

WESTERN RECORDER

Faith, Hope and Love, these three.

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

84th YEAR.

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THE ONLY SOURCE OF LIGHT AND COMFORT IN DEATH.

By J. M. Weaver, D.D.

Amid the gloom and sorrows that ever shroud the hour of death, there is only one source of light and comfort. But thank God, there is one full and all-sufficient. This one source of light and comfort is the Word of God. Here is light dissipating the gloom flashing down from the throne of God and comfort from the very mouth of God. An apostle says to us: "Comfort ye one another with these words." In the hour of death many thrilling questions press in upon us demanding an answer. Human wisdom cannot answer them. To human wisdom death is "the end all." None of us have ever seen one of our loved ones after they have passed through the door of death. Philosophy may conjecture and science may guess, but only revelation can give a positive affirmative answer to the earnest question of the patriarch Job. "If a man die shall he live again?" We learn from God's Word that death is not the cessation of existence. It teaches us that it is but transition, simply the change in the mode of our existence. Here we are dwelling in a clay tenement, a "house of clay," there we shall enter into a spiritual body. Paul says: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven. . . . For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." What a spiritual, glorified body is, none of us really know, but we gain some idea of it from the scene on the Mount of Transfiguration. Christ, Moses and Elijah in their glorified bodies appeared upon the Mount. So dazzlingly beautiful were they that Peter, aroused suddenly from sleep, exclaimed: "Master, it is good for us to be here; and let us make three tabernacles; one for thee, and one for Moses, and one for Elijah. For he wist not what to say." He was willing to dwell upon the bleak mountain peak forever if only he might feast his eyes upon this beautiful vision. Such will be the bodies of the saints after their resurrection and translation. John says: "It doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is." Again the Word teaches us that then the believer will enter upon the true life. The earthly life is often called the "land of the living," but is it not rather the land of the dying? We begin to die as soon as we are born. We are born with the seeds of disease in us. Day by day and year by year we are decaying physically. As the years pass by these seeds develop and hasten our approach to dissolution. Our own sickness often oppresses us and the sickness of our loved ones disquiets us. Often we are compelled to stand over them suffering with the anguish of disease. Father sickens and dies. Mother's anguish at his death distresses us and then as she fades away sorrows accumulate. Often we are compelled to see our little ones fade away. Yes, this is the land of the dying. But at death the child of God enters a world of beauty, Paradise, where sorrows never

come, tears are never shed and sickness is absent. "No inhabitant of that land shall ever say I am sick." We pass from a "clay house" into a spiritual body. There is no moral evil, hence no physical evil. If I would describe heaven I would say it is where with a sinless spirit we dwell in a diseaseless body and are surrounded by an environment of beauty and glory. Entering into a beautiful city with palaces of precious stones, with streets of gold through which flow the crystal waters of the river of life imaging the trees of life upon its banks, and the melodies of angelic choirs shall enrapture us. Dwelling in the blissful presence of God, angels and of all holy intelligences of the universe, we shall rejoice eternally! Beautifully and truly writes the poet Elizabeth Mills:

"We speak of the realms of the blest,
That country so bright and so fair;
And oft are its glories confessed;
But what must it be to be there!

"We speak of its pathways of gold,
Its walls decked with jewels so rare,
Its wonders and pleasures untold;
But what must it be to be there!

"We speak of its freedom from sin,
From sorrow, temptation and care,
From trials without and within;
But what must it be to be there!

"Do thou, Lord midst pleasure and woe,
For heaven our spirits prepare,
And shortly we also shall know
And feel what it is to be there."

Again we learn from this Word that we shall meet with our loved ones gone before. While death separates it reunites. How many of our loved ones have passed over the river before us! Fathers, mothers, brothers and sisters, children and friends! I love sometimes to take my own death before my mind and think of whom I shall meet there. I ask myself who first will meet and welcome into the abodes of the blessed. Will it be mother, who, at the age of seventy, passed away saying to me: "My son, I will soon be at rest." And when I answered: "Yes, mother, in my Father's house are many mansions," quickly answered: "And I shall soon be in one of them." They said she had wrinkles in her face, but I never saw them, through all I only saw the beautiful mother of my childhood, remembering that as I knelt at her knee I felt the loving touch of her hands soothing all my troubles. Will she be the first to welcome me, or will it be my beloved wife, or my little children, whom I gave up amid so many tears? I do not know which shall be first, but what I do know is that they all will be there!

What a blessed union will it be! How the belief of it robs death of its terror! Above all, we shall meet with our beloved Saviour. To see Jesus whom we have loved so long and dearly, yet never having seen, will be heaven enough for us. To see Jesus who loved us so well as to die for us that we might live forever with Him in glory. He said: "If I go away I will come again and take you unto myself, that where I am ye may be also." Because of these words the first countenance I expect to look upon with my new spiritual eyes is that of my Saviour. And I expect to recognize Him as I have studied Him as revealed in God's Word,

I expect to recognize Him as I have so formed an ideal of Him and shall I believe, know Him "seeing the King in his beauty." Seeing and being like Him will be the acme of bliss. Surely these are indeed comforting words. As they are known and believed will they give comfort. Sinking our selfishness let us rejoice with those who have passed away. Would we call back those whose eyes have opened upon the jasper walls and whose ears have been saluted by the melodies of heaven? True love would answer, no! With David we can say they "cannot come back to us but we can go unto them."

Reader, are you a Christian? If so, you may look forward to the beautiful Home:

"There fragrant flowers immortal bloom,
And joys supreme are given.
There rays divine disperse the gloom;
Beyond the dark and narrow tomb
Appears the dawn of heaven."

MISSING CYLINDERS.

They have dug up many wonderful baked clay cylinders out of the ruins of Babylon and other ancient cities, but there are some not yet found.

1. They have not found any which speak of Moses and Joshua having called a "Parliament of Religions," of Moabites and Ammonites, and Edomites, and Sodomites to come together and compare notes as to what things they had in common—and how far they could strike hands and have worship in common.

2. They have not found any which speak of sturdy old Samuel having sent to Gath and Ekron to get a deputation of the priests of Dagon to come up to Shiloh and hold a conference with the priests of Jehovah; and also deliver a course of lectures on the best methods of making "cuttings for the dead";—the best kind of charms, and amulets to be put over the doors and be worn on the person, in order that poor uninstructed Israelites could have a wider range of spiritual vision.

3. They have not found any which speak of old leather-belted Elijah having proposed a "congress" with the priests of Baal and Moloch for a week's discussion of the tenets of their respective faiths with a view to the promotion of mutual respect for each other's religions. In the absence of the burnt cylinders, we are shut up to the old Bible account of the practical test demanded by Elijah and the tragic conclusion of it.

4. They have not found any which speak of Daniel and his fellows having proposed a miscellaneous camp meeting to be composed of all sorts of religionists in the whole of the "one hundred and twenty provinces" to come together and unite on a basis for some "Absolute Religion" of some sort.

None of such cylinders have as yet turned up, but they are still grubbing away as hard as they can.—Journal and Messenger.

The practice of pausing momentarily in business and recreation to realize God's presence is one of the rudimentary lessons in the primer of religion, which teaches us to walk by faith, and not by sight.—E. M. Gouldburn.

Better a plebeian with his dowry of good habits than a prince with evil indulgencies.

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

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The Congregationalist having asked why the different denominations cannot unite, the Southern Presbyterian answers: "If their convictions forbid them to accept our baptism they cannot combine. If our convictions are that (as in the case of Romanism) the teaching of another church is false, the organization of a church which will maintain the truth is necessary."

The British Weekly says at the recent meeting of the Baptist Union, when President Charles Brown spoke most emphatic words of warning against the many institutions, societies and movements which are sapping the strength of the churches, "there was universal applause, lasting long, which indicated a strong reaction against certain tendencies today."

It might be well to wait and see whether the Non-conformists are in earnest in their talk of passive resistance before the Apists of England show their hand so plainly. One of them exulting in the power the Education Bill gives them, comes out with the demand that "an altar, candlesticks, crucifix, banner and pictures" shall be placed in all the schools in England. If Non-Conformists submit to the bill this will come in a short time.

The Education Bill puts all the public schools of England into the hands of the Episcopal preachers. This has led to a more thorough investigation of what the Apists teach. In one catechism, Episcopal one, observe, not a Catholic one, these words are found: "When the priest begins the prayer that which is on the altar is bread and wine; when the priest ends the prayer, that which is on the altar is Christ's Body and Blood; it is Jesus; it is God."

QUESTIONS ANSWERED

BY SENEX

Do you think our pastor ought to ask a man to pray who, we members think ought to be in the penitentiary? Not if he knows your feeling. Have you ever told your pastor?

The man may be one in whom the pastor feels the utmost confidence, and whom he loves as a personal friend. In that case a brave and chivalrous man would feel that he must stand by his friend and defend him from an enmity he does not deserve. I honor the feeling which makes a man stand by his friends.

But if members of the church, whether few or many, regard the man as a criminal he ought not to be asked to take the lead in public worship. The pastor if he knows of the feeling, in the church, in his loving zeal for his friend, failed to remember that he was having that friend lead the congregation in prayer and praise. He is speaking for the people; not for himself and the pastor. And no man should lead in worship with whom those who are uniting in it, have no confidence. If the members will tell the pastor frankly how they feel, no pastor will continue to call on a man to lead with whose prayer his people cannot unite.

But I must ask one question. Was the man in question a member of the church? If so, has the church suspended or admonished or excluded him? Have even any charges been preferred against him? If not, if none of these things have been done, the church has no right to find fault with the pastor. The man is a member in good standing and full fellowship and the pastor would be lording it over God's heritage to refuse to call on him to pray or sing, if it had been his custom previously to call on the brother.

I judge from the way the question is put that the man's guilt is to come before a civil court for decision. In that case, it might be best for the church if convinced of his guilt; to suspend and not exclude him till after the trial. Of course that depends greatly upon the nature of the offense. If the church suspends him, or if it begins a trial, the man will no longer be in full fellowship and the pastor would not think for a moment of calling on him to lead in worship. If my questioner does not wish to have any such leadership in prayer and praise, let him prefer charges. Until at any rate that much is done, the members of the church have no right to find fault with the pastor.

Now my dear sister, I answer questions not conundrums. Please don't forget. If a brother had sent me this nonsense and requested an interpretation thereof I would have thrown it into the waste basket. But as a sister asks me, here goes.

Please tell me what this means. A friend found it in a Campbellite paper and asked me what it meant and I promised to ask you. "Baptism is necessary for an outward experience of adjustment to the conditions of the kingdom, to ceremonial remission." I have not an idea as to what that means. I charitably suppose the writer thought he had an idea in that fog of words. But it is not visible to the naked eye.

The writer was trying to say something profound no doubt, and made a sorry and amusing failure. "An outward experience of adjustment" is rich. Some good people imagine that putting together long high sounding words shows depth of thought. It shows depth of conceit and shallowness of thought.

Baptism has nothing whatever to do with the remission of sins. It is to be administered upon a profession of the faith of the candidate that his sins have already been forgiven. And forgiven forever, blotted from God's book.

I am surprised that any Campbellite paper should have said that. Those which I see—two of them—are wrong, of course

in much of their doctrines, but they write clear English and not such twaddle.

A sister asks me what I think of raising money for church expenses by bazars, suppers, etc. It is strange how often coincidents happen in this world. As I was considering this question I saw this in one of the papers. It is a translation from an editorial in a leading Japanese paper, The Times of Tokio. The editor is a heathen and that enables Christians to see themselves as others see them.

The editorial was translated by A. P. Vaughn who is living in Nigata, Japan, and sent to this country. It says: "Church bazars are among the most curious and eccentric forms of Western civilization imported into Japan to a moderate extent. Primarily the logical idea would be that if a community wants to raise money for building or repairing a church, people would simply put their hands in their pockets, pay what was needed or as much as they were able, and be done with it. But that is too direct and rational, the freaks and fads of the quaint occident imperiously demand something that can be called amusement. And in this light they form an interesting study. The Yokohama Union Church Bazar last Saturday was more amusing than a museum of curiosities. The queer 'ins and outs' and why and wherefore of each item in the bazaar would afford ample material for a lecture on Strange Manners and Customs of a Strange People."

I will only add to this a sentence I have seen somewhere that the sheep ought not to try to get the goats to pay for their food.

THE SLEEPLESS WATCHER.

Those who trust in God have a sure defense. He is a present help in time of danger. He is close at hand on the right hand and on the left. He is never far away. Some may feel secure because they are surrounded by strong fortifications, but he who has God as his protector has strength divine around him to make and keep him safe.

It is a delightful and satisfying thing for one to know that he has as his own personal friend and helper one who is so mighty and vigilant as the great and mighty God. And yet he who is willing to do so may choose and claim him as his own friend and helper. The God who made the heavens and the earth, and who upholds all things in his loving providence will be the personal friend and helper and keeper of each one who accepts him in faith and love.

The watch-care of God is changeless and incessant. There is no interruption to it on account of infirmity and weariness. God is subject to no limitations such as come into our lives. We work and watch for a little while at a time and then become weary and must rest ourselves in sleep. But he who cares for Israel neither slumbers nor sleeps. He neither sleeps nor has any impulse or inclination to do so. He is ever conscious, ever wakeful, ever watchful. We are safe in his keeping.

There is something very striking in the way in which our vital organs maintain their activity whether we are conscious or not. Some of our powers are exerted only upon our own personal volition. We do not walk or talk or eat or write or read or dig or drive unless we choose to do so. The hand and foot and tongue move only as we direct them to do so. But our heart keeps on beating, our lungs go on breathing, our digestive organs go on with their vital processes whether we sleep or wake. The brain, or the part of the brain that presides over these vital functions, knows nothing of sleep. Other faculties are under our control. In what makes for life there are faculties that are above us.

What if we should be compelled to stay awake in order to breathe, or to keep up the circulation of the brain? And yet the power or providence of God, as manifested in the vital powers he has given us, knows no sleep. We can lie down in peace and sleep knowing that God makes us to live

on in safety. We do not need to stay awake and watch ourselves. God does that for us. We should soon be exhausted and should perish were we to have this burden upon us.

So with the great work of life in the world, and the great processes for the promotion of righteousness and holiness. We do what we can but we can not do much, nor for very long at a time. We should be as vigilant and as steadfast as possible. But we need not be afraid that the cause and Church of God are to perish out of the world. God will take care of them. Some things we are to do. God does the great vital work of making the things of his kingdom to persist in life.

Generations come and go. Will the cause of God perish because the faithful workers die? No, not any more than he will permit the grain to perish because the farmer lies down and sleeps at night, nor any more that he will permit the hills and valleys to be destroyed because successive generations of farmers lie down and die. We believe in God, who is carrying on his great work even though the earthly workers sleep and die.

We think we lose much time in sleep. One-third of all our time is wasted thus. But we need it, and would die without it. But God needs no sleep and wastes no time in sleeping. Unceasing vigilance characterizes his life. He is our keeper. He is our helper. We are safe in him. We may be at peace in him.—Herald and Presbyter.

HE FEARED THE GATE.

Late one stormy evening the old doctor was summoned to see a man who had been attacked with a sudden illness. The patient proved to be "Squire" Joyce, whom the doctor slightly knew. He examined him carefully, and gave him medicines. Then he arose to go, smiling cheerfully down at the anxious face of the sufferer.

"You will find yourself better in the morning, I hope," he said.

"Yes. Stay a minute, doctor. I want you to be honest with me. I have had seizures like this before. Shall I have them again?"

"It is probable."

"I want the truth—all of it."

"Yes, they will return."

"I may die in one of them—tomorrow?"

"Yes. Or maybe, not for years. It is uncertain. Do not waste your life in anticipating them. We all must go through the same gate some day."

"The gate—yes! But beyond the gate—what is there?"

His eyes were on the doctor's face full of doubt, almost pain.

The two men were silent a moment. "What is there?" Joyce repeated, harshly. "You are a member of a church—a Christian. I have no religious belief. Tell me, for the love of God, what is there beyond? If I may go tomorrow, what shall I find?"

"I do not know."

Joyce did not speak for a while, and then gave a forced laugh. "I need your help more for this than for my disease. I'd rather talk to you than a clergyman. You are a shrewd man of the world, and a good man. Sometimes I am greatly depressed, thinking of the darkness into which I am going. For thousands of years men have gone into it, leaving loved ones behind, and not one has sent back a word to say how it fares with him—not one."

"You are an old man, doctor," said Joyce, turning to him. "You are not far from the gate yourself. Are you not afraid of what may be beyond?"

"No," said the doctor. "No, I am not afraid. Look here." He rose and opened the door. Outside in the dark hall lay a little fox-terrier, drenched with rain. He was crouched on the floor, his eyes fixed on the closed door.

"This is my dog. He has followed me through the storm, and has been lying outside the door, knowing that I was within this chamber. He never was here before. He did not know what was in this

room. He did not care to know. I was in it, his master, whom he loves. He was not afraid."

Joyce looked at the doctor keenly a moment before he spoke.

"You mean—"

"I mean that I am like poor Punch. I am not afraid of the dark room to which I am going. I do not ask to know what is there. All these years he has cared for me. I have been assured that in my hours of trial he has never failed me here. I sincerely believe he will not fail me yonder."

"But—I do not know him."

"He knows you. I am authorized by the declarations of the Bible to say that his hand is stretched out to you. I reverently ask you to take it. You can accept him as your Guide and Teacher if you will. That done in sincerity, you will not fear the gate nor all that lies beyond."—Exchange.

A CALL TO THE MINISTRY.

By Rev. A. G. Eagleson, D.D.

What constitutes a call to the ministry? How may one know that he has a call to become a minister? This is a question which many a young man has tried to decide. It comes up when he is called on to make a final decision as to what he will do in life. How is he going to determine whether he should enter the ministry or some other profession? Let me assist some young man in making this decision.

1. He must determine whether he could be comfortable and happy in some other profession; at least as much so as if he were in the ministry. If he can go into any other profession, and his conscience not give him trouble, then he is not called to the ministry.

2. He must consider whether he has the educational qualifications. If not, can he acquire them?

3. He must decide whether he is willing to spend the time, labor and money necessary to complete a ministerial education. If he is, this is no small indication as to what he should do.

4. He must know whether he has a taste for study, especially the study of scriptural and religious things.

5. He must know whether he truly loves the Scripture, prayer and religious services.

6. He must decide whether he has a longing to save sinners. Would he be willing to save poor sinners, black sinners, low sinners, outcasts, or any other type of society?

7. He must know himself, whether he has the humility to bear wrong, forgive injuries, control the tongue, take his stand by the side of the humble, lowly, and bear all things for Christ's sake!

8. Will he be content to put the glory of God above the love of money?

9. Is he influenced with the idea that he will have an easy time in the ministry and get a living without work? Such motives are not in a call to the ministry.

10. Does his conscience revolt at the thought of entering any other profession?

11. Does he feel "Woe is me if I preach not the gospel?"—Selected.

Learn the means of growth in all Christian excellencies. Not by lamentations over our own deficiencies—theo we need the humblest consciousness of these. Not by painful efforts after working ourselves into a happy consciousness of sonship, or after a purer life. But by forgetting all about ourselves, and occupying ourselves wholly with Jesus Christ, our Brother and our Sanctifier. The nearer we get to him, the holier we become. The closer we press to him, the liker him we grow. The more we meditate on our Brother and our Lord, the more shall we be conscious that we, too, are sons of God and brethren of the Lord.—Maclaren.

In how small a world that one lives whose sole thought is self, and whose measure of everything is the way in which it affects himself! And the worst of it is that in such a world the horizon contracts more and more as the days go by.

INTERESTING FACTS.

In your issue of the 15th of October you published the action of several Kentucky Associations upon the subject of alien immersions. Their actions were taken at different times from the year 1801 to the year 1874, in answer to queries sent up to the Associations from the churches as to the validity of such immersions. The uniform answer to these queries was that they should not be received by the churches, and that baptism is valid only when the subject is a believer, the administrator one authorized by a Scriptural church, in the communion, and the action immersion. You also state that "there has been substantial agreement among Kentucky Baptists on the subject of alien immersion for more than one hundred years." I believe this true of the Baptists of the South generally. By reading your article my attention was called to the action of my Association, the Mussel Shoals, one of the largest in Alabama, of which I have been a member for nearly fifty years, and its clerk for about thirty years. This subject was brought up to this Association at different times since its existence and was answered as the Kentucky Associations answered it. The Mussel Shoals Association was organized in 1820. It has had more than 150 churches connected with it since its existence. It is the mother of four or five other Associations and at one time it was composed of churches in eight or nine different counties in North Alabama. So you may consider that its action on this subject reflects the opinion of most of the Baptists of this part of Alabama at that time, and I believe of the Baptists of the State. In 1837 the following query was proposed to the Association: "A person who was baptized by a schismatic preacher applies for membership with us, but is unwilling to be re-baptized by us, or any properly qualified minister, being satisfied with that received from the schismatic. We desire to be informed whether to receive him upon that baptism or not?"

The Association advised the church not to receive him without his being re-baptized by a regularly authorized Baptist minister.

In 1847 the following query was submitted to the Association, which was given to a committee consisting of three ministers and five laymen, who were deacons, to consider and report at the next regular session of the Association, 1848: "Is it Scriptural for Baptist churches to receive as members those who have been immersed by any other than regularly authorized Baptist ministers?" The committee at the next session made their report, which, after some discussion, was adopted, as follows: "The Association having considered the query presented in 1847, would advise the churches and brethren composing the Association, to be governed on this and all other matters of faith and practice by the Scriptures, which were given by inspiration of God, and which are profitable for doctrine, for reproof, for conviction, for instruction in righteousness, and would also refer them to the last clause in our abstract of principles, which is still the opinion of this Association."

This last clause alluded to is as follows: "No ministers have a right to the administration of the ordinance (baptism) but such as are regularly baptized, called and come under the imposition of the hands of the presbytery."

At the fifty-first session of the Association, in 1870, the following preamble and resolution was adopted:

"Whereas, There seems to be among Baptists in some sections of our country in this age of rapid progress, as well in religious as in national, civil and political enterprise, a disposition to surrender our peculiar and distinctive principles as a denomination, by recognizing as valid baptism the immersion of pedo-Baptists and Campbellite societies; and

"Whereas, We regard such surrender as being subversive of our distinctive principles as Baptists, and as having a direct tendency to destroy that unity of faith and practice, which has ever marked the Baptists in every age of the Christian dispensation, as a peculiar sect everywhere spoken against; and

"Whereas, In the discussion of this question which must inevitably tell upon our future destiny for weal or woe, it becomes us as an Association of Baptists to speak out; therefore,

"Resolved, That we, the Mussel Shoals Association of North Alabama, disapprove of the validity of all such immersions as set forth in the above preamble, and as an advisory council, advise our churches carefully to guard against all such intrusions, as emanating not from the Word of God, but from a show of false charity, so rife in the world, whose tendency is only evil and that continually."

Thus the Association again proclaimed itself as standing upon the foundation of the fathers. No recognition of any unscriptural act. Within the bounds of this Association, there were many persons who were members of other denominations, but had been immersed. Some of these wished to connect themselves with a Baptist church, but were unwilling to be baptized again, as they termed it, and there were some Baptist people who thought they ought to be received, hence these queries.

From the answers given to them and the resolution adopted, we see what has been the position taken by the Baptists in this part of Alabama years ago, and I am of the opinion that it is their position now, except in a few isolated cases. I have heard of one or two churches that have received one or more members on their alien immersion. But the error has been committed more through the influence of the pastors than by the honest consent of the members. This shows the importance of churches being careful in calling to ordination to the ministry men who are in favor of Baptist churches receiving alien immersions.

And I cannot understand how any Baptist minister who does not believe in receiving members into our churches on their "alien immersions" can consent to act on a presbytery and assist in ordaining any man who holds to the opinion that such immersions are legal and scriptural baptisms. It will not do to say that such an opinion may be held by a minister, and yet be no valid reason against his ordination, provided his views on all other matters are in accordance with Baptist faith and practice. That it is the church that is to decide the matter of the reception of members. A preacher who believes that it is right for a Baptist church to receive members on their alien immersions if he is the pastor of a church and has the influence he ought to have, as a pastor and teacher, will soon have his members entertaining the same opinion that he has on that subject; or he will have a divided church. If his opinion prevails with his church, then the next step will be an invitation to members of pedo-Baptist and Campbellite churches, who have been immersed, to the communion table, and this will be a recognition of the authority of their ministers to administer the ordinance of baptism, though some of them have not been baptized and reject immersion as baptism. Baptists cannot afford to recognize alien immersions as scriptural baptism. It is right for our ministers, our Associations and our papers to speak out against this innovation. Our Southern Baptist churches have been comparatively free from this error in practice. I hope we will continue so, and the best way to preserve what we consider scriptural baptism, is for our churches and our ministers to refuse to call to ordination and to ordain men who believe that alien immersions should be received by our churches as legal and scriptural baptisms. I like the stand that the Recorder takes on all those questions that concern "the faith once delivered to the saints," and battles so vigorously for those Bible principles that distinguish Baptists and makes them a "peculiar people," in these times of departure from the truth and contention for error upon the part of some who call themselves Christians.

JOSEPHUS SHACKELFORD.

Tuskegee, Ala.

THE GREATEST OCCUPATION.

What is the Greatest Occupation in The World?

Perhaps the question starts you thinking of the ministry or one of the other "learned professions" or statesmanship.

But none of those are great enough. The greatest of occupations must achieve more than any of these—must affect humanity more profoundly. Here is the true answer:

The greatest occupation in the world is the raising of children.

The greatness of it you won't deny, if you think a little. Other interests of men deal with the present, but to raise children is to make the future. The products men manufacture, the commodities they trade in, are goods perishable; the children they raise are immortal.

But it's the word "occupation" that sounds fantastic here. It seems an affectation to speak thus of parenthood and home life.

Ask a man what his occupation is, and he will tell you how he earns his living. To our ordinary thinking the way a man makes money must most "occupy" him.

Other things come in subordinately—the children included. Saying this isn't accusing a father of not loving his children. It's just to describe his way of thinking of them.

To most of fathers the children are incidents. They are loved; they will be faithfully provided with the good things of life; as they grow up, they will more and more be objects of parental pride; but nevertheless they are factors aside from the main career of a man. Business is considered the main trunk of life; home and family, its pleasant branches.

Men say that they want to succeed for their children, but they seldom get the idea that the biggest success would be to succeed in their children—that raising a family is a career, not the mere supplement of a career.

Even mothers don't catch this thought usually as might be expected of them. Perhaps the majority regard themselves as housekeepers first of all, and child-raisers only secondarily. They are wives by choice and mothers by fate. Their days of limitation are now when the children require much; their days of freedom are ahead when, grown up, the sons and daughters will require but little.

A sadly considerable minority of mothers even rate their alleged "social duties" as more of a privilege than the raising of their children, and chafe when the necessities of the little folks interfere with enjoyment of the fellowship of their friends.

It is the logical result of such an estimation of child-raising—counting it an addendum to the story of life instead of the principal chapter—that the obligations of father and mother to the children are all regarded possible to be discharged by proxy. In fact many people think these obligations better discharged by proxy if "experienced persons" can be employed.

Many men consider that the very best thing a father can do for his children is, by all absorbing attention to his business, to make so much money for them that he can buy them every "advantage" conceivable.

But the conclusion is false because the premise is false. Its valuation of employments and results is all wrong. The man who makes money wherewith to pay another man to train his boy has taken the meaner part of life to himself and given the other man the joy of all nobler part—and has cheated his boy out of a father into the bargain.

The woman who hires somebody to take care of the children while she "goes into society" has traded the royal for the beggary. The woman too poor to delegate her motherhood is perforce tied up to royal prerogatives.

But even the poorest may commit the like folly with the rich. Wherever any father or mother is paying more profound and serious attention to any other concern than to the raising of the children—the father's daily toil and the mother's household cares not excepted—there is a vital misvaluation of life.

The big purpose of this writing therefore is to insist that it is not a grotesque play on words or a daring figure of speech but a sober and literal statement of plain truth when child-raising is described as an "occupation."

No husband and wife are fulfilling the measure of their bounden obligations to their children until they have deliberately adopted the children's preparation for life as their superlative business in the world.

This fact straight, other interests become the incidentals. There will be place found for them, never fear; a place for industrious pursuit of a livelihood, a place for cultivation of friendly fellowship, a place for the tasks of the church. But with the right thing on top there'll be no more of the topsy-turviness by which the children are so often covered out of sight below other interests not worthy to be compared for a moment.

The parent who undertakes the raising of his child as his principal business will find that like any other business it takes time.

It's a long road that must be followed with infinite patience which finally leads back into the secret places where the real child lives. One must get there if he serves the child, but he must go most respectfully, softly, sympathetically, putting himself literally and more and more into the child's place.

Jesus said that a man couldn't enter into the kingdom of heaven until he became as a little child.

It's very certain that until one becomes as a little child, one cannot enter into the true empire of parenthood.—Interior.

HOW GOD HELPS US.

By Rev. Theodore L. Cuyler, D.D.

"God is my helper," is a truth as old as the Bible, and confirmed by myriads of human experiences. But it is important for us to know how our loving Father helps us; for we may expect things that He never grants and lose things that He offers to give us. There is a right way and a wrong way of looking at God's dealings; the one sets us to murmuring and complaining, the other gives us a wonderful uplift.

If we look at God as always wise and always loving, and always holy, we should know, in the first place, that He often helps us by a sharp discipline that tries us most terribly. It helps the grass on my lawn in summer to put the mower over it, and it helps my grape vines to apply the pruning knife. Abraham came down from the mountain where he was told to sacrifice Isaac a stronger man than when he went up. What a train of troubles overtook Joseph from the time when he was put into the pit until he was put into the prison! By and by he looked his rascally brothers right in their faces, and said to them, "Ye thought evil against me; but God meant it unto good." As headwinds make a steamer's fires burn more briskly under the boilers, so adversity often drives a true Christian ahead in his spiritual life. Everything that makes you and me purer, humbler, braver, stronger or holier, is a mighty help; and if we keep the eye of faith open we shall see a loving God behind the pruning knife, and behind the furnace of affliction.

What an immense lot of over-loaded people there are in this world! We can see it in their care-worn faces; and each one thinks his burden is the heaviest. There is a certain kind of care that is wise; a man who has no forethought for the future is a slyard or a fool. The apostle had no reference to a wise thoughtfulness for the future when he said, "Cast all your care upon him, for he careth for you." That much-perverted verse is accurately translated in the Revised version—"Casting all your anxiety on Him, because he careth for you." Now, just what our almighty and all-loving Father offers is—to help us carry our loads. He who watched over the infant deliverer of Israel in his cradle of rushes, who sent His ravens to feed Elijah by the brookside, who protected Daniel in the den, and kept Paul calm and cheerful in the hurricane, is the One who says to us, "Boil your anxieties over on Me, for I have you on my heart! To do this requires faith. When God says, Give over to Me what will break you down, and I will help you through, He puts our faith to a pretty severe test. As the sinner must accept Jesus Christ as the burden-bearer, for his sins before he can be saved, we must accept God's offer to lighten our loads by putting Himself, as it were, into our hearts and under the burdens. He then becomes our strength. His grace becomes sufficient for the hard duty to be done, the tough conflict to be fought, the sacrifice to be encountered, or the trial to be endured. This is a supernatural process. It actually means that the divine Spirit comes into us, and imparts divine strength just as much as the nutritious element in our daily bread imparts strength to our bodies. The "Everlasting Arm" is no less a support because it is an unseen arm; but we can feel it. My brother, have you ever felt the lift of that almighty arm, when you came up victorious out of a great temptation, or calm out of a great sorrow, or strong out of a heavy "weight of afflictions"? God helped you.

Those who know how to use God's help are the calm Christians who possess their souls in quiet-

ness. Work never hurts us. A stiff fight does not exhaust us. It is worry that frets and fevers us. It acts like an ague on the body and leaves us weak and wretched. Athletic old Paul, who fought beasts at Ephesus and bloody Nero at Rome, who was a "Board of Foreign Missions" in himself, and had the care of all the churches on him, never chafed his great soul into a worry for a single moment. "Be anxious for nothing, brethren!" was his cheerful counsel to his comrades. He knew whom he believed; and worry would have been suicide. Be assured of this, all ye pastors, teachers and workers of all kinds, that if you and I work on God's lines, he is bound to help us. If we attempt to work on our own lines and for our own selfish purposes, we shall be rebuked as Peter was when his Master said to him, "Put up thy sword into the sheath!" When Peter drew the sword of the Spirit at the time of Pentecost, the divine help came, and thousands of souls were converted. Let us lay hold of God's work with a steady and a stalwart trust, and all the time be hearing him say, "In Me is thy help."

Rev. Dr. Russell H. Conwell, of Philadelphia, who will be acknowledged a competent observer, declares that the great evangelistic campaigns of recent years have not been fruitful of additions to the membership of the churches. He says that of the 5,800 persons to whom he has given the hand of fellowship during his ministry in Philadelphia, less than one hundred came into the church through other agencies than personal work. He believes that the effective method of evangelistic work is coming into personal contact. He thinks that the professional evangelist does a great deal of good in arousing among Christian people a greater interest in church work. On the other hand, Dr. R. S. MacArthur, another Baptist pastor, writes that in New York not less than 200,000 people have attended the meetings of the summer tent campaign. Dr. MacArthur, however, says little as to any increase in the membership of the churches. Three, it is said, have applied for membership in Calvary church, from the meetings held for foreigners. All this is in corroboration of the views we have hitherto expressed. That the present need in evangelistic work is the steadfast, patient, devoted personal labor of the members of the churches. It is a fatal mistake to depend on the evangelistic meeting to reach and persuade unconverted people. There is no other way to reach them than the personal message and the personal invitation. The great meeting will afford some opportunity for speaking with one and another. But the chief part of the Church's work must be done by this personal touch.—Presbyterian.

The Journal and Messenger, of all the papers of the land, so far as we remember, had the hardihood (!) to deprecate the Baptist World Congress, held in London four years ago. It suggested that the English Baptists were not standing on the same platform with the American Baptists, and that to join them in a world congress would be to indorse their position and weaken our own. Because of things said in that connection, we have had to submit to some contemptible things said by interested parties. But now comes the case of the church at West Newton, Mass.; which has received to its membership unbaptized persons. We learn that previously to the action of the church, the pastor sent to several neighboring pastors a letter, in which he said: "I am submitting the following question to several pastors of the Association. . . . The question is this: In view of the denominational fellowship which American Baptists acknowledge with English Baptists (for example, by our participation in the International Baptist Congress in London, some five years ago), would it be consistent, in your opinion, for American Baptists to dis-fellowship one of their churches which so far followed the practice of the English Baptists as to receive members from other churches without requiring immersion?" There it is, that Baptist Congress is made a reason for doing what otherwise would not have been thought of. Yet there are Baptists who are proud of having figured in that Baptist congress.—Journal and Messenger.

LITERARY.

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

The Century in 1909 will have some remarkable articles on Lincoln, including unpublished documents from his own pen. The great sculptor, Saint-Gaudens wrote his autobiography just before he died; The Century will print it. The full report of a remarkable conversation with the German Emperor will appear in The Century, and an interview with the great pianist, Paderewski. Andrew Carnegie is writing on the tariff for it. Articles by Grover Cleveland's nearest friends will tell the intimate story of his life. Mrs. Rice, the author of "Mrs. Wiggs of the Cabbage Patch," will contribute a great novel, and Thompson Seton a splendid new tale of animal life. The colored pictures will be more beautiful than ever.

Sunday-School Lesson

Sunday, December 6th.

Solomon Chooses Wisdom.—I Kings 3:4-15.

Motto Text.—"The fear of the Lord is the beginning of wisdom."—Prov. 9:10.

"And the king went to Gibeon to sacrifice there; for that was the great high place; and a thousand burnt offerings did Solomon offer upon that altar." The first thing Solomon did after he was firmly on the throne was to have a great national festival at Gibeon. This was an elevation a few miles north of Jerusalem, where Zadok, the high priest, had been in the habit of offering sacrifices during the reign of David. It was the great place for worship till the temple was built. Solomon kept the feast with the greatest magnificence, to impress the minds of the people with his power and greatness. It emphasized the fact that he intended to worship Jehovah as David had done before him.

But when he looked upon the thousands of Israel, knowing what a strong and turbulent race they were, when he remembered that his father, great as a statesman and a warrior, was dead, and Joab, his great general was dead also, Solomon must have felt awed and saddened by the thought of his youth and inexperience. It must have humbled a young man of thought and brains to stand where he stood.

"In Gibeon the Lord appeared to Solomon in a dream by night; and God said, ask what I shall give thee." It is marvelous favor which God shows to this young son of David. Is there one of us who in his childhood has not had dreams of what he would have asked had God made this offer to him? There is no limit in this offer. It was at once a great grace and also a great test of Solomon's character.

"Thou hast shewed unto thy servant David my father great mercy." Solomon before making his request goes over his circumstances. He is grateful for the mercy shown to his father, because God has shown mercy is a reason for looking for mercy; giving does not impoverish or weary him.

"According as he walked before thee in truth, and in righteousness, and in uprightness of heart." Solomon by these words not only praises his father, but shows that he understands the conditions on which he may expect God's blessing.

"And thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day." It is the desire of kings to be succeeded by their sons that the throne may

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be kept in a direct line, Solomon, as David, always did acknowledge the sovereignty of God. All good things are the gifts of his mercy. God had granted David a son as a successor, a thing which he had denied Saul.

"And now, O Lord my God, thou hast made thy servant king instead of David my father." It was because Solomon was God's choice that he had succeeded David. Otherwise the throne would have gone to David's oldest son. Since God had chosen Solomon and put him in that place, God would help him in his arduous task. "And I am but a little child." There is a difference of opinion in regard to Solomon's age. Some say 12, some 18, and some 20. But he would have called himself a little child in humility had the last age been his. "I know not how to go out or come in." An expression used to denote having charge of affairs of importance.

"And thy servant is in the midst of thy people which thou hast chosen." It was a great people, therefore, needing the strong arm of a strong king and he was an inexperienced child. It was God's own chosen people. Solomon shows wisdom in his prayer. "This was God's people therefore God would care for them. This thought can encourage and strengthen when the prospect looks dark in the churches. God will care for his elect.

"Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad." He wished wisdom in doing his duty as king. Every effort would be made by designing men to blind his eyes and warp his judgment, courtiers would surround him with their flattery, and he could only rely on himself and his God. It is a noble prayer to have wisdom to do one's duty whatever that duty may be.

He puts in a plea of his need. "For who is able to judge this thy so great a people?" That is ever a strong plea to the great, loving, merciful heart of God. It was because of man's need and his helplessness that the Christ came to save. The sense of dependence upon his guidance and his strength is always pleasing to God. "And the speech pleased the Lord, that Solomon had asked this thing." He showed unselfish thoughtfulness for his people, a desire to do his duty, humility and dependence upon and faith in God. Many a king would have asked the other things which the Lord enumerates. Long life was considered a great blessing. He might have asked for the glory of a great conqueror, for he was the son of a man who had been a warrior from his youth. But instead he asked for wisdom which would benefit his people, thus showing the true kingly spirit.

"Behold I have done according to thy word." And God gave grandly like a God. He gave the wisdom asked for in unstinted measure, and Solomon remains to this day the wisest man who ever lived, in his power to discern in cases which came to him for judgment. There was no deceiving his clear intelligence; would that his mantle could have fallen upon our judges.

"I have also given thee that which thou hast not asked." Seek ye first the kingdom of heaven and his righteousness and all these things shall be added unto you. "Both riches and honor." God delights to give to his children whom his gifts will not injure

them nor be wrongfully used.

"And if thou wilt walk in my ways, to keep my statutes and my commandments." God rarely gives unconditionally. But he gave Solomon the riches and the glory and the judicial insight without making any condition. He conditions long life which was considered one of the greatest blessings upon Solomon's keeping his commandments.

"And Solomon awoke; and behold it was a dream." God made his communications sometimes to men when they were asleep. (Gen. 41:7; Matt. 1:20, and 2:19.) And he came to Jerusalem and stood before the ark of the covenant—which his father had brought to the city. Here also he offered sacrifices and made a feast. Never did a young king start with such great prospects as did Solomon; nor so well equipped for ruling wisely his people.

FROM MISSISSIPPI.

Meridian Baptists are moving along steadily. The First church is having large congregations and a rapidly growing Sunday School. On November 15th they entered their new, large and well equipped Sunday School building. They show their appreciation of the Sunday School work by erecting a brick building at the north end of the old church, at a cost of about \$14,000, with twenty-three rooms to be separated by roller and folding doors.

Rev. W. N. Swain has recently moved to Augusta, Ky., and Rev. W. E. Fendley has taken charge of the Forty-first Avenue church. The outlook is bright for a good work.

Brethren Venable and Collins are doing good work at Poplar Springs and Highland.

Rev. L. A. Moore has recently taken to himself a very attractive, intelligent and consecrated helpmate, and is happy in his work at the South Side. Rev. Sid Williams has been with him for several days in a meeting. Several have been received into the fellowship of the church.

We have just closed an excellent meeting at Fifteenth Avenue church, with Evangelist W. A. McComb, of the Home Board, as helper.

Some of the visible results are a greatly revived and strengthened church, with a strong committee on ways and means looking to the building of a new church house or enlarging the present building. We are greatly hampered in our work for lack of room. Thirty-three were added to the membership with others to follow.

At the suggestion of the pastor and some members, Bro. McComb laid special stress on a reviving and strengthening of the church, rather than on getting people to join.

Bro. McComb is an earnest, practical, forceful Baptist preacher. He impresses one that he lives close to the Saviour and depends on God's word and the Holy Spirit. He honors the pastor and strengthens him with his people. He emphasizes much prayer. He held one prayer service at night continuing until 1:30 a. m. Another day he preached at 10 a. m. and we lingered in prayer until 3 p. m., when he preached again. These were times of great refreshings from the Lord.

Within twelve months I have had two of the Home Board Evangelists with me in meetings. Brethren Raleigh Wright and W.

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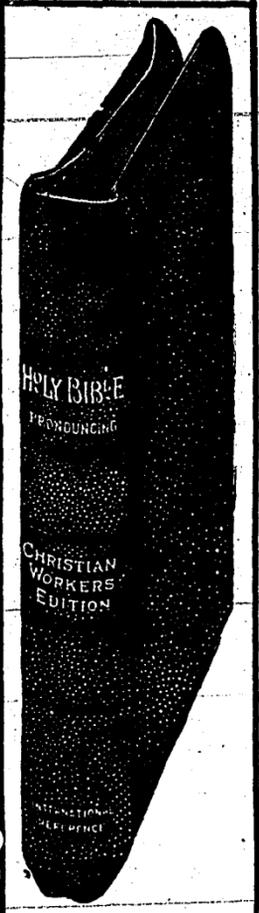
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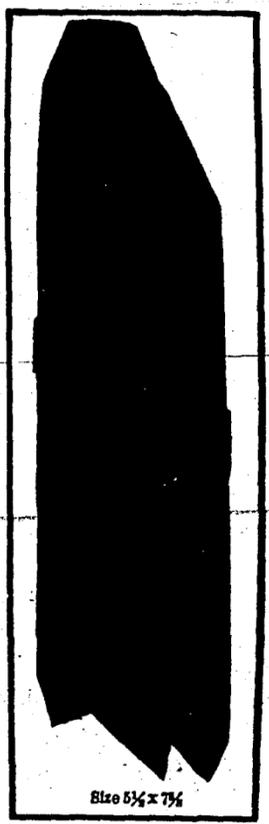
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DEAR RECORDER.

I would like to report through your columns my meeting at Grave Creek church. We are in our third year's work as pastor of this grand old church, and they have been years of pleasure to us. Although we have been many times during our labors with these dear people by death angel coming and taking more, Ky. In some respects it was the greatest meeting I was ever had in. The Lord gloriously blessed the efforts and gave us many precious souls—twenty-nine accessions to the church, twenty-three by experience and baptism. Surely Bro. Radcliff is a man of power. His preaching was clear, logical, plain and forcible.

I think Grave Creek church is in better working condition than it has ever been since the writer has been their pastor. May God keep us in paths of righteousness, is our prayer.

J. C. CRAIG, Pastor.

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PRAYER.

By Walter M. Lee.

If your heart feels heavy and sad,
 If your life is as dark as the night,
 Then go to the Saviour in prayer,
 And Jesus will show you the light.

If you feel that your life is in vain,
 If your work doesn't prosper and grow,
 Then go to the Saviour in prayer,
 And tell Him your troubles and woe.

Then take to the Saviour each day,
 Your troubles of every kind;
 And there on your knees, as you pray,
 Sweet comfort and peace you will find.

He'll aid you each problem to solve,
 He'll guide you each moment and hour;
 His grace will endow you with faith,
 And His might will endue you with power.
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OUR PULPIT.



A SERMON—REMISSION OF SINS.

By R. B. C. Howell, D.D.

"Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost."—Acts 2:38.

A question of vital importance in Theology, one which involves the very essence of experimental religion and which is certainly calculated to embarrass the mind of those not familiar with the teachings of the sacred Scriptures, has lately been extensively discussed in Christian circles, predicated upon this and similar passages of the word of God. It may be fully and fairly stated thus: Is the remission, or pardon of sins, really suspended on the act of baptism; and does it literally, and truly take place in that act? Is this the established law of the New Testament?

There are those, and their number is not small, who assume the affirmation of the question. If they are right it is our duty, and our interest, and it is certainly within our ability to know it. We have carefully studied the subject, with every facility for a correct decision, and we find ourselves obliged to take the negative. We will, in the present discourse, endeavor to give you an impartial exposition of the whole subject, by which you will be able to see and judge of the reasons which have governed our conclusions in the premise.

Our text commands repentance. This is a plain subject. It also requires that baptism shall be administered in the name of Jesus Christ. In this all concur. It also promises the gift of the Holy Ghost as a result of becoming the disciples of Christ. This text having been uttered on the day of Pentecost, in the midst of the miraculous exhibitions of the Spirit,

which wonders principally attracted the crowd addressed, there can be no doubt but the gift of the Holy Ghost promised had reference entirely to his miraculous influence, such as were then passing before their eyes, and not to his ordinary endowments, such as are now imparted to believers. As, therefore, these miraculous endowments were sometimes given before baptism to those who had become the disciples of Christ, as in the case of the assembly in the house of the Centurion; and sometimes after baptism, as in the instance of the Samaritans; and soon after not at all, as at Antioch in Syria, we know that they were not a concomitant, necessarily, of baptism, but of a sincere profession of Jesus Christ, and obedience to all his laws. These particulars, therefore, we shall not discuss, nor is it necessary, their position having no direct bearing upon the matter at issue. We shall consequently confine ourselves exclusively to a solution of the question proposed.

We premise, further, that there are found in the Gospels, two other passages parallel with our text. They are as follows: Mark 1:4: "John did baptize in the wilderness and preach the baptism of repentance for the remission of sins;" and, Luke 3:2-3: "The word of God came unto John, the son of Zacharias, in the wilderness, and he came into all the country about Jordan, preaching that it is, an that such is the law the baptism of repentance for the remission of sins." You will readily see that an exposition of our text, will certainly be an equally correct illustration of all the parallel passages, wherever they occur.

The inquiry now returns. Is the remission or pardon of sins, according to the law of the New Testament, as developed in our text, actually, literally, suspended upon the act of baptism? The history of opinion on this subject, will show that both the Catholic and Protestant world have ever held that baptism is necessary to the pardon of sin. The Baptists alone, in every age, have maintained the contrary. But we have not time now to enter into the historical argument required for the proof of the proposition.

1. Let us see what the plain common-sense meaning of our text teaches:

"Be baptized for the remission of sins." For the remission of sins? For? How? Why, certainly, you are to be baptized for—that is, on account of the remission of sins—because of the remission of sins. Our dictionaries tell us that for, means on account of, or because of, etc.—as, for example, I have bought your horse, for which I give you a hundred dollars. In other words, you are believers in Christ, your sins are remitted, for, or on account of, or because of which, it is your duty to be baptized. This is according to the declaration of Peter in another place. Acts 10:43: "To him (Christ) gave all the prophets witness that through his name, whosoever believeth in him, shall receive remission of sins." And of Paul, Rom. 3:24-25. "Being justified freely by his grace, through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation for our sins, through faith in his blood, to declare his righteousness for the remission of sins." Here we have it declared by two of the apostles, one of whom is the author of our text, that faith is the act in which

we have the remission or pardon of sin; surely, they did not intend to teach in our passages that remission of sins or pardon is suspended upon the act of baptism, unless faith and baptism is the same thing. He that believeth is born of God, and of this he is under infinite obligation to make a public declaration and confession in baptism.

We are not, therefore, baptized in order to, or as our friends tell us, to procure literally and really, the remission of sins, but because of the remission of sins, which is already received by faith. And as baptism is given only to those who are regenerated—those who love God—it is called the washing of regeneration—not the regeneration itself, but the washing declaration of that spiritual act, because it is a public confession that our sins are washed away by the blood of Christ, the efficacy of which is received by faith, for "the blood of Jesus Christ his son, cleanseth us from all sin." Remission of sins is not promised in the text, but the Holy Ghost. Enl. 1, command—repent—reason for it. 2. Remission of sins. 3. Promise of the Holy Ghost.

This is the plain common-sense of the subject, and it plainly shows that although baptism is of infinite importance in its place, yet it is not the act upon which is suspended the pardon of sin. Our friends, therefore, who maintain that it is, an that such is the law of the New Testament, are in palpable, and most dangerous error.

2. Having now seen the common-sense truth on the subject, let us in the second place resort to a critical exegesis of the text, and see whether this method of interpretation will bring us to the same conclusion.

You have, doubtless already perceived that the whole stress is laid upon that little word for; and there rests all the ambiguity which exists in the text. Be baptized, for the remission of sins. What is that word for, in the original; for we must now go to the original language in which the New Testament was written to find its exact sense, I answer it is eis. What then does eis mean? I reply, it means into or its equivalent, always invariably; and any other sense that may be attached to it is unsupported, unless it is resolvable into this. Here I will pause until I have so proved this statement, as to place its truth beyond the reach of controversy.

Take the lexicographers, and see what they say on the subject.

Schrevelius has his definitions wholly in Latin; he has this "eis, vel. es, ad. in." Donnegan, eis (es occurs chiefly in verse when the measure requires a short syllable, but also frequently in Attic prose writers,) a preposition governing the accusative case only; when with the genitive it is elliptical: to, into, in the presence of, with respect to, on account of, in consequence of, etc. Groves, eis, es, in, into, to, unto, etc. So much for the lexicographers.

Now let us substitute these definitions in our passage for the preposition, for, and see what sense it will convey. Be baptized into the remission of sins, into, etc., unto the remission, etc.; with respect to, etc.; on account of, etc.; in consequence of, etc. None of these forms of expression places the remission of sins, or pardon, upon the act of baptism, but the contrary, they make baptism a duty incumbent because sins are

remitted—eis remember, when connected with the genitive is elliptical. Be baptized into, to, in, or unto the remission, etc. Now as you cannot build a chimney in a house, to a house or unto a house unless the house is first there; no, more, unless remission of sins is had, or is there existing, can you baptize any one into, to, or unto, the remission of sins. The other definitions render the passage still more plain. Be baptized in the presence of, etc.; with respect to, etc.; on account of, etc.; in consequence of, etc. With all these facts before me it is difficult not to see that our passage does not suspend remission of sins on baptism, but precisely the reverse, baptism on the remission of sins, which is received by faith in Jesus Christ our Lord.

But I am reminded that I have not yet proved that eis translated in our text for, always invariably means into or its equivalent. On this subject in regard to the lexicons I have an authority which, for special reasons, I shall here introduce. It is Rev. Alexander Campbell, of Bethany, Va. In his debate on baptism with Rev. Mr. McCullen, 1823, p. 313, in a note at the bottom of the page, he says: "A certain Mr. Greenwood gives seventeen meanings of the English preposition for, and Dr. Johnson gives no less than forty-six meanings to it, supported by upward of two hundred instances of actual usage. But the celebrated Horn Tooke demonstrated that it had but one meaning, and that all the other meanings of Dr. S. Johnson are resolvable into it. Just so of the sixteen meanings of eis given by Mr. Parkhurst. Every meaning ascribed to eis, can be resolved into in, and every one ascribed to eis can be resolved into into. So far Mr. Campbell.

So much for the very best and most learned writers on the Greek language, all of whom tell us, that eis, translated in our passage for, always means into, or its equivalent, and its sense is on account of, but never in order to. The true reading of our passage therefore is, Repent, etc., and be baptized in the name of Jesus Christ, into the remission of sins.

We will here, once more, to give additional strength to the argument, introduce Rev. Alexander Campbell. In his debate on baptism, with Rev. Mr. McCalla, p. 315, he says: "All interpreters give the primary and literal meaning, of eis by into, and it is declared by the most acute and philosophical critics as being always capable of being resolved into the primary meaning." In p. 328, he says: "If eis does not most certainly and definitely denote into, breath of life never entered the nostrils of Adam, nor a living soul ever possessed our progenitors, Noah and his house, the birds and the beasts, never entered the ark," and much more to the same effect.

If then it be true, as Mr. Campbell here asserts of the whole Bible, that every occurrence of eis is resolvable into the word into, that such is always its meaning, and he is, as we have seen fully sustained by all the critics, the word in our text, beyond question means into. Be baptized into the remission of sins. Am I told that this is too clumsy and uncouth to be true? Clumsy and uncouth it may be, but it is beyond question the true reading. This being settled, we are prepared to determine its exact sense. We are not,

when then, baptized in order to the remission of sins, as making pardon or remission of sin dependant upon baptism; but we are baptized into the remission of sins, and as the thing into which a man is baptized must exist before he can be baptized into it, and as we are baptized into the remission of sins, the conclusion is inevitable, that we must have the remission of sins before we are baptized. We arrive again by this exegetical process to the same conclusion as before, that we are entitled to baptism because our sins are remitted and pardoned. The truth is as we have before intimated, the sentence is elliptical, and with the ellipsis supplied would stand thus—be baptized into a confession of the remission of sins, which you have received by faith in the son of God. So much for the critical and grammatical exegesis.

3. We have thus given you an exposition of our text on the principles of common-sense, and on the principles of critical exposition; let us now try another process, that of Biblical interpretation, called by Theologians, Hermeneutics, and ascertain whether this kind of investigation will lead us to the same conclusions.

We will begin by laying down two rules of interpretation, as follows:

1. In ascertaining the meaning of any expression of Scripture, where there appears no reason to the contrary, the strict literal sense must be adopted.

2. Where a strict literal sense would involve absurdity, or be inconsistent with other plain and positive declarations, or where there is satisfactory evidence in any shape mitigating against the literal sense, then we are to seek for the meaning in a qualified or figurative construction.

These two rules are universally admitted to be legitimate canons of Biblical interpretation. (See Keil, pp. 115-128. Beck, pp. 129-136. Seiler, sections 50-76. Ernesti, edited by Professor Steward, p. 70, etc., ch. 5.)

We will now apply these rules. Is there, on the supposition that the remission or pardon of sin, is, in the strict literal sense of the text, a result made to rest on the condition of baptism; any absurdity involving any inconsistency with other plain and positive Scripture testimony on the same subject, with fair and rational evidence in any shape? I answer there is. There is an inconsistency in such a construction with strong presumptive evidence, and with plain and positive declaration of Scripture, as to the state of persons considered as believers. Let us now prove these statements.

The position taken by some is this: That the remission or pardon of sins, or deliverance from guilt, is suspended on the act of baptism; that this is the established principle of the new economy, and that we have no right to consider the believer in Christ as a subject of pardoning grace before baptism takes place. Now we have strong presumptive evidence against this view; and we have plain Scripture declarations which on a fair construction, testify the contrary.

1. We have strong presumptive evidence against this view:

In none of the various passages which speak of the justification of a sinner, is baptism introduced as operating in any way towards the effecting of that object.

Let us use some passages. Acts 13, 19: "And by him all that believe are justified from all things." Rom. 3, 22: "Even the righteousness of God, which is by faith unto all, and upon them that believe." Ver. 26. That he might be just, and the justifier of him that believeth in Jesus." Upwards of fifty other passages occur in the New Testament to the same effect, in none of which is baptism introduced as having a place in our justification. And it is fair to presume that it would have been so introduced, had it by the Apostles been so considered.

We have plain and pointed declarations which amount to positive evidence against such a construction.

Some of the texts we have just quoted may be fairly considered in this light. "By him all that believe are justified—even the righteousness of God, &c., unto all, and upon all, them that believe." To these we may add Rom. 5, 1: "Therefore being justified by faith, we have peace with God, through the Lord Jesus Christ." We are then brought again to a fair construction of these passages, if we believe, we are in a justified state; for this is the privilege of all that believe. If we have faith, "the faith of God's elect," we have the sole instrument of actual justification; for we are justified by faith. I add here the testimony of John the Baptist. (John 3, 36.) "He that believeth on the Son, hath everlasting life;" and the testimony of Christ himself, (John 6, 47) "He that believeth on me hath everlasting life." The germ of the immortal plant is within him; and (John 3, 18) "He is not uncondemned," therefore, he is not under guilt, and, of course is in a pardoned state. How then can any man say that he is unpardoned, and under wrath and guilt till the act of baptism takes place? Enl.

But I am met here by an objector who tells me that faith is not the sole instrument of justification. He insists that faith and obedience, conjointly, justify us; meaning by obedience the act of baptism. But, I ask, by what right is obedience, in regard to justification, to be limited to the act of baptism? Certainly by no other right than that which may be claimed for the sustaining of a theory? I am sure, indeed, that there is a justification to which obedience conjointly with faith is absolutely requisite—that of which James speaks, which assuredly is not that of the soul before God, but that of the person as a professor of the faith. (James 2-18): "Show me thy faith without thy works, and I will show thee my faith by my works." In this case the obedience is not limited to baptism or any other particular act of conformity to Christ's law, but extends to and marks the whole tenor of our life.

In what sense then are we to understand the admonition—"Be baptized every one of you, in the name of Jesus Christ, for the remission of sins." In other words, in what sense is baptism to be considered as being connected with the remission of sins? I answer as we have before seen in the way of declaration or testimony, by baptism we declare to all the world and testify our faith in Jesus Christ, in whom we have received redemption, the forgiveness of sins. This form of Scriptural expression is very common. A thing is represented as being

then effected, when it is declared or made manifest. Take Matt. 5, 44, 45, as an example: "But I say unto you, love your enemies. Our friend gravely tells us that when any command is given, and that command is followed by an active participle, as in the Commission—"Go ye, therefore, and teach (disciple) all nations, baptizing them, &c." the participle always specifies the manner of doing the thing commanded; consequently that "baptizing them," expresses the manner of disciplining believers, and as discipleship involves pardon, remission of sins, &c.; all these, therefore, are received in baptism.

And once more, when it is said, Rom. 6, 4: "Therefore, we are buried with him by baptism, into death;" are we to understand that the believer does really die to sin in the act of baptism. Or are we to understand that by this act he takes a solemn vow continually to die to sin, in the sense of Paul, when he says, although previously dead to sin, "I die daily?" This latter is without question, the true sense. We are then brought again to precisely the same conclusion as before, that baptism is the outward and visible declaration of the remission of sins or pardon, previously received by faith in our Lord Jesus Christ.

Such is the usus loquendi of the sacred writers. For example: Rom. 6, 3, 4. "Know ye not that here so many of us as were baptized into Jesus Christ, were baptized into his death. Therefore we are buried with him by baptism into death." Baptized into Jesus Christ's death? How? You are baptized into an acknowledgment of the death of Jesus Christ, the benefits of which are conveyed to you by faith, as the means of your reconciliation and holiness. So we are baptized into a confession of the remission of sins, previously received by faith in Christ. So much for hermeneutics.

4. Let us see the analogy of Scripture on this subject. We are asked, perhaps, if our exposition now submitted be true, what we shall do with the many other passages of Scripture which seem to suspend the pardon of sin upon the reception of baptism.

I reply that I have quoted and explained nearly every one of them. Two, perhaps remain. To these we will refer briefly. "John 3, 5. "Verily, verily, I say unto thee, except a man be born of water, and of the spirit, he cannot enter into the Kingdom of God." This text, it is presumed, makes baptism essential to the new birth, and consequently to both pardon and salvation. In our exposition of it, let us remember that it refers to two things. First, (if it does really refer to baptism at all—doubted by best critics,) the act essential to connection with the church militant, being born of water or baptized; and, Secondly, The act essential to connection with the church triumphant, being born of the spirit or regenerated. The church militant, and the church triumphant, is the kingdom of God, and all one kingdom. No man enters the church on earth without baptism. In this all are agreed. But does any man enter heaven without baptism? Who will say so? But if baptism is essential to pardon, and people can go to heaven without being baptized, as the thief and others, they go to heaven, and are saved without either pardon or the remission of sins. Than this, nothing can be more absurd. But we are told that a correct

grammatical construction of the Apostolic Commission teaches, that sins are remitted in baptism! Our friend gravely tells us that when any command is given, and that command is followed by an active participle, as in the Commission—"Go ye, therefore, and teach (disciple) all nations, baptizing them, &c." the participle always specifies the manner of doing the thing commanded; consequently that "baptizing them," expresses the manner of disciplining believers, and as discipleship involves pardon, remission of sins, &c.; all these, therefore, are received in baptism.

My principal objection to this statement is, that it is not true in point of fact. Let us illustrate. Take Col. 3, 16—Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs, &c. Now does not every grammarian perceive, in a single moment, that the two active participles, teaching and admonishing do not express the manner of obeying the command? So far from it, they positively express additional and kindred exercises. The participles are, indeed, in this, and all other cases, distinct commands, and are, as full proofs of this fact, capable of being converted into the imperative mood, without the slightest injury to the sense. This is true of the Commission. "Go ye, therefore, and teach all nations, and baptize them, &c." MacKnight actually "so renders the Commission, &c. The sense is just as perfect. You see these, and many other proofs might, were it necessary, be brought forward, that the active participles do not express the manner of obeying the command, but additional and kindred commands. I need not say, then, that the argument of our opponents is lost.

We have already referred to the passages, "Baptism doth now save us; the washing of regeneration; be baptized and wash away your sins," and all similar texts. We have seen that the language is metaphorical. It is precisely similar to the declarations of Christ quoted. "This (bread) is my body, this (wine) is my blood." If one is to be construed literally, so is the other, because the same rules of interpretation apply to both. By the same argument that my friends prove that sins are actually pardoned in baptism, they also prove infallibly the doctrine of transubstantiation, and many other absurdities of popery. I should like to know how those who construe literally the language of Ananias to Paul, of Paul to others, and of Peter, and John the Baptist, in our text regarding baptism, can deny to a popish priest the right of giving the same construction to the language of Jesus Christ in respect to the Lord's Supper? It can't be done. You can no more advocate baptismal pardon and renounce the real presence, than you can repudiate Christianity, and yet claim to be a Christian. Christ certainly intended by what he said, this bread represents my body, this cup represents my blood; and Paul, and Peter, and John, and Ananias, and others meant, by what they said, this baptism represents and declares the remission, pardon, washing away of sins by faith in Jesus Christ, our Lord.

Such we have seen is the sense of our text, and the teachings of the whole Bible on the subject, as demonstrated by the principles of common sense exposition; by a critical exegesis: by the canons of Biblical interpretation, and by the reason and consistency, the analogy of Scripture, and of religion itself.

4. The discourse now presented

before you teaches us that faith in Jesus Christ gives to every believer the appropriate evidence of the pardon and acceptance with God.

Who of you, my friends, have this evidence? "Being justified by faith, we have peace with God—the blood of Jesus Christ, his son, cleanseth us from all sin." Have faith in God, the faith that works by love, that purifies the heart that overcomes the world.

5. I add only, that while salvation is wholly of grace, we are taught, by our present discourse that the appropriate evidence that such grace is ours is a conscientious and strict obedience to all His commandments and ordinances. Let no man suppose that obedience to one command, however important it may be, is enough. Let us all, while we adore our Heavenly Father, for saving grace, seek ever to be found, not having on our own righteousness, which is of the law, but the righteousness which is by faith in Jesus Christ, our Lord.

"And I, if I be lifted up from the earth, will draw men unto me." The preaching of the cross will be like the cross itself. It will attract men. "When he was come into Jerusalem, all the city was moved." The reason why so many attempted revivals are failures or that their results are so ephemeral is that in them methods are made more of than the Master, the church more than Christ, the evangelist more than the Evangelist.—Southwestern Presbyterian.

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4. The discourse now presented

Editorial

It was the good fortune of the editor to attend the annual gathering of Texas Baptists, held at Ft. Worth, November 10-16.

More than two thousand accredited messengers had handed in their credentials to the secretaries before the Convention assembled, and the large auditorium was packed to suffocation when President R. C. Buckner called the body to order.

The atmosphere was charged with expectancy, and a boundless enthusiasm swept everything before it. Heartiness and unanimity characterized every act of the body. From start to finish it was a great convention, perhaps the greatest ever held by Baptists. Beginning with the address of welcome every speaker measured up to the occasion, even to the closing hour.

The annual sermon by Dr. G. W. Baines was strong and sound. It should be put in tract form and scattered throughout the length and breadth of the land.

The evening session of the first day, by general consent, is always given to the Buckner Orphans' Home. This great Institution has a glorious history and stands in a class by itself. Dr. Buckner modestly asked for \$15,000, to be paid by January 1st, and the amount was cheerfully pledged.

The Baptist Memorial Sanitarium, located at Dallas, was the next great enterprise claiming the attention of the Convention. The report of the Board of Directors was a masterpiece, but the climax came at the close of Dr. G. W. Truett's splendid address. With pathos and power, this matchless man of God, pleaded for the Sanitarium, nor was that plea in vain. God's people faced the issue and when the service closed more than one hundred and twenty thousand dollars had been pledged and Texas Baptists, by this act, will start streams of blessings to the ends of the earth. Well did Dr. Gambrell say, "this is the finest exhibition of great purpose ever seen in a great assembly." That closing scene will never be forgotten by those present. Tears of joy coursed down the face of the Texas Spurgeon and the vast throng sent up a mighty-yea-of-praise for what had been accomplished.

The following day witnessed another triumph in connection with this record-breaking Convention. This time Dr. B. H. Carroll, President of the Southwestern Baptist Theological Seminary, was the central figure, ably assisted by Profs. J. D. Ray and L. R. Scarborough. President Carroll's report showed that the matter of chartering the Seminary and electing a Board of Trustees, provided for at the last Convention, had been effected. Dr. J. B. Gambrell is President of this Board, and Dr. A. J. Barton, Secretary. A faculty of seven professors has been procured, and 190 students, representing eleven States and Territories, and four foreign countries have been enrolled for the year. The Fundamental Law of the new Seminary puts it under the absolute control of the denomination.

Dr. Carroll, in a clear and convincing speech, presented the im-

mediate needs of the Seminary and asked for fifty thousand dollars. Did he get it? Yes, and with nearly five thousand dollars to spare. The visiting brother expressed astonishment at such giving, but was good-naturedly informed that that was simply "the Texas way."

Another thrilling hour was experienced when the State Mission report was read. As usual it was a story of toil and consecration that culminated in victory. Last year the Lone Star State expended \$113,490.26 for State Missions and had a balance of over five hundred dollars left in the treasury. As if by magic, the audience sprang to their feet and as the people sang "How Firm a Foundation," it sounded like the voice of many States. What would Texas Baptists do without Dr. J. B. Gambrell? May his useful life be spared many years to lead the Baptists of that splendid State to even greater victories.

Other interests received due and proper consideration and the Preachers' Conference was a continual feast of good things—thanks to a wise and discriminating program committee.

The editor is under lasting obligations for courtesies received from the Convention officers and a host of others. It was also his privilege to break bread with Pastor C. W. Daniel and family, and to preach on Sunday for the First church saints.

When Jesus said, "Upon this rock I will build my church, and the gates of hell shall not prevail against it," he must have meant what he said. He surely meant that it was not in existence at the time he was speaking. It had not already been built by Abraham, nor by Moses, nor by the Pharisees. Then he meant that he would build it himself. He would not leave it for Peter or any one to build it after his death, at Pentecost, or at any other time. Then he meant that his work would not prove a failure. Some have thought he may have meant by the latter clause, "The gates of hell (hades) shall not prevail against it," that though he must die, yet even his death would not destroy his work, but he would rise again a conqueror over death and the grave, and his work should abide. But even this view is not at variance with the orthodox view that the powers of hell shall never blot out, overcome, prevail against, cause to cease to exist, this permanent, spiritual body of Christ.

Then the Prophet Daniel said, "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all of these kingdoms, and it shall stand forever." Dan. 2:4.

If these words, if these statements, do not express permanency and indestructibility, then what words could be employed to express the fact that the church, which he was about to build, and the kingdom he would set up, would exist uninterruptedly, and God should have "glory in the church by Jesus Christ throughout all ages?" "Which shall never be destroyed." And it shall stand forever. "The gates of hell shall not prevail against it." "Unto Him be glory in the church by Jesus Christ throughout all ages, world without end. Amen."

In view of the above facts, these statements in God's own word can

you believe the kingdom was left "to other people?" That God was left without a witness? That the church of Jesus Christ did fail, and that Luther or Calvin, Swedenborg, Wesley, Campbell, J. Smith or Madam Eddy was raised up to rebuild a church for the saints of God after God's own Son had failed? No, let God be true and every man a liar. He said it should stand. It has stood. It will stand till Jesus comes again.

God said, "Write the vision, and make it plain upon tables; that he may run that readeth it." Again He said, "And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it: but it shall be for those, the way-faring men, though fools, shall not err therein." And yet some men would make you believe that there is nothing very definite about the word of God. You don't know (according to their reading) how Jesus was baptized, don't know who are Scriptural subjects of baptism, don't know what kind of a church Jesus organized, don't know to whom the ordinances were committed. Don't know what the conditions of salvation are. It is an inexcusable phase of agnosticism. A demon inspired excuse for not trying to do the duties God enjoins upon responsible beings. James said, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." The Psalmist prayed, "Open thou mine eyes that I may behold wondrous things out of thy law." Seek to know God's will, and knowing, it do it not counting the cost.

The simultaneous meetings have now been running for fifteen days. Some have been disappointed in the results; others are rejoicing greatly in what has been accomplished. The reports at the Pastors' Conference this morning indicated nearly 500 members added to the Baptist churches in the city during the meetings, largely more than half of these by experience and baptism.

The most additions were made to Highland, Franklin Street and Walnut Street. The interest is so deep in Immanuel, Highland, Franklin Street, Twenty-second and Walnut, Parkland, Twenty-sixth Street and Oakdale, that the meetings are continued. Pastor Hunt says he has never seen greater interest in his congregation than is manifested at this time.

There was preaching daily at twenty-six different points in the city during these meetings. At several places twice a day. Then there were special street meetings in addition.

Now the Colored Baptists will begin a meeting of like character next Sunday, the 29th, and run for two weeks. There are twenty-five churches of colored Baptists in Louisville.

I hear also it is the intention of the Methodist churches to hold a like series of meetings immediately after the holidays.

The prevalence of bazaars, grab-bags, catch-penny shows, balls, euchres and other irreligious entertainments, given to secure money for churches, missions, and benevolence, is positively alarming. It seems to me it would require a wonderful stretch of imagination to believe that Paul ever participated in a Thanksgiv-

ing ball or a euchre club, or that Sister Priscilla was running a bazaar or a theatrical show, or that Mary and Martha were presiding at a rummage sale, cake sale, or a candy sale, or an oyster supper. I find in one single issue of one of our daily papers advertisements of one catch-penny social, one benefit, one tea for missions, one euchre, one lemon squeeze, one Thanksgiving ball, one candy sale, one rummage sale, one Christmas sale one entertainment, one oyster supper, one theatrical play—The Noble Outcast, one Night in Flowerdom, one doll bazaar, one bonnet and apron sale, two cake sales, two suppers and socials, and five bazaars. All this in the name of religion.

I am sorry to note that two of the advertisements have direct reference to Baptist churches, one white and one colored. I am glad that no more of them are disgraced by such irreligious proceedings. Surely it is time to call a halt. Let the churches and pastors assert themselves, and not allow the worldly minded thoughtless ones to run riot with matters which should be sacred. If other denominations will thus disgrace the name of religion, and injure the cause of Christ, we call upon our Baptist people to set their faces like flint against this inroad of worldliness. Such things never occur when there is pronounced spirituality in a church, and if it did the spirituality would not be pronounced very long, for the devil has very few more potent agencies with which to kill vital religion than a show like some of the above.

The editors of this paper earnestly ask that their names shall not be put on programs without their consent. We try to meet our obligations, and fill our appointments. Offer it is impossible for us to go to certain meetings on account of previous engagements, or other pressing duties. Certainly we cannot be at three or four Fifth Sunday Meetings at the same time. We are willing to aid in all these meetings as far as practical. Will gladly go whenever and wherever we can, but we ask that our names be not published until our consent is secured; thus making the impression that we do not keep our engagements.

Dr. C. M. Thompson, editor of the Western Recorder, has been absent for two weeks, attending the State Conventions of Texas and Louisiana. He will be at the helm again next week. The associate editor leaves the 25th for the Georgia State Convention at Madison, Ga.

No, we have not moved again. We were located at 642 Fourth avenue for nearly ten years. Last August we moved to 732 Fourth avenue. Now they have renumbered the houses and behold our number is changed to 636 and 638 Fourth avenue.

If Christ committed the ordinances of the church to the church, then His church, or churches organized of the material He has prepared, and according to the model He left, and the infallible instructions He gave, certainly has a divine right to control the ordinances, ever keeping them according to the divine directions. Paul said, "Now, I praise you, that ye remember me in all things and keep the ordinances as I delivered them to you."

EDITORIAL VARIETIES

Baptists should never be feeble in plans.

The easiest way to degrade God is to make light of sin.

Great privileges involve great responsibilities.

That outlook on life is radically wrong that regards wealth more desirable than character.

Many preachers give "heed" to the flock, but ignore the injunction, "Take heed unto yourselves."

A. J. Barton truthfully says: "The evangelist that is too large for one church is too small for me."

We have ready for the press a tract by Dr. J. W. Porter on "Alien Immersion." We will have it on sale at an early day. It is unanswerable and will settle the question with honest thinkers.

The most novel reason yet advanced for ministerial education is that of Mr. Fred Freeman, of Texas. He says: "Educate preachers so as to reduce suffering in the pew."

Bro. C. C. Daves, pastor at Auburn, has been assured of the appreciation in which he is held by the members of that splendid church, in that they have added \$200 to his salary.

In last week's advertisement of Dr. McLendon's Book on "Bible Evidence of Baptism" the types made it read \$12.00, when it should have been \$2.00. See the ad this week, and send for the book.

A private note from Dr. Lloyd T. Wilson, recently of Louisville, now of Newport News, Va., says they are in a great meeting in his church. More than one hundred conversions and seventy additions to the church. Yes, and one addition to his family. It is a boy.

The Baptists of the city will have a Union Thanksgiving service at Chestnut Street church on Thursday, beginning at 10:30 a. m. Dr. E. S. Alderman, pastor of Fourth Avenue church, will preach the sermon. The Thanksgiving collection will go to the Louisville Baptist Orphans' Home.

Dr. W. D. Nowlin has resigned the pastorate of the Third church, of Owensboro, and accepted the call of the Mayfield church. We are greatly rejoiced that Kentucky does not lose him. He is in the foremost rank of our preachers, a man of God, strong, eloquent and winning.

Pastor R. L. Brandenburg, of Berea, paid us a visit last week. He says they have received about seventy-five new members at Berea in the past eight months. They had a great meeting, aided by our State Evangelist, G. W. Shepherd. Such crowds came that the people often filled the house thirty minutes before preaching. There were fifty-seven additions to the church.

We have yet a few thousands of Dr. J. W. Porter's wonderful sermon on "Characteristics and Perpetuity of a Scriptural Church." We purposely put it down to the lowest price that everybody might secure it. Let pastors and workers who believe in sound Baptist doctrine help to put it into the hands of the people. The price is one copy, post-paid, 5 cents; 12 copies, 25 cents; 25 copies, 40 cents; 50 copies, 75 cents; 100 copies, \$1.25; 100 copies at store, \$1.00.

We had a delightful call from Bro. W. T. Ogden, of Winchester, at our office last week. He says they are having a great meeting at Winchester. The pastor, Dr. J. J. Porter, is being assisted by Dr. J. W. Porter, pastor of the First church, Lexington. What a team! Crowds are turned away nightly, because they cannot get in the church. There had been about thirty additions to the church, among them Mr. B. F. French, one of the prominent men involved in the noted French-Eversole feud of some years ago. The meeting continues.

We have in store a great treat for all our friends. The wonderful books published many years ago by Dr. A. C. Dayton, "Theodosis Ernest," Volumes I and II, have been revised by his daughter, Mrs. J. M. Phillips, of Lebanon, Tenn., and will be published in one volume by the Baptist Book Concern. We cannot announce the price of the book yet, but it will be as low as can be placed. We know the books in their original form have accomplished great good. We believe the same touching story, retaining its former vivid portrayal of truth, love, fidelity and Scripture argument in this new form, will be no less popular and efficient.

AMONG THE Churches.

Walnut St. (Third and St. Catherine)—Henry A. Porter: Bible Baptism, Rom. 6:3-4. Judas Iscariot, Matt. 10:4. S. S. attend., 466. By baptism, 6; by letter, 13; for baptism, 2.
Broadway—Bro. E. Y. Mullins preached.
Calvary—Pastor J. S. Detweiler: The Lord the Burden Bearer, Ps. 55:22. Sinners Called to Repentance, Luke 5:32. S. S. attend., 187.
Chestnut St.—Bro. J. C. Daniel: What Will You do With Jesus? Prepare to Meet thy God. S. S. attend., 162. For baptism, 3; by letter, 2; baptized, 8.
Crescent Hill—Pastor J. F. Griffith: Col. 1:26-27. Rev. 22:11. S. S. attend., 106. By letter, 3. Meeting closed on Sunday evening; total additions to church during meeting, 24.
Eleventh and Jefferson Sts. Mission—Bro. J. G. Bow: If We Confess our Sins He is faithful and just to Forgive us, I. John 1:9. No room for Jesus, Luke 2:7. Bro. J. C. Daniel preached to the children. S. S. attend., 130. Eight professions and four restorations for whole meeting.
Eighteenth St.—Pastor B. V. Bolton: Follow me, Matt. 4:19. Temptation of Christ, Matt. 4:1-11. S. S. attend., 62, largest attendance since change to morning hour. By baptism, 7; by letter, 6. Total additions thus far during the special meetings, 18. Meetings continue. There have been forty-three additions to this church since March 1st, when the membership was forty-five.
East—Bro. Chas. L. Greaves, of Georgia: The Transfigured Life, II. Cor. 3:18. The Gracious Invitation, Rev. 22:17.
Franklin St.—Pastor T. J. Duval: Meeting With God, Ex. 19:20. Some Experiences of New Converts, John 4:28-30. S. S. attend., 275. For baptism, 17; by letter, 15. Fifty-one additions during the meetings; meetings continue.
Fourth Ave.—Pastor E. S. Alderman: Other Sheep, or Christians Outside the Church, John 10:16. The Jailor's Conversion, Acts 16:30-34. S. S. attend., 213. By baptism, 10; by letter, 4.
German—Pastor A. Janzen: Testimony of Christ, Acts 22:16-18. Safety of Christ's Followers, John 10:27-29. S. S. attend., 56.
Highland—Pastor L. W. Doolan: The Tripod of Christian Life, Acts 26:19. Autumn's Admonition to those Who are Unsaved, Jer. 8:20. S. S. attend., 253. Additions during simultaneous revival, forty-six by baptism, eighteen by letter, total, 64.
Highland Park—Pastor J. S. Davison: Whatsoever, Eccl. 9:10. Secret of an Effective Sermon, Acts 2:21. S. S. attend., 88. For baptism, 4; by letter, 2; by relation, 1.
Hazelwood—Bro. H. T. Stevens: Living Sacrifice. Seeking Things Above. S. S. attend., 111. By baptism, 1; by letter, 6. Bro. Stevens will continue the meeting till Wednesday. Bro. C. K. Hoagland closed a successful meeting with us last Friday night. Bro. Hoagland is a fine Bible preacher.
Immanuel—Bro. John F. Edmundson: God Loving the World, John 3:16. Preparation to Meet God, Amos 4:12. S. S. attend., 250. Fischer Ave. Mission, 102. By baptism, 6; by letter, 5.
Kosmosdale—Pastor C. K. Hoagland: The Good Warfare, I. Tim. 1:18. Taking Warning, Ezk. 33:5. S. S. attend., 26. By baptism, 1; by letter, 2.
Oakdale—Bro. C. C. Marshall: An invitation to Rest, Matt. 11:28. Confession, Rom. 10:9. S. S. attend., 145. By baptism, 10; by letter, 4; by relation, 1. Meetings continue.
Portland Ave.—Pastor L. W. Smith: Christ's Second Coming, Matt. 16:27. Bro. F. L. Hardy: Mountain Peaks, Ps. 121:1. S. S. attend., 130. By baptism, 11; by letter, 1; by relation, 2. Result of meeting: By letter, 5; by relation, 3; by baptism, 16.
Parkland—Pastor E. G. Vick: Sins of Omission, Judges 5:23. Gen. 39:2 and Jas. 4:8. S. S. attend., 202. By baptism, 5; by letter, 7. Additions to this day, for baptism, 10; by letter, 24; in all, 34. Rev. J. E. Martin doing the preaching and meeting continues.
Salom—Pastor R. W. Grizzard: Prov. 4:26. John 10:25. S. S. attend., 50. By baptism, 2.
Twenty-sixth and Market—Bro. Raleigh Wright: The Atonement, I. Peter 2:24. I Was Left, Ezk. 9:8. S. S. attend., 416. For baptism, 25; by letter, 6; by restoration, 2; watchcare, 2. Meeting continues.
Third Ave.—Pastor S. J. Cannon: God is Able of These Stones to Raise up Children to Abraham, Matt. 3:9. A Fatal Delay, Jer. 8:20. S. S. attend., 143.

For baptism, 11; by letter, 16; restored, 2; baptized, 10. Meeting continues at 7:30 each evening except Saturday.
Thirty-sixth and Grand—Pastor J. C. Given: Salvation and Reward, I. Sam. 30:10, 24. God's Keeping Power, Jude 24:23.
Twenty-second and Walnut—Pastor M. P. Hunt: Will a Man Rob God? Matt. 3:10. Bro. E. B. Farrar: Rich Man and Lazarus, Luko. 16:19 to end. S. S. attend., 639. Pastor preached to an overflow in lecture room on Ps. 51. Restore to Me Thy Salvation. Bro. Farrar preached an illustrated sermon to children on Breaking the Law, at 3 p. m. By baptism, 2; by letter, 6; by relation, 2; by restoration, 2.
Thirteenth and Kentucky—Pastor Jas. A. White: What Think Ye of Christ? Matt. 22:42. Judgment, Rev. 6:17. S. S. attend., 88. By baptism, 4; by letter, 1; by relation, 3.
Secretary Wm. J. Mahoney spent Saturday and Sunday with Pastor J. W. Long, at Cox's Creek. Teachers' Training Class was organized with eleven members. Philathea-Glass will be organized. Baraca Class stimulated. Outlook promising for the work in this field.

SEMINARY NOTES.

BY ELLIS A. COTTRELL.

We regret that the printers made us my last week that Dr. Gardner had gone to Richmond, Va., to celebrate his seventy-fifth anniversary. It was the anniversary of Grace Street church, and by the change of one word the whole meaning was changed, by the printer. An illustration of the importance of little things. Dr. Gardner is by no means even near to the time of celebrating his seventy-fifth "anniversary." We hope that he shall be granted a long life, filled with many good works, and when he does reach the seventy-fifth mile stone, he shall look back upon an illustrious personal history.

Dr. Eager gave a most glowing description of the conduct of the Texas Baptists, in their State Convention meeting, at Fort Worth. He said they were people of large ideas. They gave \$150,000 for a Baptist Sanitarium. They gave liberally to all the various objects during the past year. Dr. Carroll asked the Convention for \$50,000 for running expenses of the Southwestern Baptist Seminary for the next five years, and they gave him \$6,000 more than he asked.

Pastor J. C. Burkett reports the ordination of three deacons at Pleasant Grove, in Bullitt county: Jesse Ridgway, Lloyd and H. C. Tyler were the men on whom the church's choice for the office of deacon fell. Bro. J. C. Bagby delivered a stereopticon lecture on Brazil in this church at night.

E. L. Andrews, supplied Calvary church, Lexington, Sunday.
J. L. Watson gave three lectures in Falmouth, Sunday morning, afternoon and at night. The night meeting was a union meeting and a great occasion. He lectured in the interest of the Anti-Saloon League.

W. D. Poe preached at the Kentucky Military Institute Sunday afternoon.
J. O. Colley lectured in the interest of the Anti-Saloon League at Sulphur on Sunday morning, and at night at Campbellsburg.

J. W. Crow supplied the Baptist church at Hodgenville Sunday.

J. V. Turner re-opened his work at Briden last Sunday with twenty-three present. Bro. Turner conducted the Mission Sunday School last year.

THE STATE.

Pastor Otis Hughson writes from Lexington: "I have closed a two-weeks' meeting at Bagdad. I was ably assisted by Bro. A. R. Willett, of Shelbyville. We had seven additions, six by profession and one by letter."

Pastor M. S. Ferrell writes from Greensburg: "I have just closed a meeting with Mt. Carmel church of great interest. We had grand interest in every service. We had six conversions, two accessions to the church by experience and baptism and a general revival in the church. Brethren, pray for us."

Pastor H. E. Gabby writes from Caniz: "Our church had a great revival recently under the fine leadership of L. B. Warren, pastor of the noted First church, Owensboro, Ky. He spent a week with us, and during that time over thirty were added to our church. Bro. Warren is a mighty power under God in the evangelistic field, but he is sure to become a more potent force in the future work of the kingdom. Continued success to the Recorder."

Pastor G. E. Holt writes: "We had a great meeting with my Bandana church the first two weeks in October. There were twenty professions and seventeen

additions. Bro. J. E. Skinner, of Trezevant, Tenn., assisted me. I am now aiding Bro. L. G. Graham in a meeting with Calvary church, Cairo, Ill. You may please state in the Recorder that Bro. H. B. Taylor, of Murray, Ky., will preach the annual Thanksgiving sermon for Spring Bayou church, McCracken county, on the 26th. May God bless you and the dear old Recorder."

Pastor B. F. Hagan writes from Trenton: "We have just closed a very profitable meeting with Trenton church, in which our people were quickened in the Lord's work and brought much closer to gether with some valuable additions to our membership. Our work here seems to enlist the men more than at any time since I have been on this field. Bro. B. B. Bailey, of Shelbyville, Ky., was with us ten days, and the Lord used him to greatly strengthen the believers and warn the sinners with the old doctrines of the Bible, which he can make exceedingly plain, with much power."

A member writes: "We closed a very successful meeting October 16th, with Shawnee Run church, near Burgin, Ky. There were thirty-six additions to the church, thirty-two by baptism. Our dear pastor, W. D. Moore, did the preaching. This makes seventy-seven that have been added to the church in the last two years under his preaching. Bro. Moore has been pastor of this church fourteen years in succession, and has built it up greatly. We all love him and expect to keep him. This is one of the best meetings we ever had on 'Old Shawnee Run.' The Recorder has been in our family for many years and expect for it to remain."

OTHER STATES.

The Mt. Carmel church, Broad Run Association, W. Va., has set apart Bro. Asa E. Barley to the full work of the Gospel ministry.

A two-weeks' meeting in the Clay Creek church, Tenn., closed with sixty-two professions of religion and sixty-six additions to the fellowship of the church.

Pastor A. L. Vaughan held a meeting in the Piedmont church, S. C., in which he did his own preaching. The church was greatly revived and forty-nine added to its fellowship.

Pastor S. B. Wilson, of North Carolina, held meetings in his churches, Spring Branch, Fair Bluff and Green Sea. He reports to the Biblical Recorder that there were fifty-nine additions in all to the three churches.

Pastor C. C. Winters writes: "Please change my address from Magnolia, Ark., to McNeil, Ark. I have accepted the work here for one-half time, and the mission work in the Columbia Association for the other half."

The Carbondale church, Ill., is sorrowing over the departure of its beloved pastor, Bro. C. F. J. Tate. He has been greatly blessed in his work in the church and has endeared himself to the whole community. We congratulate the Ohio Baptists on the addition to their forces of such a power as Bro. Tate.

Time has been when the Baptist and Reflector was much exercised in mind because sometimes belated news of meetings appeared in the Recorder. In the Reflector of November 5th we find the report of a meeting held in the Hurricane church for a week in September. There were thirteen additions to the fellowship of the church.

The Marianna church, Tenn., was greatly revived in a two-weeks' meeting held by its pastor, Bro. Arthur Fox, in a tent. There were 119 professions of religion. Of these ninety-four were over twenty-one years old, and many were middle aged. There were three over sixty years old and one was seventy-seven. There were fifty-two additions to the church.

Pastor H. R. Schramm writes: "I have resigned the Forest Home field and have been called to Samson, Slocomb and Opp churches, Ala. I have accepted Samson and Slocomb, and will move to Samson. So please change my address from Forest Home, Ala., to Samson, Ala. The Lord bless the old reliable. I have been a subscriber nineteen years and enjoyed every issue."

Bro. J. C. Hiden writes: "Please change the address of my paper from Pungotague, Va., to Lynchburg, Va. I have accepted the temporary pastorate of the First Baptist church, Lynchburg, recently vacated by the resignation of Carter Helm Jones, and begin my pulpit work November 22nd. How long the engagement will last I cannot say, so no one can forecast when a permanent pastor will be settled."

The first Sunday in this month was

SUNDAY SCHOOL PERIODICALS

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

B. Y. P. U.

Table with 2 columns: Study and Reading Courses, Other Supplies. Includes Training in Church Membership, The B. Y. P. U. Manual, Doctrines of Our Faith, An Experience of Grace, Topic Cards, How to Organize with Constitution and By-laws.

BAPTIST SUNDAY SCHOOL BOARD

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

the silver wedding day of Pastor R. B. Headden and the First church of Rome, Ga. And pastor and people are more devoted to each other than ever, as ought to be the case with all on their silver wedding day. God has greatly blessed Pastor Headden in these years. He has received into the church 1,500 during his pastorate. He is a power for good in the whole community.

ELLIOTT COUNTY NO LONGER TO BE WITHOUT A BAPTIST CHURCH.

My meeting at Brushy Fork, in Elliott county, was the best meeting I ever held. There was not a single Christian, except myself, among a house full. Not one even to lead in prayer until the new converts began to lead in prayer. The Lord was with us in great power. We had forty-seven professions, some of which were grandfathers and grandmothers—one man and his wife, one son, three daughters and two daughters-in-law. Often the house was so crowded they could not get to come forward, but would cry aloud for mercy where they were. While others told of how God had saved them.

There were five school teachers saved during the meeting and most every one was anxious to be baptized, and, of course, were. Feeling that was the thing to do we proceeded to organize a Baptist church. There were thirty-nine charter members and others approved for baptism. They adopted the articles of faith as in Pondleton church manual. About \$110 was subscribed for the purpose of erecting a church building.

This is the first Missionary Baptist church in this county, and is an important field. Pray for me that the Lord may continue to be with me in great power. E. L. HOWERTON.

W. M. U. NOTES.

Mrs. G. W. Argabrite, of Georgetown, is earnestly pushing the work of furnishing the Dormitory at our Barboursville school. The time is drawing near, early in December, when this will be completed and ready for occupancy. Twenty-five dollars will furnish one room. Let our Y. W. A.'s who are bending their energies along this line bestir themselves and send in their contributions at once. Any friend of this most worthy Baptist school who so desires can do a most gracious act by sending \$25 for the equipment of a room in the school and doing it now.

We are waiting patiently to chronicle our return from Enlistment Month, and Miss Lamb is eagerly listening to catch the first returns. And after enlistment comes the Christmas offering. Let us make it something worthy of our Kentucky women this year.

Let the secretaries of the various W. M. U.'s, Y. W. A.'s and Sunbeam Bands remember that in order to get their reports in for the quarter they must get their reports to Miss Lamb not later than the 15th of the month ending the quarter. The first quarter ends July 15th; second quarter, October 15th; third, January 15th; fourth, April 15th.

At least seventy-five women were present on Enlistment day at Walnut Street church. Mrs. H. A. Porter, wife of the pastor, had prepared a most helpful programme. By the way, Mrs. Porter has organized a most enthusiastic Y. W. A. of forty members. Miss Euphenia Wells is president; Miss Mao Boswell, vice

president; Miss Cottell Gregory, secretary, and Miss Ada Menck'e, treasurer. What will these earnest, willing-hearted young girls do for the Barboursville Dormitory?

Mrs. W. M. Gray, of Chanute, Kan., suggests five P's as an aid to success in W. M. U. work: Pray for missions; Preach for missions; Practice Missions; Pay for missions, and Persevere in Missions.

Our much loved missionary, Dr. W. B. Bagby, the veteran missionary of the Foreign Board, S. B. C., in Brazil, is in Richmond, direct from Brazil. It is his first visit to Richmond since he received his appointment twenty-eight years ago. Miss Hartwell, Miss Kolley and Miss Ray, three returned missionaries, were an inspiration at the annual W. M. U. meeting at Birmingham, Ala.

November is thank offering month with the W. M. U. of Oklahoma. They had a special programme about our Training School and gave \$250, to the endowment fund.

The annual meeting of the W. M. U. of Texas was held in connection with the great convention at Fort Worth.

Among the reports of committees that of the Enrollment Committee is worthy of special note. Three hundred and ninety regularly appointed messengers were registered. This is probably the highest mark yet reached. When to this number is added the great throng of visitors the size of the assembly can be conceived. The following were elected as officers for the ensuing year: President, Mrs. T. S. Davis, of Dallas; Vice Presidents, Mrs. R. H. Brown, of Tyler, and Mrs. C. W. Daniel, of Fort Worth; Corresponding Secretary-Treasurer, Mrs. J. B. Gambrell, of Dallas; Recording Secretary, Mrs. C. H. Briggs, of Dallas; Juvenile Leader, Mrs. J. D. Dillon, of Fort Worth.

This was the most notable annual session of the Texas Baptist Women Workers. Worthy achievements were chronicled, noble plans adopted, generous offerings made, and deepening fellowship fostered by this great gathering.

Virginia W. M. U. held their tenth annual gathering at the First church, Richmond, Mrs. A. L. Stratford presiding. One hundred and fifty-nine societies organized during the year; 52 of these were W. M. U.'s, 37 Y. W. A.'s, and 67 Sunbeam Bands. Virginia women lead all others in contributions and Virginia Sunbeams led the Sunbeams of the South.

Every State in the Southern Baptist Convention is represented in the W. M. U. Training School, Georgia leading with seven.

The seventy-sixth anniversary of the W. M. U. of Georgia was held at Grifton, November 3-8. The crowd was so great that it was almost impossible to get a correct enrollment of the delegates. In order to avoid this at future meetings the following plan was adopted, which we think other States will do well to follow.

That two weeks previous to the meeting the Corresponding Secretary and Superintendent of Young People's Work send out enrollment blanks to the societies in their respective departments, the blank to be filled out by delegates appointed by societies and carried by them to the meeting of the W. B. M. U.

The treasurer's report showed cash contributions for the year, \$35,214.05. There were 40,000 additions to the churches last year, 22,000 by experience and baptism.

Family Circle

Stories For The Young And Old.

OTHER BOYS LIKE ME.

By Anna Edith Myers.

The boys who live in Africa
Have little that is nice,
They live in curious cone-shaped huts
With chickens, pigs and mice.
To sit about, palavering,
Is their propensity;
But when it comes to wanting things,
They're very much like me.

In China boys must go to school
At early break of day,
And study loud and lustily
Till daylight fades away.
They learn the things the sages wrote
In praise of industry;
But when it comes to working, then
They're very much like me.

The boys wear dresses in Japan,
And read the queerest books
They have the first page at the end,
Filled with strange hooks and crooks.
They must, at home and everywhere,
Behave with dignity;
But when it comes to having fun,
They're very much like me.

The Hindu boy believes that he
Has lived on earth before,
And after this must live again.
A thousand lives or more.
He's fearful he'll be born a pig,
A dreadful penalty;
But when it comes to being good,
I guess he's just like me.

—World-Wide.

MARTHY'S DRESS.

Nature had made her small and slight
Time had given her gray hair and bent
Shoulders, and slow consumption had
Undertaken to accentuate the work of both.
The trio, between them, had made her a
pitiful little object to behold.

But not many people beheld her, and
the few who did failed to realize that
she was dying. There were only the
maid-of-all-work in the kitchen, the hired
man about the farm, and, lastly, her husband,
Nathan Albright. The former knew that her
mistress was "under the weather," for
Nathan Albright had so informed her when
he had reluctantly engaged her services. He
had also made her understand that her tenure
of office hung upon the duration of his wife's
indisposition.

"We certainly can't need you more
than a few weeks," he had said. "Marthy's
just got a bad cold, sort of settled
on her lungs; she'll certainly be around
again soon. She's never needed help in
the house before, and it's a blessing she
hain't, for we certainly can't afford it."

But weeks had grown into months, and
still Marthy was not able to "be
around." Nathan's thrifty nature chafed
at the slowness of her recovery. He
could not understand it. Once or twice,
for want of a better confidant, he talked
to Robert, the hired man.

"I certainly can't see that anything
really ails Marthy," he said, perplexedly.
"If she was laid up flat of her
back, now, with rheumatiz, or out of her
head with a fever, there'd be something
to take hold of and doctor for. But she
certainly has no pain to speak of, except
a little in her side and breast of nights.
She coughs a good deal, but that's only
a cold on her lungs. She says she's
weak, but I tell her that just comes of
settin' round from mornin' to night.
I'm most afeared I made a mistake
when I got a girl in the kitchen. If
there wasn't anybody to do the work I
certainly believe Marthy'd never've giv-
on up to that cold the way she has."

When the soft, warm rains of April
and the bursting buds of early May had
come and passed without working a cure
on the invalid, Nathan's patience waned
rapidly. He became habitually gloomy,
and indulged in a grumpy fit each time
the servant girl hinted that her wages
were due, or Marthy timidly asked for
a bottle of cough medicine.

"Money goes out consider'ble faster
than it comes in, these days," he would
say, with a look from beneath his lower-
ing brows that never failed to send a
shaft of self-reproach into Marthy's sen-
sitive, shrinking soul.

And all the time the shadow of death
hung at the back of her chair and bided
her to alter the situation one iota. With
all her weak little might she tried to get
well, knowing not that her foe was in-
vincible, her fight hopeless. More than
all, she strove to be cheerful in Nathan's
presence, hoping thus to cheer him. But
he only wondered how a woman could
smile with her hands folded in idleness
and the cook's wages running on for-
ever.

Nathan Albright was not consciously
an unjust man; but he was penurious,
both by nature and by habit, and he was
blind to his wife's real condition. The
shell about his soul and the scales over
his eyes were so thick and hard that
only the bony knuckles of death could
crack them.

The limit of his scant patience was
reached one sunny morning in late May—
it was the 28th, he remembered ever af-
terwards—when he was preparing to go
to town and Marthy ventured to ask for
a new dress.

"Only seven yards of common calico,"
she said; then, seeing his face suddenly
harden, she added, deprecatingly, "I
need it very bad, Nathan, or I wouldn't
ask for it now, when I am costin' you so
much. I really haven't a change to put
on while Susan washes this."

Nathan cleared his throat and braced
himself as if to meet a crisis.

"Marthy," he began, and the pale
little woman shrank before his look as
if it had been a blow; "I've certainly
never in my life seen a woman change
as you've changed in the last year. If
anybody'd told me a year or two ago
that you'd ever give up to a little cold
and a cough, and set down, as you have,
and let every thing go to rack and ruin,
and always be askin' for things that take
money, I certainly wouldn't've believed
it. I thought you had more sense and
nerve."

Marthy's pallor was death-like now,
and her lips were trembling; but she an-
swered as steadily as she could.

"Well, never mind about the dress,
Nathan. I'll try to get along. I hope
I'll get better soon, or—"

"die," she was about to say, but he interrupted
her impatiently.
"You certainly'll never get better
while you set here rockin' yourself. If
you'll get up and go out in the kitchen
and send that girl away, and then turn
in and cook and eat a hearty dinner,
same's you used to, I'll bet my hat
you'll get better. When you do that
I'll get you a new dress, yes, two of 'em,
and cert'nly not before."

He left her then and went out into the
sunshine. The hired man and the team
were awaiting him at the gate. He set
his foot on the wheel, but paused long
enough to transfer a roll of bank bills
from an outer to an inner pocket and
button his coat.

"There's forty dollars there, Rob-
ert," he said, patting his breast. "I've
certainly got to bring home that South-
down ram, if it takes every dollar; but
I hope to goodness he'll go for loss."

Then he climbed into the wagon and
drove away.

It was late in the afternoon when he
returned. The roll of bank bills in his
pocket was greatly reduced, and the
Southdown ram was lying securely
bound, in the bottom of the wagon.

Nathan was surprised to see Robert com-
ing swiftly down the lane to meet him.
Hitherto his hired man had been content
to await him at the gate. Ah, the ram!
Nathan smiled in a pleased way. Of
course, Robert was impatient to see the
ram.

"I've got him, Robert! Hurrah for
the Southdown!" he shouted, excitedly.

But Robert came straight on, with
bowed head, never looking up until he
had reached the wagon. There was a
strange look in his eyes, and his sun-
burnt face was almost pale.

"They've sent me, sir, to tell you that
—the mistress is—is very bad indeed,"
he said huskily.

"What?" ejaculated Nathan, half in-
credulously. "You mean that Marthy's
sick?"

Robert nodded silently.

"Really sick?"

"O, sir, she's—dreadful sick!"

Nathan glanced at the house, and saw
neighbors passing in and out and stand-
ing in the yard.

"Why, bless my soul!" he exclaimed,
snatching the whip and touching up the
horses. "Why, if it should turn out
that Marthy's really sick, I—I most
wish I'd got her that dress," he muttered,
as the wagon rattled down the lane to
the house.

A neighbor met him at the gate with
solemn visage and extended hand.

"This is very sad and sudden for you,
Mr. Albright," he said, sympathetically.

"It certainly is," responded Nathan,
with earnestness. "It's a just knocked
me all of a heap. Marthy's been com-
plainin' I like for a long time, but I
certainly didn't think there was any thing
special ailed her. Won't you come in
and sit down, Mr. Smith? I must run in
and see Marthy a minute."

Mr. Smith made no response to the
neighborly invitation, and looked after
Nathan in puzzled surprise as he bustled
into the house.

There were several neighbor women in
the sitting-room, but Marthy's arm
chair by the window was empty. The
women arose as Nathan entered, and
one of them came to meet him with tears

in her eyes. It suddenly struck Nathan
that they were all more or less red-eyed.

"Why, Mrs. Armstrong," he began,
"is Marthy so—"

Mrs. Armstrong interrupted him with
a solemn little nod towards the bedroom.

"In there," she explained, softly.

"We thought it best to leave her there
for the present."

She laid her hand gently on his arm
and drew him into the small darkened
chamber. His eyes naturally turned to
the bed. But how unfamiliar it looked,
how strangely white and still, with a
sheet spread all over it and drawn in
rigid lines clear to the head-board! If
Marthy was there!

He stopped abruptly. A sharp, tear-
ing pain, like a thrust with a jagged
knife, shot through his heart. He saw
the sheet lifted, caught one glimpse of
the wan still face beneath it, then stag-
gered back and leaned heavily against
the wall.

Mrs. Armstrong began to weep afresh,
and he dimly knew that she was saying
something to him about the "Lord's
will" and "resignation." He stood
perfectly still while the tall wooden clock
on the sitting room mantel ticked away
sixty seconds of time. Then he went
slowly out. The women in the sitting-
room shrank back at sight of his face,
but he saw none of them. He went to
the kitchen, where Susan was sitting
alone.

"How was it, Susan? Tell me about
it," he said.

The girl started at the sound of his
broken voice. She, too, had been crying,
and her voice, when she spoke, was un-
steady.

"Why, sir, you hadn't been gone a
great while when I heard the door open,
and there she was, lookin' at me. O, I
never can forget how she looked! Her
face was white as-as it is now, sir, and
only her eyes was red, as if she'd been
cryin'." She was tremblin', and holdin'
to the door post to keep from fallin'.
I went to her, but she wouldn't let me help
her. She smiled sort o' pitiful, and she
says, in a shaky way:—'No, Susan, dear,
I must try to walk by myself. Mr. Al-
bright thinks—'

"Them was the very last words she
ever spoke, sir, for just then she began
to cough. I helped her to a chair, and
she had the worst coughin' spell I ever
knew her to have. She made a motion
towards the sittin' room, and I started
to bring her cough medicine, but before
I'd reached the door she fell off the
chair to the floor, and there was the
blood runnin' from her mouth all over
her clothes and the floor. I was that
scared I didn't know what to do; but I
called Robert, and we carried her to bed.
I did every thing I could, sir, and Rob-
ert went for the doctor, but before he
got here she was gone. The doctor
thinks he'd ought to be called months
ago; but I told him nobody dreamed she
was that bad. I'm sure I didn't."

Nathan turned to the window. The
red light of the low sun was streaming
in. Just outside, across the fence, Rob-
ert was busy tethering the new South-
down ram. At sight of the animal Na-
than was seized with a sudden unreason-
ing fury. He snatched his rifle from its
hooks on the wall and went out.

Robert passed and looked at him curi-
ously, and Susan peered uneasily after
him from the door. The ram also gazed
at him, standing squarely facing him, a
magnificent beast.

Nathan rested the rifle on the fence
and took aim at the unconscious ani-
mal's forehead. Robert stopped hastily
forward and raised the rifle barrel a few
inches.

"I don't think you want to do that,
sir," he said, gently. "I don't think
she would want you to, if she could see."

Nathan's hands dropped away from
the weapon, nervously.

"Then take him away," he said,
hoarsely. "Take him clear off the farm;
give him to somebody. Don't let me lay
eyes on him again."

He walked swiftly away down the lane,
and all that night he was gone from the
house. Nobody knew where he was. But
in the early dawn Robert was awakened
by the creaking of the barn-yard gate.

Nathan was leading a saddled horse out
into the lane, and in the dim light Rob-
ert saw him mount and ride away.

Some hours later, his sister, an es-
timable maiden lady, arrived from her
home, twenty miles distant, prepared to
condole with him. She was scandalized
to find him absent from home at such a
time. When he returned, at noon, she
met him on the threshold.

"Why, Nathan, where on earth have
you been? What have you there?"

The latter query related to a paper
parcel he carried carefully beneath one
arm.

"It's a—a dress for Marthy," he fal-
tered. "I want her to be buried in it."
Sarah. Got a dressmaker and have it
made right up."

He cut the strings of the parcel, and

billows of shining silk streamed out up-
on the table. Sarah gasped, and held
up her hands.

"O, Nathan! What ever possessed
you? She can't be buried in that!"

"I'd like to know why, Sarah."

"Because it wouldn't do. You see,
they don't bury people in any thing but
black or white. We're making a nice,
fine white shroud for Marthy."

"But, Sarah, I feel that Marthy would
certainly have liked this."

"No doubt she would, if she could
have had it when she was alive. But
they don't bury folks in purple silk with
yellow vines all over it."

"It ain't purple, Sarah; it's helio-
trops, the clerk said, and it's the finest
and handsomest piece in all Bridgeport.
Them yellow vines is the purtiest part
of it. Marthy would cert'nly've liked
it."

"Well, she wouldn't've wanted to be
buried in it, any way."

Nathan looked unconvinced and miser-
able, but he contended no longer. He
rolled up the silk and locked it away in
a bureau drawer.

The next day Marthy was clothed in
the white shroud and laid to rest in the
little country burial ground.

"If a body must die, it's kind of nice
to be buried on Memorial Day," said
Sarah, as they wended their slow way
homeward.

"Is this Memorial Day?" queried Na-
than, suddenly, as if awakened from a
dream.

"Why, yes, of course, it is. Didn't
you notice the graves a'll trimmed up
with flowers?"

"No. I didn't see nobody's grave but
Marthy's."

"Well, I'm sure her's was covered
with flowers. But, I must say, it would
've looked becomin', Nathan, if you'd
laid a wreath on yourself, or at least a
bouquet. I should've thought you'd've
wanted to."

"No, I shouldn't've cared to. There
was only one thing I wanted to give
Marthy, and you said it wasn't suit-
able."

"O, you mean the silk? Mercy! no,
that wouldn't've done at all. It's a
pity you wasted the money on it, Na-
than."

"I only wish to heaven I'd wasted it
a little sooner."

The words and tone had in them the
bitterness of death.

"It surely would make a lovely dress
for a living woman," said Sarah, with
what she considered very delicate sugges-
tiveness.

That evening, after dinner, Nathan
was missing, and a thunder-storm was
coming on. To Sarah's anxious in-
quiries for him, Susan replied:

"I think, ma'am, he's gone back to
the graveyard. I seen him take a bundle
out of the bureau and go down that
way."

"Why, what on earth—" began Sa-
rah, but, suddenly checking herself, she
donned rubbers and water-proof and
went out. The storm was coming on
rapidly, but she did not hesitate, and
presently she stood behind a cedar in the
little graveyard and beheld a scene that
she never forgot.

All the flowers had been removed from
Marthy's grave and laid carefully aside.
In their stead, the mound was decked
from head to foot in shining waves of
silk. Nathan, with unsteady hands, was
draping it in folds up against the small
head-board, in clumsy imitation of the
shopman's art. The rain that was begin-
ning to fall mingled with his tears, and
the lightning flashes lit up the shimmer-
ing meshes of the silk.

Suddenly he ceased his efforts and fell
upon his knees. His shaken voice reach-
ed the listener.

"Marthy, dear," he said, with un-
utterable tenderness, "if you can look
down and see it, I know you'll like it.
And if you can understand how I felt
when I bought it for you, I know you'll
forgive me for over-thing. If I thought
you couldn't, I certainly don't no ways
see how I could live."

Sarah's sharp eyes were dim. She
turned and softly sto'ed away.

"I'm most afeared his mind's unbal-
anced," she whispered to herself. "It's
dreadful to see that silk gettin' ruined
that way. There's ten yards of it, at
least, and never a cent less than two dol-
lars a yard! But, land! I hain't the
heart to say a word to him."—Carrie
Blake Morgan, in Lippincott's Magazine.

NO LOST EFFORT

A young Sabbath School teacher in
Boston had in her class a boy who was
fairly incorrigible; still she clung to
him. She prayed for him every day, and
often a dozen times a day. She had mo-
ments of discouragement when she heard
how he was going from bad to worse in
his daily life. Finally, he was arrested
as an accomplice in a burglary, and sent
to prison for two years. She did not

give up, then, but visited him often in
prison, always finding him hard, sullen
and defiant. After his release from pris-
on he disappeared, and no one knew
where he went, but every one was confi-
dent that he had gone to destruction.

Years passed, and the teacher married
and went far from her native town to
live. She had grown children of her
own when she and her husband went to
the Pacific slope to visit relatives and
friends. They found the town, or city,
in which one of their friends lived great-
ly agitated over the I'quor question.

"We are trying to elect a 'no-license'
mayor," said the gentleman they were
visiting. "He is coming to dinner this
evening, and I'll be glad to have you
meet him."

When he came, she saw a tall, fine-look-
ing man, whom she would have said at
once she had never met before.

"Why," he said, as he grasped her
hand, "are you not Miss M—?"

"I was Miss M—," she replied.

"And you lived in Boston?"

"Yes, I did."

"And you taught a class in a Sabbath
School called 'The West End Mis-
sion'?"

"Yes."

"And there was a bad boy in that
school named Roger Martin?"

"There was a boy of that name in the
class. I have never forgotten him."

"And you don't know him when he
stands before you, for I am that same
Roger Martin."

Miss M—'s unceasing prayers had
been heard and answered.

"I tried to forget you and all your
teachings," said Mr. Martin. "I tried to
forget God. I lived a wicked life for
fifteen years after I left home, but in all
those years of sinfulness I could not for-
get your loving patience, nor some of
the things you had said to me. I feel
that I owe my final conversion and ac-
ceptance of God to you. I wrote and told
you so when I was converted, but the let-
ter came back to me through the dead-
letter office. I wanted you to know that,
after many days and years, God had an-
swered your prayers for me, and that
none of your efforts in my behalf were
lost."

"I never felt that they were lost,"
said Mrs. H—, "and I have been
praying for you all these years."

No real, genuine, earnest effort for the
good of others is ever lost.—Selected.

THE SHEPHERD PSALM.

"Mother, I don't see why you have
me learn a Psalm every month," said
Eva Preston; "none of the other girls
do, and you can always read them."

The next day was the Sabbath. A
stranger talked to the Sabbath School.
He said: "I work among the poor chil-
dren in a big city. I have many friends
among the newsboys. One day one of
them—Dave Herbert—was run over by
a horse and wagon. He was carried to
a drug store near by to wait for the am-
bulance to carry him to the hospital. The
doctor and I were with him, and a crowd
was in the store. The boy was a brave
little fellow, but he suffered terribly. All
at once he said, 'If I could hear about
the shepherd, I could bear it better.' I
knew what he meant. I had told them
about King David's beautiful Psalm at
the mission school. I said it now over
and over. I wish you could have seen
the look in his face, children, as he lis-
tened. That little rough newsboy could
understand that. He said after me,
'And I will dwell in the house of the
Lord forever.' Before the wagon came,
Dave had gone to the Lord's house
above. I tell you this, dear children, be-
cause nowadays so few of us learn the
Scripture by heart. We don't think it
necessary. But I know it is—I wonder,
now, if any child here can repeat the
Twenty-third Psalm for me!"

There was a long pause, but no one
stirred. Then Eva Preston stood up, and
with folded hands, very clearly she re-
peated it.

As she finished, the children—and even
her teacher—forgetting the place, softly
clapped their hands.

The minister lifted his hand to check
it. "Thank you, my dear," he said to
Eva; "you have a gift no one can take
from you."—The Sunbeam.

If you want your own soul lifted give
some other soul a lift.

PILES CURED AT HOME BY NEW ABSORPTION METHOD.

If you suffer from bleeding, itching, blind
or protruding piles, send me your address,
and I will tell you how to cure yourself at
home by the new absorption treatment; and
will also send some of this home treatment
free for trial, with references from your
own locality if requested. Immediate re-
lief and permanent cure assured. Send no
money, but tell others of this offer. Write
today to Mrs. M. Summers, Box 212, South
Bend, Ind.

STORIES FOR LITTLE ONES.

THE SHORT CUT.

By Kate Hudson.

"We shouldn't have to leave the house until twenty minutes before nine, mother," said Hettie, who hated to be hurried.

"I could stop in every morning for Jack Smith on my way by his house, father," said Sylvester, the sociable.

"N' then we wouldn't have to cross the howwid wailwood twacks, muvver," lisped timid Polly.

"Indeed, dearies, I wish you wouldn't have to go to school by way of the depot," sighed mother; and then she turned to father. "Don't you think they would better ask Mr. Lane about it?"

Father said yes, Sylvester might, and accordingly next morning the little boy asked the old market-gardener whether he would allow him and his little sisters to pass through the little vegetable garden instead of going to school the long and devious way round.

Mr. Lane said they might on one condition: the two gates—one at each end of the garden patch—must never be left unfastened.

"You see, sonny," said the kind old man, "if the cows, or some old nag, or even Mrs. Murphy's goat, were to get in among my beets and carrots it would mean a big loss in dollars and cents to me. And with the road so near, and the public pasture just over the way, there's a-plenty creatures with horns and hoofs just pining to get at my growing green things. Would you be mighty careful about shutting the gates, sonny? Both of 'em, mind you! Not just letting 'em slam any old way, but stopping to latch both of 'em as you went through?"

Sylvester nodded energetically. "Because if you promised—I mean you, sonny, because you're the oldest of the three and of course you ought to be the most sensible—to look out for my gates. I'd not mind your going through my patch (so long's you keep to the path) whenever you've a mind to. But remember, sonny, I hold you responsible."

So the children walked comfortably to and from school each day on the narrow parsley-bordered path between tall rows of lima beans and feathery tufts of carrots. And twice a day Sylvester, bringing up the rear, carefully closed, latched, and shook—just to make sure—the two gates after himself and his little sisters.

One morning Sylvester got up very much "with his left foot first," as our German cousins picturesquely call it, and his clothes all seemed to share his bad humor. His front collar button slipped out of his shirt-waist, rolled way under the bureau, and had to be poked out with a stick; his shoestring broke and had to be replaced, and his favorite blue and white striped necktie refused to be tied in a proper knot.

These many toilet complications made him late for breakfast, just when he particularly wanted to meet Jack Smith early for a long talk on that new baseball team they were trying to get together. But late as he was, he was still ahead of Hettie who was laboriously "reading" her

first Sunday-school library book and who simply couldn't tear herself away from "Flaxie Frizzle and her Dog Fido."

"Come along, Het," he cried, "do get a wiggle on. How'm I to shut the gate after you, and get to Jack's in time, I'd like to know!"

Hettie was spelling out a big word and was deaf to her brother's reminder.

"Hurry up, Hettie!" shouted Sylvester, crossly, "you're slower than cold molasses. Can't she hurry up, mother?"

Mother was very busy clearing the breakfast table and did not hear this frantic appeal.

"Muvver," piped Polly, "if we don't start soon I'll have to step along so fast my legs'll ache."

Mother stopped with her tray full of cups and saucers, glanced at the clock, and said, decidedly, "Come, Hettie, put down 'Flaxie,' take your books and go!"

The three children set out at a brisk pace through the vegetable patch, Sylvester carefully fastening the first gate behind them. And if only he had held his peace and his tongue they would have been on the high road in less than five minutes. But instead of following the girls and whistling gayly as he usually did—oh, that tiresome "left foot first"—he kept on nagging Hettie and trying to hurry her, until Hettie, with her head full of "Flaxie Frizzle" and an entirely unprepared spelling-lesson weighing heavily on her conscience, got very cross and contrary, and dawdled more than ever.

At last Sylvester could stand it no longer, "I'm going on ahead," cried he, "and don't you forget to shut and latch the gate, Hettie Dale, or Mr. Lane'll give it to you!" and he rushed roughly past Hettie, just missed upsetting poor Polly into a bed of summer squash, and dashed through the gate and down the road just in time to catch up with Jack the gate and down the road just in time to catch up with Jack Smith, and in a twinkling was talking baseball as hard as he could.

But somehow he could not get that little front-gate out of his mind, and the flourishing vegetable patch into which it led. He remembered that Hettie was constitutionally heedless, and, being shorter than he, would probably not be able to reach the gate latch if she did think of it. He remembered the unpleasant way gates have sometimes, when not properly fastened, of staying decorously closed until you are quite out of sight, and then yielding to the merest wind-puff and flying wide open to admit anything; and he remembered—very distinctly remembered—that Mrs. Murphy's big black and white and enterprising nanny goat had just met him going up the road with determination, and an appetite for fresh greens, in her wicked-yellow eye.

He seemed to hear Mr. Lane saying, "I hold you responsible, sonny," and he hesitated no longer. He stopped short in the midst of some highly valuable baseball suggestions from Jack, and started to run back home as fast as he could.

"You go right ahead, Jack," he called over his shoulder, "I forgot something."

He passed hurrying Polly and lingering Hettie, saw Mrs. Murphy's nanny ambling leisurely along way ahead of him flew to get ahead of her. He reached the

gate just half a minute before Nan, closed it—of course it was slamming back and forth—latched and shook it hard, skimmed by the disappointed goat and down the road like a deer, hurried into class, slid into his seat and was ready to repeat with the others—"all together and slowly and distinctly," admonished Miss Gardner—the selection for the day:—

"For the want of a nail the shoe was lost;
For the want of a shoe the horse was lost;
For the want of a horse the rider was lost;
For the want of a rider the battle was lost;
For the want of the battle the kingdom was lost;
And all for the want of a nail that was lost."
—Christian Register.

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CANADIAN LETTER.

One of the important outstanding features of the Annual Convention of Ontario and Quebec Baptists, recently held in Ottawa, the capital city of Canada, was the important place given to the Laymen's Missionary Movement, and the good work that had been done through its agency. The movement has touched 5,000 of our mature men and seeks to touch 10,000 in the coming year. This means much to our churches. Not only in the raising of additional money for missions, but also the spiritual uplift it will give to the men. It is calculated that already the contributions to our denominational missionary enterprises have been increased for Home Missions, about \$6,000; for Foreign Missions, about \$10,000; for Western Missions, about \$9,000. This is a most gracious and God-honoring movement, and its far-reaching effects, who can tell!

The Convention had the largest attendance for years, the main cause being a discussion respecting the formation of a Baptist Union for the whole of Canada. At present there is one convention for the Maritime Provinces; one for the Ontario and Quebec; and one for Western Canada; and it is proposed to amalgamate the work of Home and Foreign Missions and the Sunday School work and publication work of these three conventions into one large Union and so save considerable expense in management.

A spirited discussion took place, but all was done without friction, and with commendable harmony and good feeling. Representatives were present from the Maritime Provinces and Western Canada. Objection was taken principally to the magnificent distances that would be involved, and the unwieldy character of the Union on the basis of representation proposed, for it would amount to about 4,000. But ultimately a constitution was agreed upon and the whole matter in its improved form was to be submitted to the various boards and the churches for further consideration and final adoption next year.

Ottawa was an ideal place for the meeting. It has four strong and vigorous English churches and one French.

The reports of all branches of our work showed advancement. Our educational work has had a splendid gift from a legacy left by the late Allan McLean, Esq., of Toronto, of \$35,000.

The largest contingent of Foreign Missionaries that has ever been sent out, left for India this fall.

The Home Mission Board is pushing its work in the old towns of Ontario, as well as in the newly settled parts, and is meeting with encouraging success.

Western Missions has made a considerable advance, and received from the east the largest contribution in its history, notwithstanding the financial stringency of the past year.

The question of a union of the two bodies has been under consideration for the past year. The union of local churches has not, however, in every case, proved as happy as was anticipated, and this has caused our people to move slowly in the matter of a general union.

Most of our churches are now preparing for their winter campaign and hopefully looking forward to a rich harvest of souls.

Now the elections are over, on both sides of the line our people will be through with that excitement, and better able to settle down to serious work for the glory of God and the good of the perishing souls around us.

T. W. CHARLESWORTH,
Clinton, Ont.

CIRCLE MEETING.

The one hundred and tenth meeting of the third Circle of Bethel Association will be held at Locust Grove church, Saturday and Sunday, November 28-29. The meeting will be called to order at 10 a. m.

Our Foreign Mission Board, Officers, Territory Work, etc.—Paper by E. W. Coakley. Discussed by Dr. J. D. Clardy and Col. J. S. Lowry.

District Missions in Bethel Association.—Paper by J. F. Garnett. Discussed by M. E. Keel and W. F. Duvall.

Church Discipline.—Paper by M. E. Barnett. Discussed by W. W. Radford and Robt. Gary.

Sunday, October 29th.

Teacher Training for the Sunday School; Should a Church Require and Provide for It?—Paper by J. H. Moore. Discussed by Earnest M. Stegar.

Sermon at 11 a. m., by E. W. Coakley.

J. F. DIXON, Vice Pres.
W. F. DUVAL, Clerk.

DEAR RECORDER.

It affords me pleasure to report two successful Bible and Missionary Institutes which have just been held, one with the Drennon's Ridge church, Franklinton, and the other with the church at Turner's Station. We had with us at both places the pastor of our church at Eminence, Rev. J. R. Johnson, and Rev. Wm. J. Mahoney, our Sunday School Secretary. The former addressed us on the Bible, an inspired revelation and a guide to life, and the latter on Bible Study and Sunday School fundamentals. I never heard anything more able and edifying than those addresses, and the people of God were made to rejoice in the assurance that their labor is not in vain in the Lord. In some of his remarks, especially on the Sunday School, Bro. Mahoney struck center and in doing so did good.

Our Corresponding Secretary, Bro. Powell, could be with us only one morning. That was at Franklinton. Then to be with us he drove fifteen miles, with only a cup of coffee and a few crackers for his breakfast. Immediately on arriving he took the stand and spoke over one hour and thirty minutes. If he could do that well on such a breakfast and after such a drive, many were anxious to see what he could do on a square meal and after a nap, and so come back to meeting at night, but the Secretary was gone. He left us with more money for the Church Building Fund and a desire on our part to be more faithful in the Master's service.

In addition to Brethren Johnson and Mahoney, who served us so loyally in this institute work, we had the Rev. J. W. Vallandigham, of Lagrange, with us at Turner's Station. His address on the Bible and the Duties of a Church was admirable. It seems a pity that one so capable of imparting instruction from the word of the Lord should be laid aside temporarily, at least, by ill health.

As the result of my experience

in holding these institutes, I am persuaded such meetings would be of great value to all our churches.

J. M. FOWLER,
Lagrange, Ky.

ALIEN IMMERSION.

The Standard did not think to say anything on this unsettled and unsettling issue. We speak of the issue this way not from our standpoint or that of the Southwest. The whole matter was thoroughly settled with us throughout. Some say there are three positions. This is doubtful. Just like anything else, there can be but two positions, right and wrong. Either we accept immersion by others than Baptists or we do not. To accept either position carries with it all there is on that subject. To accept immersion by Campbellites means to accept the correlative doctrine, baptismal regeneration. In other words, it means to deny all that Baptists have stood for from the days of John the Baptist until now. All this talk about "regularity" amounts to nothing, if it is not in keeping with the New Testament. The only regularity known to Baptists is New Testament regularity.

No use to attempt to be a middle-of-the-roader on this question. Impossible. A man so journeying is easily hit by both sides. We repeat either we favor alien immersion or we do not, that's all. It might be better for all concerned if some people, we know, should suddenly cease their agitation of this mooted question.—Texas Baptist Standard.

Don't believe that you have never had any opportunities in life.

NEW LIFE.

Found in Change to Right Food.

After one suffers from acid dyspepsia, sour stomach, for months and then finds the remedy is in getting the right kind of food, it is something to speak out about.

A N. Y. lady and her young son had such an experience and she wants others to know how to get relief. She writes:

"For about fifteen months my little boy and myself had suffered with sour stomach. We were unable to retain much of anything we ate.

"After suffering in this way for so long I decided to consult a specialist in stomach diseases. Instead of prescribing drugs, he put us both on Grape-Nuts and we began to improve immediately.

"It was the key to a new life. I found we had been eating too much heavy food which we could not digest. In a few weeks after commencing Grape-Nuts, I was able to do my house work. I wake in the morning with a clear head and feel rested and have no sour stomach. My boy sleeps well and wakes with a laugh.

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HALL-MOODY INSTITUTE.

Hall-Moody Institute is so near to the State line and both of the men for whom it was named were from the grand old State of Kentucky, and the honored president hails from your Graves county, where they grow fighting Baptists, and then the "old reliable" enters many of our homes, hence we know that your host of royal and blue-blooded Baptist readers feel an ever-increasing interest in the God-given prosperity of his work in Martin, Tenn. Our enlarged quarters are fast filling up with our much enlarged student body. Over 300 are now here and still more are coming. Our splendid young preachers are growing fast on the pure word of God, as Dr. J. B. Moody and Dr. G. M. Savage are daily dealing it out to them. Dr. Moody is a master on doctrines, and Dr. Savage is one of the strongest teachers of the Bible in English, Greek and Hebrew in our Baptist ranks. Our only endowment behind this great work is spirit wrought faith in God and his people. After all, this may prove to be one of the best, if not the very best, endowments. One thing is certain, such an institution can never misuse or abuse much Baptist money. So far our Lord has never failed us, although in times past, just as at the present, we have been in great need of money to meet the many pressing demands on Dr. Moody's department. One noble Kentucky church is already supporting two splendid young preachers, some others are helping liberally. When the people give we use it discreetly; when nothing comes in we have learned to live on in hope. Our preachers are full of faith. Over 1,000 were converted this past season in their meetings. If our Lord so directs you direct some money this way, otherwise send it elsewhere.

Martin gave you one of our best, W. D. Nowlin, and we thank you for some of your best to train for his service.

I. N. PENICK,
Martin, Tenn.
Chairman Board Trustees.

DEAR RECORDER.

I have resigned the work here after being on the field two years and six months. Since coming on the field enough members have gone away to reduce the salary more than one-half, but there have been fifty-seven additions to the church, and salary is \$220 more than it has ever been. Russell is a railroad town, which makes it very hard to do satisfactory work. The people are very kind to us. The meeting house has been remodeled, roofed, well lighted and heated with gas; new carpets, etc. The church has not yet accepted my resignation, and I have not yet decided where I will locate. I prefer remaining in Kentucky. Bro. Geo. W. Shepherd, of Winchester, will begin a meeting with us first Sunday in December, and we are expecting a good time. Bro. W. J. Mahoney will be with us in a Sunday School institute on the fifth Sunday afternoon and evening.

A. N. MORRIS,
Russell, Ky.

DEAR RECORDER.

Enclosed find postoffice order for \$2.00, for my subscription to the Western Recorder. I am still working in Oklahoma, and God is blessing my work. On Tuesday night while they were counting

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speak in the language of the twentieth century. In school, they are taught the language of the present day. Is it natural then, that in their Bible study, they should be expected to understand the English of the seventeenth century? The

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the votes at Choctaw, Okla., we had a great service in the Methodist church (there is no Baptist church in Chawteau); six men came forward for prayer, one was converted and publicly stated to the crowd that Christ had saved him, and that he would serve Him the balance of his life, God being his helper. The man was Frank Ross, a Cherokee Indian, and Bro. Cameron, the pastor of the church, said that Mr. Ross was one of the worst infidels in the country. I bless God for the privilege of reaching so many non-church going men.

Let my Recorder come right on to Box 53, Jackson, Tenn. May God bless all the workers, is the prayer I so often pray.

FRANK M. WELLS,
Evangelist.

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BIRD'S-EYE VIEW OF TEXAS BAPTISTS.

The Baptist General Convention at Fort Worth, November 12-16.

By J. M. Robertson.

The Baptist General Convention of Texas, of which all visitors from other States speak as the biggest organic assembly of Baptists they ever saw, has come and gone. And yet, those who were at Fort Worth this year saw only about two-thirds of it; for the great auditorium of the First M. E. Church, South, with a seating and standing capacity of more than three thousand, accommodated only about that proportion of those who sought admission, only those with designated badges being admitted.

This was partly due to the attendance upon the Woman's Convention, which met two days before, and at the end of their first day so overrun the Presbyterian auditorium as to make it necessary for the Pastor's and Laymen's Conference, which had met at the same time, to vacate in favor of the women the spacious auditorium of the First Baptist church, and hold their second days session in the M. E. Church Auditorium.

The Pastor's and Laymen's Conference which met two days before the General Convention was a bigger thing than the Southern Baptist Convention ever was. This is not surprising when it is known that over here there is a sort of public sentiment among the preachers that a pastor ought to lead his church in the item of giving money to the enterprises fostered by the denomination. Then there is that other sentiment among the laymen, that they ought not to allow the pastor to outstrip them in giving until it hurts. In this Conference it was not the preachers, but great laymen like Slaughter, Wolfe, Duke and a score of others, who emphasized the doctrine of tithing, and declared that no man had the moral or legal right to pay his man-creditors out of the tenth which God has reserved unto himself. The experience of great business men, as told here, of how God honors the man who takes Him into his business, was inspiring and, doubtless was a revelation to many of the hundreds of preachers who were present.

There were many notable speeches, but those of Dr. B. H. Carroll, on a Layman according to the New Testament Model and of Dr. Geo. W. Truett, on The Preachers from a Preachers View-Point, will be remembered by those who heard them as long as memory shall last.

The Great Convention Itself.

For the fifteenth time Dr. R. C. Buckner, of Buckner Orphan's Home Fame, where more than six hundred orphans are now being cared for, was elected President, and Vice-Presidents and Secretaries were elected by unanimous vote. It may as well be said here as elsewhere, that every proposition brought before the Convention was carried by unanimous vote. Somehow the brethren seem to be of one mind, and to have the same spirit. It ought further to be stated that President Buckner has, for several years, discarded the gavel to keep order and uses, instead, a bouquet of beautiful flowers, which the ladies invariably furnish without stint.

When the Convention got down

to real business the first thing to come before it was the report upon the Buckner Orphan's Home. The report showed that the Home owns in its right, more than 1,000 acres of land, well worth \$100 per acre and buildings and improvements worth \$1,000,000. This great property is absolutely inalienable, and the trustees, who must be deacons in Baptist churches cannot alienate it if they would. A great school and assembly room where all the inmates may be assembled for church service and other purposes is nearing completion. There is needed \$15,000 to finish it. This amount and a little over was raised in a few minutes, in practically cash contributions.

Then came the question of the Texas Baptist Memorial Sanitarium at Dallas. The grounds and buildings, up-to-date, represented an investment of more than \$300,000. The Science Hall, in which is housed the Baylor University Medical School, and the Nurses' Training School, is so nearly completed that the schools are in operation. The main building is incomplete, although nearly \$200,000 has been expended upon it. To complete this building, and equip it the trustees asked for \$120,000.

Dr. George W. Truett, who has had this work especially upon his heart and hands, read the report, and proceeded to address the Convention. Suffice it to say that in a short time there was raised, in practically cash contributions, \$139,000. This was made possible by Col. C. C. Slaughter, of Dallas, authorizing his pastor, Truett, to say that he would give one dollar for every two the Convention would raise. Thereupon came contributions, ranging from \$5,000 down to sums of five dollars. To say that it was a great hour does not express it.

The Southwestern Baptist Theological Seminary, Waco, is in its fourth year, and has 195 students in attendance. Dr. B. H. Carroll, President and Dean of the faculty stated that the dividend-bearing endowment amounts to almost \$90,000, raised without a field agent; but that provision needs to be made to take care of the faculty for five years, until the endowment can be completed. Thereupon Jeff. D. Ray, Chair of Homiletics in the Seminary, proceeded to raise \$56,500 for this emergency fund. Notwithstanding Texas has this Seminary, and many beneficiary students on hand, Dr. George B. Eager, of the Southern Baptist Theological Seminary, Louisville, secured in pledges, to help young preachers at Louisville, \$725. Besides, the Convention passed a resolution inviting Dr. Mullins, of the Southern Baptist Seminary, to come into Texas at such time and on such terms as may be agreed upon between himself and Dr. Carroll, and raise whatever amount is needed from Texas to complete the endowment of the Seminary at Louisville.

Finally came the report of the State Board, which has the raising of funds for Home and Foreign Missions, as well as having charge of State Missions. The report shows that the 395 missionaries on the payroll of the Board, in State Mission work, baptized during the year 7,712 converts. Besides raising more than \$40,000 for Foreign missions, and more than \$35,000 for Home Missions, the Board has raised, during the year, more than \$114,000 for State Missions, has paid all liabilities and has over \$500 on hand.

In addition to the things reported, numerous collections, for various interests, ranging in sums from \$100 to more than \$1,000, were taken. But the Baptists of Texas are not to be measured by the money standard alone. The spirit of unity, and of aggressiveness, for the winning of souls, and for the propagation of Baptist principles is admirable, and is growing all the time, as the years go by.

With 3,000 white Baptist churches, having 300,000 members, Texas may be said to be something of a Baptist State—at least it is leaning that way. With the eight correlated colleges, with property valued at almost a million and a half dollars, and more than 3,000 pupils enrolled, it looks as if Baptists are not in a losing fight. The powers of the Education Commission, which paid off the debts of all the schools a few years ago, were greatly enlarged by the convention, and it will at once enter upon a vigorous campaign of securing regular and systematic contributions for the erection of greatly needed buildings at most of the schools, and for the endowment of some of them.

Dallas, Texas.

As the world is secure of things nigh to it, and in doubt of things afar off, so in a contrary manner, Christ's children are secure of their end, but of things nigh at hand they are sometimes in dread. —John Wieliff.

OLEVER WIFE

Knew How to Keep Peace in Family.

It is quite significant, the number of persons who get well of alarming heart trouble when they let up on coffee and use Postum as the beverage at meals.

There is nothing surprising about it however, because the harmful alkaloid in coffee—caffeine—is not present in Postum, which is made of clean, hard wheat.

"Two years ago I was having so much trouble with my heart," writes a lady in Washington, "that at times I felt quite alarmed. My husband took me to a specialist to have my heart examined.

"The doctor said he could find no organic trouble but said my heart was irritable from some food I had been accustomed to eat, and asked me to try and remember what disagreed with me. "I remembered that coffee always soured on my stomach and caused me trouble from palpitation of the heart. So I stopped coffee and began to use Postum. I have had no further trouble since.

"A neighbor of ours, an old man, was so irritable from drinking coffee that his wife wanted him to drink Postum. This made him very angry, but his wife secured some Postum and made it carefully according to directions. "He drank the Postum and did not know the difference, and is still using it to his lasting benefit. He tells his wife that the coffee is better than it used to be, and she smiles with him and keeps peace in the family by serving Postum 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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Do not let us wait to be just or pitiful or demonstrative toward those we love until they or we are struck down by illness or threatened with death. Life is short, and we have never too much time for gladdening the hearts of those who are traveling the dark journey with us. O, be swift to love; make haste to be kind!—Amiel. Learn to attend to your own business—a very important point.

\$100 Reward, \$100. The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address F. J. CHENEY & CO., Toledo, O. Sold by all Druggists, 75c. Take Hall's Family Pills for constipation.

Men often measure sermons by a false standard. It is not so much what you may think of a sermon that determines its excellence, but what the sermon makes you think of yourself and of God. Instead of saying, "I have heard a good sermon," it is far better to say, "I have heard a sermon that I will make good in my life."

The Farm and Household

The ruling price for turkeys in Bath county is eleven cents per pound.

T. S. Robertson, of Bethel, sold thirty-two yearling mules to North Carolina parties at \$140 per head.

H. C. and Will White sold 35 bushels of corn to Gee & Bottom, of Tyrone, at \$3. George C. Graddy bought 56 head of 750 lb. stock cattle in Louisville recently at \$3.40. Graddy Williams bought 26 yearlings, weighing 800 lbs., at \$3.60.—Woodford Sun.

Newt. Rankin, of Paris, sold nineteen head-of-yearling-mules at \$103 per head and purchased from Marston Bros. ten head at \$117.50; from McLintoch & Sons, fifteen head at \$101. from Will Thomas, twenty-five head at \$95, and from Ed Clark five head at \$95.

Swift & Company, of St. Louis, Mo., shipped about 200 cattle from this city last week. The cattle were purchased from W. Thompson, John Stofer and others and brought from \$5 to \$5.30 per hundred. The shipment of these cattle about cleans out the exports in Montgomery county.—Mt. Sterling Gazette.

Hardin county.—Three months drouth in this county was broken by a splendid rain last Monday. The rain has not been sufficient to affect the water courses but it is a life saver to the wheat and puts a stop to the forest fires which were becoming very frequent and damaging. Mr. Malcolm Willyard sold his farm to John Richardson. It contained 150 acres and the price paid was \$2,400 cash.

Montgomery county.—Turkey slaughtering has now begun in this county and thousands of the birds will be slaughtered and shipped East for the Thanksgiving market. The crop of turkeys in this county, while large, is not unusually heavy and buyers throughout the county are now paying 10 cents per pound on foot. Four firms will slaughter and dress turkeys in this market. The Thanksgiving trade will close down about November 22nd and Christmas trade will begin about December 10th. It is estimated that over \$75,000 will be spent in the turkey market in this section.

Bath county.—The sudden fall in the temperature and the dry weather looks like winter would catch the farmers with their fall work unfinished. The ground has been in a bad condition to do their fall plowing and some of the wheat has not yet been planted. There is not much work being done on the farms. Cribbing corn and hauling water is about all. The early corn is better than was expected and is bringing \$3.25 per barrel delivered. The average of wheat will not be as large as usual, but wheat that has come up is growing a little, and they let do better with a good rain. Many hogs have been sold and shipped. The farmers say corn is too high to feed to them, and they let the hogs go and are holding on to their corn.

MORE ENGLISH RECEIPTS.

PRESSED BEEF.—Six pounds of steak, half a teaspoonful each of powdered mace, pepper, nutmeg and mustard, one teaspoonful of ground cloves, a little cayenne, four ounces of common salt, four ounces of brown sugar, and glaze. Mix the spices, salt and sugar together, and rub the beef well with it, taking care that every part is well rubbed. Place the meat with the spice in an earthenware pan, cover it over with a piece of muslin, leave it for twelve days, turning and rubbing it well once in every twenty-four hours. At the end of twelve days, tie it in as neat a shape as possible. Put it in a stewpan with an onion and carrot, a bunch of herbs, and few celery seeds. Pour in enough boiling water to cover the meat, bring it to the boil, then let it simmer gently for three hours, skimming it occasionally. Put the meat on one dish, with a second dish over it. On this place weights and leave it until it is cold. Then trim it into a nice shape, and brush it over with some melted glaze. If preferred, the meat may be bought ready pickled.

SHEEP'S HEAD.—First take out the brains, wash them, and tie up in a muslin to boil. Well wash the head in warm water; and chop off the end of nostril; put it in cold water with a quarter of a pound of well-washed rice, carrots, turnips, onions, celery, parsley and sweet herbs. Take off the scum as it rises, and simmer very gently until tender, about three hours. If this quantity of rice is used, there must be plenty of water also, as the rice soaks up the water. Instead of the rice, small suet dumplings may be used; they are made with two ounces of chopped suet to half a pound or ten ounces of flour, a little salt, and mixed with sufficient water to make a stiff paste. Roll into small balls about the size of an apple, and put them in the stew an hour before it is done. The brains should be boiled for half an hour, and should then be chopped with a little parsley or sage, seasoned, and served on a separate dish.

QUEEN ANNE'S BISCUITS.—Half a pound of flour well dried, quarter of a pound of castor sugar powdered, half a pound of currants well washed and picked, and four ounces of butter. Rub the butter into the flour, then mix in the sugar and currants; add ten spoonfuls of cream, the yolks of three eggs, one-third of a banana beaten to a paste, and a little mace finely pounded. Make into cakes, prick full of holes on the top, place them on a well-buttered tin, and bake in a quick oven.

STEWED CELERY.—Put a generous lump of butter in a saucepan with a teaspoonful of water, cut off the outside rough stalks from two heads of celery, cut each head in two pieces length wise, rinse it under the tap, and put in the boiling water and butter; cover closely, and let it gently simmer for half an hour. Mix a teaspoonful of flour quite smooth with a little cold water, pour it in the saucepan with the celery, stirring it round and round gently; let it boil five minutes, and serve as hot as possible.

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— DEATHS —

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FELTS.

On Sunday, November 8, 1908, Mrs. Mamie Felts, wife of Dr. Logan Felts, of Beechland, Ky., departed this life. They had been married eleven months, and she was nearing her twentieth birthday. A small bud of humanity survives its mother as a namesake. Rev. A. C. Dorris conducted a most impressive funeral service. It was one of the saddest occasions ever experienced. She was the youngest child of Mr. and Mrs. Samuel Brown, and was a lovely Christian. Sad heart take comfort in this:

"Death cannot long divide. For is it not as though the rose that climbed my garden wall Had blossomed on the other side? Death doth hide, but not divide, Thou art but on Christ's other side! Thou art with Christ and Christ with me, In Christ united still are we."

A FRIEND.

MOREHEAD.

Bro. C. B. Morehead died on October 29, 1908, in Dakota, Okla. He was born January 27, 1869; joined the Baptist church at the age of seventeen, under Rev. J. A. Bennett. He was a young man of splendid Christian character, and was a Sunday School teacher at the time of his death. He is survived by his father and mother, one brother and one sister, who mourn his loss. "He rests from his labor and his works do follow him."

A. F. G.

BROWN UNIVERSITY.

The will of Elizabeth L. Chandler, filed for probate last week, provides for an increase in University funds. Half of the bequest will furnish income for the foundation of 250 scholarships for students at Brown University, who are natives of Rhode Island, and who are of the Protestant faith. This fund is to be known as the Charles Warren Greene fund. The income from the other half of the bequest is to be used to increase the salaries of the professors at the University.

Prof. H. G. Aldinson, of the Greek Department of Brown University, has just been elected annual professor at the American School for Classical Studies, at Athens, Greece, for the year 1910-1911. Brown University, through its efforts at the founding of this institution, is a permanent member of the association in charge of the school. There was also raised in 1902 a fund of \$5,555, the income of which provides free tuition for any adequately prepared Brown graduate who desires to take courses at the school in Athens.

The registration figures at Brown University show a very gratifying increase, being even larger than the former unofficial reports: 140 Seniors; 131 Juniors; 170 Sophomores, and 243 Freshmen, with 41 special students, bring the total male undergraduate registration to 724 as against last year's count of 661.

DEAR RECORDER:

I began a meeting at Adams, Robertson county, Tenn., Monday night, after the second Sunday in October, and continued fourteen days, which resulted in 325 conversions, and, up to last Sunday, twenty-two additions. One from the Methodists, one under watchcare, twenty by experience and baptism. It was the first meeting of any note in Adams or community (so say the old citizens) for over forty years. Many more will join the church. I have been preaching to them for a year and a half, and as long prayed, see what has come to pass.

It was a wonderful revival among all those people who came for miles to see and hear the great things God did among those people. Eternity alone can reveal all the joyous scenes witnessed there. I was assisted ably by Rev. T. J. Radcliff, of Livermore, Ky., who attracted everybody in attendance during the entire meeting. His sermons are full of milk for the young and meat for those older in Christ. He is truly a revivalist. He is directed in everything by the Spirit, full of grace and truth, possesses many charming gifts, such as wit, tact, argu-

mentation, illustration, exhortation. A man of God. He immortalized himself with the Adams people.

Pray for us that greater things may be done by the Lord in Adams. God bless the old Recorder. It has been a welcome visitor at my house by all the family for about thirty-five years.

Auburn, Ky. W. M. HALL.

DEAR RECORDER:

On October 23rd we began a series of meetings here, continuing for eleven days. In this meeting we were ably assisted by State Evangelist G. W. Shepherd, of Winchester, Ky., who preached the old doctrines of grace, love and consecration with great power and fearlessness, winning the hearts of many to Christ. The people came in great crowds, and heard the gospel gladly. Bro. Shepherd is a strong preacher and our State Board has acted wisely in securing his services as State evangelist.

As visible results fifty-seven were added to the fellowship of the church, twenty-nine by baptism, one by relation and twenty-seven by letter, and the church much revived and strengthened. We thank the Lord and take courage. To Him be all the glory.

R. L. BRANDENBURG.

Berea, Ky.

DEAR RECORDER:

The two-weeks' meeting at Oscar, Ballard county, in which I assisted Pastor G. E. Holt, closed with thirteen additions, one of which was from the Campbellites, whom Bro. Holt baptized, for he nor his people give any countenance to the "alien immersion" heresy. Bro. Holt is a man of more than average ability, a hard worker and a splendid companion in a meeting.

I promised a committee from Ohio Valley church to visit them on November 15th. Sunday night I preached, by request, for the saints at LaCenter, where Pastor J. D. Wilson is held in high esteem and is doing a good work. The Oscar people will ever live in my memory for their unmerited partiality to me. God bless them!

T. E. RICHEY.

Princeton, Ky.

DEAR RECORDER:

It may be of some interest to our brethren, especially to those who served us as pastor in years gone by, to hear from Locust church. We have just closed a meeting of ten days in which our pastor, W. T. Seburn, did the preaching. Faithfully has he wrought as a good servant of the Lord for the faith ones for all delivered unto the saints. This was indeed a spiritual revival in the church. Lasting good has been done, God's name honored. To Him be all the praise. Two were received for baptism, one a Methodist, a teacher in our common schools, came forward and said she was not satisfied with her baptism, but desired to be immersed as her Saviour had commanded her. That others might follow, the example of this good sister is my earnest prayer.

H. C. PULLIAM.

Gustonsville, Ky.

DEAR RECORDER:

I held a nine-days' meeting with the church at Indian Creek, in Monroe county, Ky., in September. There were nine professions and eight baptized. I have just closed a great meeting at Fountain Run, Monroe county. There were twenty-one professions and several backsliders reclaimed, twenty-one baptized and two await baptism. To God be all the praise for these great meetings.

Pastor Green Carter has held a good meeting at Rough Hill church, in Allen county, recently. I do not know how many professions there were. Pastor F. M. Payne, assisted by Elder L. D. Robinson, and W. C. Strode, has just closed a good meeting at Maple Grove, Ky. I hear that three were to be baptized. I am now at Plano, helping Pastor McQueen in a meeting.

R. H. SPILLMAN.

DEAR RECORDER:

A revival meeting of two weeks duration has just closed at Cox's Creek. Our beloved pastor J. W. Long was assisted by his brother-in-law J. W. Greathouse. Bro. Greathouse ingratiated himself into our feelings from the very start. He is a remarkably able preacher, full of the spirit, has fine delivery, adheres closely to his text and impresses it upon you from start to finish. He relies implicitly in the work of the Holy Spirit upon the hearts of hearers in bringing repentance faith and the regenerating grace of God. We had no fear of getting the unregenerate into the church under his preaching. The church was revived, ten added and many more interested at the close of meeting.

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ITEMS OF INTEREST

News The World Over.

We beg South Carolina's pardon most humbly. The idea of talking about the loose divorce law of that grand little Commonwealth, which occupies a higher position on the subject than any other State or nation. The editor wrote the loose law of South Dakota, not South Carolina.

In an interview with a reporter of the London Telegraph, the Emperor William made a frank statement about the foreign policy of Germany, past and present. Immediately all Germany was in a blaze at his indiscretion. The Reichstag denounced him sharply and said that sort of thing had to be stopped. The papers were as unanimous as the people and parliament. Not a minister spoke in excuse of him. Then the Chancellor, Prince Von Buelow, went to the Emperor and in the name of the Reichstag demanded that he keep silence hereafter.

William is very high and mighty, but he covered before the storm he had raised. He pledged his word hereafter to leave the conduct of foreign affairs in the hands of the Minister, whose business it is, and to have nothing to say in public upon any diplomatic subject. In view of his promise the people have quieted down. But how much that back-down and promise must have galled the Emperor!

During the Revolutionary War, the British kept their prisoners in prison ships at New York. Fifteen thousand died while in these prisons and were buried on Long Island, near the present site of the Brooklyn navy yard. A memorial shaft has been erected there and was unveiled last week with appropriate ceremonies.

The cholera is much worse in the Philippine Islands than appears from the telegrams in the newspapers. Rev. Chas. W. Briggs, a missionary at Jaro, wrote to the Baptist Commonwealth: "Jaro is full of cholera, as is the whole island of Panay and several other islands of the archipelago. People have died all around us in the last few weeks within a door or two of our home."

The Erichsen expedition explored the hitherto unknown coast of Greenland, and though the explorer died, his maps reached Europe safely. He found a great peninsula, at about 80 degrees. It is fifty miles wide and extends out into the Greenland Sea to 12 degrees east longitude. Erichsen named this Andrup Land. North of it is a field about eighty miles long.

Two attacks in the courts in Nebraska were made on the Sunday law of the State. These cases were carried up to the Supreme Court of the State, and that body has given a decision favoring the law. Let us hope the law will now be enforced.

M. Augustus Rey, who was the French representative to the Tuberculosis Con-

gress in Washington City, made a speech in New York City. He said there were 300,000 dark rooms in that city, occupied by one million people, and he added: "You shut up one million people into dark rooms to make them sick and build palatial hospitals in which to cure them after they are sick."

The New York Evening Post in commenting on the fact that ignorance of the Bible is very general and increasing, adds that so is ignorance of Shakespeare, Milton and all the great works of the world. This is disgraceful enough in a generation which is given to boasting of its advance in education. But the ignorance of the Bible is also wicked.

There was an earthquake in Spa, Belgium, which created great alarm, but did no serious damage. In many houses brick-a-brac and pictures were thrown down. The earthquake was accompanied by a loud roaring sound which added to the panic of the people.

Christian Work makes a most sensible appeal. There are thousands out of employment who are facing starvation this winter. Christian Work suggests stopping the building of big warships, which cost \$90,000,000 each, and have soon to go to the junk shop, and using the money in building good roads. This would give employment to thousands.

We were pained to learn of the death of Rev. Sigmund Ragonsky, a converted Jew. He was educated for a Rabbi, and was converted to Christianity. Was baptized by Dr. Eaton several years ago. He did mission work in Louisville for about nine years. He went to Cincinnati about 1900 and since that time has been doing work there in the Union Gospel Mission. He died November 11th, at his home in Cincinnati. A large concourse of people attended his funeral. The interment was in Spring Grove Cemetery. He leaves a widow and two daughters, who mourn his departure. We extend sympathy and condolence.

DEAR RECORDER:
I enclose you check for \$2 on the City National Bank, of Fulton, Ky. Please continue my paper. I have taken it forty-seven years. I feel as if I cannot do without it.
G. A. E. WHITESELL.

WHAT TO GIVE FOR CHRISTMAS.

As Christmas commemorates the birth of Christ, we know of no present that would be more appropriate than a nice attractive Bible, and we call attention to the special offer made by the Pentecostal Publishing Company, of Louisville, Ky., on another page of this issue. Don't fail to read it.

MARRIAGE.

The rites of marriage were performed by Rev. W. E. Farr between Mr. Albert Layman and Miss Ethel Dick, at 2702 Kentucky street, Thursday evening, November 19th.

The Ladies' Aid Society of West Point church know how to treat their pastor royally. A large box of delicious eatables was sent him by them for Thanksgiving. W. E. Farr, of 745 Third street, is their fortunate pastor.

Again the advertisement of J. S. Hilton appears in the Recorder. Mr. Hilton is the successor of Geo. Cross, the oldest and best known house of the kind in the Southwest for such goods as they handle. They have a splendid stock of umbrellas, gloves and other useful articles, especially selected for Christmas and New Year presents and at reasonable prices. No house in the city stands higher than this old and reliable concern, and we advise you to examine their stock of goods when you come to the city before making your purchases.

If any of our readers wish to purchase furniture at present or in the future, we recommend to them the old and reliable house of W. F. Mayer, of our city. We have been dealing with them for a number of years and have always found their goods just what they recommend them to be. See their ad, which is running in our paper, and give them a call when in the city. They will treat you right.

THE GENERAL ASSOCIATION OF VIRGINIA.

By J. M. McManaway, D.D.

The session just closed of this body has been the most largely attended of any since the great semi-centennial meeting in 1873. It met with the First Baptist church, Richmond. Richmond is central and is a sort of mecca for Virginia Baptists and Virginians.

In mentioning things of moment, the welcome address of Pastor G. W. McDaniel, of the old First, could not be omitted. McDaniel had already captured the State by his geniality, his wide sympathy and helpfulness, his strenuous activity, his outspoken manliness, his eloquence; but he riveted the pleasing bonds yet faster by this address. In it he recounted some of the glorious achievements of the past and present of Richmond and Virginia Baptists, and pointed out that the need for a future worthy of the so great a past was a duty of inter-dependence and co-operation.

The annual sermon was preached by Dr. W. V. Savage, of Churchland. In it he reached the high water-mark for such sermons. Text: "We preach Christ Crucified." The revelation of the love of God; not found in nature, experience, history, the life and words and works of Jesus, nor yet even in his death except as it was the death of Christ, the Son of God.

The work reported by the various boards and agencies was encouraging. The treasurer's report shows that the churches have contributed during the year to State Missions \$34,320.55; S. S. and Bible Board, \$7,419.05; Ministerial Education, \$4,400.06; Foreign Missions, \$49,734.97; Home Missions, \$26,409.79; Ministers' Relief, \$4,973.84; Orphanage, \$29,635.19; Education Commission, \$511.03. Total, \$157,404.04. A slight increase in the total over last year.

The report on ministerial education elicited the fact that the supply of ministers in the State is not keeping pace with the demand. Twenty-one years ago there were aided by the Education Board at Richmond College and the Southern Baptist Theological Seminary the same number of young men as this year, fifty-three; since that time the churches in the State have increased 200, and the membership 52,884. Years ago the work of the Sunday School and Bible Board, a department of the work of evangelizing Virginia, would have been transferred to the State Mission Board, but for the energy of Dr. T. T. Eaton, who was at that time a pastor in Virginia, and president of the Board, under whose administration there was large expansion in its work.

The question came up anew at this session and with little friction consideration was decided upon, and is to be consummated January 1st, next.

The corresponding secretary of the S. S. and B. Board for more than twenty-five years, offered his resignation recently, but his Board refused to receive it, though he had been offered a more remunerative position.

Mr. Wm. Ellyson, for the State Mission Board, reported the employment of one field secretary, five State Evangelists, and 124 missionary pastors, resulting in 4,902 professions of faith and 3,123 baptisms, the collecting and expending of \$20,165.53 for renovating and erecting churches and parsonages on the field. But the great work of the year has been the effort to secure \$500,000 additional endowment for Richmond College, and the establishment, under the control of its Board of Trustees, of a Central Woman's College of the first grade.

The men who have especially distinguished themselves therewith have been Dr. B. C. Henning, Secretary; Prof. S. C. Mitchell, Dr. B. H. Pitt, of the Religious Herald, and President Boatwright, of the College. Henning, however, is the

man pre-eminent in the matter. The work is to be finished, if at all, by January 1, 1909. Some \$65,000 only remains to be subscribed at this writing, and it will be done. Many of the subscriptions payable in five annual installments, are made conditional upon the securing of the whole amount, and the sum therefore must be secured.

The work of Home and Foreign Missions, with the S. S. Board of the Southern Baptist Convention, was well represented, the Secretaries, Wilingham, Gray and Frost, mutually excelling themselves, as is usual with them. Hon. Joshua Levering made a great address on the Laymen's Movement.

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