

WESTERN RECORDER

Faith, Hope and Love, these three.

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

83rd YEAR

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HOW READEST THOU?

T. T. Eaton.

Reading is more than calling the words rightly—we must think the thoughts of the author. We can read without pronouncing a word or calling a letter, if we look on the page and think over the thoughts that are there expressed. But we cannot really read the Scriptures unless we attend to the meaning of the words. And this meaning is no deep, obscure thing—the truths of Scripture lie on the surface, requiring no profound investigation, but simply a use of the eyes God has given us. "A way-faring man, though a fool, need not err therein," and no one can search the Scriptures without finding truths precious to his soul.

The old Scotchman said that the hills and valleys of his native land never seemed beautiful to him until he read what Walter Scott and Robert Burns had to say about them. The beauty was there and he had capacity to see it and only lacked attention, for when once his attention was called to it, he saw the whole landscape robed in loveliness. How often have you been led to see a meaning in a passage of Scripture which you had not suspected before your attention was called to it? It is all very plain now, and you wonder you did not think of it before, and yet you had read the passage over many times without ever seeing what now is so plain to you. It was not that you lacked capacity, but simply you read the passage inattentively. Oh, the beauties and glories in God's Word for him who reads the sacred volume with earnest attention!

To rightly read the Bible, we need a desire to know the truth. The Jews of our Lord's time read the Law and the Prophets with a veil of prejudice over their eyes which prevented their seeing that the Scriptures testified of Jesus. Paul says of them: "But even unto this day, when Moses is read, the veil is upon their hearts." The Apostle remembered those scales upon his own eyes, which hid the beauty of the Saviour and made him see in Jesus a blasphemer of the law of Moses. It has been well said that the eye sees only what it brings with it the power of seeing. If we look through magnifying glasses, we see everything large; if through minifying glasses everything is small; if through blue glasses, we see all things blue; if through uneven glasses, all things appear distorted, only by looking through the clear air can we see things as they are. He who is wedded to his prejudices, cannot rightly read the Bible and needs to pray with the Psalmist: "Open Thou mine eyes that I may behold wondrous things out of Thy Law."

Above all, read the Bible, not merely for the sake of reading it through, but that your soul may feed upon its truths. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." The Word of God, then, is the food for man, for the highest and best part of him, for the part of him which is immortal, or rather for him, for the soul is the man. The reason our souls are so puny is that we have failed to give them the food God has so richly provided in His Word. What would you think of a man who failed to furnish his family with necessary food and allowed them to starve? Is it any better for him to

allow their souls to starve for want of the soul food he might have provided? Yet, in how many of our households can we find pampered bodies and starving souls! And if it is important that the food we eat shall be wholesome and that man is a criminal who puts poison in what people eat, what shall we say to those who print and circulate literature that contains poison for the soul? If we exercise all possible care that the food to nourish our children's bodies is wholesome, shall we be careless about their devouring moral poison? A great responsibility rests upon parents to guard the reading of their children, that no vile or false book poison their souls, and that no foul talk or bad company stain their hearts.

"How redest thou?" It is necessary for us to love the truth. Love is the great key which unlocks all the world's mysteries. You cannot understand a person whom you do not love, nor can you appreciate a principle for which you care little. Men first dislike the ways of Providence, then say: "We cannot understand the ways of Providence," and then deny that Providence directs the affairs of the world at all. A man must love nature to interpret her, this is a maxim of all scientific men. A man must love art to see the beauties of Raphael and Turner. Take a man with no love of nature and put him in Paradise, and he would wonder why those noble rivers turned no millwheels, and why the space occupied by the beautiful flowers was not put in potatoes or corn. Put a man with no love for art before the grandest picture in the world, and he would think how that canvass might have made some laborer a coat, if it had not been spoiled by putting paint all over it.

Nor can we rightly read the Bible unless we love the truth of God. We need not great learning or deep thought to read God's Word, but simply love and attention and the love will make us attentive. "Everyone that loveth is born of God and knoweth God," says the Apostle—aye, "knoweth God"—to love God, then, is the way to know Him. "He that loveth not, knoweth not God, for God is love," that is to say, love can only be understood by love. Love is the opening of the soul toward Heaven to receive the glad rain and gracious sunshine. To souls closed with selfishness Heaven has no beauties to reveal, no blessing to bestow, but only warning of danger. I have somewhere read of a blind girl, who, when furnished with a copy of the Bible with raised letters, read it with her fingers so eagerly and constantly that they became raw and sore and every line she read was marked with blood, till she could use her fingers no more. Compelled to desist until her fingers could recover, ere laying her Bible aside, she raised the precious pages to her lips for a long good-bye kiss. Suddenly she started with a thrill of joy, as she discovered that she could distinctly feel the raised letters with her lips and with eager delight she read on, using her lips and fingers alternately, feeding upon the words which were "sweeter to her than honey and the honeycomb." Would to God that we loved the Bible like that, then could we say with the Psalmist, "Oh, how I love Thy law, it is my meditation daily!" "How sweet are Thy words unto my taste; yea, sweeter than honey to my mouth!" "I love Thy commandments above gold;

yea, above fine gold." "I rejoice at Thy word as one that findeth a great spoil." "Thy law is my delight."

It is important, in reading the Scriptures, to get the connection and remember that the verses do not stand isolated, but are parts of the book, just as the book is part of the Bible. It will help us in this if we learn, so far as we can what were the circumstances in which a given passage was uttered. When we learn who "the publicans" were and how the poor were despised, we can see a new meaning in the statements that Jesus "was the friend of publicans and sinners" and "unto the poor the gospel is preached." It will help us if we read the Bible book by book, reading one book entirely through at a sitting. If you have never tried this, you will be surprised to find how much better you will understand a book by reading it as a whole and how much better you can remember it. It is easily done. The Gospel of Luke, the longest book in the New Testament, can be easily read through in two hours and a half, and I know no more profitable way to spend that length of time. Then, too, we should look up the parallel passages and interpret Scripture by Scripture, explain Leviticus by Hebrews and Paul by James, and thus we can find out just what the Bible says on the subject we are considering.

Lastly, we must read the Bible to appropriate what it says to ourselves and order our lives by its teachings. Well was it said of the Scripture that no sentence of them all was ever rightly understood, but through a deed. The great truths of God's Word are not to be dreamed over, but to be lived out. Read then, taking every passage to yourself, realizing that "thou art the man." God puts this responsibility on each of us. "How Redest Thou?" was Christ's question, not how do the priests read, or how do the Sanhedrim expound the passage, each man must read and understand for himself. No church, no council, no man nor set of men can come between my soul and this word of truth, which my Father in Heaven has given me. "It is a lamp to our feet" which each of us must carry to light up our path. It is the sword of the Spirit which each man must grasp firmly and with which he must vanquish the enemies of his soul. The success of Cromwell's Ironsides began when each soldier was furnished with a pocket Bible and after that they never lost a battle. With this sword of the Spirit in our hands no enemy can prevail against us, no foe lurking in all the camps of darkness but will fall under its stroke.

GOD ANSWERS PRAYER.

Jehovah, the loving God, distinctly promises to answer the prayers of his children. He that gave parents a love for their children, will he not listen to the cries of his own sons and daughters? He has wonders in store for them. What they never heard of, never seen, or dreamed of, he will do for them. He will invent new blessings, if needful. He will ransack sea and land to feed them; he will send every angel out of Heaven to succor them, if their distress requires it. He will astound them with his grace, and make them feel that it was never before done in this fashion. All he asks of them is that they call upon him.—Spurgeon.

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

Lord Wemyss, who has been an active member of Parliament for sixty-seven years, has entered his ninety-first year. Recently he said: "The only thing to do at ninety or before it, is to keep on fighting for what one believes to be right. That is the main thing."

Mr. J. L. Ward, President of the Leicester Baptist Union in England, recently made an address in which he said that the independence of the churches was adapted to our forefathers and very suitable for their time, but would not do for this, and he advocated adopting a modified form of the Presbyterian system. We are not surprised at any deliverances from open communion Baptists.

One thing is true. The Baptist form of church government was designed for bodies of regenerated men and will not work well except among such men. The God-honoring thing to do is not to change the New Testament model to suit unconverted members, but to see to it that only the regenerated are in the churches.

Abyssinia has been always closed against Protestant missionaries. The king some little time ago sent his permission to the Swedish missionaries who have been laboring just beyond his boundaries they could come into his country and preach.

The Abyssinian priests were much opposed to allowing Protestants to enter the kingdom. They promptly carried to the king copies of the gospels which the Swedes were distributing. The king took them and afterwards said to the priests: "I have read the books. They are good. Let the people read them, too." He then gave an order that all children about seven years of age should go to school and offered to pay the salaries of any competent teachers the missionaries would bring in.

WHAT IS BIBLE SANCTIFICATION?

By F. M. Welborn.

The word "Sanctification" is derived from two Latin words, "Sanctus" holy, and facio, to make. When compounded the term means to make holy. English dictionaries give definitions of "Sanctification" in keeping with this, to make holy, to purify to set apart for holy use.

It is a Bible word designating a Bible doctrine as real as do the words Justification or Redemption, and is applied to material and spiritual things, as the work of God. It is employed first in Gen. 2:3, "And God blessed the seventh day and sanctified it; meaning that God set apart the seventh day for a holy use. It is also used in verbal form directing Moses, a servant of the Lord in preparing for public worship. He was instructed, Lev. 8:10, "To anoint the tabernacle and all that was therein, and sanctify them," i. e., set them apart for a holy purpose only. Likewise he was told to treat Aaron and his son, Verses 12-15, as priests to minister in holy service. The Lord is the founder of holy worship in setting apart holy means. Later, when the Lord's temple was built in Jerusalem the Lord said, II. Chron. 7:16, "Now have I chosen and sanctified this house that my name may be there forever." The Lord did for the temple at its beginning what he did for the seventh day at the beginning. So far we see the work of God in sanctifying visible things at their beginning.

Next we notice his work on the inner-man. It is the heart of man that is deceitful above all things. (Jer. 17:14). Nothing less than the power of Almighty God can make it holy.

This is done for sinners, cleansing them of sin and guilt by the blood of Jesus. I. John 1:7. "The blood of Jesus Christ his son cleanseth us from all sin." That that is cleansed, is pure. That that is pure is holy. Sinners are sanctified by the Holy Ghost, Rom. 15:16.

The instant people are justified by faith the same moment are they sanctified by the agency of the Holy Spirit.

No one can be happy without sanctification while sin remains. One rejoices in holy love because the power of sin is taken away. "How shall they that are dead to sin live any longer therein?" "Whosoever is born of God doth not commit sin."

Strange, with an open Bible that men will affirm that sinners are first justified by faith, then seek the "second blessing" of Sanctification before they can be saved. When justification cannot exist without sanctification. They are concomitant.

An apostle writes to a church that had been formed under his ministry, some of which had been adulterers, idolaters, drunkards, thieves and revilers; "but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." (Cor. 6:9-11.) Sanctification and justification both at the same time without a hint of seeking holiness. The same writer says to another flock, II. Thess. 2:13, "We are bound to give thanks always to God for you brethren because God hath from the beginning chosen you to salvation through sanctification of the spirit and belief of the truth." These scriptures show that whole churches are sanctified when chosen. The language of Jesus in the prayer, John 17:17, "Sanctify them through thy truth," etc., may signify that his disciples who had been sanctified when saved, need to be purified from sins of omission and commission and be consecrated to their work by a better knowledge of the holy word.

Sanctification has been called progressive. If so, that which is made holy or set apart to holy use, can become more holy, or more set apart. But the Holy Spirit sanctifies, and how can he improve on his work?

The sanctified one may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ, and learn by grace to keep his body in subjection; but such is going from a babe to a man of full stature. True he must be led by the Spirit to

make attainments; but the sanctification occurs first, then the leading. Sanctified, more sanctified! most sanctified!! Bible readers should not fail to see that in the composition of human beings there are two parts, called in the Scriptures flesh and spirit. In the unsaved state both are tending the same way on downgrade. This indication is inherited from the fall. Destruction awaits the impenitent. "Except a man be born again he cannot see the Kingdom of God"—"born of the Spirit." But that which is born of the Spirit is spirit. The flesh is not born of the spirit; but the flesh remains flesh with its sinful propensities. God says, Gal. 5:17, "The flesh lusteth against the spirit, and the spirit against the flesh and these are contrary one to the other so that ye cannot do the things that ye would." The same writer speaks of himself, Rom. 7:18, "For I know that in me (that is in my flesh) dwelleth no good thing; for to will is present with me, but how to perform that which is good I find not." Such is the experience of every sanctified soul. A warfare between spirit and flesh must be maintained in this life. By divine aid every child of God will achieve victories that make him a better soldier and give him more glory. He that professes Jesus as his Saviour who is not sensible of his spirit and flesh being in conflict knoweth not what manner of man he is, or else he is a hypocrite. Sinless perfection is not taught in the Bible. No man liveth and sinneth not." "If we say that we have not sinned, we make him a liar, and his word is not in us." (John 1:10.)

According to the Holy word, the spirit of man is made holy in believing to the saving of the soul, but the fleshly man remains—its appetites and passions are weak and corrupt till death. In the resurrection it will be sanctified and glorified.

F. M. WELBORN.

Auburn, Ky.

"THE THING WAS DONE SUDDENLY."

By Rev. G. B. F. Hallock, D.D.

The thing that was done suddenly was a religious thing. Many people seem to have an intense prejudice against seeing any religious thing done suddenly. This religious thing that was "done suddenly" was a revival. Still more intense therefore would be the prejudice against it cherished by many today. Yes, this religious thing "done suddenly" was a revival and a reformation in one, planned and prepared for by God himself, and executed, on its human side, by the young King Hezekiah, when he came to the throne. The keyword of the whole account is this one "suddenly." The chief point of the narrative lies in the fact of the rapidity with which the events were accomplished.

Here, therefore, we have the assurance that at least one revival or reformation was a speedy work. We believe that this is a big thing to be especially insisted upon, and particularly in our day when among even Christian people there seems to be a growing tendency to regard with disfavor any spiritual work that occurs in a sudden or exceptional manner. The plea is that we are neither to desire nor expect anything beyond what is gradual and therefore considered normal.

It is quite true in the Christian life that there are many things that can not be done suddenly. The man, for example, who enters into the Kingdom of God late in life can never "suddenly" occupy a position he might have occupied had he yielded his heart to Christ in childhood or youth. He can not suddenly recover his dissipated forces; he can not suddenly become familiar with God's word; he can not suddenly reach perfection of character. In the ordinary Christian life things follow their natural course, "first the blade, then the ear, then the full corn in the ear." But when things are abnormal, then there is room always for the element of suddenness, which in nature, is an effort to restore things to their normal condition. Take, for example, a thunderstorm, with

its manifestation of "sudden" lightning. It is the effort of nature to restore to normal conditions the elements which are electrically "disturbed." So in the Christian life. When the relations of a soul with God are normal, the life flows on in peace and even content. But when these relations are not normal, it often pleases God in his wisdom so to direct things that a sudden crisis occurs, in which is supplied the force to lift life over into its normal relationship with him.

In the story of Hezekiah's reformation we see the application of this same principle in a case where the people of God had backslidden and renounced their former vows. The decay of religious life had not been sudden with the people. It never is with any people, church or community. Little by little idol worship had displaced the worship of the true God, until, when Hezekiah came to the throne, a young man of twenty-five, he found the house of the Lord, closed, the lamps out, and the place so filthy that it took a large body of men more than a week to cleanse it. In other words, the conditions were the exact opposite of normal. Whatever the people ought to have been toward God they were not. How did the young king deal with the situation? The decay had been gradual, must the restoration also be slow and gradual? No, not at all. "The thing was done suddenly." That is the statement. With the utmost promptitude the pious king set to work. Within a week all the accumulated rubbish had been removed from the holy place, and within a month the entire order of divine worship, so long suspended, was resumed. "The service of the house was set in order." That is, normal conditions were re-established.

We may say that all this is far away, that it occurred long ago, and we do not see what meaning it can have for us. Well it has meaning for us, much in every way. Let us not overlook the message. Let us understand its application, its modern application to us modern people.

It brings a message of present urgency to all backslidden Christians. Are you one? If so, you have not kept the Lord's passover "for a long time in such sort as it is written." You are, perhaps, a lapsed communicant. Your old promises to God stare you dumbly in the face. Indeed, things may be worse than that with you. You may have defiled the temple of the Holy Ghost. The temple of your body may bear upon it the fatal marks of decay. The holy place may be full of filthiness. The light of conscience may be almost extinguished. What powers that will remain you may be expending in the service of false gods. What are you to do, my brother, my sister? What are we to advise you to do? Is it to enter upon a course of gradual coming back to God? No, indeed. Your duty is something urgent, pressing, immediate. The thing must be done suddenly. You must return from your backsliding. You must turn in your tracks. You must "right about face." You must suddenly and most decidedly give yourself to God. That is at once the best, the safest, and the quickest way. It is the only right way. Return! Return! Do it now. Do it suddenly. Make a sudden break with sin. Make a sudden cleansing of the defiled temple. Make a sudden call to God for aid. Make a sudden resumption of duty. "The thing was done suddenly." That was the right way; and the only right way to do it. The way the young King Hezekiah acted is the way for you to act. Do it suddenly.—Selected.

BE YE ANGRY.

There is a double imperative in what Paul writes in Ephesians 4:26: "Be ye angry, and sin not." It is our duty to be angry, under certain conditions, just as it is our duty to keep from sinning. Dr. Karl Draun, in his commentary, says that God is spoken of in the Scriptures as being angry more than three hundred times! And his conclusion is that we, who were created in the image of God, should be as far as possible, godlike, and, therefore, we should share in his holy indignation

against everything that is sinful. We are told that our Saviour "looked round about on them with anger" when they were ready to denounce him for healing on the Sabbath. (See Mark iii. 5.) But his anger was not malignant; for Mark adds that he "was grieved for the hardness of their hearts." We have here the ideal of holy indignation, as presented by Paul. Christ did not, and could not, sin, and yet he was angry—yes, justly and lovingly angry. Some one has said that "loveless anger is as incorrect as angerless love." If our hearts are full of grateful and adoring affection for God they must burn with holy indignation when we hear his name blasphemed. Bishop Hall says:

"If a man can, without any inward commotion, suffer God's honor to be trodden in the dust, he shall find God justly angry at him for his want of anger. I know not whether it were a praise that was given to Theodorus, that never any man saw him angry! So as it may fall, an immunity from anger can be no other than a dull stupidity."

F. W. Robertson says:

"It is impossible for injustice to be done and resentment not to follow, as it is for the flesh not to quiver on the application of intense torture. Resentment is but the sense of injustice made more vivid by its being brought home to ourselves. So far resentment is beyond our control and there is no sin in it. But let resentment pass into revenge; let it smolder into vindictive feeling, till it becomes a retaliation, and then what was natural and right will have grown into a transgression."

And Dr. C. W. Parkhurst says:

"It is possible, by the grace of God, to be angered with what a man does without being angered at the man. A true father loves his child through everything. God loves us through everything. "Thou art a God," said the Psalmist, "that forgavest them, though thou lookest vengeance on their inventions." "Christ commendeth his love towards us that while we were yet sinners Christ died for us." This solves the difficulty of the command. "Be ye angry and sin not; yes, be angry without sinning—offended at the deed, but tender-hearted towards the doer."

God does not want disciples who are cold, timid and passionless. He wants us to feel in regard to all unrighteousness as he felt when he saw the money changers in the temple. And where we can he wants us to act as he did when he expelled them. We are to be zealous and fearless in our opposition to all that is evil. And if we denounce and oppose because our hearts are full of love, if we hate the sin and not the sinner, there is no danger that our holy indignation will become cruel and Satanic. Christian meekness is not cowardly and apathetic. It is the spirit of Michael the Archangel, who, while he contended earnestly with the devil, yet said: "The Lord rebuke thee" (Jude ix). Let us cultivate sinless anger as one of the greatest and most needed of Christian graces. Herald and Presbyter.

SEEK THE LORD.

The humming bird is, apparently, one of the quickest in scenting what it loves and is good for it in the flowers, as well as what is not. No bird shows its aversion to what is repulsive, or even the absence of the good to it, both so peremptorily and decisively. This is the bird that is set, as a lover of that which is palatable among the flowers, and a busy seeker after it, over against the vulture that flies busily with head downward in search of carrion. The one illustrating those among men with a ken for the pure and sound, and the other that which is impure and unsound. It is deplorable that there are so many engaged with so great license and activity in exploiting the shortcomings of all sorts found in the lives of their fellows. Love rejoiceth not in iniquity. Faith purifieth the heart, but it works by love.

The sooner we realize that we are immortal the sooner will life assume its rightful proportions and our energies their proper significance.

WHAT YOUNG WOMEN CAN DO FOR THE CHURCH.

MISS CORA BOWLETT.

The first thought that comes into the mind of the young woman when this subject is presented is, "There is nothing I can do; the duty of church work belongs to the older members, but if they will study the Bible and reflect upon the subject for a while they will find there is a mission for each one which can be filled by none other. Perhaps some may think the principal work of the church lies in giving, which in one sense of the word does, but not money alone.

It is true that women do not often have it in their power to contribute to the church like men, but it is not the amount that our Saviour looks upon as being great. Did He not commend the poor widow who cast two mites into the treasury, by calling his disciples unto Him and saying: "This poor widow hath cast in more than they all." "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."

Let us consider the example of Mary, who gave her best to God. The sisters at Bethany, who were often honored by the presence of Jesus in their home, made Him a supper. He accepted their hospitality, thereby teaching us that he is as willing to enter into our joys as to minister in times of sorrow. While Martha was cumbered about much serving we see Mary sitting at the feet of Jesus taking in the words of love and wisdom that fell from his lips.

As she listened there came in her heart a desire to give some token of her love and gratitude. So she brought a box of ointment, very precious, and poured it over his head. There were those who found fault, suggesting that the ointment might have been sold and given to the poor, but the Lord rebuked them and said, "She hath wrought a good work on me. She hath done what she could," thus teaching that alms-giving is not the only way of doing good. Love for Christ was her one motive. She has taught us to give our most precious things to Jesus; and he has shown us how he values such offerings. We should give him our hearts' affections, the most precious treasure we possess.

The great work of the church is that for the salvation of souls, which many Christian people regard as the work of the minister. So it is; and if he does not labor to save souls he is a failure. But the Christian man or woman who does not try to win some soul to Christ is also a failure.

We know that young women cannot do the work of the minister, but it is not just the preaching that wins every soul. Many souls have been led to Christ through various other influences.

Throughout all the centuries women have worked for the Master. Warning words spoken by some women as they sat on house-steps led to the conversion of Bunyan, the author of that great book, "Pilgrim's Progress."

It has been said that language was given us that we might say pleasant things to each other, and it is nearer the truth than some suppose. At least it was given us that we might aid and comfort our friends. And we know that all have thoughts, but unless our thoughts are spoken, however noble they may be, they die with us and are as naught. "While many a gem of purest ray serene" is in the bottom of the sea, and "many a flower is born to blush unseen," far more numerous are the gems of thought unspoken, smothered in the recesses of the brain, that might have inspired many a soul for a higher and better life. As every young woman knows not how great her influence might be she should be one who has a pleasant word, a cheerful look, and a smiling face wherever she goes, carrying God's blessed sunshine into darkened lives and homes.

If there be a time you can not express your feelings in words you may in acts. To illustrate, a little girl and her mother made a promise between themselves and their heavenly Father that they would try to do something for Christ every day. One day the little girl returned from school and said, "I didn't have a chance to do anything for Christ today." Her mother then asked her what things she had done, and she said, "Mary sits with me in school and her little baby brother died last week, and she could not keep the tears back today. I wanted to tell her how sorry I was but I could not whisper in school, so I just slipped my arm around her waist and cried too." Her mother said, "You have done the best thing that anybody can do, you have wept with those who weep—a Christian act without a word."

Another means of doing much good is through the influence of prayer or song. The young woman will say, "I can't pray," but that is a duty that belongs to all. When we speak of prayer we do not mean in public. There is as much good by secret prayer as public.

Neither does the Lord require a great flowery speech. He says, "And all things, whatsoever ye shall ask in prayer, believing ye shall receive." Again, whatsoever ye shall ask in my name, that will I do."

Consider the prayer of the Syrophenician woman for her daughter. It was no great prayer but was asked in faith. We often hear of souls led to Christ through the power of song. God has given us voices for some purpose. We know that not every young woman is blessed with a beautiful voice, but most every one can be cultivated to a great extent, so why not do this and use them in singing praises to His most holy name. Ofttimes a song sung in the right spirit by some good Christian has a more lasting impression than a sermon.

"Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

There is great work being done by women to

help spread the gospel to all nations. Whenever we see wherein we can do anything to help this cause we should not neglect it; for when we do we neglect a duty we owe to God.

Young women say not, I can do nothing. No great gift, no great service, no great prayer we have been considering. But the gift, the service, the prayer were in self-denial, love, and faith, and in God's sight were of great price. Such giving, such service, such prayer is possible for every woman.

There are treasures waiting your mites. There are daughters whom you may bring to Christ for hearing.

Seeing how the Lord interprets his people's love, let us do what we can; then he will do what we cannot, and put therein what far exceeds our power or thoughts.

Jesus will help us,
Jesus will help us;
Help us with grace from on high,
The weakest and poorest,
The Saviour is calling,
Jesus will help if we try.

CHRISTIAN WARFARE.

BY REV. C. E. JEFFERSON, D.D.

A distinguished scholar and professor of Harvard University has recently declared that what our modern world most needs is a moral equivalent of war, something which will appeal to men as universally as war does, and which instead of destroying their souls will save them. Open your New Testament, O professor, and you will find the moral equivalent of war expounded and illustrated. The Christian life is warfare. Following Christ keeps men on the battlefield. It is endlessly significant that the New Testament loves the imagery of war. Have you noticed that the men whose feet were shod with the preparation of the gospel of peace went to the barracks and the camp for some of their most graphic and effective metaphors? It was not because Paul happened to be chained for a season to a soldier of the Praetorian Guard that he loved the language of soldiers, but because military phraseology finely fits the forms of great spiritual truths and expresses with adequacy and picturesqueness the processes of victorious life. The characteristic virtues of a soldier are the crowning virtues of a Christian. Listen to Paul calling to the Roman church: "Let us put on the armor of light." He does not ask the city who has pushed his conquests to every horizon to lay down her armor, but simply to change it. He does not beseech her to cease to be conqueror, but only to change the weapons of her warfare. What he says to the Romans he says to all. In the first of his letters he writes to the Thessalonians: "Let us be sober, putting on the breastplate of faith and love, and for a helmet the hope of salvation." The figure was so apt and so illuminating that he kept it and used it again and again in his sermons and in his letters expanding it and developing it until it reached its complete form in the great chapter of his letter to the Ephesians, "Put on the whole armor of God." When he talks to Timothy, he speaks after the manner of a warrior: "Timothy, fight the good fight of faith." "Endure hardness as a good soldier of Jesus Christ." "No soldier on service entangeth himself with the affairs of this life; that he may please him who enrolled him as a soldier." And at last, when the old hero was pushed to the wall, and the Roman executioner stood ready to do his work, he exclaimed, as though it were the proudest thing a Christian can say: "I have fought the good fight." He was not ashamed of the gospel. In Ephesus and Corinth, in Antioch and Rome, at the center of the world which reverberated with the tread of armed men, he held up his head and was not ashamed, knowing that he was a conqueror and was in possession of a weapon which was mighty through God to the pulling down of strongholds. The military manner of his speech flashes in the Greek where our English translation conceals it. To his beloved Philippians he writes: "The peace of God which passeth all understanding shall garrison your hearts and minds through Christ Jesus."

Where did he get this conception of Christian life as warfare? From Jesus of Nazareth. The Prince of Peace did not shrink from the imagery of war. As soon as a man was found who saw in him the Eternal Son, Christ said: "Upon this rock I will build my church, and the gates of Hades shall not prevail against it." The idea of conflict was in his mind, and though the conflict would be terrific, victory at last was sure. When men thronged him, desiring the privilege of being numbered among his followers, this is what he said to them: "What king, going to make war against another king, sitteth not down first and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?" A man at the beginning of his Christian life becomes a soldier, and the virtues which will make him successful in the Christian life are those which are indispensable to a successful military commander. To his apostles, on the great day of their going forth, he said: "Think not that I am come to send peace, but a sword." And then, in order that he might not be misunderstood he hastened on to explain that he meant that he had come to draw the line plain and straight, to array good men against bad men and stir up bad men against good men, so that a man's worst enemy might be living with him under the same roof. He had back nothing, but told the apostles clearly what they might expect. "Behold, I send you forth as sheep in the midst of wolves."

This, then is the New Testament way of appealing to young men. We have not often enough made use of it. We have talked too much of happiness, and made the Christian life a tame and

prosaic and easy thing. We have not girdled it with perils or filled it with adventure, or made it so grand and stirring as to appeal to the heroic in man.—*Christian Herald.*

ORIGINAL SIN.

BY G. K. CHESTERTON.

I see that Mr. Hutcheson, of Coventry, does not understand the doctrine of original sin. He says: "It is only empirical thinkers and text-book philosophers who talk now-a-days about original sin." This sentence is a little dark to me. I should have supposed that an empirical thinker was the opposite of a text-book philosopher, and that the sentence, therefore, meant that the doctrine could be supported both by theory and experiment. I am not sure what Mr. Hutcheson means by "empirical," but if he means that if you try the experiment you will find that original sin is there, he is perfectly right.

The odd thing about original sin is this, that it is the one Christian doctrine which is not mystical at all, but a plain piece of rational experience. And yet it appears to annoy the enemies of Christianity more than all the rest. The true doctrine of original sin may be stated in a million ways, like every very central and solid truth. You may put it this way: that moral health is not a thing which will fulfill itself automatically in any complete man like physical health. Or this way: that everything in a cabbage is trying to make a good cabbage, whereas everything in a man is not trying to make what we call a good man. Or this way: that virtue is a creditable thing, and not merely, like the greenness of a cabbage an admirable thing.

But perhaps as good a way as any to emphasize the matter would be to take Mr. Batchford's topic of selfishness and unselfishness. How can any-one in his five wits think that the possibility of selfishness arises from the existence of some industrial system? Is it not evident that the possibility of selfishness arises from the existence of a self?

But Mr. Hutcheson says something worse; he says: "How can you rear saints in slums?" Primarily, I should merely reply, "You do." But this question of his embodies something very serious indeed; it involves not only an insult to man, but a threat to democracy. He seems to think (as far as I can make out) that the doctrine of "original sin" favors the exaltation of the powerful over the poor. He also seems to think that his own doctrine (the doctrine that man is a "creature of heredity and to a much greater extent environment") is likely to be favorable to democracy. But surely it stares us in the face that the very reverse is true. The doctrine of original sin may be a true doctrine or a false doctrine, but no one in his senses can say that it is not an equalitarian doctrine.

The darkest and most twisted version of original sin is still in its nature no respecter of persons. Even when the doctrine has lost every note of equality—under its worst dominance men are all equal, even if they are only all equally untrustworthy. By no hook or crook can oligarchy be deduced from the blackest version of original sin. But oligarchy can be deduced from Mr. Hutcheson's theory of environment. Oligarchy must be deduced from it. By no hook or crook can anything else but oligarchy be deduced from it. For if it be really true that environment is the main matter and we are its helpless children, then we should be fools if we did not find out which people have had the healthiest environment and trust everything to them.

For this argument Mr. Hutcheson's is simply the old and very tenable aristocratic argument, upon which aristocracy has been founded and defended from the beginning of the world. "Man is a creature of heredity, and to a much greater extent of environment," says Mr. Hutcheson. "Man is a creature of heredity, and to a much greater extent of environment," said the old patricians, the peers and the princes of the earth. "Man is a creature of heredity." What more, then, do you want to know about my grandson who will rule over you than that he will have the blood of the forgotten and the brave? "Man is a creature to a much greater extent of environment." What more, then, do you want to know about him than that he will grow up in great gardens, in large beautiful rooms, that he will ride and leap in a park as big as a prairie, that he will see on the wall's the swords that remember Naseby, that the men who carried them will look down upon him out of the living darkness of Vandyke?

To this great argument for aristocracy there is one serious and final answer. To this beautiful picture of the picked ruler passing from a free boyhood to a full manhood there is one essential and eternal reply: "Enter not into judgment with thy servant; for in thy sight shall no man living be justified." No man can be secured from wickedness by a good environment. No man is such that we can be certain that the best of all possible educations will not leave him the worst of all possible men. And so it has been with aristocrats, bred almost as carefully as horses, taught almost as carefully as kings.

The well-bred man, literally speaking, that is the man with a heredity and environment much above the normal, can put forth all the cardinal sins like scarlet flowers in summer. He has hands that meet the horizon, but he steals like a starving man. He has had armies of comrades in great colleges, yet he snarls like a hunchback hosed in the street. He has treasures of gold that he cannot remember; yet he gongs poor men for their rent like a threadbare landlady in the Harrow-road. He is only meant to be polite in public, and he can-

not even be that. The whole system of his country and constitution only asks one thing of him, that he should not be an unrepresentable beast—and he often is. That is a type of aristocrat that does from time to time recur to remind us of what is the real answer to the argument for aristocracy founded on heredity and environment. The real answer to it is in two words—Original Sin.

THE CHURCH-GOING HABIT.

From many sources comes the intimation and the information that people are not going to church as they formerly did. Many a minister is worrying over his second service especially. Many a church has sorrowfully few people at its service in the evening. You may go to many a church at night, hear a fine sermon and be led by an admirable choir, and wonder that more people are not present to take part in the benefit and blessing of the service.

The fact is that, however conditions may be changed from what they were formerly, people who love the Church of Christ, and who desire the coming of his kingdom can not afford to abate the habit of public worship, either for themselves or those whom they may influence. There is no progress for that church whose sanctuary is neglected. There is no growth and advance for the kingdom of Christ if the public services of his house fail of hearty and fervent consideration.

The truth is still the same as it ever was that parents should be in the church pew with their children, that all may worship God and grow up in his love and fear. Human nature and need have not changed. The sacred necessity for the divine ordinances is just the same. If people do not go to church regularly, they cease to love and work for the cause of Christ. If children are not taken to God's house and trained up in his nurture and admonition, they grow up apart from the things of God, and drift into irreligious and worldly lives. If we wish our children to grow up to be God-fearing and God-seeing people, we must train them in his ways until the repeated act becomes habit, and the habit becomes sanctified into consecrated character. There is no way to change or get away from this fact.

There are those who tell us that conditions are changed, and that there is no longer the call for church attendance as formerly. They say that the old habits cannot be maintained. But what are the conditions that have changed? They say that people read more. Suppose they do. Those who read the Bible and religious books and church papers are not the ones who are neglecting the sanctuary, for the reading of what is good tends to build up religious character and the services of God's house. The reading which turns to the Sunday secular paper, the novel, the school book on the sacred day is not a new element. It is simply the spirit of irreligiosity, and is in line with the desecration of the Sabbath day by means of worldly pleasures and amusements, the ball game, the social party, the theater and other things which are destroying the Sabbath. Let those people who have any regard for sacred things turn from and oppose these ungodly conditions, and set themselves to advance the Church and cause of Christ ere it be too late.

Still is it true that we are to obey God rather than man; that we are to search the Scriptures and not forsake the assembling of ourselves together for worship; that we are to train up our children in the nurture and admonition of the Lord; that we are to be faithful to God whatever may be going on in the world. If we want to be anything and do anything worth while in the religious life, we need to set ourselves sturdily to acquire or maintain the old-fashioned practice of going to church.—*Er.*

FAMILY RELIGION.

In the time of John Knox the General Assembly of the Church of Scotland provided that the head of a family, if he neglected family worship, should be reproved by the session, and if he did not amend should be debarred from the Lord's Supper. One hundred years ago the General Assembly of the American Presbyterian Church declared that "a Christian family living without family religion is a contradiction. It argues on the part of such professors an awful declension; and a criminal dereliction of duty." Public opinion then approved of the mind of the church and helped to enforce its discipline. We believe that the family altar is not less essential to the wholesome life of the nation now than it was a century ago, but it needs a great revival of family religion to restore it to its rightful place. The *Presbyterian Standard* has done well to issue a special number devoted to this subject. It ought not to seem as quaint as it does to read these articles on The Father as Priest, the training of children in the Bible and in singing, the influence of family worship on the church and on the State, and on different ways of conducting it. Probably little good would be done by a church attempting to discipline its members for not maintaining daily family prayer. Some churches indeed would have to begin with the minister and deacons. But it might be helpful to commend publicly those who keep the custom, and it may be made a fruitful theme for the church prayer meeting just at this time.—*Er.*

"He that ruleth his spirit is better than he that taketh a city." It takes more power to overcome the evil that is within us than to resist the power that assails us from without. Indeed, it is mostly the evil that is within that invites and makes possible the attack from without. And an evil within, nourished, loved, treasured, becomes master of the soul. The best prayer one can make is, "Cleanse thou me from secret faults."

Sunday-School & Lessons

Sunday, November 15th.

The Lord Our Shepherd.—Ps. 23.

Motto Text.—"The Lord is My shepherd; I shall not want."—Ps. 23:1.

The tenderness and beauty of this psalm has made it very dear to the hearts of God's people. Who can remember the day he first memorized it at his mother's knee? At what time in David's life it was written cannot be said. But it is well placed after the twenty-second, the psalm of the cross. Spurgeon says: "There are no green pastures, no still waters on the other side of the twenty-second Psalm. It is only after we have read, 'My God, my God, why hast thou forsaken me?' that we come to 'The Lord is my shepherd.' We must by experience know the value of the bloodshedding and see the sword awakened against the shepherd, before we shall be able truly to know the sweetness of the good Shepherd's care." The thought which runs through the Psalm and gives it strength and sweetness is unfaltering faith in God in all circumstances.

"The Lord is my Shepherd; I shall not want." It is only his sheep, bought with his blood, regenerated by his Spirit, who can say this. The Scriptures do not picture unconverted men as sheep but as goats. The loving kindness and infinite condescension of the great God in acting thus as Shepherd, is the first and chief thing, for God must ever be first whether in our expositions or in our exhortations. And we are as weak, defenceless and foolish as the sheep. But the Shepherd is guard, provider, preserver and guide. His sheep shall want no good thing. If he refuses that which they wish, it is not good for them. It is our needs he supplies, not our fancies.

"He maketh me to lie down in green pastures; he leadeth me beside the still waters." The quiet beauty of these words strikes across the feverish turmoil of life like a breath from Heaven. Peace, joy, calm, food and drink for the soul are in these words. Peace and rest, what a benediction! The still waters represent the streams which never go dry in contrast to the raging torrents caused by the winter's rains. We would never find these streams ourselves. He must lead us to them.

"He restoreth my soul." The soul is dead in trespasses and sins. God gives it life. "When the soul grows sorrowful, he revives it; when it is sinful, he sanctifies it; when it is weak, he strengthens it." This is a gra-

rious message to us when we have allowed our spirituality to ebb and have wandered away from him. "He leadeth me in the paths of righteousness." He needs to lead. We are so blinded by sin, that even after conversion, we cannot find those paths by ourselves. A saint rejoices in thus leading. His great aim in life is to obey God in all things. "For his name sake." How careful all the inspired writers are to give God all the glory. It is not for our deserts, but for the honor of his name. All the great prevailing prayers of the pious men of old use this as an argument with God. "For thy name's sake."

"Yea, though I walk through the valley of the shadow of death, I will fear no evil." Death is but a shadow to the saint—there is light beyond. It is but his Father's servant sent to guide him home. How many thousands of the dying have laid their heads on this verse as on a downy pillow. But the meaning goes farther. The valleys were places of attack. The enemy lurked on the hillsides and surrounded suddenly those going through the valleys or shot them with arrows without warning. Going through the darkest and narrowest valleys, beset with foes, the saint fears no evil. But it is as referring to death, which it does, that this verse will be a strengthener to God's people. God directs the ways of his elect. They can walk fearlessly in their appointed paths, no matter through what darkness and gloom the way may lead.

"For thou art with me." The most loving friends must stop at the entrance of that valley. We go into its shadows, one by one. But God is there going with us. How can his servant fear? How full to overflowing is the Word of God with blessings for his saints! "Thy rod and thy staff they comfort me." In Zach. 11:7 the Shepherd has two staves; one to lead the flock and the other to defend it. The word comfort means strengthen as well as console.

"Thou preparest a table before me in the presence of mine enemies." Not as soldiers snatch a hasty meal, in the face of the foe, but calmly and deliberately the Lord's soldier eats in peace, knowing who is standing guard for him. True bravery is always calm. Every Christian will have his enemies and the worst of these are the tempters who are often they of his own household. And the child of God shall be victorious in all his battles. While his routed foes are flying, he can sit down to a prepared feast on the field of victory. "Enemies of every kind, both worldly and spiritual, are around the Christian. He wrestles against the rulers of the darkness of this world, against spiritual wickedness in high places. But with the whole armour of God upon he can perform his daily duties in perfect security, for all things are compelled to work together for his good.

"Thou anointest my head with oil." An Eastern custom is to pour oil upon the head of any distinguished guest whom his host wished to honor. God not only spreads a feast for his children, but honors them as though they were distinguished persons. And God is God, and we, creatures of his making, on one of his smallest planets. Eternity will not be long enough in which to praise his wonderful love and condescension. "My cup runneth

over." If we will only count our blessings, even the most ungrateful must admit that his cup runneth over. How can a saint ever murmur? His evident blessings are innumerable, and even the privations of which he complains are working together for his good. A Christian dishonors his profession when he is not full of joy. The only sorrow for him is sorrow for his own sins and those of others.

"Surely goodness and mercy shall follow me all the days of my life." They had thus accompanied him in the past and he could trust God for the future. He deserved none of the goodness; but the mercy of God gave it to him. The more a man grows in grace, the less opinion he has of himself and the higher of God.

"And I will dwell in the house of the Lord forever." Some are satisfied with brief visits to the house. Some only run into it when sorrow drives them. But those who would dwell with God hereafter must delight in his presence here.

Beecher, in his eloquent way, has paid a fitting tribute to this beautiful Psalm: "The twenty-third is the nightingale of Psalms. It is small, singing shyly out of obscurity, but oh, it has filled the air of the whole world with melodious joy greater than the heart can conceive. It has charmed more grief to rest than all the philosophy of the world. It has remanded to their dungeon more felon thoughts, more black doubts, more thieving sorrows than there are sands on the seashore. It has comforted the noble host of the poor. It has sung courage to the army of the disappointed. It has poured balm and consolation into the hearts of the sick, of captives in dungeons, of widows in their pinching griefs, of orphans in their loneliness. Nor is its work done. It will go on singing to your children and my children through all the generations of time." May all mothers see to it that their children shall memorize this Psalm—else how can it comfort them in their sore need?

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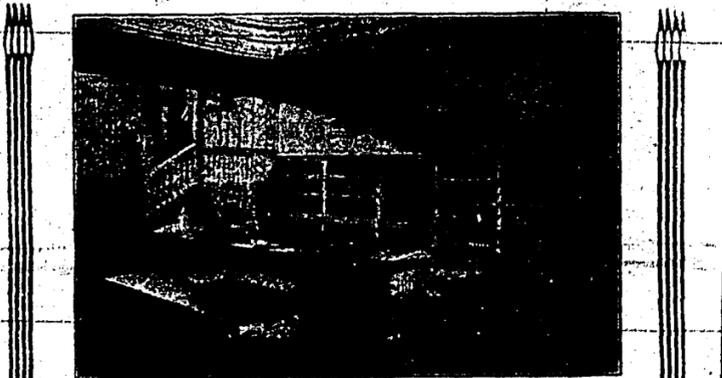
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NEWS NOTES FROM NASHVILLE.

By T. O. Reese, City Evangelist.

The Nashville Association convened with Third Church, this city, October 7th. There was a good attendance and it was considered one of the best sessions the Association has ever held.

Dr. Rufus W. Weaver, the new pastor at Immanuel, has met with a hearty welcome and already he is bringing things to pass. Some twelve or fifteen have united with the church since he came, six weeks ago.

Dr. Arch C. Cree closes his pastorate at Edgefield church November 30th. The church has made marvelous progress under Dr. Cree's pastorate.

Rev. R. D. Cecil, pastor of Centennial church, has recently held a successful revival, resulting in several accessions to the church.

Rev. J. N. Booth has resigned the Lockwood church to accept a position as Field Editor of the Baptist and Reflector.

South Side church, Rev. W. J. Stewart, pastor, is enjoying a season of growth and prosperity. This is the youngest Baptist church in the city.

Calvary church will soon be in their new house of worship. The walls are up and by January 1st the building will be ready for occupancy.

Nashville gets the next State Convention.

SPIRITUAL ILLUMINATION.

By George Varden, D.D.

It behooves us to have care lest we allow our more elevated religious experiences to carry us into the hazy region of mysticism. Withal there is an inchoate mystic element, which asserts itself to a variable extent in the spiritual experience of every true child of God.

The knowledge of God and of personal duty is to be sought in

the Holy Scriptures, which are able to make us wise unto salvation. And in order that we may become fruitful in every good

work and increase in the knowledge of God, we cannot too earnestly and constantly implore divine illumination, which, however, is to be bestowed within prescribed limits. The mystic shuts himself up with God and confidently prays, "Open thou mine eyes," but he overlooks the expressed limitations of the Psalmist's language.

Though God has vouchsafed to us a written revelation of his will, we still stand in need of the illumination of the Holy Spirit for the spiritual understanding of that revelation.

"The inner light" of the Mystics and Pietists is a contingent, undependable guide because not subordinated to the objective revelation, the written word. Accordingly, these errorists depreciate the ordinances of the church and obscure the doctrine of justification by faith.

Let us keep in mind the experience of the Psalmist. However sweet and precious may have been the manifestations of God to his soul when he "remembered Him upon his bed and meditated on Him in the night watches," he continued to regard God's word as "a lamp to his feet and a light to his path."

We may well covet a closer walk with God, a more intimate communion with the Father of our spirits which lifts us to an atmosphere of unworldliness wherein pure, holy, tranquil delights have for the time sole possession of the soul.

And when such transfigurative scenes are passing away, let us heed the voice from the cloud which says, "Hear Him." Paris, Ky.

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NEITHER HOT NOR COLD.

By C. R. Brook.

The greatest hindrance which confronts our churches is religious indifference. This is manifested in the individual church member by indifference to the church, and indifference to Bible truth. A word as to the cause of this condition ought to suggest the remedy.

Our Baptist forefathers stood firmly for legal toleration in religion. They believed that every man, as a legal proposition, ought to be permitted to worship God according to the dictates of his own conscience. Their position was based upon sound principle—individual responsibility to God—and was and is absolutely irrefutable.

These distinctions have not been kept clearly in mind, and the result is, "Liberalism gone mad." Instead of merely conceding the legal right of every man to worship God according to his own conscientious views, and reserving the right to combat those views, if erroneous, we are now disposed to accept them, if they appear to be conscientious, as being as good as our own, however different from or even contradictory to our own they happen to be.

Legal toleration and intellectual toleration are wholly different. The former is right, and should be zealously guarded. The latter is absurd and utterly idiotic. The one may properly, though possibly only with certain limitations, be extended even to Eddyism, Doweism and Mormonism, while the other cannot, by any man who knows and has any regard for the truth. Nevertheless there is a strong tendency by multitudes of our people to do this very sort of thing.

This absurd and illogical position, taken in our efforts to appear broad and liberal, has resulted in a shifting of our responsibility. Instead of recognizing, as we should, that the "Great Commission" was delivered to us, we conclude that it was not given to us at all, or, if given, only in conjunction with all other religious sects. Thus we have shifted the burden from our shoulders, and are relying on other denominations to do the very work which was committed to us by the Master. We have become so liberal in our views that, while still knowing that an object cannot be both hot and not hot at the same time, we at least implicitly concede that in matters of religious faith, two contradictory opinions may be equally true.

This sort of logic results in the conclusion that any other church is just as good as our own, and as much stands for truth as does our own, and thus we become indifferent to our own; it also results in the conclusion that the Bible it-

self is inconsistent, and thus we become indifferent to its teaching.

When we come to realize, as our forefathers realized, that our churches have the burden of giving the Gospel of Jesus Christ to a lost world, and that this burden is so exclusively on us that it does not lie in our power either to shift it or to share it, will our present indifference, which is of the devil, be changed into a zeal which is of the Lord.

TROUBLESOME PRETENDERS

In all past history there have been those who, although pretending to be very favorable to the cause of the Lord, were troublemakers of the true friends and helpers of the cause. In many instances those persons have offered their services in behalf of a certain religious undertaking, professing to have the same desire for its welfare as those engaged in it had, but in reality they were only making mere pretensions.

What promising helpers they seemed to be! How deeply interested in the good cause they seemed to be! Ought not their free offer to be accepted? The leaders in that work did not have confidence in those men; so they said to them: "Ye have nothing to do with us to build an house unto our God, but we ourselves together will build unto the Lord, the God of Israel, as King Cyrus, the King of Persia, hath commanded us." The true friends of God saw into the motives of the other ones. They knew that they were mere pretenders, and full proof of it soon appeared, as is seen in these words: "Then the people of the land weakened the hands of the people of Judah, and troubled them in building, and hired counsellors against them, to frustrate their purpose, all the days of Cyrus." It was then that those pretenders showed their real character, and there are just such ones in many a church in our land.

C. H. WETHERBE. Holland Patent, N. Y.

THE JUDGMENT.

By D. F. Highbaugh.

Thou cometh the end, when he (Christ) shall have delivered up the kingdom to God, even the Father; when he shall put down all rule, and authority, and power, for he must reign till he hath put all enemies under his feet, the last enemy that shall be destroyed is death. I. Cor. 15:24-28.

So we understand that when the last human being on earth has passed away, then the mediatorial work of Christ is finished. And he shall send his angels with

a great sound of a trumpet; and they shall gather together his elect from the four winds, from one end of Heaven to the other.

Matt. 24:31. We shall all stand before the judgment seat of Christ; and when all things shall be subject unto him; then shall the Son also himself be subject unto him, that God may be all in all. I. Cor. 15:28. Paul said, I would not have you to be ignorant, brethren, concerning them which are asleep that ye sorrow not even as others which have no hope; for if we believe that Jesus died and rose again, even them also, which sleep in Jesus will God bring with him; for this we say unto you by the word of the Lord that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep; for the Lord himself shall descend from Heaven with a shout with the voice of the archangel and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air and so shall we ever be with the Lord. I. Thess. 4:13-17.

Paul said to the Colossians, Ye are dead, and your life is hid with Christ in God. Col. 3:3. So we are of the opinion that spiritual bodies, are asleep or dead in Christ, as a mediator or vicegerent until all things are put under his feet, and the kingdom shall have been delivered up to him who put all things under him. Then the cry may be made: Behold the bridegroom cometh. Matt. 25:6. Then John in Revelation says, Let us be glad and rejoice and give honor to him; for the marriage of the Lamb is come and his wife hath made herself ready; and to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints. Rev. 19:7-8.

Awake, awake, put on thy strength, O Zion, put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come unto thee the uncircumcised and the unclean. Isa. 52:1; Rev. 21:2-27; Matt. 25:31-34, V. 41. Hammons ville, Ky.

It is to the stoop of the soul that sin comes. Let it be upright, keep fast by its integrity, and there is never danger, never harm.—J. F. W. Ware.

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SEND OUT THE LIGHT!

Send out the light; the Gospel light
To all the nations round,
That every kindred, every tribe
May hear the Gospel sound.

Send out the light of peace and love
Good will to all mankind:
That Christian love and sympathy
Our every heart may bind.

Send out the light, the glorious light
Its beams in grandeur fall,
Till every one the knee shall bow
To Christ the Lord of all.

Send out the light, oh, let it shine
To drive away the gloom
Of sin and evil from the land,
The way of peace illumine.

S. M. WOODWARD.

Tangletown, Ky.

OUR PULPIT.



SERMON.

President Henry G. Weston, of Crozer
Theological Seminary.

(Continued from last week.)

Those theories, hollow, mocking and false, can only tell us of our absorption into God—of individual existence destroyed. No human Philosophy has any conception of man's retaining his own individuality, and yet being brought into such relation to God as to become a partaker of the Divine nature. This the gospel does. It gives us the foundation and assurance of it in the assumption of our nature by Christ, thus showing that there is nothing in the Divine nature, and nothing in the human, when sin is taken out of the way, to prevent their being united in one person. Here is the blessed reality, of which the Indian Mythology and the tales of Greece and Rome were only the poor, grotesque caricature. When Christ takes our nature, it is that we may be partakers of his nature "born again," "begotten of God."

Here then we have the highest, mightiest, Divinest spring of action. To show you this, I need not bid you look at what Christ's love has done, what it has endured, what it has overcome. This will be Heaven's blest employment. It is sufficient for my purpose to point out that it is the grand principle of the Divine nature that it is the great source and guide of God's action, and that we may put ourselves under its power. We will turn from all other motives and gird ourselves for the work, impelled by this love, the love which burns in Christ's heart, the love which He felt and which He imparts. So will I have, as John Howe says, "a mind and spirit co-extensive as it were with the creation, laboring to do all the good that is possible everywhere, so far as any power of mine can extend; and where no power of mine can extend, thither my prayer and desire shall extend—that as God fills the whole earth with his goodness, so I would, by all acts of beneficence, as much as lies in my compass, never limiting myself in aim or design, though my capacity do never so much limit me."

II. We need more than the impulse of a mighty motive. Power must be rightly directed, or it will fail of accomplishing its aim. Where shall we find a wisdom, capable of guiding a love which embraces a world in its sweep? Shall we trust to the promptings of man's native sense and sagacity, the direction of our own judgment? But "the world by wisdom knew not God," and "the speculation of the mere understanding has invariably ended in the overthrow of the foundations of Ethics and Religion." How can the "cold and passionless intellect" tell us how to

pile stone upon stone, and build this great edifice? Still more is it beyond all mere shrewdness. For the workings and application of this Divine power, how shall we find methods, adequate and suitable? Where should we find what we seek; but in this Divine power itself? In the work which only Christ's love prompts, which only Christ's love can perform—is it not right that Christ's love should guide? Love has undertaken to storm the fortress of Satan. The path which leads to success up these precipitous sides, no Vulture's eye hath seen; the lion's whelp hath not trodden it. What love has undertaken to do, what love, can succeed in doing, love must show how to do. It must form the plan of attack, choose the weapons, have the management of the forces. The great ark of God freighted with salvation cannot be steered safely to the haven across the untried ocean by anything so feeble as worldly sagacity. A mightier hand must grasp the helm. There must be an eye that can see farther across the darkness than the keenest vision, that can discern things all around that would pass unnoticed by human ken.

Prudence and calculation will disprove all this. The shrewdest worldly wisdom will pronounce it folly. And well it may; for on the principles of wisdom, the whole enterprise is condemned. Upon these principles, the atonement itself is condemned. Not merely was it foolishness to the Greeks; to the highest human culture, it is foolishness now. Alas, many not understanding this, not seeing the chief beauty of redemption, have striven, with what pain and toil, to form a theory of Christ's work which shall deprive the cross of its offense of foolishness, and justify it upon the common principles of human calculation. Vain endeavor! How can you do this, as long as there is a God on the one side, and only man on the other? Make the number of the saved as great as you please, and after all you have an Infinite Being sacrificed for a finite. The Cross of Christ is foolishness. It is the Divinest folly. How can you make it otherwise? It is the sacrifice of the most glorious being in the universe. It is the infliction of the keenest sorrow on the most lovely of all hearts. All this for sinners—the just for the unjust—the precious for the vile. And because it is the Divinest folly, we love it and its author. Rob it of this, and you have despoiled it indeed. The cross of Christ is the highest wisdom, but it is the wisdom of love, love pouring itself out without stint, cutting its own channel and losing itself in a mighty ocean, which laughs at all attempts to fathom or measure it. The Cross of Christ is glorious, because it can only be explained by love. Love planted it, held it erect in the midst of a mocking world. Love scattered the blood of Christ "on the pavement of Jerusalem, and on the thongs and lashes, and on the cross, until the emptied heart had not another drop to give." Away with all theories of the atonement which are not saturated with love, which look only at the happiness imparted, and leave out the happiness there is in imparting—the gratification of love.

So if men sneer at our plans and ways of working in the kingdom of our Lord Jesus Christ, if book and magazine and newspaper all shower upon us now ridicule and now advice, we can only shelter ourselves behind the cross, and say here is our pattern and our justification. We admit the truth of the objection, but we demur at the tribunal. In that kingdom which eye hath not seen, nor ear heard, we claim that a spiritual perception is demanded, that there must be principles, and motives, and methods that we cannot justify to the eye and the ear. There will be objections, plausible, reasonable, which we cannot answer, as Mary could not, when she broke her alabaster box of costly ointment to anoint her Saviour. The argument of her fellow disciples against her was irrefutable, and Mary's mouth was closed; but she had been led by something better and surer than all mere reasoning—the divine insight of

love—to a deed redolent of the Saviour's approbation.

And when we pass by all inferior considerations, however important, and justify ourselves by love alone, we only do as Christ did. Read the 15th chapter of Luke. "This man receiveth sinners and eateth with them," says Christ's enemies. How does He defend Himself? By the worth of the sinner's soul, its capability of happiness or misery, the greatness of its eternity? Good and pertinent arguments all these; but Christ's reasoning is as much beyond them as the infinite is beyond the finite. "I save sinners," he says, "because God so loves to have them saved." Notice the three parables in which He replies to his objectors—the lost sheep, the lost piece of silver, the lost son. What is the central point in each of these? Not the sheep, the silver, the son; not the joy of the neighbors, or friends, or servants; but the shepherd, the owner, the father. It is God, who so loves to have sinners saved. It is He who says, "Come, rejoice with me, for I have found that which was lost." God's joy in the salvation of sinners is before Christ's mind, and prompts his course. He is our Judah, who, when Benjamin is held in bondage in Egypt, cries, "How can I go up to my father and the lad be not with me?" His eye is on the father in that far-off home, whose heart is bound up in the life of the lad. And the cry of the elder son, who knows his father's heart, is not for Benjamin, or himself, or his brethren; but, how can I go up to the father, and the lad be not with me? It is the echo of an earlier voice, that of God in the garden—"Adam where art thou?"—God seeking the sinner; not the stern call of the judge, demanding the criminal for punishment. Alas! the sentence was already inflicted; man was dead in trespasses and sins. It is the cry of the parent for the lost child. It is the cry from the life boat, going out into the darkness over the billows, in which a drowning man is struggling—where art thou? The first scene that comes into view after the fall is love on its mission, not the sinner seeking God, but what has been the world's history ever since, God, seeking the sinner—love's cry to ruined man.

It is the cry of love which we would have Christian men everywhere hear, and hear until they are deaf to all else. O for this constraining love of Christ in our theological seminaries, in our colleges, in our families, in our Sunday Schools, in our congregations. O for love, to look upon the lofty fortresses that crown earth's mountain tops, in every direction held by hands hostile to God; upon the vast plains covered by the myriad devotees of superstition, and resolve that those mountain fastnesses shall be scaled and destroyed, and the watchfires of gospel truth kindled there, that across those plains the Divine breath shall sweep. Would that Divine love might so possess men, as to make them insensible to all those pleasures that would detain them in this land, and impel them to come—not single recruits, one by one, at long intervals, coming in such numbers and endowed with such gifts and graces that men would cry out that this land would be impoverished by the loss—as heaven was impoverished, when Christ came down to earth. O to see them surging on in such numbers that the wealth of our churches would be taxed to send them to see all our present systems overthrown by the sweeping and resistless tide of Christian love.

III. Let us notice the sustaining power of love. It is one of the mysteries of the gospel, that there is so wide an interval of time between the coming of the suffering and of the triumphant Messiah. After 1800 years of Christian effort, paganism still locks its million in its icy embrace the crescent of the false prophet looks down on one-third the fairest part of the earth, infidelity and false religion hold sway over nominally Christian nations, and the offers of grace have been thrust on an unwilling world, seemingly only to be rejected. We are engaged in a contest in which, while the final results are not

doubtful, there is very much to try our faith and dampen our zeal. It is a great field, and there are many obstacles. The work moves slowly and we must have a motive power which shall so uphold and quicken us, that disaster shall not dishearten us, delay shall not discourage us, apparent defeat shall not diminish our efforts.

Some motives we have tried, and found wanting. However effective for the moment, they lacked permanent power. There was a time, e. g., when the common sympathies of Christendom could be moved by the woes and miseries, the wretchedness and self-inflicted tortures of the heathen. But appeals founded on these features of his lot soon became ineffectual, and the tears and the interest of those in whom no other feeling had any deep hold ceased together. It was pity, and not piety, that influenced them. Pity is an emotion easily awakened and short lived. It has no giant power. You can easily credit its existence; and man can believe that God pities him. The grandest, most august, most blessed of all beliefs is to believe that God loves him.

Then we were told of the prospect of the speedy and universal triumph of Christianity. Success is a general under whose banner it is easy to gather recruits. Inspired by the cheers of victory, we care little how great or numerous are the obstacles that are to be quickly overcome. But the motives drawn from the results of our work are greatly wanting in true Christian simplicity. They exert an unfavorable influence on the character. And moreover in this cause success is strangely delayed. Darkness still broods over the nations. Toil and sacrifice and early graves there are, but not the plaudits which attend vast and prompt conquests; and it is soon apparent that you want a courage that lives when the shouts of Hosanna, and the triumphal procession, when the glad hymn and the waving palm branches have given place to the sorrow of Gethsemane, the shame of Pilate's hall, and the shrouding darkness of Calvary; when the crown, just ready for the Saviour's head, is thrust aside, and friends desert Him and followers betray Him, and Christ seems a helpless and unresisting victim in the hands of his enemies.

This enduring motive we find in the love of our text. It is as immortal as is His whose love it is. It gathers strength by its exercises. It is not appalled by obstacles from without; for its springs of action are within itself. It does not cease its endeavors for want of success, however, grieved it may be. It does not work for what it may receive, or what it may accomplish, but because of its own demand, and its satisfaction in its own exertions. It does not pump water from wells below; it pours itself out from its fountains above. It does not require assurance that it can accomplish anything; it asks permission to spend itself for others. It does not say, what good will it do? and then retire—as the mother watching over her dying babe, does not ask, what good all her tenderness and kind and careful handling of the unconscious child will do—you would not dare to ask her the cold question. It does more than this. It gives when rejected, urges even when sure to be denied, cries, "How can I give thee up?"—continues even if death is to be the end. And so it succeeds, when success on every other view is impossible; succeeds, when it could not succeed, if it drew its inspiration from success. It returns even when driven by bloody hands from the city over which it has wept; returns, when spit upon, and scourged, and rejected, and slain, and, as on the day of Pentecost, finds its way to the heart by its very rejection. Love nerves the wings of faith and hope. Borne on by her, they mount with rapid and resistless flight where otherwise even they would not dare venture, and when they fail, love will continue. When faith and hope sorrowfully retire with hushed voices, unable to speak a single word of encouragement, love still continues its blessed work, and triumphs by its very continuance.

THE OLD, OLD GOSPEL.

By Gen. William Booth.

We must hold on to the Atonement because of the marvelous revelation it conveys of the love of God to man.

You have proof of it in the salvation and preservation of His people, in their sanctification, warfare, and final triumph over death and hell.

It was the manifestation of Jesus Christ upon the cross in anguish and blood which made all this glory possible. If you want to know the love of God, go and look at Him dying on the Tree!

We must hold on to the Atonement because it supplies the spirit and incentive to love God in return.

As I kneel before His form on the Tree, and remember who He was and why He came there, I can do no other than say from the depths of my being:—

"Where the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

We must hold on to the Atonement because of the picture it presents of the majesty of the Divine law, and the importance of its maintenance.

As I look upon the suffering Christ I am not only compelled to think of the high estimate God sets upon the law that keeps the universe in order, but my heart bounds to render obedience to that law.

We must hold on to the Atonement because of the revelation it makes of the evil of sin.

If I were permitted to witness the agonizing miseries that sin brings upon men in this life, if I could walk over the battlefields, prisons, workhouses, slums, and other places of vice and crime, I should get some idea of how evil and bitter a thing it is to sin.

If I were permitted to go down into hell itself and witness the terrible sufferings and miseries of lost souls, I should get some idea of the terrible consequences which follow the transgression of the holy law of God. But I could not find such a telling expression of the evil nature of sin as I see when I behold my Saviour on the Tree, and know that it was sin that nailed Him there.

We must hold on to the Atonement because of the fire of compassion and love for the sinning, suffering bodies and souls of men it has kindled in the hearts of those who yielded themselves to its influence.

We must hold on to the Atonement because of the fulness of the Holy Spirit's influence it has made possible to men.

We must hold on to the Atonement because of the preparation for Heaven it makes possible in the hearts and characters of all classes and conditions of men.

Think of the multitude which no man can number already assembled there who have washed their robes and the multitudes more who will avail themselves of the same blessed preparation!

To take the Atonement out of the Bible would not only rob the sacred volume of its chief interest but rob it of its power to bless. Without the Atonement the Bible would cease to be the light of the world and would virtually vanish from the earth.

We must hold on to the Atonement because it constitutes our most powerful weapon in the fight with the godless crowds, in the market-places, in the halls, theatres, brothels, public-houses, or wherever we find them. Christ living, suffering, dying for them is the most powerful reason we can present in favour of their submission and salvation.

We must hold on to the Atonement because the loss of it would spoil every song we sing. If there was no Atonement we should soon abandon singing, and the river of our peace would cease to flow, and the joy of our religion would come to nought.

We must hold on to the Atonement because the objections now raised are as antiquated as the Sadducees. They are unscriptural, anti-Christian, and in opposition to the experience of every converted man.

We are not going to give it up!

We must hold on to the Atonement because it is the greatest and grandest thing in God's universe! Where should we be without the Cross? My precious comrades, let us avail ourselves, in our own hearts and lives and labours, to the uttermost of the fulness of the salvation and conquering power that the Atonement of our Lord Jesus Christ makes possible to us. Let us one and all resolve that, with renewed energy and increased enthusiasm, we will proclaim its redeeming virtues and glory in Christ crucified.

TWIN OGRES.

By Rev. Joseph H. Bradley, D.D.

"Personal liberty" is the name of one of these. Its cry is a cherished and efficient artifice in the defense of established and remorseless wrongs. However specious the vociferous protest may be against the infringement of personal liberty in any particular crisis of popular action, it is well calculated to enlist sympathy, and arouse the desired opposition. Personal liberty is the god-given and most precious right of every man, but evil tricksters are willing to confuse it with personal license, which is universally indefensible and always godless.

It is worthy of most serious notice that every attempted moral reform is at once met with the presumptuous and staggering argument that "public sentiment," the other twin (and only another guise for the like evil assumption of the rights and inviolability of personal liberty), is against such proposed betterment of existing conditions. But public sentiment is not necessarily correct, and when thus exploited is without any question assuredly arrayed on the side of evil. Public sentiment is but an evidence of the existing moral standard of the majority of a community, which may be high or debased, and by no means of itself a true criterion of right and justice, of truth and honor. Therefore, the common clamor about the defense of personal liberty and the necessity of slavish subservience to public sentiment of which we hear so much in these days, are no more than handy and meretricious pleas designed to block the ear of progress, especially in the vital realm of morals.

These conclusions are sufficient to throw a flood of light upon many dark problems which present themselves before every community, great or small, and should be distinctly appreciated by every person whose influence affects

the political, social or religious world. They will clear the atmosphere from mists and poisonous elements, and should inspire fullness of courage in men of moral purpose, to stand boldly and uncompromisingly against the hoary evils which infest and pollute the avenues of human life and happiness. These ought to be free and safe for every man, woman and child, according to the will of the Heavenly Father.

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Bad breath, gastritis, bowel gases, torpid liver, impure blood, etc., give way before the action of charcoal.

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Stuart's Charcoal Lozenges are made of pure willow charcoal sweetened to a palatable state with honey.

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The only secret lies in the Stuart process of compressing these simple substances into a hard tablet or lozenge, so that age, evaporation or decay may not assail their curative qualities.

You may take as many of them as you wish and the more you take the quicker will you remove the effects of bad breath and impurities arising from a decayed or decaying meal. They assist digestion, purify the blood and help the intestines and bowels throw off all waste matter.

Go to your druggist at once and buy a package of Stuart's Charcoal Lozenges, price 25 cents. You will soon be told by your friends that your breath is not so bad as it was. Send us your name and address and we will send you a trial package by mail free. Address F. A. Stuart Co., 200 Stuart Bldg., Marshall, Mich.

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Editorial

The Baptists of Louisville have perfected plans for an evangelistic campaign to begin next Sunday.

The pastors and churches are all heartily co-operating and it is confidently believed that the outcome will be all that could be desired.

Careful investigation has revealed the fact that great union meetings have signally failed in helping the smaller churches and in really reaching the "unchurched masses."

In this campaign there will be no compromise in presenting the truth as understood and held by Baptists. Such, alas, is not the case in union meetings.

Another excellent feature concerning this campaign is that the community will not receive the impression that one church is as good as another.

This simultaneous effort will also furnish an admirable opportunity for disseminating the distinguishing doctrines of Baptists.

Of course, these meetings will not have to bear the odium of clap-trap methods that accompany the efforts where there is a craze for numbers.

The final authority for Baptists says: "Not by might, nor by power, but by my spirit, saith the Lord of hosts."

tists ask their brethren everywhere to pray, without ceasing, for the presence and power of God in all these services.

Our State Mission Work. Between the Cross and the Crown Jesus gives us in ringing terms the mission of the church to the lost and clearly defines the principle and plan of missions.

The excuse for our remaining in the world after regeneration is to save the lost in Jerusalem, Judea, Samaria, and unto the uttermost parts of the earth.

In the far West were vast expanses of arid plains that were absolutely valueless. Companies were formed, irrigating ditches were dug and water was brought from the rivers and mountains and applied to these lands and they have become marvelous for their fertility and productiveness.

Our State Board works under the motto: "Expect great things from God; attempt great things for God."

The Board employs colporteurs, missionaries, evangelists and a Sunday School Secretary. These number one hundred and ten. They are abundant in labors and God is greatly blessing their self-denying efforts.

The destitution in many parts of our great Commonwealth is startling. A missionary writing from Elliott county tells of large crowds attending the preaching and yet he found not a single Christian in the community, save the ten who professed a hope in Christ during the meeting.

The colporteur plods along with but few who rightly esteem the great, foundation work he is performing. He is rarely ever properly appreciated, but the Bibles, Testaments, tracts and good religious books he leaves in his wake will speak out for God and the principles for which we stand.

The Missionary endures hardships and looks to Heaven for his reward. He has all the self-denial and spurning of ease known to the foreign missionary without the glamor and romances. Great will be his reward in Heaven. One of our ministers in the mountains recently, at a funeral, asked some drinking men to please be quiet during the services and, was immediately shot down, and when the smoke had cleared away three others lay dead.

the disturbers and they came to the home of an unconverted man to horsewhip the evangelist and his wife because, when summoned to the court, he was compelled to testify against them. But the unconverted man, gun in hand, kept back the mob, saying that if they entered his house it would be over his dead body.

The twelve Evangelists are men of God, who believe in sane, Bible methods in the prosecution of their work. They are having great success and will present a glorious report to our next General Association.

Church Building.—Nearly \$20,000 has been promised and every dollar should be paid during this month. Eighteen churches have been aided since May 1st. The desire of the Board is to build one hundred meeting houses at mission points during the present Associational year.

Our Corresponding Secretary has attended forty-three Associations and says that from the Mississippi river to the Big Sandy the churches have responded nobly, and will stand by our State work. The pastors hold the key to the situation. Give, pray and work for State Missions, that our realization may be greater than our expectation.

Just now, when the disposition to compromise and surrender for the sake of union is so much in evidence, we venture to publish some extracts on that subject from the great and sainted Dr. J. M. Pendleton. The numerical and doctrinal strength of the Baptists today are largely due to the foundations laid by our fathers, who were mighty in the Scriptures:

"Pedo-Baptists will say this doctrine repels us from our Baptist brethren." The time has been when this would have been a recommendation of, rather than an objection to, the doctrine. In other days, repulsion from, was considered more desirable than attractive to, Baptist brethren.

The Wisconsin Baptist State Convention have gone on record as follows: "Resolved, That in harmony with the proposal of the Missionary Union to take over the foreign work of the Free Baptists, the convention approves the plan and recommends that, as far as Wisconsin churches are concerned, there be an exchange of members or of pastors without any prejudice on the part of our churches."

ror if they had heeded wise Dr. Pendleton's caution.

It will probably be said the position of the author of this treatise is in conflict with the charity of the Gospel. If so, it is a grievous fault. There is no term used more frequently than charity—there is none more strangely misunderstood. A man of charity is generally supposed to possess what are termed 'liberal principles,' and those who have these liberal principles, in nine cases out of ten, have no fixed principles at all.

"Some fainted-hearted Baptists may say that if the sentiment advocated by the writer is made practical it will bring great unpopularity and odium on the Baptist denomination. This objection is scarcely worthy of consideration. The question refers not to unpopularity and odium, but to right and truth. What is right?

The Permanent Council of a certain Baptist Association has passed an amendment to its by-laws prohibiting the service of recognition or ordination until one week after the Council has voted to ordain the candidate. There now! Next!

The report of State Evangelist J. P. Jenkins for the month of October is exactly according to our liking. He reported twenty-six conversions and twenty-six baptisms.

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The recent Mohawk Conference declared in favor of imprisonment of vendors of intoxicating liquors to natives of Alaska. That the homeless Indians of California should be provided for by Congress. That lands should be allotted to the Navajos. Full citizenship, forestry service, irrigation and sanitary service for Porto Ricans. Tariff relief for Filipinos, such as has been given to Porto Rico. Prohibition of the production, importation or use of opium in the United States or their dependencies except under medical direction.

EDITORIAL VARIETIES

The Bible in the Zulu language will soon be published. The new book contains twenty-five hundred pages.

We had the pleasure of a visit from the Rev. Dr. H. R. Moseley, of Mexico, this week. We thank God for the great work our brother is doing.

An exchange is our authority that Dr. Theodora L. Cuyler has contributed four thousand articles to religious newspapers, of various denominations, during the last sixty years.

Dr. B. J. Willingham, the Corresponding Secretary of the Foreign Mission Board, called at our office on Saturday. He had just delivered an address at the Seminary, and was en route to New Liberty, where he preaches Sunday.

Great prosperity is attending the efforts of Dr. J. J. Taylor in his Knoxville pastorate. About two hundred have been added to the membership, and the old First church is making an enviable record along all lines.

The "open mind" has been likened to a vessel at sea. Has it chart, compass and anchor? These are definite, essential and indispensable. The only success attainable without them is that which leads to speedy disaster.

It is important that our amusements bear the proper designation. Winning the prize at a parlor card party and the stake in a gambling den differ only as to place, in either instance it is gambling. Call things by their right names.

A writer in describing a certain foreign trip says: "Near the temple was a long line of fakirs." The suggestion is ventured that the above writer might have seen several such "lines" much nearer home.

The Permanent Council of a certain Baptist Association has passed an amendment to its by-laws prohibiting the service of recognition or ordination until one week after the Council has voted to ordain the candidate. There now! Next!

The great Strasburg clock has an image of Christ and at the noon hour the apostles appear and walk before him, howling as they go. "We fear there are many Christians like these 'apostles' in their perfunctory appearance before the Master. They appear at the Sunday morning hour for worship and then disappear for the rest of the week.

If singing is a part of worship, how can the lost lead a congregation in the service of song? It certainly looks like brazen effrontery for one "in the gall of bitterness and the bond of iniquity" to sing "All Hail the Power of Jesus' Name," "Nearer, My God, to Thee," etc. It would be well for some churches to define the word sacrilege.

The Churchman tells of the election of a new dean of Worcester Cathedral, who could not be inducted into office because he was not, as the law requires, a Doctor of Divinity, and no university was in session to make him one. According to this, English universities are as accommodating in the D. D. business as the average American college.

Some time ago the Congregational Board of Foreign Missions was in debt \$100,000. The churches in an especial effort paid off this debt and ordered the Board not to go into debt again. The Board disobeyed and now have a debt of \$30,000. Their excuse is "they could not help it." Then the Congregationalists should appoint a Board that will help it.

The report of State Evangelist J. P. Jenkins for the month of October is exactly according to our liking. He reported twenty-six conversions and twenty-six baptisms. J. W. Rose, another State Evangelist, also reports the same number of conversions and baptisms. We are glad the Kentucky way is the New Testament way—first make believers and then baptize them because they are believers. It gives "an all-over feeling" to read of fifty conversions and the baptisms. Fidelity, brethren, to the commands of our Lord.

The recent Mohawk Conference declared in favor of imprisonment of vendors of intoxicating liquors to natives of Alaska. That the homeless Indians of California should be provided for by Congress. That lands should be allotted to the Navajos. Full citizenship, forestry service, irrigation and sanitary service for Porto Ricans. Tariff relief for Filipinos, such as has been given to Porto Rico. Prohibition of the production, importation or use of opium in the United States or their dependencies except under medical direction.

AMONG THE Churches.

Walnut St. (Third and St. Catharine) - Dr. C. M. Thompson preached both morning and evening. Pastor is aiding Dr. A. U. Boone, of the First church, Memphis, in a meeting at that place. S. S. attend., 463.

a Hoop Left, Ex. 10:26. S. S. attend., 121. Preached at the Home of the Aged and Infirm at 2:30 p. m. subject, Job, Job 23:10.

SEMINARY NOTES.

As is our custom, all classes were suspended, for the day, on Saturday, October 31st, and the day was devoted to missionary inquiry and addresses.

Owing to an important engagement at Culver, Ind., Dr. Mullins was compelled to be away. Dr. Carver presided. Dr. Mosley, who is doing work in Cuba under the direction of the Northern Board, and Dr. R. J. Willingham, our beloved Secretary of Foreign Missions, spoke.

The Alabama students and their wives were delightfully entertained Saturday night, October 31st, by Dr. and Mrs. Sampy, in their home on Willow avenue. They report a most enjoyable evening.

Dr. Mullins delivers two addresses this week before the meeting of the Canadian Baptists in Ottawa, Canada. There is a movement on foot to unite all Canadian Baptists into one National organization.

Bro. J. V. Turner organized a mission in New Albany, Sunday, November 1st. Bro. J. L. Watson delivered two lectures in the interest of the Anti-Saloon League, to union congregations, in Morehead Sunday morning and night.

Bro. G. B. Reed spoke in the interest of the Anti-Saloon League, at Oakland, Sunday morning and at Rocky Hill Sunday night.

Bro. J. C. Birkett filled his regular appointment at Cove Hill, Ky., Saturday and Sunday.

C. C. Edwards supplied Calvary church, Lexington. C. A. Leonard supplied Van Buren Street.

men are being saved and the end is not in sight."

Evangelist J. P. Jenkins reports a good meeting at Middle Creek church, where he had his first pastorate. Thirty-eight additions and twenty-six baptisms. One lady who had long since been received on her Campbellite baptism, said she was not satisfied and asked for baptism by authority of the church.

LAYMEN'S MOVEMENT.

Plea to Pastors.

At the missionary meeting in the Seminary, last week, Dr. Willingham pictured the dreadful condition of heathendom in the lands he had visited, and lamented the backwardness of Southern Baptists in obeying Christ's command, an average of only 20 cents a year per member being given for Foreign Missions, then turning to me he said: "Bro. Osborne, I thank God for the Laymen's Movement. We hope great good from it; go on with your glorious work. I thank God for the wise efforts of devoted women and children but—" (then he turned to the pastors)

Brother Pastor, Brother Pastor, "You are the man who must solve this problem, you alone can save the situation, you only have the key. Speak your message in love to your people, they will respond. When I was a young pastor of a large church, which only gave \$75 to missions, I prayed and preached for more, a good deacon came to me and said, 'Don't press missions too much, our largest giver is opposed to missions.' 'All right,' I replied, 'I will resign rather than not obey God.' I gave God's message plain, and the church gave \$500 that year to missions, and they increased my salary \$600. Oh, brethren, brethren, it is in your hands; use your opportunity."

Dr. J. D. Powell

Has swept over the State, visiting forty-three Associations, six more than ever were faced in a single year by any State Secretary. He gave out his John the Baptist message clear and was applauded; if pastors will follow this up Kentucky will have a shining record and the curtain of 1909 will roll up on the highest report the State has ever made.

They Did It.

If you would know how it wins look at some Kentucky pastors who worked and won. See what Thos. J. Watts did in Concord Association, and John T. McElhith in Simpson County, and there are others. May God give you grace to do likewise.

Thos. D. Osborne, Theo. Harris, Leo E. Cralle, J. B. Marvin, A. Gatloff, General Association Committee.

The simultaneous revival meetings to be held in all the Baptist churches in Louisville will begin next Sunday, November 8th. Some of the pastors are to occupy their own pulpits, viz.: Dr. H. A. Porter, at Walnut Street; Dr. J. M. Weaver, at Chestnut Street; to be assisted by Bro. C. D. Daniel, Texas; Pastor S. J. Cannon, at Third Avenue; Pastor J. F. Griffith, at Crescent Hill; Pastor J. S. Detweiler, at Calvary; Pastor L. W. Smith, at Portland Avenue; Pastor M. P. Hunt, at Twenty-second and Walnut Street; Pastor E. G. Vick, at Parkland, to be assisted by Rev. J. E. Martin, of Jellico, Tenn.; Pastor J. T. Betts, of Clifton, to be assisted by Rev. Wm. J. Williams; Pastor R. E. Reed, at Twenty-sixth and Market Street, to be assisted by Evangelist Raleigh Wright; Pastor E. S. Alderman, at Fourth Avenue, to be assisted by Rev. M. A. Jenkins. Broadway, having no pastor, will go into the meeting under the direction of F. W. Farr, of Philadelphia, and East church under Rev. George W. Clarke. Pastor L. W. Dooan, of Highland church, will be assisted by Rev. John A. Wray, of Florida. Pastor G. F. Davison, at Highland Park; Pastor G. D. Billeisen, at Ormsby Avenue; Pastor B. V. Bolton, at Eighteenth Street, assisted by Rev. Wm. E. Grinnel; Pastor A. Janzen, at German church, assisted by Rev. H. Schwonderer; Pastor J. C. C. Dunford, at Immanuel, assisted by Rev. John T. Edmondson, of North Carolina. Pastor J. C. Birkett, at Third and Grand Avenue; Pastor S. N. Mohler, at Oakdale, assisted by Rev. C. A. Marshall, of Hodgenville; Pastor E. G. Sills, at Van Buren Street; Pastor C. B. Althoff, at Hazelwood; Pastor T. J. Duvall, at Franklin Street, assisted by Rev. J. T. Bowden; Pastor B. T. Kimbrough, at Eleventh and Jefferson Streets Mission, assisted by Dr. J. G. Bow.

Evangelist J. P. Jenkins begins a meeting at Bellevue, Ky., on next Sunday. Bellevue is one of our important mission churches. The possibilities of this field are great, but the difficulties are many. We pray for the success of the preaching of the word to this people.

Bro. T. E. Richey writes: "I am at Oscar, Ballard county, in a great meeting, doing all the preaching for Pastor G. E. Holt, a splendid co-laborer. Great things are being done here. Last night, five additions so far, God's people happy and many anxious sinners, whom we are hoping may yet yield, repent and trust the Saviour."

Bro. J. B. Ferri' writes: "Union Band is having the greatest meeting she has had for thirty-six years. Thirty or forty conversions to date, and the meeting still increasing in interest. Pastor S. J. Sparks is doing the preaching, so far, and the whole community is being awakened. Many old and gray-headed

GRAVES COUNTY ASSOCIATION.

This body met at New Hope church, about six miles north of Mayfield. The Association was in mourning, because God had taken away their Moderator, Elder W. F. Lowe. He had been the Moderator of this body from its organization. His picture was draped and hung back of the pulpit. A memorial service was held the first day and many kind words were spoken concerning Bro. Lowe.

Elder J. M. Burgess was elected Moderator, and Elder J. P. Riley, Clerk.

There was a slight falling off in mission contributions.

Reports were made on the usual phases of mission work and also on Gospel missions. We recall the following visitors: Dr. W. D. Powell, our Corresponding Secretary was there with his usual efficiency, speaking of missions and the church building; Dr. J. D. Maddox, representing the Ministers' Aid Society; J. H. Milburn, representing the Baptist Flag and his excellent book, "Origin of Campbellism;" S. C. Humphreys, representing the Louisville Baptist Orphans' Home. The writer represented the Western Recorder, and did over \$60 worth of business.

The Graves county Baptists believe in contending for the faith once for all delivered to the saints.

DR. WESTON'S SERMON.

This week we give the conclusion of the famous sermon of Dr. H. G. Weston, President of Crozer Theological Seminary, which was preached before the Missionary Union. The Baptist Book Concern will publish it as a tract. It has no superior among missionary literature.

DEAR RECORDER.

Having just finished meetings with my churches, namely, Mint Springs and Macedonia, I feel that it might encourage some to know that God is wonderfully blessing us.

Our meeting at Mint Springs, in Livingston county, was blessed with a great revival spirit among the children of God. Six were reclaimed and eighteen were happily saved from sin. Others deeply concerned. When we closed to go to Macedonia, in Lyon county, where we engaged in another two weeks' meeting with Bro. R. R. Marshall to help. A better worker and a more loving brother could not be found. Your humble servant, the pastor, did the preaching in both, and a deeper spirituality we have never seen than was manifest at Macedonia, which resulted in twenty-two additions to the church. Some by letter, some reclaimed, and seventeen for baptism.

The meeting closed with a Christ-like spirit prevailing. While the brethren and sisters were faithful in the meeting, they were not forgetful of their pastor. Near the close he was presented a \$5 Bible and a \$20 suit of clothes, which were both a great and happy surprise to him. May God bless the dear old Recorder.

C. T. CLARKE, Salem, Ky.

W. M. U. NOTES.

Land of our love, thy daughters meet. In love and worship, at the feet Of Christ, the Lord of lands, to claim Redemption for thee in His name.

A W. M. U. was organized at the Bloomfield church October 31st and the following officers elected. Mrs. C. P. Wells, President; Mrs. J. D. Hardesty, Vice-President; Miss Corinne Hall, Secretary, and Mrs. Eugene Poff, Treasurer. The outlook is very promising for a strong and effective work, with enthusiastic officers and interested members. It is believed that much will be accomplished by this organization, not only in adding to the contributions of the church but to the better understanding and appreciation of the larger work that is to be done and to the growth and development of a stronger spiritual life in the midst.

The work of the W. M. U. of our State increases with the years. There are now some 416 societies in the State, a most gratifying thing as many of us had the year ago, when our efficient Corresponding Secretary, Miss Lamb, entered the work. She has worked wisely and well and the Central Committee showed their appreciation of her when they so emphatically refused her resignation offered on account of overwork, but unanimously decided to give her an assistant at \$10 per month. Miss Lamb receives no salary. A new society, with Mrs. G. D. Tabb president, Mrs. Jake Rogers, vice president, Miss Oreste Tabb, secretary and treasurer, has been organized at Valley Creek church, with eleven members.

Chestnut Street W. M. U. has been re-organized, with Mrs. Carl Mitter president, Miss Edith Lonou, secretary, and Mrs. Sam Bright, treasurer. This is the first link in the chain. The next two are a Y. W. A. and a Sunbeam Band.

The Slater church, Mo., claim that what is their loss is our gain. Miss Mary Rhoades, a most excellent young woman is attending the Training School and is delighted therewith. She was active in all the department of church work and the home church are, even now, looking forward with pleasure to her return.

The W. M. U. Missionary Institutes afford rare opportunity for women whose home cares make it impossible for them to attend the Southern Baptist Convention, to gain a clearer insight into the workings of our Southern W. M. U. and many are taking advantage of these in their own State. These institutes enable the workers to get into closer touch with various members of the Central Committee, who have served the cause so long and so faithfully. Vice Presidents of the Associations should attend if possible so that they may thus gain helpful information and inspiration for the winter's work.

W. M. U. Membership Card.

Realizing that the great need of women in this land and others is the knowledge of the love of Jesus Christ; and that God has a claim upon my prayers, gifts, and work for the coming of His Kingdom, I desire to be enrolled as a member of the Woman's Missionary Society of _____ church.

Name _____ Address _____ Date _____

Let every Woman's Missionary Society, Young Woman's Association and Sunbeam Band be sure and report to Miss Lamb the number of new members brought in during enrollment month. Wherever she is, win and enlist the un-called woman.

The Georgia W. M. U. met in Griffin, November 3rd. There was a full delegation. The ladies were warmly welcomed and a programme full of good things carried out. Mrs. D. W. Key, of Washington, Ga., and Mrs. J. D. Chapman were on the programme.

Children in foreign lands is the topic for study in W. M. U. for November. Below we give from Mrs. Whittinghill something in regard to children in Italy: "The Kindergarten plays its part in missions. Come with Mrs. Whittinghill of Italy, for a glimpse of thirty Italian tots. After traveling all night, she says: We reached Reggio Calabria, in the toe of Italy. Here nature has been more than prodigal with flowers, sunshine and luxuriant vegetation, but the people look ill fed and destitute. We went at once to the top of the town to the Kindergarten, which is run by our evangelist and his ex-nun wife. Thirty tots are taught the elementary branches, the Bible and hymns, etc. Such ragged, pitiful and yet bright-eyed babies, it made my heart ache! Lessons were suspended in our honor. How well they sang for us—all the words from memory and with no instrument to lead them. Their ear for the tune is wonderful, while the ease of manner of the smallest child, all unconscious of holes, dingy garments and big, shapeless shoes—something to be envied. At twelve o'clock they are given a free soup. I went to see the preparations, primitive but clean. Signor Bomba was cutting the black bread into wedges, the ex-nun piling the green and yellow earthenware bowls on the low bare tables, while the custodian of the church and cook, in his pointed, black velvet cap, dished out the savory mess of rice and vegetables. The drinking cups, tin cans, but tempting because spotless. These children come from the poorest parents, who worked out by the day and consequently were obliged to neglect them. We hope much good may be done by influencing these young lives. The ex-nun has a gentle face and much tact in managing these little folks. They are supposed not to come to the school until nine o'clock, but often arrive at six a. m. instead."

The following announcement was sent us by the committee in charge with the request that we publish same: There will be an all-day meeting of the ladies' inter-denominational Missionary Society November 6th, from 10 a. m. to 4 p. m., in the Methodist Temple, Sixth and Broadway. Bring box lunches. Questions of vital importance will be discussed by able speakers. Among other good things will be a talk on "Settlement Work," by Miss Smith; an address on "City Evangelization," Dr. Watts; "Conditions and Needs in the Congo," Rev. P. C. Metzger; "Hunger for the Bible in Japan," Miss Claggett; "Conditions and Needs in Korea," Rev. and Mrs. W. B. Harrison. A cordial welcome is extended to all.

STORIES FOR LITTLE ONES.

THE KIDNAPPING OF ARAMINTA AMELIA.

By Effie Stevens.

Patty walked slowly down the front walk with Araminta Amelia, carefully wrapped up in Grandma's gray knit shawl, in her arms.

Araminta Amelia was just recovering from an attack of the measles, and one could not be too careful, Patty thought.

Usually Araminta Amelia indulged in the mumps—the measles were something new in her somewhat varied experience of diseases.

When Patty reached the big maple tree next to the street, she placed Araminta Amelia upon the bench that was built around its trunk.

"The sun is considered good for sick people," Patty said to herself, unconsciously imitating Aunt Kate's decided tones.

Then Patty ran over to the other side of the yard to see how her flower garden was growing. Alas! it was not growing very well. Patty was such a little girl that she often forgot to take proper care of it. While she was mourning, the minister came along. He lived near by, and was Patty's very good friend.

"Hello! Who is this young lady?" he cried, picking Araminta Amelia up.

Patty came running to the spot.

"Oh, you mustn't!" she exclaimed, breathlessly. "That's Araminta Amelia, and she's got the measles. You might catch them."

The minister laid Araminta Amelia down upon the bench very suddenly, and pretended to look very much alarmed. The minister was splendid at make-believes, almost as good as Patty herself. That was one reason why they were such good friends.

"Why didn't you tell me before?" he asked. "I haven't had the measles since I was two years, three months and two weeks' to say nothing of days, hours, minutes and seconds, younger than you are. Miss Patty, and sometimes people do have the measles twice, you know."

Patty nodded her head wisely. She knew all about it.

"Araminta Amelia has had the measles four times since last Friday," she remarked, gravely. Friday was the day on which Patty had learned that there was such a disease as the measles.

"You don't say so!" cried the minister in well simulated astonishment. "Well, if you leave her out here all alone I am afraid some one may kidnap her."

Then the minister hurried away, and Patty sat down beside Araminta Amelia with a perplexed frown upon her chubby face.

Patty was just beginning to discover how many new things, especially words, a very little girl has to learn about.

She puckered up her tiny brows and pursed her rosy lips, as she had seen Grandma do when she was in doubt about any thing, but it did not help her to understand the meaning of the funny word.

"Kid-nap," she said slowly to herself. "Kid-nap. I know what a nap is. Araminta and I take a nap every afternoon. But kid-

kid."

she remembered after a moment. "Gloves and going to sleep. Oh, dear, that doesn't mean anything at all. This is a bad something that might happen to Araminta Amelia. I'll run and ask Mamma."

So the little girl, forgetful of the possible danger that might befall her beloved dolly, left her on the bench alone, and ran into the house.

"Oh, Mamma!" Patty cried. "What is a kid?"

Mamma was busy, but she stopped a minute to answer her little daughter's question.

"What is it about a kid?" she asked, wondering.

"What is a kid?" Patty repeated, eagerly, an idea coming to her suddenly. "What animal is a kid?"

"O," replied Mamma, "a kid is a baby goat. We saw one in the park a while ago, you know."

"I remember," replied Patty, her face fairly beaming with smiles. "Thank you, Mamma," and away she trotted.

"I suppose the minister meant that a kid might come and trouble Araminta Amelia while she was taking a nap," she mused, "though why he didn't say so, I can't see."

When Patty reached the bench she stopped and stared and stared. Araminta Amelia was gone.

Patty looked on the ground; she looked up and down the street she even looked up into the branches of the tree above her, although, of course, she knew better than to think Araminta Amelia had walked off or climbed a tree by herself, but no Araminta Amelia could she find.

Patty began to cry as if her heart would break. Just then her big brother, Tom, came along.

"Why, what's the matter here?" he asked, picking his small sister up in his strong arms.

"A—kid's carried off Araminta Amelia," Patty sobbed, despairingly.

"Who was it?" inquired Tom, fiercely. "I'll attend to any youngster who troubles my little sister."

"You're my dearest brother!" Patty cried, hugging him ecstatically. "But it wasn't any youngster, it was just a kid—a baby goat."

At that moment Rover, the dog, came running to meet them with something long and gray dragging behind him.

"Why—why"—said Patty in amazement, "that's Araminta Amelia's shawl."

"It looks very much like Grandma's shawl," observed Tom, dryly, setting Patty down and unfastening the shawl which had caught upon Rover's collar.

"I borrowed it," replied Patty. "Grandma said I might."

"All right," said Tom. "Rover, old fellow," addressing the puppy coaxingly, and showing him the shawl, "where did you get it? Show us, that's a good dog."

But Rover only wagged his tail and barked joyously, as though he had done something very smart indeed.

By this time the entire family, with the exception of Papa and the baby, had arrived upon the scene.

Finally, Rover, evidently tired of keeping his great secret to himself, ran into the vegetable garden, behind the house, and began digging down into the soft earth.

The others followed.

All at once a bit of pink silk appeared above ground. Patty did

not wait any longer. She dropped down upon her knees beside Rover and began digging as hard as she could. Between them both it did not take very long to unearth poor, abused Araminta Amelia.

"I guess your kid was only a puppy after all" said Tom, laughing.

"Yes," replied Patty in a puzzled way, "the minister said a kid would do something bad to her while she was taking a nap if I didn't take care. And I—I—ran off and forgot her. I'll never do it again. But I guess he meant Rover, though it was funny for him to call a dog a kid."

Every one looked puzzled. What could Patty mean?

"Just what did the minister say, dearie? Tell Mother," said Mamma, putting her arms around Patty, who was beginning to cry once more.

"He didn't say exactly those words," sobbed Patty; "but he meant them. He said kid and nap, anyway."

Tom laughed. "Kidnap," he shouted as soon as he could speak. At that the others laughed, too, and even Patty smiled through her tears, though she did not know what they were laughing about.

Mamma, seeing her puzzled face explained softly that when the minister said some one might kidnap, Amelia he only meant that some one might carry her off.

"And Rover did kidnap Araminta Amelia," returned Patty. Thus Patty learned a new word.—Congregationalist.

No man more needs the strength and sweetness of developed Christian character than the pastor, and no man can derive more personal spiritual benefit from the devotional use of hymns than he.—

Dr. C. S. Nutter.

NICK-NAMED

But Doesn't Object in the Least.

A young lady from Troy was nick-named "Grape-Nuts" but she has been so greatly benefited by this world-famed food that she did not object to the sobriquet given her by friends. She writes:

"From over-work my health failed me last summer and I feared for the future. Nearly every one I knew had something to recommend, and I tried them all without benefit.

"A cousin, however, was persistent in recommending Grape-Nuts, because of the really wonderful good the food had been to her. Finally she sent me a package and to please her I commenced to eat it.

"Almost from the very start my strength began to improve, and soon I began to gain in weight. After about five months eating Grape-Nuts for breakfast and supper daily, I became well again.

"My appearance improved so much my friends wondered and asked the reason. I told them it was Grape-Nuts and nothing else. I have talked so much about the benefits to be derived from this food that they have nick-named me "Grape-Nuts," but I don't object in the least. This food has certainly proved a great blessing to me."

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

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

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MISSOURI LETTER.

By J. N. Barbee.

Missouri is quite royally and handsomely maintaining her proud record as an educational commonwealth. All of our Baptist colleges and schools have opened, so far as we are advised, with an increased attendance, and some with a large increase. Hardin Female College, Mexico, has never seen the day when it was characterized by greater prosperity than now. It has come to be one of the great institutions of the West. Dr. John W. Million, is President, and one of the leading educators of the country. He is making Hardin the best.

Stephens, at Columbia, under the presidency of Prof. Peeler, is doing finely. The attendance is all the handsome and commodious building will accommodate. Stephens is "full up." These two schools are nobly supplying the demands of Baptists for the education of their fair daughters, and are doing it mighty well.

Our William Jewell and LaGrange Colleges are at high water mark. Drs. Green and Crouch, and their respective faculties are meeting in the highest possible degree the expectation of their hundreds of patrons. These schools have gone away beyond the boundaries of our great State and have a well earned and merited reputation, which is widening out every year.

Rev. P. I. Newman Expelled and License Revoked.

The First Baptist church, Galatin, Mo. withdraws hand of fellowship and revokes license of Elder P. I. Newman, on account of conduct on his part that has brought shame to the cause of Christ. Action was had October 8th. P. H. Harman was Moderator, and A. R. Moffitt, Church Clerk. Mr. Newman was pastor of the Vandalia (Ill.) Baptist Church, where the trouble arose.

Prof. Cross, of Yale, on the Bible.

He says: "The reports of the Bible Societies inform us that more Bibles are sold annually today than ever before in the history of the world, the book having now been translated into every known language and millions of copies distributed every year." Prof. Cross continues, after the above statement, and says: "That the disuse of the Bible apart from religious consideration is one of the calamities of the age. The trouble in these latter days seems to be that we have been weaned away from the Bible reading habit."

Dr. Lunge says: "Viewed merely as a literary production the Bible is a marvelous book, and without a rival. All the libraries of theology, philosophy, history, antiquities, poetry, law, and policy, would not furnish material enough for so rich a treasure of the choicest gem of human genius, wisdom and experience. It embraces the works of forty authors representing the extremes of society, from the throne of the king to the boat of 'fisherman.' It was written during a long sixteen centuries; it commences with creation and ends with glorification; it uses all forms of human composition; measures all states and conditions of life; acquainted with every grief; touches every chord of sympathy; contains the spiritual biography of every human heart; it is suited to every class of so-

ciety and can be read with the same interest and profit by the king, the beggar, the philosopher and the child, it is as universal as the race and reaches beyond the limits of time into the boundless regions of eternity."

Surely only God could be the author of such a Book. Louisiana, Mo.

DEAR RECORDER.

My fortune was to preach for Pastor J. S. Henry's Woodland, Union county, people the 10th and 11th inst. To give an idea of those people it is enough to say their love for each other was so marked I could but be impressed with their uniform inclination to speak kindly of each other and of everybody. One cannot fail to notice this and to be inspired to live a holier and better life himself. My visit impels me to say in my heart God bless the Woodland people!

The church is small, yet it gave this year for missions \$108, paid its pastor liberally, and did not forget the other interests of the kingdom. They are devotedly attached to their excellent pastor. It makes one wish to repeat his visit to such people. At least this is my experience. I was not surprised to find the Recorder well patronized here; such people are the kind that want it.

Returning home I was privileged to shake hands with some of Pastor C. W. Knight's Morganfield members. Bro. Knight's work is progressing grandly. A pavement needed is being built, and it is in the air to add something to the building. Bro. Knight is a live man. I hope soon to accept his invitation to visit and preach for his people, both here and at Uniontown, my own former pastorate.

T. E. RICHEY, Princeton, Ky.

NOTES FROM WARREN.

Recently Rev. C. M. Thompson, D.D., made a visit to several churches in this section, and by his earnest Christian bearing and masterly sermons won a large place in the hearts of those who met him. He secured many renewals and a fine list of new subscribers to the "old reliable," and the expression was heard on every hand that the paper was in safe hands.

Plano church has called Bro. J. W. McQueen, of Scottsville, for half-time and he enters upon his work at once. This is a splendid country church, with some of the choice spirits of the earth in it, and we look for good results from their labors together.

Bro. J. S. Dill stills holds a large place in the hearts of the Bowling Green saints, and he and his noble church are doing a great work for civic righteousness, as well as for the evangelization of the world.

Bro. D. H. Howerton is doing fine work at the second church, and is highly esteemed in the city.

Bro. T. J. Ham, the father of the noted evangelist, Rev. M. F. Ham, is pastor of several good churches and is greatly used of the Lord in bringing sinners to Jesus. He has the unbounded confidence of all who know him.

Bro. James Chenault, the new Moderator of our Association, preaches to five churches, four in this Association. He is a bold and fearless preacher, and never fails to "contend for the faith once for all delivered to the

saints." A great harvest is sure to follow his faithful sowing.

Bro. D. K. Slaughter, of the Park City, is doing a fine work among some weak churches. The writer has aided in a number of meetings since the first of August and the Lord's blessing has been upon them all.

The last one with the Oakland church was a meeting of great power. The whole community was stirred, nine received by experience and baptism, and four by letter, and the church so stimulated that they have called their gifted pastor for two Sundays. This church was organized by the writer two years ago. I have held two meetings for them since, and with a live prayer meeting and Sunday School and such a man to lead them as Bro. C. C. Daves, their future seems bright.

I am beginning my fifth year as pastor at Smith's Grove. Continued evidences of the Lord's favor are upon us. Our total contributions for the last Association year amounted to \$3,153, an average of over \$12 per member.

No man ever served a more loyal or generous people, and pastor and family are constantly brought under renewed obligations for substantial tokens of their affection.

Bro. H. B. Taylor, of Murray, comes to aid us in a meeting November 9th, and we are expecting a great blessing from the Lord. Bro. Taylor's father was once pastor of this church and his name is fragrant still. Pray for us. WM. M. STALLINGS, Smith's Grove, Ky.

AT THE FIRST SIGN

Of Baby's Torturing, Disfiguring Humor Use Cuticura Soap and Cuticura Ointment.

Every child born into the world with an inherited tendency to torturing, disfiguring humors of the skin and scalp becomes an object of the most tender solicitude, not only because of its suffering, but because of the dreadful fear that the disfiguration is to be lifelong and mar its future happiness and prosperity. Hence it becomes the duty of mothers of such afflicted children to acquaint themselves with the best, the purest, and most effective treatment available, viz.: warm baths with Cuticura Soap, and gentle anointments with Cuticura Ointment, the great Skin Cure. Cures made in childhood are in most cases speedy, permanent, and economical.

THE SEMI-CENTENNIAL.

The Semi-Centennial Celebration of the University of Virginia Young Men's Christian Association, the oldest college Y. M. C. A. in the world, was held Sunday, October 11th.

At 11 o'clock, in the University chapel, the anniversary sermon was preached by the Rt. Rev. Geo. W. Peterkin, Bishop of West Virginia, one of the students who took part in the founding of the Association fifty years ago.

At 4 o'clock a song service was held in Madison Hall, the present home of the Association. This is a splendid building, situated on a beautiful lawn opposite the rotunda and costing \$80,000. At this meeting Mr. George Gleason, of Osaka, Japan, brought the greetings of the International Y. M. C. A. Committee.

At 8 o'clock in the evening a reminiscence service was held. Dr.

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The authors represented are equally well-known. David Graham Phillips, Frank Norris, Mrs. Humphrey Ward, James Lane Allen, Cyrus Townsend Brady, F. Marion Crawford, Gen. Charles King and scores of others.

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J. M. Garnett, of Baltimore, Md., range a meeting and invite Bro. Hale to come either on Sunday at the first meeting fifty years or during the week. If you are in ago, when the organization was a revival meeting, his visit will help you, if your people are in trouble he will help them. I firmly believe that God is in this work and with this man. Let every pastor in our State see that this work is presented to his people. Every Kentuckian, and, for that matter every loyal Baptist of the South, at the Southern Baptist Convention, next May should visit the graves of Boyce Broadus and Manly and put a flower upon each, because they brought the Seminary to Kentucky by raising \$300,000 in 1876. Dr. Hale is now finishing the raising of \$500,000 for our fifteen Baptist schools. Brethren, help and help right now. R. M. H. Charlottesville, Va.

DEAR RECORDER.

Please change my address from Columbia to Oxford, Ala., where I am to begin work November 1st. The Lord has blessed our labors at Columbia. Since coming here three years and four months ago, there have been one hundred and fifty additions, eighty-four for baptism, mission collection more than doubled this year, amounting to \$900. A handsome Sunday School annex has been added to the church and the Sunday School and prayer meeting are in better conditions than ever before.

It is with sadness that we leave these good people. May the Lord send them the right man as pastor.

The Recorder is a welcome visitor every week, and I don't want to miss a single issue. C. M. JAMES, Columbia, Ala.

NOW.

Now is the time to help Dr. P. T. Hale in our educational work. January 1, 1909, will soon be here, and if every pastor will do his duty, we can easily reach the goal.

I am pastor of a country church (Poplar Grove, Owen county), and I invited Dr. Hale to visit our people and he came and brought us a great spiritual blessing. I told my people what I wanted them to do, and they did it nobly, and that, too, when other matters were pressing them. Let me suggest to pastors to ar-

J. A. LEE.

DEAR RECORDER.

It has been the pleasure of the Eminence saints to have Bro. J. P. Jenkins with them in a series of meetings. While the results of the meeting were not such as we had hoped for, the power and influence of his work will be lasting and far-reaching. His strong, vigorous and plain gospel messages are certain to bear fruit.

The church was greatly helped and the members of other churches expressed themselves as greatly enjoying his preaching. There were four additions to the church. Come again, Bro. Jenkins. Our people will always give you a hearty welcome. J. R. JOHNSON, Eminence, Ky.

FREE BOOK ABOUT CANCER.

CANCEROL has proved its merits in the treatment of cancer. It is not in an experimental stage. Records of undisputed cures of cancer in nearly every part of the body are contained in Dr. Leach's new 100-page book. This book also tells the cause of cancer and instructs in the care of the patient; tells what to do in case of bleeding, pain, odor, etc. A valuable guide in the treatment of any case. A copy of this valuable book free to those interested. Address, Dr. L. T. LEACH, Box 107, Indianapolis, Ind.

MICHIGAN BAPTIST CONVENTION.

By Woodcarver.

The seventy-third annual meeting of the Michigan Baptist Convention met with the First Baptist church, of Lansing, October 19-24, 1908. The Ministers' Conference convened on the evening of the 19th, and the introductory sermon was delivered by Dr. M. P. Fikes, of Detroit. This was followed by a symposium, "Something Helpful to Other Ministers Which I Have Learned in My Ministry." A number of ministers took part.

Rev. Dr. Ward, a Congregational minister, was allowed to read a resolution passed by the Conference of the Congregational church at its recent annual meeting, looking to denominational unity. The matter was referred to the Committee on Recommendations, after much discussion.

On Wednesday morning, October 21st, the State Convention proper, began its work. Dr. W. R. Shoemaker, of Menominee, delivered the Convention sermon, from John 14:8, "Show us the Father." The title which he gave the sermon is "The Unknown, but Knowable God." Space forbids the mention of the outlines of this splendid sermon. It was orthodox in every way. Dr. Shoemaker made a strong appeal for the Bible in all our schools. He said too many preachers were preaching with a half faith, and that such ministers could not make men believe what they themselves half believed. He thought the need of the day is "Faithful men" in the pulpit. He also urged more faith on the part of the laity.

In the afternoon Dr. C. E. Conley, editor of the Michigan Christian Herald, spoke on "Decadent Churches." This was followed by a report on "Ministerial Training," by Dr. William J. Holzclaw. Out of these two reports came the appointment of a committee to formulate a course of study for laymen and preachers who cannot secure a college education. The laymen referred to are those contemplating the ministry and country pastorates.

Rev. Joshua Roberts, a Welshman, superintendent of State Missions, made a fine report of the year's work. This report was followed by a report on Home Missions and addresses by Dr. T. K. Tyson, District Secretary, and Dr. C. L. White, assistant to Dr. H. L. Morehouse.

Dr. R. M. Traver, of Pontiac, spoke on "Pastoral Evangelism." He said much of the professional evangelism of the present time is surface work and leaves no permanent results worth the while. He said he had had better results by using a brother pastor in his special meetings.

Rev. J. E. Smith made the report of the board of managers of Kalamazoo College. This college has educated more missionaries than any other in the State. Special efforts are being made for a larger endowment.

Dr. J. C. Rooney made the report on the "American Baptist Publication Society and Sunday School and Colportage Work." These are combined in Michigan. A very material advancement has been made in all these departments of work.

Dr. M. P. Fikes and Mr. Robert S. Holmes, who were members of the China deputation, spoke of what they saw in the Oriental

countries. These addresses were followed by an address by Dr. M. D. Eubank, who is in America for a short time. Dr. Eubank was heard with much interest. He gave a very gratifying report of the work in China.

The last day of the convention was given to the State B. Y. P. U. work. There was a large attendance at all their sessions. There is much enthusiasm in this work throughout the State.

The afternoon of the closing day was given to the Baptist Laymen's Movement, which has grown to considerable dimensions in the State. The evening was given to a Baptist Laymen's Banquet, to which the preachers were invited. There were about 500 present. Among the speakers were Drs. Jos. T. Clark, of the Congo, and M. D. Eubank, of China.

This closed one of the most successful year's work in the history of Michigan Baptists.

DEAR RECORDER.

The past year for Madison Avenue has been one of wonderful progress and glorious achievements. There were 138 additions to the church, eighty-five by experience and baptism and fifty-three by letter. There have been twenty-two additions since the Association, September 9th. Five came forward last Sunday evening, three by experience and baptism and two by letter. Our Sunday School has more than doubled in attendance. We have an average attendance of more than 200 for the whole year. Bro. Homer Browning, as superintendent, and his thirty officers and teachers are doing good service.

Our prayer meetings are largely attended. Madison Avenue was the banner church of North Bend Association in gifts for missions. In the last two years we have expended \$1,700 in repairing our house of worship. We hope to build in the near future. Doubtless the greatest token of God's favor during the year was the calling of two of our choice young men to preach the gospel, Bro. W. M. Jackson and Bro. Paul Clark. They were licensed by the church September 2nd. Bro. Jackson is now in the Seminary. Bro. Clark will be graduated from Covington High School next year. We now look forward to the coming of State Evangelist George Shephard, November 15th, for a three-weeks' revival. The pastor will assist Bro. A. K. Wright, Centennial church, Washington, D. C., in a revival from November 2nd to 13th. Pray for our work in Covington. We have noble co-laborers in Dr. A. C. Davidson, of First church, J. T. Bowden, of Immanuel, A. L. Vickers, of South Side, C. S. Ellis, of Latonia, J. W. Beagle, of Ludlow, J. Bolen, of Newport, J. B. Jones, of Bellevue, and Bro. Tolle, of Dayton.

T. C. ECTON.
Covington, Ky.

DEAR RECORDER.

The third Sunday in October was the banner day of the Baptist church of Summer Shade. Our church house being completed and the Lord blessing us with a beautiful day and a large congregation of noble and intelligent people, and our great and powerful Dr. W. D. Powell, Corresponding Secretary, as our leader, we were certainly wonderfully blessed. After that powerful dedicatory sermon by Dr. Powell from Ex. 35:21-22, he raised \$235, the amount required to liquidate the

indebtedness on the house, which cost \$1,164. May the Lord abundantly bless him in his noble work and hasten the time when he can come to this part of the State again to help us in this needy field.

We were also blessed with the presence of Dr. R. E. Hatton, President of Liberty College, Glasgow, Ky., together with a number of other noble brethren. We are now in a meeting here with Rev. W. N. Davis to preach for us. We ask an interest in the prayers of all the readers of our grand old Recorder. May it long hurl the glorious gospel truths to the world.

Since writing the above the Lord has saved my only child. Together with two others, to God be all the glory.

T. F. GRIDER.
Missionary Barren River Association.
Summer Shade, Ky.

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DEAR RECORDER.

Feeling that a few lines from me might find a place in the columns of the Recorder, which has so long and so earnestly contended for the faith once delivered unto the saints, will say that I was called as assistant pastor of the First Baptist church of Owensboro, Ky., on October 1, 1907. Since that time my work has been with the mission of the First church. The results of our work are as follows: We have had three revivals during the year. The Lord has been gracious to us. We have received since last October, fifty-four by experience and baptism and fifty-two by letter, making the total 106 additions to the church. When I was called the church had been without a pastor for two years, and the work had gone down. The Lord has blessed us wonderfully. We have mid-week prayer meetings and a splendid Sunday School under the supervision of W. L. Yates, and also one of the strongest Ladies' Aid Societies of this city.

We now have a movement on foot to organize as a separate body in the near future.

I ask the prayers of those who are readers of the dear old Recorder.

FRANK FARMER.
Owensboro, Ky.

DEAR RECORDER.

I arrived in Wheatley, Ky., on Saturday, September 26th, and began a meeting with Bro. Ira E. D. Andrews and the Dallasburg church. The services continued daily for two weeks. Only two were baptized. The church seemed to be revived. It remains to be seen whether there was a real revival.

The people of Wheatley and community are as kind and thoughtful as any people could be. Wife and I were shown every possible mark of respect and attention. We shall not forget them soon. They are no less attentive to their pastor. This was a pleasing thing to me. They are a noble people and are led by a young man whom I have known for years. My love and admiration for him grows with the passing of the years.

A. C. HAMBY.

DEAR RECORDER.

I began a meeting with Woodward's Valley church, Ohio county, October 4th, closing on the 18th. The preaching was all done by the pastor. The attendance

was good, notwithstanding the dust, which was stifling. God gave us a deep, thorough, genuine revival. There were twenty-five professions of faith, fourteen additions to the membership of the church, ten for baptism, three by letter, one by restoration. Many of the converts were members of Methodist families.

Pastor O. M. Shultz, aided by Evangelist N. F. Jones, began a meeting with Oak Grove church recently. We have had the pleasure of hearing Bro. Jones for four days. His sermons are strong, vigorous, logical, Scriptural, and powerful. His arraignment of sin is simply terrific. Several have professed faith, others are enquiring the way of life, and there is a foundation laid on which a great and lasting work may be built.

J. A. BENNETT.
Utica, Ky.

SOME MISSISSIPPI MATTERS.

By W. E. Fendley.

With your consent I want to tell to the Recorder readers some of the many good things we have been enjoying down this way during the summer.

Of all the things that have taken place with us, the things we have been blessed with this year have far exceeded all. Of course, people have had a great deal to say along political lines and in their opinion have elected their superior officers over and over again, but this is not all, for the spiritual side of life has been well tended, and never in the history of Baptists have we seen the power of God made manifest among men as has been this year, and the work goes on. Dr. I. A. Hailey is being assisted in a great meeting at the Fifteenth Avenue church by Evangelist W. A. McComb. All the Meridian churches are getting in good shape for the new year. Immanuel church which pulled out from the Forty-first a few years ago, has dissolved, and will sell their building, donating the proceeds to the Foreign Mission Board to be used for the erection of houses of worship on Foreign fields.

I am getting the work at Forty-first well in hand, and the prospects are encouraging.

Bro. W. N. Swain, their former pastor has accepted the care of the work at Augusta, Ky., and while we are loathe to part with him and his noble family, I want to commend him to the people of Kentucky. He is one of God's noblemen and few men in your State can get nearer the hearts of their people than he, and none are more worthy.

Clark Memorial College opened September 29th with flattering prospects and President Culpeper is to be congratulated for the masterly way in which he has worked up this school, and no school has a brighter future.

Bro. Sansing is feeling good over his work. His Lake church is just completing some handsome improvements and at Forest they are planning a \$5,000 building.

All the churches seem to be in good shape that have pastors, but many are having trouble along this line. We are waiting patiently for the return of our boys from the Seminary to take up their work among us, and we congratulate ourselves on the idea that they are a godly noble set of young men.

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.

WANTED—To do your Christmas shopping for you. It will pay to write us about prices. Address: Dept B, Church Directory Co., 638 Fourth ave., Louisville, Ky.

WANTED—A Christian young woman desires a position as cashier or to do clerical work. Reference, Western Recorder.

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

The American Teachers' and Ministers' Agency, Bowling Green, Ky. Best teachers for your school. Select pastors for your church. We sell and rent school property. Write us for information immediately.

DEAR RECORDER.

On the 14th of October we closed a very gracious revival at Fifth Street church, resulting in forty-four accessions to the church, twenty-four for baptism, twenty by letter. It was in many respects the best meeting the church has ever had, almost doubling its bona fide membership. I was assisted by Pastor George W. Clarke, of Paris. In my judgment Bro. Clarke is the best kind of assistance a pastor can secure. He is thoroughly sound in the faith, and a preacher of more than ordinary ability.

After six years of service with the brethren at Fifth Street, I have accepted a call to the church atynthiana, and will enter into the work there November 15th. The work here has made encouraging progress, developing in a few years from a mission station, cumbered with debt, to an independent church, with upwards of three hundred members. Whoever succeeds me will have a most gracious people with whom to work.

C. W. ELSEY.
Lexington, Ky.

DEAR RECORDER.

The Smith Mill's Baptist church has just closed the greatest year's work in her history. More money has been raised than in any year in her history. We have one of the best Sunday Schools in the State. Our school raised \$134 and gave over \$65 to missions, \$10 to the Ministers' Aid Society. The church has recently closed the most successful meeting in years. We were blessed with the assistance of J. J. Cloar, of Owensboro. The results of the meeting were fifteen baptisms, and a number of others who have not joined the church were converted.

Bro. Cloar is a strong gospel preacher. He won the hearts of all our people by his earnest, faithful preaching. Bro. Cloar easily ranks as one of our best preachers.

Our church had the pleasure of entertaining the Ohio Valley Association this year. This is my fourth year as pastor.

W. W. WILLIAMS.
Owensboro, Ky.

The Farm and Household

Noah Gay sold to George W. Redmon 100 barrels of corn at \$3.15 per barrel, delivered—Winchester Democrat.

Gibbs, Makin, McElroy & Co., of Springfield, sold to W. J. Finley, of Higginsville, Mo., four young jacks, for \$1,725.

Mr. H. V. Thompson bought at Mt. Sterling recently, five steers, weight 1,100 pounds, at \$3.65—Winchester Democrat.

At the public sale of jacks and jennets, and horses, held October 15th, by John R. Downs, of Bloomfield, fairly good prices were realized. Eighteen jennets averaged \$119.15, and four jacks averaged \$390.65.

R. A. Dodd bought of Thomas and Aleck Dunlap, of Versailles, 52 bushels of wheat at \$1.02; also from Joe Robb one car load and Clark Arnett 2,000 bushels at same price. Mr. Dodd shipped to Tennessee parties two car loads of stock hogs, paying 3 cents for stockers.—Jessamine Journal.

Woodford County.—With the exception of a slight rain on last Sunday, this makes the eighth week of the drouth which has been general throughout Woodford county. Ponds and creeks are totally dry. Grass is as dry as hay. Many farmers are driving their stock miles to springs for water.

Logan County.—The drouth continues in this county; late corn almost a failure. Most every one is through sowing wheat. Stock is looking well, but not selling very high. Late potatoes are scarce, due to the drouth. In several places stock water is getting to be quite an item.

About 150 mule colts were sold in Harrodsburg recently. E. E. Riggs, of West Virginia, bought 25 at from \$30 to \$50; Robert Rankin bought 15 at from \$60 to \$70; B. G. Fox bought 25 at from \$50 to \$75; Lee Riker bought 10 at from \$50 to \$65; Mr. Fletcher bought 8 at from \$50 to \$70 a head.

Crittenden County.—We are very dry in this county. A very small crop is sown. Corn is selling at 60 cents, and the talk is it will be \$1 by spring. We have an average crop of corn in this county, as far as I can hear; a fairly good crop of hay and a small crop of oats. A very dull county court day in the trading line. Some few mules were sold at prices ranging lower than early in the fall.

Henry County.—The freezes and frosts we had recently injured the late corn, farmers had to feed it before it spoiled. The potatoes have been dug; we did not make on an average one-fourth of a crop. Sweet potatoes made about one-third of a crop. Fat hogs sold here recently at \$4.50 and \$5.25 a hundred. Offers of ten cents a pound are being made for turkeys. No sales. A few of our farmers are cribbing corn. They report about one-third of a crop. The continued drouth has about stopped all trade in horses, cattle and stock hogs.

TREES FOR A HILLSIDE.

In all probability chestnut would be the best timber tree for a hillside. Chestnut is somewhat difficult to plant, and on that account is not very often used in field plantings for new forest projects, where there is some natural stand of chestnut, it is the best of all. If trees have to be planted outright the white pine is usually the most easily established, and is also the one which will pay the greatest profit. Of course, there are many other trees that can be grown, including some of the oaks, the black locust and the catalpa.

The catalpa is rather more successful in a southern climate or semi-southern climate, and is apparently the most satisfactory in the Southwest. In Southern Pennsylvania, however, it does very well, especially on fairly strong, rich soils, and Mr. Rogers, whose article appeared in this department, seems to be having very good success with it in Ohio. The flowering catalpa, *Catalpa speciosa*, is the one most generally planted, we think. The trees can be very readily be grown from seed in the nursery. The seeds should be planted in the spring. They can be bought from any leading seedsman dealing in nursery trees. They are put in drills very much as carrots or beets are sown and are managed in the same way for the first year or two.

They should be thinned out to stand about four inches in the row. If they are to grow two years in the nursery, they should be thinned to six inches or one foot in the row. Very often it is found satisfactory to transplant after the first or second year, putting them further apart at the time of transplanting. They are then allowed to grow for one or two years more in the nursery, after which they are again transplanted to their permanent places. This method gives stronger, stockier trees, although the expense is considerably greater.—Sel.

POULTRY PICKINGS.

The largest eggs are produced by steady layers.

The more eggs a hen lays the smaller the size becomes.

Heavy winter layers are generally poor summer layers, and vice versa.

The color of the brown eggs grows lighter as the number of her product increases.

Make the hen's nests fairly dark. It is the habit of the bird to seek some secluded place to lay.

The hen that will produce from thirty to fifty eggs in succession will not have vigorous germs in her eggs.

Corn is a heating and a fattening food and is therefore best adapted for winter use. It is considered by many when fed in large quantities to make the hens fat, yet it is used extensively by many progressive poultrymen with little or no evil effects.

Milk supplies about all the elements necessary to form bone and flesh in chickens. It is safer to boil it before feeding, as sour or stale milk will under some conditions produce bowel troubles. A must be kept in mind that milk is a food rather than a drink, and the supply of pure drinking water must be maintained though milk is being fed.

Wheat is a good food and is very much relished by the fowl. Corn is used quite largely in the

New England states, both in summer and winter feeding. It is used whole, ground and cracked, the meal being used principally in the mash foods. Cracked corn is used largely for young chicks and fowls when scattered in the litter. This method of feeding induces the fowls to exercise.

Oats should be a first-class food for poultry, but owing to the large percentage of hull they are not relished by chickens, and for this reason are sometimes indigestible. When ground they are used pretty freely in mash food; also the rolled and granulated meals are used for feeding young chicks. The ground oat without the hull is used extensively for fattening fowls. Oats soaked in water for twenty-four hours increase their palatability.

DAIRY DOTS.

If the cow is bothered with stringy milk, give her plenty of pure well water and a tablespoonful of soda each day till the trouble is arrested. The soda can be given in a little bran mash.

Every animal should have a clean place in which to eat, drink and breathe. Since it eats and drinks only a part of the time, but breathes continuously, it is important that it have pure atmosphere at all times.

The man who does the milking should be clean. By this is meant, he should be clean as well as his clothing. The hand who never takes a bath should not be tolerated in the cow lot, any more than the hand whose clothes are covered with dirt, tobacco spit and other filth.

PUZZLE SOLVED

Coffee at Bottom of Trouble.

It takes some people a long time to find out that coffee is hurting them.

But when once the fact is clear, most people try to keep away from the thing which is followed by ever increasing detriment to the heart, stomach and nerves.

"Until two years ago I was a heavy coffee drinker," writes an ill stockman, "and had been all my life. I am now 56 years old.

"About three years ago I began to have nervous spells and could not sleep nights, was bothered by indigestion, bloating, and gas on stomach affected my heart.

"I spent lots of money doctoring—one doctor told me I had chronic catarrh of the stomach; another that I had heart disease and was liable to die at any time. They all dieted me until I was nearly starved but I seemed to get worse instead of better.

"Having heard of the good Postum had done for nervous people, I discarded coffee altogether and began to use Postum regularly. I soon got better and now, after nearly two years, I can truthfully say I am sound and well.

"I sleep well at night, do not have the nervous spells and am not bothered with indigestion or palpitation. I weigh 32 pounds more than when I began Postum, and am better every way than I ever was while drinking coffee. I can't say too much in praise of Postum, as I am sure it saved my life." "There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs. Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

If It's Neuralgia

and those sharp, shooting, agonizing pains drive you almost crazy, take Dr. Miles' Anti-Pain Pills, and get relief. They drive out the pain by their soothing effect upon the nerves. When taken as directed they are harmless, and leave no bad after-effects. That's the reason they are so popular with all who use them. Your druggist can tell you what others in your locality think of them.

"I do positively think that Dr. Miles' Anti-Pain Pills are the best medicine ever put upon the market. I find them so restful and soothing, and without any bad after-effects. I have suffered with neuralgia so that my system would just ache and quiver, and I cannot take opiates; but I can take these tablets, and they always relieve me. No one that suffers with neuralgia need fear to take them, as I know they will not form a habit; for if there was any opiate in them I could not take them. Just one in the morning when I feel bad, and I can do my work all day."

MRS. W. H. BURKETT, Macon, Ga.

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

25 doses, 25 cents. Never sold in bulk.

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DEATHS

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MOTHER'S CENTENNIAL MEMORIAL.

One hundred years ago today, October 11, 1808, was born in Warren county, Ga., to Mr. Nathan Culpepper and his wife, Fannie Gardner Culpepper, a girl, the second child in the family. They named her Lucinda Whitehead. During childhood and young girlhood she attended the common schools of the country. When a young lady she was converted and joined Long Creek Baptist church.

In the year 1830 she was married to Mr. Henry Camp, who was afterwards, in the year 1848, ordained to the work of the gospel ministry at the request of New Providence Baptist church, Marion county, Ga. He continued to faithfully preach the pure gospel of Christ until his death, July 26, 1861, at his home in Oglethorpe, Ga. He was a son of the Rev. Thaddeus Camp. To this union were born ten children. Eight lived to be grown and married. Six are still living, name's, Mrs. S. A. Shipp, Knox City, Texas; Mrs. Fannie Holton, Oglethorpe, Ga.; Mr. J. T. Camp, Enterprise, La.; Mr. S. N. Camp, Mrs. M. P. Hamilton, and Mrs. Anna Head, of Calhoun, La.

The eldest, Mrs. Shipp, is seventy-seven years of age, and I, Mrs. Head, the youngest, am fifty-six. Two girls, Hasseltine and Lucinda Howell, died in infancy and childhood, respectively. Mr. S. J. Winn died in 1884, in Oglethorpe, Ga. Mr. William Henry Camp died in 1895 in Forkville, La.

Our mother being left a widow in 1861, showed her heroism and faith in God in the trying years that followed. Her many hard struggles with grim disadvantages to keep a comfortable home for her children with food and home-made raiment and to keep me, the only little one, in school, would fill volumes. Neither is it out of place here to remark that the sacrifices, in those years, of our oldest sister and youngest brother are not forgotten by the writer. The two elder brothers being in the war, W. H. "Bud," was the only male member of the family upon whom we had to depend. Nobly did he take the burden upon his young shoulders (he not being thirteen years old at the time of our father's death) and worked to help support the family.

Reader, do you say we must have been poor? Well, how many rich Baptist preachers have you ever known?

Our mother, like most Baptist preacher's wives, was highminded and had noble aspirations for herself and children. Therefore the hardships she endured to make and keep a home of comfort, refinement and Christian culture are not to be despised in this, her centennial memorial. The work she accomplished for the Master by her Christian influence and faithful encouragement as a helpmate for one of God's most firm and loyal ministers few are left to remember. Only the records in Heaven will tell and the stars in her crown will number the souls she has helped to a better life.

Intelligence was one of nature's greatest gifts to her. She moved from Marion county, Ga., to Ouachita Parish, La., December, 1872. On the night of September 30, 1874, at the home of her daughter, Mrs. Hamilton, in Ouachita Parish, La., she breathed her last. Thus ended a life of nearly sixty-six years, most of which had been spent toiling for those she loved. A life of purity, energy, industry, honor, integrity and never wavering faith in God. Among her last words were, "Bless the Lord, Oh, my soul."

Looking back through all those years, I feel that I am honored when I say of such a character. "She was my mother."

ANNA HEAD.

Calhoun, La.

WORRY THE GREAT ENEMY TO HEALTH.

Worry is the epidemic of the day—an epidemic more widespread, more insidious, more deadly than any pestilence that has ever afflicted this long-suffering world.

More widespread, I say, because it affects everybody in what we euphemistically call the civilized world. The adult worries about his profession, his business, his family relations and so on. The woman worries about her household, the children, her clothes, her social position and a thousand other things.

And even little children have not escaped from this devastating epidemic, worry. Take your stand outside any public school and note the expression on the faces of the children as they enter or leave the building. Go into a class room while recitation is being conducted, and note the drawn faces, the abated breaths, the wriggling, interlocked fingers—all external signs of the deadly epidemic of the day—worry.

Worry is an insidious disease, because it works in the dark—under the surface, so to speak. The various activities by which the life of the body is maintained, respiration, circulation of the blood, digestion and assimilation, as well as the action of the liver, colon, skin, and other organs by which the poisonous products of the body are removed—all these activities are directly under the control of the nervous system, and the nervous system is governed by the mind.

Through the process of interrelation between the mind and the nervous system, the state of mental pandemonium known as worry has an immediate and powerful effect upon the digestive function.

So much for the effects of worry upon digestion and absorption. There is another organ, however, upon which the influence of worry is still more intimate and disastrous. That organ is the heart.

Worry is a disease which is curable; but he who would be cured of it must cure himself. He must work out his own salvation. He must engage in a civil war of the intellect—must reduce mental anarchy to mental order. He must, in other words, achieve self-control.—*W. R. C. Watson, M. D.*

History and biography have much to tell of great mothers and great wives, who have done fine service for the world in their influence over sons and husbands. But a book will one day be written about the sisters who have brought their brothers up to distinguished position and usefulness, like Carolino Herschel and Mary Lamb and the sister of Macaulay. No doubt a book could well be made on the sisters of Christian ministers who have kept their homes and helped their studies, if they have not written their sermons. In our generation the most devoted and beautiful character in this list will be the sister of George Matheson, the blind preacher of Edinburgh. Perhaps we will come to the sisters-in-law also. There are so many ways in which Christian women have, in their own feminine ways, exerted an influence, silent and modest as the dew, and as beneficent and blessed.—*Central Presbyterian.*

DEAR RECORDER:

In October I aided Pastor T. A. Conway in a week's meeting with his Blooming Grove church. It was a very pleasant week. I found Bro. Conway with a strong hold upon his flock. Bro. Conway is one of our best men; he has done splendid service in this Association. We had six additions to the church all by baptism. From Blooming Grove I went to Shady Grove to aid Pastor R. A. LaRue. Here I found a large audience gathered to hear the Word, which I preached to them for nine days. At every coming together we had large crowds. The brethren said the largest that had ever been seen there. We received twenty-three for baptism and one by letter and one by restoration. At both of these churches I found many choice spirits.

M. E. MILLER.

Kuttawa, Ky.

Of course the preacher should be morally and spiritually a man. More than ever will the unquestionable personal integrity and consecration of the preacher be demanded in these days to be so full of light that depravity will have no hiding place. But always as now, and now more than ever, the effectiveness of the sermon is not in the elegance of its diction, nor in the oratorical graces of its delivery, nor even in the orthodox truth of its matter, but in the character of the man behind the message. Burdened by no vile habit and the victim of no wakening voice, the preacher who trusts God and fears no man is bound to do great things for the Master.

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DEDICATION SERVICE.

October 18, 1908, was a great day for Clarkson. The Baptist church was dedicated to the Lord clear of debt.

These good people have been looking forward for months to the time when the last debt should be paid, and their house could be formally set apart to the worship and service of God, and the time came. The day was well nigh perfect. The sun of righteousness also arose in the hearts of faithful and loyal men and women, and at an early hour they began to arrive with loaded baskets for the table that had been prepared in the church yard. By half past ten the house was filled with precious souls, anxiously awaiting the beginning of the exercises. All seemed happy. After song and prayer the Articles of Faith and Church Covenant were read by the pastor. A brief history of the church from its constitution to the present time, by Mrs. Sallie Bratcher. The entire congregation united in singing "Rock of Ages," after which the dedication sermon was preached by Rev. C. W. Bowles, of Upton, text, Matt. 23:37: "O, Jerusalem, Jerusalem." Theme, "Golden Age of Jerusalem." It was an excellent discourse, showing thorough preparation, and was well delivered.

The Pastor in a few brief remarks declared the house to be dedicated and set apart for the worship and service of God, and that alone. Dedication prayer was offered by the pastor, and adjournment was had one hour for dinner.

At two o'clock we had a grand Sunday School rally. The entire school marching through the yard into the house, through the aisles and back to the front, forming around the stand, and all joined in singing some beautiful Sunday School songs. They were led in prayer by the superintendent, Isaac Lile. The congregation joined in singing, "God Be With You Till We Meet Again," and the parting hand was given.

To God be all the glory.

R. A. CAVE.

Cecilian, Ky.

DEAR RECORDER:

On September 4th we closed a good meeting with the church at Marcus, Ky. The pastor was ably assisted by the Rev. J. B. Jones, of Bellevue, Ky., who preached earnestly and acceptably the simple Gospel of the love of God and the saving power of the blood of Christ Jesus. Notwithstanding the fact that the church is weak and has been somewhat inactive in real work and some outside opposing forces, which always hinder in measure the Master's work, yet the Lord graciously gave us encouraging results. And feeling that much good was accomplished for the cause at that place we give God the glory. The visible results were four professions of religion and one from the Campbellites for baptism. Two restored and one by letter. Much interest was manifested by some who did not make the surrender to the Lord and we feel that lasting effects will be felt. Bro. Jones is a consecrated Christian, a preacher true and faithful.

H. S. SUMMERS.

CARE OF UMBRELLAS.

After coming in out of the rain, let the umbrella down and stand it on the handle, that it may dry in this position. The water will drip from the edges of the frame and the cover dry uniformly.

When placed with the handle upward, as it frequently is, the water runs to the top of the umbrella, and the moisture is there retained in the lining underneath the ring, causing the silk or fabric with which the frame is covered to become tender and soon rot.

Ordinarily the top of an umbrella wears out sooner than any other part of it, and in the majority of cases may be thus accounted for.

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ITEMS OF INTEREST

News The World Over.

The floods in the Hyderabad and Deccan provinces in India have been most destructive, both of property and life. The rivers were all mighty torrents, which covered large sections. When they subsided the ground was covered with dead bodies. Ten thousand is the present estimate of the number, but it will probably be much greater.

On the morning before the accident happened to the aeroplane of Wright, Mr. Edison said: "The weak point, round which the Wright inventors will never be able to get, is that the operation of the machine lies wholly in the wonderful brain of the operator. Every movement made by the Wrights in maneuvering their machine must be done in perfect harmony with the working of the planes. One fractional misalignment will mean destruction to the machine and the operator, too."

A thief in Boston stole a pocket-book. The court sentenced him to a year's imprisonment. The *Congregationalist* thinks he must find his punishment intensified by the remembrance that the pocket-book contained nothing but temperance tracts!

Mr. Sylvester Horne said that the request of the Catholics to have the police guard them in carrying the "host" through the streets of London was the coarsest piece of impudence. Elevating the host on the streets is forbidden by law, and they asked the police to protect them in the violation of the law!

It is reported that the Agricultural Department in Washington City has discovered a method of making paper out of corn stalks at half the price of the wood pulp. This will be of inestimable value, because it will do so much towards saving the forests of the country. For an enormous amount of wood is used in making paper. It will give farmers a market for their cornstalks also.

Mr. Cleveland was a trustee of Princeton University. In the resolution in regard to his death the Trustees say that he "devoted himself to the service of the institution with the same thoughtful and painstaking attention to duty that characterized him as an officer of the State, and a custodian of the honor, integrity and prosperity of the nation." Would that all trustees were as faithful.

One of the latest sects—we have not read the morning papers, and so do not

know the last—is the "New Thought." They claim 16,000 adherents. Their principal doctrine seems to be that you will get anything if you only think about it long enough and hard enough. This gives the shrewd leaders a convenient loop-hole. If you do not get your wish, it is because you did not think hard enough.

The "New Thought" sect has a church in Brooklyn, with a Rev. Mrs. Marsh for pastor. She is going to have voiceless singing in her services. The hymns are to be shown by a stereopticon, and she exhorts the audience to sit in silence and read the verses to the accompaniment of music! What next in the way of folly!

That the people of New York State were in favor of the law forbidding race track gambling has been shown by men of both parties. Five Republican State Senators and four Democrats were refused renomination because of their votes in favor of the gamblers. And the heroic man who went to give the deciding vote, against the protest of his physician, has been nominated for Congress.

A society which bears the name of the Association for the Interests of Geneva (Switzerland), has recently placed a tablet in memory of the creator of the watch industry, formerly so important in that city. The tablet bears the inscription, "Charles Cusin, founder in Geneva of the watch industry; received as a burgher of the city in 1587." As the inscription shows, Charles Cusin was not a native of Geneva; in fact, he was a refugee from France at the time of the massacre of St. Bartholomew. This is only one instance of the industrial benefits conferred on other countries by the short-sighted religious policy of France.

MISSIONARY DAY AT THE SEMINARY, OCTOBER 31ST.

The report showed that during the summer there had been 1,000 baptisms in connection with the labors of last year's students, and three churches had been organized and two church houses built.

It was further shown that only twenty-five of the present student body were engaged in teaching in the mission schools. The professors strongly urged more to find practice in this noble work. Dr. H. A. Mosely of Santiago, Cuba, a full graduate of the Seminary, made a fine address on the success of Baptist work in Eastern Cuba. He has built twenty-seven chapels and two colleges in the past ten years. The Baptists are far in the lead of all other denominations.

We could only wish the same were true of the work of Southern Baptists in the Western provinces of Cuba. At one time the Southern Baptists had things their own way, but it is now admitted that the Methodists and Presbyterians lead. Southern Baptists must furnish the Home Board the men and means to do more aggressive work.

Dr. Robert J. Willingham, our noble Secretary of Foreign Missions, with his heart bleeding over the recent death of his devoted brother, C. B. Willingham, one of the most liberal contributors to Foreign Missions in the South, made a thrilling speech on his trip around the world and stirred his audience of world-wide missions. The treasurer reported \$745 given to missions by the Seminary students during the past year.

TENNESSEE COLLEGE NOTES.

The glad news of the splendid opening of this, our second year has been a source of inspiration to faculty and student body. We have enrolled 221 and of these 185 are non-resident students; quite a number from Kentucky.

The great increase in advanced students is a source of much gratification to us. There are a large number of our students doing real college work. We have besides the college work, a strong course in Preparatory. The deep earnestness and the religious life of the students are worthy of special mention.

Rev. J. A. Taylor, of Shelbyville, Tenn., formerly of Louisville, delivered our first Missionary address for the year.

Prof. John W. Selph, of LaGrange, Ky., recently presented our library with a large number of volumes; we commend his worthy example to you, dear reader. The Tennessee Baptist Convention owns and controls this school, and the brethren of the convention at Memphis were exceedingly kind in their expressions. It is rather unusual for a school to have such a large enrollment and be compelled to add more room the second year. We hold it against the Kentucky brethren that they have taken our pastor,

Dr. Davidson when it seemed we needed him most. We are looking and praying for the right man and feel that the Lord will guide us. The Baptists have a great opportunity here and with the right man to lead we can measure up. We have a warm place in our hearts for Kentucky Baptists and watch their movements with great interest, a native Kentuckian never gets over being one.

G. J. & J. HENRY BURNETT.

OTHER STATES.

The meeting at Clarendon, Texas, resulted in twenty additions.

Twenty additions to the church at Belton, Ark., result of their meeting.

Twenty-eight baptisms at Old Hickory church, Ark., result of a meeting.

The meeting at Brookville, Miss., closed with sixteen accessions.

Twelve added to the membership at Sontag, Miss., result of their meeting.

A two-weeks' meeting at the Winnsboro church, Texas, closed with fifty-eight additions to the church.

Pastor Monroe McGee, Settlement church, Ark., baptized twenty-eight, the result of his meeting.

Ebenezer church, Ala., received twenty-one additions to its membership, result of a four-days' meeting.

At Forest Home, Ala., a good meeting closed with twenty-four accessions, twenty-two received for baptism.

A hopeful meeting was held at Shelby Ala., resulting in two've received for baptism and four by letter.

At Silver Creek church, Miss., the meeting resulted in twenty-three additions, fifteen received for baptism.

A meeting at Pleasant Hill church, Ark., closed with fourteen received for baptism and three by letter.

Bro. J. A. Colley, of Birmingham, aided Pastor Bell in a meeting at Central, Ala., in which twenty-nine united with the church.

A fine meeting closed with the church at Mill Creek, Okla., Bro. J. A. Ogle, Pastor. Thirty additions, seventeen for baptism.

Normangee, Texas, has been blessed with a good meeting, thirty additions to the church and the church greatly strengthened.

Bro. V. V. Youngblood has been formally set apart to the full work of the gospel ministry by the First church, Austin, Texas.

Pastor Lannagan, of Sandersville, Miss., is rejoicing over his meeting—fifty added to the membership, thirty-seven for baptism.

In an eight-days' meeting at Mathiston, Miss., fifty-eight united with the church, forty were by profession of faith and baptism.

Pastor S. R. Gordon held a meeting with his Four Mile Lake church, Miss., in which there were twenty-six additions, twenty by experience and baptism.

Pastor G. W. Holcomb, Spring Hill, Miss., closed his meeting with fine results, eight received for baptism, six by letter and three by restoration.

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For bread, cake or fruit; best heavy silver plate; bright polished center, gray edges; 12 1/2 by 7 inches. Sent prepaid on receipt of \$3.

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JELL-O doesn't have to be soaked, or sweetened, or cooked—or guessed at as to the result.

This is the regular JELL-O process:

Put the JELL-O into a pint of boiling water and then cool it.

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7 Flavors.
Illustrated Recipe Book, free.
The Genesee Pure Food Co., Le Roy, N. Y.

DEAR RECORDER.

Bible Conference was a big success. Speakers were all at their best. Dr. Powell simply swept the decks in his great address on State Missions. Closed Sunday, after ten days, six services a day. Large crowds all the while; \$2,000 for missions.

MILLARD A. JENNINGS
Hopkinsville, Ky.

The Baptist Bible School Union of Elkhorn Association was organized at Nicholasville, Thursday, October 29th. The following officers were elected: W. A. Burns, President; O. O. Green, Vice President; Amos Stout, Secretary. The programme was interesting and the meeting enthusiastic. Secretary Mahoney assisted in the organization of the Union.

Pastor C. W. Knight writes from Princeton, Ky.: Just closed a good meeting at Harmony church, 40 additions.

Live Stock Markets.

CATTLE	
Good to choice ox. steers.	\$4 50a\$5 25
Light shipping steers	4 00a 4 50
Good to choice butch. steers.	3 50a 4 25
Med. to good butch. steers.	3 00a 3 50
Com. to med. butch. steers.	2 50a 3 00
Good to choice butch. heifers	3 40a 3 75
Med. to good butch. heifers.	2 75a 3 40
Com. to med. butcher heifers	2 25a 2 75
Good to choice butcher cows	3 25a 3 75
Med. to good butcher cows.	2 75a 3 25
Com. to med. butcher cows.	2 00a 2 75

Canners	1 00a 1 75
Good to choice fat oxen	3 75a 4 25
Medium to good oxen	2 00a 3 75
Good to choice bulls	2 75a 3 00
Medium to good bul's	2 25a 2 75
Common to medium bul's	1 75a 2 25
Good to choice veal calves	3 00a 3 50
Med. to good veal calves	3 50a 5 00
Com. to rough veal calves	2 50a 3 50
Good to choice feeders	3 50a 4 00
Medium to good feeders	3 00a 3 50
Common and rough feeders	2 50a 3 00
Good to choice stock steers.	3 00a 3 50
Med. to good stock steers.	2 50a 3 00
Com. to med. stock steers	2 00a 2 50
Good to choice stock heifers	3 00a 3 25
Med. to good stock heifers.	2 25a 3 00
Com. and plain mxd stockers	1 75a 2 50
Good to choice milch cows.	35 00a45 00
Med. to good milch cows.	20 00a30 00
Com. to plain milch cows.	10 00a20 00

HOGS.

Good to choice prs. and brs.	5 85
200 to 300 lbs	5 85
Medium packers 160 to 200	5 85
Light shippers, 130 to 160...	4 90
Choice pigs, 90 to 130	4 00a 4 10
Pigs, 50 to 90	3 75a 4 10
Boughts, 50 to 400	2 50a 5 00

SHEEP AND LAMBS.

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

TOBACCO.

BURLEY—Dark Red.

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

BURLEY—Bright Red.

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

DARK.

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

BUTTER.

Fresh packing, 16 1-2c per lb.

POULTRY.

Hens, 7 to 8c per lb; roosters 5c; young chickens, 10 to 12c; ducks, 9c; turkeys, young, 10 to 11c, old, 11 to 12c; geese, 7c.

EGGS.

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

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