

WESTERN RECORDER

Faith, Hope and Love, these three.

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

83rd YEAR

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C. M. THOMPSON, D.D., Editor.
J. C. BOW, D.D., Associate Editor.

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The New York Christian Advocate says a stranger went into the counting room of the Methodist Book Concern in that city, laid down a sealed envelope and went out. In it were five one-hundred dollar bills and note signed, "A steward of the Lord" saying it was for Foreign Missions.

The Northern Presbyterians have now 2,000 more churches than preachers to man them. The first thing when an army is short of officers to command the forces in the fight is to send to the front the officers who have been detailed. They are ordered back to their regiments. If the Presbyterians would take all their preachers who are secretaries of all sorts of organizations and put them into the pastorate, a large part of these churches would be supplied.

These are wise words of the Examiner: "It is not pessimism but simple common sense to look facts squarely in the face for when things are going wrong, that is the only way to secure the righting of them. Prophesying smooth things in times of evident peril is foolish business and may prove more than foolish."

The Northern Methodists have celebrated the jubilee of their mission work in India. They began with one missionary. They have now 200,000 church members and 300 young native men studying for the ministry.

The man who is thoroughly convinced he is right is the man who convinces others. Paul would not have stirred the world had any doubts troubled him. Earnest conviction is strength always. If you do not believe what your father believed if you wish to accomplish anything worth doing believe as they believed.

THE VALLEY OF DRY BONES.

By Rev. A. C. Dixon, D.D.

The hand of the Lord was upon Ezekiel and carried him out into the valley which was full of bones. Another method is to invite the bones to come to us: as if Ezekiel had found a beautiful amphitheatre of a place, where he could stand on a platform in the centre and make his voice heard at a great distance and then send some messengers over the hill to tell the bones in the valley that he was ready to speak to them. Bones will not accept an invitation like that. They have equal attractions in their own valley. The music of the world is more to their taste than church music. The oratory of the rostrum suits them better than preaching. The society of the world they like better than Christian association. So the bones are not likely to accept a formal invitation to come and be spoken to. Jesus said: "I will make you to become fishers of men." It is one thing to fish in a pond stocked with the finny tribe, angling, like Ex-President Cleveland, with the finest tackle and the best bait; it is another thing to go a-fishing through the mud, brush and briars.

Now Christ did not stock a beautiful pond full of gold and silver fish, and teach his disciples how to angle for them in the latest style, but sent them to the streams of humanity, where the human fish swim. "Go ye out into the highways and hedges and compel them to come." It is our duty to go to men and the church that has not this going spirit is not apostolic. "Go" is a very little word only two letters and it suggests that you should begin with the person nearest you.

God told the prophet what to say to the bones; he spoke to them the very words of God, and that gives us the secret of his power. He did not try to convince the bones by a course of logical argument that they ought to be clothed with flesh and live; he merely proclaimed to them the message that God gave him. He let the light of the Sun shine upon them through him. Such is the secret of power today. God's word is the instrument and the only instrument to be used in talking to dry bones; our additions to it detract from its power. We are to go before men with the unvarnished truth of revelation; and while we speak they will move; and while we continue to speak, they will develop into strong men and women in Christ. The pulpits of power today are but echoes of God's word. God has spoken, and they take up the voice and multiply it a hundred fold. Whatever enables us the better to understand this word of God is of value; but whatever questions belong to it let us shun. In it is the breath of God which gives life.

God has a way of trying the faith of the faithful. Faith grows under tests. It is not a hot-house plant which withers under every blast that blows; it is a sturdy oak that can stand the storms and cold of winter and becomes more compact in fibre by the very force it resists. Sometimes God puts obstacles in the way of faith, that he may strengthen it. Faith as a grain of mustard seed will remove a mountain; but many of us have not even the mustard seed of faith. God lets the mountain remain and gives us grace to climb it step by step and when we reach the summit we are strengthened by the exercise; we breathe a purer atmosphere, and have a broader view. The

Prophet's experience was no exception. His faith was sorely tried:

1. By the Number of Bones.—"They were many." He might have said, "Well I can never get around to all these bones; there is no way to reach such large numbers." The multitude of the lost is a trial of our faith. Can the surging masses about us be reached? Can the fields of white bones in our cities and great country and the heathen world ever have the gospel taken to them?

Though this multitude may try our faith, let it not fail: God is as equal to the millions as to the individual.

2. Their Dryness.—"They were very dry." It is not hard to believe that a child of Christian parents, raised in a Sunday school, can be saved though they are often hard to reach. It is the base and vicious, the outcast, whose characters seem fixed in evil, that try our faith; and yet the dryest bones we have seen move under the word of God. Saul breathing out threatenings against Christians and dragging them to the death, was to be sure, a dry bone; John Newton, the slave trader was a dry bone; John Bunyan, the cursing tinker, was a dry bone; hundreds in this city, the very slaves of vice for years, were so dry that their friends had despaired of their salvation, yet God's word spoken in faithfulness has moved them, and they are now clothed with flesh in the form of saved sinners. Let not the dryness, then however much it may test our faith cause us to despair.

3. The prophet was called upon to do a very foolish thing. To speak to deaf men would be greater folly, but to speak to dry bones is the climax of folly. Yet it is by the foolishness of preaching that God saved men. Lazarus had no power to come forth, yet he came at the word of Christ, the paralytic could not walk, but at the word of Christ he took up his bed and went home.

So that what to the natural eye seems foolish, is to the eye of faith the greatest wisdom. Let us speak to the dead—to the dry bones even, and though our lack of understanding the mysteries of God's workings may be a trial of faith let us not allow our faith in God to waver.

4. The prophet had to call upon unseen agents. "Prophecy to the wind." was God's command. We can easily believe in what we see and touch, but the unseen is the mysterious, and this very mystery sometimes staggers our faith. The wind is the symbol of the Spirit, and it is upon this mysterious personal presence that we must call and expect to give life to bones. There will come a time by and by when all the world will be a valley of dry bones. The cities of the dead are now greater than the cities of the living, and the God in whom we trust will appear upon the scene with shout and trumpet, and at his voice the bones shall move and come together, and from beneath marble shafts and ocean waves and the sod of the battlefield will come up the dead and long buried. A glorious day that will be.

Would you not like to be commissioned of God to stand in the cemeteries of earth and speak the dust and bones into life? In God's name today I give you a higher commission than that. Go to the spiritually dead; go to the bones bleaching in our homes—on our streets—and speak the resurrection word to them. Souls brought to life will make more joy

in heaven than bodies raised from the dead. Be God's mouthpiece to the spiritually dead and your work here will add to the glory of the resurrection day.

THE MEETING-HOUSE.

That is what our fathers called it. We do not use the word so often nowadays. It is a little—well, a little old fashioned, perhaps. It doesn't sound quite so stately and so up-to-date as some other names. And so we speak of the church; or, when we must distinguish between the material building and the body occupying it, the church edifice, or the house of worship. "What's a name?" Much, every way. Some times we think there's a little something in that older name for the sanctuary that doesn't always get into or find expression through our more modern titles.

The meeting-house. There can be no doubt what they meant by that. They were not thinking of the meeting of any companies of men and women in the place so designated. Undoubtedly the weekly religious meeting had special value and delight on its social side in those days of comparative separation and isolation. They were glad, then for any occasion that brought them face to face with their neighbors. But it was not that thought that gave significance to the name. There they came to meet God. The bare, bare like building was the modern equivalent of the ancient tabernacle, where God drew near in special manner to commune with his reverent worshippers. Going to meeting was, in their simple conception, just going to meet Him. And the name came naturally, the house of the meeting.

"There heaven came down their souls to greet,
And glory crowned the mercy-seat."

It might be interesting to inquire whether this conception prevails today to the extent to which it should; or whether, with the passing of the name, there has not been the passing of much of the idea for which the name stood. Suppose an honest answer were compelled to the question: Why do you go to church? Might it not vary in many instances from that thought of meeting God? Some go because they enjoy the minister's preaching; if he doesn't preach to their liking they will not go. Some go because of the fine music; if the tenor flaps, or the contralto sharp, they are out of tune at once. Some go because of long custom or social associations, or because this particular church is near by their home, or because of society aspirations. Some—many—go to meet God; go expecting to meet him in song and sermon, in praying and praise, and are grievously disappointed if no light comes to them as the shining of his face, and no voice speaks to them out of the cloud. Many, we say; but we can't help wondering how many such there are in the average congregation.

What a difference it would make to our church-going to think of it thus! How much criticism it would stop of minister, choir, solo, sermon, people, manner of speech, awkwardness of appearance—everything! What would it matter who spoke, or how he spoke or what he said, if one were always looking beyond him to see—God! Who could lay it to heart that somebody slighted him at the church if he went there with heart intent on meeting—God! Let's go back to the "meeting-house."—Zion's Advocate.

QUESTIONS ANSWERED.

BY SENEX.

"Please give the authority for regarding Paul's writings as inspired. There is a family here who say that Paul's writings ought not to have been admitted into the sacred canon." It seems the objectors say there can be no question that Paul forbids women speaking in public, and if Paul's writings are rightly a part of the Scriptures it is wicked for women to disobey him by such speaking. But Paul's writings ought not to be reckoned Scriptures.

Paul asserts his own inspiration again and again. I. Cor. 2:13-16 is all a strong assertion of inspiration. In the 13th verse Paul says, "Which things also we speak not in words which man's wisdom teacheth, but which the Holy Spirit teacheth." This is a plain, unmistakable claim of verbal inspiration. In Galatians Paul declares: "For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." And in connection with this very command to which this family takes exceptions, Paul says: "If any man think himself to be a prophet or spiritual let him acknowledge that the things I write unto you are the commandments of the Lord." There are other quotations which I could give, but these are sufficient to prove that Paul claimed his words were inspired.

Some of Paul's Epistles have been attacked, and strong efforts made to prove they were not written by him. But there are four of them, every high critic, agnostic, et id omne genus, admit were, beyond all question, written by Paul, and these quotations I have given are from two of those epistles.

Secondly, Paul proved his inspiration by working miracles. God gave the power to work miracles only to those to whom He made revelations, and the miracles were to show they were accredited messengers. Therefore, we do not find miracles all along the line of Scriptural history. And miracles ceased with revelation. Paul's words were confirmed by the power of God.

Thirdly, Paul was an apostle and the Lord promised inspiration to the apostles. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things." "For it is not ye that speak but the Spirit of the Father that speaketh in you." There is no need to quote other passages.

Fourth, Paul's writings are the only ones in the New Testament for whose authority another writer vouches. Therefore, all the other books can be attacked with better grace than his. Peter says, "Even as our beloved brother Paul also according to the wisdom given unto him hath written unto you, as also in all his epistles, speaking in them of these things, in which are some things hard to be understood, which they that are unlearned and unstable wrest as they do also the other Scriptures unto their own destruction." Here Peter declares in so many words that Paul's epistles are Scriptures.

"Has a church a right to transact business at any time providing there is a quorum present?" Churches transact business, such as receiving members at any regular meeting. Churches ought not to transact any of their secular business on Sunday, though I am sorry to say I have known a few instances in which churches have done this.

But churches ought not to transact any business at any but their regular meetings unless a majority of the church is present. And then they ought not to do it if it is business of a controversial nature to which there would probably be objection on the part of some of the brethren, unless all had been notified of the meeting.

All churches, so far as I know have decided that a certain number of the brethren shall constitute a quorum for the

transaction of business. And this quorum is usually a small number in comparison with the total membership of the church. But this quorum can only do business rightly at the regular time of meeting when all the members know the meeting is to take place and could be there if they choose and transact business because there are as many present as are necessary to constitute a quorum.

Two Baptists, members of neighboring churches, had a fight. At the first conference after the fight each went to his church, acknowledged his sin and asked forgiveness. One church accepted the brother's acknowledgment as sufficient. This was the man whom my questioner thinks was the most to blame, having committed the first offense. Both men are men of high character and blameless lives, till now they let their temper carry them into a fight.

The other church, whose member whipped his opponent in the fight, refused to be satisfied with his acknowledgment of wrong-doing and his request for the forgiveness of his brethren, insisting that he go first to his brother and be reconciled to him, and then come to the church.

The church is right. If thy brother hath ought against thee, first be reconciled to thy brother. The brother admits that he did wrong and brought reproach upon the cause of Christ. He should go to the man whom he fought and endeavor to be reconciled to him. If the man refuses to forgive, then he can come to the church and show that he has done his whole duty as unto the Lord. Then the church should be satisfied with his penitence and rejoice that he has had the grace to do all that God requires although it humbled him. A man who has sinned and is not humble has not really repented.

The other church should have told its member "first be reconciled to thy brother." If the repentance which he expressed, was sincere and heartfelt, he would be willing to do this. It is a good test of the genuineness of his sorrow. As the one who committed the first offense this was especially incumbent upon him. Brethren who went so promptly to their churches and made acknowledgment can be relied on to be reconciled to each other, and it is not probable either would refuse to ask the other's forgiveness.

SIN AGAINST THE COMFORTER.

The world is full of the griefs flowing out of sin, the great disturber of human peace, and the only Comforter is the Holy Spirit. How aggravated is that form of sin which is against the only Comforter and Sympathizer. Our conduct may grieve the community at large, who resent and dismiss it, but how intensified is the offence against one whose sunshine is clouded by it, whose very tears of grief have the reflections of our guilt upon them. The Spirit is our re-creator, sustaining and perfecting our being, he who brings us back into the divine ideal, who pities, restores and forgives. He is so related to us that he cannot help grieving, for none will sorrow over loss like the maker or father of what is lost. There is occasion for genuine sorrow when a beneficent purpose fails; the loss of a good cause is a world's disaster, and especially if it cost life or blood. Our rejections of Christ's offers of mercy are not a loss in the estimation of one person only of the Godhead, for the love of God himself has been spurned and outraged, Christ's sacrifice to render the salvation of the soul possible, has been counted an unholy thing, and the Spirit, the Energizer and Comforter, has been grieved.

The departure of the Spirit is fatal, because there is no recuperative power in the soul itself. Eternities of probation would only confirm its choice and direction. If the soul grieving the Spirit had left in it a single longing, only a dying gleam, God would lift it into life. The grief of the Spirit in the non-reception of the great salvation, is the grief of love

that its best offering is not appreciated, that through unbelief the sacrifice of Christ can do no more than start the fires of torment. If there were any possibility left for the sinner the Comforter would not turn from him, but when Christ's mediation fails, despair reaches out beyond mercy.

All possibility of a life freed from sin must come from a source beyond and above ourselves, it must come down from above. Superiority must lay hold on inferiority, as water from the floating cisterns of the skies comes down upon the mountain tops and thence into the valleys. The world by its own knowledge did not find out God; we cannot make a path for ourselves through the darkness by rubbing our own eyeballs. No light or life has ever been self-created, no man can make himself better even in his own estimation, if he be truthful, there are no moral protoplasm, no inherent germs of holiness. About that born of the Spirit there can be no mistake, it has the marks of its paternity in higher and holier principles and a desire to adhere to them. These evidences are always apparent and satisfying.

Earth in the glories of her spring resurrection owes not half so much to the solar rays and equatorial heat as does the regenerated soul to this solitary source of spiritual life. While we are in a state of probation the Spirit is ever present to save and bless, and we need to pray for an inclination on our part to come into consciousness of his presence. He will come in like the sunshine whenever we open our hearts, or he will make a way for himself if we do not resist him, like the sunshine to the folded petals of a flower. Christ's own people often resist his Comforter, they who have received favors for which they owe service. He has entered with blessing at Conscience-Gate, and how often have his presence and power been felt in strengthening us against, or deflecting temptations which were getting the better of us. How often he has cast out a temptation which we ourselves had installed! Conscience has remonstrated against indolence and coldness, against deadness and fruitlessness. The Spirit has whispered his griefs in the Gate of Reason, that we should consider the decay of our Christian life. He has lodged the complaint of his wrongs at the Gate of Feeling, the heart has been moved and the penitential tear has started at the sad review of slighted mercies. He has brought memory to deepen conviction, and sometimes our departed friends peer through his presence. He appeals through the Gate of Feeling in sickness, losses and sorrow, when the plaintive voice goes through the soul in the tumults of its griefs like a diapason.

What is most appalling is that whether we will or not, the Spirit strives until we have sinned away our days of grace. God is prodigal of the gifts of the Holy Ghost, and when the soul is left God's fount of blessing is exhausted. His efforts to save are boundless. It was not enough to send his Son unto humiliation after the lost sheep, he added to his search both Calvary and the sepulchre, as new motives. And when Christ died for his enemies, the Holy Spirit was called to follow to the boundary between hope and despair, with intercessions which are the wonder of a universe. He is the Enlightener, the Re-creator, the Advocate to persuade to an acceptance of the atonement and of the regeneration which it makes possible, and when divine life has sprung up, to develop it into perfection and clothe it in heavenly grace. Poets locate sorrow in graveyards bending over clay and marble, but darker than the shading cypress are the shadows which rest above the spots where the longings for a better life are buried, and where vows, like withered flowers, have dropped into dust with no hope that they may live again.

THE PERILS OF THE LUKEWARM CHURCH.

An enthusiastic people make an influential church. But too often the church

members rely for enthusiasm on their minister. A pastorless church says to itself: We want to find a man whose enthusiasm and power will not only stir us up to enjoyment and influence, but give us credit in the community. In a word, the pastor is to carry the congregation on one shoulder and the community on the other. On these terms it is clear that neither church nor pastor will make any definite and effective impression. The pastor who has his own church to carry will have time and strength for little else. The chances are that he will exhaust himself in doing what is, after all, no part of his legitimate work, and at last withdraw disheartened—to leave another vacancy from the midst of which a voice cries, "Give us a drawing preacher!"

How much more according to the mind of Christ is an originating church—a church that cannot be killed or discouraged because it is too busy about its Master's affairs to recognize death or discouragement, a church which works with its pastor and does not lean upon him. "You cannot make that church over," said an older man to a younger. "It has so much of the Lord's work to do and is so busy doing it that it will assimilate you and use you and make you over in its own image." Who would not prefer to be the pastor of a church like this, rather than of the richest and most self-contented idle congregation in the main street of Laodicea?

The peril of the lukewarm church is unfruitfulness. And in our changing world the certain end of barrenness is death. To die out in the midst of the press of living souls and vital questions—to merely go to extinction of dry rot, like a tree that has fallen—worst of all, to go down to an ignominious decrepitude while self-satisfaction is whispering lies about a false prosperity—this it is which makes even the patient God impatient. "I know thy works, that thou art neither cold nor hot. I would thou wert cold or hot. So because thou art lukewarm, and neither hot nor cold, I will spew thee out of my mouth."

Is it possible, then, for every church to be enthusiastic, active and proof against discouragement? It is possible for even a few in any church. We need churches which glory in the sons and daughters whom they have given to the ministry and to mission work. We need churches with their own private saint days, in memory of those who have gone before, after useful and holy lives. We need churches which have so identified themselves with some active work, at home or abroad, whether by gifts of money or of men or by concerted and persevering prayer, that the record of its activity is their record.

Such fruitful enthusiasm is within the reach of any church or of any group of two or three individuals, even in Laodicea. It will become a firstfruits of activity for the whole church and the promise of a change in its history. These little groups of a few enthusiastic disciples are the leaven of many a church, and through it the leaven of the communities in which they serve. They are the comfort and encouragement of many a pastor. They keep many a church alive which, without them, would be but a dried and decaying tree. And in the final reckoning they will have recognition as Christ's salt in the life of the world.—Congregationalist.

"Look here, you literary man can't afford the extravagance of violet ink."

The literary man tore thoughtfully a pendant piece of leather from the sole of his shoe.

"I know," he admitted, "that violet ink costs thrice as much as black, but black corrodes a pen in a week whereas violet is non-corrosive, and with its use it is possible to make one pen last six or seven months. The late Russell Sage, who used violet ink exclusively in his office, revealed this great truth to me during my brief clerical career in his office."—Exchange.

ALIEN IMMERSION.

We see and hear considerable about "Alien baptism." What is it?

In the church of which I am a member, we have some who hold up their hands in horror at the reception of a baptized believer when the baptizer was not a Baptist, but when we ask them for their authority for the objection not one has been able to turn to the authority on which a Baptist relies (the Scriptures) to enlighten us.

If those of us who have been acting on the supposition that we were acting on the revealed mind of the Lord have not understood it, we have sinned unwittingly; if those who are passing resolutions in their churches that are not in accordance with the plain word of God, they are offering "strange fire," and should be so informed.

Now, how do the Scriptures read?

1. What is required of the baptized?

Believe: "Believest and baptized shall be saved." Matt. 16:16. "Believe on the Lord Jesus Christ—and was baptized—believing with all his house," Acts 16:31-34. "Believed—concerning kingdom of God and name of Jesus Christ, they were baptized," Acts 8:12. "What doth hinder me to be baptized—if thou believest—thou mayest," Acts 8:36-37. "Whose heart the Lord opened—and she attended unto the things spoken—and she was baptized," Acts 16:14-15. "Believe on the Lord Jesus Christ—baptized, he and all his—believing in God with all his house," Acts 16:30-34. "Repent and be baptized in name of Jesus Christ," Acts 2:38. "Can any man forbid water that these should not be baptized which have received Holy Ghost," Acts 10:47-48.

2. How baptized?

"Both into water—come up out of water," Acts 8:38-39. "By a river side—and she was baptized," Acts 16:13-15. "He took them—and was baptized—and brought them into his house," Acts 16:33-34. "Buried with him," Col. 2:12. "Baptized into Jesus Christ," Rom. 6:3. Gal. 3:27. "Baptized into his death," Rom. 6:3. "Baptized for the dead" ("Ye are dead, and your life is hid with Christ in God," Col. 3:3), I. Cor. 15:29. "Planted together in likeness of his death," Rom. 6:5.

3. What is the purpose?

"Put on Christ," Gal. 3:27. "Into one body," I. Cor. 12:13. "Dead to sin," Rom. 6:2-3. "Be in likeness of his resurrection," Rom. 6:5. "Not the putting away of filth of flesh; but answer of good conscience toward God," I. Peter 3:21.

4. Of what is it a symbol?

I answer, our oneness with Christ in his death, burial, and resurrection, and so partakers thereof of their benefits: "Dead to sin—baptized into his death," Rom. 6:2-3. "Old man crucified with him," Rom. 6:6. "Dead is freed from sin," Rom. 6:7. "Christ—dead, dieth no more—so reckon—yourselves—dead—unto sin, but alive unto Christ," Rom. 6:9 and 11. "If we be dead with Christ—we shall also live with him," Rom. 6:8. "Buried with him by baptism into death—As Christ was raised—from dead—so we should walk in new life," Rom. 6:4. "Dead to the law by the body of Christ, that ye should be married ("twain shall be one flesh," Matt. 19:5)—to him who is raised from the dead," Rom. 6:4. "Buried with him in baptism—risen with him through faith of operation of God who raised him from dead," Col. 2:12. "As many of you baptized into Christ have put on Christ," Gal. 3:27.

5. Who baptized?

Disciples of Jesus (no one specially named), John 3:22 and 26, 4:1-2. No one named on Day of Pentecost, although there were 120 disciples, (Acts 1:15), Acts 2:41. Philip (who was appointed to serve tables, Acts 6:1-5); baptized at Samaria, Acts 8:12. Also, baptized eunuch, Acts 8:35-39. Ananias, a disciple of Damascus (Acts 9:10), probably baptized Paul, Acts 9:17-18. Certain brethren from Joppa (Acts 10:23) were commanded by Peter to baptize Cornelius, his kinsmen, and near friends, Acts 10:24 and 48. Paul, or Timothy, or Luke (the historian), or Titus probably baptized Lydia and her household, Acts 16:15. Paul, or Silas, or both (Acts 16:25) baptized the jailor and his household, Acts 16:33. Paul, or Silas, or Timothy (Acts 12:5) baptized Crispus and many Corinthians, Acts 18:8.

6. Who was commanded to baptize?

Those that make disciples, Matt. 23:19.

7. Was there any care taken to not make a fetish of the baptizer?

Jesus didn't baptize; John 4:2. Paul tried to guard against it, but didn't fully succeed. Even during his day some prided themselves on having been baptized by Paul; some by Apollos; some by Cephas; some, under the direction (John 3:22 and 26; 4:1-2) of Jesus, I. Cor. 1:11-13. Paul was thankful that he had performed the ordinance but little, lest it be made a fetish of, I. Cor. 1:14-17.

If an applicant comes before a Baptist church, and testifies that he had confessed himself a lost sinner; that he had sought remission of his sins through the shed blood of Jesus; that he had assurance that he was regenerated by the operation of the Holy Spirit; and in compliance with the command of the Lord, he had submitted to a burial in water as a witnessing symbol that his whole hope of eternal life and future resurrection was in the death and resurrection of Jesus Christ the Son of God; that he was made a disciple of Jesus through the preaching of the man that immersed him; and if he maintains that neither now nor at any time did he believe that baptism means

the "putting away of the filth of the flesh," "but is an answer of a good conscience before God"—if such a case occurs, who is he that demands a baptism by a Baptist minister before receiving such an one into church fellowship?

This is not a supposed case, but an actual one happening in our church.

Would not such a demand be making void the declaration: "One Lord, one faith, one baptism" Eph. 4:5.

"The word of God is quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of the soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Heb. 4:12. Now, if the Holy Spirit has drawn a line, is it not just as disobedient to cut beyond that line as to stop on this side of it?

It is possible (and probable) that I have not found all that God's Word has revealed in this matter, and I desire to know the whole truth and to follow it; so that if there are brethren who can point me to the "revealed word" that throws a different light on the subject, I will be deeply grateful to them for the information. But history, nor men's reasoning, nor their conclusions of dangers arising therefrom, nor the reason why the Holy Spirit was not more explicit will avail me nothing. I believe he knew not only the wants of the apostolic days but of all time, and that since he was so explicit respecting the requirements of the baptized, of the mode, of the purpose, and of what it symbolizes, that there are good reasons for not giving any more explicit requirements of the baptizer. Neither has he stated that either the church or the baptized is responsible for the baptizer. So, as a Baptist, holding God's Word as an end to all controversy, I ask for the Scripture, and Scripture only.

[This is from a Western Baptist friend, and we publish it with pleasure. If a man of his intelligence, piety and knowledge of the Scriptures can bring no stronger argument for alien immersion, its cause is weak.

His argument amounts to this, alien immersion is right because there is no verse in the Scriptures saying, "No unbaptized man can baptize others." Nor is there commands saying, "No unbaptized man shall be a member of the church." "No unbaptized man shall partake of or administer the Lord's Supper," "No unbaptized man shall be pastor of a church."

We have never heard of any church, or denomination or sect under the sun, Baptist, Protestant, Catholic, Greek, Armenian, which took the ground that unbaptized men can rightly baptize others, except the alien immersion Baptists.]

THE APPEARANCE OF EVIL.

Among the exhortations with which Paul closes the first epistle to the Thessalonians we find the exhortation to "Abstain from all appearance of evil." The apostle is no longer dwelling on the necessity of avoiding what all admit to be sins. He has devoted to that the larger part of his letter, and in this last chapter seems to be urging the Thessalonians to attend to something which they would be likely to overlook.

The Thessalonians in the eagerness of their struggle against evil were in danger of forgetting some very important and necessary things, and to these Paul now directs their attention. "Rejoice evermore," he says, "Pray without ceasing," Do not work so hard that you forget to pray. "Quench not the Spirit." Remember you can accomplish nothing without Him. "Prove all things." Do not go ahead till you are sure you are right. "Abstain from all appearance of evil."

It has been suggested that the word which is here translated "appearance" might mean "form," "kind," so that the verse might be read, "Abstain from every form of evil," and so the new version reads. But this seems not only out of the connection of the thought in the verses which go before and which follow, but it gives a wrong shade of meaning to the word. Besides this place, the word occurs but four times in the New Testament and in each place "appearance" is a good translation, and it is the only one which exactly suits all the passages. At the baptism of Jesus it is said "The Holy Ghost descended in bodily shape (or appearance) like a dove upon him." At the Transfiguration we read "As he prayed the fashion (or appearance) of his countenance was altered." Then again Jesus in speaking of the Father says, "Ye have neither heard his voice at any time nor seen his shape," (or appearance) and Paul writes to the Corinthians, "We walk by faith and not by sight," (or appearance) that is, we walk guided by what we do not see, not by what we see; so that what Paul means to say in this text is "Abstain not only from real sin, but from everything that looks like sin."

At first thought this charge might seem to be unnecessary, for if we are right at heart, shall we not be right with God? But, upon consideration, we find that the wisdom of the Holy Spirit is shown not less in this exhortation than in others. When we come to think of it there are many good reasons why we should abstain not only from sin but from all that looks like evil. And one of these is its influence upon reputation. Many are too careless of this. If they are right, they are satisfied. Whatever is right must be done, and nothing must stand in the way. But there is such a thing as doing a right thing at a wrong time or in a wrong way. The moral quality of an action depends chiefly upon motives, but has some thing to do with the judgment. The right principles of action are well presented by a writer who says that in all action these three questions should be asked, "Is it right?" "Is it necessary?" "Is it best?" Nothing should be done that is not right in itself, but after it is de-

termined that an action is right in its quality, it must stand the test of the other two questions before it is wholly right. We may see a fellow man or a fellow Christian doing that which we know is wrong. It is right for us to tell him so; but if we do it with a wrong spirit, or in such a way as to make him angry, we have sinned as truly as if we had not said anything to him, and let him go on in his error.

It is so in regard to maintaining a good reputation. To have an inward consciousness of rectitude is absolutely necessary. This is the foundation, without which no reputation however good is worth anything; but this righteousness of heart must be so expressed in a righteous life as to impress all about us. We are bidden to provide "for honest things, not only in the sight of the Lord, but also in the sight of men." No one has a right to do anything that will injure his good name. "A good name is rather to be chosen than great riches," and that cannot be right which injures so precious a treasure. To be right; to know that we are right; to have the approval of God, is not enough. We must have the approval of men. A sour, morose, harsh, unpleasant, unlovely Christianity, is not the right kind of religion. "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality (or wrangling) and without hypocrisy."

Such religion as this manifested in the life will gain for its possessor a good name among all. As a sincere and devoted follower of Christ, he will gain a reputation which will redound to the glory of God. If there is any good thing which ought to be said or done, there is also a good way to do or say it, and it should be our effort to find it. "Let not your good be evil spoken of," says Paul. To have a reputation that will commend religion to others is as much the duty of the Christian as to be right at heart. But this we cannot do unless we avoid "all appearance of evil." Others judge us by what they see of us. And will give us a name according as we appear. If we have an appearance of evil, we shall gain a bad name, even though the appearance may be false. The good we have must be shown to be good, and it will gain a good name and glorify God.—Watchman.

PERPLEXITY AND DELIVERANCE.

The cause of Asaph's dire perplexity was the age-long problem of the prosperity of the wicked, as contrasted with the full cup which is wrung out of the children of God. As this man of God considered the strange inequalities of life, he began to ask whether after all it was worth while to make so many sacrifices to be good. "Surely," he thought, "I have cleansed my heart in vain, and have washed my hands in innocency to no purpose. What object is served by my integrity of heart, or the steadfastness of my holy purpose?"

But his behavior under these conflicting thoughts was noble in the extreme. Meager natures would have scattered their words like thistle-down on all hands. In all companies, and on all occasions, they would have aired their grievances against God's righteous government. Almost any one can suggest difficulties and ask questions, which stick like burrs in the mind, obstructing the entrance of God's truth. Even from pulpits men in every age have preached their doubts instead of their beliefs, and have been destructive in their criticisms of the faith which was once for all delivered to the saints. But Asaph would have none of this. He said to himself: "No one must hear a word of the difficulties which I am combatting, for if I give utterance to them I shall fill other minds with the same anguish as I am experiencing. I for my part, may be able to struggle through this morass to firm standing ground, whilst weaker souls will succumb. No, I will fight out my lonely fight, and say naught of it till I am through; for if I should speak thus, I should deal treacherously with the generation of thy children."

What a splendid resolve! Would that all of us were more careful of the young hearts growing up around us! They are so easily affected for lasting good or ill by our questionings that we ought to set a watch at the doors of our lips, lest we should become an offense or stumbling block! Asaph's intimate friends must have wondered what ailed him. "What can be the matter with our good friend Asaph?" they said one to another; "he doesn't seem himself, he is so silent and thoughtful, he seems weighed down by some heavy anxiety. What can it be?" They may have endeavored to extract the secret, but in vain. He was dumb with silence, and held his peace even from good and his sorrow was too deep for words.

Deliverance came at last. He was in the Temple when the clouds broke. At what part of the service it was we are not told. But suddenly, at the time of the offering of the evening sacrifice, or whilst the Levite choir was singing God's praises, or whilst the High Priest's voice rolled over the bowed heads of the worshippers in benediction, in a moment the veil was rent, he saw all, he understood that earth does not settle the great debate, but that the issues of goodness or badness will follow us to other worlds and far distant ages. Even in this world, and certainly for the next, it is better to be good, though poor, than godless and rich.—F. B. Meyer.

"No one would choose to have strangers in one's home unless one was obliged," says a woman writer, modestly screened behind the Greek pen-name, Eleuthera, in the Baptist Times and Freeman, of London. Indeed! A lady writer really ought not to be handled with kid gloves more than a man, though we lack courage and usually inclination to live to our conviction. But this is a *nom de-plume* woman and too English surely to

expect other than barbarous treatment from a paper in the wild provinces of America. Paul, himself for years a stranger among strangers for Christ's sake, said: "Be not forgetful to entertain strangers." Now, we think this fair lady does the English Baptists an injustice in beginning her weekly "From the Woman's Standpoint" letter with such a selfish fulmination, "Thank the Lord for good old Southern hospitality. It is sweet and shows forth the unselfish spirit of Christianity. Of all the things that Southerners may well be proud of, we put in the van their genuine kindness and hospitality. This is no imaginary trait of the Southerners, useful only for literary frills. In one of the older Southern States accredited religious workers may travel for an entire year here and there among the brethren with scarcely a chance to go to a hotel, and without finding a man who would not almost feel insulted at an offer of money in payment for hospitality. To the writer there is nothing more beautiful in Southern life than the spirit which manifests itself in hospitality and generous kindness to strangers.—Religious Herald.

THE HAT IN CHURCH.

The Baltimore American discusses the tendency to call for the removal of the women's hat in church service, but it hesitates to endorse the call. It suggests that in the concert halls and theater, the removal of the hat has been followed by elaborate hair dressing. And this is the subject of a special caution from the apostle Peter.

Of course every man and every woman ought to regulate his dress so as to promote the worship of God, the honor of Christ and the salvation of sinners. If any particular fashion interferes with this, we can afford to ignore the fashion during church hours for the sake of saving souls. But above all fashion is the revelation of God's will in regard to the maintenance of the outward badge of woman's sphere of influence in the church.

Paul seems (by the Spirit) to have anticipated the twentieth century tendency to say, "The Pauline advice with respect to being covered in service has not present-day application." And therefore Paul adds one sentence, which meets all such evasions: "If any man seem to be contentious, we have no such custom, neither the churches of God." As it were to say, "Whether you can understand God's reason for this badge of woman's influence, God has appointed it and he desires that his will be respected.—The Southern Presbyterian.

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

The Sifting of Philip. Everett T. Tomlinson, Ph. D. The Griffith & Rowland Press. Philadelphia. \$1.25.

This is the third of Mr. Tomlinson's Home Mission Stories. The scene of the story is laid in North Dakota. "Father Taylor," the quaint, lovable old Home Missionary, has a daughter, Josephine, who, after graduating in the east, comes west to join her father in his work. Her heart is not in it, and her father's enthusiasm is a constant marvel to her, though she loves him with a passionate devotion. The people, some of them stolid Norwegians and Swedes, are a constant trial to her until one day in one of her father's sermons she sees the meaning of his "sacrifice" and the work is no longer a burden, but a labor of love. There must be one practical member of a family and Mrs. Taylor is that one, and we think one of the strongest characters in the book. The love story begins with the opening chapter, with Philip Sanders as the hero, and runs throughout the book. Philip is a pretty fair sample of a young Westerner, with a history. In the Sifting all is explained satisfactorily. In this sifting of Philip, Josephine shares, and both come out stronger for the ordeal. The book is very readable and gives one a pretty fair insight into Home Missionary work on the Frontier.

The contents of the American Review of Reviews for November are as follows:

The Progress of the World; Record of Current Events (with Portraits); Daniel C. Gilman, Builder of Universities, by Nicholas M. Butler (with portrait); Ferdinand I., "Czar of the Bulgars," by Alfred Stead (with portrait); The Season's Musical Outlook, by Lawrence Gilman (with portraits); San Francisco's Plague War, by Augustus C. Keane; Two South American Presidents, by Charles M. Pepper (with portraits); Tall Buildings and Their Problems, by Herbert T. Wade; Government's Inspection of Meats, by Guy Elliott Mitchell; The Railroad as an Advance Agent of Prosperity, by Katharine Coman; The Men Who count in the Balkans, by E. Alexander Powell.

When moving into a new home the Germans repeat this little prayer: "Take from us, O Lord our God! all heartaches and home sickness and trouble, and grant us health and happiness where we kindle our fire."—The Pilgrim.

Sunday-School Lesson

Sunday, November 22nd.

Solomon Anointed King.—I Kings 32:40, 50-53.

Motto Text.—"Know thou the God of thy father and serve him with a perfect heart and a ready mind."—I. Chron. 28:9.

"Call me Zadok the priest and Nathan the prophet and Benaiah the Son of Jehoiada." David was feeble in body and seems to have been paying little attention to what went on in the kingdom. His oldest son, Adonijah, according to general opinion, had proclaimed himself king. And Joab David's nephew, the general of his army and Abiathar, the priest so long David's great friend, had sided with him. Adonijah was a grown man; his mother was a king's daughter, he was a handsome and popular man. He was a great favorite with his father, who had never said him nay. Abiathar and Joab were proud men and could not endure the thought that the son of that woman, Bathsheba, should sit on the throne. But God had chosen Solomon according to the good pleasure if His own will, and David was but carrying out His decree. Benaiah was the commander of David's household troops, a body of foreigners whom he had employed, as was frequently done by Oriental monarchs.

"Take with you the servants of your lord." That is the royal bodyguard. "And cause Solomon my son to ride upon mine own mule." Only the king used mules. The people generally used donkeys, and horses were one of the things which God had forbidden to the kings, a command which Solomon was the first to violate. It was death for any one to ride on the king's mule without his consent. And the fact that Solomon was upon it, would show the people that David approved his action. It is not known where Gihon was, but the general opinion is that it was the Virgin Spring at the foot of the hill, on which David's citadel stood.

"And let Zadok the priest and Nathan the prophet anoint him there king over Israel." The anointing was the chief thing in the coronation of a king, and it was performed by a priest, with holy oil. It was to bring the king under the protection of God, and after he was anointed his person was considered inviolable. "And blow ye with the trumpet and say God save king Solomon." The blowing with the trumpet was usual at coronations. Thus the king was proclaimed to the people. David was not dead, but his death was near. And this was his formal abdication of the

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throne in favor of his son. "Then ye shall come up after him." That is bring him with pomp and with a procession up to the citadel where they should finish the ceremonies by seating him on his father's throne. David left nothing undone to show the people that the succession of Solomon was his will and that Adonijah had acted without his authority. "I have appointed him to be ruler over Israel and over Judah." As Israel and Judah were one kingdom it is not plain why David thus separated them. It is thought he names Israel first, as the other tribes had acknowledged him as king before his own tribe Judah. "And Benaiah the son of Jehoiada answered the king, and said Amen: the Lord God of my lord the king say so too." Benaiah was pleased with the choice of Solomon but he knew Solomon could not hold his place as king if God willed that Adonijah should reign. "As the Lord hath been with my lord the king even so be he with Solomon and make his throne greater than the throne of my lord king David." A wish the father's heart would echo. God did give Solomon a greater throne than David's, but by his own folly he lost much of his power and the greater part of the kingdom at his death revolted from his son.

The Cherethites and the Pelethites were king David's foreign bodyguard. That they were with Solomon made it still more evident the anointing had David's approval. The people of Jerusalem were devoted to David and accepted the successor he chose with demonstrations of joy.

"And Adonijah feared because of Solomon, and arose and went and caught hold of the horns of the altar." The right of asylum in sacred places was a right among all nations and religions of antiquity. By going to the altar the man put himself under the protection of the god whose altar it was. And only those guilty of crimes and then after trial could be taken from the altar to be punished. See Ex. 21:13-14. In those eastern countries the usual thing would have been for Solomon to kill Adonijah and the prince did the wisest thing possible in putting himself under the protection of God. The altar stands for the vicarious atonement and he only is wise who trusts to that for salvation.

"If he will show himself a worthy man." That is for the future he must prove himself a loyal subject of his brother. Adonijah trusted to Solomon's promise, went to the palace and made obeisance to his brother. Thus David by his prompt action prevented any revolution at his death and Solomon succeeded peacefully.

LINCOLN AND PROHIBITION.

By T. E. Richey.

I was present at Columbus, O., July 15th and 16th, as Kentucky delegate to the National Prohibition Convention, and heard Hon. R. H. Patten, of Illinois, deliver his matchless "Key Note" address to the largest assemblage of listeners I ever saw. Whiskey people have claimed Abraham Lincoln as opposed to prohibition principles. Answering this claim enough to do is to quote Mr. Patten's words as I heard them. He said: "I hold in my hands (which I saw) absolute proof that Lincoln was in favor of the pro-

hibition of the liquor traffic. On January 23, 1853, Mr. Lincoln, in company with thirty-eight other citizens of Springfield listened to a radical prohibition sermon, and afterward, in writing, requested its publication. The document I hold in my hand is one of the original copies of that publication, including the sermon and the letter signed by Lincoln and others. This copy was found by myself in our law office in Springfield among some old papers of the old law firm of Lincoln & Berndon. The utterances in this sermon are radical enough for insertion in our prohibition platform today and would create consternation if they should find their way into a Republican national platform. I quote from it the following: "The liquor traffic is a cancer in society eating out its vitals and threatening destruction, and all attempts to regulate it will not only prove abortive but aggravate the evil. No, there must be no more effort to regulate the cancer; it must be eradicated; not a root must be left behind; for until this be done all classes must continue exposed to become the victims of strong drink; and the woe in the text must abide upon us—'woe unto him that giveth his neighbor drink, that putteth thy bottle to him.' The remedy the most effectual would be the passage of a law altogether abolishing the liquor traffic, except for mechanical, chemical, medicinal and sacramental purposes, and so framed that no principle of the constitution of the State or of the United States be violated. . . . If, however, the enactment of such a law cannot now be obtained, still let every friend of temperance however stringent, must eventually increase the evil." These words I have quoted were uttered by the Rev. James Smith. and the letter written him requesting their publication by Lincoln and others was as follows: "Springfield, Ill., Jan. 24, 1853. "Rev. James Smith, D.D.: "Sir—The undersigned have listened with great satisfaction to the discourse on the subject of temperance, delivered by you last evening, and, believing that if published, and circulated among the people, it would be productive of good, would respectfully request a copy thereof for publication. "Very sincerely your friends. "Signed by A. Lincoln and thirty-eight others." Whatever other falsehoods liquor men may concoct to bolster up the vanished hope of protracting their intensely nefarious business in the face of the mighty tidal wave of temperance reform now on, they certainly cannot now longer look to the immortal Abraham Lincoln for encouragement. Princeton, Ky.

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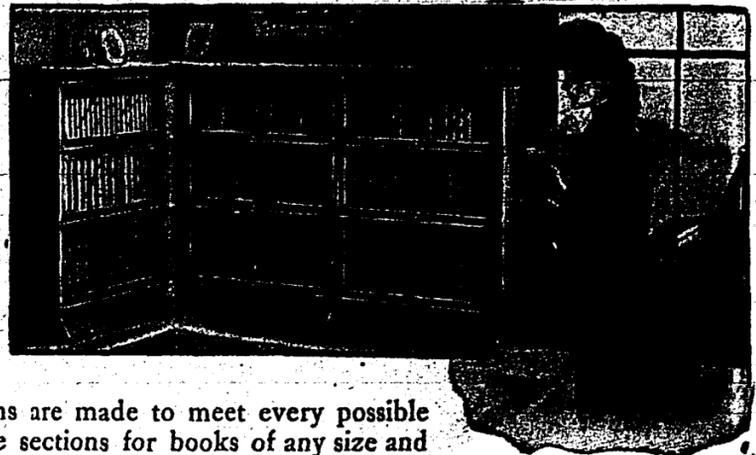
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HOW DO WE BECOME GOD'S CHILDREN.

Evangelist T. T. Martin.

The greatest delusion, the most fearful in its consequences, in all the world, is that God is the Father of all human beings. As surely as language can have a plain meaning, so surely do the scriptures teach that God is not the Father of all human beings: "They which are the children of the flesh, these are not the children of God." Rom. 9:8. Can language make the statement more positive that God is not the Father of all human beings? Again, John 8:41-44, "Ye do the deeds of your father. Then said they to Him, we be not born of fornication; we have one father even God. Jesus said unto them, If God were your Father, ye would love me; for I proceeded forth and came from God; neither came I of myself, but He sent me. Why do ye not understand my speech? Even because ye cannot bear my word. Ye are of your father the devil." Again, I-John 3:10. "In this the children of God are manifest, and the children of the devil." How can any honest man, in the face of this scripture, say that God is the Father of all human beings, and at the same time say that the Bible is God's word? But again, Heb. 12:5-8. "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him; for whom the Lord loveth He chasteneth and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you as with sons, for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons." The expression, "bastards and not sons" makes it absolutely certain that God is not the father of all human beings.

But the one who holds that God is the Father of all human beings says that Jesus taught that God is the Father of all when He taught us to pray, "Our Father, who art in Heaven." Let us see if He did. "And it came to pass that, as He was praying in a certain place, when He ceased one of His disciples said unto Him, Lord teach us to pray, as John also taught his disciples. And He said, when ye pray, say, Our Father," etc. Luke 11:1-2. This shows clearly that He was teaching His disciples to pray this way, and not all men.

There are two ways that a person can become a father, by begetting and by adoption. "God so loved the world that He gave His only begotten son," then God has only one begotten Son. Then the only other way left by which we can really become God's children is by adoption; hence, Eph. 1:5. "Having predestinated us to the adoption of sons by Jesus Christ unto Himself." That God adopts us as His children is plain from Gal. 4:4-5: "But when the fullness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law that we might receive the adoption of sons." Whoever heard outside of shallow religious thought of one adopting as his son one who was already his son? Yet if we say that God is the Father of all human beings, we have Him sending His only begotten son to redeem His sons (when He had only one!) from under the

law that He might adopt as His sons those who were already His sons!

But God's Word is clear that only by being redeemed from under the law and adopted as God's sons can we ever truthfully say "Our Father." Hence, God's Word puts it plainly, "Ye are all the children of God by faith in Christ Jesus. Gal. 3:26. And again, John 1:12: "As many as received Him to them gave He power to become the sons of God, even to them that believe on His name." What were we before? God's creatures, but not His children. For one to realize that he has sinned against God, that his sins deserve punishment, that Christ has redeemed him from the curse of the law, redeemed him from all iniquity that he has been adopted as a child of God, that God is now really his Father, and that God has said, "Wherefore, thou art no more a servant, but a son," Gal. 4:7, means to produce a moral effect in his life that no other possible influences can produce. But to think lightly of the punishment of sin, and of redemption through Christ, and to have all human beings calling God Father, means to rob Christianity of any salvation at all, and to take away its proper moral influence in the lives of the people.

This teaching that God is the Father of all human beings has wrought fearful havoc. The harlots and drunkards of the slums, the thugs and thieves, the saloon-keepers and gamblers go about the world calling God their Father; when, "To which of the angels said He at any time, 'thou art my son?'" Yet they are taught to call God their Father by these religious teachers who say that God is the Father of all human beings.

One powerful cause for the widespread influence of this most dangerous, deadly teaching that God is the Father of all human beings, is that preachers, parents, Sunday School teachers, and public school teachers teach and train the unsaved to say "Our Father."

Oh, the pride and rebellion and sinfulness of the unredeemed human heart! When God tells them plainly: "In this the children of God are manifest and the children of the devil." I. John 3:10, and the Saviour tells them: "Ye are of your father the devil." John 8:44, unredeemed human beings will persist in their rebellion. Giving God the Father and the Saviour the lie by saying that God is their Father, when they have not accepted the Saviour as their redeemer from under the law that they might receive the adoption of sons. In their pride they prefer to keep up appearances by calling God their Father, when the devil is their real father, to repenting and being redeemed and having God as their real Father. In the awful sinfulness of their hearts they choose to remain the real children of the devil to being redeemed and becoming the real children of God.

Blue Mountain, Miss.

PERSONAL LIBERTY.

Personal Liberty Leagues are being formed all through the country. They are really Personal License Leagues. Liberty means the freedom to do good. License means the opportunity to do evil. None of the members of these leagues have made any complaint of the

state curtailing their opportunities to do good. They were founded by the brewers. They resent the law taking away their personal liberty to pour liquor down men's throats. Their followers resent the law's interfering with their getting drunk and beating their wives and starving their children. Then the race-track gamblers in New York took up the slogan, "Personal Liberty." They resent the law that stops gambling and the ruining of young men, for most of the stealing in New York offices, many of the suicides in the city, much of the unhappy home life, comes from gambling. When the city tried to remove the prostitute from the street we heard the cry, "personal liberty" again. Last week the brewers of London held, on Sunday afternoon, a monster demonstration against the License Bill, a temperance measure. Again we heard the cry, "personal liberty." The opium dealer in China is protesting against the invasion of his "personal liberty." But, strange to say, we have heard of no churches forming personal liberty leagues! The Y. M. C. A.'s are making no complaint of personal liberty being encroached upon. There is no sign of a "Personal Liberty League" in our universities! Our charity societies, university settlements and civic organizations are making no complaints of infringement of their personal liberty! What is the trouble! Why is it that the Personal Liberty

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League always arises out of that portion of society that is trying to destroy society rather than build it up, hold it down rather than elevate? For although, occasionally, one finds a good man in these leagues who, with excessively developed conscience, has a horror of sumptuary law or government control of individual action; yet their origin is always with the societies first mentioned, never with the latter. nor the good men in them.—Christian Work.

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hardness as a good soldier of Jesus Christ." Too many of the Lord's army go willingly to dress parade, but too few are willing to do the lonely picket duty, or make the long, forced march, or plunge into the thick of the battle, or hold a fortress against terrible odds. The following from the mouth of James Chalmers, who was clubbed to death and eaten by cannibals in New Guinea, spoken in Exeter Hall fifteen years before his death, indicates the qualities which Paul urged Timothy to possess. Said he: "Recall the twenty-one years, give me back all its experiences, give me its shipwrecks, give me its standings in the face of death, give it me surrounded with savages, with spears and clubs, give it back with the spears flying about me, with the club knocking me to the ground—give it me back, and I will still be your missionary."

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THE SOWER.

Respectfully inscribed to our Foreign Missionaries.

Behold! a sower went forth to sow,

And the seed he cast were good;
All gathered fresh from the fairest Tree

That in Eden's Garden stood;
And he scattered them here and there at will,
For the World was the field he sought to till.

And some of them by the wayside fell;

And soon from the fields of air,
The vultures, with plumage downy soft

As the wings of angels bear,
Swept down and picked up the precious seed

Of which the wayfarer took no heed.

And some of them fell among the thorns

That were growing in the way,
And promise gave of awakening life,

For a time, as thus they lay;
But the thorns spread out and took such root

That the good seed could not come to fruit.

And other some fell upon stony ground;

And the soil seemed genial there,

So quick did the germs begin to swell,

And they sprang up with little care;

But, having no moisture or depth of earth,

They withered and perished from their birth.

But some seed fell upon goodly ground,

And forthwith sank in the earth,

And seemed as dead; and truly did die,

Or there had been no new birth;

And from the earth's bosom came a sound

As the green blade gently pierced the ground.

And the sun and rain, and the gentle dew,

Combined with the fertile soil
To perfect grain, that the sower might reap

Reward for his patient toil;
And when the number of sheaves was told

The seed had yielded an hundred fold.

—Lou Singletary-Bedford.

OUR PULPIT.**'THE GLORIOUS LAMP OF HEAVEN.'**

Rev. G. H. Morrison.

Psalms lxxxiv. II: 'The Lord God is a sun.'

A week or two ago, when we were all looking with interest towards the eclipse of the moon, I took up again a fascinating volume which I doubt not many of you have read. The volume I refer to is the 'Story of the Heavens' written by Sir Robert Ball; and Sir Robert Ball is not only an astronomer who holds high and honourable rank among men of science, he is also a writer of pure

and lucid English. Reading that volume I was deeply impressed by all that Sir Robert had to tell about the moon; but I think that

I was arrested still more powerfully by the strange and wonderful story of the sun. Time and again I found myself laying down the book overpowered by the thought that the Lord God is a sun. The kinship between that creature and its great Creator shone out from the pages in unexpected radiance. And so tonight I have taken this poet's text, and I shall try, from one or two of the aspects thus suggested, to use it so as to illumine our thought of God.

First, then, I was struck by the results that flowed from the discovery of the right place of the sun. Astronomy is one of the oldest of the sciences; it has its roots far back in prehistoric times and not a few very remarkable discoveries must have been made when the race was in its childhood. Especially in the East, where the stars burn and glitter as with the intensity of some great moral purpose, had students watched the lonely night in gazing, and linked the stars with the destinies of men. But always, in the very centre of their system, there was poised this earth on which we live. This was the focus this was the midmost point, this was the pivot of the whole machine; and till the earth was displaced from her usurped centrality, and cast into some outer circle of the system, progress was barred true knowledge was impossible, and a thousand facts remained inexplicable. I need hardly remind you that it was Copernicus who was the first to solve this problem of the centre. It was he who proved that the sun and not the earth is the true centre of our solar system. And how much we owe to that wonderful discovery how many problems it has solved, how many truths suggested—all that could be most eloquently told by those who have given their lifetime to the science.

Now it seems to be that the progress of our life is not unlike that progress of astronomy. We all begin in one way or another by making this earth on which we dwell, the centre. The first man is of the earth earthy: 'first, that which is natural,' says the apostle. Our hopes, our dreams, our joys and our ambitions cluster and circle round this present world. The strange thing is that while this remains the centre, for us as for the astronomer much is dark. A thousand problems baffle our inquiry and a thousand questions are answered by a cry. What is the meaning of suffering or pain?

Why are so many faces drawn in agony? Why are those who are too gentle to harm a living creature bowed down for years in intolerable anguish? These questions—and a score of problems as insistent—rise up to meet us and are unanswerable, so long as this life, this earth, this present world remains the centre of the moral system. But the day comes—and it comes to every man—when he has his chance of being a Copernicus. He has his choice of making the great refusal or of making the grandest of all grand discoveries, for the greatest discovery a man can make is that God is the centre of the system. What is man and? asks our noble and strong old catechism—it is to glorify God and to enjoy Him for ever. It is to realize that in the centre does not stand the world; but the love and the wisdom and

the will of the Almighty. And when once, through whatever pain and discipline, a man has discovered that fact about his universe, he is no longer crying in the night. He sees a meaning now where there was none before. He believes in the melody of minor chords. Problems are eased, dark facts can now be faced; there is light in the gloom and hope of a fearless morn—all this in some measure every man has known who has truly striven to make God the centre.

The next fact that impressed me as I read was how beneficent is the power of the sun, and yet from what a vast distance it is exercised.

I question if the strongest language could exaggerate the indebtedness of the earth to the great luminary. We owe so much to it, and we are so dependent on it for every thought we think and every breath we draw, that no one can be much surprised at sun-worship. Without the sun our corn would never ripen, we should have no harvest in our autumn fields. Without the sun no rose would ever blush, no blade of grass would be green in any meadow, no mantle of royal purple would be cast over the passion flower at the gate. Without the sun there would be no dew at day-break, no glory of clouds, never one shower of rain. Without the sun no breeze would ever visit us, no sail would ever be filled upon the sea. What lights our coal? The power of the sun. What drives our engines? The power of the sun. What alone makes physical life a possibility to the millions of the human race? There is a very literal sense in which it is true that in the sun we live and move and have our being. Yet the sun is an extraordinary distance from the earth—the sun is ninety-two million miles away. Can you conceive that distance? Can you grasp it? How many days do you think would be required to count it? Yet from that distance, vast beyond imagining, there acts and operates this great yet gentle power, mighty enough to make all the tropics burn, yet delicate enough to paint the tiniest weed.

Now I am sure that most of us here this evening have been oppressed at times by the thought of a distant God. Like Job we have looked to the right hand and He was not there, and to the left, and have seen nothing of His form. Where is the heaven of heavens wherein God dwells? Where is the Holy of Holies where He has His throne? Is it not far away in the clear and unclouded, light above the smoke and stir of this dim spot? Until under the weight of thoughts like these the distance of the Almighty Father chills us, and we cannot pray with realizing power nor can we walk with realizing faith. Tempted and tried thus let us recall our text: The Lord God is a shield—He is a sun. Wherever His throne be, in distances immitable, shall He be outmatched in power by His creature? If the orb of heaven can have his being ninety million miles away and yet fall with such power as to heat a continent, and with such exquisite nicety as to make the rosebud redden, why should it seem a thing incredible to you that the Creator who fashioned that glorious lamp, should dwell apart immeasurably far, yet touch and turn and bless and save the humanity? He taketh up the isles as a very little thing—the

nations before Him are as nothing. Yet He knoweth the way that I take; He understands my thought; He will not quench the flax nor break the reed. Powerful yet very far away; thoughtful and tender, though hidden in the distance; yes, David, we thank thee for that word, The Lord God is a sun.

Once more I was greatly impressed by this, that without the atmosphere the sun could never bless us. Without the envelope of closely clinging air that engirdles this globe like some diaphanous garment, the heat of the sun and all the light of it would fall quite ineffectually on the earth. When you climb a mountain you get nearer the sun; would you not naturally think that it ought to get hotter there? As a matter of fact it gets colder as we rise till we reach the peaks that are robed with perpetual snow. The reason is that we are piercing through that air which wraps and enwraps this little earth of ours. It is the atmosphere which mediates the sun; which catches and stores and distributes the heat. Were there no air, but only empty space, then the greenest valley would be like Mont Blanc; and the tropics would be ice-bound in a perpetual winter, though the sun in itself were as fiery-hot as ever.

May I not use that mystery of nature to illumine a kindred mystery of grace? It is one of the ways of God in all His workings to grant His blessings through an intermediary. You say that the sun is the source of heat and light why then should anything be intruded between earth and sun? I can only answer, So the Creator works—without that mediating element all is lost. You say that God is the source of love and blessing; why should anything intervene betwixt God and man? I can only answer that it is the way of heaven to grant its richest blessing through a mediator. How often men and women have said to me, 'I do not feel any need of Christ or Calvary. I believe in God, I reverence and worship God; but the sacrifice and the atonement just confuse me. They appear to be outside of me altogether; I cannot make them real to my heart.' But to me it seems that through every sphere of God's activity runs the great principle of mediation; and to me the presence of Christ is like the air, making available for my need the love of God. Remove the atmosphere and the sun will still shine in heaven. Take away Jesus and God will still be love. Banish the air, and the sun will not lose its heat. Banish the Christ, and God will not lose His power. But with the air gone, the glory of the sun will never so fall as to bless our little world, and with Jesus banished, the mercy and love of God may stream on other realms but not on ours. Christ is the mediator of the better covenant. He stands—the vital breath—'twixt God and us. Through Him the sunshine of heaven's love can reach us, and in the rays of that sunshine we are blessed.

Then lastly, and in a word when the sun is invisible we still see its reflected light; for we all know that the light which gilds the moon, and which gives such a of brilliance to the planets, is not the light of their own burning hearts but the light of the sun which to our eyes has set. Go out these March evenings and look at the western sky where

Venus is glowing in her unequalled splendour—then remember that but for the sunshine which is gone from us, there would be no such jewel in the ear of night. I preached some little time ago on that text of the apostle, What have ye that ye did not receive? but the Evening Star—had we but ears to hear it—is preaching that text in the heavens every night. Now in the spiritual world are there not also times, when the sun seems to have set? There is such evil in the State and such quarrel in the church, that men are tempted to cry, "there is no God." In such hours, urgent and paramount becomes the duty of personal religion. In such hours Christian character is called for, with an appeal that no other time can match. For the Lord God is a sun, and when He seems to sink out of the national or ecclesiastical horizon, then lives that still glow with His light amid the dark are the unanswerable argument for Him.

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THE EXPEDIENCY OF CHRIST'S DEPARTURE.

It was expedient that He should go away, because the outward and bodily presence of God in Christ was to be succeeded by an inward and spiritual manifestation of God to the souls of his people. It was this to which Christ especially pointed in the text, as we are taught by the following words: "For if I go not away, the Comforter will not come unto you, but if I depart I will send Him unto you." "I will pray the Father," He elsewhere declares, "and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth whom ye know, for He dwelleth with you, and shall be in you."

Great as their privilege had been who had lived in personal contact with the Son of God, a nearer, deeper, more blessed divine presence even than that of God manifest in the flesh, was in reserve for them; and the departure of Jesus would be no loss but a gain to them, if He who vanished as a visible material presence should come again as an inward and spiritual power and life dwelling within their hearts. As it has been sometimes expressed, in the religious history of the world God has manifested himself as dwelling successively in three temples, first in the visible material temple at Jerusalem, then in the temple of Christ's body, greater than the former, and finally in the temple of his redeemed Church, the hearts and souls of believers which is the greatest of all. Now, as the destruction of the first temple would have been no loss if it were necessary in order to the coming of one greater than the temple, so it was expedient, advantageous to man, and not the reverse, that the second temple, glorious though it was, should be removed, in order to the final manifestation the climax of all God's revelations of Himself to man. And the truth of this statement you will perceive, if you consider one or two of the points in which the dispensation of the Spirit or Comforter is superior even to the dispensation of the Son.

It is so, for instance, in this respect, that the presence of God in Christ was an outward and sensible, whilst that of God the Spirit is an inward and spiritual presence.

In ordinary cases we lose forever a good man's presence by his departure. His remembrance may be cherished in the hearts, his influence may be felt in the lives of the survivors, but with himself the world has no more direct and immediate intercourse. Poetry or affection may sometimes entertain the fond fancy that the dead are with us still, cognisant of the fortunes of those whom they loved on earth, hovering over us like unseen guardian spirits, when we wot not of their presence. But this is at best but the fanciful expression of our own yearning and wistful hearts to which reason lends no countenance. Our Loved ones return no more. Their place

who but as yesterday were with us, our advisers, guides, associates, entering with all our own earnestness into life's many interests, is vacant for ever. The gap can never be filled, the broken thread never taken up. Their influence is a finished thing, their life an accomplished fact. If we need counsellors or friends, objects of love and fellowship, we

must turn to others; for their voice we shall hear no more; we shall never more speak to them, consult them, feel the strengthening power of their stronger minds, or the sweet consciousness of their ever-watchful love. They have been borne away into regions and worlds unknown and all that they were to us is a blank, a dead loss, never in the slightest measure to be retrieved till the eternal morning dawn.

But not so is it in the case before us. That which, with reference to our earthly friends, is but a dream or a fancy, is with reference to Jesus a sober fact, a most blessed reality. Heaven indeed was enriched, but earth nevertheless, was not despoiled of her best treasure when Jesus passed away. He departed but in form, to return and dwell in more real and intimate communion with his people for ever.—Cairnes.

A QUERY.

The query is for pedo-Baptists, and some Baptists would do well to study this trilemma. In May, 1854, the N. S. Presbyterian Assembly met in Buffalo; among other things, the validity of Romish baptisms and ordinations were discussed. The query—Are Romish baptisms and ordinations valid? A committee of Junior and Senior patriarchs was sent out to frame an answer to this query, but they were not agreed. The majority, however, decided negatively, but the gray-haired doctors saw the logical consequences which lay behind such a decision, and in fact, any decision they, as pedo-Baptists, could make; the reports were read in the assembly and a warm discussion ensued. The majority reported that all ordinances at the hands of Romish priests were invalid, because the Roman Catholic church was no church of Christ, and no part or branch of Christ's church; but manifests anti-Christ the scarlet harlot riding on the beast with seven heads and ten horns, drunk with the blood of saints. The baptisms and ordinations of such an apostate body are null and void; and to pronounce the Romish church the church of Christ; and more, to involve Presbyterians and all protestants in the guilt of schism, since they rent the body of Christ when they came out of Rome! But the minority reports were unfavorable to a decision, urged on the other hand.

If you deny the church of Rome to be a true church and decide that her baptisms and ordinations are invalid, then do we to all intents and purposes unchurch ourselves unless we can baptize the ashes of Luther and Calvin, from whom we have received our baptism and ordinations.

If the baptisms and ordinations of anti-Christ, of the man of sin, and son of perdition are invalid, then Luther and Calvin were unbaptized, as were all the members that composed the first churches of the Reformation. Then were they unordained, and consequently had no authority to baptize their followers, or ordain other ministers to follow them; in a word, all Protestant Societies are unbaptized bodies and consequently no church of Christ; since a body of unbaptized persons, however pious, cannot be considered a church; all Protestant ministers are both unbaptized and unordained and consequently unauthorized to preach officially and administer the ordinances.

Thus we see the trilemma into which the query has precipitated them. Finding they could not extricate themselves from this labyrinth of fatal consequences, they moved an indefinite postponement of the question.

I wish some Protestant would decide this question and then meet the logical consequences. I think it would be well for some Baptists to study this question and govern themselves accordingly. We gain nothing by encouraging error in any form whatever.

This is the golden opportunity for Baptists. Let us work while it is day for the night cometh when no man can work.

E. H. GARNER.

Lumberton, Miss.

When I think of the awful drink traffic in England, I thank God I am an American. There is an air of besottedness there and great misery results from the use of liquor. England, with all her proud boasts, will some day awaken to the awful reality of her degradation.—Dr. W. H. Crawford, at the Rock River M. E. Conference.

Those sufferings are but temporary, nay, but momentary, this glory eternal. What heart is big enough to comprehend the full sense of these words? How might I dwell upon every syllable, light affliction, weight of glory, exceeding weight; affliction for a moment, eternal weight of glory!—Howe.

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Editorial

We thought it had passed away unhonored and unlamented, but here it is again; the poor, old, decrepit Baptist Congress.

If there is a congenial spot on earth for the Baptist (?) Congress to meet, certainly it is 'The Memorial Church of Christ, Chicago.'

This is to be a notable event, and the Congress would have others share in the joyous occasion. Invitations were extended to certain Disciples and Free Baptists to have part and lot in 'this flow of reason and feast of soul.'

Among other things this Congress will discuss, 'What Definite Steps Should be Immediately Taken in the Organic Union of Baptists, Free Baptists and Disciples.'

While this Congress is a free lance and each speaker represents no one but himself, is it not likely to do great harm even to those participating in its discussions?

Dr. J. W. Willmarth cites an instance, where a speaker, sixteen years ago, presented a very unsatisfactory view of the Old Testament as the inspired Word of God.

At the end of sixteen years this same man is speaking. The audience is a society of unbelievers. Now here him: 'The beautiful story of the birth of Jesus in the manger, heralded by the Wise Men from the East, was manufactured by fol-

lowers of Jesus after his death to fit the divine life that he lived.'

He then affirms that Joseph was the father of Jesus.

Strange and devious have been the ways of some who appeared on the platform of the Congress in other days.

If it should be resurrected a year hence, may we at least hope that it will no longer use the name Baptist but take a designation more in keeping with its ideals.

It is announced that one of the important themes to be considered by the Baptist Brotherhood, which convenes in Chicago this week, will be 'the relation of Baptist laymen to the evangelization of the sixty-one millions of non-Christians who constitute the field of that church.'

We are deeply interested in that meeting and its outcome. Baptist laymen are usually wise and discreet, and seldom cut loose from denominational moorings. There has been a persistent effort, on the part of a few, to get Baptists thoroughly committed to comity in missions.

The evangelization of the world should be dear to every Baptist heart. To this great and God-given task every energy should be consecrated and the financial response should be in keeping with Baptist ability and opportunity.

The chief mission of Baptist churches is the carrying out of this Commission. They are not to disciple sixty-one millions, but 'all nations.'

We trust the Brotherhood, in their Chicago meeting, will carefully study the marching orders given to New Testament churches and then renew their allegiance to Jesus Christ and be faithful even unto death.

The London Telegraph tells of a Dublin gentleman who proposed to drive with his wife to the beautiful Glasnevin Cemetery.

'Calling his son, a bright little boy some four years old, he told him to get ready to accompany them. The child's countenance fell, and the father said: 'Don't you want to go, Willie?'

'The little lip quivered, but the child answered: 'Yes, papa, if you wish.'

lent during the drive, and when the carriage drove up to the entrance he clung to his mother's side and looked up in her face with pathetic wistfulness.

'The party alighted and walked among the graves and along the tree-shadowed avenues, looking at the inscriptions on the last resting places of the dwellers in the beautiful city of the dead. After an hour or so thus spent, they returned to the carriage, and the father lifted his little son to his seat. The child looked surprised, drew a breath of relief, and asked: 'Why, am I going back with you?'

'Of course you are; why not?' 'I thought when they took little boys to the cemetery they left them there,' said the child.

What a striking illustration, this, of 'not my will but thine be done.' Here was submission based on knowledge, trust, courage and love. The child thought he knew the object of their going—he was to be left in the strange, silent city. He trusted his father's word and loved him, too, and in answer to the question, 'don't you want to go?' could answer, 'yes, papa, if you wish.'

A trust like this will never go unrewarded. Even though it be through the gates of death the journey will not be made alone. Submission, complete submission to God's will always insures His leadership and culminates in a peace that passeth understanding. The path of the subdued will is steep and difficult. Part of the way is stained by a bloody sweat and enshrouded in gloom, but even here celestial forms are seen and angelic hands minister to the bending soul.

The experience that comes from walking in this path will prove a present blessing and be an unending joy through all eternity.

A Roman Catholic paper in commenting on the successful effort of John Kensit, who prevented the carrying of the host in the parade in connection with the Eucharistic Congress, in London, says:

'Possibly it was well for Kensit that the host was not carried in the great procession. Surely, amid the millions of Catholics that day in London, there were some who would have avenged such frightful indignity to Christ.'

Strange language this from one who claims to represent the religion of Christ. The Bible says, 'Vengeance is mine, I will repay, saith the Lord,' and the Christian who would avenge a 'frightful indignity to Christ' assumes the prerogative of God. His followers have many tasks committed to them in the world but the administering of corporeal punishment, or the resort to violence for Jesus' sake, does not come within their provinces.

True, his children are explicitly enjoined to 'contend earnestly for the faith once for all delivered to the saints,' but the Bible makes it equally clear that this contest does not involve the violence of the sword. This is a mental contest and the weapon to be used is the sure and unfailing sword of the Spirit, which is the Word of God.

Just at this time there is sad need of stalwart champions of this latter class, but the cause of Christianity will never be strengthened or advanced by any one trying to avenge a 'frightful indignity to Christ.'

enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head.' Jesus, while on earth, said, 'Resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also.'

Where there is a lapse in doctrine, the erring brother is to be 'withstood to the face,' but never led to torture prescribed by an inquisition.

There is a phase of missionary activity that, as yet, is not fully appreciated and that is the service rendered in connection with the literature of earth. Many languages have been supplied with an alphabet and a written form as a result of the faithful and painstaking study of the missionary. To learn a language by ear and then to transfer it phonetically, to the written page is anything but an insignificant task.

In one instance a missionary spent ten years ere a written language made it possible to translate the New Testament.

'Often the translator has had to create words as well as alphabets. How shall the dweller in some low-lying atoll know the word 'mountain?'

'Nice smell' had to serve as native Australian for 'frankincense.' In Uganda the translator had to wait five years before he could catch a word that meant 'plague.' Then one day he heard a man bewailing the influx of rats, such as 'dibebu' they were. Out came the notebook, down went the long-sought word. How translate the Gospel into a language that has no words for 'city,' 'marriage,' 'wheat,' 'barley,' in which 'pig,' 'rat,' and 'dog' exhaust the zoological terms; in which the word for 'five' is 'my hand,' for 'six' 'my hand and one,' and so on?'

The missionary, however, has overcome difficulties just as great and in due season these very languages will be reduced to writing and the natives will read the Bible in their mother tongue. All honor to the noble men and women who, by patient toil, have made possible the extending of the knowledge of God by translating His book of Truth.

The Model License League proposes to reform the saloon and make it the 'working man's club.' To those who think this task either possible or feasible we suggest an earnest perusal of the following:

'What good has the saloon done humanity?'

'Can you name one good thing the saloon has done for humanity—one good thing—but one instance in which it has brought forth fruits into righteousness; one influence, sweet and healthful and pure, gracious and beautiful, which will linger lovingly in the memory of men, when you have buried the rum power, to make them say, 'God bless the saloon for the good it did?'

EDITORIAL VARIETIES

It is estimated that 11,250,000 heathen born have been converted to Christianity during the past one hundred years.

God detects the flaw in the Christian to remove it, while Satan detects it to destroy the peace and usefulness of the Christian.

Self-exaltation is a dangerous mountain peak, beset by many snares. Avoid it as you would the main thoroughfare to perdition.

Dr. H. A. Porter said: 'You speak of the almighty dollar. Add an s and make it Almighty's dollar, and you have it correct.'

'In this race for the dollars the finer sensibilities dry up; the day's tasks take the mind away from thoughts of the morrow or of the future life.'

A naturalist asserts that birds make it possible for man to inhabit the earth. Insects would eat up everything were it not for the birds.

The Herald, the church paper of the Deaderick Avenue Baptist church, Knoxville, Tenn., is among the best that comes to this office. Dr. G. W. Perryman, the pastor, makes an excellent editor.

You may not be esteemed great by the world, nor honored by your fellowman, but you can be faithful. Jesus said: 'Be thou faithful unto death and I will give thee a crown of life.'

Dr. J. C. Armstrong becomes the Corresponding Secretary of Home and Foreign Missions in Missouri. He succeeds the late Dr. Manly J. Breaker. This is a wise choice and Dr. Armstrong is in every way fitted for the position.

The Woman's Foreign Missionary Society of the Methodist church, at its recent meeting in Cincinnati, made provision for the raising of a fund to pension superannuated and invalided missionaries. This is praiseworthy and no doubt success will crown the effort.

The following advertisement appears in an exchange: 'Evangelist _____, the address is then given, then follows, "has a few open dates. Write for terms, etc." We infer this is up-to-date, even though such is the case we regard it as contemptible.

The Arctic explorer, E. B. Baldwin, is convinced that the Arctic currents are unvarying, and is planning to reach the North Pole by drifting there on an ice-flow. Starting from Behring Strait, he estimates it would take about three and a half years for the trip.

Dr. W. B. Pope, the Corresponding Secretary of the Indiana Baptist State Convention, gave us a call while en route to dedicate a new church building in the Southern part of his field. He has the situation well in hand and the Baptists of the Hoosier State are forging to the front.

A writer in the Biblical World takes the position that "our present seminary Hebrew" is not worth while. As we see it this is a serious mistake for even the most superficial knowledge of Hebrew is of incalculable value. The effort to lower the educational standard of the ministry should be steadfastly resisted.

Poor Andover is still in sore straits so far as students are concerned. It was boldly proclaimed that the removal of the Institution to Cambridge would usher in a new day. Just five regular students and one graduate student constituted the enrollment at the beginning of the session, this year. Andover's record remains as heretofore, having more teachers than students.

The sad news reaches us that the wife of our brother, J. H. Spurlin, of Berryville, Ark., fell on sleep on the night of November 6th. Sister Spurlin was a good woman and a great help to her worthy husband in his ministerial life and labors. She was fully conscious of her condition and perfectly resigned. Told her loved ones good-bye and fell asleep in Jesus. We extend to the bereaved ones our sympathy and pray for grace to help in this time of need.

A prince in Israel went home who Bro. C. B. Willingham, of Macon, Ga., died. Not slothful in business, fervent in spirit, serving the Lord. He was a wise counselor, a generous giver, the joy and support of his pastors. From the time he joined the church he gave one-tenth of his income. The Lord prospered him greatly in business. Laying aside one-tenth for the church, he was always prepared for all calls. It would be a great thing for the churches if all young men began their church life by setting aside the tithe, be it large or small.

AMONG THE Churches.

Do to be Saved? Acts 16:30. S. S. attend., 68.

Twenty-sixth and Market—Bro. Ralph Wright. From Bethel to Bethel, Gen. 35:1-3. Publishing Salvation, Luke 8:29. S. S. attend., 330. By letter, 1. Secretary Wm. J. Mahoney spoke Saturday at New Liberty and assisted in the organization of the Sunday School Union of Concord Association. Friday and Sunday he was with Pastor J. M. Fowler, at Franklinton; Sunday evening with Pastor J. R. Johnson, at Eminence.

SEMINARY NOTES.

BY ELLIS A. COTFRELL.

Dr. Eager is attending the Texas Baptist Association, at Ft. Worth, this week in the interest of the Seminary. He attended the Oklahoma meeting at Muscogee last week, and brought back a message from the Convention to the Oklahoma men in the Seminary.

We regret very much that Dr. B. H. DeMent is compelled to abandon his work for the next few weeks. Under advice of his physician, he has gone to Norton Infirmary for treatment and rest. He will probably not be compelled to remain out of his work longer than the first of December, if that long. We wish him a complete and speedy recovery and return to his work.

Bro. J. V. Turner supplied the church at Rockport, Ind., Sunday and performed a marriage ceremony while there. He reports also that the mission he organized in New Albany on the first Sunday, with thirty-one scholars and teachers, has increased to sixty-seven on last Sunday. Bro. Turner will assist Bro. J. C. Given in the meeting at Thirty-sixth and Grand during the coming days of the simultaneous campaign.

Bro. W. E. Grinnell will assist Bro. B. V. Bolton in the meeting at Eighteenth Street church.

Bro. J. C. Daniels will assist Dr. J. M. Weaver in the work at Chestnut Street church.

Bro. C. A. Leonard will do the preaching at Van Buren Street church during the meetings.

Bro. J. L. Watson delivered two lectures in Covington Sunday, in the interest of the Anti-Saloon League.

Bro. E. C. Stevens filled his regular appointment at Blanket Creek church, in Pendleton county, Saturday and Sunday.

Bro. Macon C. Vick preached at Vine Grove and Stithon churches Sunday.

Bro. E. S. Cornalius supplied at Hamilton Avenue, city.

Bro. J. N. Likins has returned from Deanfield, where he assisted Bro. M. J. Cox in a meeting resulting in thirty-eight additions to the church.

Bro. W. T. Smith assisted W. H. Moody in a meeting at River View church, resulting in fourteen additions to the church by baptism.

EATON MONUMENT FUND.

Dr. Todd, of Paducah, writes: "I am glad to add my testimony in word and deed to the worth and character of that peerless defender of the faith and immortal hero of the cross. As Benjamin H. Hill has said about another, so was Dr. Eaton: 'A foe without hate; a friend without treachery; a soldier without cruelty; a victor without oppression; and a victim without murmuring. He was a private citizen without wrong; a neighbor without reproach; a Christian without hypocrisy, and a man without guile.'"

Mrs. Vertrees writes: "I wish my gift were more. None more richly deserves to be thus honored by Baptists than he."

Of course we shall welcome belated subscriptions, and still acknowledge them in the columns of the Recorder, but the active effort to secure subscriptions ceased with the end of October.

SUBSCRIPTIONS RECEIVED.

Previously acknowledged \$1987 25

CASH RECEIVED.

Table listing cash received from various individuals and churches, including Bruner, Dr. W. T., Louisville, 1 00; Burrows, Dr. Lansing, Nashville, Tenn., 10 00; Crawley, Rev. J. W., Maxton, Ky., 1 00; Dodd, Dr. M. E., Paducah, Ky., 5 00; Dodson, F. P., Ashland City, Tenn., 1 00; Larimore, H. T., Louisville, 2 00; McGill, Rev. H. O., Providence, Ky., 1 00; Vertrees, Mrs. Gloriv, Vine Grove, Ky., 2 00; Vick, Rev. E. G., Louisville, 1 00; Wilboye, Rev. H. B., Georgetown, Ky., 2 00; Wilson, Mrs. Kate R., 10 00; Previously acknowledged, 1325 97; Total cash received, \$1361 97.

HENRY ALFORD PORTER, Chairman.

MARRIED.

At the home of their pastor, Rev. W. E. Patt, 745 Third Avenue, Mr. F. T. Wabbe and Miss Elizabeth Mae Slack were united in the holy bonds of matrimony, November 3rd, at 3:30 p. m. Mr. and Mrs. Wabbe are among the most prominent young people of West Point, Ky.

Married at the home of the bride's parents, in Mayfield, Ky., on Thursday evening, October 29, 1908, by J. G. Bow, Associate Editor of the Western Recorder, Mr. Roy Paris and Miss Margaret Aubrey Wright. The contracting parties are both of Mayfield. It was a lovely "home wedding." Blessings on their lives.

THE STATE.

Bro. E. W. Coakley writes: "I am now in a meeting at Hiseville with Bishop Puckett, and his noble church. Pray that we may have a good meeting."

Pastor M. E. Miller writes: "Please change my address from Kuttawa to Marion, Ky. I have taken charge of our church here for my full time. We have a beautiful new house of worship and a fine membership. Come to see us."

Pastor J. H. Tow writes: "I have just closed a meeting with my church at Keysburg, in which we had several conversions and the church seemed to be very much revived. I am now through with my meetings for this fall and will enter school at Bowling Green next week. You will please send my paper to Bowling Green, instead of Rockfield. Long live the Recorder."

DEAR RECORDER:

The Baptists of Nashville have just closed the most successful session of the Sunday School Training School in the history of that school. This was the third annual session, and reached the climax of interest and profit.

An interesting innovation was the introduction of a leading business man from Winona, Miss., Bro. Arthur Flake, as a lecturer on Sunday School methods. His talks were highly instructive. He advocated with telling emphasis the necessity of an educated teaching force in the Sunday School, not excluding the superintendent. He rightly holds that a person cannot successfully conduct a school when he knows nothing of the text book taught, and certainly no one can successfully teach a text book of which he is ignorant. The Sunday School is not the place for a fanfaronade but for honest, earnest instruction. Bro. Flake will not soon be forgotten by Nashville Baptists.

Brothers Spillman and Leavell were at their best. It is doubtful if the world can produce two more competent, learned, interesting, skillful and magnetic instructors of ways and means to make a Sunday School successful than these two men. This makes their third year with the training school, having been at each session since its inception three years ago. It is safe to say that they are more popular today in Nashville than ever before. Both men were clean cut and incisive in their arguments; most lucid in their presentations of plans and general truths. Bro. Leavell's lecture on the importance of the adolescent period was masterful and inspiring. He said it was important for the teachers to know that the chief concern of the child from the age of one to three years is to eat, from four to eight years is to do, from nine to twelve years is to get, from thirteen to fifteen years is to be something, from sixteen to eighteen years is to give, and from nineteen to twenty-four years is to know. That from thirteen to eighteen years is when the child is being transformed, and is the best age to win them for Christ.

Bro. Elliott must not be forgotten in this epitome. Both he and Bro. Crossland gave needed instruction and in a most helpful way. Both were appreciated. Bro. Elliott in a most interesting manner and in such a way as to leave it indelibly fixed on the mind of the listener, emphasized the necessity of every Christian becoming interested in the Sunday School by getting into the Sunday School. Of course, a great factor in the school was Prof. W. J. McGlothlin, of Louisville, Ky. With marvelous simplicity, he expounded the Acts of the Apostles as to thrill the hearers and ingratiate more than ever before the life and character of the great apostle to the Gentiles in the hearts of the Baptist hosts of this city, starting at the beginning of the book on 'the reception of power' and the pentecostal scene, he moved forward in his expositions with ever increasing tenderness and power. At last Saul of Tarsus in his bitterness and on his way to Damascus, is apprehended by the Christ whom he was persecuting, changed in heart, sobered in mind, anointed with power, commissioned by the Holy Spirit,

SUNDAY SCHOOL PERIODICALS

Table with 2 columns: Periodical Name and Price List Per Quarter. Includes items like The Convention Teacher, Bible Class Quarterly, Advanced Quarterly, Intermediate Quarterly, Junior Quarterly, Lesson Leaf, Primary Leaf, Child's Gem, Kind Words, Youth's Kind Words, Baptist Boys and Girls, Bible Lesson Pictures, Picture Lesson Cards, B. Y. P. U. Quarterly, Junior B. Y. P. U. Quarterly.

B. Y. P. U.

Study and Reading Courses

- Training in Church Membership. I. J. Van Ness, D.D. 12mo., pp. 128. Price, postpaid: paper, 30 cents; cloth, 50 cents. The B. Y. P. U. Manual. L. P. Leavell. Cloth, 12mo., pp. 159. Price, 50 cents, postpaid. (A book of methods.) Doctrines of Our Faith. E. C. Dargan, D.D. Introduction by Geo. W. Truett, D.D. Cloth, 12mo., pp. 234. Price, 50 cents. An Experience of Grace. Three Notable Illustrations. J. M. Frost, D.D. Cloth, 12mo., pp. 112. Price, prepaid: cloth, 40 cents; paper, 25 cents.

Other Supplies

- Topic Cards, 75 cents per hundred. How to Organize—with Constitution and By-laws. Price, 10 cents per dozen. See B. Y. P. U. Quarterlies in list above.

BAPTIST SUNDAY SCHOOL BOARD

J. M. FROST, Secretary.

NASHVILLE, TENN.

schooled in the wilderness of Arabia, and sent forth to be the star of greatest magnitude, whose brilliance was forever to remain undimmed, whose glory was forever to remain untarnished. The training school has created an atmosphere that counts for good and will be inspiring for many days to come. Nashville, Tenn. GEO. W. SWOPE.

DEAR RECORDER:

I am dropping you a sentence or two about our school, Ohio Valley College. We opened October 1st, and have enrolled in all departments one hundred pupils. We have a fine, active and efficient faculty, and are doing good work. Our dormitory, the McGill home, is in full blast and there eats at our table eighteen attaches of the school. We have put in three hundred dollars worth of repairs on the main building and six hundred dollars worth of new furniture. The school is taking a new hold upon our people and her future looks bright. The church here is prospering, and we are hoping for a soul harvest in the near future.

I am in a meeting with Bro. Brooks at Blackford this week. Sturgis, Ky. J. C. MIDYETT.

W. M. U. NOTES.

Frankfort's Y. W. A.'s number four dozen and eight. Forty-eight bonny lassies can do much good when under the divine guidance of their Lord and Master Jesus Christ.

The Y. W. A.'s have the furnishing of the new dormitory for girls of Barbourville school. This is nearing completion and will have to be furnished before the girls can occupy. It will cost about \$25 to furnish a room with plain furniture. The Y. W. A.'s of Georgetown will furnish a room and in the near future hope to support a girl in that room.—Mrs. Great, Y. W. A. Leader, is charmed that so many of her girls are interested in this, their Home Mission work for the year.

Mrs. S. H. Bennett, 108 East Fourth, Newport, the leader of our boys in mission work, is much encouraged. This organization—Royal Ambassadors (we must confess we do not like the name as the boys are not all Christians, therefore can not be Royal Ambassadors) seems to be just what the boys have been wishing for—an organization of "their own." This takes in boys of from twelve to eighteen years of age.

Miss Broadus tells us of the beautiful new missionary calendar for 1909, just out. Ten cents a copy; by mail thirteen cents, as it takes three cents to pay for postage. This would really make a handsome Christmas present and is also suitable for a birthday greeting. This calendar contains more information and inspiration than a booklet, and can be had by applying to Mrs. T. M. Sherman, 1141 Sixth street.

Many cheering reports are coming in from Enlistment Day. Yet we have not reached our standard. "Whatever you do, do it heartily as to the Lord."

Only \$3,750.15 has been given to our W. M. U. Training School from April 20th to October 1st for endowment and current expenses. You remember the finishing of the \$20,000 endowment fund was to be the first work of the year, leaving the rest of the year wholly free to press Home and Foreign Missions. Have we done this? Have we done what we could? Let each one answer for herself. The current expenses of the school are \$3,000 a year.

The Virginia Ladies are finding the Missionary Institutes the "most far-reaching and important step taken in W. M. U. work for a decade."

In the Quarterly Report of Southern Y. W. A.'s we find Georgia heads the list in numbers, having 153 societies. Virginia comes next with 149; 130 for South Carolina, and 123 for North Carolina; Tennessee has 100, and Kentucky and Missouri have each 37; Oklahoma, 22; Mississippi, 10; Arkansas, 9; Louisiana, 8; Maryland, 7, and District of Columbia, 1.

The annual meeting of the Louisiana W. M. U.'s will be held at Alexandria, November 17-18, 1908. Only such ladies as are appointed by their society or Band will have free entertainment, and they are requested to bring with them a letter so stating.

An American postoffice has been established at Shanghai, China. We can now write to our missionaries in China and pay only two cents postage.

The key word of our Alabama sisters at their annual meeting seemed to be, Enlargement; in vision, knowledge, sympathy, service.

Over \$700 received from Arkansas children, for their missionary, Miss Pearl Harrison, through the efforts of Mrs. O. E. Bryan, Band Superintendent.

At the annual meeting of Arkansas W. M. U. workers Miss Willie Cross, State Organizer, said:

"We rejoice to bring you the glad message of increased interest and steady progress in our auxiliary work. Earnest workers are being added to our ranks. More laborers are getting visions of the whitening fields and hastening with sickle among the ripening grain. The vast importance of Christian women being an active part in the church life is taking hold of our people."

On October 13th Miss Crane left Baltimore for the first journey in her cycle of towns, through which she will be able to spend two weeks or more in each State within two years. The plan for the Secretary's autumn tour is as follows: October 13th to October 30th, Tennessee; October 31st to November 15th, Texas; November 16th to December 1st, Louisiana. In all three of these States the tour will include the State Convention, and in Tennessee a series of institutes will occupy about ten days.

The full amount of \$500,000 called for by the Convention will be needed this year. It ought to be set down as the minimum, and we ought to go far beyond it, if possible.

As some one has said: "The doing of our part will help others to do theirs, and in that way it may come to pass that some of us may live to see the whole world brought to the knowledge of Christ. For this let us continue to labor and to give and to pray for nothing short of this is the goal for which we are now striving." Yes, let foreign missions have a hearing now in all the States in which the Conventions have met. Brethren, we cannot longer wait. He helps twice who helps speedily.—Foreign Mission Journal.

"From being the most prosperous section of America, the South became, on account of the war, the most abject in her poverty. And yet, with all this against us, the South is today the greatest Baptist territory on earth, with a united people throbbing with a mighty impulse for God and native land. Three-fifths of the Baptists of the world live in the South."

Family Circle

Stories For The Young And Old

MY CHOICE.

BY JAMES WHITCOMB RILEY.

It ain't no use to grumble and complain;
It's jest as cheap and easy to rejoice;
When God sorts out the weather and sends the rain,
W'y, rain's my choice.

In this existence, dry and wet—
Will overtake the best of men—
Some little skiff o' c'ouds 'll shet
The sun off now and then;
They ain't no sense as I can see,
In mortals s'ch as you and me,
A-faultin' Nature's wise intents,
And lockin' horns with Providence.

It ain't no use to grumble and complain;
It's jest as cheap and easy to rejoice;
When God sorts out the weather and sends rain,
W'y, rain's my choice.

HE HAD OUTGROWN IT.

BY WILLIAM H. HAMBY.

"About how many people have you here?" asked Rossman, as they stepped from the depot platform to the broad-walk that led up Main street.

"Something over a thousand," answered Harris.

"Pretty little place," said Rossman with an amused, patronizing smile.

He knew that such places existed of course for he had seen them from the window of a Pullman, but for thirty years he had scarcely realized there were places without pavement, electric lights, street cars, cabs and automobiles.

"Hello, Jake."

"Hello, Harris."

It was a countryman who had come up and stood talking to Rossman's companion. The great man—he was a millionaire—felt an affront to his importance to be kept waiting on a street crossing while two men talked about nothing apparently. So far as he could understand there was no trade up between them. They were merely talking.

Rossman wondered if Harris fully appreciated his importance; if he knew that with a stroke of the pen he could buy a dozen towns like that.

"A customer!" he asked, as they went on up the street.

"Oh, no," said Harris. "A fellow from over the creek I had not seen for seven weeks."

"You see," said Rossman, when they had reached Harris' office, "your way of handling this local branch of our plow business has attracted the attention of the Board."

"And as I was passing through on my way home from California, decided to drop off between trains and look into your methods myself."

"I shall be pleased to give you any information I can," said Harris.

He was a smooth-faced, clean, frank-looking man of forty, and his matter-of-fact acceptance of the president of the company rather stung the millionaire. He was used to deference from those under him.

When the business was finished they were told at the depot that, on account of a wreck, it would not be possible for Mr. Rossman to get out before the next morning.

Harris invited him to spend the night at his home.

It was a six-room cottage set well back in a broad, grassy yard.

Mrs. Harris shook hands with him in a friendly, neighborly way. She was a pleasant-faced, amiable-looking woman, and, although she had not expected company, made him welcome, and soon had supper ready.

It amused Rossman, "this primitive fashion of living," as he called it. The food was all set on the table, and was passed from one to the other. There were no waiters, no servants of any kind so far as he could see.

But he admitted that the food tasted good, and that the spirit of the family was bright and happy.

It seemed queer—just as it had when Harris talked to the countryman—that they actually like to talk to each other.

Mr. Rossman, said Harris after supper, "—ing to prayer meeting. Won't you come along, or would you prefer to stay here?"

He said he would go along, repeating to himself, "When in Rome, do as the Romans do."

He sauntered out into the yard, that they might see his mirth over the

situation. "Prayer meeting," he chuckled to himself. "Well, R. T. Rossman, that is a good one on you."

The prayer meeting was a simple, friendly group of men and women, and a few young people.

Rossman noted again, with surprise that they seemed actually glad to see each other. He tried to remember how long it had been since he had met and had a friendly visit with any man who had nothing whatever to do with business.

They sang some songs. One read from the Scriptures, They discussed the passage in an informal way, and then several prayed.

The millionaire had heard, and said many sarcastic things about long-faced praying hypocrites. He had probably come to believe what he said.

But he was honest enough to admit these people did not appear in that light. They seemed, for the most part, singularly frank and sincere.

They prayed for each other, for some sick neighbor, for the unsaved, and even for the stranger within the gate, and his absent loved ones.

"Absent loved ones," he repeated to himself, and smiled half sneeringly at the thought of that term being applied to the grand lady who rules his palace.

When they returned to the house Mrs. Harris played on the piano, and it sounded uncommonly like music.

"You know," said Rossman when all but he and Harris had retired, "that is the first time I have been to prayer meeting in thirty years. A fellow soon outgrows that kind of thing when he goes to the city."

"Or grows away from it, perhaps," quietly amended Harris.

"No," corrected Rossman, resuming his superior air, "outgrowing it. When a man comes in contact with the world and in touch with progressive thought he loses his taste for the old, outgrown theories of religion."

"Yes," said Harris, "he often loses his taste for it, but a man may lose his taste without outgrowing it. He may be sick, for instance, or let a worse taste take its place."

"Why, take my club at home, for instance. There are a hundred of the leading business men of the country. They know the world. They are shrewd and keen. How many of those men, do you imagine, would believe in a thing like that tonight? They would laugh until their sides ached if they knew I had been to prayer meeting. No sir, we have outgrown it."

"In what way?" asked Harris.

"Oh, every way," said Rossman. "We have advantages in the city, you know, that you fellows never dream of."

"Is it books," asked Harris.

"No, not necessarily books," he replied, glancing uneasily at the well-filled shelves of books. There were other well-used ones upon the table. This was a subject to be avoided. The millionaire had not read a book in twenty years. "But you know, the great scientists and lecturers come to the city."

"Who did you hear last year?" asked Harris.

"Well, I didn't hear any. Haven't time."

"It is educationally?" asked Harris.

"Not, not in schools. The best education, you know comes from experience." This was another touchy point. Rossman's education had ended with the high school.

"Is it magazines, or daily papers?" asked Harris, a smile lurking around his mouth.

"Oh, no, no, busy men have little time for such stuff."

"I see," said Harris. "It is business. Your superior wisdom in spiritual things was gained in handling the International Sulky Plow."

It was not said sarcastically, but as a philosopher might have spoken a truth.

Rossman made no reply.

Harris had almost forgotten the incident, when, one day, a personal letter came from the president of his company. It said: "Since that night I have studied myself and the men about me. You were right about it."—Advance.

THE DRIVER'S STORY.

In a lonely spot far up on the hill-side stands a farm house—a plain, unpainted building that bears the marks of many storms. The windows are boarded up. The door stands partly open, hanging on one hinge and creaking dismally in the wind. Everything in the place shows signs of neglect and decay. The picket fence surrounding the house has partly fallen, and the once well-kept garden is filled with old-fashioned flowers, a mass of weeds and bushes. A short distance from the house a tall oak-tree spreads its gnarled branches heavenward. Under it are two mounds, marked only by two crosses.

I asked my driver, a man whom I had

hired to carry me across the country, how any one could choose such a lonely resting-place. He hesitated a moment, and then related the following story in a voice that trembled a little in spite of his visible efforts at self-control:

"You ask about those two graves, and well you may wonder how ever they came to be in such a God-forsaken place. You see yonder farm house? Well, in that house a newly-wed couple started housekeeping. With hearts beating high with youth and happiness they toiled to furnish it and make it comfortable, and even pretty, in a rude sort of way, for in those days people couldn't have the fancy fixin's that can almost be had for the asking now in your big city stores.

"Finally, to crown their happiness, a son was added to the family. As the days and years rolled on he developed into a beautiful boy with fair complexion, blue eyes and wavy golden hair. As many fond, foolish parents do nowadays, they humored his every wish. He was a slender boy, who cared more for books than for outdoor sports. When he reached the age of sixteen his parents decided he must have a college education, so his father gave up his only hired man and cheerfully took up his double burden of labor, aided by the mother, whose hair was prematurely gray with constant work and care.

"One year, two years, three years of increasing toil and sacrifice went by at the cottage on the hill. Every thought, every heartbeat was for the son, and often, in the evening, when the long day's work was done, the couple would sit hand in hand and talk of the happy days when their son would be at home when they could rest on his loving support.

"Four years, five years, and now the day was approaching when he was to be graduated. They had saved and sacrificed that they might be able to see him graduate. The day before the college exercises were held they started for the city, picturing their son's surprise and delight at seeing them, the mother in a flutter of pride and joy, looking almost pretty in spite of bent form and old-fashioned gown; the father, his heart beating high with happiness that his son had reached the top of the ladder at last.

"Arriving in the evening, they walked up through the streets toward the college. Just as they passed by a brightly-lighted saloon the door burst open and out came a crowd of drunken college boys. One jostled roughly against the other, and the foremost was tripped and staggered into the street, falling in front of an approaching car. In an instant it was over; the crushed, mangled form lay motionless. The couple rushed with the crowd to the scene, when the father shrieked, 'My God! it's Louis!' and fell lifeless across the body of his boy.

The bodies were tenderly taken to the farm and buried under the oak tree. The mother is this day a raving maniac, in an insane asylum."

The narrator paused, and, brushing his rough hand across his eyes, huskily added, "The man was my brother, that ruined home was my brother's, and that family my brother's family. Do you wonder, Miss, that I hate the accursed saloon with undying hatred?"

I went on to X—, where I delivered my lecture, but that man's story remains as vividly in my mind as on the day it was told me. O boys, shun the saloon! Use all your strength to fight back this evil. Then when the good, pure, manly boys reach manhood, then will the foul stain of intemperance be wiped from our country.—I. M. Q., in the National Advocate.

MOTHERS AND CHILDREN.

Mothers wear themselves out and do an injury to their children in not teaching them to help themselves and to be helpful to others. The care that a child requires is very different from that which it may from indulgence demand. If the child were better for it one would not grudge the time and weariness that the mother or nurse spends, but the child is defrauded in the exercise of those powers which can only develop by being put into use. It is better for a child to go to sleep by itself than when it is rocked and sung to sleep, but as a general thing, mothers prefer the bondage of the process of wooing sleep for their children, and so the child grows and add to their burden without in the least increasing the comfort of the child. Mothers would spare themselves greatly if they would only learn that the training of the child begins with the earliest and that they can make the child and many things that they would never have possible.

When the mother is remonstrated with for spoiling the child by over-indulgence, she will say: "My child is different from others; she is more nervous. If I do not take her up she will cry and

make herself sick." The child, in the beginning, finding that the mother ran to it the minute that it began to cry, of course, soon learned this method of summoning her. It also perceived that the louder the cry the greater the indulgence, consequently it develops speedily into a despot, beneath whose tyranny the mother grows wan and pale. When it is said of her: "She is a perfect slave to her children," she looks satisfied and pleased as if she had won a martyr's crown, instead of which she has uselessly squandered her strength and prevented the child from learning proper habits, which are as necessary to its growth and development as it is that he should learn to walk instead of creeping the rest of his life, because he may fall and hurt himself, and cry now and then.—Harper's Bazar.

GRAYBIRD CHIVALRY.

My attention was attracted one day to the actions of two graybirds on the lawn before me. They were feasting on a crumb of bread. The male bird would pick off small pieces and drop them into the upturned mouth of the female bird. After each tiny morsel was swallowed they would chirp and hop about a little, then the feeding would be resumed.

The male bird did not eat any of the crumbs, nor did the female bird pick up any for herself. The male bird was delighted with the pleasure afforded him in catering to his mate, and she gracefully manifested her appreciation of his kindness.

I had never seen a more beautiful illustration of self-sacrifice, love and devotion, nor had I ever seen generosity accepted "for love's sweet sake," in a more becoming manner.

I was charmed by the beautiful love lesson being acted by the happy little birds, and said to myself: "How pretty! How much like human beings."

This reflection was hardly impressed upon my mind when a third gray-bird swooped down from a nearby telegraph wire, picked up the crumb of bread and carried it away; thus selfishly depriving two creatures of their own species of their source of happiness.

My sympathies went out to the innocent little sufferers, and again I soliloquized: "Yes! indeed! how true. Alas! too true. So much like human beings."—Outing Magazine.

GOD'S LIGHTS.

A little four-year-old girl inquired of her mother one moonlight night:

"Mamma, is the moon God's light?"

"Yes, Ethel," replied the mother, "His lights are always burning."

Then came the next question from the little girl:

"Will God blow out his light and go to sleep, too?"

"No, my child," replied the mother, "His lights are always burning."

Then the timid little girl gave utterance to a statement which thrilled the mother's heart with trust in her God.

"Well, mamma, while God's awake, I am not afraid."—Unidentified.

Prayer is the pitcher that fetcheth water from the brook wherewith to water the herbs; break the pitcher and it will fetch no water, and for want of water the garden will wither. John Bunyan

BETTER THAN SPANKING.

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

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STORIES FOR LITTLE ONES.

"THE FEAST OF CHERRIES."

The children, Marjorie and Charles, were home from school, and as it was raining dimly, they did not know what to do with themselves until tea time.

After a half hour of looking out the windows and yawning drearily, Charles said: "Let's go and get grandma to tell us a story—an old-time story, like she used to tell us."

"The very thing," agreed Marjorie, and with a bound they were up the stairs, rapping at grandma's door. She was sitting before a blazing fire, and smiled brightly when she saw them.

"Come right in. The rain was about to put me to sleep. Is it about to get the best of you, too?" she said.

"We want a story of war times, grandma, like you used to tell us a long time ago," said Charles, stretching out on the rug before the fire. "You see, we haven't gotten too big for your stories."

"I was thinking today of a tale my mother used to tell me of the 'Feast of Cherries,' and wishing I had some one to tell it to. I hadn't thought of it in many years before. It is a tale of war, but not the war I have so often told you about, and is a pretty bit of history, an illustration of how 'a little child shall lead them.' Would you like to hear it?"

But there was no need for the question. Her little audience was all attention, so she began, in the old-time way:

"Once upon a time there was a war in which children played an important part. Generally, they play a small part, but this time they saved a great city from destruction and brought a long, cruel war to an end. You both have read of the beautiful city of Hamburg, in Germany—of its streets and palaces, its beautiful gardens, and the active and industrious people who live there. It is a very old city, and in the days long gone by it was attacked many times by enemies, and long and bitter were the struggle of the inhabitants with the armies who sought to destroy the great city. In the year 1432 it was surrounded by a great Hussite army, and the commander Procopius the Great, had been so successful in defeating the Germans in battle after battle that he felt sure the city could offer only a feeble resistance, and that in a short time he could march through the streets at the head of his victorious soldiers. The war had lasted for years, and town after town had been taken, so Procopius formed an encampment about the town and quietly awaited the surrender. Within the city there was terrible consternation. They saw the great army and knew they could not hold out against it. 'What shall we do?' they cried in anguish. 'There is no one to help us. We must perish with our wives and children if we remain within the city walls, and if we go out we will be slain by swords.' All at once a voice cried: 'Let the children save us! The children! The children!' 'But what can tender little children help us?' many cried in answer. 'They cannot fight, nor make food for us to eat.'

"That is not what I mean," said the speaker. 'Let the gates

be opened and the children go forth, the older ones leading the little ones by the hands, the babes and the infants. Let them pass before our conquerors and win their hearts by their innocence and beauty. Soldiers are but men, and their hearts may be melted so that they will not destroy them or us.'

"And so it was arranged, and you can imagine how desperate their condition was when they sent their own little children on such a mission.

"Fancy the surprise of the conquering army as they saw the great gates of the city swing open and through those frowning portals come, not bands of soldiers carrying weapons and urging on their steeds, but a long line of little children.

"On they came, an endless procession, the older ones leading the way, with tiny toddlers clinging to their hands, all with wondering eyes at the strange scene.

"But the people of Hamburg judged rightly. The soldiers were but men, and many of them had left behind just such little ones as those. When they heard the pattering of feet and saw the little whiterobed throng coming to their tents, their hearts were melted and all desire to fight and destroy passed away. They, who had come only to rob, ruin and kill, only wished now to take these innocent little ones to their hearts and shower love and kindness upon them.

"What could they do for them?" they asked themselves. They looked about them and saw that the trees of the orchards were loaded with cherries. With one accord they threw down their swords and gathered great branches of the beautiful fruit, loaded the children with them, and sent them back to their parents with a message of peace and good will.

"And so a bloodless victory was won by the children, and they marched back; and as they went they heard shouts of glad thanksgiving. For many years, as the day came around on which this great event took place, it was celebrated and called 'The Feast of Cherries.' Through the streets of Hamburg children marched, bearing boughs of the cherry tree filled with the round, rich fruit.

"There have been wars and bloodshed in every age—wild struggles between nations, and great victories—but I think nowhere in history do we find a more beautiful and thrilling story than that of the little army that saved Hamburg."

"O, grandma, why did you never tell us before?" cried Marjorie, with shining eyes. "And to think it's a true story—not a make-believe!" — Baptist Boys and Girls.

DANIEL RESPONDED TO HIS NAME.

Willie was asleep and Dan was lonely. Willie is the minister's son, Dan is his dog. It was Sunday morning and every one was at church but these two friends. It was warm and sunny, and they could hear the good preaching for their house was next door to the church.

"Dan," said Willie, "it is better here than in church, for you hear every word, and don't get prickled down your back, as you do when you have to sit up straight."

In some way, while Willie was listening he fell asleep.

Dan kissed him on the nose, but when Willie went to sleep he went to sleep to stay, and did not mind trifles. So Dan sat down with the funniest look of care on his wise, black face, and with one ear ready for outside noises.

Now the minister had for his subject, "Daniel." This was the name he always gave Dan when he was teaching him to sit up and beg, and other tricks. While the dog sat thinking the name, "Daniel" fell on his ready ear. Dan at once ran to the church through the vestry door. He stood on his kind legs with his fore paws drooping close beside the minister, who did not see him, but the congregation did. When the minister shouted "Daniel" again, the sharp barks said, "Yes, sir," as plainly as Dan could answer.

The minister started back, looked around, and saw the funny little picture; then he wondered what he should do next, but just then through the vestry came Willie. His face was rosy from sleep, and he looked a little frightened. He walked straight toward his father, and took Dan in his arms, and said:

"Please 'scuse Dan, Papa. I went asleep and he runned away."

Then he walked out with Dan, looking back on the smiling congregation. The preacher ended his sermon on Daniel as best he could; but then he made a resolve, if he ever preached again on the prophet Daniel, he would remember to tie up his dog.—Our Little Ones.

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"I lost interest in everything and wanted to be alone. I had always had good nerves, but now the merest trifle would upset me and bring on a violent headache. Walking across the room was an effort and prescribed exercise was out of the question.

"I had seen Grape-Nuts advertised, but did not believe what I read, at the time. At last when it seemed as if I were literally starving, I began to eat Grape-Nuts.

"I had not been able to work for a year, but now after two months on Grape-Nuts I am eager to be at work again. My stomach gives me no trouble now, my nerves are steady as ever, and interest in life and ambition have come back with the return to health."

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NOTES FROM WALES.

The annual meetings of the Welsh Baptist Association of East Glamorgan were held June 24-25, with the Zion Baptist church, Merthyr.

This is a very large Association composed of 116 churches, whose pulpits are supplied with strong men, who are loyal to the old gospel. The discussions in the conferences showed that they were wide awake as to the live questions of the day, socially and theologically. Ten sermons were preached during the meetings—four in the church and six in the open air in a beautiful park, to immense congregations. The Welsh believe in having much preaching at their Associations. The Rev. W. Jones, Treharris, was the Moderator. It is customary in these Welsh Associations for the Moderator to give an address on some subject suggested by the times or the denomination. The subject selected by Mr. Jones this year was, "A Call to the Conflict to Watch the Claims of 'The Word.'" Surely this topic was timely. The reasons for this call were based upon the fact that "the Word" had its opponents. These opponents were divided into two classes:

Its professional opponents. He said that these opponents declare:

1. That the Bible is not the Word of God.
2. That it would be a benefit to the world not to have some parts of it.
3. That it is not a suitable book to place in the hands of all classes.
4. That there are other books which are equal to it and superior to it.
5. The real existence of some of its most noted characters is doubted.
6. The genuineness of the Gospels is denied.

Each one of these forts of the enemy were carefully examined and demolished.

Unprofessional opponents to the Word.

By its unprofessional opponents he meant those who profess to respect the Word and yet reject portions of it, vilify its writers and deny large portions taught in it. This class is very numerous in this age. They are known by different names, such as "Higher Critics and Higher Criticism," or "New Theologians," and their works, "The New Theology." These are more dangerous to the church than the first-class (i. e., the professional opponents referred to in the first part) because they live closer to it, and profess that their purpose is to benefit it and consider themselves a part of it. The first are external opponents, and they boldly declare that they are not in sympathy with the church, and that their object is to destroy it. But these are internal opponents. Some in the pulpits, some in the deaconship, and some among the members, and they take advantage of this close relationship to receive the poisonous teachings imparted by them. Opponents, wherever they may be, are to be watched, but we are called upon to be more wide-awake and to watch more diligently opponents who are close to us, by our side, and in the house with us. The one and the other of these frequently deny the genuineness of portions of the Bible, lower the standing of its writers, and positively deny parts of its teachings.

The teaching of the "New Theology" in some instances verges on agnosticism. It seems wonderful to hear a man calling himself a Christian minister, speaking of the great apostle of the Gentiles as of only his equal, and that the writers of the Bible were not more inspired than the writers of the sacred heathen religious books of India and China. They are not satisfied with simply attacking the Word of God, but they attack the Son of God. It is not enough for them to degrade the Book of the church, but they direct their arrows against its King, and to attack the King means an attack on the whole kingdom, hence it is time for the subjects to awake, and to put on the armor, and to enter into the fight against the enemies. They attack:

1. The manner of his coming into the world.

The supernaturalness of his birth is completely denied. His advent into the world was not different from that of any other man—the rejection of the supernatural character of Christ's advent into the world is based by them.

(a) Upon their belief that the history as found in Matthew and Luke are only later additions, and that it was not found in the Gospels at first.

It is proper to note that not one copy of the Gospels has come down to us from the earliest ages without these chapters in them, except that of Marcion, the heretic.

(b) That there is a resemblance between the history as found in Matthew and Luke and the history of the birth of Buddha. And inasmuch as Buddhism is older than Christianity it is implied that the latter history has been taken from the former.

(c) That Mark and Luke do not give His history, and that Paul's epistles do not refer to it. The weakness of this is seen when we remember that nearly all of John's Gospel contains records of facts not found in the other gospels—and as for Paul's silence in the Epistles it is enough to note that his chief object was to set forth the truths in their doctrinal and not historical aspects.

2. The perfection of his character.
3. The Divinity of His person.
4. The nature of His sufferings. Denying their atoning character.

Each one of these points were discussed in the most thorough manner and their weakness shown by the most convincing arguments, and after its delivery it was adopted enthusiastically by this great body of Welsh Baptists as the message of the Association to the churches. Trumpets with uncertain sounds are not welcomed by the Welsh Baptists.

I was very glad to have had the pleasure of hearing the above most excellent address.

JOHN T. GRIFFITH.

Pisca Vr., Newport, Mon., England.

COLORADO.

The Colorado Baptist State convention met in its twentieth annual session with the First Baptist church, at Boulder, October 27, 1908. On Monday evening, October 28th, the Ministers' Conference began and continued in session until Tuesday afternoon. Rev. Joshua Gravott, of Denver, presided. Many very excellent papers were read and the meeting

was very stimulating to the brethren. On Tuesday the Baptist Women's Missionary Conference was held in the Christian church, which proved to be a meeting of great interest and profit. Tuesday evening, at 7:45, the convention proper was called to order by the President, Dr. A. H. Stockham, of Delta. After the address of welcome by the pastor, Rev. F. B. Palmer, and the response by Rev. W. T. Milliken, of Ft. Collins, the introductory sermon was preached by O. L. Brownson, of Loveland. The subject was "The Authority of Jesus," from Matt. 21:23. In the new organization Wednesday morning, Dr. A. H. Stockham was re-elected President; Rev. D. T. Pulliam, Vice-President; Rev. D. D. Forward, Recording Secretary, and Rev. W. F. Ripley, Corresponding Secretary and General Missionary. The report of the Board of State Missions showed a year of good success, but unfortunately had to report a deficit, the first time for several years. The work and outlook for the future, however, are most encouraging.

The interest in the Colorado Woman's College was greatly revived and for the first time in years great enthusiasm prevailed over it in the convention. The Board of Trustees are moving along certain lines that now seem to assure success, and it is confidently expected that the school will be opened for work about September 1, 1909.

The spirit of the convention was excellent and everybody felt it was good to be there. The sermons and addresses were all inspiring and uplifting, and everybody felt it to be one of the best meetings ever held. The attendance was large for Colorado and indicated that the Baptist cause in Colorado was not only growing in numbers, but growing in interest also. The editor of the Western Recorder and ex-pastor of Calvary Baptist church, Denver, is still missed in the meetings of the convention.

DEAR RECORDER.

I have just finished reading for the third time, with increasing interest and a desire to again read that matchless production, "Characteristics and Perpetuity of a Scriptural Church," by J. W. Porter, D. D. I put my seal of approval and unqualified endorsement on every utterance in it. I predict for it an extensive reading and useful future. The sure-enough Baptists, both pastors and laymen, should see that the country is sown down with it, that everybody, in every nook and corner of the land, might see and read it. My only regret with regard to it is that his limitations were such that he could not give the exact date of the origin of all these societies purporting to be the churches of Jesus Christ, and I trust that he will thus revise the next edition.

J. B. FERRILL.

Ginseng, Ky.

ORDINATION.

The church at Piney Creek, Crittenden county, Ky., met September 9, 1908, for the purpose of ordaining Bro. James B. McNeely to the full work of the gospel ministry; also to ordain Brethren L. E. Jennings, Deller Woodall and Albert Elkins deacons. The presbytery was composed of the following brethren: Elders W.

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R. Gibbs, J. S. Henry, E. B. Blackburn and J. W. Vaughn. Elder W. R. Gibbs was elected Moderator, and C. C. Woodall was elected clerk. Then Bro. McNeely, at the request of the presbytery preached the ordination sermon. Text, Acts 2:47: "The Lord added to the church daily such as should be saved."

Then the candidates were questioned by the Moderator on the Articles of Faith, laying on the hands of the presbytery, ordination prayer by Elder J. W. Vaughn. Elder J. S. Henry delivered the charge to the candidates and Elder E. B. Blackburn delivered the charge to the church.

On motion of Elder J. S. Henry the Western Recorder and the Crittenden Record Press were requested to publish the proceedings of this presbytery. Prayer by Bro. McNeely.

Bro. McNeely has already been called to the care of Dyersburg church. We are expecting great things of him in the near future. Elder W. R. Gibbs, Moderator. C. C. Woodall, Clerk. Marion, Ky.

THE PRAISE OF THE REDEEMED.

When God has blessed us in any way we should say so. It is ingratitude not to do it. Yet there are many people for whom the Lord has done things who never say a word in praise of his goodness to them. We may say that God does not mind, that he does not care for praise, for the recognition of earth. He is so glorious and hears continually the praises of heaven. But he does care for the gratitude even of a little child. A leader stopped his orchestra in the midst of a performance because the little piccolo was not playing. He missed even the

smallest of all the instruments when it failed to do its part. Earth's music, as it rises to heaven pleases God, and he misses the smallest voice that is not heard. "Let the redeemed of the Lord say so." Let not one who has been blessed of him fail to speak out and tell the world of the lovingkindness of Jehovah. Let no heart keep its love unspoken.

Jell-O Desserts

Here is the recipe for a dessert which, because of ease of preparation, economy, beauty and delightfully appetizing flavor, is generally recognized as America's most famous dessert:

Dissolve one package of Jell-O, any flavor, in a pint of boiling water. When cold and firm it will be ready to eat.

There are seven flavors. They are all so good that you cannot make a mistake in your choice. No one has ever yet been able to determine which is best.

- They are:
- Strawberry,
 - Raspberry,
 - Cherry,
 - Peach,
 - Chocolate,
 - Lemon and
 - Orange.

Each flavor, 10 cts at all grocers.

Illustrated Recipe Book, free.



The General Pure Food Co., Le Roy, N. Y.

KNOWING THE LORD.

That a certain knowledge of God is essential to our salvation is admitted by all orthodox Christians, and without this knowledge no one can be saved, except in the case of infants or idiots, and we have no doubt about their salvation. To gain this knowledge we must be intelligent people, or, at least, must know right from wrong, and must hear of the existence and character of God, and hear in some way of His offers of salvation. How shall they believe in Him of whom they have not heard? Then, hearing is the usual means of spreading the glad tidings of salvation, since the world by wisdom knew not God.

Then we can get no information from Mr. Worldly Wiseman. It would be just as wise to go to a blind man, who was born blind, to describe the beauties of the lily, or the different scenes in a fine painting of a landscape. If we learn of God we must go to those who have had a knowledge of Him and have experienced the effect of salvation. These are the only profitable teachers and the Bible is to be the text book. We cannot learn this knowledge from angels, for God has not committed the preaching of His Gospel to angels but to earthen vessels. One saved man is to carry the news to his lost friends; to tell them how to become saved and these are to go to others until the earth's remotest bounds have learned the old story of the Cross. Hence all saved people from the least unto the greatest should spread the glad tidings of salvation.

Reader if you have been saved, it is meet for you to tell some one else about it. This is what Jesus required of the Demoniac, whom He had healed, go home and tell your friends and neighbors what great things the Lord hath done for you; this advertizes the power of Jesus. His healings and His salvation are all free, and surely we should be grateful enough to recommend Him to others. We don't mean by this you are not to give of your means to help pay the churches expenses, or to give to missions; but we mean that salvation is a gift of God and when you are saved help to spread the news to others. You then become a co-worker with God in the salvation of others. After you are saved then you work for a reward. Do we not read that every man shall be rewarded according to his works? You need not be constantly singing, "will there be any stars in my crown?" You make your own stars, for ye learn again that they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and forever. Dan. 12:3. Then if you know the Lord and are trusting in the finished work of Christ for your salvation, the way to have stars in your crown is to keep telling it to others. How did you gain a knowledge of God? Some one preached to you about the wonderful Saviour, you might have often heard the story before, but on a certain time you heard it. So and so, and something got hold of you and you could not shake off the impression, and your conviction led you to repentance, and your repentance led you away from sins to Christ, whom you trusted and Christ saved you now you rejoice in the hope of the glory of God.

My brother, that something that got hold of you was the Holy Spirit convicting you of sin and leading you through repentance to salvation, through Jesus Christ. You were not saved out of the only way, but saved as all other sinners are. You might have been longer a seeker than others are, you might have had more methods of your own to try, but as soon as you surrendered to Christ the work was done. You then could sing with the spirit and the understanding, Hallelujah, 'tis done, I believe on the Son; I am saved by the Blood of the Crucified one. If you are thus saved you can prescribe for others, and you can sympathize with lost souls, and you can rejoice with new born souls.

In my experience of over thirty years in the service of my Master there is nothing that gives me more happiness than to hear new born souls tell of their love for God, and for His people. Reader, do you know the power of the love of God in your own salvation? If not saved, how shall you escape if you neglect so great a salvation. If you have no desire to be saved we do not know what to say unto you, but you must be very far gone, for the Scriptures speak of those who are given over to a hardness of heart and a reprobacy of mind that they may believe a lie and be damned, then we read again, that my people shall be a willing people, saith the Lord, and again we read, "If ye be willing and obedient, ye shall enjoy the good of the land, but if ye be stubborn and rebellious ye shall be destroyed, for the mouth of the Lord hath spoken it."

BENJ. URTON.
Hanly, Ky.

BROUGHT IN PA'S PRAYERS.

Once upon a time sickness came to the family of a poorly paid pastor of a rural church. It was winter and the pastor was in financial straits. A number of his flock decided to meet at his house and offer prayers for the speedy recovery of the sick ones, and for material blessings upon the pastor's family. While one of the deacons was offering a fervent prayer for blessings upon the pastor's household there was a loud knock at the door. When the door was opened a stout farmer boy was seen wrapped up comfortably.

What do you want, boy, asked one of the elders.

I've brought Pa's prayers, replied the boy.

Brought Pa's prayers. What do you mean.

Yep, brought Pa's prayers, an' they're out in the wagon. Just help me an' we'll get 'em in. Investigation disclosed the fact that Pa's prayers consisted of potatoes flour, bacon, corn meal, turnips, apples, warm clothing and a lot of jellies for the sick ones. The prayer meeting adjourned in short order. It is what our churches badly need, less theory and more practice.

O. A. BARNES.
Palmyra, Tenn.

SEYBOLD REED-PIPE ORGAN. This is the only organ that can be played with the feet. It is the only organ that can be played in a room, or in a hall, or in a church. It is the only organ that can be played by a man, or a woman, or a child. It is the only organ that can be played by a man, or a woman, or a child. It is the only organ that can be played by a man, or a woman, or a child.

DEAR RECORDER.

Allow me to speak a word in behalf of the noble effort being made by Secretary P. T. Hale to raise the \$400,000 endowment.

On October 20th, Dr. Hale reached Monterey. At this time we were in the midst of a series of meetings, being assisted by Pastor T. J. Watts, of New Liberty. It occurred to us that the same Spirit that moved men to give themselves to Christ would move men to give to Christian education. Trusting him to guide we entered into the collection, which so far has amounted to about \$1,100. When Dr. Hale came to us we had had one profession of faith, the evening he was with us we had three professions and the next evening we had eight professions. Our meeting closed October 23rd, with seventeen for baptism and two by letter. When we bring in the tithes the blessing comes. The God whom we serve is a great God, with a great plan and many branches of work. God is one, the work is one if it is included in the plan of saving and lifting men to God.

The work in Concord Association is progressing nicely. We have something like 4,000 Baptists in the county and the need for development is appalling. Watts is in a Bible Conference and School of Methods at New Liberty now. One of the churches of which I am pastor, Greenup's Fork, will have a meeting of like character, beginning on November 26th and continuing through the 29th.

J. S. RANDELL.
Monterey, Ky.

THAT CURE IS BETTER THAN PREVENTION.

By G. K. Chesterton.

I know no worse maxim in its practical effects at the present day than the maxim that "Prevention is better than cure." Of course it is strictly true in the abstract. If we could foresee all possible evils a long time before they happened, and could modify or avert them without exertion and without harming anything or anybody, obviously, of course, we should be glad to do so. But this is exactly what is impossible. All our anticipations of the things that are not certain tend of necessity to disorganize the things that are certain. It is possible, for instance, that I may at some time or other catch my finger in a door. The modern professors and scientists, the modern philosophers of hygiene, sociology, eugenics, and all the rest of it, take this possibility and advise me accordingly.

They are divided into two intellectual groups; those who want me to give up doors and those who want me to give up fingers. To take down all the doors in my house, including the front door, would undoubtedly prevent them from pinching me, but I cannot admit that my comfort would really be increased. Chopping off all my fingers with a hatchet would certainly prevent their ever being pinched, but I do not concede in such a case that prevention is better than cure. The whole question touching prevention is whether it does or does not create a morbid atmosphere in attempting to anticipate evil. Does it become miserable through dreaming of misery? For to be always in good health under doctor's orders is only to be an immortal invalid. To be kept always well is really

to be always ill. For the essential of the invalid is not danger, which is the pride of the hero, or pain, which is the pride of the martyr; it is limitation, the being tied by the leg to an unnatural life.

Many hygienic enthusiasts of our time want to think of every man as a patient; but I should like to think of every man as an agent. Prevention is not better than cure. Cure is healthy; because it is effected at an unhealthy moment. Prevention is unhealthy; because it is done at a healthy moment. It is not better that I should always shut my eyes for fear of going blind; it is not worse that I should wait for some sign of blindness before going to an oculist. It is not better that I should prevent a wild buffalo from grazing in my garden by poisoning all the grass. It is much better that I should wait for the buffalo and then endeavor quietly and humbly to cure the buffalo—most probably with a gun.

For this reason I have always had an instinct against all the forms of science or morality which professed to be particularly precise and provisional. Some beautiful idealists are eager to kill babies if they think they will grow up bad. But I say to them: "No, beautiful idealists; let us wait until the babies do grow up bad—and then—if we have luck—perhaps they will kill you."

It is bad enough to be bitten by a mad dog and to go mad. It is worse to be all your life mad with the fear of that madness.

GLASS HOUSES.

The newspapers report that the theatrical company now presenting "The Servant in the House," left Chicago at midnight on Saturday, stopped in Ann Arbor on Sabbath afternoon, at the invitation of the faculty and students of the University of Michigan, gave a matinee performance of the play, and went on to other engagements in New York in the evening. It is also reported that that while the University authorities offered one thousand dollars for the performance, the management politely declined any remuneration and gave the play as a compliment to the University. All of which gives rise to some reflections which we do not find so comfortable as we might wish. Suppose, for example, someone regrets to the faculty that it should have invited so much Sunday travel and Sunday labor. The faculty may readily answer that if a minister had been invited to preach to the University, many ministers would have traveled on Sunday to accept the invitation, and that there is no appreciable difference between the ministerial example and the theatrical following of it.—Presbyterian.

Don't be rude to your inferiors in social position.

\$100 Reward, \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address F. J. CHENEY & CO., Toledo, O. Sold by all Druggists. Take Hall's Family Pills for constipation.

"PHYSICAL PERFECTION"

By Founder of Great Health Institute

This book is the work of a man who has probably treated more patients by drugless methods than any other person in the world. Professor Simon's nature-cure institute, occupying an 8-story building at 14 Quincy Street, Chicago, is the largest and most successful of its kind. It was in pursuance of persistent requests of enthusiastic graduates that Professor Simon put his methods of instruction into print.

Natural Treatment. It is not a book of mere generalities. There are exhaustive chapters on the cure and avoidance of Obesity, Leanness, Dyspepsia, Constipation, Skin Diseases, Rheumatism and other blood troubles, disorders of Liver, Kidneys and Bladder, Nervous ailments, affections of Head, Throat, Lungs, etc. Silk Cloth, 308 pages, 46 special plates drawn from photographed models, printed on fine paper, \$3.00 prepaid. Large descriptive pamphlet with table of contents, free upon request. Sylvester I. Simon, 14-A Quincy St., Chicago, Ill.

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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 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.

The Farm and Household

Clark county.—Farmers here have commenced cribbing the early corn. The crop is reported about the average and in good condition for cribbing. The demand is good and much is being sold at 60 cents per bushel. Wheat and rye are coming up and look well since the showers of last Friday.

Jessamine county.—The rain Friday came as a partial relief to farmers of this country but was insufficient to do very much good to grass and the early sown wheat and rye. An attempt has been made to shuck corn, but as the fodder was being injured by the drouth and was easily broken corn shucking had to be postponed until rain had fallen.

Scott county.—Corn is selling at \$3 per barrel, delivered. The high price of corn is sending more shoats to market than ever before known. Pumpkins are of good size and fine quality. The drouth does not seem to have affected them. Corn shucking is in progress. The early planted corn is good, better in some localities than was expected. The fodder is brittle.

Nicholas county.—The situation in this county has improved considerably for the farmers inasmuch as the rains of last Friday came as a relief from the distressing drouth which has prevailed so long. Wheat and rye are reported up in most parts of the county and are looking fairly well since the showers. Farmers are now engaged in shucking corn and it is reported that the crop is turning out better than was expected. New corn is selling at from \$3.50 to \$4 per barrel.

Bath county.—The drouth still continues in this county. Grass has all dried up and the farmers are having to feed their stock, which is not usually the case until the last of November or the first of December. Fodder is scarcer than usual and of a very inferior quality. There is a large amount of cereals yet to be sown but the ground is no condition to plow. Corn is being shucked out rapidly and is selling at from \$2.90 to \$3.25 in the field. Very little tobacco was raised in this county and it is reported of inferior quality. Turkeys are plentiful in this section and are now bringing 10 cents per pound.

Daviess county.—From the present outlook the wheat crop in this county will be, it is reported, one of the shortest for many years past. The general conditions over the country indicate that the crop in every section will be light. Much of the wheat that is not sprouting will perish and ruin as there is not enough moisture in the ground to push the growth after the wheat comes up. The moisture in many cases is sufficient to swell the grain but does not force the growing, leaving the wheat to ruin. Where the ground has been left loose and broken, the wheat can not come up until a rain has fallen to give it life.

FROZEN DESERTS.

With all frozen deserts the best success depends largely upon good, careful packing and the right management of the freezer. Make the cream as cold as possible before committing it to the freezer. The ice packs better and goes further to be finely crushed, and for home work it pays to keep a clean sack for this purpose and a wooden mallet seems well as a beater. Use a tub or large pail to confine the ice and in a few minutes the whole operation of getting the ice ready, packing and freezing the cream is done. A handy boy of twelve or fourteen will take this whole business off his mother's hands, with mutual satisfaction.

Sprinkle the coarse salt uniformly over each layer of ice, packing it as solidly as possible between the freezer and the pail nearly to the top. Cover and fasten and turn slowly at first until it thickens. Remove the dasher, after carefully opening, and scrape down the sides, mixing to a uniform consistency. Drain off the brine and add more salt and ice; give it a few more turns until it stirs with difficulty. Wrap the whole freezer in a blanket and leave it undisturbed for two hours or more. This leaving the freezer unopened for as long a convenient improves the cream very decidedly. It may be necessary in very hot weather to renew the ice. A cold cellar is the best place for the freezer to remain.

Take great care in opening that no drops of brine enter the freezer. Wrapping the cover in waxed paper, then covering it with ice and salt before leaving it to mellow, is often recommended. But this is not necessary if the cream is well frozen and the freezer not entirely full. It is usually easier and better to have the freezer a little larger than actually needed, making two quarts of ice cream (or somewhat more when frozen) in a three-quart freezer.

Orange Ice.—The fruit ices are refreshing and delightful in summer weather and equally suitable after a dance or to finish a fine dinner. For these the sugar should be made into a boiled syrup before adding the fruit. For the orange ice, boil a cupful of sugar in two cupfuls of water for ten minutes, then add a cupful of orange juice, with the grated rind or rubbed zest (on lump sugar) of an orange and a lemon, with the juice of the lemon. Mix thoroughly, cool and freeze. Serve in glasses, frozen to a mushy, wet-snow consistency. Currants and a great variety of fruits are available for these sherbets.

Italian Ice.—Is another type of frozen dainty, in which the white of egg and sometimes additional gelatine or Irish moss is added to the fruit syrup. This gives a very delicate consistency and a "body" that takes a brimer freezing to advantage. For frozen deserts it is necessary to remember that the sweetness is lessened by freezing and that both flavoring and sweetness must seem a little overdone in the liquid as first prepared. The fruit juices may be either cooked or raw. With many fruits the strained juice is so much more easily available after scalding that this seems preferable. On the other hand, the flavor of the fresh fruit is lost in some degree. But any fruit that makes a good jelly will make a good water ice. A good sour apple, for

instance, with a little ginger or lemon added, makes a fine, delicate ice. It is a good field for novelties of one's own invention.

WEED OUT THE UNPRODUCTIVE HEN.

If you keep a record of the product of each hen you will soon find out which are unprofitable and mark them down for removal. The common method of determining which hens lay is by the use of the "trap nest." They are also used to secure the eggs of special individuals for breeding purposes. On entering one of these trap nests the hen is unable to leave until released by the poultryman who credits each hen with her actual product. This necessitates attention to the flock several times daily to liberate hens and set the traps for the next.

These nests are of various forms. A good plan would be to buy some simple one that suits your purpose and use it as a pattern to make what you need for your own use.

The individual hens are best distinguished by putting a numbered leg-band on each. These are cheap and may be bought from any poultry supply house.

Even if not used continuously, the trap nest in a short time will show which are the best hens to select for breeders to improve your flock.

PHARMACIST

Tells Facts About Caffeine in Coffee.

"About twelve years ago I stopped coffee," writes a Colorado man, "and began Postum. As a result, instead of being a confirmed dyspeptic as I was for many years, I enjoy good health and fine digestion."

"I formerly weighed 115 lbs., now 140. My waist measure was 29, now 36 inches. Not only this, but I enjoy Postum and my meals, while for years eating was an annoyance and often a torture."

"Like an old whisky toper I always thought I had to have my coffee and then always felt its ill effects in my stomach and on my nerves."

"Now I have so completely lost my taste for coffee, that recently, when a cup was given me by mistake and I tasted it, I found it nauseated me." On the other hand I not only like the healthful effect of Postum, but the taste is peculiarly agreeable to me.

"I have tried other cereal drinks but always come back to Postum. Realizing as I do, the evil effects from the poisonous alkaloid in coffee, and being a Postum Pioneer, I am a very successful missionary."

"One man, a school superintendent, from my recommendation, has had quite as happy an experience with Postum as I have had. My wife has also found great benefit from Postum as coffee was the only thing which disagreed with her stomach at table."

"Being a graduate in pharmacy I know the alkaloid—caffeine—in coffee is a poisonous drug. As there is no drug in Postum I naturally drink it and recommend it to others." "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.

Spasms

St. Vitus' Dance

Many persons who suffered untold agonies from epilepsy, fits, spasms, and St. Vitus' Dance are today well. The strengthening influence of Dr. Miles' Nervine upon the shattered nerves having restored them to perfect health.

"I endured agony that words cannot express from St. Vitus' dance, which followed a very severe spell of rheumatism. I doctored with a physician; but the more I took of his medicine the worse I got. My mother's devotion saved me. After she had become almost heart-broken, as well as physically exhausted from constant care, by the advice of a neighbor she procured a bottle of Dr. Miles' Nervine. From the first dose to the last a continual change for the better was noticeable, and when I had taken eleven bottles I was well, and in robust health."

EDWARD D. REAM,
North Manchester, Indiana.

"Our little boy Harry, had spasms for three years, and although we doctored with many physicians, he continued to grow worse until he had ten spasms in one week. About that time our attention was called to Dr. Miles' Nervine. We began giving it to him. His improvement seemed slow, but when he had finished the fourth bottle the spasms had disappeared, and have not been seen now for years. We shall always recommend Dr. Miles' Nervine."

MRS. BELLE M. TINDALL,
Hastings, Neb.

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

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DEATHS

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

SMITH.

Departed this life, at his home in Owenton, Ky., on the 13th day of October, 1908. Brother Paschal Hickman Smith. He was the only son of Jacob and Amanda Todd Smith, was born, raised and always lived in Owen county. In early life, he gave his heart to the Lord, and Jesus Christ was revealed to him as a precious, glorious and daily Saviour. He was accepted a member of the O'd Long Ridge Church, and rendered faithful service for about 20 years, and then in the year 1876 went into the constitution of Cedar Hill church, three and one-half miles South of Owenton, where he continued to labor love and enjoy religion during the remainder of his long and devoted life. He was for 13 years the honored clerk of Concord Association, a longer term than had been served by any brother, since the organization (1821) except Sydnor D. Hanks, who served 19 years. Bro. Smith was a first class, well-informed business man, having held various positions of distinction and importance. And more than all he was a prayerful, devoted, pious child of God. No man was ever more devoted to his church, than he to Cedar Hill, punctual in attendance, active in all its aims and plans to help humanity and advance God's Kingdom, liberal in giving, much concerned, specially about our Ministers Aid Society. Always cheerful and apparently happy having kind words to say to all. He was the great grandson of the reverend and distinguished Rev. William Hickman, the nephew of the much loved and tenderly remembered Rev. P. H. Todd. About the year 1855 he was happily married to Miss Martha Mothershead, of near Owenton, a noble cultured and pious lady. To them were born four children, two having died in infancy, the oldest and youngest, two lived to maturity, a son, and daughter. The son Dr. Moses Smith died in the prime of young manhood. Just as doors of usefulness were opening. The daughter Mrs. Sallie Dawson the wife of Mr. A. D. Dawson, and the afflicted companion survive the deceased, together with two sisters, Mrs. Whittington, of Winchester, and Mrs. Foard, of Owenton, with many nieces and nephews. The services at the funeral were conducted by the writer, who for long years had been his pastor, assisted by Bro. J. T. Watts, of New Liberty, who very tenderly and wisely said comforting words. The deceased was 76 years old, and the relations between him and the writer have been pleasant, attractive and endearing since early manhood. But now he is no more as to the world. And yet how sweet for his loved ones, all of us to think of him as saved in Heaven.

J. W. WALDROP.

Owenton, Ky.

DEAR RECORDER:

We have here one of the greatest mission fields in Illinois. There are three cities of about 25,000 population which are adjacent and these constitute our field of labor. I am the only minister in the tri-cities that believe in immersion only, as baptism. While the open doors are many our forces are not strong in numbers yet strong in the faith once delivered to the Saints. Our Baptists people here are true men and women and have no earthly use for the "new theology" or the "quick process" of begetting the Lord's children, so prevalent in the North country.

We love the pure sweet story that was told in Judea by the Man of Galilee. We love His ordinances and keep them as He delivered them to His church. We are persecuted and maligned for it but

we rejoice that He counts us worthy to suffer for His name.

I have been on this field one year. I have received 40 into the church and every one of them are living the good life. I organized a new church in Madison the first of October, on 12 members. We now have 32. We have bought and paid for two fine lots and have begun the erection of a concrete building 44x56 feet.

They are a loyal band of men and women and are willing to sacrifice for

the cause God has laid upon their hearts. The Granite City church is in fine spiritual condition, aggressive and strong in faith and good works, each doing what they can to build up the good cause. We are planning our winter's campaign and are praying for divine guidance in this important matter.

The results of our work here are not manifestly great but we look toward the future with hope and courage. We ask that the readers of the RECORDER pray for Zion here. We are your brethren in the Redeemer's work and service; we love the truth you love; we believe the same gospel you believe; we hold the same tenets of gospel truth you hold and we keep the ordinances as you keep them.

H. A. TODD.

Granite City, Ill.

DEAR RECORDER:

We completed our new parsonage in September, costing, with the lot, \$4,000. It is a modern home, with every convenience, combining comfort and elegance. The care and enthusiasm with which our noble people raised the money to pay for it was inspiring and adds much to our pleasure and pride in living in so handsome a home.

Our best day since I have been here was the First Sunday in September, when we had 358 in Sunday School and nine additions to the church. Last Sunday we had 298 in Sunday School and two additions for baptism. Recently there was an uproar at my front door and the parsonage was soon filled with a joyous throng, who left lots of good things to eat in the convenient pantry. These and many other kindnesses inspire me with love and gratitude to do my best for these splendid people.

October 11th we commenced a meeting with Bro. E. G. Vick assisting. We had a good meeting, three professions of faith and three additions to the church. Bro. Vick did some splendid preaching and won the hearts of all by his noble character.

Our Sunday School reported last year an average attendance of 262 and a total collection of \$532.80, and the church reported a total offering of over \$500, including \$1,900 for the parsonage up to September 1st. Come to see us in our new home.

J. E. MARTIN.

Jolico, Tenn.

THE DEVIL.

(The following poem was recited by Evangelist George C. Needham when he preached on the subject of the devil in one of the Lowell churches.)

Men don't believe in a devil now, as their fathers used to do; They've forced the door of the broadest creed to let his majesty through; isn't a print of his cloven foot, or a fiery dart from his bow To be found in earth or air today; for the world has voted no.

But who is mixing the fatal draught that palsies heart and brain, And loads the earth of each passing year with 10,000,000 slain? Who blights the bloom of the land today with the fiery breath of hell, If the devil isn't and never was; won't some one rise and tell!

Who digs the steps of the toiling saint and digs the pit for his feet? Who sows the tares in the field of time wherever God sows his wheat? The devil is voted not to be, and of course the thing is true, But who is doing the kind of work the devil alone should do?

We are told he does not go about as a roaring lion now, But whom shall we hold responsible for the everlasting row To be heard in home, in church, in state, to earth's remotest bounds, If the devil, by an unanimous vote, is nowhere to be found?

Won't somebody step to the front forthwith, and make their bow and show the frauds and the crimes of the day spring up, for surely we ought to know!

The devil was fairly voted out, and of course the devil is gone, But simple people would like to know who carries his business on?

It is a comfortable and cheering thing to have some one praying for you. It heartens you; it acts as a tonic. It gives one the power of courage which comes from a sense of fellowship. Even a man as strong as Paul craved the prayers of others, and felt more equal to his apostolic work because of what those prayers secured for him.—David Gregg.

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ITEMS OF INTEREST

News The World Over.

When Parliament began business on Wednesday, there were shrieks from the ladies' gallery demanding "votes for women," and a man from the strangers' gallery threw down a bundle of handbills. The man was easily disposed of, but the women fought the police. In the meantime a crowd of women attacked on the outside. Two of the women in the gallery had chained themselves to the grille and the police had to take a part of the grille off with them. As a consequence the Speaker ordered the women and strangers' galleries closed. Five women were arrested, refused to pay their fines and went to prison.

Broughton Brandenburg sold to the New York Times a brief article he said was written by Grover Cleveland, in which Cleveland urged the election of Taft. Mrs. Cleveland pronounced it a forgery. Now the stenographers who did Brandenburg's work testify they copied it from manuscript in his handwriting, and that they saw him affix Cleveland's signature. Brandenburg fled but was caught and will go to the penitentiary for forgery.

Mr. Taft was elected President, carrying all the North except Colorado, Nebraska and Montana. Mr. Bryan ran far behind the Democratic candidates for Governor, being from 50,000 to 150,000 behind. This shows that the papers were right which said before the nomination that the Democrats could elect any other man this year. Whether justly or unjustly, it is a fact that the Northern States distrust Mr. Bryan.

The Democrats made a gain of ten or more in the House of Representatives and one in the United States Senate. They elected Judge Harmon Governor of Mr. Taft's own State. Mr. Joseph Cannon was re-elected to Congress by his usual majority, although the Methodist Bishops urged their people to vote against him. The prohibition vote was small, and the Socialists lost a large part of their vote.

The London Times announces that when President Roosevelt has finished his hunt for big game in Africa, he is to deliver a series of lectures at Oxford University, and the New York Evening Post says he is to be editor of the Outlook on his return to this country. With Mr. Bryan editing one paper and Mr. Roosevelt another things will be lively in the newspaper world.

The full text of the Chinese constitution has reached this country. It is to be nine years before it goes into full effect, but progress is to be made every year. In 1909 provincial assemblies, like our State Legislatures are to be chosen, in 1910 they are to assemble. After that each year—police regulations, courts of justice, rural self-government, etc., till in 1916 the whole constitution goes into effect, and a premier will be appointed.

Dr. Garstrang has discovered in Abydos a tomb of the Hyksos shepherd king period, the first ever discovered. It contained fine pottery, beautifully glazed and as thin as porcelain, unlike

the Egyptian pottery. The ware is like that of Syria, and it throws light on the origin of the Hyksos kings.

Mr. Wilbur Wright has been making exhibitions of the Wright aeroplane in France and he has accomplished marvelous things. But while making a flight the motor exploded. Fortunately he escaped without injury, and his machine was not seriously damaged.

In Denmark and Holland experiments have been tried with a new paper which has the power of keeping meat perfectly fresh without any injury to the wholesomeness of it. Fish caught by fishermen from Ostend, off the coast of Portugal, were packed in this paper, and when they arrived at market sixteen days afterwards they were superior in freshness and flavor to those packed in ice.

The United States battleships, when at Manila, had their tests of marksmanship, the directions being sent from the Secretary of Navy. The results were surprising. The United States navy has for years been famous for marksmanship, but the ships this year surpass all previous records. Some scores exceeded all previous records by 300 per cent. Both in day firing and in night the Galveston stood first. And among the gunboats the Rainbow was first exceeding all the scores of the Wilmington, the present leader of the navy.

IN SOUTHERN KENTUCKY—A WEEK'S TOUR.

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

Friday, October 30th, Dr. J. S. Dill, pastor of the First church, Bowling Green, and I started out in his handsome rig and visited some of the brethren of Drake's Creek church, whom we found interested in our educational work, and who cheerfully contributed some \$200 with more to follow.

Saturday morning Pastor Tobias J. Ham had kindly made an appointment for me at his Greenwood church, and this church contributed over \$400, with others still to hear from, whom the pastor will see. And so of his other churches. Our brethren here have an elegant little brick house of worship and have greatly prospered since pulling out from the "union" church and erecting their own meeting house, which is brilliant common sense for Baptists. Bro. Ham modestly says that he is the link between two famous preachers, being the son of Mordecai F. Ham, Sr., and the father of Mordecai F. Ham, Jr., but while entitled to fame on this ground, he is doing a most useful work, enshrined in the confidence and affections of the people.

Sunday morning, I preached for Dr. Dill in the First church, and for Bro. Howerton of the Second church at night. The First church gave \$2,720. This handsome offering was led by Judge and Mrs. R. F. Proctor, with a gift of \$1,000. Bro. and Mrs. Proctor are greatly interested in our Baptist progress, and were keenly alive to the meaning of this enterprise. The work of Mrs. Proctor as a leader among our noble Kentucky womanhood is appreciated far and near. This is one of the best churches in our entire convention. They are very much devoted to their able, energetic and consecrated pastor, and followed him cheerfully into this denominational movement, although they sorely need a new church edifice, and which they hope to

erect at no distant day. The denomination ought to appreciate the gifts of our people made in such circumstances of cheerful, self-denial and postponement of local enterprises. It was indeed delightful to be associated for this short time again with my beloved friend, Dr. Dill, whom I have known, admired and loved for so many years, having been graduated at the same college—Howard College, Ala., in which his distinguished father was a professor for nearly a third of a century. Mrs. Dill is an admirable illustration of what a gifted and devoted woman can do in the way of every good work. On Saturday night she had a "Hallow'een Party" for the dozen young ladies of her Sunday School class, and it was beautiful to see her loving interest in them and their devotion to her.

Bro. Howerton is having a hard time at the Second church on account of the labor situation, but is working manfully, and the \$165 given by this little band in its extremity, ought to touch the hearts of our people and stir us all to make heavier sacrifices for the cause of Christ. I found one noble young brother who is thinking of entering the ministry in this church. We ought to pray more that the Lord of the harvest will send forth laborers into the harvest.

Monday and Tuesday, Dr. Dill and I visited a number of his members, but, of course, could not see them all. Some of his best members were out of the city, and he thinks their offering will be considerably increased when he completes his canvass.

Wednesday morning, at the invitation of Pastor J. W. McQueen, I went out to Plano, and assisted him for a couple of days in getting up their quota. The members gave nearly \$500, with several others to hear from. Bro. McQueen will canvass his other church and hopes that they will do as well. We found Bro. McQueen in a good meeting, aided by our able debater and preacher, Bro. R. H. Spillman. We greatly enjoyed his preaching and believe that a great spiritual blessing will follow the earnest, faithful labors of these dear brethren. Bro. Spillman made a warm plea for our Baptist schools, and said he did not think a collection would hurt the meeting, but that he knew if they made a generous offering unto the Lord for this work, God would open the windows of Heaven and pour them out a blessing, and announced his decision to give \$100 cash to the Society, and thus become a life member himself. This church is one of the strongest and best of our country churches, and has a consecrated and intelligent membership and a bright future I greatly enjoyed meeting them and preaching to them. They are delighted with their vigorous and consecrated young pastor, who, we found, was one of our old Union University boys, and this explained his enthusiasm for our educational work.

Thus, last week's work will amount, when all returns are in, to considerably over \$4,000. So that, if our pastors and members who have not yet helped, will do as well, Kentucky Baptists will be proud of themselves. May the Lord abundantly bless these devoted churches and pastors and get unto Himself great glory!

My admiration of Kentucky Baptists increases as I see their generous devotion in the midst of many discouraging circumstances.

We regret to learn of the death of Mrs. Bettie Lukens, of Atlanta, Ga. She was a sister of Mrs. J. M. Weaver of this city. An obituary notice will appear next week.

DEAR RECORDER: We have closed what was perhaps the greatest meeting in the entire history of Lawrenceburg church. For twelve days Pastor J. M. Roddy, of Harrodsburg, was with us, and preached to the delight and edification of the great crowds that came to hear him. There were fifty-eight accessions to the church. Bro. Roddy is a strong, earnest and Scriptural preacher, and won for himself a strong place in the affections of our people.

In justice to this noble people let me make a statement: Lawrenceburg has always been called a "hard field," and they have borne many a criticism from our "more fortunate friends." Within two years they have built a parsonage good enough to be owned by any church. Recently they have moved up to full time preaching, and now fifty-eight came into our fellowship in a meeting of twelve days.

"By their fruits ye shall know them," and, Bro. Editor, whenever you want to peep in on some of the best folks you ever saw, folks who will work for the Lord every time you call, come out, you will find them in the Baptist church at Lawrenceburg.

H. F. SANCY.

Lawrenceburg, Ky.

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

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

He will send a free sample by mail to any man or woman suffering with catarrh, bronchitis, asthma, catarrhal deafness, chronic colds, stopped-up feeling in nose and throat, difficult breathing, or any of the many symptoms of catarrh. Dr. Blosser's Remedy is radically different from all others, being simple, harmless, inexpensive and requiring no instrument or apparatus of any kind.

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

OTHER STATES.

Bro. T. M. Fleming held a meeting at Kinsey, Ala., which resulted in seven-teen accessions.

The meeting at Hebron, Claiborne Parish, La., closed with twelve additions. The one at Hebron, Livingston Parish, resulted in seventeen additions.

The Baptists of Portland, Ark., have ordered the brick and other material for the purpose of erecting a four or five thousand dollar church. It is expected the work will begin at an early date.

At Shiloh, Miss., the greatest meeting in the knowledge of the church has been held, resulting in thirty being added to the church, twenty received for baptism. Bro. J. C. Parker, of Clinton, did the preaching.

The Green Cove church, Fla., has enjoyed a gracious revival, 112 additions. Among them was the Sheriff of the county. Every officer in Clay county, save the tax collector, is now a member of the Baptist church.

There are three churches on the Iron Mountain railroad, in Ashley county, Ark., which would give an active, efficient preacher, with a small family, a good, living and a fruitful field of labor. Write Mr. D. L. Bain, Portland, Ark.

On Saturday, October 24th, a Baptist church was organized at Wilnot, Ark. The apostolic number (twelve) entered the organization as constituent members. At the morning service, on Sunday, five joined by letter, and six by experience, making a total of twenty-three.

The meeting at Big Bay, Ark., in which Bro. V. S. Thomas did the preaching, closed with sixty-three being added to the church. Pastor Mathis had to move out of doors the last night of the meeting, which was a fellowship meeting, in order to give the hand of fellowship to all of his new members.

A meeting in the Concord church, Green county, Tenn., closed with about thirty additions. One day a deacon asked for the prayers of God's people for his nephew, who was at school. The next morning the young man came forward weeping aloud and crying to God for mercy. He found the forgiveness of his sins and went home rejoicing.

Pastor W. E. Fendley writes: "Please change my address from Chunky, Miss., to 527 Forty-first avenue, Meridian, Miss. I go there to take charge of the Forty-first Avenue church for full time. I had my first service there yesterday as pastor, and received five new members. Am sorry I could not get back to the Seminary this winter, but I am happy in the work and hope to be able to get back sometime in the future."

Live Stock Markets.

CATTLE.

Good to choice fat steers	4 50 4 25
Light shipping steers	4 00 4 50
Good to choice butch. steers	3 50 4 25
Med. to good butch. steers	3 00 3 50
Com. to med. butch. steers	2 50 3 00
Good to choice butch. heifers	3 40 3 75
Med. to good butch. heifers	2 75 3 40
Com. to med. butch. heifers	2 25 2 75
Med. to choice butcher cows	3 25 3 75
Good to good butcher cows	3 75 4 25
Com. to med. butcher cows	3 00 3 75

Canners	1 00 1 75
Good to choice fat oxen	3 75 4 25
Medium to good oxen	2 00 3 75
Good to choice bulls	2 75 3 00
Medium to good bulls	2 25 2 75
Common to medium bulls	1 75 2 25
Good to choice veal calves	3 00 3 50
Med. to good veal calves	3 50 4 00
Com. to rough veal calves	2 50 3 50
Good to choice feeders	3 50 4 00
Medium to good feeders	3 00 3 50
Common and rough feeders	2 50 3 00
Good to choice stock steers	3 00 3 50
Med. to good stock steers	2 50 3 00
Com. to med. stock steers	2 00 2 50
Good to choice stock heifers	3 00 3 25
Med. to good stock heifers	2 25 3 00
Com. and plain mxd stockers	1 75 2 50
Good to choice milch cows	35 00 45 00
Med. to good milch cows	20 00 30 00
Com. to plain milch cows	10 00 20 00

HOGS.

Good to choice prs. and brs., 200 to 300 lbs	5 65
Medium packers 160 to 200	5 65
Light shippers, 130 to 160	4 90
Choice pigs, 9 to 130	4 00 4 10
Pigs, 50 to 90	3 75 4 10
Roughs, 50 to 400	2 50 5 00

SHEEP AND LAMBS.

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

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BURLEY—Dark Red.

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

BURLEY—Bright Red.

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

DARK.

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

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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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