

WESTERN RECORDER

Faith, Hope and Love, these three.

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

84th YEAR.

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ern Recorder or Baptist Book Concern do not di-
rect letters to Drs. Thompson or Bow. These men
are frequently absent from the office, and their
private mail is not opened, so delays are thus oc-
casioned.

The conversion of leading evolutionists
to the Bible position goes on apace. Prof.
N. S. Shaler, professor of Geology in Har-
vard University, said before his death:
"It begins to be evident to naturalists
that the Darwinian hypothesis is still es-
sentially unverified."

One of the "proofs" of the higher crit-
ics against the book of Daniel was that it
contains words in the Aramaic dialect,
and that was not used till a later date.
But now papyri have been discovered in
Egypt which describe a Jewish colony
near the lower cataract of the Nile, and
which were written in the days of Nhe-
miah. And thus the spade upsets another
theory against the Bible.

A New York preacher attributes the
falling off in the churches to the fact that
the "pulpit is out of touch with the
times." Well, we do not think any dis-
interested observer would have consid-
ered the Lord and His Apostles "in touch
with the times." The vital thing is to be
in touch with the Holy Spirit.

Gen. William Booth, of the Salvation
Army, now seventy-nine years old, is mak-
ing another motor car tour through Eu-
rope. He is traveling from fifty to one
hundred miles a day, preaching three
times a day, besides giving short talks by
the wayside. Everywhere he is received
with heartiest welcome, even the Estab-
lished Church dignitaries joining in it.
And everywhere the common people
crowd to hear him.

Sabatier makes the "autonomous mind"
the primal and supreme authority. It
seems that is not merely an erroneous
name for God but for "humanity." Bah!
We would rather worship Diana of the
Ephesians.

THE BAPTIST EXCUSE FOR BEING.

Prof. Jesse B. Thomas, D.D.

A careless printer is said to have once
made serious trouble for the United Bap-
tists of Kentucky. He so misplaced the
letters on the title page of their minutes
as to turn them into "Untied Baptists."
Are the American Baptists, at large, on
the road toward becoming literally and
voluntarily "untied," as a body? There
are some serious indications of it. Doc-
trines once thought vital are being given
up, and lines of partition once thought in-
effaceable are being rubbed out. This
seems to point to disintegration and self-
obliteration. It forces on us the question
whether the mission of the Baptists, if
they ever had any, has been accomplished,
leaving them no alternative but to "wax
old and vanish away."

The "get together" passion, engaging
enough in itself, threatens to override and
neutralize some fundamental principles
and so become dangerous. One of the
most accomplished and attractive of our
Massachusetts ministry, has been thus led
by an amiably generous desire for larger
fellowship into what seems to many a
dangerous proposal of expansion. In a
sermon, published and scattered abroad,
he urges, under the heading, "Shall we
go forward?" that we follow the not very
encouraging example of our English
brethren in adopting a mixed membership
in our churches. This would be, histori-
cally at least, really going backward in-
stead. The text of the sermon ("Ye have
compassed this mountain long enough.
Speak unto the children of Israel that
they go forward") is seriously ill-chosen.
For, in the first place, the words as cited,
are nowhere to be found in the Bible.
The passage which speaks of "compass-
ing" a "mountain," that is, Mount Sinai,
adds only "turn you northward"—an in-
junction pointless for his purpose. The
passage which he had chiefly in mind, ap-
parently, was the utterance at the Red
Sea appealing to Israel to "go forward"
and be "baptized unto Moses in the cloud
and in the sea." But it is precisely this
kind of going forward which the preach-
er urges us not to insist upon too resolute-
ly. We are to "welcome to our fellow-
ship and membership every one who de-
sires to magnify and to serve Jesus
Christ," and to "leave the form of bap-
tism to the individual, because we do not
care to magnify symbols." This betrays
a kindly impulse, and is the outcome of
an evidently sincere desire to cultivate a
Christ-like temper. But see into what a
tangle of inconsistency it would lead us.
He has already said that "everybody
agrees that 'baptizo' means to dip. This
being so, everybody must also agree that
Jesus unequivocally commanded 'n'l to be
'dipped.'" But do we unduly "magnify
symbols," in implicitly doing what he has
explicitly commanded to be done? And,
on the other hand, how can we accept as
evidence of a "desire to magnify and
serve" him, the waywardness that admits
the command but balks at it, choosing to
substitute what is confessedly not dip-
ping, and prohibiting the coming genera-
tion from voluntary obedience in any
form? The system proposed, and actually
adopted by the church which the preacher
serves, is one of "affiliated membership,"
without voting right. This is the old New
England "half-way covenant." It deliv-

ered New England over to Unitarianism.
What will it do for us?

The Association to which the church
belongs has dealt tenderly with it. The
brethren decline to recognize the position
assumed as quite obviously untrue to
Baptist principle, and choose to meditate
on it for another year.

Meantime, the Massachusetts Baptist
Missionary Society, at its last session, ad-
mitted the Free Baptists to "full fellow-
ship," and appointed a committee to help
to "consummate the reunion of the Bap-
tist and Free Baptist churches of the
State." The Free Baptists (formerly
Free Will Baptists) have always held to
open communion, and have thus far tol-
erated the reception to membership of the
unimmersed (although they agree to do
this no more). Arminianism, the charac-
teristic doctrine of the Free Will Baptists,
was thought by our fathers to be at war
with the "doctrines of grace," and to
gravitate sharply toward Unitarianism
and Universalism. The New Hampshire
Confession of Faith, adopted by a large
part of the Northern churches, has al-
ways been reckoned as originally aimed
at, and meant to express irreconcilable
antagonism to, this doctrine. The singu-
lar circumstance is that churches still
holding to that confession, now welcome
to fellowship the churches it was meant
to shut out, and, by implication, assent
to the doctrine it was framed to repudi-
ate.

The Disciples have flourished most in
the Western States and in the South. The
new views originally advanced by their
founder created at once mutual repelle-
nce between his followers and the Baptists,
from whom they had seceded. They have
been regarded among us until now, as way-
ward and destructive in attitude. Yet, in
some districts of the West, Baptists and
Disciples have consolidated, without dis-
avowal of long cherished opinions and
practices by either. The Baptist Congress
has become a conglomerate of Baptists,
Free Baptists and Disciples. There is
charm in the notion of a pan-Baptist con-
federacy, massing all "immersers" into
one, and so becoming "a great people."
Logically this ought to include the Greek
church and the Mormons—but their time
is not yet. The "Religious Association"
set in motion from the (Baptist) Univer-
sity of Chicago, in which city the Con-
gress last met, has taken a still longer
lead in laying aside the "narrow" title
"Christian." It finds room, like the late
Parliament of Religions, for men of every
grade of faith or unfaith. And why
should the command to believe, be count-
ed more binding than the command to be
baptized? Both are coupled together with
equal emphasis in Christ's words.

The longing to "make an alliance, of-
fensive and defensive," with every lover
of Christ, which John Wesley expressed,
is normal and commendable. It is only
"with all saints" that we can "compre-
hend the love of Christ, which passeth
knowledge." But to purchase such alli-
ance through disloyalty, express or im-
plied would be fundamentally wrong. It
would attempt to multiply the fruitage
of the tree by cutting it up from the root.
It is at this point that the issue arises be-
tween the Baptists and all other professed
Christians. They think it obligatory up-
on them to take Christ at his word. Hav-
ing been taught by him to "become as
little children," they accept in literal sim-

licity the whole scheme devised by him
for the furtherance of his kingdom,
without cavil and without attempted im-
provement.

Whether, in maintaining this attitude,
they ought also to maintain separate or-
ganization, depends on the prior question
whether any so-called "denomination"
ought ever to have come into existence.
A certain New England Governor used to
say that he was "not a come-outer, but
a stay-inner." But, in that case, what of
Luther and Protestantism, who came out
of Rome? What of the New Testament
churches, which came out of Judaism?
What of the Bible injunction to "come
out and be ye separate"? God became
"manifest" only in "taking flesh." The
church if it is to be his "body" must in
like manner make his truth legible to men
through separate and visible incarnation
of it. And this is the purport of the or-
dinances he appointed. To abandon
them, to belittle them, or to revise their
form, is to impugn his wisdom. "He that
reproveth God, let him answer it."

The need of a continued and resolute
protest against disloyalty here is funda-
mental, and it remains for the Baptists
alone to make it. When they cease to re-
iterate it they will have failed to "keep
that which was committed to their trust."
And when the "simplicity that is in
Christ" shall have been replaced by the
"wisdom of this world" it will in time be-
come apparent that the "wisdom of the
world is foolishness with God."

SHOULD PREACHERS TRAVEL ON SUNDAYS?

To the Editor of the Baptist:

Sir—Mr. Poole-Connor's letter in your
issue of the 8th was both timely and wise,
and one cannot but admire his faithfulness
in daring to be unfashionable in these
loose times of Christian living.

While our ministerial brethren can
with such levity jump into the train or
tram upon the Lord's Day, so long shall
we find the members of our churches fol-
lowing their bad example.

The church to which I belong sets its
face steadfastly against Sunday traveling,
and always stipulates that the minister
shall be upon the side of righteousness in
this matter, and being a small church it
has often proved very inconvenient, but
always surmountable—(we should not do
evil, even with the idea that good may
come), and I would join in asking the off-
icers of the various churches to consider
the matter seriously. Sometime since I
was traveling by tram via Southall, etc.,
and saw notices outside the various places
of worship, "All trams stop here during
the hours of Divine Worship." What a
reproach!

At the meeting of the Lord's Day Rest
Association last year a letter was read
from the Town Clerk of Corydon, in re-
ply to an enquiry as to whether it was
possible to reduce the number of cars
running upon the Lord's Day, when he
said he would strive to reduce them as
far as possible, but they were used at cer-
tain times of the day chiefly to convey
people to their places of worship.

Forty-two years I have been following
the Lord, and only once in all those years
have I entered a public conveyance upon
the Day of Rest, and that was due to an
exceptional circumstance.—W. G. Ooken-
den in London Baptist.

QUESTIONS ANSWERED.

BY SENEY.

"Two brethren have asked for letters of dismissal from our church. A brother objected to granting them, stating that these brethren had failed to pay their subscriptions to the expenses of the church. Should the objection have been made? Should they fail to pay what should the church do with the case? Does consistency demand that if they fail to pay they should be disciplined?"

The brother did exactly right to object to their receiving letters in the circumstances. I take it for granted that they were able to pay their subscriptions and refused to do it. No church should give a letter saying any brother is in full fellowship and good standing who refuses to pay his honest debts to any one. All the more when it is a debt to the church.

I am sorry that many of our churches are so lax in enforcing discipline that they retain members without discipline whom their consciences will not allow them to report to other churches as in good standing. Still it is a sign of grace that they try to guard their sister churches from the evil effects of their carelessness and indifference.

The church ought to send for those brethren and ask them why they have not paid their subscriptions. If they say circumstances in their pecuniary affairs made it inconvenient to pay promptly, a thing which they regret, and that they will pay at least part as soon as possible, then the church should exercise forbearance to them, and should tell them that just so soon as they had paid the letters would be granted.

But if they are obstinate and defiant and persist in refusing to pay so just a debt, the church should first labor with them lovingly and if that does no good, they ought to be disciplined.

"Please explain Luke 13:15." The Lord had been uttering the solemn warnings in the preceding chapter. While he was speaking, some told him of the slaughter of Galileans made by Pilate's order in the very courts of the temple, and while the men were offering sacrifices. The Galileans were a fiery race, and turbulent scenes were too common when Jerusalem was crowded by the males of Israel who came up to the Passover. Nothing is known of this instance except what is said here. Josephus says nothing of it. It was probably a small fray and they were common. The thing which made this so impressive was the desecration of the temple, and the pathos of having the blood of the men mingled with that of the sacrifices. Josephus tells of a similar but much greater desecration in which three thousand Jews were killed and their bodies filled the courts of the temple. No doubt this thing had just happened and the story been told to those who spoke to the Lord.

It was an opinion generally held by the Jews, and I may add, by many people to this day that sudden death is a direct judgment of God upon a man or men for grievous sins. It was stated often that St. Pierre was destroyed because it was a most wicked city, and that the earthquake was sent to San Francisco because that was a great sinner. Our Lord corrects this impression. Men are punished for their sins, for some of them in this world, for all in the world to come. But a great calamity does not mean that those upon whom it falls are sinners above all who dwell in Jerusalem. We do not know God's purposes so that we can make such positive decisions concerning His reasons for each one of His providences.

When the Lord replied, "Except ye repent ye shall all likewise perish," he was speaking primarily of the destruction of Jerusalem which took place forty years after, when so many thousands died in the same way as did those Galileans under the swords of the Roman soldiers. Seventy thousand were killed. The last and

most terrible destruction was in the temple. The blood ran in rivers through its courts and mingled with the blood of the sacrifices. The Jewish nation died just as those Galileans did.

If they had only heeded the words of the Lord and repented! A national penitence would have saved their nation and their city. Individuals who repented and received Jesus as their Saviour were saved from the destruction of Jerusalem by his command to his disciples to flee from the doomed city.

The Lord then mentions himself an event which had recently happened and which seemed more plainly the judgment of God than did the killing of the Galileans by Pilate's soldiers. For the tower fell, no man threw it over, and hence the fall could be considered a direct interposition of Providence. Yet we cannot decide thus of human events. The tower may have fallen because poor mortar had been used.

The aqueduct and pool of Siloam were situated at the beginning of the valley of Jehoshaphat. Probably this tower was a part of the aqueduct. Ewald thinks that the Jews looked upon this fall as a direct judgment from God upon the workmen, because they were paid by Pilate out of the sacred corban money. Pilate did, I believe, build the aqueduct with this money, but Ewald only conjectures the rest. Our Lord, however, here teaches the same lesson, that terrible disaster does not mean the men who suffer from it are great sinners.

Here again the Lord prophesies of the destruction forty years afterward. Thousands did perish as the eighteen did, under falling walls of their houses. If only the people had taken his warning. But they did not, and the house of Jerusalem was left to her desolate.

Two great lessons to us in these words of the Lord are we must not think that sudden death by violence or other calamity was a punishment for special wickedness. And the other is that we must consider our own sins chiefly, and not the sins of our neighbors. While the primary meaning of the Lord was a warning to the men of that generation, yet his words are meant for us today as well. Except we repent we shall all perish.

"A MATTER OF EMPHASIS."

I was much pleased with your editorial "A question of Emphasis." You are quite right in what you say. What we need in our Sabbath-school teachers is more knowledge of the Bible rather than more knowledge of pedagogy. Fifteen or sixteen years' experience as principal in public and private high schools, where I have had both college graduates and normal school graduates as assistants, has convinced me that, other things being equal, the best teacher is the one who has the broadest culture. Of two young women of equal natural ability, one a college graduate, the other a graduate of a good normal school, the college graduate will ultimately make the better teacher. The first year the normal school girl does better work because of her theoretical knowledge of methods but in two or three years the college girl is doing the better work. She has a broader culture and consequently a better disciplined mind. She studies the situation and works out her own methods suited to conditions which she meets. Too often the normal school girl depends on her theoretical knowledge of pedagogy and because of lack of broader culture fails to adapt herself and her pedagogy to actual conditions. It is also true in the Sabbath-school. The best teacher, other things being equal, is the best Bible scholar. That teacher who has a thorough knowledge of the Bible and an experimental knowledge of the religion of Jesus Christ will succeed in the Sabbath-school though she may be ignorant of theoretical pedagogical principles. Of course, the best Sabbath-school teacher is one who has this knowledge of the Bible and experimental religion, coupled with a knowledge of pedagogical princi-

ples. But the emphasis in training for Sabbath-school teaching ought to be laid on Bible study rather than the study of pedagogy.

I am not prejudiced against a pedagogical training. My early education was received in one of the State normal schools of Pennsylvania, and I have taught in teachers' training schools of Minnesota and in teachers' institutes, so I am not likely to minimize the value of such training, yet I am convinced that there is danger of placing emphasis on the lesser requirement for Sabbath-school teachers. Your editorial has the right ring, and will no doubt do good.—Exchange.

CHRIST'S FRIENDS.

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

A little group of men who had been obscure nobodies three years before—were gathered in an upper room at Jerusalem. The divine Jesus, looking around on the company, says to them, "Ye are my friends." They had not chosen him; he had chosen them. The electric cord of divine love had made the little group one. Presently the charmed circle widens; a brilliant and bitter enemy of Christ is stricken by the heavenly electricity and transformed into a most enthusiastic friend. A wretched runaway slave in the slums of Rome is lifted in discipleship. By and by great thinkers, scholars, philosophers, and orators, Jeromes and Augustines and Chrysostoms and Bernards are drawn in. The circle keeps widening as the ages roll on. Poor cottagers in their cabins, poor widows and orphans in their garrets, sailors in the fore-castle, sufferers in hospitals, are admitted to the wonderful household of love. And as the converting grace transforms them, and the great arm embraces them, we hear him keep on saying, "I have called you friends!" It is the greatest marvel in history; for out of that obscure handful in that upper room has sprung the mighty kingdom of Immanuel, which shall yet fill heaven with countless myriads of glorified spirits. "Ye are my friends" describes them all.

1. It is a confidential friendship. Jesus tells his chosen ones, "I call you not bond servants, for the servant knoweth not what his master doeth." A master sets his slave to work without any explanations. But Jesus had opened God's thoughts to his disciples, and initiated them into the great mysteries of redemption. He had also chosen the twelve "that they might be with him." For the same reason Christ takes us into his companionship, offers us his escort, promises us his presence, helps us on the journey, and intercedes for blessings that we need. There are limitations: for love has its reticence as well as its revelations. Our hearts ache often to pry into certain mysteries, but our Lord keeps the veil drawn, and says: "What I do ye know not now, but ye shall know hereafter." It will be one of the joys of heaven to study the finished tapestries of providence, which in this world look often so rough and revealed.

2. A conferring of infinite honor in this friendship. I, the Son of God, call you poor, ignorant sinners who were my enemies, to be "my friends." The group to which he originally uttered these words had been obscure day laborers, who were not known a score of miles from their homes, and would have been forgotten in a score of years after their death. He does for them what the sun does for the plants; he floods them with his omnipotent light and love, until they become stars of the first magnitude for the guidance of all generations.

Brethren, do you and I ever begin to appreciate what it is for the Lord Jesus to say to such creatures as we are: "Thou art my friend; I have chosen thee; I died to redeem thee from hell; I have pardoned thee, and graven thy name on my hand, and have prepared a home for thee, that where thou art I shall be also!" The Prince of Glory fits up a palace for

paupers, and transforms them into his confidential friends, and joint heirs to his own inheritance!

3. This is a corrective and chastening friendship in this world. He is the best friend who points out our faults. Jesus says to us: "As many as I love I rebuke and chasten." No part of our earthly schooling costs so dearly or yields such precious fruits. How often we need the chisel and the hammer to shape us into something like the ideal which Christ has before his own eye!

Christ was continually chiding, rebuking, educating, and pruning those poor fishermen and publicans, until he made them fit to go out and be his witnesses and ambassadors before the world. Jesus never loves us more than when he is pruning us of the dead branches to let the rich clusters ripen.

4. But this wondrous friendship is all conditional. It depends on a great "IF." Ye are my friends if ye do whatsoever I command you. Jesus himself acknowledged no other test than entire submission to his will and cheerful obedience to his commandments. In fact, this is the Bible ideal of holiness; it is just the doing of Christ's will and the letting Christ have his own way with us. To all such true friends, in storm and shine, the Master is constantly saying, "If ye keep my commandments ye shall abide in my love; my Father will love you and we will come unto you and make our abode with you."

5. Our blessed Lord was often sorely wounded in the house of his friends. What a cruel stab one of them gave him in the courtyard of Pilate. What a cowardly desertion when that very group from the upper chamber all forsook him and fled! We wound our Master whenever we break his commandments, and when we bring reproach upon the name of Christian before the world. The closer we get to Christ in our profession, the more cruel the stab we give him when we sin. Many a man kisses his Master in the prayer-meeting and kisses him at the communion table, and then, by shameful conduct, or cowardly neglect of duty, betrays him to his enemies! It is a glorious honor and privilege to be a friend of Jesus Christ, but it involves a prodigious responsibility. Happy is that disciple to whom his Lord can say: "I call thee my friend. I was wounded for thee, but thou hast not wounded me."

RUSKIN'S LAST MESSAGE.

"Looking back upon my efforts for the last twenty years, I believe that their failure has been in a very great part owing to my compromise with the infidelity of this outer world, and my endeavor to base my pleading upon motives of ordinary prudence and kindness, instead of upon the primary duty of loving God—foundation other than which no man can lay. I thought myself speaking to a crowd which could only be influenced by visible utility; nor was I in the least aware how many entirely good and holy persons were living in the faith and love of God as vividly and practically now as ever in the early enthusiasm of Christendom, until, chiefly in consequence of a great illness, I was brought into closer personal relations with the friends in America, Scotland, Ireland, and Italy, to whom, if I am spared to write any record of my life, it will be seen that I owe the best hopes and highest thoughts which have supported and guided the force of my natural mind. These have shown me, with lovely initiation, in how many secret places the prayer is made which I had foolishly listened for at the corners of the streets; and on how many hills which I had thought left desolate, the hosts of Heaven still moved in chariots of fire. But surely the time has come when all these faithful armies should lift up the standard of their Lord—not by might nor by power, but by His Spirit.

There are bodily conditions that produce lowness of spirit. When they strike you, be patient; when they strike your friends, be generous.

JESUS LOVER OF MY SOUL.

Evan Rogers.

Just what passed through the minds of the authors in making up this good old song cannot be told.

They seem to have passed through experiences that won for them great victories, as in all their appeals they seek the right source from whence cometh a true help.

In the study of them we get glimpses of individuals caught up from the world and from among men into the mount of God and learn of the close relation existing between them and God. At first God walked and talked with man on earth and since separation by sin, he has provided a communication and shown a willingness to hear and answer the prayers of men. God has undertaken something for the souls of men and he will graciously carry it out to the end. In many ways he has expressed his love for the soul and this is the plea now made in the song—

"Jesus lover of my soul."

It is not a petition that God would do something for the soul hereafter; the ills of life compared to storms and tempests are pressing hard and dangers seem to be nigh. The soul in confidence is fleeing to God for shelter and would place itself under him for protection, and how earnest the plea becomes.

The soul that knows most of the power and goodness of God is the most importunate in prayer in distress and need. Like Peter, when walking upon the water and about to sink, the prayer becomes very direct—

"Let me to thy bosom fly,
While the billows near me roll."

Liberty of access in prayer to God has been granted and the soul turns to God for refuge. Every prayer ought to be an earnest, direct one for if foundations are not "planted deep," and set secure on the "Rock" raging waters may sweep them away.

"While the tempest still is high;
Man cannot still the winds and wave," etc.

Many causes drive him to the one whose voice the winds and sea obeyed. It is said fear makes cowards of all men and how the soul gives vent to its fears.

"Hide me, O, my Saviour, hide,
Till the storm of life is past."

Through this fear, too, the soul feeling no sure abiding place of safety this side of Heaven is lifted up in desire and expectation as it utters these words:

"Safe into the haven guide,
Oh, receive my soul at last."

Nor is this all. The best of people are in continual danger and want to put themselves under the protection of God and with such a refuge the soul in gratitude and dependence in assurance sings:

"Other refuge have I none;
Hangs my helpless soul on thee."

Faith in God will place every one beyond fear; then make God the refuge, hang the helpless soul on him, share all freedom from danger, enjoy contentment and happiness and with all this security and ease, the soul joined to God and still desiring his favor puts emphasis upon the petition.

"Leave, oh, leave me not alone,
Still support and comfort me!"

Look out upon a mighty flood of waters carrying destruction before it, witness the raging of the tempest in which there seems to be war going on in heaven, hear the loud and long peals of thunder like clashing artillery, see the showers of rain and hail spreading terror and danger and the soul expresses its security in the words:

"All my trust on thee is stayed,
All my help from the I bring."

But there are other sources from which dangers come to the soul.

Tempests and tumults arise in the soul from prevailing passions threatening its destruction; but remembering God's love for the soul, his power over raging tempests, whether "within or without," the soul is comforted and is heard singing:

"Cover my defenseless head
With the shadow of thy wing."

This is enough and, reader, when you come to sing these good, old songs do you try to feel the force of them and learn their meaning? Do you use them for the profit to be gained which others have received in answer to prayer and has produced such great changes and brought peace and quiet? In this song a great change has come in the soul and there is no fear now from the ills of life and what meaning is expressed in the words:

"Thou, O Christ, art all I want;
More than all in thee I find."

The tender mercies of God have been experienced and patience, gratitude and love have been awakened.

When is the soul that hath leaned upon God for repose, experienced all he has ever done for this soul, his care for it, his deliverance from troubles and protection in dangers that will not sing of his goodness and talk of all his benefits? It is enough to engage one for all time to come in thanksgiving and praise; but when the soul sustains a proper relation to God, it becomes forgetful of self and is moved with sympathy for others as is thus expressed:

"Raise the fallen, cheer the faint,
Heal the sick and lead the blind."

It is in times of distress and trouble the Lord promises to deliver and the experiences of the soul prompts this petition for others who have fallen on account of sin. Everywhere wrecked lives are to be found and there are broken hearts and homes going to ruin. The helpless and afflicted are smarting for the need of help; for comfort and cheer and words of warning to the spiritually blind.

Storms and tempests, like strivings without and fears within, which beset life's pathway will come and though they hinder and make the journey often dangerous, it can be improved. There has been a time of need in the life of every Christian and the many who have felt God's guiding hand, his power in deliverance and protection need to join in this petition of rescue and help.

God's infinite goodness and purity has been seen and felt in this change that has come to the soul and its sinfulness and unworthiness is expressed in the words:

"Just and holy is thy name;
I am all unrighteousness;
Vile and full of sin I am;
Thou art full of truth and grace."

In this comparison the soul realizes that sin separates it from God and before being accepted by him sin must be removed, forgiven and like some new discovery that has been found in healing waters for the cure of disease, but with more surety in healing, break out in these words:

"Plenteous grace with thee is found,
Grace to pardon all my sin."

In the beginning the soul is begging protection from troubles and distress compared to "maddened waters which mount up to heaven dangerous and dreadful," a picture, too, of the wrath of God, at the sight of which the "unforgotten heart melts" and the soul "refuses to be comforted."

Now God is acknowledged to be the fountain of all good. Sudden changes often come in short spaces of time in times of storm and there are great calms.

So, too, with the soul when it has "tasted that the Lord is good," and "felt sins forgiven."

All fear is gone and the soul driven through fear and danger to prayer, God's wonderful appearance is seen in gracious deliverance.

The threatening billows have given place to healing waters, giving new life to the soul. The prayer has been changed, too. It no longer pleads for protection from frightful, dangerous waters, but utters these words:

"Let the healing streams abound,
Make and keep me pure within."

The soul has experienced the goodness of God in the recovery from the calamities of life which have come as the results of sin and the bands have been loosed, sin forgiven and the soul in its freedom from fear and danger breathes out this song in a full harvest of joy:

"Thou of life the fountain art;
Freely let me take of thee."

Prayer has brought to the soul an answer of peace and for an enjoyment forever utters these last words:

"Spring thou up within my heart,
Rise to all eternity."
Lebanon, Ky.

BONJOLONGO, THE EX-CANNIBAL SOLDIER, NOW A SOLDIER OF PEACE.

By Royal J. Dye.

In the early days of our mission at Bolenge, Injolo was a village to which our people of the river side dared not go, so wild and grossly cannibal was its reputation.

As the little church grew in numbers and its zeal carried it to still farther sections evangelizing, two of the Bolenge's intrepid evangelists went to the big village of Injolo preaching. They trusted in that Lord they had learned to love and who said to them, "Go," that he would fulfill the promise that goes with the faithful obedience of the command, of "Lo, I am with you always."

They preached up and down the populous streets of Injolo for many months. Some pooh-poohed, others openly cursed them, while others violently persecuted them. Of the first class was big trapping Bonjolongo. He was the head of his proud family and was only recently returned from a period of several years' service as a state soldier, the dreaded "Bu'a Mtadi." He had gone on many a government punitive expedition to the far distant back villages. In one instance in particular he had raided a small village of possibly a thousand people, and not only had killed many in the bloody contest but some had been carried off captive and the ghoulish cannibal feast had been celebrated at the close of the raid. Bonjolongo took a prominent part in this affair and was recognized by the villages of Isaka as a native of Injolo their feudal foe.

The evangelist preached up and down the streets of Injolo the plain old Jerusalem Gospel story, and Bonjolongo scoffed at it and them. "You couldn't stuff him with any such hoax as that." But finally he came to the mission at Bolenge, more out of curiosity than anything else, and laughed at this and that. He tried to tempt the various members of the young native church the various removed from the very life he revealed in. Neither men nor women could he get to join in the old practices. Falling in these ways, he came to the missionary requesting some of that medicine we gave those others to make them refuse

the old life. He was laughingly told that if there was any such medicine, he should certainly have all there was, but there was no such medicine. "Oh, yes," he said, "you would not give it to me. But if you let me into the secret of this society, I will go back to my village and bring you up a great crowd. It will pay you to accept me into your society." He was told there was nothing in it and that there were no secrets, that there was but one way to get in and that was the "way of the cross."

He came more constantly to the meetings and finally the light dawned on his soul and the Gospel transformed his life. He was baptized, together with his wife, who had been a faithful seeker, and another Injolo native. He went back to his great village not as a political propagandist but as an evangelist, burning with a zeal for souls. He preached up and down his own village streets, and what counted for more he lived the remarkably transformed life of a Christian. In the transformation of his life he had given up all of his wealth of wives and slaves. He redeemed his own little daughter less than six years old, whom he had sold off as a wife to a lecherous old chief, a great honor in the old regime. He brought her up to the mission and asked the mission mother if she would not take her and teach her as she taught all the orphan children.

Bonjolongo had the great joy of bringing his own old gray-haired mother to the Savior. Several others of his family followed, and he built up in that wild village of bloody cruelty and bestiality a little Christian community. When one of the missionaries went back there to establish them in the faith, he helped them erect their own chapel for prayer and praise to the Father they were learning to love. Bonjolongo came back to Bolenge, on one of his regular visits, with the desire to go to Isaka, the village he had raided in the old days. But we said to him: "They will kill you." He replied: "That may be, but I must go." We prayed together over this desire and his resolve remaining firm we prepared him for the trip.

How different from that other trip! A wild cannibal soldier thirsting for the blood of his fellows, and the old feudal enmity burning in his heart. He goes back now a man, washed, dressed, the quiet, humbled soldier of King Jesus, with no weapon save "the word of the Spirit," and his "feet shod with the preparation of the Gospel of peace." His water bottle, slung over one shoulder a parcel of food on his back, his walking staff in his hand, he strode into the village of Isaka, every inch a man; the first one from Injolo since that awful raid. Long had they thirsted for vengeance, but no chance had given little Isaka such an opportunity as this. They gathered about him, a wild jibbering crowd, besmirched with their ochres and armed with their spears and deadly poisoned arrows, with sheath knives strapped across their breasts; he, unarmed and unafraid. Bonjolongo! A wondrous transformation!

"Why, you are Bonjolongo, aren't you?" "Sure, I'm Bonjolongo." "Why, you are from Injolo, aren't you?" "Yes, I'm from Injolo." "Ah!" they cried, "we'll kill you." And they meant it all too truly. It was no idle threat. They had not had a chance at "blood-vengeance" for what they had suffered at the hands of Injolo. Here stands this big fellow, unarmed. What a fine pot-ronst he would make! So that threat had a sinister meaning in it.

Bonjolongo stood there unwavering. He said: "Do you think me a fool to come here unarmed and alone? Why, I could have brought the whole village of Injolo at my back, and we could have wiped you out of existence." It was true. "No," he said, "I did not come as before, but to tell you of God's love for us all, and this God, whom you call in ignorance 'Nzakomba,' will protect me. Why, you could not hurt me if you wished." This was a stunner, and he followed up this advantage by "preaching Jesus" unto them. They were not to be cheated into losing their man, and the holder dared not vent off to the far end of the village to hold a council of war and smoked the wild hashish hemp (cannibis indica) until they became crazy, delirious with hallucinations of their own invulnerability and irresistibility. They came to the place where he was staying and demanded that he be given up, and upon refusal demanded entrance into the hut where he was staying, but his host remained firm in his refusal. All night long with firebrands they kept watch he escape. All night long Bonjolongo kept vigil in prayer. Morning dawned and he strode out of the house and faced them with a greeting of "Loewa" (are you awake?) Involuntarily they responded with a deep simultaneous "O, la we O" (Yes, and are you?) the friendly greetings. "Listen," he said, "while I give you my parting message, for I am going home." "Eh! you are going home, are you?" with a leer and a sneer. "Yes, I am going home." "Well, when you go, which path are you going to take?" they scoffingly asked him. "Oh, I am going to take the right hand path," he answered. "Eh, you are going to take the right hand path, are you?" they snarled at him, for they had made up their minds that he should never get away alive.

No scathen would think of being so simple as to give the truth for an answer to any question. They always lie and expect you to be clever enough to catch them. When you wish to compliment any one out there call him a "liar." Of course Bonjolongo was lying to them. They knew well enough that he would take the left hand path, so they filtered down through the forest behind their huts and ambushed the left hand path; they were going to be as clever as he. Bonjolongo preached to those who stayed, and bade them good-bye and started down the road, accompanied by one who had been delegated to do so. They came to the

parting of the ways, and Bonjolongo started down the right hand path with an "Oekala" (You are staying?). The other native called out at the top of his voice, "Nsonolo inyokofombamba" (Indeed, you don't lie). He was not praising Bonjolongo for being a truth teller but was signaling to the ambuscade that Bonjolongo had gone the right hand path. Bonjolongo knew when to couple up faith with works. He took to his heels and saved his life that time. But he returned again and again to Isaka, preaching the wondrous message of redeeming love. He had the joy of seeing Bompongo, now one of the best of Bolenge's evangelists, Osongomma and others accept that same Lord and Saviour he loved.

This is the power of the Gospel and these are the type of children who are carrying the Sight of the World to the depths of the farthest villages of "Darkest Africa."—The Christian-Evangelist.

A woman once repeated a piece of gossip about a neighbor. It flew from mouth to mouth and soon all the town knew the story, which caused the person affected a great deal of unhappiness. One day the woman discovered that the tale she had told was not true, and in the greatest sorrow she went to the rabbi to ask in what way she could make atonement, and repair the wrong she had committed.

The rabbi heard what the woman had to say, and he told her to go to the market, have a fowl killed, pluck it on the way home, and drop the feathers one by one as she went along.

The woman was surprised at this curious means of atonement, but she did as the rabbi instructed, and on the following day came to him again to report that she had carried out his behest. "Now," said the rabbi, "Go and collect all the feathers and bring them to me."

The woman went along the road she had traversed on the previous day, but she found that the wind had blown the feathers away, and after an all-day's search she was only able to bring back two or three.

"You see," the rabbi said to her gently, "it was easy to drop the feathers, but it is an almost impossible task to bring them back. So it is with gossip and slander. It is easy to spread false reports about thy neighbor, but it is impossible to make good the wrong thus committed. Go thy way and avoid gossip."

You see the point, don't you?—Jewish Exposition.

TRIFLING.

Carlyle, in narrating an instance of the preservation of court etiquette in the palace of Louis XVI., while the mob was demanding entrance to his private apartments, and the empire was going to pieces, compares it to the house cricket still chirping amid the pealing of the trump of doom. When trivial subjects are discoursed upon from the pulpit, while souls are perishing for lack of knowledge, the same comparison may be used; as, for instance, when a congregation is gathered, and the preacher talks about the drying up of the Euphrates, or ventilates his pet theory for reconciling Moses and geology. Why can not these things be kept for other assemblies? What can the man be at? Nero fiddling over burning Rome is nothing to it! Even the women knitting in front of the guillotine were not more coolly cruel. When a company gathers to consider questions of life or death, how can man trifles! It all means that the ideal—if he ever possessed it—has eluded him, has faded out from the canvas of his consciousness; forgotten are the actual conditions of real success. How easy it is to drift away from God's standard, and to cease to apply his test.—Southwestern Advocate.

LITERARY.

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

The Circle Magazine for December contains the following:

"What Could He Do? A Christmas Conundrum;" "The Real Value of Christmas," by Hamilton W. Mabie; "Captain Jim, He Saves Lives," by William A. Johnson; "That Christmas," by Reginald W. Kauffman; "Denman Thompson's Reminiscences;" "Christmas in Our Town," contributed by Circle readers; "Day-break" (a poem), by Reginald W. Kauffman; "A Noel," Lyric by Edwin Markham, music by Reginald W. Kauffman; "Holly and Bells," by Leo Crane; "The White Turkey," by Lillian Bell; "Ho! That Hateth His Life," by John F. Wilson; "Love Among the Chickens" (a serial story), by P. G. Wodehouse. The Church Circle, The Circle of the World's Events, The Reading Circle, The Music Circle, The Collector's Circle, The Outdoors Circle, The Business Circle, The Country Home Circle, The Puzzle Circle, The Cooking Circle, The Home Circle, The Mother's Circle, The Children's Circle, The Boy's Circle, The Fun Lovers' Circle, The Circle Publishing Company, Madison Square, New York.

Sunday-School Lesson

Sunday, January 3rd.

The Ascension of Our Lord.—Acts 1:1-11.

Motto Text.—“It came to pass while he blessed them he was parted from them and carried up into heaven.”—Luke 24:51.

“The former treatise have I made, O Theophilus.” All which is known of Theophilus is what appears here and in Luke 1. Luke wrote both his books to this man, who was an officer of high rank, as is shown by Luke addressing him as “most excellent.” Luke wrote for the Gentiles, and hence it is believed Theophilus was a Gentile, and not a resident of Judea. “Of all that Jesus began both to do and to teach.” Began is used in the sense of “from the beginning.” Luke’s Gospel begins with the nativity, and goes over the entire life of our Lord.

“Until the day in which he was taken up.” Luke’s Gospel closed with the ascension. “After that he through the Holy Ghost.” While on earth our Lord was dependent upon the Holy Ghost, as are his people. “Had given commandments unto the apostles whom he had chosen.” Referring especially to what is called the great commission.

“To whom also he showed himself alive after his passion.” Passion means suffering in old English. The reference is to his death. “By many infallible proofs, being seen of them forty days.” The Greek word translated infallible proofs meant sure signs given to their senses, and not the testimony of others. The apostles saw their Lord, touched him, heard his voice, had proofs beyond question that he was indeed the Lord who had risen from the dead. He could tell them many things in regard to the atonement which they could not have so well understood before his death.

“And being assembled together with them.” Where this meeting took place cannot be said positively, but probably in Jerusalem. This did not mean that they were not to go out of the city at all. They went out when he ascended. “But wait for the promise of the Father.” Of which Joel had been the messenger. Our Lord had also told them on that last night. The Father would send them another Comforter who would abide with them forever.

“For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.” “Not many days that they may hope, but he does not say how few in order that they may watch.”—Chrysostom. The Holy Spirit had been with them

before, but now they were to be overwhelmed in him, as it were buried in him, as John had buried them in water. He gave them many miraculous gifts, inspired them so that they could write infallible words.

“When they therefore were come together.” Whether this is the same meeting as that referred to in verse 4 has been much discussed. It is probably another meeting and in another place. This took place on the last day of his presence with them. “Lord, wilt thou at this time restore again the kingdom to Israel?” How slow men are to understand anything which contradicts their previous views, especially when their wishes are involved. It is always easy to tell what a man really loves, no matter what his lips may profess, by the readiness with which he believes proof for or against. The Lord had told them the kingdom would not come with observation, that it was within them. Yet still they looked for a king like David, who would free their nation from the Roman yoke.

“It is not for you to know.” Their question had been asked only in regard to the time. Our Lord does not correct their misapprehensions, but confines his answer to their question. “The times or the seasons which the Father hath put in his own power.”

“Times is the wider term, referring to long epochs, whereas a season is always a definite, limited space of time.”—Alford. The Father had decided the time and season by his own sovereign will, and he had not made it known to men. It was not for them to know. Let those who are vainly trying to decide when the millennium will come, remember our Lord’s words that it is not for them to know. They were not to know the times nor the seasons. What they needed was strength and wisdom for the work God had given them to do.

“But ye shall receive power, after that the Holy Ghost is come upon you.” Power means efficiency to do the work which was before them—and a mighty work it was for a handful of Galilean peasants. The power was to be given them by the Holy Spirit, and then they were to be witnesses to his death, resurrection and ascension in all the world, beginning at Jerusalem.

“And when he had spoken these things, while they beheld.” They were now on Mt. Olivet, and our Lord had spoken these words to them either there or while they were walking on their way there: All at once, as they were looking at him, and listening for his next words, he began to ascend. They watched him awe-stricken, till a cloud received him and he was no longer visible. Still they stared and gazed upward, hoping, it may be, to see him returned; or perhaps stunned by his departure.

“Two men stood by them in white apparel.” Two angels in the form of men. They appeared suddenly.

“Ye men of Galilee, why stand ye gazing up into Heaven?” They could accomplish nothing by it. They would not again see their Lord. Let them return to Jerusalem, some day, across long centuries, that same Jesus should come again in the clouds as he had gone. But the time was not for them to know. They could comfort themselves with the sure promise, that the same Jesus would come in God’s good time.

They believed the angels, and did not stay to search for their Lord as did the young prophets for Elijah when he had been carried up into heaven.

Dear Recorder: Enclosed find \$4 for my subscription to the Recorder for this year and next year. I am not tired of reading it. It was the first paper that I learned to read when it was the Baptist Banner. It was all the time in my father’s house. DRUE T. JOHNSON. Ridgway, Ill.

HOW ONE PASTOR DOES IT. A pastor in Western New York sends us the following statement, in the hope that it may be a suggestion to other pastors in the State:

“When I became pastor of the church which I now serve I found only one person in the church who took The Examiner, and only three who took a religious paper of any kind. I have always felt that a religious paper in the home is necessary, if the members of the church are to be active Christians and intelligent Baptists. There is little use in talking doctrine and duty once or twice on the Sabbath to people whose minds and hearts are full of secular things during all the week. If I can get a religious paper into the home I am doing the family a greater good than can be secured by a dozen sermons. So I am willing to sacrifice time and money to secure this desirable end. I am my own agent for The Examiner in the church, for when I appeal to the people to take the paper they know I am not actuated by a desire to get a commission. So I show them the paper from the pulpit, and speak of its excellences, and try to prove that a paper in

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THERE IS A LIKENESS.

One Reason Why Baptists Cannot Accept Alien Immersion.

It is because it destroys the very purpose for which we Baptists immerse, as given in Rom. 6:3-5. We believe that without the proper purpose, intent, design, symbolism (these words being used interchangeably) no immersion is valid.

No Pede-Baptist denomination immerses for the same purpose we Baptists do. Hence, we cannot receive immersions from any of them. Christ died, was buried rose to life. These things were necessary in order that he might become our substitute, our Saviour. When we repent of our sins and trust him as our Saviour, our Substitute, he saves us. Then it is our duty to immediately confess him in baptism. When we are led down into the water to be immersed we say, by that act to the world that we are dead to sin just as dead as Christ was when he was carried to the tomb for burial. When we are put under the water that symbolizes his burial in the tomb. When we emerge from the water that symbolizes his resurrection from the tomb. He did those things to save us. In our baptism we symbolize, make a picture, of these things, and thus confess him as our Saviour, our Substitute.

Christ instituted the Lord's Supper, and took it only once with his disciples. He told them plainly its purpose. Baptism was known and practiced from the beginning of the ministry of John the Baptist. Its intent, purpose was certainly known. In all of Paul's letters to churches only one was to a church which he had not taught in person, the church at Rome. In this letter Rom. 6: 3-5, he makes plain the intent, purpose, of immersion. And this too just after he had made plain salvation through Christ for both Jew and Greek.

Some one may appeal to individual conscience. One may not know fully the intent of baptism, but if he is saved, and in good faith is immersed by a church that has the proper intent, purpose, that makes the right picture, that is valid baptism. Such intent is foreign to immersion as administered by pedo-Baptist bodies. Another person is saved and knows fully, or does not know, the proper intent, but is immersed by an organized body which does not immerse for the proper intent. That immersion for the above reason is invalid and is not baptism. The wrong picture, or no picture, is made. He has not confessed before the world the death, burial, and resurrection of Christ.

If one is immersed for fun we cannot accept it as baptism. If one is immersed for his health, or for the remission of sins, or for any other purpose than to confess the death, burial, and resurrection of Christ we can not accept it as baptism.

If I ask for my mother's picture and am given the picture of some other woman, or no picture at all, I am not satisfied.

In baptism Christ asks for the picture, symbol, of his death, burial and resurrection. A failure to give any, or a substitute will not satisfy him. He must have the genuine picture. He loves and demands obedience rather than sacrifice.

There are other arguments against alien immersion, but on this one point, it seems to me, once for

all makes it plain that we cannot receive immersion performed by any pedo-Baptist body. If people really want to come from other bodies to the Baptists, let them accept our baptism. Otherwise let them remain where they are. In asking us to receive their baptism to that extent, they are asking us to go to them.

In worshipping God let us worship him both in spirit and in truth and all will be acceptable to Him.

S. J. CANNON.

DEAR RECORDER.

We have just closed a fine meeting here of about three weeks' duration. There were fourteen additions to the church and the revival spirit was general among our people. There is strong talk of a new building for the worship of the Lord.

E. W. Coakley did all of the preaching, emphasizing salvation by grace, missions, and practical Christian life. Bro. Coakley has unusual evangelistic talent.

May the Lord open the way for him to be kept in that work, in which he can do so much good.

J. M. BRUCE.

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Your prayers are not lost. When the merchant sends his ships to distant shores he does not expect them to come back richly laden in a single day; he has long patience. Perhaps your prayers will come back, like the ships of the merchant, all the more heavily laden with blessings because of the delay.—Robert Murray Mc-Cheyne.

DEATHS

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

KENDRICK.

On the 3rd of December, little Mildred Kendrick, daughter of Rev. and Mrs. S. W. Kendrick, passed from this life to Heaven. Mrs. Kendrick was at the time of the little one's death visiting her parents, Deacon and Mrs. J. C. Harris, of Fulton, Ky. The father, who is a native of Tennessee, was on his field of labor at Delhart, Texas, and was unable to reach the bedside of little Mildred before she died. This sweet little one was the first and only child of these devoted parents, and the loss is a heavy one to them, yet they are submissive to the will of Him who doeth all things well. The funeral services were held at the home of Deacon Harris in Fulton, and was conducted by the Rev. M. E. Staley, pastor of the First Baptist Church. The presence of many friends, sweet sympathy, kind words, and God's Spirit brought comfort to the broken hearts. May God bless them.

The writer has thought, perhaps our Lord is turning our Brother's footsteps back this way in this sorrow. What blessing such a noble soul as S. W. Kendrick is only those who know him can tell, and we need him among us.

M. E. STALEY.

Fulton, Ky.

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"LO! I AM WITH YOU ALWAYS"—Matt. xxviii:20.

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What has the child of God to fear,
Since Jesus promised to be near,
To help them everywhere;
In all the world go where they
may,
The loving Saviour leads the way,
His searching eye is there.

A glorious promise this, indeed,
His presence in each time of need,
On which they can depend;
Work He has given them to do,
And He will see them safely
through,
E'en to the very end.

Go then forth and trusting ever,
He will leave His servants never,
Without His watchful eye;
"I am with you"—this parting
word,
Most gracious promise ever heard,
On which you can rely.

"Go ye therefore" as I command,
And teach my truth in every land,
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Your work shall not be all in vain,
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Saved for the home on high.
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MANHOOD AND HONOR.

A Sermon Preached to Men by
Rev. Webb-Peploe.

"Render therefore to all their
dues—honour to whom honour."
—Romans 13:7.

It is in order to bring to you some apprehension of the grandeur of our human nature that I have chosen these particular words. But to whom should we give honour, if we are to fulfil the demand here put upon us by the Apostle's words. And what do we understand by giving honour? It may be that it would be well for a moment to pause over that question. Now I turn to Liddell and Scott, or any other lexicon, and I find the meaning given to this word "honour" is "counting worthy," "treating with all veneration and respect." If that be the idea belonging to the word "honour" it is a very remarkable one when we turn to the words as used by St. Peter, "Honour all men." I am aware that some have endeavoured to take away all the fulness, all the breadth from that expression, and to say that it only refers to certain classes of men who, either by position of birth, or by certain attributes, call for honour. But the Apostle knew well what he said; he was guided by the Holy Ghost in saying "Honour all men." And St. Paul, in the passage I have taken for my text, is only giving utterance to an analogous expression. Yet how is it possible? We look around and see some who seem absolutely unworthy—degraded, debauched, vile, and filthy—how can these be counted worthy, and treated with all veneration and respect by us, who at least, by the very fact of our presence here, are seeking to keep ourselves in respectability, and to live a life worthy of our manhood?

The answer to that can only

be given as we apprehend the real force of the Gospel. The Gospel I know, is charged by many with being a mere selfish scheme for whitewashing the soul cheaply at the sacrifice of Another. To speak like that of the Gospel that cost the living God His Son, that cost Christ His life, that lost Him the Father's glory for so many years, and then only brought Him back to glory through the pathway of agony which caused Him to sweat blood in the Garden of Gethsemane—to speak thus is a cheap trick, it is unmanly. It is at least due to speak with respect of the Man who sacrificed himself in order to bring a blessing to others. It is mean, flippant, to speak against Jesus because He could not in any way save Himself when He came to give Himself for others. What those Pharisees said was true, "He saved others, Himself He cannot save." You cannot save yourself while you are seeking to save others. Let a man try to be a philanthropist, and he will find that it costs—himself. The Gospel, then, is the one and only scheme that brings before us the real nobility in manhood. There is no other system that presents before us the glorious Godhead, or which brings out the glory of your human nature. I remember in Exeter Hall some years ago a man, speaking on behalf of the Bible Society, saying, "You little know the splendour and dignity that attaches to your creed, to your Bible." "For many years," he continued, "I have studied various religions. Thirty-three I have carefully examined, and only a man who has done that as the labor of his life can realize the beauty of the system which opens 'In the beginning, God.' Never," he went on, "had he come across anything which had so lifted his soul as that opening, 'In the beginning, God.' No other system in the world has a Personal Creator."

Now if we ask ourselves what man is and whether it is possible to honour the fallen and give them respect and veneration, the answer is that the scheme of religion which is found in the Scriptures brings us a magnificent possibility for treating men as we ought and giving honour to all. What does the Bible say as to the origin of human nature? It is the fashion of the day among those who have read a few flippant articles to talk lightly of the origin of species. Oh, yes, they say, it is by the process of evolution that a man stands as he is. There was, at the beginning, a fortuitous course of atoms that met in space, collided and welded themselves together. Then there came the generation—nobody knows how—of what is termed life. The atom developed into the mollusc, the mollusc developed into the fish, the fish into the creper, the creper grew until at length there came an ape, and the ape spread its hands and stood up a man. "Well," said Thomas Carlyle one day, when he stood talking with a body of evolutionists, who flattered themselves that they had thus given the origin of species, "you seem proud of the fact that you spring from a mollusc or from an ape; I, at least am contented to take up the words of the Psalmist. 'What is man that thou art mindful of him? Thou hast made him a little lower than the angels, and hast crowned him with glory and honour.'" It is a far more noble source to say that the great, high, eternal, absolute God, the

self-contained Being, that occupied all space, should of His infinite love and tenderness of heart call into existence by His act a body of creatures who resemble Himself, and that they should be made in the image of God—male and female created He them in the image and in the likeness of God. For that cause we come to you today and say, Humanity is not a thing to be trifled with. To possess human nature is to possess powers allied to those of the Divine. That thought should stir your thoughts with awe and wonder, and make you feel—even you yourself—how awful it is to dare trifle with such a great possession. Even man, in his degraded, fallen condition, is in his marvelousness above and beyond anything in the universe. What creature in the whole universe is equal to man in his faculty for revenge to vindicate his own position, to assert his dignity against another who has wronged him? Take again the idea of remorse. Have you ever thought what remorse is? It really means this: the higher and the nobler part of man's nature standing up, as it were, above the lower part and contemplating it with shame and pain until at last it seeks to put an end to the lower, and thus we come to suicide. The man that commits suicide is really seeking to take revenge upon, as it were, the power part of his being, which is brought to a position of degradation. No other can do that but man—to contemplate himself with awe and compassion until despair seizes him and he seeks to end his existence. It is a wonderful being, brethren, even in its fallen condition. Again, as another illustration, I read of travelers in America discovering the ruins of Aztecs, which ruins pointed to marvellous cities in the past. Why? Because of the strange magnificence of ruin. And thus, too, however fallen and dreadful the present condition of a man may be, he still points to a marvellous origin.

But think what there is for us in the future. I turn to the Holy Book, and here find possibilities which outrival all that has been dreamed of by any but men to whom God has given revelation. We can enjoy God for an eternity, we can hold fellowship with the Father, and with His Son, Jesus Christ. My brother, there is nothing like it in the universe—far beyond principalities and powers, says St. Paul, far above angels and archangels. It is a wonderful dignity to be called a man. All springs from the revelation of God in what we call the Gospel of our Lord Jesus Christ, and the moment a man is brought to know the Gospel, you must have observed, all his relations, all his ideas, all his actions with God seem to be changed; and this inevitably changes his attitude towards men.

Now here it is we make such mistakes. Young men especially are turned away from our Gospel because they say that men who have learned to love Jesus Christ are so narrow, so bigoted, so hard, so censorious, that they do not show respect toward a neighbor if that neighbor does not happen to be exactly one with themselves with regard to what they call, the Gospel. Here I come with reproof to the man who calls himself a Christian, a believer in Jesus Christ, if he has ever shown that narrow, or bigoted spirit; for the Gospel of

the Lord Jesus Christ is the one scheme, the one system in the whole world that ought to make you not turn away from men, nor despise them, or reject them, nor censoriously condemn them as unfit. When first there comes this change over a man's soul, he does find, I know, in God's Word, such commands and advice as this, "Come out from among them and be ye separate," said the Lord, "and touch not the unclean thing;" and again, "Know ye not that the friendship of the world is enmity with God?" And a man thinks, "Oh, now that I have learnt to think of God as my Saviour, Father, and Friend, then must I turn from the world, I must avoid the old company, I must give up old fellowships and friendships; and because I have to do that I think I can afford to think censoriously of them as belonging to a lower and a viler race." It is not so, my brethren. The Gospel takes hold of your soul and links you to God; and religion, remember, means this—not services, not sacrifices, not ceremonies, but a binding back again of the heart of God. You can honour all men and yet abhor evil. The Gospel says, "Honour all men." How?

"Dear brethren, you honour Christ, and you have a debt of gratitude in the world to pay that you owe to the Son of God and the Son of men; and we honour all Christian men as part of the Body of the Lord Jesus Christ.

Now turn from the better side to the vile side. Yes, you say, but where am I to begin? I say, Begin with yourself; vile enough it is, as you look into your inner being, with its filthy lusts, vile passions, low mean tastes and tendencies, degrading and disgraceful appetites. How, then, can I honour myself? Because of what God can make of us. Remember, God wants the whole body and soul, the whole of the faculties, and if you honour your manhood as you ought you will give all to God. Never keep back from God what he is willing to have. Never dishonour your mouth by an unclean kiss; never dishonour your ear by listening to the unholy or reprobate tale; never dishonour your body by eating, drinking or smoking except to the glory of God; never dishonour Nature by trifling away the opportunities that you have; but "render honour to whom honour is due."

And now I turn to the outcasts. I see a woman on the streets, in passing whom so many pick up their skirts and say, "Stand by; I am holier than thou." Honour her for what she has been and can be. We see a drunken wretch—as we call him—roll into the gutter, and say, "Poor beast." God forgive us for it! He is not a beast. He is one that can be made divine; he is one for whom Christ died; he is one who only wants the Gospel to lift him from the mire, to pick him up from his reprobate condition and make him partner with Christ in glory.

Never trifle with the opportunity for preaching the Gospel of Christ; never let a vile thought defile your manhood—it is the noblest thing in the universe except the Godhead. Use it as God would have you use it, for it is a grand thing to be a man; your manhood is the one thing that can be linked most closely to God. My brethren, I close with the thought, "What have I done in the past? What can I be in the future?" "O God, take that

which Thou didst create for Thyself; take our hearts until they rest in Thee." Honour Christ first, honour the Church second, honour yourself third, and then the lowest, poorest, and vilest of men, because they may be what God would have them, namely, part of His own dear Son, Jesus Christ.

THE ONE PROBLEM.

We live in a day of problems. We cannot number them. They cover all sorts of relations and conditions. They have invaded the pulpit. They fill the magazines. They are discussed in conventions. They meet us everywhere until we weary of the word. The Church is one of the special fields and the pulpit is made the platform for the evils of the day and the remedies for them. Ministers are asked to become the special agents for the measures devised. The minister who does not open his door and his pulpit to the representatives of "the most important movement of the day" is exposed to severe reflections. The advice given to Christians sometimes in very emphatic terms is enough to overwhelm us.

All this means great activity of thought. The evils of the world are seen and sympathy is aroused; a propaganda is formed and a society is presented for the support of the people at large. The range of vision is often narrow, but that is better than blindness. Amid all this confusion, this multiplication of remedies for the evils of the world, it is important that the Church should retain its simplicity of faith and its unity of effort.

There is but one problem before the Church of Christ. It is a very great one and requires much subdivision of labor and a great variety of measures. It is the problem of the salvation of men. Whatever be the surface indications, there is beneath the one cause of all our evils, and the gospel provides the remedy for it. The mission of the Church is to bring men back to God. It is to overcome not only the evil in the world, but the power of sin in the human heart, to deliver the soul from guilt and vest it with the righteousness of God.

We need to emphasize this. God has one message for the world, the message of guilt and redemption in the divine love. Its message is to the individual soul, the message of forgiveness through Jesus Christ. The command is to send forth light—light into the darkness. There is but one light, and that is Christ. The darkness is dispelled by Christ, and by Him alone.

All this is very simple and commonplace, but it is just here that we fail. The success of the Church is not found in the multiplication of agencies, nor in the schemes of Christian benevolence, but in the gospel of the Lord Jesus as the Son of God who made the atonement for our sins.

This is seen in the ministry of Jesus. In a certain case when the palsied man was laid before Him He simply said, "Thy sins are forgiven thee." His miracles were a subordinate part of His ministry. The gospel of the kingdom was to Him above the healing of the sick. He turned away from the multitude seeking to be healed that He might go to other places and proclaim the kingdom of God. The great apostle felt the constraining love, and gave himself to this alone that he might tell of the Crucified One.

So we find it in the ministry of the same ideas, the same doctrine and of every age. Many trines. One who hearkens to the things may produce sensation, but voice of God, be his Bible in English, they who win souls by the direct lish, German, French, Dutch, in message of God to the soul build Burmese, Siamese, Japanese, or in up their congregations in faith any other tongue, can hear the and spiritual life and power. The unmistakable accents of divine Interior forcibly says: love, mercy and grace as they

"Unless the Church has for the beam from the face of Jesus world a message at once simple, Christ. And so it is whatever be suitable and sure, men must per- the language or dialect in which ish. When the converts of Peter's the herald of the cross may pro- day sought to compass all knowl- claim the gracious message. edge, he reminded them that only The Holy Spirit is the divine in- by the 'spiritual milk which is terpreter, who certifies to all without guile' did Christians who believe the record which God grow. has given of his Son, that Jesus Christ has power on earth to for- give sins. This is the first and not fine-ground and highly spiced last experiential fact—the contin- and twice baked, but the Bible in uous experiential fact, we may its sweet simplicity as the story of say—of the gospel of the grace of divine power, divine love, divine God.

The Bible is the best health food ever offered to a soul—the Bible, give sins. This is the first and not fine-ground and highly spiced last experiential fact—the contin- and twice baked, but the Bible in uous experiential fact, we may its sweet simplicity as the story of say—of the gospel of the grace of divine power, divine love, divine God. In the history of Christian the- ology it is sadly verified that many other remedy to present only adds of the most learned exegetes restores the Bible to daily use as have drifted farthest from the the bread which came down from truth as it is in Jesus. The mass heaven has found for men that of German theologians have dur- spiritual sustenance deprived of ing the last hundred years origi- which they perish, supplied with nated or revived all conceivable and inconceivable vagaries, cal- culated to draw the minds of men from the simplicity of the gospel of Christ.

THE MAN WITH A SMILE.

We love the man with a smile the man with the roses on his tongue, the man who sees your boy's dirty face, but mentions his bright eyes, who notices your shabby coat, but praises your studious habits, the man who sees all the faults, but whose tongue is quick to praise and slow to blame. We like to meet a man whose tongue is quick to praise and slow to blame. We like to meet a man whose smile lights up dreariness, whose voice is full of the music of the birds, whose handshake is an inspiration, and his "God bless you" a benediction. He makes us forget our troubles as the raven's dismal croak is forgotten when the wood thrush or the brown thrasher sings. God bless the men of cheer.

THE MESSAGE OF SALVATION RECORDED FOR ALL PEOPLES.

By Geo. Varden, D.D., LL. D.

It is a serious mistake to suppose that those who are learned in the Hebrew and the Greek Scriptures have a monopoly of the true knowledge of God and of Jesus Christ, whom he has sent. And yet there is a prevalent error, often used as a premise, to the effect that the responsibility of the learned is far greater than that of those who in the providence of God have not enjoyed the advantages of much education in books, and that the Heavenly Father will make full allowance for the less favored masses.

Well, it is a principle of Scripture, accordant with right reason, that where much is given there much will be required, and that to whom little is committed from such little will be required. Notwithstanding this the statement and inference with which we set out are somewhat mixed, compounded with more of error than of truth.

For the words of the original Scriptures when translated into the various languages of the earth become as truly, as clearly, and as authoritatively, the words of God as are the Hebrew and Greek words and sentences, since they all alike represent the same facts,

What is true respecting the fundamental doctrines of the cross is also true of the historical statements contained in the Bible. To illustrate: When we read "In the beginning God created the heaven and the earth," we understand to all intents and purposes the declaration here made by Moses as well as if we read the Hebrew of the same. So when we read in our version, "In the day thou eatest of the tree of knowledge of good and evil, thou shalt surely die," these words admit just as wide a margin for interpretation as the same sentence in the Hebrew.

Again: "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Though we have studied Hebrew for half a century the original here gives no more radical view of the wickedness of the race and of the impure fountain from which that corruption proceeds. How could the dark coloring of the picture be more gloomy!

Truly, this first recorded statement of the moral condition of mankind savors strongly of total depravity, which is as clearly taught in any of our English translations as in the Hebrew original. And this, too, though the more liberal interpreters imagine they score a decisive point by calling attention to the fact that neither terms of the expression "total depravity" is found either in the Old Testament or the New.

The same holds good in translations from the Greek Scriptures. Since the grace of God brought salvation to all men, the proclamation of that salvation was, of course, to be made to all men by tongue or printed page. And when men read in the early Syriac version, or in the latest modern translations, that "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life," this gracious truth is as clear in any version as in the original Greek. But enough by way of illustration.

With the Bible open before us, we cannot afford to shuffle or varicate. The way of life and salvation is made plain so that he

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who runs may read and understand. "Open thou mine eyes that I may behold wondrous things out of thy law." This is the chief condition of learning our duty from the Word of God. How many able Hebrew and Greek scholars have failed to appreciate this pre-requisite!

In conclusion we quote the words of the blessed Saviour: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight." What sublime acquiescence in the inscrutable good pleasure of Him who is here addressed not only as father, but as Lord of Heaven and earth. The judge of all the earth does right.

CHRIST AND WOMEN.

Not until recently was I impressed by the fact—if it be a fact—that the women in Christ's day, who were in any way practically related to him, did not manifest a hostile spirit towards him. In all of the accounts of Christ's ministry there is no intimation that any woman assailed him, either by word or by deed. It may be hazardous for one to infer that the unconverted women did not, at any time, openly oppose and abuse Christ; and yet, in the absence of any account of their having done so, such an inference seems to be allowable. It does seem as though, if the women were as prominent and active in opposing and maligning Christ as many of the unconverted men were, the fact would have been recorded in the New Testament. We read of many evil things which wicked men did to Christ. We are told that the leading men among the Jews stirred up the common people to reproach and repel Christ, but nothing is said about women being among the number. Is there any special significance in this fact? Perhaps there is. I am particularly interested in the question. I am puzzled by it.

Some might answer it by saying that in the Bible the word "men" is often used to include both sexes. It may also be said that among the multitude of people who met at the time of Christ's trial, there must have been many women, and that some of them must have joined in condemning him; but I do not think that this inference is warranted. Notice the fact that it was "in the absence of the multitude" that the leading Jews sought to accomplish Christ's death. It is stated that those men "feared the people," and hence they secretly schemed and worked to get rid of Christ. Observe also, that on the way to the place of crucifixion, "there followed him a great multitude of the people, and of women who bewailed and lamented him."

There is no evidence to show that any woman took part in accusing Christ, or in any way abusing him. Was it because the women appreciated Christ a great deal more than the men did? And were they not more tender-hearted and much less wicked than the men were?

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

AN INCIDENT WORTH REMEMBERING.

Editor The Christian Advocate: I returned home from India on my first furlough in 1864. Upon arriving in New York, we were entertained in the home of the Rev. D. Terry, for many years recording secretary of our Missionary Society. On Sunday he took me over to Sands Street in Brooklyn, and I was asked to address the Sunday school, which was then very large and flourishing. Shortly after commencing my address a large class of boys, from fifteen to eighteen years of age, attracted my attention, and I felt so strongly drawn to them, that I stopped in my remarks to the school as a whole, and addressed them especially. I asked them if there were not some of them who would enlist as missionaries to India, and at once commence to prepare for the work. As those of us in the field were obliged to lay down the banner of the Cross somebody must come and take it up. I asked if some one in that class would not then and there volunteer for that work. I then resumed my address to the school as a whole. Twelve years later I was again taking leave of our Conference to go home, seriously broken in health, with little prospect of ever returning to a work that I had come to love more than anything else. Many of us were in tears. In the midst of our parting words a young man who had recently joined us from home came to me and said: "Do you remember your visiting Sands Street Sunday school in 1864, and do you remember what you said to a class of boys in that school?" Then he added: "I was one of those boys. I then resolved to fit myself for missionary work in India, and if the way should open to enter upon that work. I am here now to take up the banner as you lay it down. We will take care of the work. Go home, get well, come back, and have many years yet in the work."—J. L. Humphrey.

Alone with Jesus! What a sweet and holy spot! What a blessed refuge to which the soul may betake itself from the charges of Satan, the accusations of the world, and the sorrows of life!

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Editorial

The Recorder has always believed it the part of wisdom for the Baptist leaders to take the churches into their confidence. By such a course misunderstandings can be avoided and unity of effort secured in matters pertaining to the great Baptist host. When all the facts in a given case are known then calm judgment and sober reflection can be exercised and the dictates of wisdom prevail. In such procedure there is safety. Frankness and candor are never hurtful factors in the cause of Christ.

Dr. J. M. Weaver, of this city, and Bro. I. L. Cooke, of Smith's Grove Ky., have requests which appear in this issue of the Recorder, that are timely and reasonable. They call for the publication of the "Doctrinal Statements" prepared by the two committees of ten each, representing the Disciples and the Baptists.

At this writing the Recorder is not accurately informed as to whether all the members of each committee have given their assent to the creedal statements. This much, however, is true, the chairmen of the committees have prepared and exchanged the original drafts of these creedal statements. The secular papers have reported that they are strikingly alike, and it is about these that so much has been said in various sections of this State. Certainly it is not lacking in kindness or unfair to make public these two original drafts. In fact, as we see it, justice, both to Drs. Spencer and Mullins, demands that this be done.

With absolute candor, and in the spirit of fairness, the Recorder joins these two honored brethren in calling for the publication of these two "original statements," and will cheerfully furnish all the space needed for this purpose.

There is a revealing aspect in giving that deserves just recognition in the Christian's life, for love that fails to express itself by giving, to that extent, declares its own worthlessness. Giving not only reveals the character of love but its strength as well. God's love for a lost world was not manifested by simply expressing the most beautiful sentiments in the choicest language for those ruined by sin. He "so loved" that he gave, gave his best, to endure the infliction of the extremest penalty.

Love, true love, will find a gift and bestow it at an appropriate time. Luke tells about a woman known as "a sinner," who exercised saving faith in Christ and

how that faith was manifested. A marvelous change has come and the sin that brought blight and ruin to her life is taken away. Love, like a spring of "living wa-

ter," is bubbling over in her heart. Will it remain in secret and hide in the holy of holies of the soul? It must express itself and that, too, in the natural way by giving. She possesses a priceless treasure, one that is reserved for life's crisis—the wedding day, or perchance her burial. This, without regret or reservation she will give to her Lord. With alacrity the gift is taken from its hiding place and she hastens to seek a fitting opportunity for its bestowal. Perhaps she joined the company that followed the Master as he went to be the guest of Simon, the Pharisee. Her cheek burned with indignation as she saw her Lord publicly insulted. It was a premeditated insult and Jesus knew it. No servant bathed his feet, nor did Simon welcome him with a kiss or anoint his head with oil; for such was the treatment accorded an honored guest.

She approached like a shadow and with water from affection's purest fountain, washed those travel-stained feet and wiped them with her silken tresses. There was nothing hypocritical about the kiss that she bestowed again and again upon his feet, nor was there any stint as the precious ointment was poured forth. Love, by this gift, had proclaimed its nature and strength and in so doing had resented an indignity to the object of its affections. The kissing and anointing of the feet, though silent tokens, declared in the most positive manner, the sovereign character of Christ.

And, be it remembered, when love thus expresses itself it will not go unrewarded. How the events of that hour, like an angel of peace, must have flitted through the rest of her life, and even to its close she cherished those words of kindly appreciation from the lips of the Master for what she had done.

But there was even a greater blessing than this. Sinner and social outcast she had been and was up to this good hour, and social outcast she might remain, but not "a sinner." Jesus has spoken: "Thy faith hath saved thee; go in peace." One circle, at least, is open to her, it is that of the blood-washed throng. That day, the day when love proclaimed itself by giving, she was publicly welcomed to a place among the aristocracy of earth by the absolving words of her Lord.

For us He gave his all—even his life itself, and it is but just that we present our "bodies a living sacrifice, holy, acceptable to God," which, of course, is a "reasonable service."

When Paul was taking his final leave of his Ephesian brethren, among whom he labored longer than with any others, he said: "Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." He "kept back nothing," etc. "Testifying both to Jews, and also to the Greeks repentance toward God and faith toward our Lord Jesus Christ." So when the time of his departure came he was ready. Now, can you tell why it is today that men will not preach a whole gospel? Why they want to compromise the truth? Why they

want to substitute something else for the commands of Christ? Why they try to tone down God's message to make it more palatable to depraved human taste?

Remember, "Every one of us shall give account of himself unto God." Paul said, "Let a man so account of us, as of the ministers of God, and stewards of the mysteries of God. Moreover, it is required in stewards, that a man be found faithful." There are men teaching all sorts of false doctrines, contrary and contradictory to the word of God: There is the so-called Christian Science which is anti-Christian and so ridiculously unscientific as to be the laughing stock of wits. There is the soul destroying, God-dishonoring doctrine of baptismal regeneration so contradictory to the teaching of the Scriptures out of which has grown so many fatal errors. Of it was born infant baptism, and many other badges of popery. There are many men preaching infant baptism who know there is not a hint of it in the Bible and others have persistently refused to examine the question and advocate it because their ecclesiastical lords have demanded it. Thousands are preaching it by endorsing it in their lives and church membership, who do not believe there is a scintilla of evidence in the Bible that it is of God.

What use have we for the Bible if it is not to be our guide in all religious duties and teachings? Why will good people be deceived and willingly deceive others when we have God's word as a lamp to our feet and a light unto our path? If infant baptism—or baptismal regeneration—are taught in God's word the world should not be kept waiting longer to see

The Christian Advocate says: "Many theological errors are kept alive by the attacks which are made upon them. We should know little today of the heresies of the early Christian centuries were they not embalmed for us in the replies made to them by the orthodox fathers."

In other words error, if left severely alone, will accomplish its own overthrow. This is anything but true in the other walks of life. It takes a sturdy and persistent warfare to beat back the forces of evil that are pressing on every side. To meet them with simple negation or supreme indifference would mean disaster to righteousness.

Suppose the orthodox fathers had ignored the errors of their day, would the results have been the same? It is quite the fashion, in some quarters, to sneer at orthodoxy—that is, religious orthodoxy. There is nothing reprehensible in pointing out the financial, social or medical heretic, but woe betide the man that says ought against the one who questions the authority of God's book, or puts an interrogation point after the substitutionary death of Christ. Short work would be made of true religion should the course suggested by the Advocate be pursued. Stephen and John were yeomen defenders of the Faith, and Paul is the heresy hunter of the New Testament. Had it not been for the heresy hunting proclivities of John and Paul, Gnosticism might have won the victory during the first century. Thank God for the increasing number of men who have convictions backed by a prudent, worthy and invincible

courage; men who will stand for the truth and bear any brand, even that of "heresy hunter," in contending for that which is right

A Presbyterian paper in discussing "Alien Baptism," says: "Looking at the matter from the outside, and basing our judgment upon the unqualified claim of the Baptist denomination that baptism is always to be performed by immersion, that the Greek word 'baptizo' means to immerse and nothing but immerse, we can see no other alternative for the church but to re-baptize all persons coming from other denominations, especially those which practice sprinkling or pouring in baptism. To fail to do so is an acknowledgment that sprinkling or pouring is a kind of baptism, not as good as immersion, but acceptable under some circumstances."

To which The Central Baptist makes the following rejoinder: "As if any of our Baptist churches had ever accepted, without baptism, those who had been sprinkled or in any other way acknowledged, that 'sprinkling or pouring is a kind of baptism.' That has never been a question among Baptists. We all insist upon immersion as the only mode of baptism, and we all insist that the candidate must have been a saved individual before he was immersed."

Softly, brother, softly. Have you forgotten the "Dry" or "Open Membership" Baptists of England and a few churches of the same kind in this country? Of course, the ready reply is that these are not Baptists—but is that a correct statement? They are recognized as Baptists, both in England and America. Not long since a District Association refused to disfellowship one of these churches and their prominence in the Baptist World Congress would certainly justify the claim that they are Baptists.

Brother Editor, we may have to content ourselves with the statement, "They are not our kind of Baptists."

"Design in Nature" is a new work just issued by Dr. J. Bell Pettigrew, of St. Andrew's University. In the chapter on the Origin and Career of Man, he says: "If the authority and teaching of the Old Testament and the possession by man of an extraordinary nervous system and brain be set aside, the preponderance of evidence, many are inclined to believe, is in favor of a lowly origin—that is, a savage or semi-savage origin. I am not of this way of thinking. There is, it appears to me, no proof that man is directly descended from the ape, and indirectly from the mollusc or the monad.

"The brain of man in volume, complexity, and quality, transcends that of every other living form, and establishes an impassable gulf between him and the apes and everything below the apes."

That "impassable gulf" between man and the apes that Dr. Pettigrew speaks of is now generally recognized by the leading scientists. A few years ago many trembled for the Bible because of the savage assault made upon it by the evolutionists. Their fears were groundless and today evolution stands discredited in the house of its friends. The Book as it came from God is free from error or mistake and, for that reason, can never be overthrown.

EDITORIAL VARIETIES

Pride and spiritual power cannot dwell together—the entrance of one banishes the other.

"Be sure your sin will find you out," perhaps not in this world, but certainly in the world to come.

The best designation we have heard for Christian Science is that of a small boy, who called it "Twisten Science."

The dedication of the church house at Jackson, Ky., was postponed until the first Sunday in January. The associate editor will preach the sermon.

Metropolitan Tabernacle, London, has secured the Rev. T. L. Edwards, of Glasgow, as assistant pastor. Mr. Edwards is a graduate of the Pastor's College.

The prayer to be delivered from temptation should never be made unless the one offering the petition makes an honest effort to answer his own prayer.

Rev. J. B. Hunt, pastor of Giload church and President of Lynnland Institute, called to see us. He reports prosperity in his church and also at the Institute.

Sin and the sinner are inseparable, even though there is a disposition to objectify sin and treat it as something by itself. God holds the sinner responsible for his sins.

Well does the Chicago Tribune say: "You will as soon make your fortune by repeating the multiplication table as make yourself a saint by repeating the ten commandments."

"The fact is, that this age of doubt needs to be hammered at both ends, and cross-hammered in the middle. The battering ram of God's truth needs to be swung against the fortifications of doubt until they are pulverized."

The Bible contains no exceeding great and precious promise to the lost. Salvation is the glorious heritage of the saved soul. It is a terrible condition to be "without God" and "without hope in the world."

The Simon Magus spirit is abroad in the land and many are trying to control the Holy Spirit. He is a divine person that must use and possess the Christian and is not subject to the will or whim of men.

In all parts of the country there is a growing sentiment against Sunday funerals. People generally recognize the justice of the plea against this custom, and it is to be hoped the time will soon come when Sunday funerals will be limited to deaths from contagious diseases.

The anti-race track gambling bill is tolling in New York State. The Brighton race track has been cut up into building lots. This is on the outskirts of New York City. The races at the Jamaica track were only continued five days this fall, and during that time lost \$20,000.

A true soldier of the cross may be overcome in many battles, he may be wounded and become weary and discouraged, but he is always loyal. He never deserts or turns traitor. His honor cannot be purchased by ease or gold, and his chief joy in the dying hour springs from his fidelity to the great Captain.

Sunday School workers would do well to memorize the following: "We need better methods of teaching in our Sabbath Schools; but if we sacrifice for methods the old-fashioned idea that the Sabbath School was organized to save children, we have lost more than we can ever gain."

The only human priesthood known in the New Testament is that of believers. We read: "He gave some apostles; and some prophets; and some evangelists; and some pastors, and teachers." Observe nothing is said about priests and why? That office was abolished by the cross.

A Tract by Dr. J. W. Porter, pastor of First church, of Lexington, Ky., on "Alien Immersion," is just off the press. It is written in Dr. Porter's own logical, vigorous style. If you have any doubts on the subject, get this tract and read it. It settles the question. Price 5 cents per copy, or \$2.50 per hundred, postpaid. Address: Baptist Book Concern, Louisville, Ky.

It was prophesied when Japan defeated Russia it boded no good to the white dominion in Asia. The yellow and brown races would assert themselves. There has been unrest in India ever since, and it has reached the danger point. Every week, almost every day, the English officials are attacked. And the native press grows bolder and bolder. The English papers are becoming alarmed.

AMONG THE Churches.

Walnut St. (Third and St. Catherine)—Pastor Henry A. Porter: The Christian's Liabilities, Luke 16:5. Why God Lets the Sinner Live, Job 21:7. S. S. attend., 523. For baptism, 1; by letter, 4. Clifton—Pastor J. C. Betts: The Duties of the Pastor, II. Tim. 4:2. Total Abstinence for the Sake of Others, Rom. 14:21. S. S. attend., 167. By letter, 2. Crescent Hill—Pastor J. F. Griffith: Stewardship, I. Cor 6:19. Sons of God, Rom. 8:14. S. S. attend., 100. By letter, 1. Chestnut St.—Pastor J. M. Weaver: The Awful Cry, Mark 15:34. Four Elements of Future Bliss, Ps. 17:18. S. S. attend., 155. Eleventh and Jefferson Sts. Mission—Bro. Sosin: True Religion, Jas. 1:26-27. S. S. attend., 83. East—Pastor G. H. Crutcher: Whose Faith, Matt. 9:2. What Must I Do to Be Saved? Acts 16:30. S. S. attend., 222. By letter, 2. Bro. Humphreys represented Orphans' Home and collection was taken. Fourth Ave.—Pastor E. S. Alderman: What All the World is Seeking—a Good Investment, Matt. 28:19-20. The Kingdom of Heaven, Matt. 13. S. S. attend., 264. By letter, 4. Franklin St.—Bro. Chas. Graham: That I Might Know Him. Pastor T. J. Duvall: Judas, the Traitor, Luke 6:16b. S. S. attend., 248. Hope Rescue Mission—Pastor Wm. M. Bruce: John 10. Bible Class attend., 75. Splendid week at mission; fine services at jail and workhouse; 110 at workhouse. There were twenty-eight professions of conversion at the mission last week. Hazelwood—Pastor Chas. B. Althoff: The Office of Deacon, Acts 6. The Judgment, Matt. 25:31-46. S. S. attend., 117. Highland—Pastor L. W. Doolan: The Birth in the Manger, Luke 2:7. The Future Home of the Saved, John 14:2. S. S. attend., 212. By letter, 2. Hamilton Avenue Mission increasingly prosperous. Attendance yesterday 72. Preaching there also largely attended, though the community is almost solidly Roman Catholic. Highland Park—Pastor G. F. Davison: Twofold Mission of God's Messengers, Matt. 28:10 and John 21:15. Bro. C. M. Johnson: True Companionship, II. Tim. 2:11. S. S. attend., 112. By letter, 2. Inmanuel—Pastor J. C. C. Dunford: Christian Growth, II. Peter 3:18. Bro. Humphreys preached in the evening from I. Cor. 2:2, and also represented the Baptist Orphanage. S. S. attend., 224; Fischer Ave. Mission, 85. Kosmosdale—Pastor C. K. Hoagland: Being Sound in God's Statutes, Ps. 119:80. The New Birth, John 3:3. S. S. attend., 26. Ormsby Ave.—Bro. W. J. McGlothlin: Duties of Deacons, Acts 6:3. Pastor G. D. Billeisen: Obedience, Heb. 5:8-9. S. S. attend., 121. By letter, 2. Ordained three deacons yesterday morning. Dr. McGlothlin preaching the sermon. After the sermon and prayer the laying on of hands was participated in by Brethren Billeisen, McGlothlin, Edmonds and the other deacons. Portland Ave.—Pastor L. W. Smith: Is it Well With Thee? II. Kings 4:26. The Bible the Word of God, II. Peter 1:20. S. S. attend., 138. Parkland—Pastor E. G. Vick: Professions or Actions, Luke 6:46. Sowing and Reaping, Gal. 6:7. S. S. attend., 187. By baptism, 2; by letter, 1. Twenty-sixth and Market—Pastor R. E. Reed: Insane Love, I. John 2:15-17. The New Covenant, Heb. 10:16. S. S. attend., 392. By baptism, 1; by relation, 1. Third Ave.—Pastor S. J. Cannon: Stewardship, I. Cor. 4:2. Punctuality, Matt. 25:10. S. S. attend., 143. Baptized, 3. Good collection for payment on our lot. Tabernacle (New Albany)—Pastor E. T. Poulson: A Name which is Above Every Name, Phil. 2:9. What is a Man-Worthy? Mark 8:36. Dr. W. D. Powell and Bro. Allgood delivered strong addresses to our Men last Friday night; a splendid meeting. Thirty-six and Grand Ave.—Pastor J. C. Given: A Personal Devil, Job. 1:6. A Departed Deliverer, II. Kings 2:12. S. S. attend., 53. Twenty-second and Walnut—Pastor M. P. Hunt: The Addition of the Christian Life, II. Peter 1:5-9. Jesus Weeping Over the City, Luke 19:41. S. S. attend., 976. By baptism, 1; by letter, 2; baptized, 3. The pastor lectured at Galtlett-

burg, Prestonsburg and Ashland last week. Had a good time and a good hearing at all the points.

SEMINARY NOTES.

BY ELLIS A. COTTELL

The Seminary life is indeed a strenuous one, and unless a fellow has plenty of grit he will not be equal to the task. Now and then we lose one or two because the battle is too fierce. They bid us farewell and start on their way home. Some fail to care for their health as they should and are compelled to give up, for the time being, the student life. We regret that the death messenger has invaded our ranks, and carried away the little son of our Bro. G. W. Duncan and wife. We extend to them the fullest human sympathy possible in their hour of bereavement, and commend them to Him who can alone impart real comfort in such times, praying His blessings of comfort upon them. We extend also our sympathy to Bro. Curry, whose sister died on Tuesday, December 15th, making two of our number who were touched by the cold hand of death within the same week. May the bereaved ones of this household have the comforting presence of the Spirit with them. The students from Georgia had a most delightful evening at the home of Bro. Sims on West Broadway, on Wednesday, the 10th. Students preaching Sunday were as follows: R. D. White, Thirtieth and Kentucky; I. L. Walton spoke at the Industrial Home and Pentecostal Tabernacle; C. A. Leonard, Kings. Some of the students have gone to visit their home people and friends during the Christmas holidays, but our work here goes on just the same. Since the close of the Louisville Sunday School Institute, conferences have been held with the workers of the following schools: Franklin Street, Calvary, East church, Highland, Twenty-sixth and Market. Definite plans were made for grading the schools, putting in our supplemental lessons and organizing classes in our normal studies. Other similar engagements are scheduled for early fulfillment. We are delighted with these definite results of the Institute. L. P. LEAVELL, Field Secretary S. S. Board.

THE STATE.

Educational Secretary Hale preached at New Salem, Nelson county, on "Why Baptists Should Have Baptist Schools." This church, and Pastor W. H. Moody's other church, River View, will do their part for education. Bro. T. C. O'Bryan writes from Madisonville: "Our meeting, which closed Sunday night at the Madisonville church, was a great one, which resulted in fifty-two additions to the church, by baptism, restoration and by letter. Our beloved pastor, J. A. Kirtley, did the preaching in a most earnest and able manner. Our meeting lasted three weeks and God surely manifested himself to us." Pastor D. F. Shacklett writes from Corydon: "We closed a twelve-days' meeting at Baskett, on the 10th inst., in which four were added to the church by experience and baptism and one restored. The church was greatly revived and strengthened. The work at Corydon seems to move on nicely, and we are praying for a real revival in which God's name will be honored in the salvation of souls." Pastor D. F. Lee writes from Fire Clay: "I began a meeting at this place some weeks ago, in connection with Bro. J. H. Roberts, of Huntington, W. Va., which resulted in thirteen additions to my church. Bro. Roberts did most of the preaching and by his earnest, eloquent presentation of God's Word he did greatly endear himself to our people. The dear old brother a few days since passed to his reward." Bro. R. T. Bruner writes from Owensboro: "Last Friday we closed a twelve-days' meeting at Poplar Grove church, Hancock county, with eleven baptisms. This is a very small church, and had but one member, who would lead in prayer, and he lives in Havesville, some six or seven miles away. I was so hoarse at the beginning that I could neither talk nor sing, though we needed singers very much. This made it very hard on Bro. J. N. Jarnagin, who was doing the preaching, and had to do most of the other work, too. He did it well, and besides the seven baptisms the brethren were so much revived that they agreed to have a prayer meeting. I hope for much good from this agreement. Let all pray that the brethren may not falter."

DR. WEAVER'S REQUEST.

DEAR RECORDER: Rumors are prevalent that the statement of the two committees of ten in regard to the Baptists and Disciples have been written. I, with many Baptists, would be glad to read these statements. Believing that it vindicates Dr. Mullins, according to his statement, I earnestly request their publication in our papers. J. M. WEAVER.

EATON MONUMENT FUND.

The final inspection of the clay model was had this week, and now the statue will shortly go to the founder. Several trips to Chicago by members of the Eaton family and the chairman of this committee have been made, and it is believed that the statue will bear a striking likeness to Dr. Eaton, and will give eminent satisfaction to all his friends. A worthy pedestal of choicest white granite will be erected, and the monument will be in place in time for the unveiling during the Southern Baptist Convention next May. Already plans are being matured for that occasion, which will be a day to live in memory for many a year.

All subscriptions now unpaid fall due on the last day of the year, and it is hoped that there will be no delay in paying them, so that this matter may give place to other interests which will be pressing upon our attention with the beginning of a new year.

SUBSCRIPTIONS RECEIVED.

- Previously acknowledged\$2487 25 CASH RECEIVED. Beard, Dr. Wm. F., Shelbyville, Ky. 5 00 Heady, Leland, Louisville 1 00 Hieatt, W. P., Winchester, Ky. 1 00 Hieatt, Mrs. Ella S., Winchester, Ky. 1 00 Humpich, Miss Anna M., Louisville, Ky. 1 00 Willett, Miss Helen, Louisville. 1 00 Previously acknowledged 1373 97

Total cash received\$1383 97 HENRY ALFORD PORTER, Chairman.

DEAR RECORDER:

Bro. McKeenan, State Evangelist, has just closed a very successful meeting with the church at Hindman, Ky. He preaches with great power and the zeal of the Master's work consumes him. He commenced under many disadvantages. The church was cold, the pastor supply was not on the field for the first few days, being engaged in building a house for the Lord at Hyden, Leslie county, Ky., about forty-five miles away. But the Lord gave a glorious meeting. The visible results were twenty-six confessions, eighteen of which united with the church. The church gave a nice gift to State Missions and promised \$300 on pastor's salary. Rev. A. S. Petry, pastor at Hazard, Ky., greatly assisted in the meetings. J. M. OSBORN. Hyden, Ky.

B. Y. P. U.

THOS. J. WATTS, COR. SEC'Y.

"We can magnify the churches of Christ by the life we live as members. A church in any community is largely what its members think it to be and altogether what its members make it. It has its character in the character of its members, its doctrines in the teachings of its members, its efficiency in the efficiency of its members, its reputation in the reputation of its members. As they are, so is their church in the eyes of the community. We have never emphasized as we ought the momentous importance of church life. And this importance holds whether we think of the life of the individual member or the life of the aggregate membership. Every member has it in his power to mar or exalt his church and this may be the crucial point in his life as a follower of his Lord. This matter seems to comprehend the true ideal—Christ and His Church." One may, of course, be churchly and not Christly; but if one be devoted to Christ as his Saviour and Lord, his devotion will show itself in his relation and bearing to Christ's church."—Quoted from "Training in Church Membership." The B. Y. P. U. puts emphasis on the work of a church as a training agency in church life. "The meaning and purpose of all B. Y. P. U. work is—to make one's self useful in his own church, and to make his church a power of God in the community. With this done, the outreach is easy and certain for larger things, and for fuller co-operation with other churches for bringing in the kingdom." Field Secretary L. P. Leavell spoke on Young People's Work at Third Avenue

SUNDAY SCHOOL PERIODICALS

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

B. Y. P. U.

Study and Reading Courses. Training in Church Membership. I. J. Van Ness, D.D. 12mo., pp. 128. Price, postpaid: paper, 30 cents; cloth, 50 cents. The B. Y. P. U. Manual. L. P. Leavell. Cloth, 12mo., pp. 159. Price, 50 cents, postpaid. (A book of methods.) Doctrines of Our Faith. E. C. Dargan, D.D. Introduction by Geo. W. Truett, D.D. Cloth, 12mo., pp., 234. Price, 50 cents. An Experience of Grace. Three Notable Illustrations. J. M. Frost, D.D. Cloth, 12mo., pp., 112. Price, prepaid: cloth, 40 cents; paper, 25 cents. Other Supplies. Topic Cards, 75 cents per hundred. How to Organize—with Constitution and By-laws. Price, 10 cents per dozen. See B. Y. P. U. Quarterlies in list above.

BAPTIST SUNDAY SCHOOL BOARD

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

church, Louisville, on Sunday night, December 13th. H. Allan Watts, President of the Louisville organization of B. Y. P. U.'s also made a brief address. Secretary Leavell addressed the young people of Clifton church, Louisville, on the following Friday evening, and President H. Allan Watts spoke before the union of East church, in the same city, on the Sunday night following. The dates agreed upon for Secretary Leavell in Lexington, Covington and Owensboro are as follows: Lexington, January 10th; Covington, January 17th, and Owensboro, February 21st. The Corresponding Secretary will visit all these points and aid the pastors and Unions in planning for great meetings. The Georgetown Union is reported as being in a most flourishing condition. Dr. J. M. Frost addressed the New Liberty B. Y. P. U. on the evening of December 12th. He was greeted by a splendid body of enthusiastic young people. A good resolution for the New Year: "I purpose by God's help to do more for my Union and church this year than I did last year." "Training in Church Membership"—for use as text book in study courses, either with the individual, with the church—B. Y. P. U., or as supplemental studies in the church Sunday School. The Baptist Book Concern can furnish this little book at 50 cents, cloth, postpaid; paper 30 cents, postpaid. Per dozen copies, \$4.50, not postpaid. paper, \$3.00, not postpaid. New Liberty, Ky.

W. M. U. NOTES.

Who gives himself with his gift feeds three, Himself, his hungry neighbor and Me. "If our Saviour were with us, what would we not be willing to give Him? Would not some one offer herself to carry the glad news of His love to those who have never heard of it? Think of it! A life for Christ! Who will give it?"—Mrs. R. J. Willingham. Miss Catherine Bryan, daughter of Missionary R. T. Bryan, Shanghai, China, was appointed November 10th a regular missionary of the Foreign Board. Miss Lila McIntyre, of Georgia, is another appointee of our Foreign Board. She goes to Chengchow, China, as a missionary nurse, having taken a training course in the Tabernacle Infirmary, Atlanta. We wish our W. M. U.'s, Y. W. A.'s and Sunbeams a happy Christmas. God bless them, one and all, all over our Southland and multiply them a hundred fold. Don't forget our W. M. U. 1909 Calendar, beautiful in its Christmas holiday and bright with its information concerning our missionaries and their work. Mrs. T. M. Sherman, 1141 Sixth street, head of our literature and box department, is eagerly awaiting orders for same. Send ten cents for Calendar and three cents extra for postage; its well worth the price. Mrs. J. P. Creal, Y. W. A. Leader, has the Barbourville Dormitory much at heart and rejoices that Bowling Green Y. W. A.'s will furnish a room. Miss Eva Hensley, Y. W. A. Missionary, arrived safely at Shanghai, November 3rd, after a splendid crossing. She will live with Bro. and Sister Peyton Stephens. In China there is one ordained minis-

ter to every 1,000,000 people. "Only ten of the sixteen applications for baptism were received. The other six were advised to wait awhile until they knew more of the Scriptures." This did not happen in America but in China, and it seems, is a custom among Chinese Christians. Mission Institutes are productive of much good. Fourteen joined the W. M. U. of Monroe, N. C., an immediate result of the Institute held there. The new quarters of the Mandarin church, Shanghai, China, rented in the spring are already too small. The little wing reserved for the women's class is packed full, not another one can get in, the teacher stands in the door. Virginia W. M. U. will meet in annual meeting November, 1909, with the W. M. Society of First church, Newport News, Va. Their minutes are out in an attractive red cover and contain much interesting reading. After a most profitable round of visits to Louisiana, Oklahoma, Texas, Tennessee, and other States, Miss Crano is at her desk in Baltimore with many new ideas which she will put to use in planning the W. M. U. work. The cash contributions for South Carolina W. M. U. for 1908 amounted to \$26,305.29. They will undertake for 1909, \$32,553. They want their "Union" to include every Baptist woman and child in South Carolina. Bro. J. H. Edward claims his mother organized the second W. M. Society ever organized South of Baltimore. We wonder in what year this was organized, as we have rather an ancient W. M. Society in Kentucky. The Training School is pursuing the even tenor of its way. One of their number, though, Miss Corbett, has made a change in her work. She has dropped her classes at the Seminary and taken up the kindergarten course, for she hopes to go to China next fall and open a kindergarten there. One with as fine a character and as sunny a nature as she has, we feel sure will be a success anywhere. The Training School young women in November made 662 visits; held 19 children's meetings; taught 136 Sunday School classes. There were 19 conversions, and 62 Bible were distributed.—E. G. A Native Helper. One day in the Christian Mission at Nanking a young man came timidly in to see the missionary. He was treated with kindness and was given a copy of the Bible. "That Bib'le did the work for him that nothing else had done. At first he did not understand the meaning of it. But as he read on, light came. He read on and on, and the knowledge he has acquired of the Book from beginning to end is marvelous. He was prevailed on to come to Chinkiang and take some study in the Bible. After Mr. Pan had spent a month or two here he was received for baptism. His is rather a rare combination, a fine keen intellect thirsting and hungering after knowledge, with a tender strong sympathy, and a big heart. During last summer he acted for awhile as pastor of the church, and did fine work. This year he was elected secretary of the Chinese Association, and was also made Corresponding Secretary of the Native Home Board, which this year has all native members for the first time.

Family Circle

Stories For The Young And Old.

THE MODERN MILKMAID.

Where are you going, my pretty maid?" "I'm going a-milking, sir," she said. "May I go with you, my pretty maid?" "Get a doctor's certificate first," she said. "Can't bring bacteria on any terms, Cows are so apt, sir, at picking up germs. Take a carbolic plunge and peroxide spray, Don't sterilized rubber clothes—then, sir, you may, If you can prove that your germs are all dead, Go with me milking, sir," she said.

"Might I assist you, my pretty maid?" "Get a lactologist's license," she said, "Then I will let you help clean up my stable; Polish the floors just as bright as you're able; Bed them well down with sterilized straw, Germs have such fondness for milk in the raw! Then treat the cows to a lively sham-

oo, A bath in hot water, and carbolic, too, Polish their teeth with a sterilized brush, Spray out their throats, and do all with a rush, Ten billion more germs'll be born ere you're through.

Get sterilized milk pails and stools for two, Put a state seal on the sterilized door, Spray the whole place with carbolic once more, Then we'll be sure that the germs are all dead, Yes, you may go with me, sir," she said.—*Hartford Times.*

MABEL'S RECOMPENSE—A STORY.

By Elizabeth Chesney.

The high-pitched, insistent, penetrating tremolo of the electric doorbell rang through the Terry House, announcing the hasty visit of the letter-carrier with the morning mail. This daily occurrence never failed to create a ripple of interest in the entire household, from grandma in her easy-chair, who looked up from the mending-basket with thoughts of the son out in Oregon, down to Bridget, who ceased for a moment her clatter among the kettles, with a quick heartbeat toward a certain little stone cabin in Killarney. As it was Saturday, Mabel, the daughter of the house, was at home, and it was her nimble feet that sped down the stairs, and her quick fingers that gathered up the mail from the hall floor. This time there were several papers, but only one letter, and that was directed in Aunt Mellicent Elliot's own clear, delicate handwriting to Mabel's self. Mabel lightly retraced her steps with a happy heart. Aunt Milly had a genius for doing kindly, sunshiny things, and a letter from her always meant something unusually pleasant. Mabel hastened into her mother's room with the precious epistle. "Mother's room" was at the very center of the home life. It was a confessional, a dispensary, a council chamber, a hall of justice, and a wayside inn. Burned fingers were bound up, tired heads rested, and wounded feelings soothed and healed. Nobody ever recovered from an illness in that family without a few comforting, peaceful days on mother's sofa, and none of the little circle ever completed a special toilet without a last lingering touch before mother's mirror. Mrs. Terry used to say sometimes, with a smile, that the only thing she had in all the world of her very own was a toothbrush, but one day she discovered small Tommy diligently applying that article to the cleansing of joints on his beloved wheel, and presented him with it.

"It's from Aunt Milly!" said Mabel, blithely, as she skipped into her mother's presence, tearing open the envelope as she spoke. She began to read the welcome missive aloud, her rosy face growing brighter by the minute. There was yet only a month to Thanksgiving, which joyful day the Terrys always spent at Grandmother Elliot's; and Aunt Mellicent had written as follows:

My Dear Little Queen Mab: The time for our grand annual feast and frolic is drawing near. Only yesterday, six very pompous turkeys held a consultation under one of the kitchen windows, in which they discussed the brevity of life and the price of feather dusters. The South meadow, where the dry corn-stalks are arranged in funny little wigwams, looks like an Indian encampment,

with now and then a great, golden pumpkin shining among the stubble. The barn is piled high with the sweetest hay, just the thing for hide-and-seek. Those pretty red apples that you like so well were never so plenty and so rosy as this year, and the nut-trees are heavily laden. There are five new kittens in the wood-house, Grandma begins her fruit cakes today, and your auntie has a new rule for chocolate caramels. Now, as the Eliot family has eight boys in it, and only one girl, I write to say that you may bring one of your girls' friends with you to spend Thanksgiving with us. It is a busy morning, so only a word this time, with much love to you and all from,

Aunt Milly.

"O mamma!" exclaimed Mabel, as she finished reading, "isn't it lovely of auntie to plan for anything so nice? But it's just like her. Which of the girls will I ask to go? There's my very particular friend, Laura Easton. I suppose she'll be the one."

"Why, Mabel," said mamma, in surprise, "I had thought that Ella Downs was your favorite."

"O that was last term, mamma. Laura's the prettiest girl and the best dressed in the whole school, and I would be proud to have the folks see her. Then, she plays the piano beautifully, and she recites 'Paul Revere's Ride' in a way to make your heart beat like sixty."

"A dangerous person to have around," said mamma, with an expression of mock terror.

"O well, you know what I mean," said Mabel. "She makes you see Paul Revere tearing up the road."

"Did he do any other damage?" asked Mrs. Terry, innocently.

"Now, mamma, you're most as much of a tease as Fred. I was only trying to describe to you how Laura makes it all so sort of stirring and—and—vivid, that's the word; and grandpa Eliot's such a patriot he'd just perish with delight if he heard her."

"Then she certainly must not go to our gathering," declared Mrs. Terry. "We are none of us ready to part with dear grandpa yet."

"But, mamma, all joking aside, wouldn't you be proud to have Laura with us that day in church? You know what a lovely hat with feathers she has, and a seal Eton jacket that would nearly knock the breath out of those country people."

"Mabel dear, I do not like to say to you, but I think I ought, that some of those same plain farmer-folk that you wish to starve could probably buy out the Eastons several times over. I have been sorry to see your growing fondness for Laura. The family have the reputation of trying to live much more stylishly than they can afford, and of not paying their bills."

"But surely that is not Laura's fault," said Mabel, eagerly. "I do hope I can invite her to grandpa's."

Mabel had been whirling about the room at intervals, and her mother now asked her to be seated.

"You have plenty of time to decide this matter," Mrs. Terry said, kindly. "I want you to promise me that you will keep this entirely to yourself for one week. You might be very sorry if you should speak to the girls at once."

Mabel gave a reluctant consent, but said several times during the next week that it seemed as if the secret would choke her.

One morning at family prayer Mr Terry read the story of Jesus in the Pharisee's house, when He told the proud, exclusive men who reclined there what sort of hospitality is pleasing to God and rewarded by Him. "Call not thy rich neighbors; lest they bid thee again, and a recompense be made unto thee."

Mabel stole a glance at her mother, and blushed as she met Mrs. Terry's wistful look. The matter of the Thanksgiving visit was in the mind of each. When Saturday came again Mrs Terry entered the parlor, where Mabel was dusting the piano, and said:

"Well, daughter mine, the probation is over. Have you made your decision?"

"Mamma, I still feel as if I wanted to ask Laura, she's so pretty and bright and jolly; but—but I know you don't approve of it, and somehow I don't think Jesus would approve either. I've been thinking of what papa read the other morning."

"My dear, you must settle this yourself. The question is, Would you rather have a recompense from the Eastons or from God?"

Mrs. Terry left Mabel to fight out her battle by herself. Mabel had not once mentioned all the week the name of Anna Rivers, but every time she had thought of her auntie's invitation Anna's face had seemed to look straight into her own. Anna was a girl about Mabel's age. They were in the same class in the public school. Anna had been taken from the orphan asylum by a neighbor

of the Terrys' to wash dishes and help with the children out of school hours. She was the best scholar in the class, but the girls had left her pretty much to herself, because of her shy, retiring ways, faded gowns, and humble station.

Her face would have been attractive if that puzzled me, mamma," said Mabel that night, as she slipped into her mother's room for a moment to say "good night."

"What verse, dear?" asked Mrs. Terry.

"Why, mamma, the one papa read the other morning. Jesus had been telling how, if we invite folks that can't do anything back for us, we shall be recompensed at the resurrection of the just. But I've had a recompense already, and it's only the first day. Isn't it just lovely to see Anna? and how we all like her, don't we?"

Long Valley had its mansion, a grand colonial house on West Hill. Squire Atwood had inherited it from his father, along with wide acres and a long bank account. He was a man now in late middle life, and his wife was a few years younger. If "Hillcrest," as the Atwood place was called, was the most beautiful house in Long Valley, and for miles around, it was also the loneliest. Years before a lovely little daughter, the only child, had left the hearts that would gladly have given houses and lands to keep her with them. The desolate father had to repress his own grief that he might comfort his wife, who in her love and longing had followed the child far into "the valley of the shadow," and had only turned back because she must. Since then the house had been partly closed. The Squire and his wife had girdled the earth with their journeys, had eaten their bread of affliction on every continent, and had only come back to Long Valley at widely separated intervals. They had brought treasures from every clime, only to repack and store them in the great garret. The grand piano in the drawing room had never been opened since the little girl died. The oil portrait of the child that hung over the silent instrument never lacked, when the mother was at home, its fresh daily garniture of flowers.

Thanksgiving morning the squire's wife stood at her bedroom window looking across the valley.

"Henry," she said, "I'm sorry we planned to get home this week. This is the hardest day for me in all the year except Christmas and her birthday."

"Well, Lois, I've been thinking about it. Suppose we go to church this morning, and thank God that He's spared us to each other, and that we have a hope of meeting Evelyn again and living with her forever. Seems to me it isn't doing just right for us to turn our house into such a gloomy place, and shut ourselves away from everybody and everything. If Evelyn could come and speak to us she would tell us, I feel sure, to stop our selfish grieving and do some praising instead. God is good to us, Lois."

"Yes, God is good," she repeated softly, "but I want my little girl—I want her!"

"Lois," went on her husband, "hasn't God done a great deal more for her than we could do? Would you have her back if you could?"

"Yes, I would," said the mother, tears rolling slowly over her cheeks.

"Would you have her back to suffer pain and to be disappointed and to sin and to be lonely, and to see us go away from her one of these days?"

"She would have been happy here," replied his wife.

"But she is very much happier there," said Mr. Atwood, with great tenderness in his face and voice, "and we are going to the same place just as swiftly as the years can carry us. Come, dearest," and he went to his wife and took her in his arms, "let us quit our selfishness, and give thanks to God for His loving-kindness."

Thus it occurred that at the morning Thanksgiving service in the village church the Atwood sat in their family pew, which was directly behind the one occupied by the Eliots. Mrs. Atwood was oblivious of either hymns or sermon. Her eyes were fixed on the lovely profile of Mabel's friend, Anna Rivers. There was a remarkable resemblance between Anna's face and the portrait over the closed piano at "Hillcrest."

"Look, Henry," she managed to whisper to her husband; "Evelyn!"

"A wonderful likeness, surely," he replied, as his eyes filled with tears.

He feared that his wife could not remain through the service, but the sight of the fair young girl, so like her own vanished darling, seemed to feast her hungry mother-heart. The hard lines that grief had traced around her mouth softened as she gazed. The moment that the service was over she held out her hand to Mr. Elliot and said eagerly:

"Do tell me who the golden-haired

girl is with Mrs. Terry's Mabel!"

"A school friend of Mabel's," replied the old gentleman, adding heartily, "and one of the nicest children I ever set eyes on. Poor little creature! She's all alone in the world. Some woman took her out of an asylum and works her most to death between school hours."

The next morning Mrs. Atwood's victoria stood at the Elliot gate. The coachman brought a note from the mistress of "Hillcrest." It was addressed to Mrs. Terry, and asked for a loan of Mabel and Anna for an hour or two. Mabel was wild with delight at the opportunity of going to the grand house on the hill, for it was supposed to be filled with rare and interesting bric-a-brac and choice souvenirs of many lands.

Anna had never seen such richness and beauty as were displayed in Mrs. Atwood's drawing room, and her brown eyes were full of quiet wonder. Her hostess asked her many questions, which she answered intelligently, but when Mrs. Atwood ended by taking her in her motherly embrace, and saying, "How would you like to be my little girl?" the poor child lost all power of speech, and could only hide her face in the soft, white shawl that lay on her new friend's shoulders.

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"To think, mamma," she said, after her return, when describing her glorious sojourn at "Hillcrest," when I asked Anna what she prizes the most of all the lovely things that have come to her she said: 'The love, Mabel, the love, and it was you who brought it all to me.' And, mamma, when she put her arms around my neck, looking so happy and so rested, I tell you I didn't have to wait for the resurrection of the just for the whole of my recompense. I'm so glad that Jesus had His way with that invitation."

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They were not vulgar, nor boisterous. Don't understand that, please. Their conversation was refined, and their merriment perfectly within the limit of good breeding.

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not thinking of herself. She knew lots of stories and games, and had a great deal of latent, innocent fun in her, which her new environment acted like spring sunlight on the budded anemones.

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STORIES FOR LITTLE ONES.

LITTLE MISS POLKA DOT

The little new girl at school had a round, rosy face which made one think more than anything else of a full moon. Her eyes were big and blue and round, and she wore a blue dress with large round dots in it. When the teacher asked her name and she answered in a very timid little voice, "Dottie, please, ma'am," we children giggled into our handkerchiefs so that few of us heard the "Brown" which followed, and Miss Fannie coughed and choked so that she had to go into the cloak room.

It was Harold Simpkins, the greatest tease in school, that gave her the name of "Little Miss Polka Dot," and, of course, like all nicknames, it stuck. How Harold did love to plague all of us in his jolly, funny way! But Dottie was the special object of his persecutions.

We soon found out that she was very timid, and when she was startled her eyes would grow even bigger and rounder, her mouth would pucker up as though it was trying to grow round, too, and once in a while, when the tears would come, they looked rounder than anybody else's tears as they rolled slowly down her round cheeks.

All we girls loved Dottie dearly, she was so gentle and kind and pleasant. She had a way of cuddling down beside one like a little soft kitten that expected to be hugged and petted, and was ready to purr the minute one stroked it. Dottie never said much, but her face would break into dimpled smiles when she was spoken to kindly, and while she couldn't think of splendid new games like bright, active little Helen Somers, she was always ready to join in whatever the others wanted to do.

Only we did sometimes wish that she wasn't quite such a "fraid cat," as the boys called her. Dogs were her special aversion, and Harold had only to call out, "There's a dog, Miss Polka Dot," to have her scurry for shelter as fast as her fat little legs could carry her, without ever looking behind to see if one was really coming.

Mice, snakes, bugs, even an unusually big fly, would make Dottie shriek and run, and one day she broke up a game of "Pussy-wants-a-corner" because Harry Blake ran across the school yard near her dragging a piece of old black hose he had found.

Even kind Miss Fannie thought that a little girl who had lived nine whole years in this world might have learned that a piece of rubber hose wouldn't hurt her.

However, Miss Fannie found out one day that Dottie wasn't such a fraid cat after all. Miss Fannie herself was pretty brave, but there was one thing that she didn't like, and that was mice.

Now, all we children knew it, and we wouldn't have frightened her for the world. But one day at noon, while Miss Fannie was in the office with the other teachers, a boy who had been sent back from another grade and therefore didn't know and love Miss Fannie as well as the rest of us, came slipping quietly into the room and went up to her desk. Dottie had brought her lunch that day and had been eating it in the cloak room. When she heard footsteps

she peeped through the crack and saw the new boy go up on the platform.

It may have been just curiosity, or it may have been that the sensitive little girl really felt that something was wrong. At any rate, after the intruder had gone out, she stole as quietly in and opened Miss Fannie's desk to see what he had put in or taken out of it.

Horrors! There lay a big, fat mouse! Dottie stood still, hesitating just a minute what she should do. Could she touch the awful thing? But if she left it there, dear Miss Fannie would be so frightened! Perhaps she might even faint. Such a calamity was not even to be thought of; so, turning her face the other way she grabbed the mouse, in her excitement allowing the lid of the desk to fall with a bang.

Just as she stepped down off the platform Miss Fannie, hearing the noise, came in. Now, Miss Fannie was very particular about some things, and one was that she did not allow any of the children to open her desk.

"Dottie, what are you daing in my desk?" she said rather sternly.

But Dottie only stood there, her round face growing quite pale, her eyes like the big dots on her dress, her mouth puckered up. The tears were gathering, but the lump in her throat wouldn't let her speak. She only stood there looking at Miss Fannie, slowly working one toe on the floor.

All at once Miss Fannie noticed the tightly closed hand.

"Let me see what you have in your hand, Dottie," she said, more severely than the little girl had ever heard her speak before.

But Dottie still stood gazing at her as if paralyzed her hand tightly clenched at her side. Gradually however, the fat little fingers relaxed, and all at once, with a thud, there fell to the floor the limp form of Mr. Mouse.

Miss Fannie gave a scream at sight of it, then caught the child in her arms. With her head on her teacher's shoulder, Dottie found her tongue, and exclaimed brokenly between sobs: "Somebody put it in your desk and I thought it would scare you."

"And you took it out so that I wouldn't be frightened? You little darling! And you so afraid of mice yourself, too!"

And Miss Fannie gave her half a dozen hugs, patting and soothing her until Dottie went to her desk comforted, and when the rest of us came in she looked as bright and happy as a May morning.

Everybody noticed after this that Dottie grew braver. She actually walked past big dogs without more than a sidelong glance, and when Harold put a pinching bug on her desk one day she only knocked it off with a ruler.

So he quit calling her "fraid cat," and sometimes might be seen carrying her books home from school for her.

Of course, the other boys stopped teasing her when he did. As for the rest of us, nearly every girl in school begged her mother for a polka dot dress that spring, so as to be like Dottie Brown.

Margaret L. Houtz, in Advance.

MIKE AND HIS BIBLE.

He was defending himself against a Catholic priest, who was taking him severely to task for his Bible reading.

"But," said the priest, "the Bible is for the priests, and not for the likes o' you."

"Ah! sir," answered Mike, "I

was reading in my Bible: 'You shall read it to your children; and sure the priests have got no children.'

"But, Michael" continued the priest, "you cannot understand the Bible. It is not for you to understand it, my man."

"Very well, your riverence," said Mike, "if I cannot understand it will do me no harm, and what I can understand does me a heap o' good."

"Well, then, Mike," said the priest, "you must go to church, and the church will teach you. The church will give you the milk of the Word."

With the ready wit of an Irishman Mike said: "And where does the church get the milk from, but out of the Bible? Ah! your riverence, I would rather milk the cow myself once in a while."

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JOHN W. HILL, Manager Book Department.

FROM LIBERTY ASSOCIATION

The following news from this part of the vineyard may be of some interest.

Bro. J. R. Winn has been lately called to the pastoral care of the Knob Lick church. He is one of our solidest and soundest men.

Bro. J. R. Brunson, of Bowling Green, has taken hold well at Glasgow Junction. God has blessed the hard, quiet work of this good pastor and the membership of the church has about doubled. The Association meets with this church next year.

Bro. H. C. Joyner, one of our best pastors, has moved from Munfordsville to Rowletts, and retains the same churches.

Since the resignation of Bro. Don Smith at Canmer, the church has called the beloved J. M. Bruce, of Horse Cave, and he will accept.

Bro. F. W. Coakley, who delighted our people again at Hiseville, in which meeting there were four additions and church revived, is in a meeting with Bro. Bruce at Horse Cave.

The Glasgow church is enjoying the ministry of Bro. Paul Bagby. They are entering into a meeting which, it is to be hoped will be a great uplift to the Baptist cause at this seat of learning.

W. J. PUCKETT.

Cave City, Ky.

Dear Recorder:

On November 30th I finished my first six months' work as State Evangelist, and though my work has been principally in hard fields yet God has blessed the work greatly. I have held seven meetings and there were added to the churches one hundred and fifty-two, one hundred and fifteen of these by baptism. I believe without exception the churches have been very greatly strengthened.

purposes to date (not counting pastor's salary, help in meetings and church expenses), fifty dollars and twenty-nine cents, and have a foreign mission collection in December to add to this amount. We have leased the church house of our Campbellite brethren, and now have our own flourishing Sunday School, a weekly prayer meeting, well attended, and our spirits on the upward grade.

Last night after prayer meeting we were asked by the ladies to go with them down to Sheriff Owens'. Feeling conscious of the fact that "we hadn't done anything," we submitted and went. On our arrival we were conducted by the ladies into the dining room of this noble Christian officer, where we were shown a table heavily laden with good things for the pastor and family, from our Ladies' Aid Society.

These people show their appreciation of their pastor's efforts among them. We expect to hold another series of meetings here in the early spring.

We have also, at Rowletts, a splendid prayer meeting.

At Lonoke we are to have our meeting there, beginning next week. We started a Sunday School there, but during our six weeks absence in Mississippi, with my sick wife, and sick myself, they went into winter quarters to my great regret. Their prayer meeting goes on, though. We are hoping and expecting a great and good meeting there.

Pray for us and our work here in this field, which if developed, will be a rich and fertile part of our Master's vineyard.

H. C. JOYNER, Pastor. Rowletts, Ky.

PICKARD CHAPEL MEETING.

I spent three weeks in November at Bellevue, with Pastor J. B. Jones. Bro. Jones will report the meeting so I only want to say a few things about the work there that I feel ought to be said for the information of the brethren as this is one of the State Board's important points. I want to say first, in Bro. Jones we have an exceptionally fine leader here. Sound, true wise, consecrated, he has the confidence and respect of the entire church and city. He is a man of sterling worth, and we must keep him there. The church is composed of some of the salt of the earth. There are many difficulties to overcome, but by the help of God this pastor and people will overcome them. Let our Zion not forget to pray earnestly for this work. All our work around the gathered cities is doing well. I am now with Pastor J. W. Sturdivant, here at Carrollton. Good congregations, but work moves slow. Pray for us. I am open for engagements from January 1st. Let the brethren write me, 209 West Breckinridge street, Louisville, Ky.

J. P. JENKINS.

DEAR RECORDER.

I desire to give your readers a few dots concerning the progress of our work at Munfordsville, Rowletts and Lonoke. When I came on the field Munfordsville had twenty-two members, discouraged and almost hopeless. They were sheltered under the protection of the Presbyterian brethren, who for forty years had furnished a home for our little hopeless band. We have now nearly sixty members and have contributed to all

purposes to date (not counting pastor's salary, help in meetings and church expenses), fifty dollars and twenty-nine cents, and have a foreign mission collection in December to add to this amount. We have leased the church house of our Campbellite brethren, and now have our own flourishing Sunday School, a weekly prayer meeting, well attended, and our spirits on the upward grade.

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DEAR RECORDER.

I have been a reader of the Western Recorder for thirty years or more—a native Kentuckian, residing in the old State until three years ago. The Tennessee Baptist was a constant visitor to our house until my husband's death, in

1881. Recently I have noticed occasional references in the Recorder to J. R. Graves, all pointing to a looseness in principle, a so-called liberality toward other Christian societies. If J. R. Graves was not a whole-souled landmark Baptist there never was one.

After reading his paper in connection with the New Testament, Dr. T. H. King, my husband, who had been immersed by a Methodist, withdrew from that society on account of his defective baptism, united with a Baptist church and was baptized and lived and died a strict Baptist.

I add this testimony gladly to the memory of J. R. Graves. Would that all who claim the name of Baptist was loyal to Baptist principles.

I remember the meeting referred to in J. B. Ferrill's communication to the Recorder of the 10th inst., very distinctly. It was held with the First church of Bowling Green by Drs. Pendleton and Graves.

Wishing the Recorder and the cause an abundant success.

MRS. LUCY KING. Eudora, Miss. East St. Louis, Ill.

Dear Recorder:

This church has had the greatest meeting in its history, Evangelist T. T. Martin doing the preaching. The meeting lasted fifteen days. Campbellites, Catholics and Methodists were saved during the meeting, and joined the church. One striking feature of Martin's preaching is that he makes clear the Baptist position on all Bible teaching, hence the converts all join the church. There were twenty-five additions, besides several reclamations.

This pastor regards T. T. Martin the safest evangelist it has

been his privilege to labor with. Campbellism receives a deathblow wherever Martin goes. They shut up and hang their heads. This church has grown from thirty-three to one hundred and fifty members in three years. We thank God for sending T. T. Martin to us. The church here is on a higher plane than at any time in its history. We expect to have Bro. Martin with us again next August for a three weeks' camp meeting.

B. F. DIXON, Pastor. Lubbock, Tex.

DEAR RECORDER.

Enclosed you will find \$2 as renewal for your valuable and ever welcome paper. One that is sound in doctrine, always interesting and should be in every Christian household. May God bless you and the dear Recorder, and may its pages shine in the future as it has in the past with the brightest gems of Christian literature, and may its circulation increase until it goes to the home of every Baptist in our broad land.

JOHN W. NICHOLS. Eudora, Miss.

Dear Recorder:

In the last of October I held a meeting at a school house two miles out from town, holding services at night only, except Saturday and Sundays, and doing my own regular work here at the same time. We had some gracious conversions during the fifteen days, and there were probably 20 or 25 conversions. I have preaching at this point occasionally, and will make it a regular mission point in the future. On Monday, November 9th I went to aid Pastor Carrell at Steubenville church. It was a real pleasure to work on this field, where I held a meeting

last year, with fine success. I think we had about ten converts this time, and we think the church and there is promise of substantial and needed improvements. This is a most excellent people, and Pastor Carrell is a noble and royal co-worker.

R. C. KIMBLE. Monticello, Ky.

DEAR RECORDER.

For the last ten years some of the saints of God has been longing, praying and hoping for a revival of religion in the town of Albany. On the 9th of November the Lord sent O. M. Huey, of Somerset, to lead the fight against the citadel of Satan in this country. We won a great victory in a fourteen days' engagement. Visible results: Twenty-six added to the Baptist church, twenty by baptism and six by letter. These came from the best families of the town. Lawyers, doctors, merchants, bankers, and school teachers. The very cream of our society. Besides, a religious sentiment pervades our entire population.

J. W. CATRON. Albany, Ky.

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NEWS FROM LONDON.

I have been intending to write every day for the last three weeks, but have not found time. I knew your readers would enjoy the account which Mr. C. T. Byford, who has been traveling in the Balkan states gives of the Baptists he found there. For I have observed what pleasure the Recorder takes in telling of instances in which God has honored his Word, and the victories it has won.

Mr. Byford visited one city of 40,000 inhabitants off the beaten track of travel. It was a seven-hours' ride from the nearest railroad. Here he found a church of 200 members, which has seven or eight preaching stations in the neighboring towns. And its story shows what the Bible can do, God using it for His glory.

In the 70's, in some way, the people got hold of one Bible. They read it, studied it, prayed over it. They assembled together to read it and talk about it. Quite a number were converted and wished to be baptized. They were Baptist in belief, and although the Greek church around them immersed, they were not willing to accept that immersion as baptism.

They kept up their worship and sought in every way to find some one of their "faith and order." They diligently inquired of the merchants who visited their city, telling them what their doctrines were and asking them if they knew of any Christians who believed as they did. At last some merchants said they believed there was a church in the city of Bucharest which held doctrines like theirs. Immediately they wrote a letter to "The Church with Strange Practices," Bucharest, Roumania. But they received no answer.

When they gave up hope of receiving an answer to their letter, these determined Baptists advertised in the Russian and other papers. They gave their articles of faith, stated their desire for baptism, and asked any church holding the same views to come to their help. The Russian Baptists near Odessa saw the advertisement and two of them went several hundred miles to baptize and form them into a church.

Six years ago a railway porter was the only Baptist in the city of Koloszar. He told the story of salvation to all with whom he came in contact; he read his Bible to them and prayed with them. Now there is a church of nearly 200 members, and thirteen preaching stations in the city and the country around. On the Sunday Mr. Byford was in the city fifty-eight were baptized at one of these mission stations. The porter is their pastor. How this story of God's blessing on his faithfulness shames us slothful laborers in His vineyard.

Hardly a month passes in Bulgaria in which a church is not constituted. Never was earnest work more blessed of God. Every man speaks to his neighbors and his friends and tells them of the salvation of souls. If a member goes to another town to live and finds there is no Baptist church there, he immediately opens his house for services, and it is not long before a church is established in that town.

And these men are such Baptists as might be expected having nothing but their God and their Bible. They are, as has been

shown above, the most earnest of all men in their desire for the salvation of souls. Mr. Byford says their love for the Bible and their knowledge of it is astounding. They have family prayers after every meal. No one can be a member of the church without putting one-tenth of his income in the church treasury. And the chief business of every member is to bring men to repentance and faith.

Mr. Byford has much to say of how Baptists can help these brothers. I say for the Lord's sake, let them alone. They are increasing far more rapidly than English Baptists; they are more devout; they give of their frugal means more liberally. They know their Bible far better than the average member among us. Leave them alone to their God and their Bible. The Holy Spirit has wrought a marvelous work among them, and He will continue it. We had far better ask them to help us.

I have taken up so much space in telling this glorious story, I ought to stop here. But I must give a few words to the work of the Pioneer Mission in Russia, under Mr. Felter, who was a student in Spurgeon's College. Rev. J. W. Ewing has been on a visit to St. Petersburg and he told of it in his address before the College. Services began at 10 o'clock. Mr. Ewing preached and then Pastor Felter. There were fifty who asked for prayer and some were converted. A meeting followed in which the church carefully examined those who asked for membership. Sunday School was at 3 o'clock. At night there were two services and two meetings of the church to examine candidates.

One young sailor told an interesting experience. He dreamed that the hymn-book was opened before him at hymn 204. He got up at midnight and found 204 was "There is a Fountain Filled With Blood." He felt the dream was God's voice calling him to repentance and he sought and found his Saviour before day. He immediately began urging his young friends to seek the Lord and twenty had found Him.

OCCASIONAL.

Dear Recorder:

I have been engaged in evangelistic and missionary work for the past year, but on last Sunday I accepted the pastorate of the First Baptist church, Argenta, Ark. Argenta is a city of 14,000 inhabitants, with two Baptist churches, and all the other denominations thoroughly represented. Although I have been out of Kentucky fourteen years, it still seems like home, and I usually make a pilgrimage back at least once a year to see my parents, who live in Union county, near Morgansfield.

I cannot see any let-down in the Recorder under the new management. No man admired Dr. Eaton more than I, but it is comforting to know that God had others who could carry on his work after he went to Heaven.

BEN M. BOGARD. Little Rock, Ark.

DEAR RECORDER.

Enclosed find check for \$4 for subscription to Western Recorder for January 20, 1910.

I have been a subscriber to the Western Recorder for over thirty-five years, and I prize it above all other papers, and I wish it all the success it deserves.

THOS. REED. Worthville, Ky.

Dear Recorder:

Your editorial in criticism of an article in Our Home Field, which is full of misleading, unbaptistic phrases, is well and to the point. I never look over a copy of the paper that I don't feel like thanking God for the Western Recorder, which is so loyal to the truth. Just think of such unbaptistic expressions as "the entire church," "the Southern Baptist church," and "our great branch of the church," coming from a Baptist source! This called to my mind an incident of twenty years ago. My son, who was then about seven or eight years of age, went with me one night to a Methodist meeting. At the close of the service the preacher invited all who wished to join this branch of the church to come forward and give their hand. On our way home, after silently walking the full length of a block, the little boy looked up into my face and said: "Papa, the preacher said join this branch of the church; which one is the church?" I had to confess to the child that I could not answer the question, but I told him that the church I belonged to had no branches, and it was not a branch of anything else called a church.

The little fellow had seen as he believed a branch of the church and was evidently curious to see the church itself, the thing out of which the branch sprang. The little boy naturally supposed that there was something larger and of greater importance than the branch and desired to know something about it.

J. R. SAMPLE.

Summit, Miss.

DEAR RECORDER.

As I have not reported any of my meetings, will now report. I began at Mt. Zion July 26th, and held an eleven days' meeting; did the preaching myself, as my help failed to come. Having been pastor for five years, I was a little slow to undertake the work alone, but the church stood by me nobly, and the Lord blessed our efforts wonderfully. At the close I baptized nineteen happy converts and had four by letter, twenty-three in all. This is a noble church. We give God all the praise.

August 10th I began a meeting at Mill Creek church, assisted by Rev. H. C. Bell, of Buffalo, Larue county, which lasted ten days. The church was much revived. Bro. Bell did some very good preaching and the people were pleased, and I hope helped nearer to God. This seemed to be a soul-saving time. We had no additions.

August 28th I went to Blue Ball church, and began a meeting, which continued nine days. Was assisted by Bro. S. N. Mohler, pastor of Oakdale church, Louisville. The church was revived and one addition by letter. Bro. Mohler did some sound, earnest preaching, and won the hearts of the people. We expect good results from the work done.

September 8th I began a meeting at Rineyville. This is a small church, only one year old. We had twenty-nine members, and the church had been struggling all its life to build a house, and we had it so we could hold services in it. I did the preaching and the little band of brethren and sisters worked hard; and the Lord was with us and blessed our every effort and gave us seventeen additions to our membership, six by

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letter and eleven by baptism; nine of the eleven that I baptized were heads of families. We are praising God, from whom all blessings flow. Dr. Powell was with us on November 26th and dedicated our house. On October 5th I went to my brother, J. J. Hutcherson, in Marion county, to help him in a meeting at Mt. Washington church. The meeting continued eleven days with good results, five added to the church. J. B. HUTCHERSON. Elizabethtown, Ky.

DEAR RECORDER. I hereby extend my heartfelt thanks to the Baptist church at Penrod, Ky., for a handsome overcoat. Such thoughtful kindnesses are beautiful expressions of appreciation. They encourage the pastor and strengthen the bonds that bind him to his people in faithful and loving service. May Heaven's blessings rest on the church. J. R. KENNERLY. Auburn, Ky.

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The Farm and Household

The sale of registered Hereford cattle at Chicago recently resulted in a general average of \$169.63 for the 51 head sold.

The mule market has opened a little earlier in Nelson county, this year than usual. Mr. L. W. Hudson, of the firm of Hudson Bros., of Atlanta, Ga., purchased of Mr. W. Mack Miller, of Cox's Creek, twenty-four head of aged mules at an average of \$165 per head. The prices are reported slightly lower than a year ago.

Fayette county.—The rain of Saturday night and Sunday was general and more uniform in this county than those preceding it. The precipitation has been sufficient to warrant more hope for wheat and rye. Active preparation is being made for the 1909 crop of tobacco, many beds being burned during the present period, which permits little other farm work.

Graves county.—Our drouth has come to a finish at last, our ponds and cisterns have lots of water. Wheat and oats are looking well. Not much grass sown. Some of our farmers killed hogs in November and some of them lost their meat. A good many killed last week and some are going to kill this week. Corn is scarce. Hay is plentiful, and selling for 50 to 75 cents per hundred. Corn, early, is 60 cents a bushel; late corn is 50 cents per bushel. Eggs are 25 cents per dozen. Butter, country, 20 to 30 cents per pound.

Hardin county.—Probably the largest cattle deal that has been consummated here for a long time, possibly that ever was made at this place in point of dollars was made here this week when Brasher & Patterson sold 88 head of steers weighing about 1,400 pounds per head to Mr. Shear Segraves of St. Louis at a price that brings them between six and seven thousand dollars. The price is withheld but is known to be a fancy one. The cattle will be weighed and delivered between now and December 24th.

Nicholas county.—The damp weather and heavy atmosphere which has prevailed for a number of days during the past week, caused by the showers and the snow which has fallen, has done untold good throughout this county. Not only has the rain and snow brought great good through the addition to the scant water supply and by watering the fields, but the dampness has brought the tobacco in case. During the five days that have intervened since the big tobacco sale was made much preparation has been made in this county for the growing of a large crop of tobacco in 1909. All over the county farmers are seen turning over the sod and soil, felling trees and preparing beds in which to raise tobacco plants. A large acreage is being provided for and if the season is anything like a favorable one there is no doubt that Nicholas county will grow one of the largest crops of the weed ever known in her history.

RHUBARB RECEIPTS

One way to dispose of the extra acidity of rhubarb is to pour boiling water over the stalks after they are peeled and cut into small pieces; let stand ten minutes, then drain off the water, and with it will go much of the superfluous acid. Rhubarb is so full of juice that but a little water need be added in cooking. Some cooks scald it, drain and chop coarsely. Then it is cooked with sufficient sugar without any additional liquid. Long cooking in a closely-covered earthen pot or casserole will make it of a beautiful crimson color.

It is especially easy to can rhubarb, as no heat is needed. Peel, cut into inch pieces and pack closely in glass jars. Pour in cold water to fill to overflowing, and continue pouring in the water for several minutes, or until there are no air bubbles. Fasten the covers on closely and set away in a cool, dark place. For cooking, the peel is generally taken from the stalks, but if they are young and tender this is not always necessary, and the peel gives a beautiful color.

Escalop.—Wash some stalks of tender rhubarb, scrape and cut in quarter-inch pieces. Butter a baking-dish and put in a layer of the rhubarb, sprinkle with sugar and grate over it a little of the yellow rind of a lemon. Cover with a layer of fine bread crumbs and dot this with small bits of butter. Repeat the layers twice more, and have the top layer of crumbs. After dotting this with butter, sprinkle sugar over and bake three-quarters of an hour in a moderate oven. Cover the dish with a plate. Serve while hot with a hard sauce.

Frosted Pie.—Peel the rhubarb and chop it coarsely. Allow one and one-quarter cupfuls of sugar, mixed with two level cupfuls of rhubarb. Add the beaten yolks of two eggs and two teaspoonfuls of melted butter. Fill a paste-lined plate with the mixture and bake. Cool partly and cover with a meringue made from the whites of two eggs, beaten stiff and dry, with two tablespoonfuls of powdered sugar. Let the meringue lie roughly over the pie and brown it a little in a slow oven.

Jell.—This is best when made late in the summer, as the stalk then has reached a condition when it contains more of the elements that are needed to give a right consistency. Rhubarb jelly has a beautiful color, but is not always as firm as other fruit jellies. Do not peel the stalks, as the rich color in the peel is needed. Cook with a very little water, or just enough to keep from sticking and burning. Strain and heat the juice. Allow equal measures of juice and sugar, and cook about ten minutes, skimming often. Put, like other jellies, into tumblers, and pour melted paraffine over the tops of each.

Jelly No. 2.—Peel the rhubarb and cut into half-inch pieces. Cook with as little water as possible and not burn. When cooked, beat well with an egg-beater, and to one cupful of the rhubarb add one cupful of sugar, one level tablespoonful of flour and the yolks of two eggs, beaten light. Beat together well and bake in a paste-lined plate. Cover with a meringue made from the whites of two eggs, beaten stiff, with a rounding tablespoonful of powdered sugar. Set in a cool oven to color a little.

Jelly No. 3.—Peel the rhubarb

and cut into half-inch pieces. Put one quart of the pieces into an earthen baking dish. Sprinkle on two cupfuls of sugar, cover closely and set in a slow oven to cook until soft and jelly-like. Do not add a drop of water. Soak two level tablespoonfuls of gelatine in two tablespoonfuls of cold water, and stir into the hot rhubarb until well dissolved. Do this as soon as the rhubarb is taken from the oven. Season with a few drops of lemon flavoring, but not enough to give a decided lemon taste. Cool in small cups, and serve with boiled custard.

Cold Dessert.—Peel tender stalks, and cut enough into half-inch pieces to measure two cupfuls. Cook with one cupful of water, the grated rind from a large orange and one cupful of sugar. Do not stir while cooking but lift from the range now and then to prevent burning. When soft, but not broken, add two and one-half level tablespoonfuls of gelatine, soaked fifteen minutes in half a cupful of cold water. Stir with a fork just enough to mix, and pour all into a large mold. When firm, unmold and serve with cream.—Bridgeport Standard.

HOW TO KEEP SALT DRY.

Housekeepers who find great difficulty in keeping salt dry in warm, damp weather will be glad of the following suggestions from the Woman's Home Companion, for September. It says: "To prevent salt in saltcellars from becoming damp and lumpy, when filling them put in ten to twelve pieces of rice. This will not come thru the holes in the cover of the saltcellars, but will break the lumps of salt and gather the moisture; thus the salt is always dry and fine."

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ITEMS OF INTEREST

News The World Over.

Donald G. Mitchell has died at his home near New Haven, Conn., aged eighty-six. Every one knows him as "Ik Marvel," and loves him. His books charm by the delicacy and purity of their English style, and the quality and imaginative tenderness of their sentiments. His best known books are "The Reveries of a Bachelor," and "Dream Life."

Wonders will never cease. Here is Andrew Carnegie, now the election is over and Mr. Bryan, whom he distrusted defeated, turning Democrat. The most distinctive doctrine of the Democratic party since the days of Thomas Jefferson has been "a tariff for revenue only." And Andrew Carnegie is out in a long article in which he takes that position.

The cutting and polishing of the great Cullman diamond have been finished. This is the diamond which the Transvaal presented to King Edward. In order to get rid of two flaws the stone was broken up into two large stones and a number of small ones. The largest weighs 516 1/2 carats, and the next in size 509 3/16. The famous Kohinoor weighs 106 carats and the Jubilee, the greatest diamond hitherto known weighs 239. Moreover these Cullman stones are of the very first water and brilliancy.

Some crank set going a postal card scheme for realizing \$10,000,000 to build a new battleship, the largest of all. It is surprising that people would pay any attention to his scheme. But the Navy Department in Washington is fairly overwhelmed by post cards to which are attached stamps. The department returns all these to the sender when the addresses are given.

Two years Ernest Leffingwell lived alone in camp on the desolate shore of Flaxman Island in the Arctic. He has reached San Francisco, returning in a whaling ship. He mapped out three rivers running into the Arctic, and made many interesting discoveries in that section.

A. M. Lewis is the Socialist leader in Chicago. He is an atheist and has been atheistic in all his speeches, as is the custom with Socialists, though there are some who are believers in the existence of God. The Socialist vote in Chicago fell off from 47,000 to 18,000.

When Prince Eitel Frederick, son of the Emperor, went with the Minister of Commerce to the scene of the great mine explosion in Germany, he was hissed, his automobile was mobbed in spite of all the police could do, and the crowd sang the Marseillaise. The government inspectors were blamed for the disaster that killed 360 miners.

We are glad to learn of the great progress temperance is making in our neighbor State, Indiana. It has only about three months had a county unit law, but the Anti-Saloon League did a great work under the township law. Twenty-seven counties are now dry, and

a majority of the other counties have only one wet township. There are 1,016 townships in the State, and of these 839 are dry.

The London Baptist says a lady gave \$500 to the Y. W. C. A. in Hamstead as a thank offering for the faithful services of a good cook. We never heard of a thank offering of this kind before though we have heard many rejoice in the possession of a good cook.

President Roosevelt has offered to Mr. Herbert L. Satterlee the position of Assistant Secretary of the Navy. Mr. Satterlee is a lawyer and the son-in-law of J. Pierpont Morgan.

Dr. Morrison, who has spent many years in China, writing to the London Times, from Peking, says that wherever he goes he finds great satisfaction expressed with the new regime. Prince Chun is expected to bring about a radical reform in the corruption among officials, which has been the disgrace of China.

President Elic, considered by many the greatest man now living in the United States, outlines the chief things which he hopes for Harvard under his successor. They are: "Making Harvard the most difficult institution to get into, and the hardest to stay in, and having it continue to be thoroughly democratic."

From two recent shipwrecks come stories of heroism. When the Sardinia was burned in the Mediterranean, Capt. Litter stood at the helm and died there trying to get the ship ashore. When the Finance was sunk in a collision outside of New York harbor, Capt. Mowbray held back the sailors with his revolver till all the women and children were put on the boats.

THE LATE BAPTIST STATE CONVENTION OF SOUTH CAROLINA.

This body met in the growing little city of Union, on the Southern Railway, about thirty miles south of Spartanburg, and seventy miles north of Columbia. It was reasonably well attended, and was preceded by the Ministers' Conference, which usually lasts a day and a night. The convention proper covered four days, namely, December 7th-10th.

The finances of the year's work stand approximately as follows: For Foreign Missions, \$32,000; for Home Missions, \$14,000; for State Missions, \$31,000; for Orphanage, \$23,000; for Ministerial Education, \$2,000; for Old Preachers' Fund, \$2,500. Total, \$104,500. This does not include money collected or money subscribed for the endowment of Furman University, nor for the enlargement of the facilities of the Greenville Female College, amounting, all told, to probably \$60,000.

Educationally, things are promising at Furman, the "G. F. C.," Limestone College, at Gaffney, and the Coker College, at Hartsville—all four being Baptist Colleges, the last three all for girls and young women. South Carolina Baptists now have only two Baptist High Schools, namely, "The Spartan" and "The North Greenville," in Spartanburg and Greenville counties, respectively, and both in the extreme northern and north-western sections.

In our State Convention, Dr. Van Ness, of Nashville, spoke on the work of the

Sunday School Board; Dr. W. H. Smith, of Richmond, on Foreign Missions; Dr. B. D. Gray, of Atlanta, on Home Missions, and Dr. C. S. Gardner, of Louisville, on the Southern Baptist Theological Seminary. Dr. Potat spoke on Furman University, Dr. Lodge on Limestone College, and Dr. James on the "G. F. C." Dr. Gardner received promises of aid for the Students' Fund of some \$1,500.

In connection with the annual report and the discussion on temperance, a committee of twenty-five gentlemen was appointed to memorialize the next State Legislature of South Carolina in behalf of State-wide prohibition. Other denominations are expected to unite in the movement, all backed by the Anti-Saloon League and all temperance people, and we earnestly hope the desired bill will pass both houses and become a law. It remains to be seen, however, whether or not the Legislature will give us what we are going to ask for. About half of the State, some twenty-two counties, has already voted out liquor under the present Local Option law. But we want "the whole hog." And if we do not get it by legislation, we shall make a State-wide fight by ballot in 1910, and vote the dirty, destructive, desolating, dehumanizing, degrading, devastating, demoralizing traffic out of the State. God send the day!
R. W. SANDERS.

GREENVILLE, S. C. SPEAKERS AT THE MID-WINTER LECTURE COURSE OF THE SEMINARY.

December 28, 8 p. m.—Rev. R. A. Torrey, D.D., on Evangelism; subject to be announced.

December 29, 10 a. m.—The Preacher and Literature; Literature and the Moral Law.—Prof. J. C. Metcalf.

December 29, 8 p. m.—Rev. R. A. Torrey, D.D., on Evangelism; subject to be announced.

December 30, 10 a. m.—The Pastor and Evangelism.—Rev. P. T. Hale, D.D.

December 31, 10 a. m.—The Preacher and Literature; Literature and Modern Preaching.—Prof. J. C. Metcalf.

December 31, 8 p. m.—The Divine Element in Evangelism.—Rev. J. B. Gambrell, D.D.

January 1, 9:30 a. m.—Monthly Missionary Meeting.

January 1, 10 a. m.—The Preacher and Literature; the Preacher's Use of Literature.—Prof. J. C. Metcalf.

January 1, 11 a. m.—The Sunday School and Missions.—Rev. J. M. Frost, D.D.

January 1, 8 p. m.—The Human Element in Evangelism.—Rev. J. B. Gambrell, D.D.

January 4, 8 p. m.—Men's Work for Men in the Sunday School.—Prof. Mitchell Carroll.

January 5, 10 a. m.—Dr. J. B. Marvin; subject to be announced.

January 5, 8 p. m.—Baptist Teacher Training.—Rev. B. W. Spilman. Problems and Possibilities of the Country Sunday School.—Rev. W. D. Moorer.

January 6, 10 a. m.—Rev. Everett Gill, Th. D.; subject to be announced.

January 7, 10 a. m.—The Pastor of the Country Church.—Rev. George Green.

January 7, 8 p. m.—The Place of the Sunday School in our Baptist Propagandism.—Rev. H. Beauchamp. Rev. George W. Andrews; subject to be announced.

January 8, 10 a. m.—The Preacher and Public Life.—Col. Andrew Cowan.

January 8, 8 p. m.—The Adult Department of the Sunday School.—Prof. W. J. McGlothlin, D.D.

January 11, 10 a. m.—Founders Day.—South Carolina's Early Gifts to the Seminary.—Rev. A. J. S. Thomas, D.D. Address on William Williams.—Prof. George B. Eager, D.D.

ORDINATION.

Bro. Macon C. Vick having been called to the care of the White Mills Baptist church, his ordination was requested.

At the call of Fourth Avenue Baptist church, of this city, of which Bro. Vick is a member, a council was called for the examination of Bro. Vick, with a view to his ordination. The council met at Norton Hall, Louisville, Ky., and was composed of Dr. W. J. McGlothlin and Dr. J. R. Sampey, of Fourth Avenue Baptist church; Dr. A. T. Robertson, of Broadway, and Eben G. Vick, of Parkland. Dr. McGlothlin was selected as Moderator, and Eben G. Vick as secretary, and Dr. Robertson conducted the examination.

The council unanimously recommended his ordination, and on Wednesday evening, December 16th, Bro. Macon C. Vick was, by the Fourth Avenue Baptist church, ordained to the full work of the Gospel ministry.

EBEN G. VICK, Secretary Examining Council.

DEAR RECORDER: I have watched with some interest the move toward union between the Baptists and Disciples since the Disciple Congress in Indianapolis in 1906. The reports of that meeting then and some things reported now do not harmonize, and need clearing up. For instance, the daily papers said strides had been made toward union between the two denominations, and that the similarity of teaching by them as brought out in that conference aroused great enthusiasm and that the rough drafts drawn up by the two committees have since been considered in informal meetings and are surprisingly alike. Now, you say, giving Dr. Mullins as your authority, that there was wide divergence of views. It seems to me the way to clear up the matter is to publish the doctrinal statements of the two committees. This will be in keeping with their original intention to give them wide publicity through the religious press. I am sure this will vindicate Dr. Mullins, and besides it seems to me that the Baptists and Disciples are entitled to the findings of those committees.
J. L. COOKE.

SMITH'S GROVE, KY. OTHER STATES.

The meeting at Goss, Ala., resulted in forty-three additions to the church. One man was over sixty years old.

Pastor J. A. French writes: "Please send the Recorder, after December 10th, to Enfauila, Ala., where I am to take up work as pastor."

A good meeting—good from beginning to ending—was held at Gaylesville, Ala., resulting in thirty additions, twenty-six received for baptism.

The First German church in West Cullman, Ala., closed a good meeting resulting in twenty-nine additions, seventeen for baptism, twelve by letter.

The church at Gallman, Miss., has enjoyed a great blessing in their meeting. Twenty were received for baptism and four restored.

Pastor Robert A. Bronson writes: "Please change the address of my paper from Ellensburg, Wash., to Palouse, Wash. I enter the pastorate there January 1st."

Bro. H. R. Holcomb held a meeting with the Big Springs church, Ala., in which nineteen were received for baptism, three by letter and the church much strengthened.

WANT COLUMN.

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

BAPTISM—McLendon's book of evidence—The Bible on Baptism—is commended in the highest terms. "Am greatly pleased with it. You have rendered an invaluable service."—Rev. J. M. Frost, D.D., Baptist Sunday School Board. "Your book is most excellent."—Rev. Philip L. Jones, D.D., American Baptist Publication Society. "It is critical, comprehensive, accurate and unimpeachable. The arrangement of the material of the book is perfect."—Rev. J. B. Hawthorne, D.D. "For preachers," etc., "the most conclusive presentation of the subject yet made. The Baptists and all immersionists owe you a debt of gratitude that cannot be adequately expressed."—Rev. J. B. Moody, D.D. "It is worth \$10.00."—One of Georgia's best known D.D.'s. Stronger expressions reserved. They can be had for the asking. Price \$2.00, postpaid. Address all orders to H. R. McLendon, Manchester, Ky.

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

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

FOR RENT—By the Baptist Book Concern, Rooms at 636 Fourth avenue; in flats, suites or single rooms; furnished or unfurnished.

Live Stock Markets.

CATTLE

Good to choice export sters.	\$1 75	\$5 50
Light shipping steers	2 25	4 75
Good to choice br. sters	3 75	4 40
Med. to good br. sters	2 50	3 75
Com. to medium br. sters	1 75	3 25
Good to choice butch. heif.	3 40	3 75
Med. to good butch. heifers	2 75	3 40
Com. to med. butcher heifers	2 25	2 75
Good to choice butch. cows	3 25	3 75
Med. to good butcher cows	2 75	3 25
Com. to med. butcher cows	2 00	2 75
Canners	1 00	1 75
Good to choice fat oxen	3 75	4 25
Medium to good oxen	2 00	3 75
Good to choice bulls	2 50	3 25
Medium to good bul's	2 25	2 75
Common to medium bulls	1 75	2 25
Good to choice veal calves	6 25	6 75
Med. to good veal calves	3 50	5 00
Com. to rough veal calves	2 50	3 50
Good to choice feeders	3 50	4 00
Medium to good feeders	3 00	3 50
Common and rough feeders	2 50	3 00
Good to choice stock teers	3 00	3 85
Med. to good stock steers	2 50	3 00
Com. to med. stock steers	2 00	2 50
Good to choice stock heifers	3 00	3 25
Med. to good stock heifers	2 25	3 00
Com. and plain mxd stock	1 75	2 50
Good to choice milch cows	35 00	45 00
Med. to good milch cows	20 00	30 00
Com. to plain milch cows	10 00	20 00

HOGS

Good to choice prs. and brs.	200 to 300 lbs	5 80	
Medium packers 160 to 200		5 80	
Light shippers, 130 to 160		5 10	
Choice pigs, 90 to 130		4 25	4 50
Pigs, 50 to 90		3 75	4 00
Roughs, 50 to 400		2 50	5 10

SHEEP AND LAMBS

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

TOBACCO

BURLEY—Dark Red.

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

BURLEY—Bright Red.

Trash (sound)	11 00	12 00
Common lugs	12 00	13 00
Medium lugs	13 00	14 00
Good lugs	14 00	15 00
Common leaf (short)	13 50	14 50
Common leaf	14 50	15 50
Medium leaf	16 00	17 00
Good leaf	17 00	18 00
Fine and selections	22 00	25 00

DARK

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

BUTTER. Fresh, packing, 17c.

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

EGGS. Fresh, case count, 28c; candled, 29 to 30c.

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