CHURCH.

A great deal has been said and written of late years about the modern conditions that confront the Christian church. We are told often that these conditions are utterly unlike those of former times and that therefore the church must change its methods if it is to influence the life of today. But just how it should change, is not so clear. In fact, if we bring men to the point they will admit that the supreme mission of the church remains the same, namely, that it exists to save men.

It is an interesting fact that while men have always agreed as to this essential point in the church's mission, they have differed in their interpretation of the best method of saving them and of the purpose for which they are to be saved.

One idea of the mission of the church came late. It was still insisted that the church existed to save men, but that it was to save men for the sake of the world. As it has been put by one writer: "According to Pilgrim's Progress, Christian when saved was to flee from the city of Destruction, we now teach that he is to go back and help put the fires out." We hear a great deal about the regeneration of society and the part that man is to have in that work. But in the New Testament teaching an ideal man is not saved that he may help to save the institutions of society and redeem the worldly conditions that surround him. It is true that the church should influence and as far as possible regenerate society, but that is not its supreme mission.

Another idea of still later growth is that man is to be saved by means of the world. It is the modern theory of influencing the man by changing his environment. There are a great many excellent people who sincerely believe that the church can best save men by feeding the poor, clothing the naked and providing recreation for the overworked. The whole trend of our church activity along these lines is consciously or unconsciously based upon this thought. Now it cannot be denied that the church has a sphere of influence along these lines. If Christianity has done anything, it has taught and exemplified charity and brotherly kindness. But as we examine the New Testament ideal we do not find that it was the supreme mission of the church to furnish charity or provide amusement. The soup-kitchen was not the chief department. What is the supreme mission of the church? As has been said, all agree that it is to save men. But it is to save men not out of the world but in the world. It is to teach men how to live Christ-like lives right in the midst of evil surroundings; to stay right in the shop or factory or country house or home and there reveal the power of a redeemed life. It is not to save men for the sake of the world but for the sake of their own souls and for the sake of other men and women in the world. The great object of redemption is man, not the world. The New Testament clearly teaches that this present world with all its institutions is to pass away, but man is to live forever. It is not to save men by means of the world, but by the gospel of Jesus Christ. It is to show men how to get right with God. After that they will get into harmony with their environment. If you change the man's inner life, he will himself transform his material conditions. In a word, the supreme mission of the church is not to the bodies but to the souls of men. That was the New Testament ideal and it is still true. Just in proportion as the church is true to this mission is it still "the power of God unto salvation."

"TEACH THEM TO THY SONS."

The home is the best church and the best school, and the father and mother are the best teachers. "Thou shalt teach them to thy sons, and to thy sons' sons." This precept was originally addressed to mothers and fathers alike. There was never a time when the obligation of fathers to give personal attention to the moral and religious instruction of their children needed to be urged more earnestly than now. We have fallen on times when fathers are inclined to shirk this duty. They persuade themselves that it is not a duty, that they are too busy, that the mothers can do this work better, or that the work will be done by the public

schools and Sunday Schools.

Perhaps the machinery of the church and the State for training the children is very good, but if it should have the effect of relieving the minds of fathers from all sense of responsibility in the matter of training their own children in the good and right way, it will be a curse instead of a blessing. Better have no Sunday School and have the right kind of religious instruction in the home than have the best Sunday Schools in the world and neglect home training.

And all other modern institutions for the training of the young can never be a substitute for personal training by fathers and mothers.

Teachers in the Sunday School and public schools are mostly women. We do not say that women are not equal to men as teachers. They may be superior for aught we know, but even so it is a great misfortune that the children of the land, and especially the boys, should be committed altogether to teachers, four-fifths of whom are women. The boy needs the firmness, the rigor, the justice; the masculine personality of the male teacher as much as he needs the gentleness, the kindness, the sympathy, and the feminine personality of the woman. The Creator has established the proportion. He thinks best in the home. There are one man and one woman, constituting the head of the family, and these two are one. The father may be disposed to exalt justice above mercy, and the mother may be inclined to let mercy triumph over justice, but both together furnish that beautiful balance of righteousness and gentleness which every child needs in order that he may be brought up to lead a good life.

We have always made a deal out of that beautiful story in the New Testament which represents children brought to Jesus, and we have always thought that the mothers brought them. But where did anyone ever read it in the Bible? A striking picture entitled "Christ Blessing Little Children," which we have all seen, so represents it, and it is from this picture that most men and women have taken their idea of the scene. The artist has taught us what was never taught in the Bible. The Rev. Campbell Morgan referred to this story in an address at Northfield this summer, and said that while we sing about the mothers of Salem bringing their children to Jesus, the mothers of Salem did not bring them at all. "Matthew says, 'They were brought to Jesus,' while Mark and Luke say, 'They brought young children to Jesus that He should touch them,' but the custom of the time, and the habits of the people, as well as the pronoun used, prove that it was the fathers that brought them." It is to be feared that this little mistake in interpretation has given to many a delinquent father an easy conscience when he should feel a deep sense of condemnation.

If fathers are too busy to teach their children the good ways of the Lord they will make a great gain by dropping some of the burdens of business and care that hinder. Nothing can be a duty which prevents a father from giving personal attention to the religious instruction and training of his own children. There may be a few exceptions to this rule, but they are very few. It is written, "Fathers, provoke not your children to anger; but bring them up in the nurture and admonition of the Lord." —N. Y. Advocate.

LITERARY

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

Wells and Palm Trees. By Charles F. Aked. Dodge Publishing Co., New York. \$1.00 net.

In every sentence of this book the author preaches the gospel of courage and good cheer. He exalts the Scriptures, proclaims the sovereignty and rulership of God, makes doubt and pessimism irrational, faith and confidence in God the sure remedy for despondency. His style and diction are superb. This little volume is a treasury of hope.

The Bible Student and Teacher, published by the Bible League, at 86 Bible House, New York City, says in its October issue, that the notice given of its September issue by the WESTERN RECORDER brought it new subscribers. We are grateful to God and to our brethren. The Bible Teacher is among the strongest bulwarks against the flood of criticism on the Bible. And we never read a number without thanking God for the magazine and taking courage. Price \$1.00 a year.

My Pets. By Marshall Saunders. The Griffith & Rowland Press, Philadelphia. \$1.25.

How often children ask us so seriously, "Is that a true story?" Well, in regard to "My Pets," we can truthfully answer, yes, Miss Saunders vouches for the truth of all that is said of these pets from the two little California Screech Owls, with which she starts her charming procession, all the way down the line. The book is full of bright unusual incidents in animal life, the chapter on Homing Pigeons being one among the most interesting. Such intelligence is shown by some of her little feathery and furry people that we are almost tempted to think with some natural history folk that animals reason. There is also many suggestions for the care of pets. A unique feature of the book is that in the back of the volume there is a section of blank pages headed, "A Record of My Pets," on which the owner can write the names and doings of his own pets. This book is beautifully illustrated in colors and black and white by Charles Copeland.

Sunday-School Lesson

Sunday, November 8th.

David grieves for Absalom.—II. Sam. 18:24-32.

Motto Text.—“A foolish son is a grief to his father.”—Prov. 17:25.

Joab was a bad and unscrupulous man, but he was an ardent patriot. He had done what seemed a wise and necessary thing in killing Absalom. The death of Absalom would instantly close a bloody battle and save many lives and restore peace to the kingdom.

Absalom's tender love for the women who were near to him contrasts strangely with his conduct to his father. We must remember he probably knew little of his father as he was growing up for David kept a large harem.

Zadok was the high priest, the personal friend of David. His son, Ahimaaz, was eager to let the king know of the victory. But Joab knew his uncle and knew how he would receive the news.

“And David sat between the two gates.” The city wall had two gates, an outer and an inner, with the width of the wall between them. Here David sat to hear the report of the watchman who was stationed in the tower above the gate.

Catarrh

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and cometh with good tidings.” David knew Ahimaaz was too brave a man to leave the battle field unless victory had been won, and moreover Joab would not have sent a man of such high rank to bring evil tidings.

“All is well.” The Hebrew word is peace which the breathless runner called out ere he reached the king. Coming near he does humble obeisance, and honors God, a thing which David seems to have forgotten. God must be first always, both in prosperity and trial.

When we remember that Eli's care was for the ark of God rather than for his sons, we see the wrong in David sinking the king (and he was God appointed as king), the patriot and the man of piety in the father. But David remembered the stern and terrible words of God.

Then Cushie comes up with his message, which he delivers more faithfully than the priest had done. His message is a model in the way of messages. He, too, gives God the glory and ascribes the victory to him.

Trembling with grief the king rises from his seat and withdraws to the chamber above the gate weeping bitterly. Sympathy for his sorrow is almost impossible in view of the way he is treating his faithful soldiers, who returning to the city and passing through that gate would hear his lamentation.

But the bitterness of death is in this wild lament which goes up from the heart broken father. When his infant son died David had ceased to weep, saying, “I shall go to him.”

knows, too, this death in the prime of his manhood is the direct result of his own sin. There is nothing that ought to cause parents such bitter grief as the thought of their children dying unprepared.

TWO WEEKS IN THE MOUNTAINS.

By M. P. Hunt.

Recently it has been mine to spend two weeks with Pastor Z. J. Edge, of Jackson, in a revival meeting.

The occasion gave me an opportunity for studying the mountain problem at close range. The magnitude of the situation grew upon me. The destitution is all but appalling. The conditions are complex. The masses for the most part are in the churches, so-called, but alas church membership morally counts for naught.

These preachers for the most part denounce an educated ministry, missions, and Sunday Schools. This makes an embarrassing situation to deal with. It is going to take a long time to meet and man it.

Many parents are low visioned as to the usefulness, well being and future of their children. The church and school houses are antiquated and dilapidated looking affairs.

Human life is very cheap in the mountains, and vengeance against an enemy is frequently taken out against his dumb brutes. A few months since, a man who took a logging contract that another had voluntarily thrown up, had three of his mules and one of his oxen shot down.

It is difficult to get a grand or petit jury that will do their duty. Some men can for a song be hired to swear falsely. Wrong doing is winked at by many officials and those in high places.

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dous handicap in so far as the pupils are concerned while we Baptists are woefully handicapped for the want of the means to do the great work that is open to us.

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A VOICE FROM KENTUCKY MOUNTAIN BAPTISTS.

By L. B. Arvin

Buried down deep in the heart of the mountains of our beloved State is great wealth—coal, iron, gas, and in many places oil. And when railroads have been put through these out of the way places almost incalculable will be their wealth. But, my brethren, of the great denomination, we have a far greater treasure in these mountains than coal, iron, gas, oil, or even gold, silver, rubies or diamonds.

Far back in the rural districts on these mountain sides, at the heads of deep hollows, creeks and rivers, in rudely built log cabins, are "diamonds in the rough," boys and girls who, if they are led to the Lord Jesus Christ, and then educated in our denominational schools, are destined to fill our best pulpits, the best places in our colleges, and even make our laws in the future. And now in our day as Baptists, too long already have we waited. Twenty-five years ago almost everybody, that was anything at all, were Baptist; in fact almost one hundred per cent. were Baptists, but since other denominations have found their way to the mountains, and have built churches and schools the mountains are only about seventy-five per cent. Baptist. Other denominations are spending a great deal more money in the mountains than the Baptists. If the Baptists would spend as much in all the mountains as the Methodist are in one locality they would recapture the territory. But unless it is done and done at once great is going to be our loss. It makes me sad to see boys and girls of Baptist parentage, and some of them even children of Baptist preachers, going to Methodist and Presbyterian schools and coming away Methodists and Presbyterians.

Now, our appeal. The Baptists of Barbourville have built a school. But so have the Methodists.

The difference. The Baptists have in Knox county alone about five thousand members, and a school plant worth about \$25,000, with no endowment. While the Methodists have, perhaps, less than one thousand members and a plant worth \$100,000 and an endowment of about \$250,000, and these are Northern Methodist, too; perhaps the smallest denomination in the State.

O, is it not time our people were waking up to the situation? It seems to me so. It seems to me if something isn't done, and that at once, that within the next decade our loss will be heavier than in the past quarter of a century.

Now, the Methodists have no indebtedness on their plant and are so well equipped that they are capturing our boys and girls and educating them and making Methodists of them. And while we have no indebtedness on our plant, yet we are building a girls' dormitory that will cost \$8,000.

Now, the Home Mission Board has given us \$3,000 toward this, but there must be \$5,000 raised from some other source. And again, when this is done then we must have a home for our boys, and when this is to be built we know that the Home Board will give us as much more, but again we will be compelled to make another appeal.

So, dear reader will you not think of it, pray over it and give to it? Will not some church in

our great denomination, some individual, whom God has blessed with much wealth, some corporation, come to our relief at this most needy hour and help us to build a boys' dormitory? May the Lord help us, to see our duty toward his cause along all lines in our great denomination, and do more than we have ever done hitherto for Jesus' sake.

HOW THE BATTLE GOES.

By Cor. See'y. P. T. Hale.

Last Friday night I preached at Glencoe to a good-sized audience for week night. The next morning Bro. J. A. Lee came after me and carried me up to the church meeting of his Poplar Grove church, five miles from Glencoe, where I preached on Sunday morning and assisted the pastor in seeing some of his best members in behalf of our educational campaign. The church gave over \$1,000, with several good members yet to hear from.

The offering was remarkable in that so many contributed and also every organization in the church, the Ladies' Aid Society, the Sunday School, the Young Ladies' Band, and the Sunbeams. The large gift was a tribute to the esteem and confidence in which the church holds its gifted and beloved pastor. Bro. Lee is an example of what an intelligent and aggressive pastor can do with a comparatively small church. A few years ago this church gave only about \$25 annually for missions; this year it has given over \$400 for all missions.

At night I preached for Pastor Lusby at Eagle Hill. A fine congregation of young people was present, and my effort was to try to induce them to seek a Christian education, emphasizing the scriptural injunction "with all thy getting, get wisdom." Monday morning with the assistance of Bro. Spurgeon Wingo, the new pastor, I visited a few of the Warsaw saints. In about an hour, they contributed some \$200. Bro. Wingo has taken hold well at this important point, and his heart seems set on the development of his field here and at Napoleon, or White's Run church.

Early Tuesday morning, Bro. Lee and I went to Monterey—ten miles above Owenton. We found Pastor J. S. Ransdell in a good meeting, aided by Pastor T. J. Watts, of New Liberty. These two brethren before the benediction was pronounced, had the educational secretary come forward and tell about his work. They did not seem to think that it would interfere at all with the revival. Indeed, they said it would help it. It was my privilege to hear two thoughtful and inspiring sermons by Bro. Watts. The audiences were large and deeply interested and souls were being converted. The brethren insisted that I should preach on Wednesday morning. In

a quiet personal canvass with the pastor, the church gave \$1,100 for our Society; and the pastor says there are many others who will help, whom he will see. He will also present the matter to his other church, Greenup's Fork, which he says is as good a church as that at Monterey.

I could not help but appreciate the cordial and brotherly reception extended me by Pastor Ransdell and Bro. Watts, and their prompt and sympathetic assistance. Oh! for more such pastors as these noble young men! It was also a great pleasure to meet here Pastor J. A. Head, who has charge of four churches in the country, and be entertained by him and Sister Head in their lovely home. It was near here that our lamented and excellent brother, the famous converted Jew, Rev. Lewis H. Salin, spent the years of his useful ministry. His son, Dr. Salin, and step-son, Dr. J. C. B. Foster, both excellent physicians, still live. That afternoon I came down to Sparta, where we have a small flourishing church. Our venerable brother, Dr. J. W. Waldrop, is the pastor. I have a peculiarly tender feeling for this church, because I had the pleasure of starting it in a meeting I held while pastor at New Liberty.

Bro. J. A. Lee besides giving liberally of his means to our work, volunteered to canvass several of the churches in his Association. I give the above specimen of a trip of a week with the hope that it may stir up other pastors

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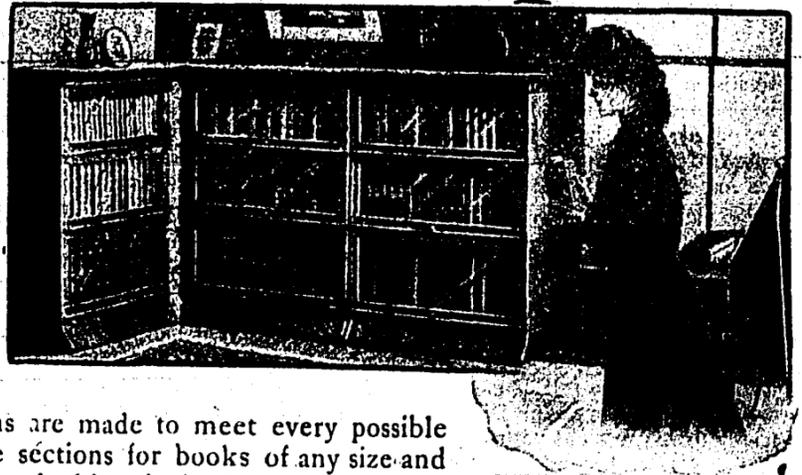
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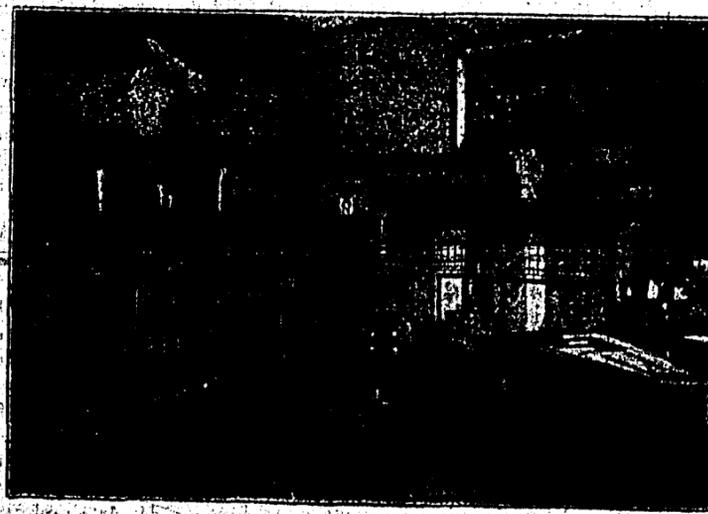
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A SHORT SERMON WITH THE TEXT —HOW ARE YOU WALKING?

Rev. T. L. Bailey

Ps. cxix:105; John xii:35; Matt.vi:23.

Are you walking in the darkness,
Stumbling all along the way,
Heeding not the light that's shining,
Seeing not a single ray?
Are you careless where your footsteps
Leave their impress on the ground,
Vainly seeking for some pathway
To escape the gloom around?

How great this darkness is, indeed,
Not a glimmering of light
To reveal the snares around you
In the gloom of deepest night.
No light within, where all is dark,
Not a single ray to cheer;
A gloomy path, and dangerous, too,
Where all is dark. O how drear.

Then how cheering, we read the word,
Sweetest promise from above;
The blessed word, 'tis ever light,
Lighted by the beams of love;
A lamp whose light is never dim,
Ever sought, is always found;
It shines to guide the wandering feet,
Where alone is solid ground.
Atlantic City, N. J.

OUR PULPIT.



SERMON.

President Henry G. Weston, of Crozer
Theological Seminary.

II. Cor. 5:14.—"For the love of Christ
constraineth us, because we thus judge,
that if one died for all, then were all
dead."

Very characteristic is this reply of Paul
to his accusers. The conduct for which
he is arraigned was not accidental, but
purposed; not indifferent, but vital; it
sprang from a great truth engrafted into
his experience; and hence his defence is
not a tissue of excuses, and exculpations,
and negations. He stands with conscious
firmness as the storm of accusation dashes
against him, because he is on the rock of
eternal principle. Such a position shows
a truer nobility even than the action
which is called in question. No scene in
Luther's life is so full of moral sublimity
as his appearance at the Diet of Worms;
words of his resound with a higher man-
liness. "Here I stand. I can go no far-
ther." At such a time the true man often
reverses by inborn power the relations
which have been made for him—the judge
is suddenly transformed into the culprit—
and instead of Paul before Felix, you have
Felix before Paul, the trembling magis-
trate and the dignified criminal.

This is Paul's attitude as he utters our
text. Assailed with the charge that his
conduct, tried by human standards, passes
the bounds of soberness, he admits the
truth of the accusation. He glories in it.
He claims it as a necessary consequence of
his new creation—old things had passed
away, all things had become new. A
spring of action before unknown impelled
him. Now, the love of Christ constrained
him, for he judged that if one died for all,
then all died.

I offer no apology for making this
change in the text—then all died, instead
of "then were all dead"—a change de-
manded by the unanimous voice of schol-
ars of all shades of theological opinion,
and required not only by clear grammat-
ical construction, but by the train of
thought in this chapter. Paul is vindicat-
ing the correctness of his course as a
Christian. His design is not to show what
men are by nature, but what they are by
grace. He is treating not of death, but of
life. The love of Christ constraineth me,
is the argument—because he died for me,

instead of me, in my place—his death is
my death; when he died, I died. It is the
same thought expressed more at length in
his memorable reply to Peter. "I have
been crucified with Christ. I no longer
live, but Christ liveth in me."

In these wonderful words Paul express-
es nothing peculiar to himself. The same
vital principle has quickened every Chris-
tian. Our hearts know what it is to beat
with these pulsations of a new existence.
More than this; Paul speaks here of the
fundamental principle of the New Dispen-
sation. Many motives enter into a
Christian life, some with a broad theater,
an intense power, a lofty range; but this
is the underlying and all-pervading one.
This is the focal point, from which all di-
verge. With that giant grasp which was
peculiarly his own, Paul seizes here the
feature that gives character to Christian-
ity. In other religions and philosophies,
there has been one controlling thought:
the Jews had theirs, the Greeks theirs; so
has our religion its own, its unique, its
governing idea. The text is prophetic as
well as declaratory. Wherever Christian-
ity goes, it manifests the constraining
power of love.

We sometimes err here. We forget or
distrust the Divine plan because of its sim-
plicity, and attempt to gird ourselves with
Saul's armor, to derive strength and en-
couragement from sources more imposing
in appearance and more consonant with
human judgment. As Coleridge says,
"Truths, of all others the most awful and
interesting, are too often considered as so
true, that they lose all the power of truth,
and lie bed-ridden in the dormitory of the
soul, side by side with the most despised
and exploded errors." And I am sure
that I invite you to no unwelcome task,
even if it be an unnecessary one, when I
ask your attention to the consideration of
the simple and common truth suggested by
the text. I shall endeavor to show that we
need love's might to impel us; love's wis-
dom to guide us; love's persistence to sus-
tain us. And may the Holy Spirit guide
and bless our meditations.

I. In this most gigantic of undertakings,
we need the most powerful of motives;
and this mightiest of motives we find in
love.

The love of which the Scripture here
and elsewhere speaks has nothing in com-
mon with that maudlin sentiment which
bears sometimes the same name, whose
principal characteristic is a nervous sen-
sibility to bodily or mental suffering, and
which cheerfully purchases exemption
from pain at the cost of justice or holi-
ness. It is moreover something very dif-
ferent from that instinctive and natural
emotion exercised by unregenerate men.
It is not only different, but generically dif-
ferent. The unregenerated heart does not
know it—cannot feel it. It is of heavenly
origin alone, the implanting of the Holy
Spirit, the characteristic trait and proof
of regeneration. It is not merely something
which is exercised by the Christian; it lies
back of specific volition; it is the very es-
sence of the new creation. What great
evil comes from a lack of discrimination
here, I need not say. But I fear that
while our theory on this subject is correct,
there is too often in the ordinary concep-
tion, a confounding of the Divine and hu-
man, a lowering of the heavenly affection
to the plane of a merely natural tender-
ness and sensibility. Witness not only the
common discourse, but what Christian
scholars tell us, e. g., of the great enforcer
of Christian love—the apostle John. Tho-
luc and Neander, and English scholars
of authority, all paint with the same colors
characterizing him (I use their own
words) as possessing "a tender, affection-
ate, rather feminine character," "of vir-
gin softness," "a nature gentle and yield-
ing." And this, of Christ's Son of thun-
der! this, of the man who in his early
manhood would call down fire from Heav-
en to avenge the insult offered to his Mas-
ter, who coveted the chief seat in Christ's
kingdom, and who to gain it was willing
to drink Christ's cup—to wade through
the waters of Christ's baptism, and who
alone tells us of the wrath of the Lamb—
the sharp, burning indignation of love—

of love which has been hampered and ob-
structed in its designs, and which comes
out to take vengeance on those who have
opposed its work, and held men back from
coming and being saved; the man who
cannot find terms sharp enough to express
his sense of the wickedness of not loving,
and says, "If a man say I love God, and
hate his brother, he is a liar." John no
more urges the importance of love because
he was naturally loving, than Paul dwells
on the necessity of trampling on our own
righteousness, because he was naturally
humble. The very intensity of the terri-
ble struggle by which the native disposi-
tion was overcome, made the proud Phari-
see cry out continually in the one case,
"beware of self-righteousness," and in the
other made John, now drawn into the clos-
est fellowship with Christ, proclaim to us
from the very bosom of Jesus, "He that
loveth not his brother is a murderer." And
John's love is as far removed from
all mere earthly and natural feeling, as is
Paul's humility.

But nothing shows the supernatural and
Divine character and power of this emo-
tion, so clearly as those weighty words—
"God is love." This is the height of the
Bible teaching on the loftiest of all sub-
jects. This teaching begins with the great
truth that God is one; then, that God is
spirit. Its last, profoundest conception is
reached in the statement near the close
of the canon, that God is love. This should
be the vital, regnant, interpreting idea in
all our thoughts of Him. Some have for
their highest conception of Divinity the
first great teaching of the Bible, the unity
of God, and would remand us to the wil-
derness to hear it again and forever as the
ultimate instruction; others claim the sec-
ond as the final doctrine of the Divine na-
ture, and would bid us close our lesson at
the well of Samaria with, "God is spirit." It
is our privilege, grasping both these
facts, to advance beyond them to the last
of those triune revelations, beyond all
truths of the intellect to the truth of the
heart, and have the heart rest here, that
God is love. Natural religion never
dreamed this. Philosophy, in its most
splendid discoveries, never approached it.
Never to this altitude did man's highest
reason, speculative or practical, soar. The
Greek language, rich beyond all others in
the garments of thought, knew not even
the word *agape*, love. In the glowing
pages of the Greek poets, and metaphys-
icians, and historians, and philosophers,
you will search for it in vain. In classic
Greek you cannot find it. And no form
of religion, no sect of so-called Christians,
except they hold to the supernatural and
evangelical features of Christianity, can
receive and defend this truth, without
denying their fundamental principles.
Take, e. g., those who reject the doctrine
of the Trinity. How, on their theory, can
God be love? In the solitude of his own
eternity, before creation, how can God be
simple unity, and yet be love? If to love
is essential to his being, how did He exist
when he could not love? And after intel-
ligent beings were created, how could lov-
ing them satisfy the nature of God? Why,
man, poor finite man, in the garden of
Eden, with the wealth of paradise
about him, could not be content with
beast and bird and nature, but must have
an equal, one like himself, or the world,
crowded though it might be with every-
thing that God's bounty could furnish,
would not meet his wants. But the loneli-
ness of man would be only the feeblest
type of the infinite loneliness of God,
though the universe were about Him, if
He had only the universe to love. Worlds,
and men, and angels, could no more sat-
isfy Him, than the creations of Paradise
could satisfy Adam. We have no difficul-
ty with this; for we point to Father, Son,
and Holy Spirit—three eternal persons—
one God. God loved his Son before any
manifestation of Him to the universe,
prior to any creation, Father, Son, and
Spirit, dwelling together in that blessed
love which is the infinitude of the Divine
nature. And we say, you must believe
in a plurality of persons in the Godhead,
or abandon the idea that God is love. If
He is simple unity, He may be loving or

lovely; He cannot be love. I might in-
stance other views, but this is sufficient to
show the nature of Scripture love, and
that only those who hold evangelical
views can live at this great fountain
head. Here let us rise and breathe this
air, and feast our eyes on the vast and
magnificent vision that stretches out be-
fore us. Love is the fulfilling of the law.
Love is the origin of all true obedience;
"if any man love me, he will keep my
words." Love is the source from which
the river of our salvation flows. "God
so loved the world." Wherever love is
seen, God claims it for his own, though
it be but the faintest and feeblest ray.
"Whosoever loveth is born of God." Hell
itself is but the proof how God hates the
unloving, how terrible the alienation, and
how immeasurable the distance of those
whose hearts are malevolent and selfish
from Him whose nature is love.

And here we can be like God. God
cannot pray, repent, believe. Even faith
and hope, twin sisters of love, "are but
organs of reception—hands we stretch out
to take the blessings which come to us
from above and afar;" but God loves and
I love. Here I am a partaker of the Di-
vine nature. And this is the meaning of
our text. When Paul speaks of the love
of Christ constraining him, he does not
mean, his love of Christ, or Christ's love
to him primarily, but that which is funda-
mental to both of these. There is a nobler,
a Diviner love than that of gratitude,
than that which is awakened by the con-
templation of Christ's love. It is that love
itself. The love of Christ in the text is
the love which moves Christ. The Chris-
tian has become one with his Lord in such
a way that both are actuated by the same
principle; that which dwells in the Head,
dwelling also in the members; the common
life from the vine stock, through the
branches, producing the rich clusters of
grapes; the branches not only depending
on the vine for their life, but bringing
forth the fruit of the vine. Christ in you
is the cry of the gospel. As Paul says, I
have been crucified with Christ; I no longer
live, but Christ lives in me. Not that
I have already been perfected but I follow
on toward the mark, striving to know the
power of his resurrection. The Christian
is not living for himself, he has partaken
of Christ's life and is living for others.
Peter utters the same truth: "His divine
power has given us exceedingly great and
precious promises that by these ye might
be partakers of the divine nature." So
the heathen satirists derided the early
Christians for the "mad notion that they
carried their God with them, in their
souls." They were Christophori Theo-
phori—Christ-bearers, God-bearers.

And let us not start back from this, as if
it were a shadow of that lie told in the
garden of Eden by the Evil one, "Ye shall
be as Gods." Like all lies, that had its
likeness to the truth, and appealed to what
belongs to man. The human was so made
in the image of God, that its possible rela-
tion to God was intimate beyond human
conception, and so the craving was nat-
ural to man. Sin, while it held out the
promise of the quick realization of this
desire, destroyed for the time being the
possibility; and ever since man has wear-
ily searched after what he had lost, as the
heir to some king, whose kingdom had been
destroyed and his palace overthrown, might
wander, amazed and stupefied, among its
ruins, vainly striving to build again its
shattered walls, and raise its fallen col-
umns, and re-create its former glory. So
have the wisest of men groped among the
rubbish of Paradise, and dreamed of being
absorbed in God. The subtle intellects of
the East—the Stoics of Greece, the pro-
foundest modern thinkers who reject the
gospel, for whom Pantheism has always
had a wonderful fascination, bring out
the same idea in different shapes. The
mind refuses to be satisfied with forgetful-
ness of its noble primitive powers; and
when it will not admit its own ruin, still
dreams of mounting on its wings of wax
toward the sun, the center and fountain
of light and life.

To be Continued next week.

PATIENT CONTINUANCE IN WELL-DOING.

By Rev. R. D. Carmichael.

Paul's Gospel of "patient continuance in well-doing" needs especial emphasis in our day. The contrary vice has become very common. There has taken hold of our people a feverish ambition which demands display in the newspaper and congratulation in the public meeting. It is hungering and thirsting for the gratification of present honor. It is weak in planning for far-reaching results in the distance, but is strong in the knowledge of means for present personal advertisement. It is a dangerous individual and national trait, and if unimpeded is likely for a time to crush down that "patient continuance in well-doing" which is the first element of genius.

Spasmodic effort followed by inaction, brief fervor after which is long languor, enthusiastic zeal for a time with despondency in its wake, will win no enduring honor in this word nor eternal reward in the next. Unremitted work and that only accomplishes great things. Carefulness and perseverance in the detail discharge of small duties fits us for greater. There is many a teacher in the Sabbath School, who, year after year, has toiled on unwearyed and unknown of the world—laying up stars in heaven for a glorious crown. There is an English Sabbath School teacher who has labored in the same school for fifty-seven years. "He has in his class the grandchildren of those he once taught. He does not remember a single occasion on which he has been late." That is the kind of "patient continuance in well-doing" which is sure of its reward.

In the heathery turf you will often find a plant which has remarkably peculiar roots. Every part of these roots is abruptly terminated. The main roots stop suddenly; so do the smaller ones; the same is true of the smallest fibers. The country people have a quaint superstition which alleges that the roots were once renowned for medicinal properties; and Satan, the great enemy of man, bit them off to prevent their use in the healing of diseases. However that may be, many Christians suffer from a like trouble. They have started well, but Satan has nipped the roots of noble action—prayer, Bible study, perseverance. They do not continue patiently in the discharge of Christian duty, and are losers by their own neglect.

The graceful statue cannot be made by a few rough blows of the chisel. It must be cut with care, blow upon blow deftly made with well-directed skill. Neither is a life attained at a bound. Conversion is sometimes in a moment, but the building of strong character and establishing it in deep holiness require the patient effort of a lifetime.

It is only by these patient, smooth-flowing lives that the church can be built and made to prosper. It is the gently flowing river, seldom commented upon by the traveler, that waters the fertile valley and fills the planters' barns with hay and oats and wheat and corn. The cataract plays no part in this; and yet here every traveler pauses to observe the downpour of the water. So the Christian, in the quiet discharge of his duty, is seldom

spoken of; but if there should be a fall, every passerby will comment upon it, and some will even go out of their way to acquaint themselves with a scandal. The church needs to labor to develop the quiet gentle type of character. That alone will stand the test. Meteoric display is ruinous. "Patient continuance in well-doing!" To begin well is not enough; continuance is an absolute demand of the Christian. Without it we cannot see the face of God. In every duty it is required. In prayer? We must always pray. In thanksgiving? In all things give thanks. In faith? We must never lose it. In fasting? We must always cease from sin. In obedience? God calls upon us for continued obedience. In love to our neighbors? Therein we must continue under all circumstances. We must constantly follow after doing the Lord's will as did Caleb and Joshua. Nothing short of this brings the full reward. The work cut off before it is finished leaves no connecting link to bind it to the wished-for result. It is broken, and the man who failed must suffer.

The motto of one of the old English families was the single Latin word: Persevera, Persevere. With that word looking upon him from the lintel of the door and from the walls of his room, and on his shield accompanying him to battle, or across his horse's bridle going with him upon the chuse, it is no wonder the founder of that family developed a strong character in himself and transmitted it to his descendants. We need Christians who, in their fight against sin, are sustained by the same motto of power: Persevera.—Presbyterian.

PRAYER.

Prayer being a Christian duty and a natural impulse, implanted in the heart by Nature and by Grace, there must be some good and great reasons for it. God does not mock us. He who has created the eye for light, and the ear for sound, and the heart for love, provides lovely objects for the heart, sweet harmonies for the ear and beautiful colors for the eye. He who has taught us and urged us to pray provides answers for our prayers and results that follow our petitions.

Even if God had never spoken a word to us on the subject, we might still argue that he will hear prayer. Earthly parents and friends do, and surely God is as good as these if he is good at all. Children ask and plead for what they want, and we must ask God for what we need. It is in our hearts to do so. We can not keep from praying unless we repress our natures and do violence to the life that God has put within us. Especially when quickened and renewed is there a spirit of prayer in our hearts. We are made akin to God, and our hearts cry out to him in the sense of our need and of the new and blessed relationship.

Those who pray aright expect something to result from their prayers. They expect answers. They have a right to expect results. If not, there is something wrong somewhere. A mistake has been made in this case. There is general understanding that the right sort of prayers, from the right sort of persons, made in the right way, are answered. This understanding is correct. There is a reason for this general faith.

As a foundation for this is the fact that God has made specific promises. He says that he will answer prayer. We are assured that the fervent, effectual prayer of a righteous man availeth much. We are told that they who ask and seek and knock shall be rewarded. We have the assurance that God will hear and answer and give good things to those who seek them from his hands.

They have engaged in it, and have been satisfied with its results. One of the most distinguishing marks of Christian people has been the habit of personal prayer. They would not have persisted in it, and recommended it, and borne testimony to its benefits, unless there were something of real benefit in it. If painters have always used brushes, and sculptors used chisels, the presumption is that these are the right and appropriate instruments for these lines of work; and if Christians have always prayed it, is sure as anything can be that we shall make a mistake if we do not pray.

The observation, too, of many excellent and wise people has been that prayers are answered. Of course these prayers must be for things agreeable to God, for it would be preposterous to ask for anything else with the expectation of receiving it in answer to prayer. These prayers must be reverent, believing, earnest prayers, for it could not for a moment be expected that God would regard any other kind. Let us learn to pray in this spirit, and, in line with the good and trusting of all ages and lands, we shall gain a rich experience, and shall have increasing evidences of the fact that God answers prayer.—Exchange.

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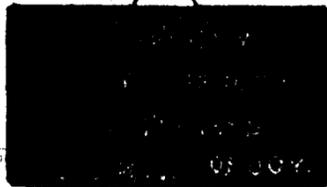
Russell is doing very well. Baptistically. The average attendance during September was better than it has been during any month of the present pastorate. This is a rapidly growing railroad town.

Two new preachers have just been installed as pastors in Ironton, just across the river from here. It was the writer's good pleasure to participate in the services of the Lorain Street Baptist church when their new pastor, Rev. E. L. Howerton, was formally recognized as their leader. Bro. Howerton is one of Kentucky's noble sons, and the Bluegrass lost when we let him go, but Ohio needs just the kind of preaching that Howerton is willing and able to give them. Ohio has, however, but half-grip on him, as the strong and manly Powell was able to hold him for half-time mission work in the Kentucky mountains. But if some church does not come forward and rescue him I fear we shall lose him entirely, as he has swept the people from their moorings over there and they are talking of capturing him for the other half of his time. Howerton is determined to let no man preach Baptist doctrine stronger than he.

The First Baptist church, of Ironton, has called Rev. W. S. Knox, of New Jersey, and he and his noble wife were given a grand reception the evening of October 8th. The writer with his wife and some of the Baptist people here were present on the occasion. Splendid addresses were made by Rev. M. L. Wood, D.D., Huntington, W. Va.; Rev. T. H. Plemmons, of Cattleburg, Ky.; Rev. E. L. Howerton, Ironton; Rev. Dr. Jackson, Ironton. A double male quartet rendered some of the best music we have heard for some time. Refreshments were served by the ladies in the church parlors. Kentucky was well represented in the person of T. H. Plemmons, whose address would not be easily surpassed by any one. He charged the preacher to give them the whole truth, and if Knox gives his people the whole truth as Plemmons gives it to Cattleburg, he will accomplish a great work.

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Editorial

The Recorder has not joined in the popular clamor for a "re-statement of theology in terms of modern thought." Much has been written about the altered conditions that require such a statement, but strange as it may seem, this sophomoric demand remains unfulfilled. At rare intervals a venturesome mind has grappled with this task but the outcome has always been disastrous both to the workman and the truth. The conceit and egotism engendered by the effort is ludicrous and pitiable. And, as for truth, it is so minimized and distorted that it must needs be labeled and then its identity is obscure. Our definitions are a glorious heritage and resting, as they do, on the teaching of God's Word, stand as a splendid tribute to the mental strength and logical acumen of the men who wrote them.

Just now, however, a situation is rapidly developing that is widespread and alarming and, if left unchallenged, will seriously cripple Baptist churches of the New Testament type. It is imperative that a definition of a Baptist church be written, in language easily comprehended, and incorporated in the constitution of each District Association and State Convention, as a basis of fellowship.

Perhaps the first step leading in this direction was the organization of the Baptist World Congress. The word Baptist does not include the idea of sprinkling or pouring for baptism, and even the most skillful manipulator, no matter who he is or where he resides, cannot torture it into such a use. That the "dry" Baptists of England, that is so-called Baptists, who admit to their church fellowship those who have only been sprinkled or poured for baptism, have much to do with this Congress is a matter of history. Certainly the day has not yet come, and God grant it may never dawn, when Southern Baptists, for purely sentimental reasons, are willing, by meeting upon the Congress platform, to surrender their baptismal contention from Apostolic times.

The need of such a definition is also re-inforced by the astonishing action of the Boston North Association in refusing to disfellowship the West Newton church. The latter organization had received into its fold "Unitarian-Methodist-Congregational unbaptized members." The church did not deny the charge. On the other hand the fact was freely admitted. A resolution declaring non-fellowship, championed by Dr. P. S. Henson, was lost by a vote of sixty-four to thirty. The Association, by special action, appointed a committee consisting of the pastor and one layman from each church, to consider the subject and report a year hence. The action of this body very much resembles that of a judge instructing a jury to take twelve months to consider the case of a criminal who pleaded guilty. Well does the Religious Herald affirm that "open membership spells ruin for Baptists, and ought to be resisted sturdily and to the end."

Another significant factor demanding such a definition is furnished by the October meeting of

the Chicago Baptist Social Union. In the Standard's report of that event, it is stated: "There are at present twelve new pastors in the city, but it was not possible to give them all an opportunity to speak on this occasion. He (the president) called upon Dr. H. L. Willett of the Memorial church, etc. Each spoke briefly. A round of applause followed the introduction of Dr. Willett as he addressed himself to 'Mr. President and fellow Baptists.' He spoke hopefully of conditions at Memorial church, and declared that Memorial church is loyal to the great Baptist principles. It is a Baptist church, and will continue to be a Baptist church, although it is also related to the Disciple denomination."

This same Dr. Willett has been repudiated by the Disciples for his theory concerning Bible miracles, and yet Baptists (?) welcome him with applause.

What is a Baptist church and for what does it stand? This definition must embrace our great fundamental and essential doctrines and the church thus defined should be a test of fellowship. We refuse to believe that the great Baptist hosts are in doctrinal sympathy with the "dry" Baptists of England or West Newton, Mass., nor do we believe they will extend the hand of church fellowship to that strange organization in Chicago.

"What does modern psychology permit us to believe in respect to regeneration?" is a question gravely propounded by a university professor.

The question is not far removed from blasphemy. With some Christians it is a matter of supreme unconcern as to what modern psychology may or may not permit. That phase of modern psychology that denies the ultimate authority of the Scriptures and tries to explain the miracle of regeneration as something resulting from natural processes, should be denounced by every lover of truth.

We are not seeking the permission of any school of psychological thought as to our ideas concerning regeneration. It is to be hoped that the hour is not far distant when the fundamentals of the Christian religion will be accepted, at least by the followers of Jesus, as settled. Regeneration is not the product of the human will, nor is it the result of human activity. The Bible distinctly teaches that the Holy Spirit is the author and finisher of regeneration and that by this act, man's essential nature undergoes a radical, a miraculous change. It is a spiritual birth, one that is absolutely necessary for citizenship in Heaven.

Information concerning this important fact is beyond the natural range of human knowledge—hence it is a matter of Divine revelation. Regeneration cannot properly be considered by a godless, and, for that reason, all incompetent and hostile school of modern psychology.

The doctrine of Divine Sovereignty gives some people great anxiety. "If God was not sovereign there would be cause for anxiety. It is gloriously true 'The Lord God omnipotent reigneth.'"

After the awful experience of God's dealings, in the strange rebuke of the Almighty, after His reason had returned unto him, Nebuchadnezzar said, "He doeth according to His will in the army

of Heaven, and among the inhabitants of earth; and none can stay His hand, or say unto Him, What doest Thou?"

Men often plan for their work and purpose in their hearts, and agree with their fellows as to a certain course, and forget to enquire of the Lord concerning the matter. Sometimes the rebuke of the Lord comes upon men who forget to honor God for his gifts and grace. Old Nebuchadnezzar said, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" God said to him, "The kingdom is departed from thee. Until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will."

Let us ever, as the creatures of His hand, and willing servants in His kingdom, remember that He ruleth over all, our times are in His hand, we are the sheep of His pasture. He is our shepherd, we shall not want. Then rejoicingly commit our way and our work unto Him, knowing that though Paul may plant and Apollos may water that God giveth the increase. Then as we labor with the consecrated might of manhood and womanhood to bring souls to Christ let us do it with the constant and conscious dependence upon God, never forgetting "The Lord added to the church daily such as should be saved."

Good tidings concerning the progress of the temperance cause comes from all directions. The saloon forces are trying to stem the tide but their efforts are vain and useless.

Thirty-three counties, in Ohio, voted on the question of local option, under the Rose law. The temperance forces carried thirty-one counties, while the liquor interests succeeded in carrying two counties. The total population of the counties which have voted dry, according to the last census, is 939,036, and the number of saloons in this territory was about 835. Some thirty other counties are preparing to vote under the Rose law and the brewers and liquor dealers are thoroughly frightened. One of the daily papers says: "Bar fixtures will soon be a drug on the market in the Buckeye State."

The passage of the county unit bill by the Indiana Legislature will work wonders in that State. All the average American voter wants is a chance to deposit a ballot. The result is usually a knock out blow for King Alcohol.

Kentucky's day will come. If pre-election pledges had been fulfilled, this State would now be enjoying the benefits of a county unit law. The perfidy of a few men in the last Legislature will not be overlooked at the next election. The people have their eyes open and the efforts of Civil Liberty or Model License Leagues will be unavailing. The idea of issuing a model license for the sale of liquor! World-wide victory will soon be here.

An Ohio Judge recently said, "the church will never have a revival while the ministry discredit the Bible." What is meant by a revival? It is a time of refreshing from the Lord when souls are born into His kingdom.

There is one thing, however, about a revival that should never be tolerated and that is an uncertain message. Every preacher, if he be studious, has his own peculiar

doubts and difficulties. These should never be aired in the pulpit, for the average hearer has his full share of doubts and it is a crime to add to that peace destroying possession.

This is especially true when proclamation is made concerning the plan of salvation. To intimate there are several ways to be saved would be fatal to any meeting. Here the message must be plain and positive. Uncertainty would prove disastrous. The destiny of a soul is at stake and a salvation devoid of certainty would never receive serious consideration.

But how can one be dogmatic? Is it possible to answer the question, "What must I do to be saved," with absolute certainty?

Certainly. The Bible was given for that very purpose. It is God's Book and the answer it gives is the answer of God. The man who discredits that book does so at his peril. The Ohio Judge is right, the revival will never come so long as a question mark is placed after the Bible.

The Religious Herald says: "We have had occasion several times squarely to take issue with the Western Recorder; but we wish to express our admiration for the faithfulness with which it stands to its guns, according to its lights 'contending earnestly for the faith which was once for all delivered unto the saints.' We are glad to observe that in this the spirit of the brilliant and lamented Dr. T. T. Eaton, the former editor, still lives and dominates the journal."

The Recorder appreciates the Herald's tribute and purposes, as heretofore, to stand for the proclamation of an entire gospel. In fact the chief function of the religious weekly is to disseminate and defend the great principles of the denomination it represents. The Recorder has neither part nor lot in making Baptists doctrinally flabby. It tries to meet every issue squarely and its attitude is never obscured by the haze of feeble conviction or the ambiguity of the "sweet spirited" seeker of popular favor. The belief is steadfastly maintained that it is vitally important to be back to date, and the Recorder still insists that up to date views and methods must be overthrown if they contravene New Testament standards.

The best tonic for a languishing church is a living gospel. It will give energy and strength and clarify the vision. When there is a living gospel there is no uncertainty as to the field of activity or the ultimate outcome of the efforts put forth. With joyful alacrity the glad tidings will be carried to the souls of the community where the church is located.

Nor will a living gospel permit people to be satisfied with the discharge of home duties. It will unstop the ear to hear the pleading cry from the regions beyond, and cause the heart to respond for Jesus' sake.

A living gospel gives a just appreciation of the mission of the risen Lord. He "so" loved not a village, county, or State, but the whole world that he gave himself for its ransom. It causes the heart to enlarge and embrace within its affections the aims and purposes of the world's Redeemer. Where this gospel abides the life will be crowded with activity and vocal with praises.

Try it and see.

EDITORIAL VARIETIES

In England there is no saloon to every 370 inhabitants.

Some one truly remarks "sin has many too's, but a lie is the handle that fits them all."

It is said that when John Wesley "fell into anecdote and story telling" his sermon was a failure.

In Mexico the sale of liquors to minors has been prohibited and both federal and local license has been increased.

Robert Fulton is credited with saying: "My head is so full of original notions that there is no vacant chamber to stow away the contents of dusty books."

The works of Zola, which have been translated into Japanese, cannot be circulated in that country. The authorities have taken this stand because of the moral tone of his works.

Rev. S. G. Mullins, an ex-Kentuckian, who has been pastor at St. Petersburg, Fla., for several years has recently resigned. He has done a fine work at St. Petersburg. He might be induced to come home.

Bro. Jas. H. Bryant, of Salem Association, said if he were compelled to do without his supper every evening or do without the Recorder, he would miss all his suppers and read the Recorder. He belongs to the "Old Guard."

The Bible is a mirror for the moral nature and the image it reflects is true in every particular. That mirror may be seldom used or entirely discarded but that will not change the deformity and defilement it revealed.

George F. Parkman, a citizen of Boston, in his will left \$4,000,000, the income from which is to be used in caring for and beautifying Boston Commons and other parks of the city. This insures their being kept in beautiful condition and relieves the tax-payers.

Dr. P. S. Henson closes his work as pastor of Tremont Temple church, Boston, December 1st. We sincerely hope his valuable life will be prolonged many years, for the denomination needs his wisdom and leadership in these days so full of peril to fundamental Baptist principles.

The Argentine Republic has passed a law which provides that no child under sixteen years of age shall work more than eight hours a day or more than forty-eight hours a week. It also stipulates that women and children are not to commence work before six o'clock in the morning, nor can they work later than nine o'clock at night.

"Dr. and Mrs. Baron DeKalb Gray requests the honor of your presence at the marriage of their daughter, Carol, and Dr. Edgar Dimmukes Crawford, on the evening of Wednesday, the twenty-eighth of October, at nine o'clock, in the Baptist church, College Park, Ga." So it read. The Recorder greatly appreciates the honor of receiving this invitation. We extend congratulations to all parties concerned and bestow our benediction.

Secretary P. T. Hale is pushing the Educational Campaign in Kentucky with considerable vigor. Everywhere he goes, his efforts are crowned with success, and where possible, in every part of the State special representatives are appointed to press the matter in their respective fields. Only eight weeks remain to close up this campaign and much is yet to be done. If the Baptists everywhere rally, victory is certain to come.

Evangelist J. Wilbur Chapman and his associates, spent two days in Louisville this week, holding special services especially for Christian workers. Sunday morning he occupied the pulpit of the Walnut Street Baptist church and Monday morning addressed the Theological students of the Baptist and Presbyterian Seminaries, together with the pastors of this city. Of course, these services were largely attended and very inspiring. Dr. Chapman strongly emphasizes the fact that there is but one way to be saved, and believe, with his whole heart, in the integrity and inspiration of the Bible.

Rev. F. Hardin, pastor of the Methodist church at Luz, in Martin county, where 90 per cent. of the unsaved are Baptist in sentiment, became dissatisfied because so many wanted him to immerse them. He went to the Bible and his Methodist commentators to defend himself and was convinced that the Baptists were right. About this time a copy of Dr. Bow's valuable tract on "What Baptists Believe and Why They Believe It," fell into his hands, and this settled the question. He came before the Corbin church and related his experience and was baptized by the Corresponding Secretary of Missions.

AMONG THE Churches.

Walnut St. (Third and St. Catherine) - Bro. J. Wilbur Chapman: Thy Garments Smell of Myrrh. Bro. B. H. DeMent: True Religion. S. S. attend., 466. Pastor Porter in a meeting at the First church, Memphis. Beechland - Bro. E. B. Farrar: Prayer, Luke 11:1. Luke 16:18. S. S. attend., 100. Special meetings being held; large crowds; several forward for prayer. Chestnut St. - Pastor J. M. Weaver: The Awful Choice, John 18:40. Why Men Are Unsaved, Jer. 8:22. S. S. attend., 136. Clifton - Pastor J. T. Betts: Watch and Pray, Matt. 24:23. The Exceeding Sinfulness of Sin, Rom. 7:13. S. S. attend., 198. Calvary - Pastor J. S. Detweiler: Personal Work, John 4:29. Duties Never Conflict, Matt. 22:21. S. S. attend., 188. Dear Park - Pastor Edwin R. Harris: Woman's Work. For they All Had a Mind to Work, Neh. 4:6. S. S. attend., 66. For Baptism, 1; by letter, 1. Dallasburg - Pastor Ira E. D. Andrews: Thought Art Weighed in the Balance, and Art Found Wanting, Dan. 5:27. Bro. A. H. Mahaffey: Let this Mind be in You, Which was also in Christ, Phil. 2:5. Eleventh and Jefferson Sts. Mission - Pastor B. T. Kimbrough: The Christian's Liberty, Rom. 6:18. S. S. attend., 90. Eighteenth St. - Pastor B. V. Bolton: Jesus Passing By, Luke 18:37. S. S. attend., 44. Fourth Ave. - Pastor E. S. Alderman: Incentives to Service, Heb. 12:2. The Power to Forgive Sins, Mark 2:1-12. S. S. attend., 206. By letter, 2. First (Jeffersonville) - Pastor W. E. Abrams: The Child Working for the Kingdom, I Sam. 2:11. The Peace that Passeth all Understanding, Phil. 4:7. S. S. attend., 119. By restoration, 1. Revival services begin Sunday, November 1st. Franklin St. - Pastor T. J. Duvall: Cornelius' Conversion, Acts 10:1f. Paul's Conversion, Acts 9:1f. S. S. attend., 210. German - Pastor A. Janzen: The Pre-ailing Prayer, Gen. 32:26. The Saving Power, Luke 8:28-35. S. S. attend., 56. Highland - Pastor L. W. Doolan: Our Church in account with God, Luke 12:48. Bro. J. C. Daniel, of Texas, preached at the evening service. S. S. attend., 231. For baptism, 2; by baptism, 3; by letter, 2. Church observed Fall Rally Day yesterday. Nearly all resident members were present at the special service. Highland Park - Bro. J. V. Turner, of Newport: Value of Soul, Isa. 6:8. Pastor G. F. Davison: Ingratitude, Luke 17:17. S. S. attend., 93. Hazelwood - Pastor Chas. B. Althoff: Saving Faith, John 3:21. Life's Object, Rom. 15:8. S. S. attend., 190. By letter, 1. Hope Rescue Mission - Pastor Wm. M. Bruce: John 1 and 2. Splendid week at mission; fine services at jail and workhouse. Immanuel - Pastor J. C. C. Dunford: Eagerness of the Son to do the Father's Will, John 14:31. Father, Forgive Them, Luke 23:34. S. S. attend., 200. By letter, 1. Present at Fischer Ave. Mission, 123. Interest growing rapidly. Kosmosdale - Pastor C. K. Hoagland: The Benignities, Matt. 5:1-10. The Type of the Passover, Ex. 12:13. S. S. attend., 23. Ormsby Ave. - Pastor G. D. Billeisen: Gideon's Call, Judges 6:14. The Harvest, Esther 7:10. S. S. attend., 115. By relation, 2. Oakdale - Pastor S. N. Mohler: Individual Work for the Individual, John 14:2. Preparation for Life, Mal. 3:1. S. S. attend., 146. By letter, 1. Parkland - Pastor E. G. Vick: Personal Work, John 1:42. Justification, Rom. 5:1. S. S. attend., 169. Portland Ave. - Pastor L. W. Smith: Going to School to Jesus, Matt. 11:29. Morning service given to Sunday School Rally; 269 present and an interesting programme, and a magnificent address by Dr. B. H. DeMent; an enthusiastic school. Salem - Pastor R. W. Grizzard: Sunday School Address, Luke 6:5. Luke 22:32. S. S. attend., 40. Thirty-sixth and Grand Ave. - Pastor J. C. Given: The Crucified Saviour, Luke 2:14. The Evolution Towards Perfection, S. S. attend., 53. By letter, 2; by restoration, 1. Twenty-second and Walnut - Pastor M. P. Hunt: The Curse of Meroz, Judges 6:23. The Unrest of the Wick-

ed, Isa. 57:20-21. S. S. attend., 620. By baptism, 1; by letter, 1: for baptism, 2. Thirteenth and Kentucky Sts. - Pastor Jas. A. White: Thinking and Doing, Phil. 4:8-9. The Prodigal, Luke 15:18. S. S. attend., 73. Tabernacle (New Albany) - Pastor E. T. Poulson: The Christian's Growth and Steadfastness, Jude 20v. God's Interest in Man, Job. 38:7. Third Ave. - Pastor S. J. Cannon: Stephen, Acts 6:5. The Woman of Samaria, John 4:7. S. S. attend., 140. For baptism, 1; by letter, 1; baptized, 1. Twenty-sixth and Market - Bro. N. R. Stone: Christ's Mission to Earth, Is. 61:1-3. Two Things that made Daniel succeed. Pastor Reed is out in a meeting. S. S. attend., 294. Van Buren St. - Pastor E. G. Sills: Personal Responsibility, John 3:18. Anxiety of a Lost Soul, Acts 16:30. S. S. attend., 55.

SEMINARY NOTES.

BY ELLIS A. COTTRELL.

The students of the Presbyterian Seminary, as well as the ministers and pastors of the city, gathered with us in our chapel on Monday morning at 10 o'clock to hear Dr. Wilbur Chapman, the great Presbyterian evangelist, who was spending a few days in the city. He spoke on the evangelistic church and the evangelistic pastor, and gave us some good, sound advice and exhortation. His address was well received by all present, and everyone was pleased with the way in which he handled the subject. Mr. Charles Alexander, the great singer, was with him. Dr. Carver attended the meeting of the Missouri Baptists last week in the interest of the Seminary. Dr. Mullins attended the meeting of the Indiana Baptists, and Dr. DeMent the West Virginia meeting. All of them represented the Seminary at these several meetings. Student Supplies. J. C. Daniel, Highland church; A. C. Leonard, Mt. Zion, Ky.; A. L. Crawley, Bradfordsville, Ky.; E. S. Cornelius, Hamilton Avenue Mission, city; N. A. Edmonds, Boston, Ky.; T. J. Barksdale, Irvington, Ky., one accession by baptism; W. P. Wilkes, Third church, Owensboro; J. V. Turner, Highland Park. Macon C. Vick has recently been called to the church at White's Mill, Ky.

THE STATE.

Bro. S. M. Woodward, Church Clerk, writes: "Bro. W. N. Swain, of Meridian, Miss., visited the Two Lick church and preached for one week. Large congregations were in attendance and two united with us by baptism. Bro. Swain has been called to the pastorate and will locate at Augusta, Ky." Pastor D. F. Shacklett writes from Corydon: "Having resigned my work at Ekron. I go to Corydon and you will please change my paper to Corydon after November 1st, as I go to take the pastorate of that church. I must have the Recorder, as I always get something helpful every time I read it." Pastor J. B. Carter writes from Drake: "Just closed a good meeting with my church at Hillsdale. Had Bro. S. H. Pope with me five days in the beginning. Visible results, thirteen conversions and fifteen additions to the church, and the church greatly revived. Will hold a meeting with my Lake Spring church, beginning the fifth Sunday in November." Pastor J. Pendleton Scruggs writes from Midway: "Our meeting, in which Bro. J. M. Roddy has been assisting, has closed with fine results. The preaching was strong and well received by magnificent congregations. There have been thirty-eight additions, twenty-four for baptism and one restored. We praise God from whom all blessings flow." Bro. C. G. Skillman writes: "The Augusta, Dover and Two Lick churches, of the Broken Association, have called Bro. W. N. Swain, of Mississippi. He has accepted, and will enter upon his work November 1st. He will have a large and important field. We are glad to extend to him the hand of welcome to our into pastorate and to our State. He has lately held a meeting with the Augusta church, that resulted in ten additions. May the Lord abundantly bless his labors." Rev. T. Wiley Davis writes: "Yesterday (fourth Sunday) was a great day for our little church at Upton. The occasion was the dedication of the beautiful new house of worship. The day was ideal. The congregation large and attentive. Dr. W. D. Powell preached the sermon in the morning and lectured in the afternoon on his missionary experiences in Mexico. Both were greatly enjoyed. Words of praise were heard on every side. The church had already

canceled all debts on the building, but she delights so much to give that Dr. Powell went away with a free offering of \$35 for the Church Building Fund. The blessings of the Lord is with us there and to Him be the glory and praise." Bro. J. H. Wright writes: "On Monday after the fourth Sunday in September, I began a series of meetings with the church at Adairville. They are without a pastor, hence the work fell heavier on me. We had a most excellent meeting. The church and town were greatly revived. There were twenty-six additions, twelve by letter, one by relation and thirteen by baptism. These are a fine set of people and deserve a good pastor. There is a great work to be done in and around this beautiful and thriving town."

Pastor Louis Thomas writes from Owenton: "We closed a series of meetings of two weeks with Gratz church, October 17th. Bro. Chas. K. Hoagland, of Louisville, did the preaching. His sermons were strong and spiritual, liberalism having no place in them, but doctrinal to the core. Interest grew deeper to the close. There were five additions to the church by experience and baptism. The church was well pleased with Bro. Hoagland's manner of presenting the truth. It was said by one that the doctrine once in grace, always in grace, was made clear to him."

Pastor J. M. Bruce writes from Horse Cave: "I have just closed a fine meeting at Zion church, Hart county. The Lord very greatly blessed the church and community. Rev. W. P. Stuart, of Elizabethtown, was with me two weeks, and won the esteem and love of all the people. He is not only one of our very best pastors, but has decided evangelistic gifts. Thirteen were added to the church and others will follow. Out of five heads of families recently baptized on the approval of this church, four of them were reared under other persuasions. The truth preached in earnest and love will win."

Pastor J. L. Owens writes from Liberty: "We closed a most successful meeting with the McKinney church the evening of October 16th. Pastor J. J. Porter, of Winchester, did much of the preaching. His sermons were of the most powerful we ever heard. The membership was confirmed in the faith and mightily stimulated in zeal, and the entire community was greatly wrought upon. There were eight additions to the church. Bro. Porter drew the largest congregations of any one who ever preached at McKinney, and none of us will soon forget the visit of this truly great preacher of the Word. Keep him. State Evangelist S. M. McCarter began a meeting here the 25th of this month. Pray for us."

After a pastorate of almost eight years, Rev. J. T. Lewis gave up the Stephensport Baptist church on the first Sunday in August, and accepted the call of Glendene-Goshen church on the first Sunday in September. He writes: "My relation with this dear church throughout the years was to me pleasant, and I trust profitable to the church, and for the glory of God. They are a splendid people. On October 4th we, the pastor and Goshen church, began a protracted meeting lasting two weeks. It was glorious for the pastor to be in the church where he was 'born again,' and preach to and work with the people of his boyhood days. To have their love, sympathy and co-operation, while leading their children and neighbors through faith in Christ to 'be born again,' was 'glory for me.' On the 18th we closed the meeting and baptized twenty-two happy believers."

Pastor A. Logan Vickers writes: "I have just closed a very profitable meeting at South Side church, Covington, in which we had the assistance of State Evangelist S. H. McCarter. From the beginning to the end there was much interest. The preaching of Bro. McCarter was plain, simple and practical. The story of the Cross and the duties and privileges of God's people clearly set forth. We feel strengthened, and our cause has been much helped by his coming among us. Aside from a number of professions, twenty were added to our fellowship, thirteen being by baptism. From a beginning a year ago, with thirty members, we have now ninety-two, and the Sunday School has grown from an average attendance of fifty-five to 137. We pray God's blessing upon the work of our State Mission Board, and the faithful Evangelists under its auspices, and especially upon Bro. McCarter, whom we have learned to love for his faithful work in our midst."

The Sunday School Union of Campbell County Association was organized Saturday, October 24th, at Alexandria. The following officers were elected:

SUNDAY SCHOOL PERIODICALS

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

B. Y. P. U.

Study and Reading Courses

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

BAPTIST SUNDAY SCHOOL BOARD

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

President, Ed. Schweikert, Newport; Vice President, W. T. Martin, Alexandria; Secretary, M. B. Boyers, Trace; Treasurer, Edward Kinney, Mentor. The meeting was enthusiastic and the outlook for the Baptist Sunday School cause in Campbell County Association is very bright and promising. Secretary Mahoney was present and assisted in effecting the organization.

DEAR RECORDER.

On yesterday I closed a fifteen-days' meeting with Pastor W. T. Underwood at his Liberty church, in Taylor county. It was truly a refreshing from the presence of the Lord. We had nine conversions, and the church was thoroughly revived. They have taken on new life and I trust we will soon hear great things from them. Bro. Underwood is one of the choicest of pastors and a fine yoke-fellow, and never fails to bring things to pass. He was seventy-six years 'young' during the meeting, and is as sprightly as a boy.

I took a nice list of subscriptions for that old Baptist paper you have heard of, the Western Recorder, and in twenty minutes raised nearly enough money to buy the church a new organ.

Ginseng, Ky.

DEAR RECORDER:

On last Sabbath I was glad to occupy Pastor J. S. Henry's Grand Rivers pulpit, one of my old charges. The church is in a healthy condition, though enjoying no special prosperity. The old standby, the Western Recorder, is exercising its helpful influence in this community and I was glad to secure further circulation for it.

Princeton, Ky.

W. M. U. NOTES.

"That our daughters may be as corner stones, polished after the similitude of a palace." Central Committee is urging the societies to send in their contributions for work among the colored people. Many of the Societies have sent in their appropriation of one dollar towards the extension of the work in Long Run Association. A good example for those who have not done so. Kentucky Sunbeams have vigorously taken up the work of enlistment and we may expect a goodly number to be added to their list for the month of October. Do not undertake it as a duty. Rather esteem it a luxury that you are indulging in--thus going a wooing for the unlisted sister."--Mrs. B. D. Gray. Mrs. Bea White has been appointed Vice President of Little River Association, with Mrs. H. E. Gabby as associate. Our W. M. U. Training School is already talking of enlargements for next year, and in only two years old. Speaks well for it. Miss Mattie Howard, Secretary of W. M. U. in her church, writes cheerfully concerning the work in her Society and church: "The work of the W. M. U. of Paducah, is full of encouragement, yet it is not what we want it to be or what it can be until all the women of our church join in studying, praying, giving for the one great cause, missions. The light is breaking; we are going to do more for State Missions. Let 'Kentucky for Jesus' be the rallying cry. The ladies will

send a box of clothing to one of our State missionaries. May the time speedily come when our missionaries will be paid a sufficient salary to live comfortably."

The Arkansas Sunbeams have paid the last installment of their \$600 on their missionary, Miss Pearl Harrison's salary, and Arkansas women are encouraged over the progress made in Caroline Association last year. The brethren, they claim, are coming to recognize their work and voted to give space in this year's minutes for the publication of the proceedings of the woman's meeting. The Woman's Mission Board of Missouri, in their tribute to Dr. Manly C. Brecker, say: "Women interested in mission work had no better friend than he. No man has ever done so much for woman's work in missions as he. Just what the fullness of this work is we may never know."

The W. M. U. of South Carolina will meet in annual session November 10th at the Citadel Square church, Charleston.

THE W. M. U. OF TENNESSEE.

The W. M. U. of Tennessee, auxiliary to the State Convention, held their twentieth annual meeting at the Lauderdale Street Presbyterian church, Memphis. When Mrs. A. J. Wheeler, president of the Union, called the meeting to order, fully one hundred ladies were present. Miss Marie Wessendorf, a representative Memphis Baptist young woman, cordially bade the ladies welcome and Mrs. O. C. Barton graciously responded. The Corresponding Secretary, Mrs. B. H. Allen, Nashville, made a most interesting report of the year's work, showing a gratifying increase in societies and contributions, in fact all of the reports were enthusiastic and encouraging. Miss Harriet Woodcock, Nashville, in an address to the young women, put new life into their work and many new W. M. U.'s will be the result of this earnest young woman's forcible talk.

Mrs. W. C. Golden, Nashville, spoke on "The Year Before Us," and reminded the ladies there were 150,000 Baptists in the State, of which one-half were women, and these are asked for a gift of forty cents each, twenty cents for foreign missions and ten cents each for Home and State missions.

The name of the Central Committee was changed to that of Executive Board. State missions were represented by Mrs. L. L. Ford, Knoxville, who read the report of same.

The enrollment committee reported the presence of 79 accredited delegates.

The reception given the visiting ladies, by the Memphis ladies, at the Gayoso Hotel, was a charming affair and each of the two hundred guests was given a cotton ball tied with lavender ribbon as a souvenir.

Miss Edith Crane was present and made several talks, urging greater activity among the women in prayer and service. One of the most intensely interesting services of the meeting was a consecration service conducted by Miss Crane. Her personal life, her closeness to the Master, made her influence felt and deepened the impression of her talk and prayer.

Mrs. A. J. Wheeler, Nashville, was re-elected president, and Mrs. W. S. Wene, also of Nashville, was made Corresponding Secretary.

"Best be the tie that binds Our hearts in Christian love," was sung by the ladies, standing with joined hands, and the meeting adjourned.

Family Circle

Stories For The Young And Old.

LUCY'S DEFECT.

BY MARY A. GILLETTE.

She is not blind—she is not deaf— She's straight, and strong, and pretty, We think her so—we know her mind Is clear, and quick, and witty. And Lucy is a pleasant child; Her grandma says of her, "In warp or woof, you'll not a trace Of selfishness discover."

Of gifts and graces Lucy has A goodly share conceded, Yet something is amiss; her friends All see how much 'tis needed. Grandpa allows she's true and good, And owns he loves her dearly; And were it not for this defect He'd think her perfect nearly.

With face or form, with head or heart, There isn't much the matter; But Lucy's very busy tongue Will chatter, chatter, chatter. Her brother, Bert, this very day, With a boy's bluntness told her, "My little sis, the thing you lack, Is just a good tongue-holder." —St. Nicholas.

THE UNMASKING OF BETTY.

BY HARRIET LUMMIS SMITH.

And she 53 the 11th of this month." Cornelia's gaze was bent disapprovingly on a figure that stood in the doorway across the street. It was a slender figure with that air of buoyant, unconquerable girlishness to which some women cling in defiance of the flying years. The curls that ran riot over her small, well-shaped head were more silver than gold, but they fell about her ears with a bewitching perversity that had in it the very heart of youth.

Betty Brent was looking for her dog. As she did not appear she ran lightly down to the gate, and, shading her eyes with her hands, gazed anxiously up and down the street. As a last resort she whistled.

"And she 53 the 11th," said Cornelia Demming. She leaned forward breathless. An exquisite, collic, white-ruffed and golden-eyed, came on the run in answer to his mistress' summons. He leaped up lightly, resting his paws against Miss Betty's shoulders. Then, as by a common impulse, the woman and the dog ran up the walk together.

Words falling her, Cornelia Demming gave vent to her feelings in an explosive sigh. No outsider could guess how deeply and passionately she resented scenes like this. For Cornelia and Betty had been schoolmates, though Betty, thanks to a year's seniority, was in the class ahead. They had grown up together. Then an extraordinary thing had happened—while Cornelia had grown steadily and quiescently into an old woman, there had remained with Betty Brent the inextinguishable charm of girlhood. "She puts on the airs of 16," thought Cornelia with bitter resentment. "I wonder what the new minister would say if he knew that she would be 53 in less than two weeks."

The boyish new minister and his girlish little wife were tremendously respectful to Miss Cornelia. They did not show any such respect for Betty. The minister and Betty were always teasing each other over some sort of nonsense, while the minister's wife sat by and laughed. There was the good-fellowship of contemporaries. Cornelia hungered for some of this and less of the punctilious deference due to age. When the minister prayed on Sunday for those on whom the infirmity of years was beginning to weigh heavily, she listened with an uneasy apprehension that possibly he had her rheumatism in mind. She knew perfectly well that he did not associate the thought of age or infirmity with Betty Brent.

Sometimes she felt an almost uncontrollable desire to unmask her old classmate, to show her up for what she was, before the credulous, forgetful people who fancied her still young. She wondered what the consequences would be if she should say casually at the sewing circle: "Betty Brent's birthday is a week from Thursday. She will be 53." She gave herself up to the enjoyment of picturing the expression on the face of the minister's wife at that startling news, before she decided that it would not do. Envy is always self-conscious. Cornelia could not imagine herself making that announcement without betraying the bitterness fermenting at her heart. "I don't imagine she pays much attention to her birthdays. I can remember when she had birthday cakes, with

candles to light 'em up. I don't suppose she'd do that now." Cornelia sat suddenly upright, her face changing under the influence of a new and fascinating thought. "I'll do it," she cried. "I'll do it."

She hurried across the street, determined that she would not give her resolution a chance to cool. The sound of laughing voices came from the windows of Betty's sitting-room. Helen Barker, a young kindergarten teacher, had dropped in on her way home from school, and was entertaining Betty with the quaint sayings of some of her pupils. "Not a day past 21," thought Cornelia, looking her over, "and Betty 53."

The presence of the pretty school-teacher helped to crystallize her purpose. "Betty," she began primly, "I'm going to ask a few friends to tea for Thursday, the 11th, and I should be pleased to have you come."

"Oh, thank you, Cornelia!"—Betty always had a child's impulsive delight at the prospect of any unusual festivity—"I shall love to come. The 11th, you say?" She smiled as if in anticipation of the pleasure, and a suggestion of her girlish dimples showed at the corners of her mouth. Cornelia's heart hardened at the sight.

"If you have no other engagement, I should be glad of your company as well," said Cornelia, turning to the school teacher. The exposure she was planning would miss the point unless a company of young people were on hand to witness it. To Deacon Stebbins, for instance, 53 would probably seem little more than frivolous youth. Helen, who had never been inside Cornelia's cottage, opened her blue eyes in bewilderment.

"You're very kind, I'm sure," she said, looking from Cornelia to Betty as if for explanation of this sudden outbreak of hospitality. "I should enjoy coming very much."

"There'll be quite a little company, I hope," said Cornelia. "And there's no chance for anybody to have a stupid time with Betty on hand." Something of the rancor of her soul crept into her voice, but Betty did not seem to appreciate the sarcasm. Neither did Helen Barker, who exclaimed: "No, there isn't, Miss Cornelia!" and turned to give Betty's hand an affectionate pat.

Cornelia Demming had never planned a festivity on the scale of the approaching tea party. She extended her invitations with a magnificent disregard of the limitations of her little dining room. She asked the minister and his wife and Mrs. Pottlingill, the church organist, and young Fred Wyeth, who was boarding himself while he studied law and who frequently took Sunday dinner with Betty. The young people who had regarded Cornelia as a rather reserved critical old lady, accepted the invitation with a surprise which sometimes betrayed itself in their voices and faces.

Had the guests taken their cue from the hostess on the evening of the 11th, it would have been a constrained and silent supper table. But Betty and the minister had begun firing conundrums at each other almost as soon as they sat down, and there was no lack of talk and laughter. Cornelia sat at the head of the table, pale and abstracted. She could not eat. She could hardly bring her attention to the discharging of her duties. Her thoughts were on what was coming, and as eagerly as she had looked forward to this opportunity, now that the moment was at hand she shrank back, frightened at her own cruelty.

"You're hardly eating a bit of this delicious friend chicken," Betty cried, leaning solicitously toward her hostess. "You should be ashamed not to do justice to your own cooking. Mr. Hammond, I don't suppose you know why chickens are the most religious of all the animal world?"

"I always knew they were good," said the minister, applying himself with a relish to the contents of his plate. "Are they religious, too?"

"Oh, of course. Just think how many of them go into the ministry." Under cover of the laugh caused by this retort, Betty glanced anxiously at her friend. The lines on Cornelia's pale face seemed more deeply cut than she had ever seen them. Her temples looked hollow. Her eyes were sunken. Betty Brent felt with a shock that she was looking into the face of an old woman. "I wonder if Cornelia can be sick," thought Betty. "Probably she's tired herself out making ready for so many." Then, realizing that her apprehensions might communicate themselves to some of the others, she returned to her lifelong task of making everybody cheerful.

Cornelia Demming kept no servant. She cleared the table herself, dragging out the process unaccountably. "Shan't I help you?" Betty asked her once, and she could not understand Cornelia's strange, half-frightened start nor the almost discourteous abruptness of her refusal. Cornelia's hands were cold and clammy. On one trip to the kitchen a

teacup that had belonged to her mother, a delicate, egg-shaped thing, slipped through her fingers and fell to the floor, shattered. Cornelia looked at the fragments indifferently. What did it matter? What did anything matter?

After the table was cleared, Cornelia stayed in the kitchen a long time. In spite of Betty's efforts, little intervals of uncomfortable silence began to be noticeable. Betty herself was ill at ease. This grave, silent hostess going through her duties after the fashion of an automaton, suggested some tragic secret behind the evenings' festivities.

When Cornelia made her appearance at last, she carried on her tray a dazzling something which in an instant was the focus of all eyes. It was a huge cake, pink-frosted and glistening with a galaxy of pink candles, each flaming brilliantly as if determined not to be outdone by its neighbors. Cornelia set it down in front of Betty and then stood back trembling. The worst had come, and instead of triumph she felt compunction. She clutched at the back of the nearest chair, afraid that she was about to fall.

HOW PRESIDENT ARTHUR AND BLAINE WERE CAUGHT.

President Arthur, with Secretaries Blaine and Windom and some others, once made a trip down to the eastern shore of Maryland. On the Sabbath they were fortunate enough to hear an excellent sermon from the Protestant Episcopal bishop of Maryland, who was there to administer the rite of confirmation. To quote from the Philadelphia Enquirer:

The President and two secretaries sat in quiet satisfaction. But their peace of mind was suddenly dispelled. The offertory was sung. At the familiar words: "Let your light so shine before men," etc., the President and the secretaries each quietly dropped a hand into a pocket.

"Lay not up for yourselves treasures on earth."

Windom drew forth a crisp one-dollar note and held it between his thumb and forefinger ready for the approaching plate. The President and Mr. Blaine went a little deeper into their pockets. One brought up a nickel and the other a dime. Their faces flushed. It would never do to make such a contribution.

"He that soweth a little shall reap little, and he that soweth plenteously shall reap plenteously. . . . God loveth a cheerful giver."

The President went to his pocketbook and the Secretary of State explored his vest pocket with nervous fingers. "Zacchaeus stood forth and said unto the Lord: 'Behold, Lord, the half of my goods I give to the poor, and if I have done wrong to any man I restore four-fold.'"

The plate was only four pews away. What the President found in his pocketbook was one fifty-dollar note and a ten-dollar greenback—nothing smaller. What Mr. Blaine found was two ten-dollar notes—nothing smaller. To put in a nickel or a dime only was not to be thought of. To give \$10 was more than either cared to do. Each looked at Windom sitting there calmly with his dollar note in hand. He shook his head. "Charge them that are rich in this world that they be ready to give and glad to distribute."

There was no time for further pocket exploration or consideration. With a smile of commiseration at each other, and something like gloom on Windom's placid countenance, the President and the Secretary of State each planked down his ten-dollar note for "the poor of this congregation." And the worst of it is, said one of the party afterward, that the Lord would probably give them credit only for a dollar or two which they intended to give.

The question is asked: "Will a reaction follow the tremendous outburst of popular feeling against the business of drunkard-making in this land of ours?" We answer: No—on condition that those who have won the victories by their zeal and courage over this deadly enemy exhibit the same qualities in maintaining them.

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STORIES FOR LITTLE ONES

FREDDY'S FIRST RESCUE.

Freddy May was big for his age, wearing a seven-year suit on a six-year-old body. But he thought he was older, much older than he was, and big—well, wasn't he almost as big as his father? At least he would be some day, and meanwhile he was growing!

The May family—father, mother and Freddy, six years old, going on seven—lived on a rock in the middle of the ocean, or, at least, five miles from any other land. There was a tall lighthouse on the rock, and at the base of this white tower was a tiny house with five rooms. This house was home, the only home Freddy ever knew.

The lighting of the great lamp of the lighthouse had always been a great attraction to Freddy. One day, when his father carried him up, up the winding stairs and showed him how the lamp was lighted and how its rays spread far out over the tossing ocean, Freddy felt that his little world was the most wonderful that any boy could imagine. Think of the hundred steps up the tall tower, and the magnificent view from the top!

But as time added another year to Freddy's age, his little mind soared to greater achievements. He was accustomed to storms and rough weather. He knew that his father often went out in his little boat to help strange people who drifted near the shoals. Sometimes he brought them back in his boat, half dead, and so white! His mother then worked hard to give them warm clothing and hot things to eat and drink.

Freddy at first was content to watch and help; then he wanted to do more. He wanted to go with his father in the life-boat to pick up the shipwrecked people.

"Some day, lad, when you get bigger," his father answered this request.

After that Freddy asked every little while, "Am I big enough now to go with you in the boat, papa?"

"Not yet—not quite yet," had always been the response.

So Freddy had been forced to wait and grow. How he counted the days and looked at his figure in the glass to see if he was growing! When he first donned his seven-year suit he felt surely that he was almost big enough to help to save shipwrecked people.

As chance would have it, his opportunity did come a few days after this important event. There had been a storm at sea, not a very heavy storm, but one which made the sea pretty rough off the shoals. The day after the storm, the sun came up bright and warm. The sea was rolling in long swells.

Not a smile away from the lighthouse something was drifting heavily, swinging slowly up and down with the waves. A quick glance through the telescope showed a coasting vessel abandoned by its crew.

Mr. May quickly got his boat in the water, and was preparing to go to the derelict when Freddy's lips faltered:

"Papa, I am big enough to go!" There was a smile on the light-keeper's lips, and after glancing up at the weather and down at the sea, he said:

"Yes, Freddy, you can go today. Jump in the stern."

Now there was no happier boy in all the world than Freddy May at that moment. He fairly tumbled down the steps of the life-boat. His eyes were bright and glowing. Wasn't he going to a real wreck?

To row to the dismantled sloop was not a long or rough one, and Mr. May pulled so lustily at his oars that they were alongside in no time. When they reached the sloop Freddy gazed at it in awe. Would there be half-drowned people aboard, and would he be strong enough to help his father lift them into the boat?

"Now, boy, you stay quietly in the stern until I come back," cautioned his father.

He tied the boat to the stern of the sloop and then nimbly climbed aboard. He was gone a long time, so long that Freddy got worried. What would he do if anything happened to his father? Could he row back to the lighthouse? What if another storm should come up and make the ocean very rough?

He was thinking of such dreadful things when Mr. May appeared above and shouted:

"Nobody aboard, Freddy. She's been deserted for a time. We'll go back home now."

This announcement was not pleasing to our little mariner. What a disappointment to go to a shipwreck and then find nobody, and not even go aboard the wreck!

"But, papa, there might be some body in—"

His father shook his head.

"No lad, I've been everywhere."

Then, noticing the disappointment on the little face, he added: "But if you want to come aboard and look I'll let you. I forgot this was your first shipwreck. Here, now, hold fast to my hand and I'll pull you up."

Freddy climbed up with his father's assistance, almost as easily as a veteran sailor. He stood on the deck of the old abandoned sloop in a moment. One glance showed him the awful desolation of the wave-swept craft. Mast spars, sail and rigging were tumbled about in a confused mass, and part of the cargo of lumber was shifted over to one side.

"Be careful, little man and hold tight to my hand," his father cautioned. "I'll take you to the cabin and show you what an abandoned boat looks like."

Freddy seemed to come naturally into the use of his little sea legs. He did not lurch and roll with each toss of the boat, but walked steadily forward. When they came to the cabin, Mr. May threw open the door, and—

Suddenly both of them started. Something moved inside, and then there was a mild cry of some frightened animal. Out of the darkness a bundle of white appeared. It came directly toward Freddy and mewed.

"It's a pussy cat, papa—a white pussy!"

Freddy took the frightened creature in his arms and stroked its soft fur. The kitten mowed and rubbed its nose in his face.

"Do you suppose he belongs to somebody, papa?" asked Freddy, anxiously.

"It belongs to you, little man, if to any one. You rescued him, and I don't think anybody will take it away from you."

All the way back to the lighthouse home, Freddy held the kit-

ten in his arms, and stroked and patted its head. In his affection for the shipwrecked cat he even forgot to notice the waves or the conditions of the weather. The one fact to impress his mind was that he had made his first rescue from a shipwreck, and he would always keep the kitten for his own. He wanted a playmate—a kitten or a dog—and now the sea had brought him one all for his own self.—G. E. Walsh, in May St. Nicholas.

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FROM MEXICO

Rev. J. E. Davis, the editor of our Spanish literature and superintendent of our printing plant at Leon, was stricken down ten days ago with appendicitis, and though he is improving nicely, the doctors have ordered him to return to the United States for treatment. He hopes to start tomorrow (October 14th) for the Mayfield Sanitarium at St. Louis. Many prayers are being elevated to a throne of grace for his recovery. He is doing a great work, and there is not a man among us who can fill his place.

Our Mexican National Baptist Convention has just closed its annual meeting in Saltillo. The attendance of delegates and visitors was very large and the interest good. Year before last we had 198 baptisms, more than double that number were reported for the past year, though all the churches have not yet been heard from. Our people are studying the Bible and praying as never before in the history of our work in Mexico, and as a result there is a widespread interest in and expectation of a general revival all over Mexico. The signs of the times indicate that we are entering upon a new era in our work, when we are to see a great spiritual uprising and a mighty turning unto God. All denominations are laboring and praying to this end, and we do not believe the good Lord is going to disappoint us. All the churches are waking up; the spirit of revival is "in the air," may it soon fill every church and take hold of every heart.

The writer recently began a series of meetings at Toluca, and on the fourth night of the meeting there were some fifteen public professions of faith in Christ. A telegram calling him to the bedside of our dear Bro. Davis, he had to leave the meeting to be carried on by others. Some of us are not ready to die until we see great changes take place in this country and among these people. Reader, when you pray, please remember sometimes the Lord's work and workers in Mexico.

J. G. CHASTAIN.

THE OLD ARAB PRIEST AND THE OLD PREACHER—A PARALLEL.

East of the Red Sea, with a long narrow strip of Turkey intervening, extending east to the Persian Gulf, and from the Arabian Sea north nearly to the "promised land," lies Arabia. The inhabitants are called Arabs. The purest type, called Bedouins, lead a nomadic life—wander from place to place, with no fixed habitation—very much as did Abraham, and many of them worship the sun. It is probable that these Arabs are the descendants of apostate Hebrews. The country is a high table-land, mountainous and desert.

To an aged Arab I would call your attention—an aged Arab priest. He has ridden to and fro with his people, over rocks and burning sands, in search of pasture and water for their flocks, for perhaps four score years. But he is now to take his last ride. See him, with form still erect, leaning on his staff, his hair and beard long and white as snow. He stands apart from those in the camp, anon turning his eyes, dim with age, toward the shoreless desert and then turning them with imploring eagerness toward the rising sun. Then he turns them with loving kindness on his beautiful milk-white Arabian steed, with his heavy, flowing mane and tail clean and white as linen, who seems by intuition to know that some bereavement is now to come into his life, and has come to the kind old master for an explanation. And he shall know. For do you not see that group of men standing at a distance in earnest conference? The old man knows what it means. Having grown old to the point of helplessness—to the point of absolute dependence—he knows he must be dealt with according to the ancient custom of his people. In the group of men talking in low tones we see balloons cast. Then two men withdraw and saddle their steeds. Another saddles the beautiful steed of the old man. Two others go to the old man, who, sadly but silently, yields to their ministrations. They bathe him after their manner, and put on him clean apparel. All others of the camp have disappeared in their tents. The old man is silently and gently lifted into the saddle of his faithful Al-dabaran, who is now unusually attentive to his master. Those who drew their lots ride up, one on either side of the old man. Without parley or "good-byes" at once and in silence the three ride straight into the desert. From "early morn till high noon" they ride. Then as if by appointment they stop. The attendants dismount and gently lift the old man from his steed. Spreading a beautifully colored cloth on the sand they lay the old man not unlovingly upon it. Leaving him a "bone," they take his staff, mount their steeds in silence and not hurriedly, take the leading-strap of the old man's steed, and, leading him, ride away and back to the camp, where they arrive after night, and where no questions are asked. Never more will human eye see the old man. Thus do the heathen.

I had thought, when I wrote the title, "The Old Arab Priest and the Old Preacher," to make the application. But I cannot. I leave that for the reader. Will you not? How do you treat the "Old Preacher?"

J. D. MADDIX.

Corresponding Secretary Baptist Ministers' Aid Society of Kentucky. Owensboro, Ky.

DEAR RECORDER. Sunday, October 11, 1908, was a memorable day in the history of the Baptist church at Rockville, Md. It was the day of the dedication of its new house of worship. The Lord greatly blessed us in sending the bright, cheering sunshine, with just enough rain the night before to lay the dust. The weather was perfect.

There were three services, morning, afternoon and evening. Weston Bruner, D.D., of Washington, D. C., preached the dedicatory sermon. It was one of effectiveness, delivered most earnestly and will be the means of leading the auditors, 500 in number, to loftier heights of usefulness. Bro. Bruner also prayed the dedicatory prayer and engineered the morning collection and subscriptions. The good ladies had provided, when in the basement of the building and at least 300 responded to the invitation to enjoy it.

The afternoon service consisted of short addresses by the pastor, ex-pastor, Rev. E. L. Harcastle, Baptist pastor of Poolsville, Md., and Rev. E. L. Woolf and A. W. Shaw of the Methodist and Presbyterian churches. These ad-

resses were interspersed with singing by the choir and congregation, and earnest prayers to God for blessings upon His people. The ladies also served lunch at 6 p. m., feeding almost as many as at noon.

The evening service consisted of a song and testimony praise service, under the leadership of Bro. P. S. Foster, of Washington City, and the preaching of a strong sermon by E. B. Hatcher, D.D., of Baltimore, Md.

Bro. Foster, who had charge of the collection and subscriptions, surprised us all with the amount he raised, considering the fact that practically the same field had been gleaned twice prior to this.

Our lot, building, furnishings, etc., cost us \$20,000. At the beginning of the morning service we had a debt of \$3,000, ere the day closed this debt had been reduced to very near \$1,500. Praise the Lord. Our new building is erected on one of the most beautiful and desirable lots in the town, about centrally located; has a frontage of fifty-eight feet, with a depth of 240 feet. The auditorium is forty-two by forty-three feet, with rolling curtain separating it from the Sunday School room. The primary department of the Sunday School room is also separated from the Sunday School room by doors, with glass tops that slide up and down.

The baptistry has a marble front with dressing rooms conveniently arranged in the rear. The organ choir loft is to the left of the pulpit platform. Right near the pulpit in the wall is placed a marble tablet with the names of the constituent members inscribed upon it, one of whom was the Rev. Joseph H. Jones, who was also church's first pastor. He was the honored and beloved under-shepherd for many years.

About four years we have struggled, prayed and hoped. We now rejoice to see the realization of our arduous efforts. Praise the Lord. God grant that those in future years, who shall stand in the pulpit of this house so recently dedicated to God may preach the pure gospel, and may those who sit in its pews never tolerate any other preaching. May the better preparation to do God's work inspire each one of us to resolve, by His grace, to become more efficient workers in His vineyard. To the name of the Lord be all the praise, honor and glory.

T. H. CAMPBELL.

Rockville, Md.

DEAR RECORDER.

It seems to me to be repugnant to harmony and fellowship, as well as inconsistent, for one to ask to be received into a Baptist church on his alien immersion, while at the same time he is repudiating the teachings of the church from which he gets his baptism. If he believes the church that baptized him is in error in her teaching and not a church after the New Testament order, is not the baptism authorized by that church for the same reason equally unworthy of his approval? In other words, if he repudiates the church that baptized him should not the baptism authorized by that church go with the church that he disavows? If the fountain be impure how can he relish the water that flows from it? If the church which the party is leaving is not, in his opinion, wrong in her teaching and practice, why does he leave it and want to join the Baptists? If he thinks it is wrong and not af-

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ter the apostolic order, and that the Baptists are right, then he certainly ought to be willing not to ask the Baptists to compromise their faith by refusing to put on the whole uniform of the Baptist people. Upon the other hand, if he seeks membership in a Baptist church for some sentimental reason only, then he is not a suitable person to join a Baptist church at all, and should not be received by a Baptist church. Baptism, as Baptists understand and teach it, stands for something and something more than the simple act of immersion. It is a sacred ordinance and carries with it most important doctrines that cannot in any way be separated from the Baptist faith.

When our Lord said to John: "Thus it becometh us to fulfill all righteousness," and went down into the Jordan and was baptized of John. He placed a seal upon the ordinance that gives to it a degree of sacredness that should forever forbid that it be in the least trifled with. It was indeed a prophetic picture, pointing to His death, burial and resurrection. And when He gave authority to His church to baptize, He meant to emphasize the great truth that it symbolized as well as to give those who have put on Christ, by faith, the gracious privilege of declaring to the world that they have died to sin and by being buried with Christ by baptism, they rise to walk in newness of life. It seems to me that any one who is filled with the Holy Spirit and sincere in his desire to join a Baptist church, could very easily get his consent to meet the requirement of the church and accept Baptist baptism if such a one has been properly instructed as to what Baptists believe and teach on the subject.

As I close this hurriedly written article, may I not be allowed to commend to any earnest inquirer for truth concerning the sacredness of this ordinance the late work of Dr. Frost, entitled, "The Moral Dignity of Baptism." J. R. SAMPLE. Summit, Miss.

My pulpit work is important, but it brings no such definite results as the work I do face to face with unconverted individuals.—Dr. Mark L. Carlisle.

Jell-O For Dessert.

Is there a woman in this broad land who doesn't know what Jell-O is? Is there one who has not warmly welcomed it and accorded it, culinarily, first place as the magical labor saving, time saving, money saving table delicacy of the day—the delight of modern cookery? Is there one who, after serving a Jell-O dessert, has not felt the thrill of satisfaction that ever attends the consummation of the difficult task of satisfying a man's appetite and catching the children's fancy at the same time? Is there one who does not understand that Jell-O can be made into a hundred, or two hundred, or any number of different dessert dishes, and every one so beautiful and so good that its presence on the table will always be hailed with delight by every member of the family?



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SALEM ASSOCIATION.

This body met at Vine Grove, on Wednesday, October 21, 1908. (Hon. E. D. Hagan called the body to order. After reading of the letters, Judge Hagan was re-elected Moderator, and G. B. Sanders, Clerk. The annual sermon was preached by Bro. C. E. Scott. The sermon was sound, practical and earnest. Bro. Scott is a recent convert from Romanism.

Dr. W. D. Powell, our hustling Corresponding Secretary, was on hand and after enthusing the people on the great question of missions, he added a handsome sum to his Church Building pledge. He said this was his forty-first Association for this year.

Dr. J. D. Maddox, representing the Ministers' Aid Society, was there, pleading the cause of the aged ministers and their wives and widows. He decided not to ask for a collection, but as Dr. Powell says they just forced it on him any way.

Bro. S. C. Humphreys represented the Orphans' Home and received a good collection.

Our young brother, I. W. Bruner, was present with his wife, reviewing the scenes familiar to him a half century ago.

Some visitors were present from neighboring associations, among them Rev. M. P. Compton, Moderator of Breckinridge Association. The old reliable Western Recorder had the right of way, was highly recommended and heartily endorsed by the Association. The representative was made glad with many new names and renewals and above all with the many hearty and unanimous compliments to the paper. Our home was with Mr. Ed. Cox and his estimable lady. Good Methodist people. We had the privilege of preaching the first night to a house full of good people, who seemed to appreciate the old gospel.

The Association meets next year at Buck Grove, and Bro. W. F. Jagers, the splendid host of the Association, is to preach the annual sermon.

J. G. BOW.

DEDICATION AT SHREVEPORT, LA.

Sunday, October 11th was a great day in the history of Shreveport, La., Baptists. It marked the joyous realization of hopes that had been indulged for many months.

In December of 1906 the old and valuable property at the corner of Texas and McNeil streets was sold for \$50,000. Possession was given the following June since which time our Sunday services have been held in the county court room. Work under such conditions is difficult and uninviting. Nevertheless our people have been patient and loyal.

The new house, with furnishings and lots included, has cost \$80,000. The style of architecture is Grecian, and everything about it is modern. The material is of St. Louis hydraulic light grey pressed brick, with Bedford stone fluted columns and trimmings, and covers ground eighty by one hundred and fifty feet. There are nineteen rooms, including class room, cloak room, parlors, nursery and kitchen.

The audience room and Sunday School apartments can all be thrown together within easy view of the pulpit platform, and when this is done 1,200 people can be accommodated. The building is

most striking in appearance and attracts the attention of all visitors to the city. Men from all parts of the country have pronounced it one of the most beautiful houses of worship they have ever seen.

It is estimated that fully 1,400 people were literally packed into the building on the day of dedication. People filled every seat and gallery, sat about the platform, on chairs in the isles, in windows, and stood in great masses about the walls and in the entrances.

The sermons, both morning and evening, were preached by that prince of gospel preachers, George W. Truett. The morning text was "Sirs, We Would See Jesus." It would be useless to attempt any description. Through the simple outline: (1) "Why should we see Jesus," and (2) "How we may see Jesus," he poured out the gospel of Jesus Christ in such clearness and with such earnestness as to melt the great congregation into tears. The hearts of the people were thrilled, and the effect of it will not be forgotten for many a day. It is a benediction to hear Dr. Truett speak, and for the one great and all-sufficient reason that he is in the highest sense a man of God. The passion of his life is to make Christ known to men.

At the close of the sermon the building committee reported the fact that \$11,000 were still needed to pay for the building. Under the circumstances this seemed like a large amount. The panic, destructive floods, and two years of crop failures have impoverished many of our people. Nevertheless, under the earnest appeal of Dr. Truett the people within less than twenty-five minutes responded by pledging \$14,000. Such an amount for such a purpose was never before raised in the history of Shreveport. The pastor can well and justly be proud of his people. It mattered not whether at the first all had been in hearty accord with the building enterprise or not; all responded willingly and nobly.

These gracious and uplifting Sunday services were followed during the week with others of much and lasting interest. Rev. W. N. Johnson, of Alexandria, and Rev. W. T. Tardy, of Monroe, La., brought us earnest and eloquent messages on Monday night. Tuesday was Civic Righteousness night and the speaker was Dr. J. B. Gambrell, of Dallas, Texas, who spoke as only he can speak to a great audience on the subject, "The Churches of Christ and Modern Civilization." Wednesday night was fraternal service with brief addresses from pastors of the other city churches. Thursday night was for the young people with a finely wrought out address earnestly delivered by Rev. Dr. Wm. M. Harris, of Texarkana, Tex.-Ark. Dr. Porter, of Richmond, Va., was to have spoken on "The World Viewpoint," Friday night, but was prevented by sudden and severe sickness in his family.

All these services were helpful and appropriate. The people attended in large numbers, and all hearts are thankful to God for what He has achieved and for His gracious presence.

We turn our faces to the future with new hope and a sincere desire to do the work of God in larger measure and with greater fidelity than ever before.

HENRY A. SUMRELL.

FOR NERVOUS DISORDERS

Take Horsford's Acid Phosphate

Especially recommended for the relief of nervous headache, exhaustion and indigestion.

MEXICAN BAPTISTS.

The National Baptist Convention of Mexico met in Saltillo, Mexico, on October 4th. Great enthusiasm seems to have reigned in all the sessions. The sixty-nine churches reported 2,183 members, 1,828 pupils in the Sunday Schools and 500 baptisms. The property value of the Baptist churches is \$317,641, and that of the schools and colleges \$151,000.

The churches paid for current expenses \$7,315.57; pastoral support, \$3,732.12, and for missions \$2,055.34, or nearly one dollar per member.

They support a mission among the full-blood Indians.

They determined to strive for one thousand conversions and baptisms the incoming year, when they will meet in Guadalajara.

The evidence of the Spirit's presence was fourteen received for baptism the last night of the convention.

Rev. J. S. Cheavens, known as one of our strongest missionaries is located at Saltillo. The church and Madero Institute are flourishing. Let the people pray for the work and workers in Mexico.

W. D. POWELL.

Louisville, Ky.

That we may be freely loved by thee, O Lord, give us that receptiveness of soul which is the expression of our conviction that this love of thine is the sum of all felicity and that it is conditioned only on our willingness to take it by grace through faith.

DIDN'T KNOW

That Coffee Contained a Drug.

There are still some well-informed persons who do not know that coffee contains a drug—caffeine.

This drug is what causes the coffee habit and the many ailments that frequently develop from its habitual use.

"I was drinking coffee twice a day but did not know it was hurting me," writes a Neb. lady. "I don't think I had ever heard or read that coffee was harmful."

"Sometimes I couldn't lie down had to sleep in a sitting posture, as the heart action was so slow. The doctor did not ask me if I drank coffee and the medicine I took did not seem to help me."

"Finally I got so bad I could not drink half a cup, as the dull heavy pain around my heart would be worse. I stopped it for a while and felt some better, but was soon drinking it again, and felt the same distress as before."

"Then I decided coffee caused my trouble; also my husband's, for he complained of severe heartburn every morning after breakfast."

"My daughter had used Postum on a visit and asked why we did not try it. We did, following directions about making it, and for four years we have used it and prefer it to coffee."

"My old trouble has entirely left me and my husband has no more heartburn. I can say from experience now that Postum is the most wholesome of drinks, anyone can drink it three times a day without harm, but with decided benefit."

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The tale is authentic and the tremendous passion and agony of this great man stand out with the clearness of a cameo.

One instinctively feels that it gives the secret of Milton's exalted character and matchless poetry.

It is only fair to Mrs. Mason to say that she makes no effort to point a moral anywhere, but that she has merely told her story with most polished art.

One follows the tale with the fascination of truth told in fiction and finishes it with intense admiration for Milton and the woman he loved.

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The Farm

and Household

N. P. Gay bought a bunch of steers, 950 pounds, at Mt. Sterling court at 3 3-4 cents.

Mr. C. A. Wilson, of Lebanon, has sold to Judge I. H. Thurman, of Springfield, one suckling mule colt for \$150.

Graves County.—Mr. J. C. Cartwright, Ben Y. Wilson and J. W. Carney had a very interesting colt show recently. Several nice mule and horse colts were shown. The big colt show of the Key Bros. took place on their farm, three miles from Mayfield, recently, where some very fine mule and horse colts were shown.

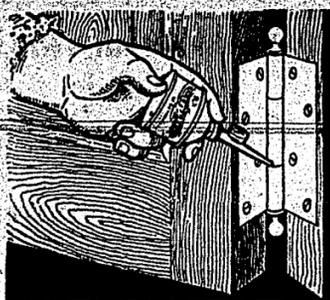
Nicholas County.—The farmers in this county have been busily engaged for the past few weeks in cutting corn with the result that the crop is in the shock and much seeding has been done. Light showers have fallen affording some relief. Corn is selling at \$3 per barrel in the field and it is expected it will go higher as the season passes. There is yet a chance for some fall grass. Much stock is still on the move inasmuch as many farmers have been unable, on account of the drouth, to raise much feed.

Mason County.—This county has had two refreshing rains recently, which will do much good toward bringing out the late grass. However, it was not of sufficient quantity to swell the dried up creeks and ponds throughout the country. Practically all of this year's crop of corn has been cut and placed in the shock. Kershaws and pumpkins are rather plentiful and in some instances very large.

Bracken County.—A good rain fell in this county recently, but not enough to fill the wants of the farmers for any length of time. Farmers who have been carrying water from one to seven miles will have a few days of rest. The river here is the lowest it has ever been with the exception of 1881 and 1886. Boats are not running on account of the low water. The recent frosts did little damage as there was nothing left. Late corn and sugar cane were about the only things injured.

Montgomery County.—Much of the late corn in this section was ruined by the recent frosts. Tobacco in the barns and curing well but the continued dry weather will affect the value in weights. Stock water is scarcer than in many years. Hemp is in good shape. Corn cutting is going on and some new corn has been sold, but the quality is inferior.

Bath County.—It is estimated that the loss to the farmers in this county on account of the drouth will amount to thousands of dollars. The drouth is not yet broken in this section but the situation was somewhat relieved recently by a slight rain of about an hour's duration. The fall honey has been cut short by the drouth, as the fall blossoms were injured to such an extent that the bees had to eat up a great deal of winter honey which they had stored away, and there is now danger of their starving to death this winter.



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WAYS WITH PARSNIPS.

To insure best results in cooking parsnips they should be fresh and crisp; the parsnip is welcomed by the cook, coming as it does when one is cloyed with the "every-day" vegetables. For breakfast they may be baked and served with butter, same as sweet potatoes.

Stewed.—Wash and scrape the parsnips; if of large size, halve or quarter them. Place two or three slices of fat salt pork in the bottom of a stew kettle. When these have become browned on one side, place the parsnips on top, season to taste with salt and pepper, then add half a pint of water. Cover closely so as to confine all steam possible. If fresh parsnips are used, they should be done in twenty minutes. Send to table as hot as possible.

Fried.—Cut the prepared parsnips into thin slices lengthwise, roll in beaten egg, then in meal and fry brown in butter.

Escalloped.—Take boiled and mashed parsnips. Put a layer in a buttered pudding dish, then a layer of bread crumbs. Alternate these layers until the dish is full, crumbs being the top layer. Place a few lumps of butter on top; add half a pint of cream or rich milk, and bake half an hour.

Parsnip Fritters.—To half a dozen boiled and mashed parsnips add two eggs, two tablespoonfuls of flour, and season to taste. Form into small flat cakes and brown in butter.

Steamed.—Place the prepared parsnips in a steamer, halving them if large; cover closely and steam until tender and done; remove carefully to a baking dish and brown in a hot oven; season to taste and pour melted butter over; send to table hot.

Creamed.—Boil six medium-sized parsnips until soft; drain, cut each through the middle lengthwise; in a saucepan heat two tablespoonfuls of milk and one of cream; add seasoning to taste, also a small lump of butter and sugar also; wet a teaspoonful of corn starch in a tablespoonful of milk, thicken the mixture with this and pour it over the parsnips while hot.

With Dumplings.—Half a pound of salt pork, two potatoes of good size, three large parsnips, three

quarts of water, one tablespoonful of flour mixed with half a cupful of water; season to taste. Cut the pork into thin strips, scrape and slice the parsnips; boil the pork and parsnips gently in the water one hour; add the thickening and salt and pepper and the potatoes sliced. Boil half an hour then add dumplings and boil ten minutes longer.—New York Observer.

PRODUCING GAS

Hence Certain Foods Not Nourishing.

No matter how agreeable an article of food may be, if it causes bloating and gas in the stomach, it is not likely to be nourishing.

The gas thus formed is liable to cause actual, immediate harm by pressing against the heart.

An Oregon girl suffered in this way until she found the right kind of food. She writes:

"Two years ago I had given up all hope of having health and strength. After eating I had severe pain around the heart, and a choking sensation.

"During these spells I had to sit perfectly still, the slightest movement causing increased pain. Even breathing caused such sharp pain my heart seemed to turn over, making me take short quick breaths.

"Night after night without sleep, I would sit up and wait until morning, when the pains gradually lessened. I began to fear serious heart trouble.

"One day I was so miserable the doctor was called. After a careful examination he said it was gas from fermented food, pressing against my heart, that caused the trouble—otherwise my heart was all right.

"His medicine gave only temporary relief. I tried going without food, hoping I could find something which would agree with me. After I became quite weak, an aunt suggested Grape-Nuts.

"The first meal of this food caused no unpleasant effects but made me feel stronger. At every meal I ate Grape-Nuts and grew better daily. I now have no trouble when I avoid pasty, starchy foods and stick to Grape-Nuts."

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It is because some of the organs of the body are not doing their work well. There is a lack of that nervous energy that gives them motion. Consequently you are weak, worn-out, nervous, irritable, cannot sleep; have headache, indigestion, etc., because there is not sufficient nerve force to keep the organs active and allow them to perform their natural functions. Dr. Miles' Nerve restores health because it restores this nervous energy.

"I have been sick for a year, and did not know what was the matter with me. I tried many remedies and none of them proved of any value. I heard of Dr. Miles' Nerve. I procured a bottle and before I had taken half of it I was better. I would have had nervous prostration if I had not got this medicine when I did. I continued to take it until I was entirely well. I have since recommended it to five of my lady friends, and they have all thanked me for doing so, for it benefited them all."

MRS. ROSE OTTO,
Columbus, Ohio.

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



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DEATHS

For actual subscribers we insert obituary of 100 words free. We charge one cent a word for all over 100 words, invariably in advance. Count the words and you know at once what the charge will be. Unless the money accompanies the notice, it will be brought down to 100 words.

RILEY.

Mrs. Sarah W. Riley, a most estimable Christian woman, fell asleep in Jesus and entered the Paradise of God, August 22, 1908. Her last earthly home was in Burlington, Boone county, Ky. Her maiden name was Sarah W. Gayle. She was born by natural birth in the city of Lexington, Ky., December 8, 1822. In this city she was "born again" and united with the First Baptist church. Her's was a genuine, spiritual birth, as manifested in all her long, devoted and useful life.

She was twice married. Her first marriage was to Mr. A. G. Furnish, December 14, 1849. From this union there sprang two children, now living, Dr. Furnish, of Covington, Ky., and Mrs. Susan Parish, of Burlington, Ky., and four grandchildren. Her last marriage was to Mr. Samuel W. Riley, of Owen county, Ky., the father of Mrs. Dr. Jas. A. Frost, of Nashville, Tenn. At the time of her death she was in the eighty-sixth year of her age. She had reached a wonderful state of ripeness, and at last "the flower of immortality burst into bloom." Life's machinery was worn out by the frictions of many years of consecrated toil; and, like a clock worn out with eating time, the wheels of weary life at last stood still.

She is asleep as to her body, but her spirit is enjoying the beatific vision in the presence of her Saviour, whom she loved, and so loyally followed. Her bodily departure caused no such gap in cheerful energies as we are prone to imagine. She left behind more than a memory that she once lived, but she left words and kindly deeds and a thousand good influences, and these will never cease to be felt. She possessed, in an eminent degree, all the virtues of gentle womanhood. Her life was a benediction to all who know her. Like Enoch, she "walked with God," and last August 22nd, she walked beyond the boundaries of time to God's eternal sunshine.

She passed from earth to Paradise from her late home in Burlington, in which she ministered and had been ministered unto by son, daughter and a large circle of friends, who knew her, and were helped by her.

Her funeral services were conducted by the Rev. Mr. Stith, pastor of Burlington Baptist church, assisted by the Rev. J. Riley, of the Disciples church. She is buried at New Liberty, Owen county, Ky., beside her first husband. We will see her again and know her better, when the mists have rolled away. Her constant comfort was her Bible, the WESTERN RECORDER and devotional books. She was a great inspiration to the writer. C. G. SKILLMAN.

WASHBURN.

With deep sorrow we record the death of our beloved sister, Mary A. Washburn, wife of Elder J. M. Washburn, of Newbury, Ky. After several weeks of illness she succumbed to death, August 8, 1908.

Sister Washburn was born August 10, 1829, and was married to J. M. Washburn February 27, 1862. God's blessed union with five happy children. The husband and four of the children survive her, one of them having preceded her to the better world.

Sister Washburn possessed a consecrated Christian spirit, being in the truest sense a helpmeet to her husband. Her loving heart went out in sympathy to poor lost souls, and her highest ambition and chief delight was to aid her husband in bringing men to Christ. May she, who alone can, comfort the bereaved and children, and may this dispensation of his providence only draw us closer to Christ.

The writer preached her funeral the first Sunday in September to a large number of sorrowing friends and neighbors at the Shrewsbury Baptist church. J. N. LIKINS.

BREAKER.

Dr. Manly J. Breaker, of St. Louis, died at his home and Foreign Missions, of heart failure at his home in St.

Louis, Mo., Wednesday, September 30th. Dr. Breaker was born in North Carolina and came to Missouri (according to the account of his death) in 1858. He studied at Washington University and Williams-Jewell College. He was ordained to the ministry in St. Joseph, Mo., where his father was at the time pastor of the First Baptist church. Dr. Breaker was at one time president of Mt. Pleasant College, Huntsville, Mo., and also taught in Grand River College, at Gallatin, Mo. He was pastor of a number of churches in the State, but perhaps his most efficient work was the ten years connection with the Home and Foreign Mission Boards. He was a most zealous, consecrated and enthusiastic worker. The results of his labors will live a long time in the hearts of God's people. He will rest from his labors and his works will follow him.

Dr. Breaker was taken ill on a Missouri Pacific train on Tuesday, September 29th, and was removed from the train at Washington, and was brought home that night. He and W. A. Payne, of the Central Baptist, were traveling together. On Wednesday he grew worse and it was soon discovered that nothing could be done for him.

He is survived by his wife, Mrs. Ella Breaker, and children, as follows: Paul, of Arizona; Ernest and Mrs. Emma Lambert, and George, of St. Louis, and Mrs. Mary Baker, of California.

Bro. Breaker will be greatly missed from the work and ministry of Missouri. He was a good man, and a good preacher. The Lord very graciously bless and comfort the family.

J. N. BARBE.

Louisiana, Mo.

TWO MEETINGS.

I closed a meeting with Pastor J. N. Likens at Caneyville about three weeks ago. The church at Caneyville has been handicapped for some years by being a union house, but they bought a lot and built them a house, and on the first service of the meeting we dedicated the beautiful little house of worship to the Lord, free from debt. Our meeting started off well and gradually grew in interest for nearly two weeks when it closed with seventeen additions to the church. Pastor Likens is a man whose spiritual interest is forcefully felt, not only in his own church but in the whole community. During the meeting he was called away to preach the funeral of the wife of Bro. Washburn.

The Pastor has some very choice spirits as his supporters—Robert Porter, cashier of the bank and president of the B. Y. P. U.; Dr. Stone, Sunday School Superintendent, and W. P. Montgomery, druggist, chorister, and many others. The power of the Lord was uplifting to His people.

On yesterday we closed a meeting at Mt. Olive, Clark county. This church is without a pastor. It is a splendid old church. It about five or six families of the church. There are about 3,000 acres of bluegrass land. The interest grew slowly for several days but finally the Lord's blessings were poured out on the church and community and there was a real revival and a welding of factions, and thirty-one were added to the church. I baptized twenty-five before I left. These are the second meetings I have held at each of these churches.

I begin meetings with Pastor Otis Hughson, at Bagdad just after the fourth Sunday in October. We expect a glorious blessing. A. R. WILLET.

DEAR RECORDER.

I have recently held two meetings, the first at Speedwell, Ky., with the Viney Fork church, of which Rev. C. T. Brookshire is the pastor. We had a good meeting here, as visible results the church was revived and five were added, four by baptism and one by letter. Pastor Brookshire is doing a good work here, and is much loved by his people.

On September 28th I began a meeting at Cottonburg, with Gilead church. Pastor T. M. Smith was away for his health, but we went on with the meeting. The Lord blessed us abundantly, great crowds came, and the work of the Holy Spirit was manifest; as visible results the church was revived and better prepared for more efficient service. We closed the meeting October 13th, with thirty-two accessions to the church, thirty by baptism and two by letter. To God be all the glory.

We begin a meeting here with my church, October 23rd. Rev. O. W. Shepherd, of Winchester, Ky., is to do the preaching. We are expecting great things of the Lord. I go from here to Milton, Ky., to assist Pastor B. T. Vincent in a meeting.

The dear old RECORDER is still a source of inspiration to me. I don't see how I could do without it. May the Lord bless its noble editors.

R. L. BRANDENBURG, Pastor. Berea, Ky.

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ITEMS OF INTEREST

News The World Over.

No man could have died who would have left a stronger sense of personal loss with a stronger sense of personal loss with a stronger sense of personal loss...

The war in the Philippines is not over. Every time the Filipinos can get ammunition and guns they strike a blow for their independence.

The Japanese government has forbidden all gambling on race tracks. This has aroused a furor among the gamblers, very much like that which Gov. Hughes roused in New York City.

North Carolina seems determined to take the laurels off the brows of the Northern States. North Carolina made the first declaration of independence at Mecklenberg, thus claiming Philadelphia's laurel.

Near Genoa, Italy, a child six years old ran out to meet its father as he returned home. An automobile, violating the law by its speed ran over the child and killed it.

The official report in regard to the accidents in the mines in England has been published for last year. There were 1,283 separate fatal accidents, an increase of ninety-three over the previous year.

What next! Mr. H. Knudson has shown by repeated experiments that a wireless telegraph can be reproduced by wireless telegraphy. These are marvelous things.

As for Esperanto. Those who once praised it are showing its defects. An old disciple who has now adopted "Ido," the newest language, speaks thus of his old love: "Esperanto has an alphabet which cannot be printed except by espe-

cially made type; a grammar with flexional nouns and adjectives; a pronunciation so Russian in character that it is beyond the ordinary Western European's power of distortion of throat."

If the speakers at the Methodist General Conference had known a reporter was keeping count of the number of times each one spoke, we are sure some of them would have lessened the number. One delegate spoke 129 times; two others ninety times.

The New York Advocate says: "Mr. Spurgeon at one time satirized the fearful efforts of wealthy people to look up their ancestry. He told the congregation he had been led to look up his ancestry, and found he was descended from a gardener who robbed his master and lost his situation. A reporter called to ascertain the name of the gardener and he told him that he could not give him his last name, but his first name was Adam."

Another great medical discovery is reported. Dr. Denslow, of New York City, read a paper at a meeting of the Academy of Medicine, in which he set forth a remedy for locomotor ataxia. He said he had found in every case of the disease a lesion in a certain tract or duct in the lower part of the abdomen and that local treatment of this cured the locomotor ataxia. His address was enthusiastically received.

TENNESSEE BAPTIST CONVENTION.

The thirty-fifth annual session of this body convened with the First church, in Memphis, October 15th, and effected a permanent organization by re-electing its former officers. The attendance was good and all regarded the meeting as among the best in the history of the convention.

Secretary Golden submitted his report showing that Tennessee Baptists contributed last year for denominational purposes, \$61,874.16, a net gain of more than \$6,000 over the previous year. All felt humiliated that State Missions and Sunday School and Colportage work fell behind \$1,000. This was partially offset by the splendid results on the field. Bro. Golden made a fine speech and State Missions must not lag. Bro. R. J. Williams, with his big heart and body, was on hand with a big speech in the interest of the biggest work on earth, Foreign Missions. Bro. B. D. Gray, the clear-headed secretary of the Home Board, was a so on hand, and in the opinion of many made the speech of the convention. President Mullins earnestly and wisely presented the cause of ministerial education and represented the Seminary. Bro. Glass reported work done by the Board of Ministerial Relief, at which time Bro. C. M. Thompson, of Kentucky, bore to us a message from the General Association of Kentucky that the two States unite in building a home for the benefit of aged and dependent ministers, which request was heartily concurred in and a vice committee appointed to co-operate with a like committee from Kentucky.

Bro. Kyns submitted the report on Sunday School Board, which was followed by a report by Bro. Frost, the outgoing president of the convention. Bro. F. W. Moore reported for the Baptist Education Commission, which brought reports from Carson and Newman College, Union University, Tennessee College for Women, and Hall-Moody Institute, showing healthy and prosperous conditions in these splendid institutions of learning. Bro. J. H. Anderson's report on temperance was read and discussed by Brethren Folk and Perryman in ringing speeches,

and a State-wide resolution unanimously adopted. Bro. J. T. Henderson made the speech of his life on the Laymen's Movement. A new enterprise was presented by Bro. Hurt, a Baptist sanatorium, at Memphis, to be fostered as the mission of Mississippi, Arkansas and Tennessee Baptist. Certainly a great and needed institution, which every Baptist should give of his means to make a success.

The convention sermon was preached by Bro. J. J. Taylor. It was a beautiful contrast between the literature of men that "passeth away," and "the Word of the Lord that endureth forever."

The next session will be held in Nashville. The Western Recorder and its visiting editor received a royal welcome and special mention by the president of the convention. Bro. Prestridge was on hand, representing the Baptist World.

The day previous to the opening of the convention the Pastors' Conference was held and was largely attended. Bro. Holt presided and an interesting programme discussed with great helpfulness to all present.

I heard Dr. G. M. Savage at 11 a. m., at Ro Ann church. As I passed out the Sunday School superintendent met me and gathered me by the hand and thanked me for the sermon he had just heard. He thought I was Savage. I preached that night and it was agreed that Ro Ann Baptist church had the two clearest-headed preachers in the convention to preach to them.

Bro. L. S. Eaton had a thrilling experience at a Methodist church. He was appointed by the Baptist committee on devotional exercises for Sunday to preach at a certain Methodist church. When he arrived the house was crowded and a man in the pulpit. He marched down the aisle and into the pulpit with Bible under his arm and informed the gentleman in the pulpit that he was ready to preach.

"Who are you?" said the Methodist preacher. "I'm the man sent here to preach tonight, that's who." "Who sent you?" "The Baptist Convention, sir." The Methodist preacher said: "I'm the presiding elder in this district, and this is my appointment."

For a few minutes all was confusion and embarrassment. The church had not asked for a Baptist preacher and had arranged for a Methodist rally, but Eaton preached, and had five mourners and two conversions, and was requested to stay with them.

Not many preachers can route a presiding elder, but Eaton did. J. T. OAKLEY.

Rev. N. R. Stone, of the Seminary, who has had signal success in evangelistic work in this and other States, is compelled to give up his work here for the present, on account of his wife's health. They will return to Mississippi, and he expects to engage in evangelistic work. We regret to see him leave. During more than two years in the Seminary he has done good work, both in school and in the field.

OTHER STATES.

Pastor J. B. Thomas writes: "I have become pastor of the Occidental Heights church of Los Angeles."

A ten-days' meeting in the Coy Hill church, Tenn., resulted in forty-two additions to the fellowship of the church.

Elder B. McNatt held a meeting in the Smith's Fork church, Tenn., of which he is pastor. There were thirty professions of religion and twenty-eight additions to the fellowship of the church.

Bro. John E. Barnard writes from Cartersville, Ga.: "Last night we closed a meeting of twelve days with the Frankville church, Fla., and their noble pastor, Rev. George Hyman. This has been a glorious meeting. Results, the church greatly revived, the community generally stirred, and sinners converted, with forty-two additions to the church. I have been in the general evangelistic work for 190 days. During this time I have conducted eleven meetings, five in Alabama, four in Florida, one in Missouri, and one in Georgia. To these eleven churches there have been upwards of 500 additions. We give God all the glory. I am to hold four other meetings in Florida before Christmas."

Do you want a telephone in your home? If so, we recommend to you the Jno. Clark, Jr., Electric Co., whose advertisements are found regularly in the Recorder. They are doing work of this kind all over this State and also in other States, and understand their business thoroughly and are reliable in their dealings. Their charges are as reasonable, if not more so, than any house of the kind in the Southwest. They do all kinds of electric work and ask you to send for their catalogue, which will explain fully all details in their line of business. Write for their catalogue at once.

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If you want to test this treatment without cost, send your address to Dr. J. W. Blosser, 115 Walton street, Atlanta, Ga., and he will send you by return mail enough of the medicine to satisfy you that it is all he claims for it as a remedy for catarrh, catarrhal headaches, catarrhal deafness, asthma, bronchitis, colds and all catarrhal complications. He will also send you free an illustrated booklet. Write him immediately.

DEAR RECORDER.

We have recently closed a two-weeks' meeting at Mt. Pleasant church, Jessamine county, in which Rev. Dr. J. W. Porter, of Lexington, preached most entertainingly and instructively for six days, and the pastor preached the remaining time. The congregations and attention were good from beginning to end. The church seemed to have received a spiritual uplift and strengthening that will mean much for our work in the future.

Bro. Porter presents the truth in a most earnest and incisive way, and rebukes sin unsparingly; and yet is not offensive. He is always and everywhere a Baptist, making good his own doctrine, and insensitively showing the falsity of others. Ten were received for baptism, one from the "Current Reformation," one from the Presbyterians, and one under watchcare.

The kindness of this people has been reminding since I came among them, eighteen months ago. While remembering me and mine in many ways, last May they sent me to Hot Springs to the Southern Baptist Convention, and at the close of our meeting they concluded to do the crowning, if not the concluding, act, and ordered me to report to Graves, Cox & Co., the leading outfitters, of Lexington, to be measured for a handsome "Prince Albert" suit. A Stetson hat is included, but that is to come after the suit, so as to insure a fit. Happy pastor; gracious people. B. F. SWINDLER.

The advertisement of the old and reliable florists, Nanz and Neuner, appears in this week's issue, and we gladly recommend this firm to our readers, most of whom know them well, as they have been advertising in the Recorder for the past twenty-five years. Should you need anything in their line write to them and they will surely fill your order correctly, please mention seeing their ad in the Recorder when writing to them.

WANT COLUMN.

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

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