

WESTERN RECORDER

Faith, Hope and Love, these three.

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

83rd YEAR

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An exchange, which ought to know, says: "From creation's dawn until creation's end, man has been and will be the chief concern of God." Man is not the center nor the chief thing in this great universe. The glory of God is the chief thing.

Cardinal Gibbons in a speech said the Catholics of Maryland first gave religious liberty in the United States. Dr. McKim answered him that at the time religious liberty was granted in Maryland, a majority of the colony were Protestants; the Governor and a majority both of the councilors and burgesses were Protestants and moreover the edict was definitely required by the terms of the royal charter.

Dr. Chapman held a meeting in Orilla, Canada, a small city. Christian Work says the most remarkable result was the great demand for Bibles and Testaments. Within ten days the stocks in the town were exhausted. An order was sent to Toronto, one to New York for 500 Testaments and all were sold within two days.

Andover Seminary, which was endowed by sound men because Harvard's Theological school was unsound, employed unsound professors, whom the trustees refused to remove. No one ever heard of an unsound man in an orthodox school resigning. The number of students fell off to about half as many as there were professors. Instead of taking the obvious course of removing the faculty and putting in sound men, the trustees removed Andover to Cambridge, with the result that this session there are five regular students and one resident graduate and thirteen professors.

THE COMPASSIONATE CHRIST.

By Theodore L. Cuyler.

There is no place in which human sorrows are felt as they are felt in the heart of Jesus. No one knows human weakness as he knows it, or pities as he can pity. Every suffering of body is known to our sympathizing Lord, and every grief that makes the heart ache. Human pity is often worn out from over-use. It impatiently mutters, "Is that poor creature here again? I have helped him a dozen times already." Or it says: "That miserable fellow has taken to drink again, has he? I am trying to save him. He makes himself a brute; let him die like the brutes!" Human pity often gives way just when it should stand the heaviest strain.

Compassion dwells in the heart of Christ, as inexhaustible as the sunlight. Our tears hang heavier on that heart than the planets which his divine hand holds in their orbits; our sighs are more audible to his ear than the blasts of wintry wind are to us. When we pray aright, we are reaching up and taking hold on that compassion. The penitent publican was laying hold of it when he cried out of that broken heart, "Be merciful to me, a sinner!" It is his sublime pity that listens to our prayers and hears our cries and grants us what we want. Therefore let us come boldly to the throne of grace and make our weakness, our guiltiness, and our griefs to be their own pleas to him who is touched with the feeling of our infirmities. One of the most characteristic stories of Abraham Lincoln is that a poor soldier's wife came to the White House, with her infant in her arms and asked admission to the President. She came to beg him to grant a pardon to her husband, who was under a military sentence. "Be sure and take the baby up with you," said the Irish porter at the White house door. At length the woman descended the stairway, weeping for joy, and the Irishman exclaimed, "Ah, mum, it was the baby that did it!"

So doth our weakness appeal to the compassionate heart of our Redeemer. There is no more exquisite description of him than in this touch: "He shall feed his flock like a shepherd; he shall gather the lambs in his arms and carry them in his bosom; he shall gently lead those that are with young." Such is our blessed Master's tender mercy to the weak. It is tender because it never breaks the bruised reed or quenches the feeblest spark. This world of ours contains vastly more weak things than strong things. Here and there towers a mountain pine or stalwart oak, but the frail reeds and rushes are innumerable. Even in the Bible gallery of characters how few are strong; yea, none but had some weakness. Abraham's tongue is once twisted to a falsehood; the temper of Moses is not always proof against provocation; Elijah loses heart under the juniper tree, and boastful Peter turns poltroon under the taunts of a servant-maid. But evermore there waits and watches over us that infinite compassion that knows what is in poor man, and remembereth that we are but dust. For our want-book he has an infinitely larger supply-book. The same sympathizing Jesus who raised the Jewish maiden from her bed of death, who rescued sinking Peter and pitied a hungry multitude, and wept with the sisters of

Bethany ere he raised a dead brother to life, is living yet. His love, as old Ruth-erford said, "hath neither brim nor bottom."

This compassionate Jesus sought to be living also in the persons of those whom he makes his representatives. "Bear ye one another's burdens and so fulfill the law of Christ." That law is love. This law of Christian sympathy works in two ways; it either helps our fellow-creatures get rid of their burdens, or if failing in that, it helps them to carry the load more lightly. We that are strong ought to bear the infirmities of the weak, and not to please ourselves. Here, for example, is a strong, rich, well-manned church; some of its members are dying of dignity and others are debilitated with indolence. Yonder is a feeble church in numbers and in money. Let the man who counts one in the strong church go where he can count ten in the weak church. If the compassionate Christ should come into some of our city churches, I suspect that he would order more than one rich, well-fed member off his damask cushion, and send him to work in some mission school or struggling young enterprise.

That early church was saturated with the compassionate spirit of their Lord. They fulfilled the "law of Christ." The only genuine successors of those apostles are the load-lifters. The second coming of Christ in these days must be in the persons of those who bear the burdens of the weak, condescend to men of low estate, and seek out and save the lost. One great need of the times is for rich people and cultured people to understand their duty and do it; otherwise wealth and culture is a snare and a curse. Jesus Christ exerted his divine might and infinite love in bearing the load of man's sins and sorrows. Consecration means copying the compassionate Christ. Power means debt—the debt we owe to the poor, the feeble, the sick, the ignorant, the fallen, the guilty, and the perishing. May God inspire us, and help us to pay the debt!

HELP YOUR PASTOR.

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

Does the reader know that he has a responsibility in reference to his pastor? Multitudes of church people play the sponge. They think absorption is the chief end of man. They live on the principle of getting all and giving back nothing. Their mission is that of the leech. They are blood suckers, and crying ever for more. Of course it is the pastor's high privilege to feed the flock, and it is through his constant giving the truth, ever passing out to others that which nourishes himself, that he grows in spiritual life and power. The pool that has no outlet becomes stagnant and miasmatic. The same is true of members of the church. Making no spiritual returns to the pastor, none to their brethren, they unconsciously become selfish. Their personal comfort in spiritual things becomes the chief end of life. They come and go, then suppose they have done all that God requires of them.

They who give out spiritual light and life are they who get abundance of the same in return. It is true in spiritual as in temporal things. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

How few church members think of contributing anything to the spiritual health and power of the pastor. He is expected to bear all his own spiritual burdens and the burdens of the congregation. It isn't quite fair. We make no such demands of our brethren in the pew. We share the burdens of our brethren who sit with us in the pew, then assume that our minister lives so far above us that we cannot reach him with our sympathy, with our words of comfort and cheer.

How often a word of courage, coming from a brother in the pew, would put new life into the flagging purpose of the pastor. He is toiling in the heavy atmosphere of a low and sluggish church life. He is wondering if he is the man to lead the people out of the fog that is settling down on them. He is questioning whether he should not get out of the way, and let some stronger man come and pull in the net. And the people are raising the same question, instead of coming to his rescue with words of cheer and hands of toil.

In such a crisis, forty years ago, when heart and hope were sinking, a man of prayer and faith came forward and took his pastor's hand, saying, "Don't be discouraged; God is coming to this church," and with new hope the fishing was diligently prosecuted. The next time the net was drawn more than half a hundred souls were taken, "And for all there were so many, yet was not the net broken." The question of finding a stronger man to lift the burden fled from the pulpit and the pews. "A word spoken in due season How good it is!"

Every servant of God in the pew, who is living in communion with God, has that word for his pastor. You do not know how he longs for a little sympathy in his work. He does not need your compassion but your cordial and hearty sympathy in the great work that is lying on his heart.

You can carry your pastor on your heart during the week, and often speak a word in his behalf to the Master-of-assemblies. Some of his brethren pray for him in the prayer meeting, and forget him all the remainder of the week. Consider what would come to pass if the whole church began praying for the pastor in their closets, not as a polite form or reasonable thing, but with a great desire and assured faith that God would hear and equip him for his work.

If such a campaign could be entered upon, several things would follow. The sermon taster would be transformed into a sermon eater. Miss Limejuice would become Honey instead. The pews would be filled with eloquent hearers. The deaf would begin to hear, the blind to see, the lame to walk, and the dead would be raised up. The altars from which the fires had gone out would be kindled again. The prayer-meeting would no longer be the sheltering place for a few elect ladies, but timid men would venture in without personal risk to themselves.

Let us give our pastor one more lift by all taking the front seats. No room? Well, take all the room there is, and fill everything to the front. The preacher's terror is the sight of twenty or forty vacant seats in front of him, and a scattered remnant of frightened people hiding as far away from the pulpit as possible. Come to the front, brethren, where you can hear the noise of battle and smell the powder, and join the ranks moving on to victory.—Selected.

THE INTERCEDING CHRIST.

By Rev. Arthur S. Barrows.

Before He ascended into Heaven, Christ spoke His heart unto God on behalf of His ministers and for those who would follow with them. In His memorable prayer, Christ said: I pray for them for those whom Thou hast given me, for they are Thine.

Christ prayed for His apostles. God had given the Gospel ministry to His Son, and it was to be continued by converted men. Christ had glorified the truth in himself, and now His apostles were to continue the ministration of Christ. The apostles were to remain in the world. In the world they have tribulation. Christ prayed that His ministers might have His joy fulfilled in them; it was His joy to endure the Cross, despising its shame. He prayed that His ministers might be kept from the power of the evil one while they lived in the world. He prayed that they might be separated from the world of unbelief; that they might persuade souls to flee the wrath to come!

Christ prayed for all who should believe the Gospel through the proclamation of it by His ministers. He prayed for the unity of believers, that we may be perfected into God. Christ prayed for the Christian purpose: that the world may believe that God sent Christ to redeem it by His blood. Christ's prayer for us will not fail.

Though we fail indeed,
You—I—a score of such weak workers;
He fails never! If He cannot work by us,
He will work over us.

Are all souls His? Every time
The star winks there, so many souls are
born,

Who all shall work too. Let our own be
calm.

We should be ashamed to sit beneath
those stars

Impatient that we're nothing,
Be sure no earnest work
Of any honest creature, however weak,
Imperfect, ill-adapted, fails so much:
Yet is it gathered as a grain of sand
To enlarge the sum of human action used
For carrying out God's end.

Christ prayed that His joy which fills His followers now and here, shall be fully shared by them eternally. He said: Father, that which Thou hast given me, I will that, where I am, they also may be with me: that they may behold my glory, which Thou hast given me: for Thou lovedest me before the foundation of the world! On the evening when Rowland Hill had preached what proved to be his last sermon, he was heard by the sexton to sing as he passed out of the edifice:

And when I'm to die,
To glory I'll fly;
For Jesus hath loved me,
I cannot tell why:
But this I can find,
We two are so joined,
He'll not be in glory,
And leave me behind.

Christ is now continuing His prayer for His Christian ministers and believing church. We have the Advocate with the Father, Jesus Christ the Righteous Christ, the once crucified, now our risen and ascended Lord, is now the interceding Redeemer for all who accept and hold fast the benefits of His atoning sacrifice.

In His prayer for His first apostles on that evening in Jerusalem, our Lord and Saviour prayed for His entire Church in all the ages. In His present intercession at the throne of God, our Lord pleads for all who obey Him the continual merits of His Cross. Once He prayed the Father that the Holy Spirit might come and comfort the faithful: and the Spirit came on Pentecost.

Christ directs that we use His name, confidently, when we address our heavenly Father; by grace through faith our prayer has access with God. Christ also still prays for those whom God has given to Him; we are God's; we are Christ's. The Saviour is being glorified in those who are being saved. He prays that we may be

kept from the evil one: and we shall be delivered from His power. He prays for all who shall, until the end of time, believe the Gospel. The past, present, and coming followers of the Lord Jesus Christ will ever be one in the Father and in His glorious Son. He prays that His followers may all forever be with Him in glory: and we shall be, for He has gone to prepare the place for us, that where He is there we shall be also.

There is one Mediator between God and mankind. The Christian has assurance that Christ is this Mediator. In the presence and hearing of His first disciples Christ said to God: I pray for those whom Thou hast given me. Every Christian knows that Christ is interceding for our eternal life. The assurance is confirmed by the Spirit whom God has given to us, that He may abide with us. The Spirit helps our weakness; for we do not know what we should pray for as fitting: and the Spirit, who knows the will of God, carries our petitions to the Interceder. Through intercession for us, Christ is fully associated with all hearts which He is purifying.

The Christian appropriates the intercession of Christ. His beloved apostle John wrote: Try not to commit sin; but if anyone sin, we have an Advocate with the Father, and He is the propitiation for our sins. The modern Christian is as John was. Faith on Christ is the same.

Our sins are forgiven for His name sake. We are divinely enabled to keep His word. We are helped to overcome the Evil One. God has confirmed within us the relationship of children. Because we are the children of God, Christian hope awaits likeness forever in Christ Jesus, the Elder Brother in the family of heaven. Everyone who is possessed by this hope, tries to live purely, in anticipation of the Home.

Some years since there was a bad accident on the canal at Montreal, due to a communicating wire with the engineer being slack. As the vessel entered a lock, the captain's bell was unnoticed because it did not ring; the steamer kept on at full speed, the lock gates were smashed by the collision. The escaping torrent injured other vessels; business was obstructed for days; a fleet of barges were detained to the detriment of their cargoes; and a total loss of \$1,000,000 was sustained. In a way we engineer our life on the sea of time. Communication with the Captain of our Salvation must not be impaired, so that moral accident be not the retribution of folly and neglect.

Tinkling golden bells on the garment of the Hebrew High Priest betokened his work at sacrifice for the people; silence reigned throughout the camp as they listened for the bells. Their poet wrote:

Blessed is the people that know the joyful
sound!
They walk, O Jehovah, in the light of Thy
countenance:
In Thy name do they rejoice all the day;
And in Thy righteousness are they ex-
alted;

For Thou art the glory of their strength,
And their favor among the peoples.

Jesus Christ, our great High Priest, once for all offered himself the redeeming sacrifice on behalf of this lost world. He bore away the Sin of the world, as did the scapegoat bear away the sin of the Hebrew nation into the wilderness, never to return: Now at the right hand of God, Christ pleads His atonement for sinners who ask Him to do that for them. Are you one of those sinners? Blessed is the soul which knows the joy of contrition and the glory of infinite intercession. The vision of the ancient poet is likewise the vision of the modern soul which is being saved.

Then look within the inner shrine,
Where now He pleading stands;
Not God's High Priest alone; but thine;
His life one whole true offering,
Sweet, savored from His birth.
His inner shrine is open yet for us:
And those He saves to His control
Who bring to Him a willing soul.
Worcester, Mass.

A GOOD CONSCIENCE.

By Thomas H. Sprague.

One of the distinguished characteristics of man, and one which places him far above all created things is his conscience. Conscience is man's reasoning faculty busy with moral judgments. We distinguish it from man's reason dealing with questions which have no moral quality. A man may reason in the realm of philosophy or science or history and this faculty not be in evidence. But when his reason begins to work in the realm of his moral life we come face to face with conscience.

Moreover, the moral judgments to which we refer are not those which we make concerning the actions of others. We may see a man doing a wrong deed and we disapprove of it, but that it not the judgment of our conscience. It is only in the sphere of our individual moral life that it manifests its presence.

Conscience finds a home in the heart of every man. Paul refers to those Gentiles who "do by nature the things of the law written in their hearts, their conscience bearing witness therewith." Francis Wayland quotes Rousseau as saying that "the paganism of the ancient world produced indeed abominable gods who on earth would have been shunned or punished as monsters: and who offered as a picture of supreme happiness only crimes to commit or passion to satiate. But vice armed with this sacred authority descended in vain from the Eternal abode. She found in the heart of man a moral instinct to repel her. The holy voice of nature stronger than that of the gods, made itself heard and respected and obeyed on earth and seemed to banish to the confines of heaven guilt and the guilty."

We can not begin to estimate the exceeding value of conscience to man. For example, it warns him and by its warning restrains him from wrong doing. Pushkin the Russian poet, tells of Boris Godunoff who has mounted the throne at a terrible cost, and is represented as saying:

"Ah yes, I know it: naught can give us
calm
Amid the sorrows of this present world;
Conscience alone, mayhap:
Thus when 'tis pure, it triumphs
O'er bitter malice, o'er dark calumny
But if there be in it a single stain
One, only one, by accident contracted
Why then all's done; as with foul plague
The soul consumes, the heart is filled with
gall
Reproaches beat, like hammers, in the
ears,
The man turns sick, his head whirls
dizzily
And bloody children float before my eyes
I'd gladly flee—yet whither? Horrible!
Yea sad his state whose conscience is not
clean."

How often our conscience passes judgment, and memory recalls the sufferings of past days when we heeded not its voice and we find ourselves 'neath the influence of a mighty power that holds us to the path of right.

Then, too, our conscience discriminates between two contemplated courses of action. The moral problems that confront us are innumerable and were it not for the assistance that conscience renders we would be in dismay. From one view point the value of conscience depends upon the code of morality that has been set up within our heart. If we have a true conception of God and of His holiness we can have no more authoritative decisions by conscience than those which it makes based on this conception of God.

Dr. Strong says: "As respects the intellectual element (in conscience) we may say that conscience is a power of judgment—it declares our acts or states to conform or not to conform to law; it declares the acts or states which conform to be obligatory, those which do not conform to be forbidden." The path of safety for every man is to follow the way which his conscience marks out for him.

But there is another help offered to us

in this great faculty, viz.: Thro' obedience to the decisions of our conscience we are led into a higher life and one which most nearly approximates our ideal. Not to recognize its authority is to have chaos and disorder in our moral life, but as we obey, we become enlarged and developed and receive a beauty of character that otherwise would not have been ours. Dr. Robinson in his "Principles and Practice of Morality" tells us that "inasmuch as the moral is the most fundamental part of man's nature and the authority of conscience is the highest the soul knows, it is only by obedience to its authority that complete harmony in the working of all the powers of the soul is possible, and complete symmetry of character is attainable."

The judgments of our conscience are a reflection of our conception of morality and of God's demands upon us. The more we reflect upon Divine holiness, the more is our conscience developed. The Word of God is the revelation of His character and the expression of His will. Just as intellect is developed through the use of the intellectual so will the judgments of our conscience become more authoritative and efficacious, as we read and meditate upon and treasure up within our heart, God's holy word. To follow the promptings of this invisible Judge is the way to peace and righteousness.—Baptist Commonwealth.

GOD'S BUILDING.

By Rev. C. C. Pierce.

Among all the figures employed by Paul to represent some phase of the Christian life, none is more natural and suggestive, and none more really inspiring than that of the building. "Ye are God's building," says Paul to the Corinthians. There is something interesting about this at once. How often do we see a group standing about a half finished building, and we can almost always tell by a good many different indications what is to be the particular use of the structure when it is completed.

How much material, and what a variety of material, and what a diversity of trades and examples of skill are seen in a single building. There is the architect and the carpenter and the mason and the plumber and the painter and a number of others, each of whom has his work to do, all combining to make the structure complete. So in this great structure which God is building up in the life and influences of the human soul, how many, how varied are the forces which act upon it and fashion and complete it. How many people have wrought, how many heroes have fought, how many noble lives have been spent, and how many days and nights of toil and vigil have been expended that we might be what we are.

GOING ON FOREVER.

This life's choice is not for this life only; it is for the next world as well. Whatever our future condition may be, we know that it is to be a continuance of that which we have chosen here. But that which we have chosen will be deepened and intensified in the world beyond. Paul hints at this when he speaks of Christ's representatives as being a "savior of Christ" both to the lost and to the saved: "to the one a savior from death unto death; to the other a savior from life unto life." We are dead now without Christ; but the death beyond the grave will be a deeper death. We are living eternally now and here if our life is in Christ; but the surprises and joys of the life in Him on the other side of the grave will be richer than the best that we can know here. The torture of our sin-chosen moments, and the joy of our Christ-rendered moments, are both earnest of their eternal continuance, the one a warning, the other an invitation. Why should we ever choose wrongly!—Sunday-School Times.

THE NEED OF A BAPTIST SEMINARY FOR THE NORTHWEST.

J. W. Staten.

I want to emphasize in an especial manner the supreme need of a Baptist Theological Seminary for the Northwest. I would suggest that the name be "The Northwest Baptist Theological Seminary," that in name the institution be commensurate with that great part of our country which it should serve. With the broadness of name and territory, with the broad truths for which it should stand, the value and results of such an institution located in some central city or town in the coast country would be well nigh invaluable. This seminary should be great in every way as its name and field indicate and at the mention of the name the blood of every Baptist in the land should tingle with the hope and opportunity for such a school. We are able to take care of the "budget" and the seminary also, if every man will do his best and nothing less will please the Master. So I hope no brother will discourage the building of such an institution as I am advocating, to save the denomination from the blight of a growing evil which is fast sucking the life-blood of the denomination in the Northwest. This menace of which I speak is rank in nearly all of the State schools and universities to which we are compelled to send our boys and girls to complete their education. Infidelity and "higher criticism" are rank and "green-eyed" in many of these State schools, and I am sorry to say the teaching in some of the Baptist schools is little short of infidelity. It is a fact, of which I am ashamed, that the Baptist schools, some of them at least, in the North and Northwest, teach higher criticism, which is simply "infidelity" in another name but the result is the same. No school that teaches the "higher criticism" and denies the divinity of Jesus Christ and explains away the miracles of Jesus and denies the inspiration of the Bible has the right to the name and support of Baptists. Such a school should not have the right to exist under the disguise of Christian, but should sail under the flag and name of infidelity, so that the patrons might know before hand what sort of goods will be produced at the end of the term.

It is a bitter charge, but if some things I have heard to be true, and I have no right to dispute the statements, for students who have attended some of these schools tell me so, a Voltaire, Tom Paine or Ingersoll might have served as president with perfect comfort and dignity. This condition of things has caused me to attempt the agitation of education reform in denominational schools. Therefore, I have come to the conclusion that the reform should begin with the ministry, as nearly every great move must do, and that to have a pure, true, really great ministry we must have a great seminary for the Northwest in which our ministers must be trained in the faith and doctrines of the gospel as they were once for all delivered to the saints. The schools in the East can't supply the demand of the Northwest, neither in number or quality, for the kind of "products" turned out of some of them are far from satisfactory so far as quality is concerned. We want no uncertain sound when a preacher is needed, nor is it our desire to do so.

The university we need in the Northwest is one that would honor Christ in the holding, teaching and defending the doctrines and faith given us by the Saviour himself, and in the fulfillment of the commission. We need a seminary for the Northwest whose life and existence would be a living exponent and explanation of "the faith once for all delivered to the saints," otherwise it has no right to exist. We need this seminary for the sake of training the young Baptist ministry in Baptist doctrine, and for the sake of the cause of Christ who said, "Teach them all things whatsoever I have commanded." Many of the good young men whom God has called into the ministry have been wrongly taught and much harm is coming to the truth and denomination as a result of such training in loose and unorthodox schools. No man can preach the truth and Baptist doctrine when he does not know it. As water does not rise above its fountain, neither will the denominational life rise above its ministry. The theological fountain is all too low in some schools; I mean the character of teaching, to what it should be. There is not the brand of orthodox and Baptist Shillborth on our theological output as should be in many of our schools, and the influence of this character of goods is being felt all over the country, but nowhere more than in the Northwest. It seems to me one who takes account of these things that in a few decades more, orthodoxy will have given way to heterodoxy in some parts of the country, and the true Baptist ministry and truth will be relegated and the field taken by the "higher criticism," "allienism" and "non-sense" of foolish professors in infidel schools. As all know, there is a strong tendency these days to lay aside the old-time, honored doctrines as taught by such men as Boyce, Pendleton, Broadus, Ford, Eaton, and take in with the modern theology which denies the power of the truth. Our Baptist schools have in some instances, put off the Baptist mantle of truth for the cloak of new theology that does not fit Baptists at all.

For the reason that the majority of our so-called Baptist schools and seminaries in the North and East, as well as those in the Northwest, are too ethical, too metaphorical, too philosophical, too theoretical, too heterodoxical and not as spiritual and orthodoxical in teaching as they should be. The fact is, in many instances, the heart of some of our so-called Baptist institutions is nothing less than non-Christian, and some of them should lay no claim to the name Christian schools at all. When an institution calling itself Baptist

becomes so heterodox in teaching as to deny the divinity of Christ or any part of the Scriptures as being the word of God it should drop the name Christian, to say nothing of the word Baptist, and deny all claim on the patronage of the denomination. I am aware that I am on dangerous ground when I offer such unmodified criticism against our institutions known by our name, but feel some one who loves the truth should do so in the hope we may have things bettered and save the denomination from a most serious theological wreck which is liable to occur in the near future, judging from the present tendency of things. Hence the need of a sound Baptist seminary in the Northwest to help arrest the onward tide of heretical teaching which is now sweeping over this part of the country.

The danger lies in the fact that some of our institutions have laid aside the Baptist faith and taken on "higher criticism," and alienism, with the attendant evils growing out of such infidelity. We should cease our patronage in every way of these schools till they come back to the old Baptist faith and stand firmly for "the faith once for all delivered to the saints," and teach our young ministers the way of the Lord more perfectly. That is what colleges and seminaries are for, and not to spoil the men whom God has called to be his true ministers.

I give an example of the theology and teaching of one of our Baptist schools on the coast, of which there is very much made among Baptists here. I am credibly informed by a young man who attended said school last year that the professors in that institution teach that the miracles of Jesus can all be explained on scientific principles as any other event or accident occurs, and that they were not performed by any supernatural law or power unseen. For instance, as a specimen of the teaching in that college, the professor, or rather the professoress, for the teacher was a woman, said that it was by the air-wave or vibration caused by the blast of the ram's horns that caused the walls of Jericho to fall down. Now, what do you think of that? Paul was evidently mistaken when he said: "By faith the walls of Jericho fell down, after they had been compassed about for seven days." Heb. 11:30. The above explanation was given to a class of some seventy-five young men and women in the college Sunday School. Let us remember, too, that one of the male professors enforced this explanation by relating that he had heard of a man who blew a horn so loud as to ring a bell a certain number of miles away. And thus the new theology would explain all the miracles of Jesus, thereby setting aside the fact that Christ was both God and man and that he controls all nature and possesses all supernatural power as well. Such teaching as the above referred to is a cruel thrust at the deity and existence of God, and is no less than gross infidelity. To deny that the falling of the walls of Jericho, and other like miracles, were wrought by the supernatural is to charge the omnipotent God with weakness and dishonor him and his word. It is to count the deity and nature and work of God out of the events and turn it all over to man's own will and power of voice. Did ever such heretical and foolish teaching come from Voltaire or Paine? And yet this is called a Baptist school? What? A College professor in a Baptist school denying God the power and right to execute his will and word? Alas! for the boys and girls taught in that school, and even still worse for the generation to be taught by them. The boy usually wears the coat just as mother makes it; so does the student believe and teach what he has learned at school. That is the purpose of schools, in part at least.

So we need a great Baptist Seminary in the Northwest to cut out the patterns and run the basting threads for the theological life for the future that the ministry may fit the truth and doctrines as in Christ. When we learn of such conditions as above described, we feel like saying with Paul: "Suffer not a woman to teach," and to add, "suffer not all men to teach, for verily they are not safe guides to the young." With this "feminine" theology there is also a certain class of "male" theology just as dangerous and even more which is being taught in our schools. I say "male theology," for it originated with, and came from the devil and he is a "male devil." I said when I heard the explanation given by the "feminine-masculine" theologians referred to above: "My, what a voice those fellows had to jar down the walls of Jericho," and "what a horn that man had who rang the bell seven miles away." This is like the story of the Methodist preacher who said he could dam up the river Jordan where Christ was baptized with his foot, and a man in the audience said, "What a foot!" Now, with this "teaching" in our schools we can soon explain away the existence of God, the divinity of Christ. Of course, in the schools where the new theology or "higher criticism" is taught the divinity of Christ has already ceased to be a virtue, and the fact has been discovered by these that Jesus was just a good man as others may be, and that the Scriptures are not inspired, but the product of great minds. We can soon find out there is no sin and that all the moral suffering is just a state of the mind and that it is in the power of man to save himself as he chooses. This is being taught right along in some colleges now, and, of course, others will take it up in order to keep up in the chase for popularity and gain.

The same young man who told me of the teaching in the "Baptist" (?) school referred to above, said that college taught that idea, i. e., it is just a mental act and that it was just with the man's mind whether he was saved or not, and that the mind was all there was to it any way. Now, you see our colleges have found out that there is no use in being regenerated in heart and

that the Holy Spirit need not bother to come in power to convict of sin and apply the righteousness of Christ and present the fact of the judgment and give us a new life with Christ. Such infidelity! Here is another reason for a seminary to teach the truth concerning the doctrine of salvation. As some of our colleges teach it, salvation is merely of the mind and not of grace in the heart. "For by grace have ye been saved, etc," says Paul, Eph. 2:8-10. But the new theology says: "For by the mind you may be saved; that not of grace, it is of the mind." Pshaw! Another reason why we need a seminary in the Northwest is to teach the truth concerning the origin, perpetuity and ordinances of the church of Christ. In a great seminary founded on the principles of the Bible standing for the faith and instructing our young ministers in the same, we would overcome the alienism and looseness now prevalent throughout the Northwest. The influence of such a seminary would be felt all over the country. I plead for, if I never live to see it, such a seminary for the sake of the cause and kingdom of Christ. All editors please copy, and let all who believe in this work write. Oakesdale, Wash.

THE BAPTIST PRINCIPLE AND ORGANIZATION.

"Have we Baptists gone daft on Organization?" writes a missionary from Asia. Another Baptist asks: "Why cannot we Baptists become organized like other denominations?" To the last question it may be answered that Baptists cannot become organized like other denominations without ceasing to be Baptists. The moment we become organized like Presbyterians or Methodists or Episcopalians, that moment we become Presbyterians or Methodists or Episcopalians, as the case may be, and are no longer Baptists. For the fundamental distinction of Baptists is not adult immersion, as many people, and even some Baptists, think. That is only a conclusion from the fundamental Baptist principle, which is pure democracy, or the absolute right of free individual judgment.

This second question is easily answered. But the first requires more careful consideration. How much organization is allowable without violation of the Baptist voluntary principle? Have we gone daft on organization? Has the voluntary principle been violated in any of our organizations so far? or is it in danger of being violated? These are questions which are running in the minds of many, both in this country and on the mission fields; and they are fair questions and of vast importance.

In the first place it may be recognized that real Baptists are rather shy of any organization. The earlier Baptist associations in the United States were viewed with great misgiving; and even at the formation of the Warren Association in 1767 many ministers and churches held aloof for a time, fearing that it would result in an impairing of the independence of the churches. The formation of some of the State conventions was bitterly opposed for the same reason; and it is only in comparatively recent times that the Baptist mind has been at ease in regard to any combination of the churches for any purpose.

In fact the only sort of Baptist organizations in America which have never been opposed as violations of the Baptist principle are the missionary societies. But these were all organized on the purely voluntary principle. Those who were supporting Judson and his associates in Burma got together and organized "The General Missionary Convention of the Baptist Denomination," May 18, 1814. It did not pretend to have any relation to the churches as such, but was composed of delegates from local missionary societies and other bodies which were actively engaged in the support of the missionaries. It was a purely voluntary association of those who were interested in the support of the missions. And such our missionary societies have continued to be to the present time.

In recent years there has been a growing desire to affiliate the missionary societies more closely with the churches. This has been fostered by the efforts of the officials of the societies to represent the missions as enterprises for which the denomination is responsible, and to lay the support of the missions on the churches as a burden which it is their duty to bear. This idea is an idea utterly foreign to the thoughts of the founders of the societies, and lays the emphasis for the support of the missions on an entirely different constituency from that which formed the societies as the free expression of their desire as individuals to combine for the support of missions. This transfer of the support of the missions from the voluntary acts of individuals to a responsibility of the churches as a combined whole, constitutes nothing less than a revolution in ideas, and might be expected, if fully adopted, to lead to a revolution in control.

This conflict has been very evident in Baptist ranks in recent years. There have been two distinct parties. One has held to the continuance of the old policy in which the motive is personal interests, and the other party has contended for a delegated body based on church membership. The two conceptions are utterly at variance and irreconcilable. And hence have arisen the controversies of the last few years. The missionary societies, including the Southern Baptist Convention, are still organized, according to their constitutions, on the old basis; but the Northern Baptist Convention is organized on the basis of church membership. But the attempt to take control of the missionary societies at the Oklahoma meetings was not only a violation of the constitutions of the societies, but of the fundamental principle on which they were organized.

The Baptists of the Northern States have, there-

fore, to consider this year, not merely whether they will have one society or three; but whether they will continue the voluntary principle in the organization of their missionary societies, leaving the control in those who support the missions; or whether they will substitute for the present principle of organization, denominational control and responsibility. It should be clearly understood that the question is not one of methods but of principle, and may easily involve the distinctive principle of the Baptists as a separate body of churches.—Watchman.

LIFT UP.

Phillips Brooks says, "The religion of Christ comes to us, not as a luxury, but as a force." It is a force whereby we may help one another and lift up our fellowmen. The gospel bestows on us a blessing, not for our selfish enjoyment, but that we may become a blessing to others. "None of us liveth to himself." "Support the weak." "We that are strong ought to bear the infirmities of the weak; and not to please ourselves." "Bear ye one another's burdens."

All this seems clear enough, and yet how many do we see who are self-centered, self seeking. They try to get all they can and keep all they get. Sons and daughters lean on their parents for support and strength long after they ought to be self-supporting and helpful to others. Men and women feel about them to find a strong hand to help them instead of reaching out a helping hand to the weak. Young men are looking for what they call "a pull," or "a snap," instead of looking for an opportunity to lift up those who are bowed down. Ella Wheeler Wilcox puts it in this way:

No; the two kinds of people on earth I mean
Are the people who lift and the people who lean.
Wherever you go you will find the world's masses
Are always divided into just two classes.
And oddly enough you will find, too, I ween,
There is only one lifter to twenty who lean.

It is easy to believe that if all Christian people would begin to lift, not only their own burdens, but the burdens of others also, they would soon find their burdens disappearing and the world being transformed into a paradise.—Christian Advocate.

It is a good deal easier to curse another's man's sin than to cure your own.

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.

Tarbell's Teachers' Guide to the International Sunday School Lessons for 1909. By Martha Tarbell, Ph. D. \$1.00 net.

There are many commendable things to be said about this book. It contains helpful suggestions for teachers. Its topical arrangement is most admirable. A missionary topic is given with each lesson. It abounds in excellent illustrations and is rich in quotations. It is, in fact, a veritable cyclopedia of quotations and illustrations. This is its chief value. On the other hand there are many things which render the book undesirable for the average teacher. It is weak in exposition and interpretation. It is so voluminous that the busy teacher will be at a loss for time to thoroughly study the material bearing on the lessons. There are comments and utterances that lead one to question the author's belief in the inspiration of the Scriptures. It teems with pedo-Baptist hints and teachings most plausibly stated. On the whole we cannot commend this book to our Baptist teachers. Wm. J. Mahoney.

The Practical Commentary Sunday School Lessons 1909. 50c net.

This is perhaps the best of the Lesson annuals we have yet examined. It is what its name implies, a practical and comprehensive commentary on the Sunday School Lessons. It contains clear and compact, as well as spiritual, presentations of the lessons for the year. The expositions are excellent and the interpretations are accurate in the main, but in some places far-fetched and gratuitous. There is an evident purpose to exalt the Bible and to make practical application of its teachings. The book contains helpful hints to primary teachers, valuable suggestions to all teachers, and a working model for a teaching plan. There are here and there some things that a Baptist cannot endorse. For instance, such expressions as St. Luke, St. Paul and the like. We also note that the author gives the Campbellite interpretation of Acts 2:28, yet within the space of five lines he refutes his own rendering of the text and over against a sane view of the coming, presence and power of the Holy Spirit are set some wild notions. Taken as a whole this is an excellent help for teachers, but must be used with care and discrimination for, as we have indicated, some of its statements are misleading and full of error and will be harmful if one does not use the book wisely and discriminately.

Wm. J. Mahoney.

Sunday-School Lesson

Sunday, November 29th.

The World's Temperance Lesson.—Isaiah 28:1-13.

Motto Text.—"I keep under my body, and bring it into subjection."—I. Cor. 9:27.

There is no lesson more needed in the world today than this, in which God's wrath against the drunkenness of Israel and Judah is told. For unless there is a change and that a speedy one, the civilized races will perish from the face of the earth, self destroyed by alcohol and opium. If there were no hell disclosed in the Bible all true-hearted men would feel there must be a hell when they read of the men who send millions of gallons of rum to Africa from Boston.

"Woe to the crown of pride, to the drunkards of Ephraim." Samaria was a beautiful city, situated on the top of an oval-shaped hill, surrounded by very fertile lands. God had been very gracious to Ephraim in the portion of his inheritance. Isaiah admits the beauty of the luxurious city, but pronounces a woe upon it. Amos gives a graphic description of the luxury in which the people lived. He tells of their ivory palaces, their beds of ivory, the melody of viols in their feasts, their wine in bowls, etc. They had reached a pitch in luxurious refinement seldom reached in those days, and one, it is well for this generation to remember, which has always been a precursor of a downfall in a nation. The glorious beauty of such civilization is ever a fading flower. Samaria, the capital city was on its hill at the head of the fertile valleys of the country.

"Of them that are overcome with wine." Drunkenness always accompanies the accumulation and the adoption of luxurious habits. "Overcome" is very expressive. Men who begin with moderate drinking pride themselves on their power of resistance and say wine will never "overcome" them. But it does. If it was entirely a question of will many more might have sufficient power of resistance to stop short of drunkenness. But alcohol is a poison that gets into the blood and the brain and demands more of itself. When the blood has a certain amount of alcohol a man can no more prevent himself from drinking than he can keep awake by his will when sleeping to his death from a deadly amount of laudanum.

"Behold the Lord hath a mighty and strong one." The Assyrian king whose destruction of Samaria is graphically described in the following words. God uses the wrath of man to praise Him, and

makes of the nations the instruments of his vengeance, warnings, promises, blessings and chastisements had God tried for long years upon these ten tribes. But His long suffering had come to an end. "To await repentance was to hope against hope; for the crowning sin of this people was inebriety, and inebriety crowds out of brain and heart the possibility of better things." Ephraim was joined to his wine cup beyond hope of reformation. Though God punished as a holy and righteous ruler ought to punish, yet he mourned over Israel as a tender mother over a wicked, incorrigible son. "O, Ephraim, what shall I do unto thee? I taught thee to go, taking thee by the arms; but thou knowest not that I healed thee. O, Ephraim, how can I give thee up."

"The crown of pride, the drunkards of Ephraim."—of the drunkards of Ephraim. Their beautiful capital. It shows how general was the drunkenness when the prophet calls all the people "the drunkards of Ephraim." Samaria was made a heap of ruins and the ten tribes carried away into captivity and lost among the nations. Their country was so beautiful that it was a sweet morsel to the conqueror which "when he that looketh upon it seeth, while it is yet in his hand he eateth it up."

Ephraim in all his pride and prosperity had gone reeling to his ruin, and the Lord turns to the remnant of Abraham's seed, the kingdom of Judah, with a great and glorious promise. The reign of the good Hezekiah began three years before Samaria was destroyed. If Judah will be reformed by its pious king will avoid the destructive sin of Israel, drunkenness, and walk in the paths of righteousness, then the Lord will be to them a crown of glory and a diadem of beauty. He would bless them spiritually and temporally.

"And for a spirit of judgment, to him that sitteth in judgment, and for strength to them that turn the battle to the gate." He would give wisdom and justice to their rulers, strength to their soldiers, the two great requisites in civil government. These were national blessings promised. Their soldiers should be able to carry their victorious arms even to the very gates of the enemy. When we see the lack of wisdom and justice in the kings and congresses who rule today, may we not consider it rightly a chastisement for the drunkenness of the nations? Is not liquor in many ways the corruptor of the governments?

"But they also have erred through wine." Despite the promises of God, despite the stern warnings to be read in Ephraim's fate, Judah, too, was given to intoxication. What is the awful power of alcohol that it can make men forget the fear of God and be careless of their own welfare? There is no reason which can be addressed to intelligent creatures which does not appeal to them to let wine and strong drink entirely alone.

"The priests and the prophets have erred through strong drink." Terrible picture of the condition of the nation when those who ought to have been the teachers and exemplars of righteousness were themselves drunkards. Men not only err in drinking itself, but this sin never stands alone. Men will do things when under the influence of liquor they would never dream of doing when

sober. And yet, knowing all this, men will begin drinking, will keep wine and cider in their houses, allow their children to drink, and give it to their neighbors. Can neither love of God nor love of man restrain them?

"They are swallowed up of wine." Very expressive words. How much does not wine swallow up! Men throw away earth and heaven, all they have here and might have hereafter for strong drink. "They err in vision, they stumble in judgment." The law forbade the priests to drink while on duty. But these drunken men paid no heed. "They ruled while they swing their censers at the golden altar; they stammered in their prayers; they defiled the tables with their vomit." Could anything be more disgusting and horrible? Is not the wonder great that God bore with such grievous insults in his worship so long as he did? The priests were the rulers and judges of the people; hence they were doubly bound in honor to be sober and god-fearing. They erred in vision as religious leaders, they stumbled in judgment as evil rulers.

And the men of Judah were insolent and defiant in their drunkenness. They answer him with mockery. "Whom shall he teach knowledge?" "Are we children just weaned, that this prophet attempts to instruct us?" and then they mock him and his continual repetition of warning. They say he wearies us with his ceaseless "line upon line, precept upon precept, here a little and there a little." Is not this much the way the moderate drinker answers to this day when asked to sign the pledge? Does he not declare himself no child to need such support to his resolution?

There is small hope for men, even though God be merciful, who ridicule the warnings. He sends them. Is there more hope for a nation which persists not only in its own drunkenness, but in sending rum to Africa, to Alaska, to the Indians? If God spared not his chosen people when not so basely guilty in that they did not corrupt others, will he spare us? Isaiah replies to their mockery. They had ridiculed him for stammering, that is for repeating what he said in a childish way. He answers that God will exile them among a people who will speak a strange language. What made their conduct the more reprehensible was they were the very ones to whom such gracious promises had been made. Isaiah takes up their mocking words and tells them the "line upon line" which they had ridiculed was the word of the Lord. You have scorned my instructions as monosyllables fit for children. By irritating monosyllables of gradual penalty shall God instruct you a second time.

It would be well to end this lesson by teacher and class entering into a covenant together that they will never drink a drop of liquor as a beverage, nor keep it in their houses, nor give it to others. In such a course is the only safety.

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FROM BRAZIL.

We know our readers will enjoy this extract from a private letter written to a friend by Missionary Maddox:

Each month the work gets heavier and it seems that it increases almost daily. We are opening new missions and this greatly increases our work. We have preaching of the blessed gospel somewhere every night in the week except Monday and Saturday nights. Besides the two churches in the city, we have four missions. I have rented a nice hall in a very thickly settled part of the city and we will open it tomorrow night. We are praying and agonizing with the Lord that this mission, as all the others, may be true light-houses to this sick people on the wide and deep sea of iniquity and ignorance. God only knows the absolute ignorance of the Brazilian people of the gospel and the true religion. It is a rare thing to find one that knows enough of the Gospel to be saved. Many of them are educated as far as letters are concerned, but have never read the Bible and never heard it read or preached from.

We are happy with this fact constantly in our hearts that the God of our fathers is still our God and the God of this people. He saved us from sin and ruin and we are sure that God will give us the victory and that the gospel of his Son will some day conquer this nation. We may not see this with our eyes, but to lean on the promises is more precious than it used to be. I want to walk more by faith and trust in the premises, our Lord. I believe this is a higher plain of Christian living. You remember that the Master told Thomas, "blessed are those that believe and have not seen. We hope by the end of next year, to have twenty missions in this great city, as cities upon a hill that cannot be hid.

As in the middle ages, the constant progress of the evangelical religion in Brazil is causing a revival of activity on the part of the Catholic church, especially in church building and persecution. To see the new Catholic church buildings in Rio, one would naturally conclude that the church of Rome is far from being dead, and that it is yet held dear by the Brazilian people. But we need to remember that the Catholic church for four hundred years has been a money-making machine in Brazil, and that they have plenty of money. In this state and in this mission, we have had a good deal of severe persecution. Our native evangelist in this mission was persecuted three times lately. I may have written you or some one of this. One time he would have been killed it seems but for the protection of the Lord. They shot at him twice but missed him and another time the pistol snapped in his face but failed to fire. The most severe and persistent persecution was in Friburgo against our missionaries. Brethren Dupstan, Crosland and Deter live there. Bro. Deter has just returned from a visit to the States and went to Friburgo to live and to take up the work of this mission in the country. But Bro. Bagby, of Sao Paulo, has gotten sick and gone home, so Bro. Deter has gone to Sao Paulo. But before he went, while he was in Friburgo, he preached in the street and was disturbed some, but the second time they attempt-

ed preaching in the street, the priest, with his three women that he is "keeping" with many fanatic Catholics, attacked them first by yelling, "Live catholicism" "Live the catholic people of Friburgo" "Die the Protestants," until Brother Deter, could not preach, so he told the priest to talk to the people half an hour and he would reply to him the next half hour. The priest accepted it and talked about ten or fifteen minutes and told Brother Deter to talk and when he had said only a few words, the priest and his people began to cry the above expressions and one fellow approached three times to strike Brother Deter with a club but the third time it was taken from him. A political party defended the Missionaries, who are opposed to the priest and his mob and begged Brother Deter to go on and preach and they would protect him, but he knew that there would be blood shed, so they retired from the street and went to the house and waited till the State sent a special force, about fifty soldiers, before they were permitted to preach in the street. The Daily Press was full of it. It was about the most important thing in the papers for about two weeks. All were on the side of the Protestants which is the side of the Constitution of the Republic just as it is in the States as to religious liberty. There was no one hurt. One day it was reported that the Catholics were going to attack them and four or five families, Missionaries and natives, twenty in number stayed in the church that night and were protected by the soldiers.

DEAR RECORDER.

It was my pleasure recently to conduct a meeting at what is known as the Spear's Mills school house, in Bourbon county seven and a half miles from Paris. One of our members, Bro. J. Bev. Burnett, opened a Bible school at this school house in the spring and the school invited me to hold the

meeting, which resulted in twenty additions, sixteen of whom I baptized Sunday afternoon in the presence of a large concourse of people. These folk are enthusiastic for a Baptist church and it is quite likely that they will organize into a church and that right soon. They can start with thirty-five charter members. We have in Bourbon county only three Baptist Churches. I heartily commend this school house work to the pastors and the Sunday School interest to the laymen. Not only China and Japan, but Kentucky is ripe unto the harvest, and God grant that the Baptists may reap the golden fields. Thousands of good Kentucky people do not attend churches because they are inaccessible, and very often a school house is the strategic point in the community for a gracious revival. Some of these people referred to had never heard any Baptist preaching, but thank God when they hear the joyful sound they have ears to hear and hearts to respond.

Many Baptist laymen could and should do as Bro. Burnett has done, start a Sunday School and open the way for Baptist preaching.

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2. Because you are a slave. "WHOSOEVER committeth sin is the SERVANT of sin." John 8:34.
3. Because you are under wrath. "He that believeth not the Son shall not see life, but the wrath of God abideth on him." John 3:36.
4. Because you are under doom. "The wages of sin is DEATH." Rom. 6:23.

You Can Be Saved

1. Because God loves you. "For God so loved THE WORLD, that He gave His only begotten Son that WHOSOEVER believeth in Him should not perish but have everlasting life." John 3:16.
2. Because Christ bore your sins and died for you. "His own self bare our sins in His own body on the tree." I. Pet. 2:24. "God commendeth His love towards us, in that, while WE WERE YET SINNERS, Christ died for us." Rom. 5:8.
3. Because, "The blood of Jesus Christ His Son cleanseth us from all sin." I. John 1:7. "Though your sins be as scarlet, they shall be as white as snow." Isa. 1:18.
4. Because, "As many as received Him, to them gave He power to become the sons of God." John 1:12.

How To Be Saved

1. Only believe. "HE THAT BELIEVETH ON the Son hath everlasting life." John 3:36. "WHOSOEVER believeth in Him shall receive remission of sins." Acts 10:43. "The gospel of Christ, for it is the power of God unto salvation to every one that believeth." Rom. 1:16.

What Does Faith Involve?

1. Confession of sin. "If we confess our sins He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." I. John 1:9.
2. Turning away from sin. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God for He will ABUNDANTLY PARDON." Isa. 55:7.
3. Calling upon God for mercy and help. "WHOSOEVER shall call upon the name of the Lord shall be saved." Rom. 10:13.
4. Confession of Christ. "IF THOU SHALT CONFESS WITH THY MOUTH the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou SHALT be SAVED." Rom. 10:9.
5. Obedience. "He became the author of eternal salvation unto all them that OBEY Him." Heb. 5:9.
6. Denial of self. "If any man will come after me, let him deny himself, and take up his cross, and follow me." Matt. 16:24.
7. Steadfast endurance. "He that ENDURETH to the end shall be saved." Matt. 10:22.

Who Can Be Saved?

1. Sinners, even the chief. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save Sinners, of whom I am chief." I. Tim. 1:15.
2. The lost. "For the Son of man is come to seek and to save that which was lost." Luke 19:10.
3. Whosoever will. "Whosoever will, let him take the water of life freely." Rev. 22:17.

When Can You Be Saved?

"Now is the accepted time; behold now is the day of salvation." II. Cor. 6:2.
"Today if you will hear His voice, harden not your hearts." Heb. 3:7, 8.

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God bless the cheerful person—man, woman, or child, old or young, illiterate or educated, handsome or homely. What the sun is to nature, what God is to the stricken heart, are cheerful persons in the house and by the wayside. They go unobtrusively, unconsciously, about their mission, happiness beaming from their faces. We love to sit near them.

WHITHER CAN I FLEE FROM THY PRESENCE?

Psalm 139:8.

By Rev. T. L. Bailey.

Ah, can I hide myself from Thee,
O, Thou all-seeing one?

Or can I from Thy presence flee,
To some lone spot Thou canst not
see,

And thus Thy presence shun?

Is there a spot, some lonely spot,
All hidden from Thy sight,
Where e'en Thy watchful eye can
not,

In searching out my chosen lot,
Bring all my deeds to light?

If in the darkness I repose,
No solace there in store;
There's no relief from all my
woes,

No sure deliverance from my foes,
They cluster more and more.

For naught on earth from Thee
can hide,

My every thought and deed,
O, let me then in Thee confide,
And cast all worldly help aside,
And all Thy precepts heed.

Then whither from Thy presence
flee,

From Thy all seeing-eye,
To seek some place Thou canst
not see,

The trials that encompass me,
And there in quiet lie.

Then let this ever be my joy,
My "God Thou seest me,"

When seeks the tempter to annoy,
Whate'er the arts he may employ,
I still will trust in Thee.
Atlantic City, N. J.

OUR PULPIT.



KNOWING AND DOING.

C. H. Spurgeon.

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."—II. Cor. 8:9.

We may, for once, dispense with a preface, and go straight to our subject. The text speaks, first, of something that we know. When we have, for a while, meditated upon that, we will speak of some things that are due because of this something that we know.

First, then, I am going to talk about something that you know.

I have heard that people like to be told, over and over again, what they already know. If you tell them what they do not know, they may or may not attend to you; but if you tell them what they do know, they will be sure to be interested. If I were to speak about the town from which one of our friends from the country has come; if I were to mention something that occurred not long ago in the High Street of that town, I should be sure to have his eyes fixed upon me, and his ears opened to my words. "Ah!" he would say, "I know that town well; I was there only on Saturday afternoon." Well, now, I am going to speak of something with which all Christians are so familiar that I may refer

to it as something that they, certainly know. Whatever else they know or do not know, I may address all of them who are here, and say, "Ye know the grace of our Lord Jesus Christ." Beloved believers, you could not have been believers in Christ if you had not known this; you could not have had faith if you had not had this knowledge; it would have been impossible for you to have been converted unless you had known Jesus Christ who has now your soul's entire confidence. It is an essential part of your very profession that you should know this, and therefore we assume that you do. Whatever else you do not know—and I suppose there are some doctrines that are yet too high or too deep for you to comprehend, and some experiences to which you have not yet attained, and some graces that are as yet not consciously enjoyed by you—you do "know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that we through his poverty might be rich."

You know, first, that "he was rich." We believe that he was infinitely rich, and eternally rich, for he was "very God of very God," and none can be compared for riches with God, who has boundless wealth. God was able to create the heavens and the earth at his own good pleasure, and of Christ we are expressly told that "by him were all things created." "He was rich" in his essential Deity, and rich in the homage of the holy beings that he had made. The hosts of blessed spirits adored him, principalities and powers counted it their highest honor to be conformed to his will. Heaven is heaven because he is there. "By him all things consist;" and, therefore, all things reflect his glory. We are not among those who think that Jesus was a mere man; blessed be God, we know better than that. We could not trust our salvation to the very best of men. But Christ is God; he "thought it not robbery to be equal with God." He certainly was rich in happiness; we cannot conceive of his ever feeling a pang of pain or having a single thought of care while yet he dwelt in his Father's bosom. He must have been as happy as he was holy. We say that "he was rich;" but that is a poor expression after all, for human language utterly fails to express how rich he was. He was more than rich, he was more than great, he was God—all that that word can possibly mean. We know that; we have no controversy about that, for "without controversy great is the mystery of godliness; God was manifest in the flesh."

I must remind you, yet further, of something else that you know: "that, though he was rich, yet for your sakes he became poor." I want every one of you, if it is true, to say, "For my sake, out of love to me, Jesus Christ left his throne in heaven to die on the cross of Calvary." Forget that there is anybody else here now if you can, and just take this truth to yourself: Jesus Christ loved you, and gave himself for you, as much as if nobody else had ever lived. For you were outpoured those drops of gore which streamed from his blessed brow in the Gethsemane sweat; for you he endured that shameful kiss by which Judas betrayed him; for you his blessed shoulders were bared to the cruel Roman scourge. For

you his hands were bound with cords, his thorn-crowned head smitten by the soldiers, and his marred countenance besmeared with their abominable spittle. For you the Lord of glory became "a worm and no man," and was "despised and rejected of men." Surely there was nothing in you that could have merited love mighty enough to suffer so; yet it was all for you and for me. I seemed to be speaking to myself just now, and I would fain stop preaching, and sit down and weep that Christ should have borne all this for me, as I am sure he did. But, beloved brethren and sisters, will not you also remember that it was for your sakes that he became poor? Let each one of you, in imagination, stand at the foot of the cross, and say, "That suffering was all for me; that sacred head was wounded for me, those dear eyes were so red with weeping for me; those lips, that are like lilies dropping sweet-smelling myrrh, and those cheeks, so full of love and tenderness, were bestained and marred for me. Those holy hands, and those cruelly-fastened feet, from which his life's blood flowed, poured out that sacred flood for me. That throat all parched, those limbs all dislocated by the jarring of the cross—above all else, his soul's deep distress, the unknown anguish that made him cry, "Lama sabachthani?"—all this was for me." Ask God the Holy Spirit to write all this on your soul, dear brother or sister in Christ, and to make you feel, "All this was for me."

This is the finishing stroke; the apostle says, "Ye know the grace of our Lord Jesus Christ." I have spoken to you about his being rich, and becoming poor, and making you rich through his poverty; but the point that we must never forget is that it was grace that led him to do this. He was under no compulsion, so far as his Father was concerned, to come from heaven to redeem us from destruction; and, as far as you and I were concerned, he was under no obligation to come and save us. Do you ask, "Why did he do it, then?" Ah, that is one of the things you will have to ask him. I know of only one reason, and that is, "his great love wherewith he loved us, even when we were dead, in sins." That quotation naturally suggests the next question, "But why did he love us?" You must ask him that also, and when you do ask him that question, you must look up at him, and then you will see that he loved us because he is all love.

You know his grace, says the apostle, his graciousness to us, his willingness to bless us, how he came, not by constraint, but entirely because of his own graciousness, that he might save us. I am not going to enlarge further upon that topic, but to speak of some things that are due because of what we know. I want to use this knowledge as a hammer to strike home some nails.

If you know the grace of the Lord Jesus Christ, what then, beloved! First, it is due to him that you trust him. "Why," says someone, "I thought you were preaching to saints." So I am. "But that is the exhortation which you give to sinners." Yes, that is quite true, for that is what sinners are bidden to do, to trust in Jesus that they may be saved. But I want to give the same exhortation to saints as to sinners. I know that we are trusting in Je-

sus if we are saved, but do we trust him as he deserves to be our most convincing proof of his love that can possibly be conceived; shown us a greater love even than our mother's. Beloved, if rest in his love, feel quite confident about that love, lean our whole weight upon that love, and live in the full conviction that that love is altogether our own. I mean this; do you not sometimes get into Doubting Castle? Have not some of you been fretting lately about some pecuniary trouble? Were you not worried, the other day, about some little domestic affair? Surely it is time that you trusted your Lord fully. If there is a wife who says to her husband, "I am afraid of this, and afraid of that," he says to her, "But, my dear wife, can you not yet trust me? Have I not given you proofs of my love?" Now, no earthly husband has ever given such proofs of love to his spouse as Jesus has given to us, so we ought to trust him wholly, fully, constantly, unwaveringly with everything. It ought to be our habit to "steal away to Jesus" whatever happens to us—never to carry a burden for a minute, but to take it to his feet; never to worry, never to fret, never to mistrust; but, since he was rich, and for our sakes became poor, that he might make us rich, the very least thing we can do is to trust him. It seems to me that, not to do so, is to insult him; and he whispers to each dear child of his here, "After all that I have done for thee, repose upon me, put thou that aching head upon my bosom. Exercise it no longer with a thousand anxious cares; but believe that I love thee, and died for thee, and that I will see thee through it all, and therefore leave it all to me. God help you to learn that first lesson, to trust in the Lord with all your heart!"

Next, "ye know the grace of our Lord Jesus Christ," therefore, secondly, love him. "But I do love him," says one. Do you? "Yes," you reply, "I do." Well, suppose he were to come here at this moment, and that he were to come to your pew, and say to you, as he said to Peter, "Lovest thou me?" would you answer, "Yes"? "Yes," you reply, "I would say as Peter did, 'Lord, thou knowest all things; thou knowest that I love thee.'" Suppose he were then to say to you, "What hast thou done today to prove thy love to me?" what could you answer? Suppose he were to say, "I will take this day's action as a specimen of thy love," would you be willing for him to do so? If he said, "I will take yesterday's actions," I am afraid there are some here who would have to say, "Dear Master, do no such thing. We hope we do love thee; but, oh! give us grace to love thee more, for we cannot continue to live as we have done. Do help us, by thy Holy Spirit, to live after a different fashion." Dear brothers and sisters in Christ, I want your love for Jesus to be not merely in name, but to be as real as your love to your dearest ones; nay, I want it to be a passion far more operative than the fondest love of a mother for her child or of a spouse for her husband. Do you so love Jesus? Why, compared with what Christ has done for you, what have you done for Christ? May we never cease to praise our mother's love! Dear and blessed was the woman who bore us, and nursed us, and cared for us as no one else could

have done; yet this mortal life of ours would have been a curse to us if Jesus had not come to redeem us from eternal death; and shown us a greater love even than our mother's. Beloved, if you feel the love of your father and mother stirring in your heart, and I am sure you do if you are worthy of the name of a man, much more let the love of Jesus Christ fire and fill your soul. Some of you have children, and for them you would willingly sacrifice everything. Well, we do not doubt your love to your wife and your child, but let your love to Jesus be quite as operative on your daily life as these loves, and even more so. In the remembrance of Gethsemane and Golgotha, I claim your heart's best love for Christ, and I pray that his blessed Spirit may constrain you gladly to yield it to him.

But now, beloved, I have to go a step further, and to say that, if you know the grace of our Lord Jesus Christ to you, I come to claim that, in proof of your love, you render to him your daily service. Paul was writing to tell the Corinthians that the poor Christians in Macedonia had made a very generous contribution towards the poor saints in Jerusalem, and he wanted the richer brethren in Corinth to give their share to help those in need. Instead of telling them they ought to do this, he put it to them thus, "You know how freely Jesus Christ, though he was rich, became poor that you might be rich; now, for his sake, act in the same spirit toward your needy brethren and sisters in Judea."

Let me explain how this principle affects me and every one of you, my dear brethren and sisters in Christ. It means this,—praise Jesus for dying for you. Do you want anybody to urge you to be obedient to Jesus; spontaneous love deserves spontaneous love. Do you need to be driven to your duty, and do not let it be duty so much as delight even as Jesus said to his Father, "I delight to do thy will, O my God." You know the grace of our Lord Jesus Christ in all that he did; do all that you have to do with a like gracefulness of spontaneity, that is, do it without needing to be pressed to do it. No honey is so sweet as that which drops freely from the comb, and no service is so sweet to the Lord Jesus as that which a believer spontaneously renders to him.

Think of what you would like to do for Jesus; he thought long ago about what he would do for you, and it was a great joy to him to think of it; now think what you can do for Jesus. You know what you sometimes do for a dear friend when a birthday is coming on; you plot, and you plan, and you say to yourself, "What shall my present be? What surprise can I arrange?" I want you, in some such fashion as that, to turn over in your mind what you can do for the Lord Jesus. Have you an alabaster box of precious ointment at home? Then bring it as your love-gift to him; you surely would not give Christ your odds and ends, would you? No, you say, "I will give him the best that I have; I only wish it were a thousand times as good as it is." When Jesus became poor for your sakes, it cost him all that he had; now do something for him which will be costly to you, for he well deserves it. O our blessed Saviour, we are not going to give

thee kisses and tears and words only; no, we will pinch ourselves, we will deny ourselves, we will plan and toil so that we may give to thee something that costs us our heart's deepest emotions, our mind's best thought, and our body's sternest labour! Of all that we have on earth, we will choose the choicest and best for thee, our dear Lord and Master.

I must add this one thing. "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor that ye through his poverty might be rich." Now go and imitate him as far as you can. If you see anybody in need, be generous, for Christ was generous. If you meet a sinner, do not turn your back upon him, as a Pharisee might, but help him all you can, for Christ helped you all he could. If it should cost you a great deal of trouble to win that soul for Christ, gladly put yourself to that trouble, because Christ took so much trouble to save you. A good brother said to me, the other day, concerning a certain boy, that he was afraid we should never do much with him because he was of very corrupt origin. I said, "So were you." "Ah!" he replied, "I do not quite mean it that way." "No," I said "but I do mean it that way." He or she who is a son or daughter of Adam had a corrupt origin; and as we all come from that source, we are all corrupt. Do not ever say of anybody, "That person is too bad for me to do anything with him." It is the genius of Christianity to select the worst first, and we should never regard any man as utterly hopeless until he is dead. As long as the breath is in his body, no matter though all the devils from hell were also in him, there is enough power in the Lord Jesus Christ to make the whole troop of them fly, and it is for us to attack those devils in his name. Jesus Christ having saved us, the salvation of other sinners must be possible.

I want you, brethren and sisters in Christ, wherever you are, to tell others about him. "Ye know the grace of our Lord Jesus Christ;" but others do not know it. You have been made to know it in order that you may tell it to others. We have come nearly to the close of another Sabbath, so permit me to put a question or two by way of examination to you who profess to be Christ's. Have you talked about Jesus Christ today? Have you spoken to anybody about his soul today? "I have been in the Bible-class, sir, studying the Word." That is right; but did you, today, come to close grips with anybody about his soul? I believe that is the best way to be soul-winners for all who cannot exercise the public ministry, and even for ministers it is the best way. When God really stirs us up to get a hold of men, we shall soon see them saved. I try to talk straight home to my hearers as far as I can, but I am conscious that the man who gets a hold of his fellowmen, talks to them individually, tells them of their danger, and pleads with them to trust in Jesus is the man who is sure to be blessed to them. Have you done that? Some of you have children; have you ever prayed with them one by one? "Oh, yes," you reply. I am glad you can say that, dear brother; but I am afraid there are some who cannot say it. Perhaps you have a fellow-servant who is utterly godless; did you ever speak

to her tenderly and affectionately about her soul?

We neglect the souls of others because we do not realize as we ought that Christ, though rich for our sakes became poor. If we really knew this as we ought to know it, we should begin to care about other people for Christ's sake. What a strange man was that Paul who wrote our text! After his conversion, he went all over the world, as far as he could preaching Jesus Christ. They stoned him, and put him in prison; but, as soon as he got out of prison, he was preaching again. He had chains on his wrists, and was taken as a prisoner to Rome, but he kept on preaching when he had the opportunity. Do you know why he did so? I believe it was because, one day, when he was riding to Damascus, something very extraordinary happened to him. Jesus Christ spoke to him out of heaven, and he fell to the ground, and when he got up, his whole being had received such a twist that he was very strange ever after. Brother, I should like you tonight, if you never before had it, to get such a realizing view of Christ's coming down from heaven, lying in the manger amongst the horned oxen, living for nearly thirty years in obscurity, and then, after his brief but wonderful public ministry, bearing all your sins in his own body on the tree. I should like you to have such a view of him that, like Paul, you would receive such a twist as you would never get over as long as you live. I have sometimes felt that twist, as I have recalled the day in which I first saw the Lord, and then I felt as if I could do some extraordinary thing for Christ that would make men say, "What a fanatical fool that fellow is!" I should like to be thought a fanatical fool by all those who do not love the Lord Jesus Christ; and I am afraid, brethren it is only because we love Christ so little that men treat us so well. I should like for us to feel that twist so strongly that, henceforth, we should know nothing "save Jesus Christ and him crucified," and live for nothing else but Christ, so that people would say of us, "What strange men they are! They seem to be all on fire for Christ. The zeal of the Lord's house seems to have eaten their right up." That is the kind of man I want you to be, and that is the sort of woman I want you to be; and if you really know the grace of our Lord Jesus Christ, who was consumed with zeal for your salvation, it would be only fair that you also should be utterly consumed with a passion for his glory. God grant that all of us may be so, from this time forth and for ever!

If there is a sinner here, who does not not love this Jesus, who gave himself for us, I will not say what Paul wrote, "Let him be anathema maranatha," that is, cursed at the coming of the Lord; but I will say this, remember, sinner, that if the grace of Jesus does not save you, the justice of Jesus will destroy you; and if you are not saved by his first coming, you will be condemned at his second coming, and that God his second coming, and that may God forbid for his mercy's sake! Amen.

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Editorial

A brother favorable to the union of Baptists and Free Baptists writes:

"The Baptists have always stood for two principles, sacredness of the individual conscience and the independence of the local church. These are the two great doctrines of Baptists and Free Baptists alike, and it is upon these two principles that the present plan of union is based."

The most charitable construction to put on this paragraph is to attribute it to the thoughtlessness that usually accompanies undue haste in public utterance.

Yes, Baptists believe in the "sacredness of the individual conscience and the independence of the local church," but it is positively idiotic to stop there. This "individual conscience" must interpret the great fundamental facts of Scripture in a certain way, and the "independent local church" must stand for the promulgation of these great truths. Congregationalists and Disciples believe in the "sacredness of the individual conscience and the independence of the local church," but they are not Baptists.

If these two principles are to furnish a basis for union the outcome will be more ludicrous than the "assembled" insect which a professor pronounced a humbug. We doubt if a Unitarian or Jew could be found on the face of the earth who would not instantly subscribe to this creed. Away with such nonsense! To be a Baptist means to earnestly believe and emphasize certain well defined truths as essential for the accomplishing of the will of God among men.

A group of neighbors made an informal call on a Chicago judge. Soon after their arrival a young lady proposed that the evening be spent in playing cards, but the proposition was promptly declined by the judge. When pressed for his reasons he finally said: "I've watched you card players a long while, and I've never yet seen a bunch of players that could get through a whole game without losing their tempers. There's always somebody complaining of the way somebody else has played, even in most friendly company. I don't bother with anything that spoils one's temper so."

"But, judge," still coaxed the young woman, "you know we are your guests and you ought to play a game with us just because we want you to."

"Yes, you're my guests," echoed the judge, his spirit rising noticeably higher; "you're my guests, and that's the reason why you ought to think of my preference for spending my evenings. Why shouldn't you do what I want to—sit down and talk of something sensible?"

"There's just one reason why you play cards, and that's because you are so empty-headed that you can't talk. You don't know enough to spend an evening in any kind of conversation, and so you have to kill time fidgeting over these useless cards. You can do as you please. I'm going to the library to read."

He subsequently told why he did not indulge in this innocent (?) past time.

"I never played much, and was always poor at the business. One evening, however, I sat down at home with my wife, my son and a young lady neighbor for a game of whist."

"Pretty soon I made some mis-play. My son groaned, 'O, father, that was wretched!' I turned toward the young woman. Her face was white with anger."

"Was that such a very bad play?" I asked.

"It was inexcusable!" she almost hissed.

"I laid down my cards. 'Here,' I said 'is where I quit. If this paltry, good-for-nothing game can raise such a tempest as this over a blunder that I'm likely to make any time, I'm never going to touch it again. I know I can't play very well, but cards aren't worth the bother of learning to play well, and I'm not going to put myself in position to be scorned any more like this for an ignorance that isn't worth curing.'"

We may plant pure seed, but the ground is full of seeds of hurtful and noxious weeds. So of our depraved human natures. The seeds of error often slip into the heart-soil unawares. Then the devil is busy sowing tares. Strange how willingly so many people lend him their aid.

How thoughtlessly we allow the sower of tares access to the hearts of the children. Parents, teachers and Christians persuade themselves that these hearts of virgin soil are in no danger. They are allowed in Sunday Schools, where baptismal regeneration is taught, where the divinity of Christ is denied, where the perpetuity and divine authority of the churches of Jesus Christ are sneered at, where the impression is made that one church is just as good, just as Scriptural as another—all stand upon an equal footing. Along this line there is imminent danger in the exposition of our Sunday School lessons.

Take Tarbell's Guide to the Sunday School Lessons, a book that has grown in popularity. You will find in the book for 1909, on page 49, on the lesson entitled "The beginning of the Christian Church": "There is reason to suppose that at the very first, at Pentecost and a little while after, the only name spoken at the baptism either by the minister or candidate was the name of Jesus Christ. . . . But we know that the formula was soon enlarged to what we find prescribed in the closing verses of Matthew's gospel."

We know the Saviour's command given to baptize those who were made disciples had already been given them and Jesus said the Holy Spirit would bring "all things to their remembrance."

Now, can you suppose they forgot, did not know, were unfaithful enough to disobey the Master and failed to do as he bade them? You say it is a small matter. Is it? To establish it, you must either deny the inspiration of the Scriptures or establish the willful disobedience of the apostles.

In the same lesson we find: "In that day" (same day—Ed.) "need not necessarily mean the day of Pentecost, but may rather mean that period. . . . This interpretation has been adopted by many on account of the seeming impossibility of 3,000 being baptized in one day." Comment is unnecessary. Again the book says: "Week after week you have repeated the Apostles' mere formalities. Ritual may

Creed, 'I believe in the forgiveness of sins,' 'I believe in the Holy Catholic church.' The Catholic or Universal church is the united company of those who are bound to one another in Christian fellowship."

Little errors! Yes, the thin edge that cleaves the soul of the child from the infallible word of God. Let all true Baptists beware of false doctrine.

In speaking of the effectiveness of evangelistic services, Dr. Russell H. Conwell remarked:

"It has been my experience that fewer converts are added to the church by the sensational evangelistic meeting than by the same amount of time and energy spent in ordinary church channels."

What he says concerning a widely advertised meeting is simply astonishing:

"Not a single convert was added to our church as the result of the Torrey-Alexander meetings, and we were only a block away from the scene of these revival meetings."

The time has come for a careful study of the question of sane evangelism.

A great deal is being said about church sovereignty. Yes, every true Baptist believes the local church is the highest ecclesiastical authority on earth.

Suppose such an independent, Scripturally organized church should decide to accept sprinkling for baptism, declare for open communion, proclaim against the inspiration of the Scriptures, endorse the doctrine of apostasy, preach baptismal regeneration, the doctrine of annihilation, or of restoration, or even vote to worship the pope. Is there any legal authority to interfere? Yet men who are supposed to be wise and learned, and who claim to be Baptists, are hurling at us the doctrine of church sovereignty as an excuse for alien immersion. Certainly the church can so vote and act, as in any or all of the above supposed cases. But in each case it must cease to be a true Baptist church.

In our day there is a great tendency to ritualism. The effort of the apist and formalist is to "enrich the service," to make it interesting to those of worldly culture, and acceptable to the unregenerate. Jesus said to the Pharisees of Jerusalem: "Ye made the commandment of God of none effect by your tradition."

The result of such manipulation is to rob the worship of God of its inherent power. There is a regular routine for each service, frequently as formal, as lifeless as the prayer book itself. No heart, no worshipping of God in spirit. A ritual is a "prescribed form of religious worship," when we speak of it regarding a religious service. Whether it is written or printed, or memorized, it is ritual, if the form is followed. The word means "pertaining to rites." Every Mason knows that there may be an unwritten ritual. Let us remember that formalism has a baneful influence on spirituality. It cannot satisfy the spiritual nature of the regenerated worshiper.

Often the sermon is practically crowded out by the long preliminary services in the house of God. When hearts are stirred and souls are on fire, and God's power is manifested in the salvation of the lost, we forget, yea, we detest mere formalities. Ritual may

catch the eye and the ear, but it is powerless to touch the soul and reach the heart. Beware lest God may say of you; "This people draweth nigh unto me with their mouth, and honoreth me with their lips, but their heart is far from me."

A significant article is in one of our exchanges concerning the arbitrary ruling of the Methodist Bishops. It shows that Methodist preachers are growing restive under the galling yoke of episcopacy. The writer says:

"The power of our bishops over the preachers and congregations is so large, the welfare of the whole church is so completely in their hands, the restrictions are so few and the opportunities for wrong doing are so many, that our bishops ought to be selected with the greatest care. They should be men of deepest piety, broadest intelligence and tenderest sympathy. It would be far better to do away with the office of bishop altogether and fall back upon the excellent plan in vogue among the Wesleyan Methodists in England and Canada, than to have in the large office of bishop, small, selfish tyrannical men. If we have bishops they must be men of such breadth of intelligence and warmth of soul that the church can trust and love them as fathers, and the itinerant preachers can feel that our chief pastors are their elder brothers."

Then specifying a certain popular bishop, he adds:

"The claim is general that he is inconsiderate of the counsel and wishes of the presiding elders, discriminating and partial in making the appointments, and inconsiderate and reckless in the number of poor men moved, the distance and cost of travel. I suppose on his last visit to this State, in the two conferences, the moving expenses of preachers sent about hither and thither amounted to not less than ten thousand dollars. That there was favoritism there can be no doubt."

Within our recollection the lay members have been admitted as members of the conferences. Sam Jones' plain talk to the Bishops when they attempted to control his movements, is still fresh in memory. This is a cloud larger than a man's hand and betokens coming changes in a human form of ecclesiastical government.

Religious journalism ought to be decidedly and emphatically religious. The paper which is run simply and solely, or even primarily for money has no right to claim the sympathy and support of Christians, any more than the preacher whose preaching is for the loaves and fishes. The denominational paper is bound to stand for the doctrines of the people represented just as long as it asks for their patronage. When it ceases to be in sympathy with the doctrine held by the denomination it has no right to bear the name or to expect the support of said denomination. This is pre-eminently true regarding Baptist papers. Any paper that claims to be a Baptist paper, and refuses to stand for the settled doctrines of the Baptist people is a palpable misrepresentation before the world.

Religion is a theme of joy. We ought to let it speak out in our words, beam in our faces, shine in our actions and glow in our lives.

EDITORIAL VARIETIES

The plain instruction of the Scripture should be accepted as the actual standard in daily life and conformity to the world avoided with steadfast purpose.

There is a degree of merit attached to the making of a promise providing it is fulfilled. Pledging is not performing, yet many try to substitute the latter for the former.

The Associations are now over, and it is time the minutes were all out. Will each clerk please send a copy of the minutes to J. G. Bow, in care of the Western Recorder, Louisville, Ky.

Self serving and self seeking are characteristics that will find no place in Heaven. They are of the earth, earthy, and will be laid aside with the old Adam when the soul departs to its everlasting home.

Dr. Eaton used to say: "Anything in religion" (that is, anything claiming divine authority, or divine origin) "that is not eighteen hundred years old is untrue." The innovations made by men have not the divine authority.

Majorities are not always right. A majority of the people refused to believe the preaching of Noah, a majority of the people rejected Jesus, a majority of those who'd today is pagan, a majority of those professing Christianity, in some form, are errorists.

Bro. J. H. Burden, of Forks of Elkhorn, is engaged in a meeting at Jeffersonville, Ind. They are having a good meeting. Several additions to the church. Burden delights to tell the old, old story. Will have details later.

Cheering news comes from Rev. John Cook Taylor, who is now located at Bethel, Ohio. His people are very much in love with him, and he with them and his work. We give notice that he is only loaned temporarily to Ohio.

A simile frequently used is "as the devil shuns holy-water." This is certainly far from the truth. The devil shuns holy-water about as much as he does intoxicating liquor. Both have been invaluable to him in accomplishing his purposes.

Dr. Powell, our bustling Corresponding Secretary, says the missionaries and evangelists reported 600 additions to the churches during the month of October, 375 by experience and baptism and 225 by letter. He has received already for November about double the amount received last November for all the work.

A thing is not necessarily wrong because it is new, nor right because it is old. Sin is as old as Adam, but is as wrong as it was when it entered the Garden of Eden. Neither is a thing right because it is popular. The theater, prostituted to the use of evil, is more popular than the prayer meeting.

Good news comes from the struggling saints at Jackson. The church was sued to recover the contributions made to the church-building by Bro. William Combs, deceased. The case was decided against the church in Jackson, but the Court of Appeals has decided in favor of the church. The long meter doxology is in order.

Bishop E. E. Hoss, in a recent sermon, said: "There is the widespread decay of belief in God as the moral ruler of the world. The great body of the American people still hold fast to the essentials of religious belief; but there are strong currents of infidelity running through all classes of society, the high as well as the low."

The title of the Sunday School Lesson for January 17, 1909, is "The Beginning of the Christian Church." Another palpable error. Substituting the doctrine of Campbellism for the teaching of God's Word. If the church was not organized until Pentecost then we had the ordinances of the church instituted and observed before we had a church. It is like having the limbs, leaves and fruit of the tree without having any tree.

Pastor W. F. Lowe, who preaches at Buck Creek and Elk Creek churches has adopted a unique plan for his churches and Sunday Schools. Instead of preaching alternately one Sunday at each church he has adopted the plan of preaching at Buck Creek one Sunday morning and at Elk Creek that afternoon. The following Sunday he reverses this order and preaches at Elk Creek in the morning and Buck Creek in the afternoon. They have Sunday School in connection with the church services. The congregations have increased and the Sunday Schools about doubled.

AMONG THE Churches.

Walnut St. (Third and St. Catherine) - Pastor Henry A. Porter: Going Away From Jesus, John 6:66: What Shall the Harvest Be? Gal. 6:7. S. S. attend, 820. By baptism, 1; by letter, 15; for baptism, 3. Bloomfield - Pastor Ira E. D. Andrews: Prayer, Luke 18:1. Working along nicely; one under watchcare. Crescent Hill - Pastor J. F. Griffith: John 20:21. Zech. 3:2. S. S. attend, 93. By letter, 10; by baptism, 2. Clifton - Bro. W. J. Williams: Sin. The Crucifixion. S. S. attend, 196. Calvary - Pastor J. S. Detweiler: Confessing our Sins, Dan. 9:5. Bro. Louis Meyer, Field Secretary Hebrew Mission, Chicago, Ill.: The Friend of Sinners, Matt. 11:19. S. S. attend, 193. By restoration, 2. Chestnut St. - Bro. J. C. Daniel: Sufferings of Christ. Second Coming of Christ, John 14. S. S. attend, 150. For baptism, 7; by letter, 7. Deer Park - Bro. J. C. Owen spoke both hours on "The Missionary at Work." S. S. attend, 70. Eighteenth St. - Bro. W. E. Grinnell: This is That, Acts 2:16. The Sinfulness of Sin, John 7:11. S. S. attend, 55. Conversions, 7; by letter, 1; watchcare, 1; for baptism, 3. East End Mission - Pastor H. C. Davis. S. S. attend, 77. East - Bro. G. W. Clarke, of Paris, Ky.: Jesus and the Children. The Lost Soul. Good congregations and fine interest. Eleventh and Jefferson Sts Mission - Bro. J. G. Bow: The Rest of God's People, Micah 2:10 and Heb. 4:9. Imputed Righteousness of Christ, Rom. 3:21-22. S. S. attend, 87. During the week there were seven professions; two restored. Meeting continues this week, preaching at 3 p. m. and 7:30 p. m. Franklin St. - Bro. J. T. Bowden: Regeneration, Jo. 3:29. No Room for Jesus, Luke 2:7. S. S. attend, 300. For baptism, 9; by letter, 5; watchcare, 4; restoration, 1. Fourth Ave. - Bro. M. A. Jenkins: Christ's Mission Ours, John 17:18. The Love of God, John 3:16. S. S. attend, 214. For baptism, 2; by letter, 5; by relation, 1. German - Bro. H. Schwendener: God's Witnesses, Isa. 43:10. The Last Invitation, Rev. 22:17. S. S. attend, 56. Four professions of conversions. Highland - Pastor L. W. Doolan: Revival services continuing, with preaching by Rev. John A. Wray, of Florida. Forty-six added to the church during the past week, three-fourths of them for baptism. All who have so far made profession of faith have united with the church. S. S. attend, 227. Highland Park - Bro. C. M. Johnson: Renewed Covenant, Gen. 35:1. When He Reconsidered, Luke 17:18. S. S. attend, 108. By relation, 2. Two conversions to date; the meeting continues to grow in interest and in power. Hazelwood - Bro. C. K. Hongland preached at both hours. S. S. attend, 121. For baptism, 1. Immanuel - Bro. Edmundson: Thy heart is not right before God, Acts 8:21. Saving the Lost, Luke 19:10. S. S. attend, 212; Fischer Ave. Mission, 100. Two for baptism, four by letter; twenty professions during the week. Oakdale - Bro. C. C. Marshall: A Man Sent From God, John 1:6. The Prodigal Son. S. S. attend, 131. For baptism, 1; by letter, 3; conversions, 4. Ormsby Ave. - Pastor G. D. Billeisen: Filled with the Holy Spirit, Acts 2:2. Cabelief, Gen. 3:2. S. S. attend, 105. Portland Ave. - Pastor L. W. Smith: Moses Invitation to Hobab, Num. 10:29. The Leprosy of Sin, Matt. 8:2. S. S. attend, 112. For baptism, 4; by letter, 2; by relation, 1. Eleven professions since the last report; good congregations; deep interest; a number of requests for prayer. Parkland - Bro. J. E. Martin: As Face answers to Face in Water, Prov. 27:19. Decision, Ps. 119:59. S. S. attend, 205. Twenty-second and Walnut - Pastor M. P. Hunt: Be Filled with the Spirit, Eph. 5:17. The Prodigal Son, Luke 15:11-24. S. S. attend, 606. By baptism, 1; by letter, 6. The pastor held two services daily; interest deepening. Twenty-sixth and Market - Bro. Raleigh Wright: The Devil's Don'ts. The Charm of Substitution. S. S. attend, 362. For baptism, 21; restored, 2. Third Ave. - Pastor S. J. Cannon: Looking to Jesus, Heb. 12:2. Seeking the Things Above, Col. 3:2. S. S. attend, 147. For baptism, 3; by relation, 1; by letter, 6; baptism, 3. Meeting

continues at 7:30 each evening. Thirty-sixth and Grand - Pastor J. S. Given: Relation of Obedience to Salvation, John 14:21. Salted with Fire, Mark 9:49. S. S. attend, 70. Thirteenth and Kentucky - Pastor Jas. A. White: Who is on the Lord's Side? Bro. W. S. Farr: Hell. S. S. attend, 86. By baptism, 5; by letter, 2; by relation, 1. God graciously gave us eighteen conversions in our Sunday School. Van Buren St. - Pastor E. G. Sills: The Great Commission, Matt. 28:19. Ye Must Be Born Again, John 3:3. S. S. attend, 96. Bro. C. A. Leonard, of North Carolina, is assisting in the meeting.

SEMINARY NOTES.

By Ellis A. Cottrill. The Seminary suspended all classes for Friday afternoon, Saturday and Monday, November 13th, 14th and 15th, on account of the simultaneous revival services being held in all the Baptist churches of the city. That all of the students who wished, might have the time to devote to work in the meetings, and as a recognition of the meetings on the part of the Seminary.

The schedule of examinations were changed last week, on account of Thanksgiving Day, the first arrangement made some of the examinations to fall on Thanksgiving Day, some were moved up one day and some were moved back one day, and the new arrangement gives Thursday, the 26th, entirely free from class or examination work, as is the custom of the Seminary.

Dr. C. S. Gardner is in Richmond, Va., to attend the General Association meeting of the Virginia Baptists, and the meeting of Grace Street church on last Sunday, celebrating his seventy-fifth anniversary. He will go from the Virginia meeting to the District of Columbia meeting at Washington.

S. S. Bussell supplied for J. M. Walker at Power Valley church, Beards, Ky. H. F. Surles supplied Millville for W. W. Barnes.

R. W. Grizzard supplied Emanuel for Pastor Bowden, Covington. E. C. Andrews supplied Walton for Pastor E. L. Andrews.

C. A. Leonard, who is conducting the evangelistic meeting at Van Buren Street, reports a good meeting in progress, and the people generally seem to be greatly benefited. Two received for baptism, two by relation, one restored.

J. V. Turner supplied Rockport, Ind., church Sunday.

J. O. Colly delivered two addresses in Newport yesterday for the Anti-Saloon League, speaking in the Baptist church in the morning and the M. E. church at night.

G. B. Reed, Jr., lectured in Newport in the morning, using the United Brethren church house, and at night in Versailles, in the interest of the Anti-Saloon League.

J. L. Watson lectured at Middlesboro in the morning, at Artemus in the afternoon and Barbourville at night, in the interest of the Anti-Saloon league.

EATON MONUMENT FUND.

From its beginning the success of the effort to erect a monument to the memory of Dr. Eaton has been assured. Admired, honored, loved, by the denomination as he was, there were many who wanted to testify to their regard for him and their appreciation of the great service he had rendered the Baptist cause during his busy life, and in such varied ways.

The largest individual subscription thus far have been one hundred dollars, and there are but three of these. There are a number of fifty dollar subscriptions, and a few twenty-five. But the great preponderance of the money subscribed has come in small sums—most of them sums expressed by one figure. This fact is significant at once of the widespread interest in the endeavor, and of the hold Dr. Eaton had upon that great body—the bone and sinew of all our civilization, the rank and file of all our churches, "the common people," who heard our Lord gladly, and among whom His truth has ever since found its most numerous adherents and its most devoted followers.

Believing in the love of the Baptists for this promoted leader, and relying upon their response, the committee has made its plans and engagements, and the clay model of the statue of Dr. Eaton is now almost ready for inspection, and will be viewed by Mrs. Eaton and her son, Mr. Joseph H. Eaton, of Denver, in company with the chairman of the committee early next month. The order for the pedestal is about to be given.

The money in sight, with that which could be readily obtained by a little effort, was enough to cover the contemplated expense, and there were no fears

of shortage. But now a beautiful thing has happened. The chairman received sometime ago a letter from a man who loved Dr. Eaton and wanted to give that loving expression. He asked the privilege of contributing five hundred dollars to the fund, insisting upon giving it anonymously. His subscription was, of course, accepted, but with the hope that at a future day the name of the giver might be disclosed.

All our Baptist hearts will thrill with gratitude and admiration at news of this gift, and they will thrill again when the name of the giver is known. It is a noble deed modestly and nobly done.

Let no one, however, who has had it in his heart to contribute feel that now his gift is not needed or wanted. A suitable pedestal is yet to be prepared. Any money placed in the hands of the committee will be used with the greatest care and the strictest economy. And in case any is left over after paying for the monument and the pedestal, there is a beautiful plan, which has the approval of Mrs. Eaton, to place a memorial tablet in the church at Grand Junction, Tenn., where Dr. Eaton met the angel who summoned him to the presence of the King.

SUBSCRIPTIONS RECEIVED.

Anonymous \$500 00 Previously acknowledged 1987 25 Total subscriptions received . \$2487 25 CASH RECEIVED. Ford, Mrs. Sallie Rochester, St. Louis 10 00 Thomas, A. C. and wife, Danville, Ky. 2 00 Previously acknowledged 1361 97 Total cash received \$1873 97 Henry Alford Poltek, Chairman.

Quite a number of the children in the Kentucky Children's Home have been received into the membership of the Highland Baptist church. What a change for these waifs. A short time ago, without home, comforts, instruction or friends, now clothed, fed, housed, loved and saved.

THE STATE.

The church at West Point last Sunday went from one-fourth to half time, and doubled their pastor's salary. One baptized. W. E. Farr is their pastor.

Pastor C. W. Knight writes from Morgantown: "I notice an error in reporting the Harmony meeting, forty-six additions, instead of forty, as you have, and I am Pastor C. W. Knight from Morgantown, instead of Princeton."

Pastor W. N. Swain writes from Augusta: "Please change the address of my Recorder from Meridian, Miss., to Augusta, Ky., as I am now located in the pastorate at Augusta. May the blessings of our Heavenly Father be upon you and the hosts of readers of the Recorder. I am now in a meeting at Dover, Ky. The prospects are good. Pray for us that the Lord may give us a great meeting."

Elder W. W. Schwerdtfeger writes: "I will report a meeting of eleven days and nights at Bethlehem church, in Millington county, in which Rev. J. S. Gorton, of Campbellsville, did the preaching. His earnest, sound and sensible sermons were greatly enjoyed and the Lord greatly blessing them in reviving the church wonderfully and in the conversion of sinners. There were sixteen conversions, and fifteen baptized. To God be all the glory. I am in a meeting at Robards. Pray for us."

Pastor A. C. Dorris writes from Lewisburg: "We closed a good meeting with Beechland church Saturday before last Sunday in August, in which Bro. G. W. Milam preached for two weeks the gospel to the delight and profit of his many relatives and friends. Results, nine additions by baptism to the church, and church and community revived. Bro. Milam showed himself a true and safe work-fellow in the cause. Bro. Milam and Bro. Goodman held a good meeting in a school house near Dunmore, beginning about the middle of August, resulting in five or six additions by baptism to the Dunmore church."

DEAR RECORDER: A Fifth Sunday Meeting will be held with New Friends church, Logan county. We cordially invite brethren of sister Associations to meet with us. We urge our churches to send messengers. Free conveyance furnished from Auburn and return. All who desire conveyance please notify J. H. Hollins, Woodburn, Ky., R. F. D.

A. C. DORRIS.

Mrs. P. S. Ramsour, of Paris, Tex., has given \$15,000 in money to the Texas Baptist Sanitarium, and also 9,000 acres of land in Bowie county. This is the

old Ramsour home place. Her husband died four years ago and left all his great estate to her, there being no children. A year or two ago Mrs. Ramsour gave \$5,000 to Foreign Missions.

Prof. Otis T. Mason, Head Curator of the Department of Anthropology of the National Museum at Washington City, died at his home, from a stroke of Paralysis, aged seventy. Prof. Mason was a distinguished scientist and a godly Baptist. He was a strong personal friend of Dr. T. T. Eaton.

Pastor D. J. Hunt, of Stewart's Creek church, baptized three Saturday, and organized a prayer meeting, with Ernest Barnes as leader. The B. Y. P. U. was organized Sunday, with Ellen Tandy, President; Maimie Horn, Vice President, and Luella Burdett, Secretary. A thank offering was taken for the Orphanage.

W. M. U. NOTES.

The Central Committee, composed of busy women met in regular session at 3 p. m., Monday, at 1227 Third avenue, Miss Broadus' home. Reports were made and plans discussed. Two vice presidents were appointed, Mrs. N. W. Miller, Madisonville, in Little Bethel Association, and Mrs. O. M. Huey, Somerset, Pulaski County Association. Mrs. Miller, in accepting the appointment, says: "Pray for me, that I may in my humble way interest the ladies in my Association in this great cause of missions."

Miss Lamb reported for the Second Quarter, \$1,235.48, for Foreign Missions; Home Missions, \$381.59; Sunday School Board, \$5.50; State Missions, \$351.01; Mountain Schools, \$369.15; Training School, endowment, \$413.15. Current expenses, \$90.15; Margaret Home, \$13; Colored Work, \$21; Number of W. M. U.'s, 240; Y. W. A.'s, 45; Sunbeam bands, 142.

Our Y. W. A. leader reports two brand new Y. W. A.'s. One at Foxport, Bracken Association, with eighteen members, Miss Taylor, President, Miss Clary, Secretary, and Miss Martin, Treasurer. The other at Providence, Elkhorn Association, Miss Stevenson, Secretary.

The Calendars for 1909 are out, and are gems. The familiar faces of our two secretaries, Drs. Willingham and Gray, greet you as you open the unique little booklet, and as you turn the pages the subject for each month is taken up and for each day in the month an appropriate verse of Scripture is given. It is also beautifully illustrated. Twentieth Century traveling in West Africa; Miss Buhlmaier at immigrant Pier, Baltimore; Pernambuco, Brazil; Miss Buhlmaier distributing Bibles; A Scene in Moji, Japan; A Street in New Orleans; Indian Chapel at Pawnee, Okla.; Mrs. W. W. Lawton's Kindergarten at Cheu Chow, China, are some of the illustrations. The holiday binding, with its holly leaves, and berries, make this calendar a most suitable Christmas gift.

The ladies of Warren Association, following the example of Long Run Association, have employed a lady to visit in the Association, encouraging weak societies and organizing new ones. We suppose her expenses will be defrayed as is the work in Long Run, by a voluntary contribution of \$1 from each society in the Association.

It will be remembered by many that at the Association in Mayfield, Miss Thompson, our missionary to China, made a request. After impressing upon the ladies present to think well before they acted, she requested every one who would promise to pray for her field during her absence to rise, one hundred rose to their feet. She writes that upon her return to China she found that one hundred and fifteen had been converted during her absence.

A W. M. U. has been organized at Sturgis, with Mrs. Midyett, president; Mrs. Nannie Lamb, Vice President; Mrs. Tom Cullen, Secretary; Mrs. W. P. Good, Treasurer.

The societies that at the General Association pledged \$1 for the work among the colored people are requested to send these amounts to Miss Lamb promptly.

Mrs. Bennett is much encouraged in her work among the boys, having five or six chapters already organized.

The tenth annual session of Virginia W. M. U. was held in the First church, Richmond. There was the largest attendance of delegates present since the organization of the Union. \$30,888 given for missions and benevolence by the women and children of Virginia for 1907-08. For the coming year their aim is \$19,000 for Foreign Missions and \$13,000 for Home Missions.

Mrs. James A. Hall has been president of a W. M. Society in Providence church Va., for twenty-five consecutive years and has never missed a meeting.

Virginia W. M. U. is justly proud of its gifted president, Mrs. George W. McDaniel. The work is making steady prog-

ress under her wise supervision.

The mother and grandmother of Sunbeams, Mrs. G. M. Elsom, was present at the meeting of the Virginia W. M. U., and was welcomed by a rising vote.

Virginia W. M. U. pledged \$500 for the Training school to be raised in five years. That pledge has been redeemed in one year and one thousand added.

The W. M. U. of Charleston Association, S. C., met with the church at Corinth; \$1,275 raised for all objects.

At the annual meeting of the W. M. U. of Arkansas "an important amendment was made to the constitution, which provides that every auxiliary may have one member on the executive committee. This, in our judgment, is a wise movement. It entitles our auxiliary to have as much part in the workings of the executive committee as every other and throws the blame on the auxiliary which fails to exercise this right. Let every auxiliary please take note and elect your member of the executive committee at once."

From W. M. U. Training School.

This last has been an unusually busy week, for we have tried to keep up our studies and work in the meetings as much as possible. Every girl works in her own mission if services are held there, knowing she can do more where she is known and where she knows the people.

The Seminary suspended classes from Friday at noon until Tuesday morning, that the students might work in the meetings, and we rejoiced to give that time just to that work. Some of the classes at the Training School were also suspended Friday morning and nearly half the day was spent in prayer for the meeting. Miss O'aggett conducted one of the prayer services, and by giving us some of her own rich soul experiences, helped us to realize more than ever that it was not only ours to have Jesus Christ of Nazareth and the Spirit abide with us, but that we must have them, if we would do any thing for Him. With this preparation on Friday we felt ready to go out "in His name" on Saturday and Sunday. E. G.

For Christmas MUSIC THE REDUPTION. BY CHARLES H. GABRIEL. Price, 5 cents per copy; \$4.25 per hundred, postpaid. CAROLS FOR CHRISTMAS. By MIRA HOLLAND. Price, 5 cents per copy; \$4.25 per hundred, postpaid. PRINCE AND SAVIOUR. By CHARLES H. GABRIEL, author of "The Glory Song." Price, 5 cents per copy; \$4.25 per hundred, postpaid. POST CARDS TWO CHRISTMAS WISHES. A Christmas post-card in color, containing a Christmas wish to be sent to the members of your church or school. CHRISTMAS ANNOUNCEMENT POST CARD. Printed in color, with an attractive Christmas design. CANDY BOXES Three new boxes, in attractive designs. Send for illustrated circular of description and prices. CHRISTMAS COVERS Covers for Christmas services, printed in appropriate colors on art paper. THREE MONTHS' FREE TRIAL Our Catalogue of Dutch Bulbs, Winter Blooming Plants, Trees, Shrubs and many other articles for Fall planting. FREE TO ALL Our Catalogue of Dutch Bulbs, Winter Blooming Plants, Trees, Shrubs and many other articles for Fall planting. Address: HAZZ & NEUNER, LOUISVILLE, KY.

Family Circle

Stories For The Young And Old.

POUTING PETER.

Little Peter was a pointer. So they called him "Pouting Pete." He would pout about his lessons— Even pout when he should eat! Pout because the "sums" were harder Than he thought they ought to be— Pout because his mother gave him Milk to drink instead of tea. Pout because the day was Sunday, And he couldn't shout and play, Pout again because 'twas Monday, And to school he must away. Pouting, pouting, always pouting, Losing all life's fun and joy. Learn from Little Pouting Peter Not to be a pouting boy!

—"Mr. Joe."

A FOURFOOTED ANGEL.

An Out-of-the Ordinary Temperance Story.

By Agnes F. Marthan.

There was a hint of marvel in Peter's first appearance which linked him ever afterward in Mrs. Ryan's mind with the supernatural. At first he seemed to her slowly opening eyes but a little blur of white upon her breast; then, as the mists of drunkenness and of sleep were rolled away, from out the white appeared two gray-blue eyes, so lovely and so full of questioning that the woman stirred uneasily upon the floor. Was it an angel sent down from heaven to make her ashamed, or was it the soul of little Mike, the child whom she had buried yesterday, come back in new form to renew its guardianship of her? In terror she lay quiet on the bare boards, plucking up her courage to open her eyes and look again. It was then that she saw that her visitor was, or seemed to be, but a snow-white kitten, gravely watching her with its tiny tail curled round its paws. Though it sprang to play with her fingers as they fumbled with the buttons at her throat, and though it gave the unmistakable mew of its kind, something in the poignancy of Mrs. Ryan's shame as she rose to her feet brought her the conviction that this was more than mortal kit, and that, in her long struggle, she was not without celestial aid.

For all her awe of Peter the two soon grew intimate. As she took her breakfast of bread and tea, Peter, upon the bare white table beside her plate, lapped milk from the saucer of her teacup. Then, as his wet red tongue and white paws labored to make still cleaner the soft fur and pink ears, she trembled at the rebuke of his spotlessness. What would Mike have said, what was he saying now in sorrow to his fellow-angels of her? The tears that trickled down over her mottled cheeks she wiped away with the corner of her gingham apron; for Mike's sake she had kept straight so long! It was October now, and she had touched nothing since December; before that, surely it had been at least six months. Doing it for Mike had not been so hard, but now his beloved little deformed-body was out under the clouds with a bunch of roses in its stiffened hands, and who was left to care? Sparkling tears dripped so fast from her chin that Peter sprang to Mrs. Ryan's shoulder and tried to catch them with the least of paws.

"Ye darlin'!" sobed the woman, falling upon Peter with kisses that might have spoiled him of his life in their vehemence. His paws were wet from her grieving, and to her it was the beginning of fulfillment of the promise that all tears should be wiped away.

"Peter!" said Mrs. Ryan softly. "Peter!" An almost imperceptible purr answered her, as the kitten cuddled close in her lap. She had given him the first name that had occurred to her, not without an unconfessed remembrance of Saint Peter, who holds the gate of Paradise. "Peter, ye know it wasn't intirely me own fault."

Peter rubbed his white throat against her thumb in assurance.

"Ye know the stuff was given me before I could speak," said Mrs. Ryan, and she grew up with the taste in her bones. An' when I married yer father— Mike, me darlin', I'm mistakin' ye for the pussy!—it was to ferret the hard knocks that I took to it. Thin when ye was born crooked an' the doctor said 'twas because of me fallin' when I was not noeself, thin it was I began thryin', an' I've been thryin' iver since, Mike. Sure 'tis nine years long, an' is it any more?"

Peter softly licked the finger that caressed him.

"Sure, 'tis nine years more I'll be thryin', Mike," said Mrs. Ryan softly. Whence the kitten had come she took pains not to inquire; it was clear that it had wandered in through the shed door left open when she had staggered home last night. When she went to her work, she left her guest a bowl of milk, a spool to play with and gave it the liberty of both living-room and shed. When she came home after her day's scrubbing her knees trembled as she touched the latch, lest she should find that Peter had gone, or had been indeed only a little white dream; but a lonely little beast came mewing toward her and rubbed his tiny sides in rapture against her cheeks as she held him close.

Mary Ryan settled down to steady habits, as indeed there was need. The little balance in the savings bank had shrunk to less than half with Mike's funeral expenses. She had spared him nothing; the neighbors should not think that she cared less for her crooked lad than they for their straight ones. Now, if she was to keep her room and provide for her old age, and Peter's—for, as the kitten grew older she began to hope that they might end their days together—she must do her best. There was no lack of work; as scrubber and cleaner she had no equal in Woodville. In but a twinkling she could have up the tacks of a carpet and have it out upon the grass to beat, and before you knew it the floor was clean, the windows washed, the paint scrubbed.

"It will be one fifty, ma'am for the day," Mary Ryan would say. This meant nine dollars a week for herself and Peter! They fared royally, and yet the pile in the bank grew larger. Peter cost but little. She made a bed for him of Mike's gray blanket in the old clothes basket, sure that Mike approved, and there he slept, though often at night he crept out, and the woman found him curled in the hollow of her arm, or snuggled close to her throat. One morning she was wakened by a light tapping on her eyelids; it was Peter, touching now one and now the other with his little white paw to make her wake and speak to him. Sharing her sleep and sharing her meals he brought her a sense of ceaseless guardianship. With clenched fists and eyes turned away she marched past Mulligan's saloon, through whose swinging doors came odors that called to something in her earlier than consciousness. She must not! In that state she might roll over on Peter and smother him; her cheeks paled at the thought.

Her eyes grew clear, her lips steady; the spiritual values of her struggle were written on cheek and forehead. Mary was doing very well, the neighbors said, and they dropped in in the evening to chat with her, taking turns so that no evening should bring her the danger of utter loneliness. They talked with her of Mike, and more than one apron was lifted in unison with hers to dry tears that flowed at the mention of his name; they talked of Peter, who was much admired as he grew larger and still whiter; they even brought tid-bits from their own dinners, with, " 'Tis a bit of fish that I saved for the trathur," or " 'Tis a mite of liver that Jimmie couldn't ate this noon." Perhaps they half-divined Mary Ryan's reverential devotion to her pet, for, when Peter gambolled in the little yard of the old-fashioned one-story house that he and his mistress shared with Mrs. O'Flanagan, there was usually a watchful eye somewhere to see that he was safe from dogs, and not a boy in the neighborhood, from Jimmie O'Flanagan to bad Pat Simms, would have touched Peter with anything less gentle than caressing hands.

Winter passed, and the habits of the woman and the cat were modified to suit each other, as is the case with folk who live in close companionship. If Peter learned to eat bits of bread and butter, sitting on the table by Mary Ryan's plate, she in turn learned to drink milk because Peter liked it, and they drank together, he out of a blue bowl, she from her glass. It was with a most convivial air that she would bring out the milk bottle.

"Peter, just a drop! 'Tis me that is thratin'," she would say with a wink as she lured him to his cups, and many a toast to the old country, to the memory of Mike and to her good resolve they drank together. She talked much to Peter. "Sure, 'tis six months since I've thasted a drop of the fire," she would say to him, and, as spring came and went, and the half-grown Peter, who chased floating leaves in the little yard, grew larger and larger still, she whispered to him, "'Tis a year, Peter, with nivr a swallow, the saints be praised!"

Sharing her life with him, she grew more and more to treat him as a child, and she looked forward eagerly to holidays and festivals with a never-dying hope that they would mean some new joy to Peter. His delights in bits of lamb which she tied to a green spruce branch

for him at Christmas time convinced her that he shared all the sentiment of the day, while his misery of fear on the fourth of July, when Peter retreated far under her bed to escape from the snapping of fire-crackers, caused grave doubts in her of the worth of the national holiday. Thanksgiving Day he could appreciate from gastronomic motives as noble as those of many a citizen, and Decoration Day he loved, for then Mary Ryan, carrying him in a green bag that left his head free, took him out to the cemetery to help adorn Mike's grave. Why not? Never another soldier in the war of humanity had been more valiant than little Mike. With a cat's endless curiosity Peter watched the people on the streets, and in the churchyard found many a bee and many a butterfly to chase, his reluctance to go home delighting his mistress.

"Sure, 'tis wonderful how he loves Mike," she would say.

Three times the grass had grown green on Mike's grave; another summer came and went, and still Mary Ryan kept the open look of eye and brow; she had not yielded once to her besetting sin. Mulligan, as she passed his place in the evening on her way home from work, would nod to her and fill as much of the doorway as possible with his great bulk, lest she should try to get in, for he had no wish for her hard-earned pennies in his cash box. As the neighbors saw the woman in her clean calico gown sitting in her little front yard on the summer afternoons that brought leisure, they wondered what had wrought the change. Peter, rolling like a great white snowball on the grass, never occurred to them as an answer.

October came, November; there was a large balance now in the bank. Mary Ryan's house and belongings were spotlessly clean, for some dim desire to live up to Peter kept her scrubbing her pine floor and chairs with hot water and soap whenever a spare hour came to her. On Sunday afternoons visitors found her sitting with her breviary on one side of her and on the other the great white cat, whose beautiful coat of fur gleamed like frosty sunshine. At these moments it would have gone hard with any one who, seeing the snowy garments and neck where the long hair broke in creases, and the look of the gray-blue eyes, would have denied his angelic origin. Perhaps the prayer in their serene depths was only for more food; to Mary Ryan it was a prayer of deliverance for her soul.

Known and respected in the neighborhood Peter enjoyed great freedom. A hole had been made in the shed doorway, so that he could come and go at will, and every evening he sallied forth to watch for his mistress when she returned from work. Sometimes he wandered quite a distance down the street, bringing ecstasy to her heart as he leaped out upon her and trotted at her heels to their own door. His delight in choosing unexpected places in which to meet her had strengthened her feeling that he was everywhere. Since she had begun to bring him packages of meat in the little black cloth bag which she carried on her arm, his attentions had become most assiduous; the fame of Peter had spread to Mary Ryan's employers, and they delighted to honor him with such scraps of roast beef and of lamb as were left in their larders.

One cold December night when darkness had come early, and when the wind was whistling shrilly down the deserted street, Peter trotted forth on his quest. The sharp air had kindled an unwonted appetite, and he was more than ready for his second meal. He went a bit farther than he had ever gone before, for there were few dogs about to trouble him. Finding at last good shelter at the side of a porch abutting on the street, he cuddled his paws under him, fluffed his fur about his person, and watched for his mistress. Presently he saw her coming, beating her arms across her breast, for it was bitterly cold, and neither the plaid woollen shawl which she wore as outside wrap nor the old coat of her husband which she wore under, kept out the chill. Peter came behind her, sniffing; the odor of the bag proved satisfactory, and he trotted after, unseen. A few steps farther Mary Ryan turned, yawning, on her track; Peter stopped, bewildered, then applied himself diligently to following his mistress and his supper whithersoever they might lead.

It had been a hard day for the woman, at her hardest place; the washing that she had done had turned into an ironing, and after all this two floors had to be scrubbed. Exhausted, she faced the stinging cold in coming home, and all her being melted into thirst; for one draught, only one, of fiery, warming liquor, she would give body and soul. Fighting her fight she had passed Mulligan's saloon, but, beyond, the memory of it storned her imagination as the sight of it had not been able to storm

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her eyes. It was brightly lighted, she remembered, and gay voices were coming from it. She turned and went back. "Hello, Mary!" said Mulligan, as she pushed open the swinging door and entered the barroom, where half a dozen rough men were standing. "Hello, Mary! Don't you want to go to my wife and have a cup of hot tea?" "Scotch," said Mary Ryan firmly; "straight."

He shook his head a bit, hesitated, and was about to protest, but all the strength of character that the woman had won in building up during the past months was concentrated in this moment's passion for breaking down. "Scotch," she repeated, throwing down a coin.

The light and the change from intense cold to warmth dazed her; when she raised her glass a slight pull upon her skirt went unheeded; she touched the liquor with her lips, there was a sharp pull, and, looking down, the woman saw a face, luminous, full of pleading, and the room swam giddily round her. Peter, hungry, Peter, had crept, unabashed, under the swinging door, had seen, what he had never before in his life beheld, his mistress preparing to drink something unshared by him. Politely, but firmly, he reminded her with one paw of his presence.

"My God!" said Mary Ryan, setting down her glass upon the bar; she was white and was shaking from head to foot. The men looked at her curiously, not knowing whether or not to step forward to her aid. Peter, considering her action tantamount to an invitation, jumped upon the counter, and, as one who had always gladly partaken of her meat and drink, touched the strange liquid delicately with his nose. A sound of sneezing and of spitting, a look of cat disgust, and the great grey-blue eyes fixed upon Mary Ryan were full of reproach that words could not have put half so eloquently. The mist over the woman's eyes grew into long beams of light; something like waxing and waning angels' wings shimmered about Peter's snow-white back, which rebuked the sodden surroundings. Mike, or a spirit—what was this?

"Peter, Peter!" she cried, gathering him into her arms. "To think I should be bringin' ye to a place like this; An' ye knowed better than me that 'twas the devil's drink!"

Then, holding the great cat close in her arms, she hurried out into the night. —Congregationalist.

IF YOU WANT TO BE LOVED.

Don't contradict people, even if you're sure you are right. Don't be inquisitive about the affairs of even your most intimate friend. Don't underrate anything because you don't possess it. Don't believe that everybody else in the world is happier than you. Don't conclude that you have never had any opportunities in life. Don't believe all the evils you hear. Don't be rude to your inferiors in social position. Don't repeat gossip, even if it does interest a crowd. Don't jeer at anybody's religious belief. Learn to hide your aches and pains under a pleasant smile. Few care whether you have the earache, headache, or rheumatism. Learn to attend to your own business—a very important point. Do not try to be anything else but a gentleman or gentlewoman, and that means one who has consideration for the

whole world, and whose life is governed by the Golden Rule: "Do unto others as you would be done by."—Christian World.

HELPING WITH A WORD.

A young girl was passing her aged aunt one day when she suddenly stopped, laid her hand gently on the white head and said: "How pretty and curly your hair is, Aunt Mary! I wish I had such pretty hair!"

The simple words brought a quick flush of pleasure to the wrinkled face and there was a joyous quiver in the brief acknowledgment of the spontaneous little courtesy.

A young man once said to his mother: "You ought to have seen Aunt Esther today when I remarked casually: 'What a pretty gown you have on today and how nice you look in it.' She almost cried, she was so pleased. I hadn't thought before that such a little thing would be likely to please her."

"I never expect to eat any cookies as good as those you used to make, mother," said a bearded man one day, and he was shocked when he saw her evident delight in his words, for he remembered that he had not thought to speak before for years of any of the thousand comforts and pleasures with which her skill and love had filled his boyhood.—Sel.

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STORIES FOR LITTLE ONES.

JEFF'S OPPORTUNITY.

Probably the first resolution Jeff made was that some day he would be a railroad man. His training to that end began at a very early age for his father held a responsible position in a great locomotive building works, and many a visit Jeff paid there. Hardly a detail escaped his observation.

Jeff still remembers his awe and gratitude when he was permitted to enter the cab of a locomotive while it was being tested. The engine was placed on a treadmill; but while the body of the locomotive was upon rails, the driving wheels rested upon large steel wheels which were connected with various kinds of measuring apparatus. Thus the engine might "go" at the rate of a mile a minute. All the other arrangements for testing the pulling power, the dial records of steam and water gauges and starting under all sorts of unfavorable conditions, were explained to the boy. You may know that there was little Jeff did not understand about a locomotive.

When a western vacation trip was broached to the lad he did not take as kindly to the idea as might have been expected. The truth of the matter was that he did not wish to be away from his beloved engines even for a short time. But he yielded, and journeyed to a little station in the Rockies, where his cousin, a mining operator was stationed.

One afternoon Jeff sauntered up to the little railroad station. While in conversation with the telegraph operator, he remarked: "I see there's a private car on the siding just below."

"It's owned by the president of the road," began the telegrapher—when he turned suddenly, grasped Jeff by the shoulder and exclaimed: "You don't mean the nearest siding do you?"

Jeff nodded.

The operator started wildly. "Mercy!" he gasped; there's something wrong with the engineer's instructions. The local train is due on that siding in five minutes in order to give the right of way to the express, which follows close behind."

Jeff understood the situation in a moment. With a bound he was out the door and dashing toward the detached engine of the "special" which stood near the station. To his astonishment he found no one in the cab. Doubtless the engineer and fireman were so indiscreet as to both slip away for something to eat.

"There's not a moment to lose" muttered Jeff.

Without an instant's delay he backed the engine off the siding, past the station and toward the private car on the siding below.

The whistle of the local train was sounding beyond the curve close to the siding when Jeff coupled the car, threw open the throttle and dashed ahead.

Hardly did he place the car out of danger, at the extreme end of the siding than the local swept around the curve and on to the siding directly behind the private car, while a moment later the express thundered by on the main track.

The president and his party

were much surprised at their sudden removal. When the great man learned of the danger just escaped, however, he was warm in his praise of Jeff. He chatted with the boy for some time learned of his ambition and made a promise that set the lad's cheeks aglow. Jeff's future as a railroad man then seemed assured. —Philadelphia North American.

GREAT-GRANDMAMA'S EGG.

It was Saturday. Great-grandmama was baking. Early in the morning a roaring wood fire had been built inside the brick oven. When the blaze had thoroughly heated the brick great-grandmama, with the fire shovel that had a handle so long it could reach to the very back of the big hot oven, shoveled out all the coals and ashes.

Then the great cavern of an oven was ready to take into its warm darkness the pot of beans and the brown bread, the cakes and the long row of spicy pumpkin pies, and bake them as no modern cook-stove ever baked.

Grandma was a little girl then. In her shiny, lilac-colored mohair dress and clean white pantalets, she sat by the sunny kitchen window that Saturday morning, knitting her "stent." Every day before she could go out to play, grandma had to knit six times round the blue woolen stocking she was making for her father—six times round was her "stent."

"Sarah," said great-grandmama to the little girl, "I need one more egg for my pound-cake. See if you can find it in the barn."

"Yes, ma'am," answered little grandma dutifully, and she obediently laid down her knitting, and went to the barn to hunt for the egg.

But in another minute, grandma came flying back.

"Oh, mother!" she cried, excitedly, "there are kittens in Biddy's nest! Four little white kittens!"

"Biddy won't like to have her nest broken up so," smiled great-grandmama. "Did you find me that egg?"

But grandma had forgotten all about it when she saw the little kittens.

So she went out to the barn once more, and hunted all over the haymow, and even in the cows' mangers, where the hens sometimes stole their nests. But no eggs rewarded her search.

She scrambled over the mow to Biddy's nest, where Lily, the snow-white mother cat, lay curled up in the warm hay with her four babies as white as herself.

Grandma dropped delightedly down by the nest, and gently lifted out one of the soft, blind babies. Lily watched her anxiously.

"I'll give it right back to you, Lily," promised grandma. "I only wanted to pet it."

Grandma leaned low over the nest to put the kitten back. And then—"Why, Lily!" she exclaimed, in astonishment; for in the nest of white kittens there gleamed the white shell of an egg!

Lily, with motherly affection, lapped egg and kittens alike, fondly and impartially. But although she worried when her kitten was touched, she made no objection when grandma took the egg away.

"It's so dusky in the barn, and you were so excited, you didn't see the white egg at first among the white kittens," said great-

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grandmama when she heard the history of its discovery. "The egg must have been in the nest, though, before Lily carried her kittens to it."

But next morning when grandma went to make the kittens an early visit, sitting in the nest on top of Lily and the kittens was Biddy!

She continued to lay in her old nest, "just as if there wasn't a nestful without her," laughed grandma.

Biddy was a hospitable hen. She never hurt the kittens. She stepped in among them as carefully, and fluffed out her feathers above them as softly as if the white kittens were really the downy chicks she hoped to have herself some day.—Christian World.

Today's story: To his mother came a little boy, crying and rubbing one of his eyes. "Well, what did the chemist say?" the parent asked. "He said I had got a foreign substance in my eye," Tommy replied. "And I don't wonder at your getting such a thing," the mother said, severely. "seeing that you will persist in playing with the Italian ice-cream man's boy!"

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The Best Method of Studying the Bible.—E. W. Moss, Arthur Holland.

Is Restricted Communion Scriptural.—M. Hensley, E. I. Tomlinson.
Was King Saul a Converted Man?—F. M. Welborn, W. M. Hall.

Was the Plan of Salvation the Same or Different in the Old and New Dispensation?—J. R. Kennerly, M. M. Hall.
The Two Covenants as Mentioned in Hebrews.—A. C. Dorris, E. C. Slaughter.

The Difference Between the Sacrifice and Atonement for Sin.—D. P. Browning, G. S. Browning.
The Treatment of Church Members Who Will not Give to the Support of the Gospel.—W. B. Fitzhugh, Frank Wilkins.

The Attitude of Church Members Towards the Prohibition Laws.—Sam Matlock, J. H. Hollins.
Church Discipline.—Lester E. Hunt, A. E. Stinnett.

How Will Dram Drinking Hurt a Church member.—J. L. Jones, C. D. Jones.

F. M. WELBORN,
J. L. JONES,
J. W. BODINE,
Committee.

Fifth Sunday Meeting of Greenup Association of Baptists, to be held with Unity Baptist church, near Ashland, Ky., November 27-29, 1908:

Friday.

7:00 p. m.—Sermon.—V. L. Stonnell.

Saturday.

8:30—Meeting of the Mission Board.
The Best Plan of District Mission Work.—D. Wood.
Sermon.—H. H. Rice.

1:30.—Sanctification as Taught in the Scriptures.—T. H. Plemmons.

How to Create an Interest in the Prayer Meeting.—A. N. Morris.
Sunday School Work—An Address.—Wm. J. Mahoney.

7:00.—Sermon.—T. H. Plemmons.

Sunday.

9:30.—Sunday School.
Sunday School Address.—Wm. J. Mahoney.

Sermon.—A. N. Morris.
Note.—Each Sunday School in the Association is requested to send a delegation of workers in order that we may organize a Baptist Sunday School Union. Rev. Wm. J. Mahoney, Secretary of the Baptist Sunday School Work in Kentucky, will be with us. Those coming by rail will get off at Ashland and take street car for 29th street and enquire there for Unity church, at Oak View.

M. BRANHAM,

J. B. SIMONS,

R. N. MAY,

Committee.

Program of the Fifth Sunday Meeting of Graves County Association, to meet with Liberty church, three miles west of Boaz, Ky., Friday before the fifth Sunday in November, at 10 o'clock a. m.:

Sermon.—T. B. Rouse.
Office of the Holy Spirit.—A. H. Murphy, R. G. Lowe.

Do the Churches Recognize or Acknowledge the Holy Spirit?—J. M. Burgess, J. W. Caruthers.

Can the Churches Expect the Guidance of the Spirit Unless they Teach and Practice all Things Whatsoever the Lord Commanded Them?—J. R. Stewart, J. H. Wyman.

Can a Lost Sinner be Saved by Grace Without Faith?—H. K. Thomas, L. J. Covington.

If All for Whom Christ Died are not Saved, Why?—K. L. Chapman, W. J. Beal.

Temperance.—J. H. Ballance, T. H. Pease.
Prayer.—J. M. Hooker, E. L. Garnett.

Divine Singing.—J. G. Mullins, J. B. Brown.

Duties of Deacons.—W. C. Taylor, J. E. Glenn.

Mission Mass Meeting, at 10 o'clock Sunday morning, conducted by H. B. Taylor.

Those coming by rail will notify J. P. Riley, Folsomdale, Ky., and conveyance will meet you at Boaz, Ky. Everybody is respectfully invited.

J. P. RILEY,
J. S. NALL,
G. H. MYERS,
Committee.

NOTES FROM WALES.

The Welsh Baptist Union.

This union was organized at Lanvenarth, Monmouthshire, in 1866, and its meetings have been held every year in different places since. Its object is to discuss the different needs of the denomination, and the country and the world at large. September 21-24 it met at Holyhead, Anglesea, North Wales, and its President this year was Principal T. F. Roberts, M. A., LL. D., of the University College, Aberystwyth. Dr. Roberts delivered a masterly address on "The Salvation of the Youth." Excellent addresses and sermons were delivered by others during the meeting. The present President of the union is the Hon. D. Lloyd George, the most popular statesman of Great Britain.

Statistics of the Welsh Baptists.

Since 1877 the Baptists of Wales have been more than doubled. In 1877 the Baptists of Wales numbered 72,324; in 1907 they numbered 140,461, with 143,360 pupils. The churches numbered 909 and the branches 109. Pastors in charge of churches 604, and 173 without charges, with 461 assistant preachers. What surprises me here is to see the different non-conformist denominations still having to fight the government respecting the state church and the public schools. Questions that have been settled long ago by the United States.

Aberystwyth.

Sunday, September 20th, I preached at the Alfred Place English Baptist church, Aberystwyth. This is a beautiful town, situated in Northern Cardiganshire, on the Cardigan Bay. It is now one of the most popular summer resorts of Wales. Visitors come here from all parts of the world to spend their summer months. I met a gentleman there from Glemora, La., named John Evans, and was delighted to meet one from the States at our services. It is notable for its natural beauties and for its religious and educational advantages. It contains about sixteen churches of differ-

ent denominations, and two colleges. The first is one of the University Colleges of Wales, the second is the Theological college of the Calvinistic Methodists, which was removed here from Trevecca, Breconshire.

The University college has been here for more than sixty years. It was supported exclusively by the personal gifts, chiefly of individuals of Wales, for more than ten years, before it received the recognition and aid of the government. Its first president was the late Rev. T. C. Edwards, D.D. Since his death, it has been under the able and successful presidency of Rev. T. F. Roberts, M. A., LL. D. The college has a library of about 27,000 volumes, of which there are about 10,000 exclusively Welsh volumes on all matters pertaining to the Welsh nation.

I found Dr. Roberts a noble example of a Christian Baptist gentleman.

By looking at Aberystwyth in its present condition, we cannot but see the great progress that has been made here since the close of the Eighteenth century. August 5, 1765, one named David Peters was born at Aberystwyth, known later as the Rev. D. Peters, of Carmarthen, author of the "History of Religion in Wales," and also Professor at Carmarthen College and pastor of Lammar Street Congregational church.

In his autobiography, he refers to the condition of Aberystwyth when he was a boy there: "The town of Aberystwyth was the seat of ignorance and vice. It had no place of worship, the parish church being about two miles distant. A chapel of ease was erected when I was a child, but the bishop refused to consecrate it for many years. Such was the ignorance and prejudice of the leading men in the town that very few preachers were permitted to enter it. I remember seeing the ring-leaders in the service of Satan pelting preachers with dirt because they preached unto them Christ and His salvation."

David Peters was glad to get away from this place, for he says, "About the year 1722, God, in His kind providence, was pleased to remove my father and mother from this wicked place." Yet he was glad to write in 1818, "There are now, even at Aberystwyth, five places of worship, well attended, and a Bible society."

This was quite a change, but what if he saw the town now, and yet there is great need of spiritual transformations now. I feel thankful for the courtesies and kindness shown me by Dr. Roberts, respecting the University college. The Baptists began here in 1787.

SOME NOTES FROM MEXICO.

After an absence of nine months in the States we returned to Mexico about two months ago, and are happily settled in our work again in this beautiful but fanatical city. We had a glorious vacation in the good old State of Tennessee, and the brethren and friends loaded us with kindnesses every day we were there. With grateful hearts we come back to our work and with renewed strength and vigor we take up again our burdens.

We have had work in this city for a long time but the work has been carried on under great diffing. Every one of the clerical journals favored the new law because they said it would curtail

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have preceded me I am sure have not been in vain and we will see the fruits of their labors some time. This is a fine city of something like 40,000 inhabitants, and the capital of one of the largest and richest States in the Republic. This is the home of Archbishop Silva, one of the most active as well as one of the wisest of the pope's representatives in Mexico, and he is backed by an army of several hundred priests and the city is full of convents, schools, etc., nothing is left undone to keep the faithful in line. The carpenters, brickmasons, plumbers, tanners, tailors, etc., are all organized into guilds so that the "church" can keep up with them and so that all can be kept well in line. It is a most wonderful organization and excites my admiration.

To combat this we have one missionary and his family, and one young native helper. Instead of having a fine church we have a room fitted up in our dwelling house for a service room. We have no school, nothing by which we can really reach the people. On my return to Mexico, I found that the entire country was suffering from a terrible money panic and every kind of business was at a standstill. The banks were doing nothing, but trying to hold their cash; not a cent could be borrowed from the banks in this city on any kind of security. All mining operations had been practically suspended on account of a new law that had been pending since last May. A member of the President's Cabinet had proposed that the mining law be so changed that all foreign companies would be prohibited doing business in this country. That is, no company could be organized in a foreign country and acquire mining properties in Mexico under their foreign charter; all mining companies would have to be organized and operated under the laws of Mexico. There was a heated discussion on the merits of the new law all over the country and in some parts it looked as if there was a very strong anti-American feeling. Every one of the clerical journals favored the new law because they said it would curtail

the influence of Americans in Mexico and the columns of these papers were filled with the bitterest attacks on the "Yankees," and when the bill was killed in a cabinet meeting a few days ago these same papers declared that the "Fatherland" was in mourning and that the Americans had won a great victory. Since the killing of this bill all mining operations have become very active and there is a general feeling that prosperous times are just ahead of us.

A few weeks ago the papers gave an account of a special service at one of the leading Catholic churches in the City of Mexico to celebrate the good luck of some dry goods clerks who had just drawn the capital prize in the National Lottery. They invited their friends, a special musical program was arranged, a priest discoursed to them on some suitable theme, and no pains were spared to make it a great occasion—and all because these pious (?) fellows had been successful gamblers. Dear reader, do you think that missionaries ought to be sent to Catholic countries? Imagine a solemn service being offered up to God by a lot of gamblers! But this is Romanism stripped of all her adornments and furbelows.

R. P. MAHON,

Morelia, Mexico.

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JESUS A PAUPER.

Does not that sound strange? I confess that it is not an every-day expression, but it is not "fiction." Jesus a pauper! Think of it! Why such an expression? A few days ago I received a letter from the superintendent of paupers in one of the counties of Kentucky in regard to a certain Baptist preacher in said county. He says this preacher is a pauper and is pleading for help. That preacher is a beneficiary of the Baptist Ministers' Aid Society of Kentucky! Only a few months ago I had a letter from him in which he told me that he could not lie down, having to sit up in bed that he might breathe freely. He is eighty-seven years old. A Kentucky Baptist preacher and a pauper! "For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me." Who said this? Jesus. Will you say He was not a pauper? If He ever was a pauper He is one now. "Verily I say unto you, inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

How we do forget these old men who, in the battle of life, aye, in the battle for "eternal life" for us, never faltered nor murmured. Faithfully they serve us, till their "natural force is abated" and their "eyes are grown dim," and then, at least in effect it is "over the hill to the poor house!"

But thanks to a merciful God (not to us) they do not have to always put up with our neglect. It is not long till—

"Be silent now, it is his parting breath,

Let no rude sound disturb this solemn hour,
For here holds his court Imperious Death,
E'en with a loving hand he exerts His power."

Then we who have not "heard" when he begged for food, and drink, and clothing, and shelter, and a pillow, and sympathy, will be ready to say—

"Ah! poor old man, he's gone; lift up his head,
And fold his hands above his sunken breast;
Those withered hands, that toiled so long for bread,
And gave so much away, are tired—must rest."

Why not some of this sympathy now? Why not some recognition now of what he has been to us? Why not see now that—

"His hand was open and his heart was free,
And to the poor and needy always gave!"

Did you not—

"Know him well in manhood's prime,
When fortune seemed to smile upon his way,
Ere he had learned that "Poverty is a Crime,"

And friendship, like a mist, may fade away!"

Ah! why not recognize the fact that he is Jesus' brother—no difference how humble may be his place here, he is Jesus' brother, and that Jesus stands watching him and watching you and me and sees what we do to Him.

The present is a peculiarly trying time for the trustees of the Baptist Ministers' Aid Society of

Kentucky. After the bank failure, which so crippled the Society, the brethren and sisters were prompt and liberal in their response. So much so, indeed, that the Board of Trustees felt that it was demanded of them to increase the monthly allowance sent to the beneficiaries. This was gladly and enthusiastically done, and by a unanimous vote.

Right at this juncture, September 17th, the pre-election financial closeness set in, and the receipts have ever since been so exceedingly light that now the Society again finds itself overdrawn on the Immediate Use Fund.

Brethren—Reader—the needs are urgent. Do you oppose cutting down the allowance to these very, very needy ones to five dollars a month again? How much do you oppose it? Is Jesus a pauper? I leave you to read Matthew 25:31-46, and answer.

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

TENNESSEE LETTER.

Contrary to the expectations of many this has been a very fruitful season in protracted meetings. Gracious revivals have been held here and there resulting in many conversions and additions to the churches. Recently Bro. J. H. Swan closed a meeting at Dixon's Creek with eighty additions, sixty-eight of whom were baptized at one time, others since. R. B. Davis closed a meeting with gracious results at Peyton's Creek last week. Bro. Davis is known as the "Old War Horse," having served as a good soldier in the Civil War and is now "warring a good warfare" for Jesus Christ. He has served this old church more than twenty years and it is an honor to the church to have him. Year before last there was a fine ingathering, while last year seventy were baptized and this year more than thirty have been baptized. It was a pleasure to be with him for a few days in his last meeting and all the services, both days and nights, were attended by five or six hundred people. Bro. Earnest Chorum, a young man reared at Riddleton, is being signally blessed as a soul winner. He is blessed in all the meetings he attends. I closed my annual meeting at Hill's Dale last week with twenty-three conversions and sixteen additions, with more to follow next meeting. Bro. G. A. Ogle was with me and did noble work.

Carthage and Gallatin churches are without pastors. They are feeling for the right man to take the lead for them. Many changes are taking place with the preachers. I presume I will remain at Hartsville, as the church has extended to me a unanimous call for next year with an increased salary. My church at Lafayette has done the right thing in enlarging their auditorium and beautifying their house of worship without and within. Owing to the presence of smallpox our meeting has been postponed there for the present. Bro. Davenport succeeds Bro. Watson at Brush Creek, and Bro. McNatt succeeds Bro. Davenport at Fall Creek, and thus the work of changing goes on.

Recently Bro. Ogle baptized seventy-one persons at New Middleton, and claimed it was the largest number ever baptized at one time in the State. Bro. Grime, the Middle Tennessee Baptist

Historian, informed Bro. Ogle of four baptizings on the road between Ogle's home and New Middleton, where at one meeting 183 were baptized, at another 105, and two others, between 74 and 90, and Bro. Smith comes forward with the baptism of 105 at Hall's last year. The great meeting in which 183 were baptized was at Lebanon, during the pastorate of Bro. Meachem, of Kentucky, and he was assisted by T. J. Fisher, who was assassinated in the city of Louisville, Ky. At last accounts Bro. Ogle was trying to disprove Bro. Grime's statement.

The tragical ending of the life of the brainy and eloquent Senator E. W. Carmack has cast a gloom over the entire State and is shockingly felt throughout the land. His last days were spent in the interest of Democracy and the abolishment of the whiskey traffic in the State of his nativity. He was especially the avowed enemy of the whiskey traffic in the State and was the leading champion for State-wide prohibition. Edward Carmack virtually gave his life for State-wide prohibition and his death will hasten the victory. Corrupt politicians and the saloon clement are twin brothers, and both are enemies to law and order and by the grace of God both shall be driven from the land. A tremendous responsibility rests upon our next Legislature, where the fight is to be made and fought to a finish. Oh, for men who will face the foe as nobly as did the dead editor.

I am glad to see the whirlwind travels of my old Tennessee brother, W. D. Powell. He has always been a hustler. He professed religion in a hurry. I saw Dr. Eaton baptize him in a hurry. He went to preaching in a hurry and is still in a hurry. Well, what is to be done must be done quickly. We will all soon be gone.

J. T. OAKLEY,
Hartsville, Tenn.

A FAT BABY

Usually Evidence of Proper Feeding.

Babies grow very rapidly and if they do not get the right kind of food they grow backwards instead of forwards; that is, when their food is not nourishing they grow thin and cross and some of them die from the lack of the right kind of food. A girl writes: "My aunt's baby was very delicate and was always ill. She was not able to nurse it and took it to one doctor after another, but none of them did the child any good."

"One day mother told my aunt to try Grape-Nuts for the baby, but she laughed and said if the doctors couldn't do the baby any good, how could Grape-Nuts? But mother said 'try it anyway.' " "In a month and a half you would hardly have known that baby, it was so fat and thrived so fast. A neighbor asked my aunt what made the baby so healthy and fat when only six weeks before it was so thin. She said Grape-Nuts. The neighbor got Grape-Nuts for her baby and it was soon as fat as my aunt's child."

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The Farm and Household

Rod Warfield, of Elizabethtown, shipped 18 head of mules at good prices to W. C. Williams, of South Carolina, recently.

Logan county.—Stock water getting very scarce. Wheat coming up nicely, but if it does not rain soon I fear it will perish. Some hogs have been sold at 5 1-2 cents.

Mr. W. M. Wilmore, of Columbia, bought of L. M. Wilmore, of same place a mule colt for \$42.50 also bought one of J. M. Wilson for same price and one of Wm. Spillman for \$38.

Montgomery county.—Stock water is still scarce in this county. Wheat and rye are both looking well, each coming up with good rootage and looking healthy and strong. Grass was benefitted by the rains recently, and is in good condition. Many hogs have been sold and shipped out of this market and prices have been off. Corn is being shucked and finds a ready sale.

Mason county.—The two rains of last week throughout Mason county did much to relieve the distress of the farmers in this county. While they were not of sufficient downpour to fill the ponds and cause the streams to overflow, yet they helped materially, and were of great benefit to wheat and rye, which are sprouting.

Woodford county.—A few recent showers in this county have freshened grasses and done much good to wheat and rye. There is very little trading done in live stock, except in hogs. Corn is selling around \$3. Tobacco beds are being burned. A good many turkeys in the lower end of the county, but as yet the dealers who come to the county have made few purchases.

Crittenden county.—Farmers of this county are very busy gathering their corn, which is turning out well, and selling at 60 cents. The wheat crop looks well considering the drouth, is up and growing off. Beef cattle are in demand and selling at good prices. Flour selling at \$4.50 and \$5.50 per barrel. Sweet and Irish potatoes are a good price, selling at 60 and 75 cents. Stock all looks well for the winter. Bailed hay selling at \$10 to \$12 per ton. New sorghum molasses selling at 50 and 60 cents.

Henry county.—We still have a terrible drouth, and a water famine here. We have very little water for drinking and culinary purposes. Many of our farmers are feeding their stock, and there is a demand for corn, hay and fodder. Corn is selling at \$3.50 a barrel. Very little for sale. There is but little demand for cattle, sheep or stock hogs. There has been but very little wheat sown, that in the ground doing no good. Some of our farmers are buying corn in Shelby county and hauling it here. W. A. Garriott sold his farm of fifty-six acres to Charley Browning for \$1,600.

THE EYES ON THE FARM.

If I were asked to name the most essential trait required to achieve success in agriculture, I should say observation. Some persons that have lived for twenty years in one place do not know one-half of the weeds, trees or birds found on their own farm. Some will ask—"How will that help me?" The knowledge might not help, but the habit you will form while obtaining that information would be of great value to you; a few examples may make my meaning clear.

Two men were walking through the garden when one of them reached down and lifted up the lower leaves of a currant bush, and said, "Currant worms are just hatching out, and these bushes should be dusted with white hellebore at once." He had a trained eye, which in this case saved his bushes from being destroyed. His companion would not have noticed them until they had worked their way from the bottom to the top and had practically destroyed the season's growth. If one commences on them immediately after hatching, it is often possible to pick off a few leaves at the base of the bushes, which will have on them the entire hatch. This is a saving in time, hellebore and foliage where one has only a few bushes.

In another instance, the striped bugs had just begun their attack on the squashes and cucumbers. Those of us who have had experience know that they will finish the crop in a day if let alone. The boy who had planted them and had the promise of the proceeds of the crop, had his observation sharpened by the promise of the money and noticed them at once, while his companions saw nothing. His father, having warned him of them and explained to him the manner in which they are hatched out and begin their work, had done his duty. The boy immediately gave them a heavy dusting of plaster, which drove them away, and kept them off for the next week until they had matured, by placing over the vines large newspapers held down by stones and dirt around the edges. An occasional visit to them and the killing of a few found under the paper, protected them fully.

I see many reports in the papers of an immense blossoming of the apple trees, and that most of the correspondents are prophesying a great apple crop. Most of them base their opinion on the profusion of bloom and have made no careful scrutiny of the actual number that have set fruit. I do not know how it may be in other sections, but here we had a very severe rain storm just as the blossoms came to all perfection, which injured them so that I do not believe we have the promise of more than one-third of a crop. The blossoms are still hanging on and give an appearance of vast promise, but a careful investigation shows that there is little fruit.

I sent the man out, not long since, to the blackberry field and told him to cut out and destroy all canes infested with the orange rust. I cautioned him to be careful and not leave any, as it spread quite easily. After he had worked several hours, I went out and found that while he was cutting out the old ones carefully, he had not noticed any of the new growth which had as yet only a slight appearance of the disease.

Had he been working for himself, or alone, his efforts would have been entirely useless, as there would have been plenty left to ruin the patch.

The roads in our section are now worked by the road commissioner, and the paying of road taxes in labor has been done away with. The men who are raking up and hauling away the stone are very lawless, and began dumping the refuse along the side of the road in the grass. This not only destroyed the grass and made the roadside unsightly, but was an actual menace in case of a runaway. Most of the farmers submitted without protest because the commissioner said each man was obliged to furnish a dumping-ground for the stone gathered along his own premises. One man who was more observing went to the law books, and soon put a stop to that practice on his own premises at least. There is really no place in one's business where this trait cannot be made useful.—Selected.

Pigs suffering from scours may be helped and many times cured by feeding them milk that has been boiled and to which a pint of scorched flour has been added for each gallon.

Watch your horses' eyes. Many a horse could be saved from blindness of common-sense care were given in time.

UPWARD START

After Changing from Coffee to Postum.

Many a talented person is kept back because of the interference of coffee with the nourishment of the body.

This is especially so with those whose nerves are very sensitive, as is often the case with talented persons. There is a simple, easy way to get rid of coffee evils and a Tenn. lady's experience along these lines is worth considering. She says:

"Almost from the beginning of the use of coffee it hurt my stomach. By the time I was fifteen I was almost a nervous wreck, nerves all unstrung, no strength to endure the most trivial thing, either work or fun.

"There was scarcely anything I could eat that would agree with me. The little I did eat seemed to give me more trouble than it was worth. I finally quit coffee and drank hot water, but there was so little food I could digest, I was literally starving; was so weak I could not sit up long at a time.

"It was then a friend brought me a hot cup of Postum. I drank part of it and after an hour I felt as though I had had something to eat—felt strengthened. That was about five years ago and, after continuing Postum in place of coffee and gradually getting stronger, today I can eat and digest anything I want, walk as much as I want. My nerves are steady.

"I believe the first thing that did me any good and gave me an upward start, was Postum, and I use it altogether now, instead of coffee." "There's a Reason." Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

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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.

SALIN.

Sister Barbara Allen Salin, wife of Rev. L. H. Salin, deceased, peacefully fell asleep in Jesus, at her home in Owen county, Ky., September 27, 1908.

Sister Salin was born near where she died the 25th day of March, 1834. Early in life she accepted Christ as her personal Saviour and united with the Baptist church and remained a faithful and consistent member until death.

She was twice married. Her first marriage was to Mr. Warren Foster in 1852, and to this union one son was born, Dr. Foster, of Monterey, Ky. The 15th day of November, 1859, she was married to Rev. L. H. Salin (the converted Jew), who preceded her several years ago to the Heavenly home. This union was blessed with three sons, Eugene, Morton and Dr. W. B. Salin, all of whom survive her. She lived to see her children all members of the Baptist church and we pray they may love and follow the blessed Master as she loved and followed him.

Sister Salin was truly a beautiful Christian character. She loved her church and was always deeply interested in its welfare. Her home was the ministers' home and her kindly hospitality was ever extended to the humble servant of her Master. She was a devoted wife, no privation, no sacrifice was too great for her if it contributed to the success of her faithful husband in his labors for the Master's cause. She was a loving and faithful mother. She loved her boys. In return they were a source of great comfort to her. The last years of her life were happily spent in the home of her youngest son, Dr. W. B. Salin, who with his devoted wife, did everything that faithful hands and loving hearts could do to render her last days bright and happy.

Sister Salin had a kind and cheerful spirit. She seemed to live on the sunny side of life and to do what she could to bring sunshine and happiness into the lives of others. Were any sick she was always their faithful visitors. Were any passing beneath the clouds of sorrow she was their comforter. She was the faithful friend of the poor and needy. Oh, how she will be missed in her ministrations of love and kindness. She has finished her work and at the behest of Him who doeth all things well has gone to reap a blessed reward. She has fought a good fight, she has kept the faith, she has finished her course; henceforth there is laid up for her a crown of righteousness.

Funeral services were conducted by the writer, assisted by the pastor, in the Baptist church at Monterey, September 28, 1908, in the presence of a large assembly of sorrowing relatives and friends after which she was laid to rest in the beautiful cemetery that overlooks the town, to await the summons of Him who shall awake the sleeping nations of earth. We extend our deepest sympathy to her bereaved family, relatives and friends, and pray that they may have grace sufficient to say, "Thy will be done."

G. W. HILL.

Stamping Ground, Ky.

ARMSTRONG.

Mrs. Ann A. Armstrong died June 26, 1908, at the age of eighty-one years. She was a charter member of North Liberty Baptist church, which was organized in 1850, now located at Crofton, Ky. She was ever faithful to her church, because she loved her Saviour. Mrs. Armstrong was the mother of eleven children, of whom six are now living.

Dear children, you will greatly miss mother, but remember she is gone to be with Jesus never to know pain or sorrow any more, and there you can meet her in the bright mansions above, where all is joy forever.

J. H. COLEMAN.

SWIFT.

With deep sorrow and regret we record the death of our beloved sister, Mrs. Hattie Parker Swift, wife of E. M. Swift. After weeks of intense suffering, she died October 31, 1908, at the Des Moines Hospital, and although we know

that our loss in gain to her, we sadly miss her wise counsel and ready assistance in all our church work. She possessed a consecrated Christian spirit, and was ever ready with her time and means in ministering to the poor and needy, and may God comfort the bereaved husband and sisters. May this dispensation of his providence only draw them closer to Christ and His cause. Resolved:

First—That we recognize the fact that we have lost a good and faithful member, but we know that he doeth all things well.

Second—That we give our sympathy to the husband and friends in their bereavement.

Third—That these resolutions be spread upon our minutes and published in the Western Recorder, and be given to her husband.

By request of the Pastors' Aid Society of the Chestnut Street Baptist church.
MRS. J. M. WEAVER, Chairman.
MRS. WILLIAM HALL.
MRS. CLARA SHALLCROSS.

WORKS.

Departed this life at his home, near New Columbus, Ky., on the 5th day of October, Bro. Orville Works, son of E. Z. and Drucilla Works, aged eighteen years and a few days. This young brother was a model Christian young man. Having obtained a hope in Jesus in early childhood, he became at once a faithful member of the New Columbus Baptist church. At the time of his death he was a junior deacon and always filled his place, if providence permitted. He was universally admired. His mother went up to Heaven while he was a child, but a Christian stepmother loved him dearly.
J. W. WALDROP.

LUKENBILL.

Died at Atlanta, Ga., on the 9th of November, Mrs. Elizabeth Hawkins Lukenbill, aged seventy-one years, the widow of Mr. R. S. Lukenbill. Mrs. Lukenbill was many years ago a devoted member of the Chestnut Street Baptist church, of this city. She was a woman of lovely character and a consecrated follower of the Lord Jesus Christ. She died in the full triumphs of faith and entered upon the "rest that remaineth for the people of God."

She leaves eight children, who mourn her loss. Two sisters live in this city, Mrs. J. M. Weaver and Mrs. James Marshall. Her life was a reflection of the life of her dear Saviour. Our loss is her gain. She was buried by the side of her husband, at Fernandina, Fla. May God comfort her bereaved ones!
J. M. WEAVER.

DEAR RECORDER:

I have just closed a great meeting with my Union Band church, in Nelson county, near Stiles, Ky. Rev. W. T. Parish, of Hinesdale, Ky., was to have done the preaching but was kept at home on account of sickness, so I did the preaching and the Lord greatly blessed us.

The visible results are thirty-three additions to the church, which makes sixty-four additions in the past twelve months. Some were soundly converted who have not yet united with any church, and there is a great revival of religion throughout the community. The majority of the converts are heads of families and many past middle age.

The meeting broke into prayer meetings over the country and one or more prayer services are held in the community every afternoon or evening. Sinners are being converted in these services.

Bro. Parish came to us on the last of the meeting and spent two or three days. His visit was very much enjoyed by the pastor and people.

The church expects to call for half time in the near future. The influence of the meeting will never stop till eternity has been reached. May the Lord bless the old Recorder, with its strong messages of truth.
Buffalo, Ky. S. J. SPARKS.

DEAR RECORDER:

I have just closed a meeting at Taylor Mines, a mission of Beaver Dam church. I preached fourteen nights. The meeting resulted in twenty professions, nineteen baptisms and two additions by letter. These became members of Beaver Dam church. Bro. Jas. T. Casobier, the missionary and colporter of Ohio County Association, was with me the last week, and did fine work in the congregations, and in the homes of the people.

The members of the church living in Taylor Mines are having a good Sunday School and also prayer meeting twice a week. They are in need of a house of worship. The meeting was held in the tent which belongs to the Association. They have Sunday School and prayer meeting in an old dwelling house. May the Lord prosper the work.
A. B. GARDNER.

Beaver Dam, Ky.

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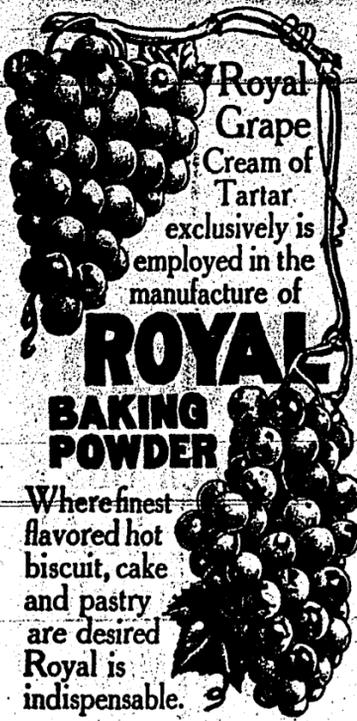
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Supreme Court has decided in favor of Kentucky. The decision declares that the States have a right to forbid the education of the races.

Wireless telegraphy has been a great success at sea, but there has been a question as to whether it could be used across long distances on land. But a message sent by the steamship Northwestern was correctly received west of Cape Flattery to the wireless station at Cordova. It traveled 1,200 miles over two ranges of mountains.

The Presbyterian hospital in New York City is one of the finest and best equipped in the world. It has been cramped for room, not being at liberty to take money given it for endowment for the purpose of building. But a few days ago Mr. and Mrs. John S. Kennedy, of that city, celebrated their golden wedding day, and Mr. Kennedy, in commemoration of the day, sent one million dollars to the hospital to be used in building new buildings and improving and enlarging the old ones.

It is to be greatly hoped that the discovery of Prof. Scheich, of the Virchow hospital, in Berlin, will prove a success. He has discovered a new anaesthetic which can be easily carried and applied with safety by soldiers in battle and by pedestrians walking along streets infested with automobiles.

DEAR RECORDER:
Our Gospel Meeting convened October 16th, with Athens church, Owsley county. It considered prayerfully the blessings, needs and duty of giving to the spread of the gospel. We believe that the meeting did much good in bringing missionary information to the people, and laying upon their hearts the work of world-wide missions.

Our Musical Convention met October 30th, with Mt. Carmel church. It devoted itself throughout to the cause of sacred music, its object being to improve the music in our churches and Sunday Schools. It employs only the best Baptist hymns. Some time was given to blackboard work and to brief incidental study of the principles of music. This feature of the exercises is considered very helpful to the teachers.

The convention reached its highest pitch at the conclusion of the annual sermon Sunday morning, when nearly the entire congregation gave their hands for prayer.

Our Sunday School Association met November 7th, with Island Creek church, Clay county. Among the questions discussed were: "What is a Baptist Sunday School? Why not have Union Sunday Schools?" The answers to these questions were thoroughly Baptist. The Association insisted that officers and teachers in our Sunday Schools should all be Baptists in good and regular standing in their churches, and in whom the people have confidence. It further insisted that the schools should use only Baptist literature.

In all these meetings song, Bible reading, sermons and prayer were conspicuous elements, and many times it appeared that we were in revival meetings. Collections for missions were taken in all. The Lord be magnified!
H. R. McLENDON,
Manchester, Ky.

OTHER STATES.

The Williamsville church, Va., has set apart its new house for the worship of God.

Ten have been added to the fellowship of the Pisgah church, Va., all by experience and baptism.

A meeting in the Falling River church Va., resulted in seventeen additions by experience and baptism.

Twenty have been added to the fellowship of the Union Hill church, Va., as the result of a recent meeting.

The West End church, Atlanta, Ga., has set apart Bro. S. C. Williams to the full work of the Gospel ministry.

Pastor W. J. Shipman held a meeting in the Sharon church, Va., in which he was assisted by Eld. R. C. Hubbard. The meeting closed with eighteen baptisms.

Pastor J. M. Leach, of Va., has held meetings in his churches, Crystal Hill and Vernon Hill. There were in both thirty-nine professions of religion and 22 additions by experience and baptism.

Bro. John E. Barnard writes: "Fifteen united with the church in the one service last night. The Holy Spirit has manifested his power for several nights past. Pastor Kingsley was once a Presbyterian minister. He is a fine fellow and he has a splendid church at Oxford,

Fla. May I humbly ask the readers of Recorder to pray for God to give us a great victory!"

Pastor J. M. Coleman, of Va., reports in the Herald, the results of the meetings in the churches of which he is pastor. In the four meetings there were fifty-five professions of religion and twenty-eight baptisms, with others yet to be received.

Pastor J. W. Snyder, assisted by his brother, E. S. Snyder, held a meeting in the West Concord church, N. C., which closed with ten additions to the fellowship of the church. The membership of the church has more than doubled in a year.

Bro. D. W. McLeod writes: "Please send me the Western Recorder at Harrisville, Miss., instead of Stanton, Tex. My pastorate has closed here, and I am returning to my old home for a while, and wish to have the Recorder's visits continue. God bless you. The Recorder still maintains its high standard."

DEAR RECORDER:
We recently closed a very gracious meeting with the Stamping Ground Baptist church, in which we were assisted by Rev. G. W. Clarke, the efficient pastor of the Baptist church in Paris. The Lord was with us and blessed the faithful and earnest preaching of Bro. Clarke in the revival of the church and the conversion of many precious souls. There were thirty-one accessions to the church, twenty-three by baptism and eight by letter. Bro. Clarke certainly preaches the old gospel in its purity with great force. He has many gifts of the evangelist, and is a true yoke-fellow in the Master's service. We all learned to love him very much. May the Lord graciously bless him in his great work at Paris.
G. W. HILL,
Stamping Ground, Ky.

We wish to add our testimony to the advertisement of the Kaufman-Straus Co., which appears from week to week in the Recorder. We have been dealing with them since they first began business and hundreds of their best and oldest customers are the subscribers to the Western Recorder. We commend this house to all of our subscribers, if you wish to order any goods by mail you are perfectly safe in doing so, as they guarantee all orders, and if they should accidentally not be exactly what you want you can return same and your money will be cheerfully refunded. They will send samples of dress goods and prices, when requested, dress goods, silks and anything that samples can be cut from and prices, when requested.

When in the city call at their mammoth establishment and see what a beautiful array of useful articles they have in stock for Christmas presents, etc.

DEAR RECORDER:
A council was called by Oak Grove church, Trigg county, composed of Pastor Cunningham and deacons, assisted by Rev. H. E. Gabby, and your scribe, to assist the church in setting apart Bro. Owen Williams to the full work of the Gospel ministry.

After a sermon by Bro. Gabby, the pastor was selected to preside. The examination was conducted by the writer, after which was the ordaining prayer by the writer, and the laying on of hands by the council. Bro. Gabby presented the charge to the candidate, with the Bible, and the pastor, delivered the charge to the church.

Bro. Williams is a promising young man. We feel sure of his success in his labors. He will serve Pleasant Hill church the coming year.
E. H. GARBOTT.

DEAR RECORDER:
On the 26th of September we had a home-coming and roll call at Big Bone church. There was a very large congregation present and a fine spiritual interest. It was a great day for this historic old church of the Kirtles.

We followed this service with a two-weeks' meeting. The Lord was with us and greatly blessed us. The congregations were large and the interest increased to the last. It was a glorious meeting for the church. The visible results were ten by experience and baptism, two by letter and one reclaimed.

God be all the praise. There are many of the Lord's choice spirits here. Men left their work, got in their buggies and went to the homes of the unaved to talk with and pray for them. The church decided that the pastor should do the preaching, but the brethren worked with us nobly. Two of the candidates were from the Campbellites and had been immersed, but we baptized them. This church does not receive alien immersion, but does receive Scriptural baptism. The outlook for the future is bright. May the Lord direct to His glory.

The pastors in the Association are all consecrated men, and we expect great things this year. Four of our churches are still without pastors. May the Lord send us the right men.
WM. McMILLAN,
Union, Ky.

Sunday was the first anniversary of Pastor H. A. Porter, of the Walnut Street church. During the year there were 374 received into the fellowship of the church, over 100 by experience and baptism. The total contributions during the year were \$14,201.61.

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Med. to good butch. cows	2 75a 3 25
Com. to med. butch. cows	2 00a 2 75

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Medium to good oxen	2 00a 3 75
Good to choice bulls	2 75a 3 00
Medium to good bul's	2 25a 2 75
Common to medium bulls	1 75a 2 25
Good to choice veal calves	6 25a 6 75
Med. to good veal calves	3 50a 5 00
Com. to rough veal calves	2 50a 3 50
Good to choice feeders	3 50a 4 00
Medium to good feeders	3 00a 3 50
Common and rough feeders	2 50a 3 00
Good to choice stock steers	3 00a 3 50
Med. to good stock steers	2 50a 3 00
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Good leaf	15 00a 16 00
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Common lugs	12 00a 13 00
Medium lugs	13 00a 14 00
Good lugs	14 00a 15 00
Common leaf (short)	13 50a 14 50
Common leaf	14 50a 15 50
Medium leaf	16 00a 17 00
Good leaf	17 00a 19 00
Fine and selections	22 00a 25 50

DARK

Trash (sound)	7 00a 7 25
Common lugs	7 50a 7 75
Medium lugs	8 00a 8 50
Good lugs	8 50a 9 00
Common leaf (short)	8 50a 9 00
Common leaf	9 00a10 00
Medium leaf	10 00a10 50
Good leaf	11 00a12 00
Fine and selections	12 00a18 75

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ITEMS OF INTEREST
News The World Over.

As ex-Senator E. W. Carmack was going along the streets of Nashville he was attacked and murdered by two men, because he had criticized the public acts of one of them in his newspaper. Mr. Carmack was born in Tennessee, in 1853, and was one of the brainiest men ever raised in that old State. He took high rank in the United States Senate and the regret was very great when he was defeated for re-election. He was very eloquent and brilliant, but profound also. His loss is a national calamity.

A terrible explosion occurred in the Radbod mine, Germany. Over 400 men were at work in the mine, of whom seventy were rescued, but eighteen of these were badly injured. The fire that followed spread rapidly and it was evident that the other men must have died. So the burning part was walled up to stop the forward march of the fire. The explosion was occasioned by fire damp.

The Emperor of China is dead. He had been an invalid from kidney trouble for ten years, and at his best was a poor, weak boy. What is far more serious to China is that the great Empress is also dead. She has been one of the greatest rulers the world has known. She appointed Prince Chien, brother of the Emperor, Regent, and his little son, Hsi Wee, five years old, heir to the throne. Much satisfaction is expressed at the appointment of Prince Chien.

Last week was a week of assassination. A man who immediately killed himself, shot Postmaster Morgan, of New York City, whom he had had no personal acquaintance with, because he was offended about his mail. An ex-convict shot Prosecuting Attorney Heney, in San Francisco, because Heney had shown in the courtroom a picture of him in his prison garb. Fortunately both the wounded men will recover.

Some of the papers are unintentionally doing good men injustice. We have seen it stated that Presidents Fillmore and Buchanan were Unitarians. The Examiner says Fillmore was as much a Baptist as Grant was a Methodist or Cleveland a Presbyterian. He was a regular attendant in a Baptist church and when he died his funeral was preached by the Baptist pastor. Buchanan was a devout Presbyterian.

At the election the question of a change in their loose divorce law was before the people of South Carolina. They voted for the new law, which requires residence in the State for a year before divorce can be obtained, and the cases can only be presented at the regular sessions of the courts. This is a very great improvement. We hope the good work will go on till all the States take the position of New York or that of South Carolina.

Berea College brought suit against the State of Kentucky because of the law requiring the separation of whites and negroes in the schools. The United States