

WESTERN RECORDER

Faith, Hope and Love, these three.

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

84th Year

LOUISVILLE, KENTUCKY, THURSDAY, JULY 29, 1909.

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The New York Christian Advocate quotes statistics of "barren" churches as given by a writer and thinks these statistics are probably correct. "Barren" churches are those in which no souls are born again. In 1893 4 per cent of the Methodists, 19 per cent of the Presbyterians, and 25 per cent of the Congregationalists were barren, in 1905 the proportion respectively was 8, 29, 41. These are appalling figures. We wonder how many barren churches there are among Southern Baptists?

When we read of the spread of Socialism it recalls Herbert Spencer's prophecy years ago: "Socialism will inevitably triumph in spite of all opposition and it will be the greatest disaster the world has ever known." But God is not dead nor is His power abated and He will guard his elect.

There is a great amount of truth in this indictment of J. L. Jones: "It is an unconscious confession of the unreality of much of our religion that there is often a fancy for young preachers, a preference for the suavity and glibness that go with youth rather than for the wisdom and serenity that are born of experience."

The question of the individual communion cup came up in the General Assembly of the Established church in Scotland. A resolution was passed "regretting the introduction of the novel and undesirable practice of the individual cup."

Mrs. Delia Gilbert, one of the leaders in Christian Science in New York City made a stir among the faithful by desiring that Mrs. Eddy was dead, or "a mindless puppet in the hands of designing men." Mrs. Eddy answered her, and seems to be very much alive. The letter was silly enough to have been written by a woman in her dotage, but no more so than her writings years ago.

THE GOSPEL AMONG THE GENTILES

Henry C. Weston

The nation having finally rejected the Lord, the Church begins its work outside of Judea. The gospel is introduced among the Samaritans, a nation allied in origin to the Jews, but excluded from their fellowship. The next step is the reception, by divine direction, of a class of persons not allowed in the Jewish congregation, represented by the Ethiopian eunuch. Preparatory to the preaching of the gospel to the Gentiles, Saul, who is to bear a wonderful relation to that work, is converted by the living Lord in person. The special herald of the truth about to be revealed, and the special guide of the Church in its new development, is called, qualified, and commissioned in a way to show the living and personal power of the Lord Jesus, his interest in the Church, his constant and vital relation to it, his right to appoint and ordain an apostle. Whatever Christ could do when in the flesh, he can do now. Cornelius, a devout Gentile, and his associates, are brought within the pale of the Christian community.

Pagans, idolators, with no preparatory tutelage, believe and are saved. Then is held the council at Jerusalem to whom the question is presented, a question now of intense interest, Can the Gentiles, as Gentiles, without any rite of Judaism, be received into the Church on full equality with Jews? The question is decided in the affirmative, and from that time there are two distinct opposing parties in the Church. One of these accepts, the other rejects, the new doctrine. With this latter party, Christianity remains a Jewish sect. Its adherents receive Christ as the promised Messiah, but affirm the immutable character of the ceremonial law. They never acknowledge Paul's apostleship. This party is very numerous. In the account of the last visit of Paul to Jerusalem, the brethren who are in sympathy with Paul say, Thou seest, brother, how many tens of thousands—myriads—of Jews there are which believe, and they are all zealous for the law. These persons were not all residents of Jerusalem. It was the feast of Pentecost, and the city was filled, as at the same feast years before, with Jews from every nation under heaven. In the end, the results of the failure to follow the Lord are reaped; the majority apostatize from the Christian faith; they refuse to follow the leadings of the Spirit and Providence of God, and in the end they turn from the truth as it is in Jesus. It is to this class the Epistle to the Hebrews and the Epistle of James are addressed.

Thus one branch of the original Christian community comes to an end. They perish because they persisted as Christians in the same sin which ruined the Jewish nation—the refusal to hold the blessings with which God had entrusted them for the purpose for which they were given—to be bestowed on the world. Alike in Judaism and in Christianity, they withstood the designs of God for the perishing, and so they perished. Refusing to be the channels of life to the world, they became lifeless, and around the carcass the vultures gathered.

Let us now return to that body which accepted the true idea of the Church, and followed the leadings of God in the development of the Church in its divine character and purpose.

Philippi, Corinth, Ephesus. These are the great representative steps from the beginning to the consummation. They mark

the career of the gospel in the present dispensation, in its inception, progress, height. They represent the various classes with which Christianity is to deal. They form the cycle of the Church in its course through the ages. They are easily remembered—Philippi, Corinth, Ephesus. Each has its appropriate place, its lesson and its prophecy.

Let us begin with Philippi. It is the entrance on a new continent. Let us notice that here, at the beginning of the European work, a woman, a slave, an official, are converted. They represent the composite character of the Church; they belong to the three great races; India is an Asiatic, the slave is a Greek, the jailor a Roman. The Epistle to the Philippians and those to the Thessalonians are marked by the characteristics of the strong man girding himself for the Christian race. The source, measure, motive and example of the Christian life are set forth, and the consequent ideal Christian character and experience, the method of attaining the ideal, and the determination to attain it.

Let us stop a moment at Athens for the sake of its lesson, although it is not in the line of church development. Athens is the intellectual metropolis of the world. A broader circle of mental activities, a profounder philosophy, a more perfect literary culture, a higher art, no city, ancient or modern, ever knew. In the number, variety, and splendor of her contributions to humanity she has no rival. In history and poetry, as in philosophy and oratory, she claims the father, the model, the oracle. In the midst of the monuments of man's mightiest power, here at the utmost limit of human attainments, stood the Christian preacher, to declare man's utter blindness and the only source of true light. Athens presents a much more hopeful field for the Christian preacher than Corinth. Free from the gross vices which stained the latter city, and possessed of so much that adorns humanity, it promised a welcome to Christianity which could scarcely be hoped for in the home of sensuality. But Athens stumbled at the stumbling stone; its philosophy rejected the supernatural; it would not hear of one raised from the dead, and so the gospel found no foothold.

Then comes Corinth—a city which from its origin, from the nature of its population, from its trading and manufacturing character, resembled a modern, commercial city more than any other in the New Testament. In the Epistles to the Corinthians, we see Christianity not in its beginning as at Philippi, not in its consummation as at Ephesus, but in its contests with pride, luxury, sensuality, skepticism, as these manifest themselves in factions, in self-indulgence, in over-valuing natural endowments and under-valuing spiritual graces. The Epistle to the Corinthians is the Epistle to our times. In this age of revivals and missions, Paul might say of us as of the Corinthians, I thank my God always on your behalf, for the grace of God which is given you in Jesus Christ, that in every thing ye are enriched in him in all utterance and in all knowledge, so that ye come behind in no gift. Next would come his lamentation over the shame and bane of Christendom—our divisions, our sects and denominations, the existence of which we all deplore, but for which at present, there seems no remedy. No less applicable to us is the characteristic next touched upon, the pride of intellect with its demands, but I cannot follow the line of the Apostle's thought. Suffice it to say that this Epistle considers every question

now under discussion with us; Church discipline, woman's position, marriage and divorce, the Christian's relation to the world, the province and place of miraculous and spiritual gifts, the support of ministers and missionaries, the order of public worship, the method of benevolent contributions, the objections to the doctrine of the resurrection. The Epistle to the Corinthians is the mirror of our age.

Ephesus is the Church of the future. In the 19th chapter of Acts, we have the culmination of Christianity in this dispensation, its attainments preceding the final contest with paganism, and fitting it for that contest. The events recorded in this chapter are most singular and significant. First reappears the old preparation for the gospel, followed by the baptism of the Holy Ghost, (a divine gift imparted only at some great epoch, the beginning of Christianity among the Jews, chapter 2, among the Samaritans, chapter 8, among the Gentiles, chapter 10); men speak with tongues and prophesy, the gospel is boldly preached, the disciples are separated from the world, special miracles are wrought, the counterfeiters of Christianity are exposed and exploded, evil practices in the Church are confessed and abandoned. Prepared thus for the final conflict with idolatry, the Church is brought face to face with paganism in the ancient seat of its empire, among the great races, and the great masses of humanity.

In accordance with this view, the Epistle to the Ephesians addresses a Church blessed with all spiritual blessings in heavenly places in Christ. Local, temporal, personal allusions are absent; the Epistle is occupied with eternal verities. The contest of the Church is not with human mistakes and human weakness, but with principalities and powers, with spiritual wickedness in the heavenlies. Between the Church and the world is a wide and permanent gulf; the antagonism is that of light and darkness, of life and death. Here are no divisions, but an organic unity, which, having one Lord, one faith, one baptism, is the bride of Christ.

Follow the historian to Troas, and stand by Paul, as, at the completion of this portion of his work, he looks backward and forward. We should see a developed Christianity, the Lord's Day established, the saints stately gathering for worship, exposition of Christian truth, complete representation of Jew and Gentile, power of restoring life. Soon we should find ourselves once more in Jerusalem; again it is Pentecost; again the preacher stands in the temple; not now Peter, the herald of the Jewish Messiah, but Paul the representative and exponent of Christianity for the world. As before, the Jews dragged Jesus from the temple and delivered him to Gentiles, so now they drag Christianity from the temple and deliver it into Roman hands.

When Jesus sits in the ship, everything is in its right place. The cargo is in the hold; not in the cabin. Cares and gains, fears and losses, yesterday's failure and today's success do not thrust themselves in between us and his presence. The heart cleaves to him. "Goodness and mercy shall follow me," said the psalmist. Alas, when the goodness and mercy come before us, and our blessings shut Jesus from view! Here is the blessed order—the Lord ever first, I following him, his goodness and mercy following me.—Mark Guy Pearse.

Christianity is Spiritual in its substance, but it is military in its methods.

A STUDY OF FAITH IN GOD.

Rev. E. L. Wesson.

We cannot rightly trust in God except through the knowledge of God revealed in His Word. Faith in a person or being must have underneath it knowledge of that being or person, therefore it is written: "Faith cometh by hearing and hearing by the word of God."—Rom. 10:17. This being true, faith in a person or being is correct or incorrect in proportion to the correctness or incorrectness of the information or evidence upon which the confidence is based. If that statement is true, there cannot be perfect faith without perfect knowledge and perfect understanding. One may have implicit faith on imperfect information and find too late that he has trusted a rascal to his own hurt.

But one's knowledge being correct on one point one may have perfect faith concerning that point, yet be woefully wrong on other points. I mean this: If one knows the plain, simple, gospel truth about Jesus coming into the world and dying for sinners, and believes that truth, he may, by God's grace, trust in Him to save the soul despite his misinformation and erroneous beliefs as to how He saves and many other things. The simple, gospel truth that Jesus died to save sinners is taught by every mother, who loves Him, to the little ones around her knees. That is why so many thousands, whose doctrinal beliefs on other points are woefully crooked, have such sweet peace in trusting in Jesus. Knowing the gospel truth that He died for sinners, and being convicted of sin by the Holy Spirit, they trust in Him though they know but little else about religion. I was called once to see a young man who lay dying. His father had never taught him anything about religion and he had been very wicked. I asked about his condition and he said, in substance: "Three days ago I realized that I must die, and I knew that I was not prepared to meet God. I remembered that when a little child I went to Sunday School and my teacher, a lady, told me that we were all sinners lost, and that Jesus died to save sinners. And I said, O Jesus, I have been a wicked sinner. I have done nothing but sin, and I am sorry for it. Jesus please forgive me and save me. I trust you, please don't let me be lost." (As near as I can recall those were his words.)

As he told it he was happy. He lived about a week and was happy in his faith in Jesus till he died; yet he knew nothing about theology, and but little about anything else in the Bible than that Jesus died to save sinners. Thank God that he knew that much correctly; and thank God that all who do know that much may, by grace divine, trust in God to save for Jesus' sake though they know but little else.

It may be safe to say right here that many who know this gospel truth, and trust all to Jesus under the conviction and guidance of the Holy Spirit, never learn but little else about the Bible, therefore, have no helpful faith in God, except to save for Jesus' sake. Oh, how many thousands there are who, though saved through faith in Christ, never get anything out of their religion except the comfort of the hope of salvation after death. These bear all of their life-burdens down to the river's brink, when they might cast all of their cares upon Him who careth for them, if they only knew. I. Peter 5:7.

A special point we need to note about "faith in God" is that it is not trust in men. We are nowhere told, that I recall, to have confidence in men. Instead it is written, "Trust ye not in a friend, put ye not confidence in a guide." Mic. 7:5. Most of us, even of us preachers, pray toward God and look toward men. Our faith in God concerning the salvation of men is, or should be, confidence in Him, too, in His own way, influence those for whom we pray to do the things we ask of Him for Jesus' sake, despite their stubborn wills.

Oh, how often we do miss it right here! We pray to God and even right then think of the hardness of the hearts of those for whom we pray and of the hinderances in the way of their salvation. Is there "faith in God" in such praying? "Faith in God," faith that honors Him as God, the

God who saves, must be based on the consciousness of His omnipotence. It must be in line with His word, which says, "Before the day was I am He; and there is none that can deliver out of my hand; I will work, and who shall let it." Isa. 43:13.

Our confidence in Him must be a trust in in Him to subdue the stubborn will and bring the rebel—a penitent—before His throne reconciled by grace. Less than that is not "faith in God" to answer prayer for sinners lost. He who prays to God and looks to the condition of the sinner, as though there were some good in him, or else that he is too hard for God to bring him down in humility, dishonors the God to whom he prays. Oh, that we could believe that every "carnal mind is enmity against God," but that omnipotence is master of all and can subdue the most stubborn will. Then we could pray and trust, and the hardness of the sinner would not hinder our faith. Such faith moves to service, then trusts God to bless the service done, for Jesus' sake, and believes He will. Oh, the sweetness of such faith in God!

Another point of much importance is concerning "faith in God" to guide the life and accomplish His own purposes in us. This faith must have for its foundation such passages as "A good man's steps are ordered of the Lord," and "I will guide thee with mine eye," or "We know that all things work together for good to them that love God, to them who are the called according to His purpose." Faith based on such truths drives the darkness from the most trying hours of life and helps the soul to joyfully say, "I was as a beast before thee. Nevertheless I am continually with thee; thou hast holden me by my right hand. Thou shalt guide me with thy counsel, and afterward receive me into glory." Ps. 73:22-24.

Oh, that we could believe that what God said to Jacob, when He revealed Himself to him at Bethel, He says to each one called by His grace into faith in Jesus Christ. He said to Jacob: "Behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee until I have done that which I have spoken to thee of." Gen. 28:15. Such faith in God can shout, "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

THE CANDOUR OF THE LORD.

By G. H. Morrison.

"We may trace the candour of our Lord in many spheres; in His treatment, for instance, of those who came to Him. He scorned to disguise the truth about the future from those who sought an entrance to His kingdom. Think of that scribe of whom we read tonight, and who came to Him bubbling over with enthusiasm. "Lord, I will follow Thee whithersoever Thou goest," was his eager and excited cry. Now had Jesus said to him: "I welcome thee—thou art a child of Abraham indeed," none would have doubted that the text was genuine. There are seasons of dejection and depression when any disciple seems better than none at all. There are times when the loyalty even of shallow hearts is very precious to a suspected leader. And was not this man a scribe—a learned person—one of the class who were bitter foes to Christ; and would not his allegiance, once secured, be more important than that of twenty fishermen? All that might have weighed with other leaders; it was light as gossamer to Jesus Christ. His only care was to be frank and true to a soul that did not know what it was doing. And so the word of welcome was not spoken; but instead, a word as sad as it was searching: "Foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay His head." Christ will have no disciple on false pretences. He issues no rosy prospectus of His kingdom. He never hides from those who wish to serve Him, that right in the path of the future is a cross. And this is the candour not of indifference but of love, which shrinks from the least appearance of deception, and will have no man say, in bitter moments, that he was tricked unto discipleship by guile. Again we note the candour of our Lord in

the charges which He hurled against the Pharisees. In the whole range of human utterance there are no more deadly or awful accusations. "Woe unto you, scribes and Pharisees"—how dreadful is the reiteration of that doom, like the recurring mutterings of thunder over a meadowland of summer beauty. Most of us have had moments when we wished that these dark and dreadful words had not been spoken. They are so hard to reconcile with love, and with that gentleness of Christ which makes us great. Yet all these charges, so fearless and so frank, and so utterly regardless of all consequences, were part of the battle which Jesus Christ was fighting on behalf of misguided and downtrodden men. There is a deep sense in which it was Christ's candour that brought Him at last to His death upon the cross. Had He refrained from His speech against the Pharisees, He might have escaped the fury of their hate. But for Christ such silence would have been betrayal of the very cause that He had come to battle for, and therefore to be silent was impossible. It was not because the Pharisees despised Him that Jesus flashed on them in splendid anger. Our Lord was sublimely and superbly heedless of indignities that were offered to Himself. But it was because they marred the name of God, and sullied the fair features of religion, and changed the happy service of the Father into a burden too heavy to be borne.

A PERPLEXED PASTOR.

By Dr. Murdoch.

A short time ago I spent an afternoon with a dear friend, the pastor of one of our most important churches. I found him somewhat discouraged; and not a little perplexed. He told me that he was by no means satisfied (what pastor is?) with the progress, or rather lack of progress, his church is making. He has been earnestly laboring and praying that it might be given him to be the means, under God, of lifting the church out of its present low estate into quickened and fruitful spiritual life. His perplexity had been intensified by a recent interview with a brother (not a member of a Baptist church) who told him that the fault was his; that all he had to do was (to use the peculiar catchwords of his school), to "get right with God." That meant that my friend must seek a special gift of the Holy Spirit, "a second blessing," an "anointing for service," "Spirit-filled." "Then," said the brother, "your church will become spiritual and fruitful; sinners will be converted, and the other churches in the city will catch the contagion of this new power and zeal."

"Now," said my friend, "if this man is right, then I feel it throws upon me, and upon every pastor, a tremendous, even an insupportable burden of responsibility."

But is the position of this brother who had so disturbed my friend, tenable, either in the light of Scripture or experience?

1. What does the Scripture teach on this subject of the Holy Spirit's relation to the individual believer?

Does not the Holy Spirit dwell in the heart of every believer? Are we not "the temple of the Holy Ghost?" Short and sharp and decisive are Paul's words to the church at Rome: "Now if any man have not the Spirit of Christ" (the Holy Spirit) "he is none of his." To such alone is there "now no condemnation," for they "walk not after the flesh, but after the Spirit." They are made new creatures in Christ Jesus, having "been born again not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."

I do not know any other more intimate relation in which the Holy Spirit can stand to any redeemed soul than is indicated in these and similar passages. It is true that we read, in the early Apostolic age, of special manifestations of the Holy Spirit, both as to individuals and as to companies, but chiefly to companies. We read in the fourth of Acts, that Peter and John were preaching, and "when they had prayed the place was shaken where they were assembled together, and they were all filled with the Holy Ghost and they spake the word of God with boldness."

We read, too, that when Peter had finish-

ed speaking to the household of Cornelius, "the Holy Ghost fell on all them that heard the word."

We read, too, that Paul, when he first came to Ephesus, found certain disciples, and he asked them, "Have ye received the Holy Ghost since ye believed?" They said they had not heard anything about the Holy Ghost. So Paul baptized them. "And when Paul had laid his hands on them, the Holy Ghost came upon them, and they spake with tongues and prophesied." But I do not learn that these special gifts of the Holy Spirit were repeated in the post-Apostolic age, or that they even continued to accompany the ministrations of Paul himself. We do not read, for example, of the Holy Ghost falling on Lydia and her household.

2. I have never learned or observed that the brethren who preach this doctrine have been any more uniformly successful in Christian work than have those brethren who make no such lofty pretensions as to spiritual attainment. We shall say nothing of that "I am holier than thou" spirit and attitude which is one of the marks of this school of interpretation. But tested by their own achievements do we always find unbounded success? According to what his brother said to my friend, the element of uncertainty does not enter into the problem. If my friend "got right with God," then unbounded success would follow with all the certainty of a chemical combination.

The fact should never be forgotten that the Holy Spirit is a sovereign Spirit, and like the wind, bloweth where He listeth. Sometimes He works mightily, and sometimes He does not work. Sometimes Whitfield preached and two thousand were converted; sometimes he preached just as faithfully and not a soul responded. Why? Because in one case the Spirit went with the word, and in the other case He did not go.

In 1857 President Finney conducted a series of revival meetings through northern and central New York, and also extending into the Eastern States. The Holy Spirit worked mightily. The most hardened sinners could not stand before his preaching, backed up by the Spirit's power. On one occasion, near Gouverneur, N. Y., a whole congregation of ungodly men, who had assembled to break up the meeting, were stricken down to the ground before Mr. Finney had even begun the service; and under the deep conviction of the Spirit called aloud that God would have mercy on their souls! An assembly of operatives in a factory at Lynn, Mass., were similarly smitten before Mr. Finney had time to utter a word. Yet some years after when this same mighty man of God went through the same territory holding meetings, the results were almost nothing!

The first great condition of success in Christian work in the ministry or out of it, is to have been truly converted; to be able to say, "I know whom I have believed." Have I had a real, vital Christian experience? Have I known what it is to grope in darkness, longing for deliverance? Have I at length been brought by God's good Spirit, face to face with an atoning Saviour, and with unspeakable joy in His own body on the tree?" Can I look back to that blessed hour when the great doctrine of the free gift of God's love dawned upon me, and I consciously closed in with it and could say:

"Tis done, the great transaction's done; I am my Lord's, and He is mine."

The man who has felt this, who will faithfully and persistently preach "Jesus Christ and Him crucified" from the depths of this experience, in humble dependence on the promise of the Master, that the office of the Holy Spirit is to "take of mine, and show it unto you" has all the conditions of success that I can find revealed for the guidance and comfort of His servants. Of course there are degrees of attainment; there will be growth in grace as there is growth in "the knowledge of our Lord Jesus Christ." There will be, in this progress, a forgetting of the things that are behind, and a reaching out to higher and yet higher attainments, and this will fit for greater usefulness. But in all this it is the self-same Spirit working in us to will and to do of His good pleasure.—Canadian Baptist.

THEOLOGICAL CLASSES.

By Elder J. B. Wood.

As stated in my other article, and by the request of your editor, I give in this the plan of some Theological Classes I have taught in this State.

1. It is the purpose to teach two classes in each Association, of twelve days each: The first, devoted to Dr. Boyce's Theology as revised by Dr. Kerfoot. The second devoted to Dr. Dargan's Ecclesiology.

2. The design is to give the pulpits a comprehensive and systematic grasp of the great truths or doctrines of the Bible. Many of our most consecrated and godly preachers and members have never seen a purely Theological work and while there is no State in the Union with a sounder ministry, yet, they have gathered their information, as far as they know, from our papers and the few sermons they hear from our able preachers. There is not, so far as I know, an alien immersionist among the four hundred preachers of Louisiana. What is true here of ministerial education is largely true in all the South, more so in the western than in the eastern States. When I came to this State twenty-four years ago, there was not, I am sure, a half dozen preachers in it with a good literary and theological education. This is being remedied very fast, until now nearly all of our town and city and some of our country churches have well informed pastors, but most of the country churches have pastors yet, and must have for some time to come, with only such preparation as they have been able to gather up along their lives nor have many of them realized, until late years, the importance of getting a knowledge of the great systematic truths of the Bible. A better educated membership and the educated preachers among them, have awakened in the country preachers a very strong desire for a larger knowledge, especially of the Bible. This, the older ones especially have neither the time nor the means to obtain, only a few of them are able to attend the classes of two weeks, led by our seminary professors and the teaching in them, does not aim at a condensed grasp of all the great doctrines of the Bible, but only along special lines for each session. I urge our preachers to take a course in the seminary, when it is possible for them to do so, but if they cannot do that, then my classes are to help them.

1. The place of meeting.—We meet with a church that is willing to furnish free board and lodging for all who attend. There is no expense to the pupil except to and from the place of meeting and a writing tablet and pencil.

2. The membership, preachers, Sunday-school and B. Y. P. U. workers and deacons are especially urged to attend and all others who will attend—both brethren and sisters—are gladly welcomed.

3. The plan of teaching.—We spend six hours a day in the lessons, except Sunday and have preaching every night and have from two to three sermons Sunday, besides the help and impetus given the Sunday-school and B. Y. P. U. work. Most of the churches say that the best and most satisfactory revivals they have had for years, have been in connection with these schools.

In this way the church is amply repaid for all the expense and trouble of the session. I have condensed Dr. Boyce's Theology and Dr. Dargan's Ecclesiology, each into about seventy written pages of common note paper.

I call off the notes of the lessons—beginning with the first, and the class writes them down. I then, in a brief lecture, show the connection of the lesson with the preceding one or ones and give a brief explanation of it. This does the pupil good in several ways:

1. It learns him correct and systematic notation and thinking and thus prevents him, in sermons or teaching, from making statements not in harmony with any great doctrine of the Bible. I believe there is not a religious error in the world today that contradicts plain truths or great doctrines of the Bible, that has not been started by persons, either ignorant of these contradictions, or did not care for them.

2. When the pupil is through the class he has his notes in a shape for ready reference.

3. The schools have awakened a desire for a more thorough and minute study of the subjects and nearly all of them have bought the two books. The preachers who have attended two full sessions, without an exception, say, they have never had anything to be so great a help to them in preparation for their work.

A Few News Items.

Dr. H. A. Sumrell has been granted a much needed vacation and rest by the First Church, of Shreveport.

Rev. E. O. Ware, D.D., of our College at Alexandria was thrown from his surney and seriously hurt, but is improving.

Evangelist T. T. Martin has just closed a good meeting at Many, La. The largest results were with the church where they were needed most.

Rev. J. P. Adecock has resigned at Louisville and will probably go west.

CHRISTIAN UNION.

By Rev. H. C. Fish, D.D.

The truth is to be maintained against fallacious schemes of Christian Union.

It is unmistakable that a deeper and more fervent desire for intimate and visible union among Christians of different denominations exists now more than in former years. All good men rejoice in this yearning of kindred hearts for closer fellowship. It is one of the favorable signs of the times. Let it be cultivated and cherished in every becoming way. But, in the meantime, it should not be forgotten that there may be unity in variety; that unity does not of necessity suppose sameness.

There is not identity in the works of creation, and yet there is wonderful unity. There is not sameness in any of the works of God; but there is harmony—harmony in diversity. So may there be among Christians much diversity and yet a real unity. A true union, therefore, already, exists among the people of God. If Rome asks where is the unity of Protestantism? we say, behold it in heart, in aim, and, to a happy extent, in opinion. We are all, of whatever name, renewed by the same Spirit; we have the same hopes and fears; we look up to the same God and Father; we trust in the same almighty Saviour; we are in sympathy with the same object—the saving of souls, and the building up of Christ's kingdom, and cheerfully co-operate in promoting this object; and upon many points, and those the most vital, we hold the same views. So that there is, after all, in Protestantism, a real and true unity. The great thing to be aimed at is, for religious denominations to live in peace, and love one another, despite their differences. Let them teach and preach fully what they believe to be truth, but let it be the speaking of truth in love. "Whereunto they have attained, let them walk by the same rule; let them mind the same thing." If half the time and energy spent by some in efforts to break down ecclesiastical enclosures which they do not like, were wisely employed in efforts to awaken more real love in the several denominations one toward another, there would be a great gain to the cause of truth.

One thing is clear: there should be no unity at the expense of truth. However ardently outward unity in the truth is to be desired, any agreement except in the truth, would be precarious in its nature, and at some time traitorous to Christ. In such a unity, somebody must have betrayed him; somebody has got rid of his conscience; somebody has sacrificed truth; for here opposites meet, and two beliefs, in some respects essentially hostile, are dwelling in loving embrace. Calvin, in the preface to one of his polemical tracts, insists that disagreement may proceed without any violation of charity; and to the outcry that the unity of the church is rent in pieces, he makes a noble reply, which is especially worthy of note just now, so much is said about ecclesiastical union, and when some people seem to think that if all denominations would only shake hands together, and sit down once in a while and commune with each other, the millennium would have already come! "We acknowledge," says Calvin, "no unity except in Christ, and no charity of which he is not the bond; and, therefore, the chief point in preserving charity is to maintain faith sacred and entire." Let this be remembered: "The chief point in preserving charity is to maintain faith sacred and entire."

Such an outward unity, whose basis is the cordial adoption of all the teachings of Christ, every one should pray for; but any other unity falsifies itself, and should be looked upon with distrust. I agree on this point most heartily with a clergyman of the Church of England: "From the peace which is bought at the expense of truth, may the good Lord deliver us!" One particle of truth in God's sight is of infinite moment; and were we to relinquish it for some seeming, we might almost expect to hear a voice from heaven, crying out: "First loyal, then liberal!" "Behold to obey is better than sacrifice!" The command is, "First pure, then peaceable." And I protest against calling any man who inflexibly holds to what he in conscience believes to be a truth of God's word; "a bigot," "a sectarian," an "uncharitable man." Perchance he is tenacious of a great principle, now calumniated and assailed, but yet of vital moment; and perchance, because he loves those from whom he differs, therefore he persists in telling them the truth; for that is a sound maxim. "The greatest charity consists in telling the greatest amount of truth." He must be a very shallow thinker, or a very dishonest reasoner, who advocates conciliation by compromise, in the realm of moral truth. It looks well, but it is a specious deception. Its voice is the voice of Jacob, but its hands are the hands of Esau.

Herein is justified our denominational position in respect to the order of God's house. While extending Christian fellowship to all who love our common Lord, church fellowship is restricted to baptized believers. We are blamed for this; and never was there such a pressure upon us to break down this "hated enclosure" as now; and the plea is that there may be Christian unity. It is even urged that we have accomplished our mission as Baptists, and should merge into other denominations. And it is gravely asked, "What difference is there between us? and what separates us except a little water?" To all which and everything like it, we answer it is for the sake of the truth that we stand where we do. It is not that we love our respected brethren of other names less, but that we love the Master and the truth more. Freely acknowledging that they hold the cardinal points of the "one faith," we yet maintain that they reject the "one baptism," and receive instead an ordinance of man. And we maintain, moreover, that from their theory of infant church-membership, the truths which they do hold are held insecurely.

Twice has the very citadel of the "one faith" been seized by the enemy, from his having carried, beforehand, the outworks which the Baptists would sacredly guard—from his having demolished the instituted safeguard around the church—the never's baptism. This was first effected in the great apostasy of the middle ages, which is undeniably attributable to the introduction of unconverted material into the church, by means of infant baptism, as it is called. Most truly is it said of Anti-christ, in a Waldensian writing dating back at least to the year 1100: "He (Anti-christ) arrived at maturity when men whose hearts were set upon the world multiplied in the church, and by the union of church and state, got the power of both into their hands." And then it is added (which explains the fact): "He

teaches us to baptize children into the faith," etc. Thus was the "one faith" well nigh swept from the earth. It was effected a second time, subsequent to the Reformation. Luther and his coadjutors did not carry the reform far enough. They retained the error of birth-right church-membership, and it shortly brought into the Reformed churches a flood of corruption, which almost obliterated, on the fields of their grandest triumphs, the work of those noble men. And today, what are Oncken and Wiberg and their brethren in Germany and Sweden doing, but reforming the Reformation; but recovering the citadel of truth—justification by faith alone—and building up around it, for defence, the walls of a converted church?

From this point of observation, it is plain that we yet have, as Baptists, a mission. It is ours to neutralize this leaven, and prevent its permeating the whole lump. Strong, intelligent, respectable, the churches of other names around us nevertheless feel our influence, and are largely indebted to it for their existing purity and efficiency. When therefore, we are asked, "What special mission have you as distinct from ourselves?" we answer, "To prevent your errors from again going to seed." It was when Unitarianism, subsequent to the days of Edwards, had almost wholly subverted the "Orthodox" church in New England, that from the then existing and strictly evangelical Baptist churches in Boston, there went out a redeeming influence—a revival of pure religion. To that influence, every denomination and church is today indebted. And if a similar service to the cause of the truth shall not again be required, it will be owing largely to the steady working of the strong conservative power of our churches. Here, then, is sufficient reason for maintaining our present denominational position. It will be seen that something more than "a little water" divides us from those whom we yet love as Christians. It is a difference upon the radical question as to who shall be received to baptism, and acknowledged as members in Christ's church. We say believers—they, believers and their unbelieving children. We cannot walk in church fellowship with those who thus persist in modeling the Christian church after the Hebrew commonwealth, instead of the pattern given in the New Testament. We must, for the truth's sake, continue to protest against so grave an error.

Besides, this "little water," as it is called, carries with it more than is sometimes supposed. In objecting to our course as to communion, Dr. H. A. Boardman of Philadelphia, in his sermon on Christian union, says: "You" (Baptists) "believe that our Saviour has prescribed one form of baptism. We believe that he has prescribed another form." In this he falls into the mistake (common to his brethren on this subject) that it is a "form of baptism" for which we contend. This we deny. It is not made, not form, but the thing itself. In our view, there cannot be scriptural baptism without immersion. No immersion, no baptism. And, surely, we could not be asked to commune at the table with those whom we consider unbaptized—a thing which no denomination of which I speak does, or has a right to do. They all alike ask for what they believe to be baptism, before communion. This is all we do. We only ask for what we believe to be baptism—valid baptism. And we insist on this, not out of a sectarian spirit, but simply because it is demanded by Christ. It is one of his positive laws, and is not to be treated with indifference. We hold that we have no more right to dispense with baptism as preceding the communion, or to change the relative place of the ordinance, than to dispense with or change the most important point of faith. In this sense, there are no non-essentials. We have no right to say, "This command of Christ's is important; that is not important." We are to conform to "all righteousness," i.e., all God's righteous requirements.

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.

A Sky Pilot. The Life of James Robertson. By C. W. Gordon (Ralph Connor). Price \$1.50. New York and Chicago: F. H. Revell Company.

Who of us has not read with deep interest and great profit Ralph Connor's story, *The Sky Pilot*? In this book he gives us almost as entertaining a story. But this has the advantage of being true. Dr. James Robertson was indeed a Sky Pilot who piloted many to Heaven.

Dr. Robertson devoted his life to home missions in Northwestern Canada. When a young man he was offered the pastorate of a strong church in New York City, but declined it to work on the frontiers of Canada at one-fourth the salary, because he was more needed there. He was a splendid type of Scotch Calvinism, a soldierly soul of heroic mold, indomitable in courage, fertile in resource, full of moral energy and practical wisdom. From the time when Winnipeg was a struggling village he grew up with the country, and grew himself into it in labors beyond measure, both as missionary and as citizen, with the fervor of a Hebrew prophet and the sagacity of a Christian statesman.

Ralph Connor has written this book in his best style. It is evidently a labour of love for the man who had been so much to him. There are many incidents of great pathos and others of stirring power. No better book could be put into the hands of young men and boys.

Having not near enough subscribers for my unique book on "The World's Affusionist Scholarship on Baptizo," including the testimony of lexicons now being written and published in Germany, the testimony, date, etc., of the Dache what bearing the recently discovered Greek Papyri will have on baptizo, etc., I ask all who want to read the book to please immediately send me their names and addresses as a promise to remit me 65 cents for it in manilla binding, 200 pages, postpaid, as soon as I notify them that I hand it to the printer, they to surely get their book about three months after remitting. If I do not get the subscribers much valuable time and labor spent on the book and information not in any other book will certainly never appear—as I have not the money to get the book out. Please oblige yours.

W. A. Jarrol, Station A, Dallas, Texas, June 1909. P. S. If you kindly send and collect when notified, four names, your book will come for your trouble. W. A. J.

Character and Events of Roman History from Caesar to Nero. By Prof. Guglielmo Ferrero. Price \$2.50 Net. New York: G.P. Putnam's Sons.

Prof. Ferrero is the greatest living historian. His studies have been chiefly in his own country, Italy. He is a patient investigator and an original thinker, and, what is more to this lazy generation, a most entertaining narrator.

At the invitation of Professor now President Lowell of Harvard University, Prof. Ferrero gave this series of lectures, repeating them in several of the universities. The daily papers were much interested in the lectures and gave much space to extracts from them.

Among the subjects treated are "Corruption in Ancient Rome, and Its Counterpart in Modern History," "The History and Legend of Antony and Cleopatra," "The Development of Gaul," "Nero," "Julia and Tiberius," "Wine in Roman History," "Social Development of the Roman Empire," and "Roman History in Modern Education." Dr. Ferrero holds that the fundamental force in history is psychologic and not economic, and in his first lecture he sums up this fundamental idea in the history of Rome. In his own words: "The essential phenomenon upon which all the political, social and moral crises of Rome depend is the transformation of customs, produced by the augmentation of wealth, of expenditure, and of needs—a phenomenon, therefore, of psychological order, and one common in contemporary life."

In his lecture on "Antony and Cleopatra" Dr. Ferrero shows how Rome repulsed the last offensive movement of the Orient against the Occident; in "The Development of Gaul" how equilibrium was established between the two parts of the Empire, and in "Nero" how the Orient, beaten in battle and diplomacy, revenged itself in the domain of Roman ideas, morals and social life.

In "Julia and Tiberius" he illustrates the struggle between Roman ideas and habits and those of the Graeco Asiatic civilization.

Dr. Ferrero makes it plain that in many ways the American Republic resembles Rome, that the New World Republic is the heir to much of the good and the evil of the old Roman life, and that it is, therefore, no idle task for us to study intently the cause that made for the greatness and the downfall of the Roman world. He says: "In a certain sense it might be said that America is today, politically, more than Europe, the true heir of Rome; that the new world is nearer—by apparent paradox—to ancient Rome than is Europe. Among the most important facts, however little noticed, in the history of the nineteenth century, I should number this: that the Republic, the human state considered as the human property of all—the great political creation of ancient Rome—is reborn here in America, after having died in Europe. The Latin seed, lying buried for so many centuries beneath the ruins of the ancient world, like the grains of wheat buried in Egyptian tombs, transported from the other side of the ocean, has sprung up in the land Columbus discovered. If there had been no Rome; if Rome had wholly perished in the great barbarian catastrophe; if in the Renaissance there had not been found among the ruins of the ancient world, together with beautiful Greek statues and manuscripts, this great political idea, there would today be no Republic in North America."

Peru. Its Story, People And Religion. By Geraldine Guinness. Illustrated by Dr. H. Grattan Guinness. Pp. 438. New York and Chicago: Fleming H. Revell Company. Price \$2.50.

We have read this firstling of the pen of the daughter of the celebrated Grattan Guinness, of England, from cover to cover, with growing interest. The book is written "con amore." The pen of the authoress is tipped with experience, she has traveled extensively in Peru, and has read the story of its present conditions well. Extended study had opened the book of the past. As the title indicates, the authoress first tells Peru's pathetic story; then she looks at present conditions, and finally draws a vivid picture of the Catholicism of Peru, so vivid that it is burned upon our memory, and must needs direct anew the attention of the Protestant Churches to the worse than pagan conditions existing in priest-ridden South America. The book, from start to finish, grips the reader. It is beautifully illustrated, and provided with an up-to-date map of Peru. We most heartily recommend this volume, and congratulate its authoress.

Sunday-School Lessons

Sunday, August 8th.

Paul's Instructions to the Corinthians.—I. Thess. 5:12-24.

Motto Text.—"See that none render evil for evil to any man; but ever follow that which is good."—I. Thess. 5:15.

"And we beseech you, brethren, to know them which labour among you." He speaks very earnestly in this exhortation. To know here means to appreciate and to esteem. The elders in the church are the ones to whom he refers. Those churches in the cities often had several elders in their membership, and often they divided among themselves the duties of a pastor in these days.

"And to esteem them very highly in love for their work's sake." For they were faithful stewards, doing the work of the Lord. The exhortation to be at peace among yourselves is addressed to all the membership and not to the elders especially.

"Now we exhort you, brethren, warn them that are unruly." This duty devolves upon all the brethren and must not be left to the officers of the church, who frequently do not know when warning is needed. The warning does not mean merely rebuke to those who have done wrong, though it includes that. It means that when we see any one in danger of doing wrong we must guard him against it. One earnest and loving word spoken in time is worth more than many a rebuke after the sin has been committed. The word "unruly" originally refers to a soldier leaving his place in the ranks. The apostle is not speaking of those who are guilty of vices and crimes, but of those who do not keep their places in the ranks of Immanuel's army. If a church member begins to absent himself from the house of God he is one of these unruly ones, and the brethren should warn him.

"Comfort the feeble minded." Those who are despondent, whose hope is small although they are faithful Christians. "Support the weak." Those who are lacking in moral courage, however strong they may think themselves. The morally weak are the very ones who are given to thinking themselves strong, and they are therefore, liable to fall into temptation. These things they were to do for their brethren. But they must be patient not only towards them, but towards all men, but to their brethren most of all.

"See that none render evil for evil unto any man." The Thessalonians were wronged by persecutions besides the wrongs they suffered from private enemies. Also one disciple may have been wronged by another. See Romans 12:18-21 for Paul's exhortation along the same line.

"But ever follow that which is good, both among yourselves, and to all men." Good here has reference to that which is chiefly beneficial to others. The elect must do good to all men and not be turned aside from this by any wrong doing to themselves.

"Rejoice evermore." If a man who suffered as Paul did wrote thus to the afflicted Thessalonians in the midst of their persecution, fast that which is good. There is never a time when a Christian can be excused from rejoicing but needed to hold fast to it. No Joy is one of the chief fruits of the Spirit. I fear we all sin in this thing. If we live near to God it

will be no difficult thing to rejoice always." Pray without ceasing." Always and everywhere be in a spirit of prayer. Nehemiah prayed while handing his cup to the king. If we never forget God's presence it will be easy to be ever in a spirit of prayer. There is too little prayer in these rushing days. No wonder joy is not the characteristic of Christians it ought to be.

"In every thing give thanks." As Job did, blessing the name of the Lord in the midst of the most terrible afflictions. As Paul and Silas did, singing hymns in the loathsome dungeon after the fearful scourging. We cannot tell a great blessing from a little one in this life, but we know that all things are working together for the good of God's children and therefore everything is a blessing.

"I gave you many a blessing Which you did not understand, For I wrapped a shadow round them As I placed them in your hand."

"For this is the will of God in Christ Jesus concerning you." The best commentary on this is Paul's own words in Ephesians, "having been foreordained according to the purpose of him who worketh all things after the counsel of his will; to the end that we should be unto the praise of his glory who first trusted in Christ." That we should ever give God the grateful praise which is his due was designed in His purpose of grace towards us. Even if a real evil could befall one of God's children, the greatest of such would be nothing in comparison to the forgiveness of his sins through the atonement and is not a sufficient cause to interrupt the strain of thanksgiving.

"Quench not the Spirit." The Spirit is represented under the figure of a flame because He gives light and warmth to the soul. We are told not to grieve the Spirit. Our bodies are his temples. Alas how often do we let sin make them no fit habitation for the Holy One. From the following clause it would seem that the Thessalonians had quenched the Spirit by refusing to heed the messages He sent to them by prophets in the church.

"Despise not prophesying." In the apostolic churches there were inspired men who spoke as well as inspired writers. Prophesying in the New Testament always means speaking by inspiration. "And he gave some to be apostles; and some prophets." (Eph. 4:11.)

"And God has set some in the church, first apostles, secondly prophets." (I. Cor. 12:28.) Through them the Holy Spirit made His will known. It was through prophets at Antioch that Paul and Barnabas were known to be set apart by the Spirit for their work among the Gentiles. There are no longer apostles nor prophets in the churches. But we violate this command when we do not obey the commands or when we fail to believe the words of the prophets who speak to us from the Bible.

"Prove all things." There were false prophets even in those days against whom warning was needed. The prophecies were to be tested by the Scriptures. If they contradicted these in any way they were known to be false. The need the Thessalonians had of this warning is shown by the fact that there was a false prophet who pretended to

speak by inspiration to them who declared the day of the Lord's second coming was at hand. "Hold fast that which is good." Which shows they had the good already, but needed to hold fast to it. No exhortation is more needed today when all sorts of old heresies, posing as new are abroad in the land.

"Abstain from all appearance of evil." All kinds of evil. We must not think an evil is a small one and can be indulged in. The very appearance of evil is also to be avoided, for we are responsible for the example we set before the world. We are to be living epistles seen and read of all men, as these epistles must not mislead as to the character and the will of our Heavenly Father. The command to abstain from all kinds of evil forbids the reading of bad books, whether they be bad morally or theologically.

"And the very God of peace sanctify you wholly." That is through and through—in every part of our nature. God's peace is that which comes from the forgiveness of our sins. Peace with God is the greatest of blessings. "And I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." The whole nature; the intellect or spirit; the soul or the will and affections, and the body. May these disciples be found blameless when the Lord comes to judge. And this could only be if they were all regenerated and our Lord's perfect righteousness imputed unto them. "Faithful is he that calleth you, who also will do it." Paul was next to his Lord, the strongest Calvinist who ever lived. Here is the doctrine of the final perseverance of the saints, of election and salvation by grace. Them whom God called he would justify and glorify. They should stand blameless before the judge.

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A doctor in Kansas experimented with his boy in a test of food and gives the particulars. He says:

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"An old patient of mine, 73 years old, came down with serious stomach trouble and before I was called had got so weak he could eat almost nothing, and was in a serious condition. He had tried almost every kind of food for the sick without avail.

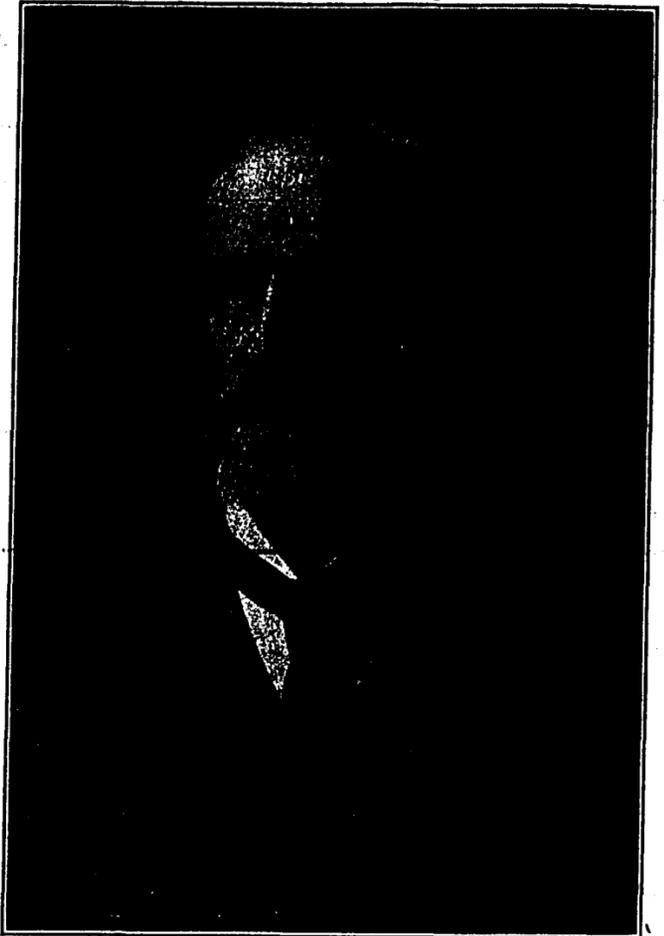
"I immediately put him on Grape-Nuts with good, rich milk and just a little pinch of sugar. He exclaimed when I came next day 'Why doctor I never ate anything so good or that made me feel so much stronger.'

"I am pleased to say that he got well on Grape-Nuts, but he had to stick to it for two or three weeks then he began to branch out a little with rice or an egg or two. He got entirely well in spite of his almost hopeless condition. He gained 22 pounds in two months which at his age is remarkable.

"I could quote a list of cases where Grape-Nuts has worked wonders."

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When I arrived home I found the work on the college building and the boys' home moving on rapidly. Both buildings will be ready for the opening of school.

Allow me to say that no school in this section will have buildings more inviting than ours. The faculty for next session is the largest and most complete the college has ever had. It is the purpose of the management to make Clinton college one of the best schools in the State. The Baptists west of the Tennessee river especially need this school, and we appeal to our brethren in this end of the State to give us their co-operation. We urgently invite the pastors to make mention of the college in their pulpits and write us about any prospective pupils. If Christian education means anything, we need our boys and girls in our schools. Let us work for all our Baptist schools and fill them to overflowing.

Last session was one of the best in the history of Clinton College and the prospects are bright for the coming session.

Bro. R. W. Hill, our new pastor, is doing well, and we are delighted with him.

J. A. LOWERY.

Clinton, Ky.

The young minister, therefore, who is wise and who does not want to cross the dead line under fifty must make up his mind at the very start that whatever else he may do or not do, he will give a portion of every twenty-four hours to close and honest study. Let him dedicate to this purpose at least four hours; five hours would be still better. Out of this study period let him drive all intruders of every sort. There are good-natured, easy-going souls who say this cannot be done, but they are mistaken. There are many ready to exclaim that it cannot be done in a little village, but these people also are mistaken. Any man who has sufficient courage to be fit for the ministry at all can take a part of every day for study and keep it, no matter what the world may say or do. Of course some one may get mad, but what of that? Jesus had people biting themselves with rage all through his ministry. He never turned aside from his course because somebody did not like it.

A man who cannot have a period every day for uninterrupted study is simply committing suicide, and more than that he is doing all the people who listen to him preach a great injustice. It is worse than foolish; it is wicked to let any crotchety, thoughtless saint, either male or female, monopolize the time which should be given to the sermon. It is a sin for which the preacher will answer at the day of judgement. A man who preaches ought to be a man of courage, but what can be said of the courage of a man who allows a lot of idle, ignorant people to trample down the hours which he owes to sermonic preparation. It is in the little town and in the minister's first years that these words need to be most pondered and heeded. If any one in striving to live up to them be put to death, the writer will not change his conviction, but will rather say, in the words of Scripture: "Blessed are the dead who die in the Lord."—Christian Work.

Central Bureau of Education, Paris, Ky.

MISS KATE EDGAR, Prop. and Mgr. This reliable Bureau invites the patronage of presidents of colleges and superintendents of schools wishing teachers. Prompt and reliable information given. Send for circulars.

We believe the Bible to be a complete as well as a divine standard of faith and practice. As Baptists, we claim no monopoly in this doctrine, but rejoice that many who walk not with us accept it heartily. Many there are who have maintained this principle with unrivaled eloquence and noblest reason, assigning to the Bible a position solitary and supreme above all other writings, be it creed or liturgy, whether for establishing doctrine or impressing it on the hearts of men. By an unconscious reception of extra-scriptural views, have they deviated, if at all, from the straight line of duty to the Master. We give them honor. Yet in the application of the truth before us, in the uniform consistency with which we have rejected every opinion and practice not founded on the plain sense of Scripture, in the persistent care with which we have separated the human from the divine, and striven to build our churches after the apostolic model, we do, and must, claim a special relation to the principle set forth tonight; we do, and must, believe our position to be in advance of that held by any other body of Christians; we do, and must, think that God is on our side, and that the views which distinguish us will surely in the end commend themselves to the whole family of God on earth. Is this too much to expect? Not if our principles are drawn from the living word. Assured of their divine origin, it would be culpable unbelief not to anticipate their final success. Truth will be laurel-crowned at last. We may have reason to charge ourselves with inertness. We may illustrate the saying of Christ, that the children of this world are wiser in their generation than the children of light; but the cause will not fail, the principles we teach will go forth conquering and to conquer, and gladly, after our best efforts, will we take up for ourselves the sacred words, "Not unto us, not unto us, but unto thy name give glory."

We have no fear for the cause. The word of God will stand; and those who are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief-corner, as they are fitly framed together in him, will grow unto an holy temple in the Lord. Of this number, my brethren, we all hope to be found, lively stones, meet for the Master's use!—Hovey.

DEAR RECORDER.

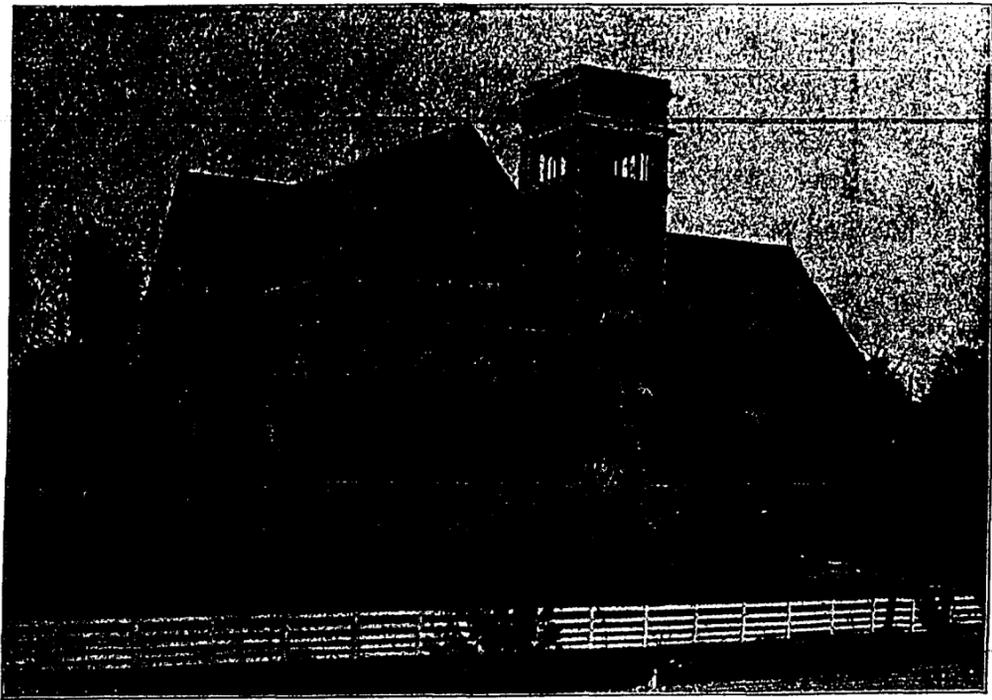
I have just returned from Dawson Springs, where I have been taking a needed rest. While there we had the pleasure of being associated with our crutite Dr. J. B. Moody, who is enjoying life in a youthful fashion and gaining strength for another great year's work. Revs. Staley, Knight, McGill and the noble pastor of Dawson added mirth to the company, especially M. E. Staley, as he always sees the humorous side. At the close of the day we feasted on choice sermons delivered at the Baptist Tabernacle by our own Boyce Taylor, the champion of old-fashioned Baptist doctrine. To cap the climax, our Secretary, Dr. W. D. Powell, came and mingled with us for a short while, giving us in a modest way a thrilling account of what the Kentucky Baptists are doing.

On my way home I stopped with the pastor of the First church of Paducah, Bro. Dodd. He preached a masterful sermon Sunday morning on election. I preached for Bro. Dodd at night. The first church is progressing nicely. It is

Louisville Training School

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THE NIGHT.

Between the days, the weary days,
 He drops the darkness and the dew;
 Over tired eyes his hands he lays,
 And strength and hope, and life renew.
 Thank God for the rest between
 the days!
 Else who could bear the battle
 stress
 Or who withstand the tempest's
 shock,
 Who tread the dreary wilderness
 Among the pitfalls and the rocks
 Came not the night with folded
 flocks?
 The white light scorches and the
 plain
 Stretches before us, parched with
 the heat;
 But, by and by, the fierce beams
 wane;
 And lo! the nightfall, cool and
 sweet,
 With dews to bathe the aching feet!
 For He remembereth our frame!
 Even for this I render praise,
 O, tender Master, slow to blame
 The falterer on life's stormy
 ways,
 Abide with us—between the days!
 —The British Weekly.

OUR PULPIT.



JUDE'S DOXOLOGY.

C. H. Spurgeon.

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."—Judge 24, 25.

Learn from this dear friend, that the sin of man, if we are ever called to denounce it, should drive us to adore the goodness and glory of God. Sin defiles the world; so, after you have done your best to sweep it out, resolve that, inasmuch as man has dishonoured the name of God, you will seek to magnify that name. It is true that you cannot actually redress the wrong that has been done; but, at any rate, if the stream of sin has been increased, you may increase the stream of loyal and reverent praise. Take care that you do so. Jude is not satisfied with having rebuked the sons of men for their sin, so he turns round to glorify his God.

Observe that these doxologies, wherever we meet them, are not all exactly the same. They are presented to the same God, and offered in the same spirit; but there are reasons given for the doxology in the one case which are not given in the other. Our morning text told us of what God is able to do, and so does this. They both begin with praising God's ability; but while Paul spoke about the greatness of that ability in what it could do for us, Jude speaks of the greatness of that ability in preserving us from falling and perfecting us so that we may be presented faultless before the presence of the glory of God. Let us, in an adoring frame of mind, think over this sublime subject.

First, let us adore Him who can keep us from falling. I address myself, of course, now, only to God's people. When shall

we ever see a congregation in which it will be needless to make such a remark as that? I cannot call upon some of you to adore God for keeping you from falling; for, alas! you have not yet learned to stand upright. God's grace has never yet been accepted by you. You are not on the Rock of Ages; you have not yet set out upon the heavenly pilgrimage. It is a wretched state for you to be in, in which you cannot worship him whom angels worship. It is a sad state of heart for any man to be in, to be excluded—self-excluded—from the general acclamations of joy in the presence of God, because you feel no such joy, and cannot, therefore, unite in such acclamations.

But, to the people of God, I have to say this. Dear brothers and sisters, we need keeping; therefore, let us adore him who can keep us. As saved souls, we need keeping from final apostasy. "Oh!" saith one, "I thought you taught us that those who are once saved shall never finally apostatize." I do believe that doctrine, and delight to preach it, but is true that the saved ones would apostatize, every one of them, if the Lord did not keep them. There is no stability in any Christian, in himself considered; it is the grace of God within him that enables him to stand. Your final perseverance is not the result of anything in yourself, but the result of the grace which God continues to give you, and of his eternal purpose which first chose you and of his almighty power which still keeps you alive. Ah, my brethren, the brightest saints on earth would fall into the lowest hell if God did not keep them from falling.

But there are other ways of falling beside falling finally and fatally. Alas, brethren! we are all liable to fall into errors of doctrine. The best-taught man, apart from divine guidance, is not incapable of becoming the greatest fool possible. There is a strange weakness which sometimes comes over noble spirits, and which makes them infatuated with an erroneous novelty, though they fancy they have discovered some great truth. Men of enquiring and receptive minds are often decoyed from the old paths—the good old ways; and while they think they are pursuing truth, they are being led into damnable error. He only is kept, as to his thoughts and doctrinal views, whom God keeps, for there are errors that would, if it were possible, deceive even the very elect; and there are men and women going about in this world, with smooth tongues and plausible arguments, who carry honeyed words upon their lips, though swords are concealed behind their backs. Blessed are they who are preserved from these wolves in sheep's clothing. Lord, thou alone canst preserve us from the pernicious errors of the times, for thou art, "the only wise God our Saviour."

But there are falls of another sort which may happen to the brightest Christian; I mean, falls into outward sin. As you read Jude's Epistle through, you will see what apostates some professions became, and you will be led to cry, "Lord, keep me from falling!" And if you were the pastor of a large church like mine, you would see enough to convince you that traitors like Judas are not all dead—that, amidst the faithful, the unfaithful are still found—that there are bad fish to be thrown away, as well as good fish to be kept; and every time we execute an act of discipline—every time we have to bemoan the fall of one who looked like a brother—we may thank God

that we have kept, and may sing his authority. We look forward with the confident expectation that we shall be presented as the friends of Christ unto God even the Father; and that is, indeed, a cause for adoring gratitude. Do you notice how Jude puts it? "To present you faultless." There shall be none in heaven but those who are faultless. There shall by no means enter into those holy courts anything that defileth. Heaven is perfectly pure; and if you and I are ever to get there, we must be pure as the driven snow. No taint of sin must be upon us, or else we cannot stand among the courtiers of God. His flaming throne would shoot forth any guilty soul that dared to stand in the courts of the Most High, if such a standing were possible. But we are impure—impure as to our acts; and, worst of all, impure as to our very nature; how then can we hope ever to stand there? Yet, dear brethren and sisters, our confidence is that we shall not weigh rightly, or your general mode of business is not straight and true, you had better make no profession of religion. The separation of what is called "religious" from the "secular" is one of the greatest possible mistakes. There is no such thing as a religion of Sundays, and of chapels and churches; at least, though there is such a thing, it is not worth having. The religion of Christ is a religion for seven days in the week—a religion for every place and for every act, and it teaches men, whether they eat, or drink, or whatever they do, to do all in the name of the Lord Jesus Christ, and to the glory of God. I pray that you may be kept from falling away from that religion, and that you may be kept up to the mark in serving the Lord in all things, and attending diligently to the little commonplace matters of daily life.

There will come a day, brethren when we must either be presented in the courts of God as his courtiers, or else be driven from his judgment-seat as rebels against

that we have kept, and may sing his authority. We look forward with the confident expectation that we shall be presented as the friends of Christ unto God even the Father; and that is, indeed, a cause for adoring gratitude.

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Thus I have shown you that we need keeping; and, brethren, none but the Lord can keep us. No man can keep himself; without God's grace, he will surely fail. And no place can keep us. Some people think that, if they could get into such-and-such a family, they could keep from sin, but they are mistaken. In every position which a man occupies, he will find temptation. We have heard of the hermit, who hoped to get rid of all sin by living in a cave. He took with him his little brown loaf and his jug of water, but he had hardly entered the cave before he upset his jug, and spilt the water. It was a long way to the well, and he got so angry with himself for what he had done, that he soon discovered that the devil could get into a cave as quickly as he could, so he thought he might as well go back, and face the trials of ordinary society. You may join whatever church you like; you may wear a hat with a broad brim, and say "thou" and "thee;" you may meet with those who break bread, and preach nothing but the gospel of the grace of God; you may dwell amongst the best people who ever lived; but neither place nor people, neither manners nor customs can keep you from falling; God alone can do it.

Now, secondly, let us adore him for such a wondrous act of grace as that. "His is how you are to be presented by Christ in glory. There is a great stir in a family when a daughter is to be presented at court, and a great deal is thought of it; but, one day, you and I, who have believed in Jesus, shall be presented to the Father. What a swine's snout, a thing altogether

under sentence of death. Christ nailed it to his cross. Crucifixion is a lingering and very painful death, and the culprit struggles ere he breathes his last; but your sins were nailed there too, and they shall never come down again. Die they must, even as he died. It will be a blessed hour when sin shall at last give up the ghost—when there shall be no even the tendency to sin within our nature. Then we be presented faultless before the throne of God. "Can that ever be?" asks one. Well may you ask that question, brother. Can it ever be that we shall not be tempted by one foul lust, nor be disturbed by one unbridled passion, nor feel the emotions of envy or of pride again? Yes, it shall surely be. Christ has secured this blessing to you. His name is Jesus, Saviour, "for he shall save his people from their sins." He must and will do this for all who trust him. Rejoice that he will do this, for no one but God can do it. It must be "the only wise God our Saviour" who can accomplish this; but accomplish it he will. Does your faith enable you to picture yourself as standing before the throne of God faultless? Well then, give to the Lord the glory which is due unto him for such a wondrous act of grace as that.

Third, that is the note with which I have to close my discourse. Let us, because of these two great blessings of final preservation and presentation before his glory, offer unto the Lord our highest ascriptions of praise. Jude says, "Both now and ever." Well, we will attend to the "ever" as eternity rolls on; but let us attend to the praise of God "now"—at this moment: "To the only wise God our Saviour be glory and majesty, dominion and power now." Come, brethren and sisters, think of what you owe to him who has kept you to this day, and will not let you go. Think of where you might have been; and think, I may say, of where you used to be, in your unregenerate state. Yet you are not there now; but here you are—without self-righteousness, made to differ from your fellow-men, entirely through the grace of God. You have been kept, perhaps twenty years; thirty years, forty years—possibly, fifty years. Well, unto him be the glory; give him the glory even now.

How can you do it? Well, feel it in your hearts; speak of it to your neighbours; talk of it to your children. Tell everybody you meet what a good and blessed and faithful God he is, and so give him glory now. And be happy and cheerful; you cannot glorify God better than by a calm, quiet, happy life. Let the world know that you serve a good Master. If you are in trouble, do not let anyone see that the trouble touches your spirit—nay, more, do not let it trouble your spirit. Rest in God; take evil as well as good from his hand, and keep on praising him. You do not know how much good you may do, and how greatly you may glorify God, if you praise him in your dark times. Worldlings do not care much about our psalm-singing unless they see us in pain and sorrow, and observe that we praise God then. I like and the world likes, a religion that will wash—a religion that will stand many showers, and much rough usage. Some Christians' joy disappears in the wear and tear of life; it cannot endure the world's rough handling. Let it not be so with us, beloved; but let us praise, and bless, and magnify the name of the Lord as long as we have any being. I know that, in speaking thus, I am only addressing a part of my congregation. I wish that every man and woman here were now praising the Lord, and I am sure that you could not have a better occupation to all eternity. Remember that, if you do not praise God, it is impossible for you ever to enter heaven, for that is the chief occupation of heaven; and remember also that praise from your lips, until those lips are divinely cleansed, would be like a jewel in presented to the Father. What a swine's snout, a thing altogether

radiant beauty shall we then wear when God himself shall look upon us, and declare us to be without fault—when there shall be no cause for sorrow remaining, and therefore we shall be presented with exceeding joy! It shall be so, my brother; it shall be so, my sister; therefore do not doubt it. How soon it shall be, we cannot tell; possibly, tomorrow. Perhaps ere the sun rises again, you and I may be presented by Christ "before the presence of his glory with exceeding joy." We cannot tell when it will be, but we shall be there in his good time. We shall be perfect; we shall be "accepted unto him be glory and majesty, dominion and power, both now and ever. Amen."

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out of place. For you, dear un-saved hearer, the first thing is not praise, but prayer—nay, not even prayer first, but faith. "Believe on the Lord Jesus Christ, and thou shalt be saved;" and then, in faith, pray the prayer which God accepts. But thou must first believe in Jesus. "And what does believing in Jesus mean?" thou asketh. It means this: thy sin deserves punishment, for God, who is just, must punish sin. But his Son came into the world to suffer in the stead of those who trust him and now, God can be just, and yet the Justifier of every soul that believes in Jesus. In the person of his Son, God hangs upon a tree, and dies a felon's death; wilt thou believe in the merit of that death, and in the love of God, who spared not his own Son in order that he might spare us? Canst thou trust Jesus as thy God and Saviour? Wilt thou do it now? Then thou art saved. The first moment of thus trusting God is the beginning of a new life—a life which will drive out the old death of sin. The moment that thou dost thus trust thy God, thou wilt be placed upon a new footing with regard to him, thy whole aspect towards God will be changed. Repentance will take such possession of thy spirit that thou wilt be actuated by new motives, and swayed by new desires; in fact, thou wilt be a new man in Christ Jesus. This is being saved—saved from the love of sin, saved from returning to sin, saved from falling, and so completely saved that Christ shall one day present thee "faultless before the presence of his glory with exceedingly joy." May God do this for every one of you, my hearers, according to the riches of his grace! It is my heart's best and strongest desire that every one of you may be saved. May we all meet in heaven, before the throne of God, never more to be parted! While I am away, listen with all earnestness to other heralds of the cross, and pray the Lord to bless their messages to your salvation, if mine have not been so blest. I pray that, by some instrumentality, you may all be saved in the Lord with an everlasting salvation. Amen.

A QUANTITATIVE PLEA FOR SPRINKLING.

George Varden, D.D.

It would be using lightness of speech to say that any of the teachings of the Bible ever amuse us. The turnings and twistings and torturings, however that the truth at times suffers under the smart manipulations of straightened pulpit interpreters do compel a smile.

A Presbyterian minister was aiming to minimize the quantity of water necessary for baptism. He drew his illustration from the Lord's Supper, comparing the amount of food used in an ordinary domestic supper and that used in the communion. Here the very least bit of bread and a mere sip of wine suffice. Whoever, therefore, should argue from the common evening meal of the ancients to the emblematic supper of the Lord, respecting the quantity of food and drink to be used in this sacred ordinance, would egregiously err. So he who reasons from the ordinary ancient and classical use of *baptizo*, and hence maintains that it implies a dipping, errs in the same way. Just as the provision in the Lord's Supper was reduced to a minimum, so by analogy may the baptismal waters be reduced to a few drops.

This sort of pulpit talk may

seem ingenious and specious, but it is altogether false. The preacher who made use of it was earnest in presenting it, and no doubt believed that he had made a hit. If there were any force in this so-called analogical argument in itself considered, it escapes on reflecting that in order to ascertain the meaning of the verb *baptizo*, we are not confined to the records of ancient Greek (though there *baptizo* never once signifies to pour or sprinkle), but we have in addition the places mentioned where the ordinance was performed, the prepositions with which the verb stands connected, etc., of which it is needless here to speak particularly. These forcibly show that a dip or immerse can alone satisfy the meaning of this verb. How often it happens that we are not left to a mere lexical definition in determining a word's exact sphere of meaning. Let one illus-

tration suffice: The noun ark stands for two immensely dissimilar structures. Noah built an ark (Hebrew, *tebhah*) for the saving of his house. In like manner, the mother of Moses, anxious to save her infant son from the king's cruel edict, took for him an ark (*tebhah*) of bulrushes, daubed it with slime and with pitch, put the child therein and laid it in the flags by the river's brink. Confusion worst confounded would ensue from reasoning on and reasoning round this noun ark independently of the accompanying specifications. But with the measurements furnished by the vine architect it is readily seen that the one was a huge structure, a sort of inanimate leviathan of the deep, the other a fragile skiff. Thus it is clear that the thing signified by a given word must often be ascertained by calling in the aid of its environments, that apart

from these the writer's conception will not be apparent. The Bible affords the best, often the only lexicon (as in the present case) for the specific meaning of many of its terms. This sacred book does not, as a rule, deal in strict, concise, academic definitions, but all its important words are fully described. Description is a more elaborate process than definition. This quantitative contrast, instituted by our Presbyterian divine, between the Lord's Supper and an ordinary supper, between a few drops of water and "much water," is all very amusing to a straightforward thinker. Nor must it pass without notice that an effort of this sort to empty *baptizo* of the fulness of meaning which it contains in classic, Hellenistic and patristic Greek writings, is an unconscious admission of its signification as claimed not only by Baptists, but by the best scholars of

all Christian communions—which is to immerse, and immerse only. Paris, Ky. Never lose an opportunity of seeing anything beautiful. Welcome it in every fair face, every fair sky, every fair flower, and thank him for it who is the fountain of all loveliness, and drink it simply and earnestly with all your eyes; it is a charmed draught, a cup of blessing.—Charles Kingsley. Just to be good, to keep life pure from degrading elements, to make it constantly helpful in little ways to those who are touched by it, to keep one's spirit always sweet and avoid all manner of petty anger and irritability—that is an idea as noble as it is difficult.—Edward Howard Griggs. What I owe to Christ is the best time, the best effort, and the best love of my life.

THE CHANCE OF A LIFE TIME.
THE ORIGINAL EDITION OF
MATTHEW HENRY'S
COMMENTARY
ON THE ENTIRE BIBLE, WITH ALL THE ORIGINAL ILLUSTRATIONS.

PREFATORY NOTES BY REV. JOHN A. BROADUS, D.D., LL.D.

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Editorial

THE HOLINESS MOVEMENT.

The National Holiness Convention has been in session for four days at Lexington, Ky. As we like to go to headquarters for instructions we repaired to some of its meetings. Those at which we were present were thinly attended. Curry Hall, which is a small auditorium of the Y. M. C. A. building, was not half full.

As this was a Holiness Convention it was to be expected that sanctification would be the absorbing theme. The sermons preached, the papers read and discussed, were all devoted to the exposition and enforcement of entire sanctification. Scarcely a speaker took the floor to express his views on any of the papers presented but that he found occasion to relate some phases of his religious experience. If the holiness brotherhood are not subjective, they are nothing. Well, a deeper religious experience is essential, we take it, to the character of a true Christian, only it is well to remember that there is a religious experience and a religious experience.

The one thing, however, which especially set us to thinking was the instantaneous nature of sanctification as detailed in the experience of most of these brethren. Some of them, who had been converted years before and even professed to enjoy the second blessing (a conversion to a higher life) these were in some gracious and happy moments transported into a state of complete holiness. And with transparent honesty of conviction they professed to tell the very moment at which the willing surrender took place.

The doctrine of Holiness as held by these people, differs widely from the Biblical presentation of it. Far from being, like regeneration, an instantaneous act, sanctification is a state of progress, growth, development. From no sentence of Scripture can it be inferred that this work of grace is effected in an instant. Rather, all its teachings point the other way.

While we sat in this Convention hearing and watching everything that passed, one passage of Paul's writings would keep coming through our mind. It is this: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." II Cor. 7:1. We wish to say a few words on this exhortation of the apostle, and on this only.

By reading what precedes it will be seen what these promises are. "God hath said, I will dwell in them and I will be their God and they shall be my people—and I will be a father unto you and ye shall be my sons and daughters, saith the Lord Almighty. Therefore let us cleanse ourselves perfecting holiness in the fear of the Lord." Who now can reasonably interpret this last clause to signify a momentary act? Observe that perfecting is a participle in the present tense, and expresses an action not yet complete, but continuing and in progress. It is not the perfect tense, which would then be "having perfected holiness in the fear of the Lord," but a continually becoming holy. Observe again, that after becoming holy (entering on a holy life) the child of God has by divine help to be constant—by adding increments

thereto until the work of sanctification is perfected. But there is no place for anything of this sort if in some ecstatic moment one is wholly sanctified. One cannot justly be called on to perfect or complete what one has received in a complete and perfect state.

And observe once more the significant fact that after enjoining on these Corinthians to perfect holiness in the fear of God, Paul adds in the next verse what are to be regarded as some of the elementary evidences of sanctification. "Receive us—we have wronged no man, we have corrupted no man—we have defrauded no man."

So, too, when the apostle declares to the Thessalonians that "this is the will of God, even your sanctification," he at once instructs them in a similar series of ethical duties as among the various means of compassing their sanctification. "Abstain from fornication, let each one possess his vessel in sanctification and honor, and not in the lust of concupiscence. Let no one go beyond and defraud his brother in any matter. For God hath not called us unto uncleanness, but unto holiness."

And so it seems that in attaining to holiness or entire sanctification the converted sinner has a constant work, a daily task, an hourly struggle before him. And may the Lord establish our hearts unblamable in holiness before God at the coming of our Lord Jesus Christ.

Of course, this brief paper does not labor under the pretense of discussing the Bible doctrine of holiness either in its objective or subjective import. The latter, I now recall, was impressively defined by the little ragged school pupil. When the English curate in making his weekly visitation to the parish school, asked whether any of the children could tell him what the long word sanctification meant, a thoughtful silence ensued. After thought a little unkempt kid responded: "Its to be clean on the inside."

We conclude by remarking—what many of our readers know—that holiness and sanctification are different renderings of the same Greek word.

EASTER.

It will be granted that a knowledge of the genesis and history of any custom will be helpful to a proper appreciation of its value. Therefore, that we may better be enabled to understand the meaning of Easter observance, let us note something of its origin, which happily for us, is not difficult to ascertain. The word comes to us from the Anglo-Saxon and was usually spelled "Eoster," and is closely akin to the German word "ostern." The Saxon goddess of Light and Spring was called Eastre, and it was in her honor that this feast was celebrated. Some writers claim that its origin, is even more ancient, but if so, it is lost in the misty ages of antiquity. The observance of Easter has undergone many changes, through a process of more or less natural evolution, and unnatural grafting. Its real significance is due to the time of its celebration. It is distinctively a Spring festival, carrying on its crest the compliments of the season. It marks an epoch, when the earth breaks forth in bloom and beauty, and hence how natural, that at such a time, the heart of man should join in the glad song of the birds and mingle his melodies with the cradle song of creation. This was more natural, to those who knew only Nature's God, and worshiped at the shrine of earthly beauty.

The keynote of this festival, for

many years of its history, was that of intense gaiety, and true worship, was alien, alike to its origin and history. Many scenes wildly gay and weirdly gruesome characterized its observance. Some of the tribes of American Indians were accustomed to offer one of their number, as a sacrifice to the God of Spring. It would be an anachronism and likewise a libel to write down Easter as of Christian origin. It is not a child of the churches but of pagan parentage, and of subsequent un'awful adoption. There is not the shadow of authority, either in the Scriptures or in the writings of the early church fathers for the observance of Easter. The name "Easter" occurs only once in the authorized version of the Bible (Acts 12:4) and this is admittedly an erroneous translation, and is very rightly rendered "Passover" in the Revised Version. The grafting of Christianity upon this tree, transplanted from pagan forests was due to several causes. The Jews, who became Christians were zealous to continue all the Jewish feasts, and the Passover, coming at about the same time as Easter, was one of the leading festivals, which some of them were anxious to perpetuate even after becoming Christians. It was equally as natural, for the pagans, after embracing Christianity, to desire to perpetuate their landmarks. Add to these the natural desire of the human heart for display, and the unfeigned admiration of mankind for spiritual pyrotechnics, and we have an explanation of the so-called Christian Easter. It was towards the close of the third century before it appeared as a Christian institution.

To note the zeal with which merchants advertise their Easter wares would suggest the suspicion that on the part of many Easter is perpetuated somewhat for commercial purposes. The displays in some of the shop windows of half-hatched fowls, to say the least, smacks of the indecent. That the religious impressions gained during the Easter period are not always as lasting as might be desired, is evidenced by the Post-resurrection Ball. But of all the earthly glories of this day the Easter bonnet is pre-eminent, and is likely destined to remain its crowning terrestrial charm—this is as it should be. As a secular festival there can be no sort of objection to Easter celebration, but let not divine authority or sanction be claimed for it. We believe that it is contrary to the very genius of Christianity, to set aside any particular day, as specially dedicated to Christ, unless Christ himself has commanded it. To regard the observance of certain days as meritorious, or a work of grace, is contrary to the free spirit of Christianity and smacks strongly of law, and not of grace, Paul, in writing to the Galatians, warns them against this sort of thing: "Ye observe days and months and times and years. I am afraid of you, lest I have bestowed upon you labor in vain." Let us not forget the substance for the shadow, the spectacular, for the genuine. The bait is tempting, but let us not be caught in this trap. We shall never conquer Rome with Romanism.

BROWN UNIVERSITY.

A committee has reported in favor of changing the charter of Brown University. It appears that it is not contended by any one of the committee, that this change is needed to protect the interests of the Baptists in the institution. The Watchman says that the Carnegie foundation is the occasion

and not the cause of the desired change. It is a well known fact that Mr. Carnegie, save in exceptional cases refuses to give one dollar to denominational schools.

The Columbian Travesty and Tragedy is still fresh in the minds of our people. As is well known, the Columbian University was established and sustained by the Baptists, and for a cash consideration, changed its charter and surrendered its Baptist control. Surely it is not possible that we shall lose Brown University, which is one of our oldest and best institutions of learning. We confess, however, to something of suspicion when we hear Carnegie foundation and the change of charter mentioned in the same connection. We surely hope that a change of charter shall not mean a change of control.

This school may need money, but the need should not be supplied at the price of denominational domination. If any such things is contemplated, which we are loath to believe, conscience alone should prevent its consummation. Happily one year must pass before the trustees will take action on the report of the committee. May The Watchman prove a wise watchman in this particular. We shall look to the outcome with interest and anxiety.

"And call no man your father upon the earth; for one is your Father, which is in Heaven."

This language is capable of but one possible construction, and its teaching beyond the domain of doubt. Yet in spite of this fact, it is quite common to hear Protestants and Baptists refer to a Roman Catholic priest as "Father." Surely those who do this, are not aware of the fact that they are breaking a clear command of Christ, without even the mitigating circumstance of an excuse. The only possible apology for such an offense is the plea of custom, but we should remember that a custom that is contrary to a command of Christ is a curse and not a blessing. We have humored this sinful joke quite long enough, so let us put an end to it, and the sooner the better.

"To make an issue over the question of the individual vs. the common cup in the sacrament of the Lord's Supper, is like treating as essential the mode of baptism."—Christian Advocate.

This is a spanking new argument from analogy in defense of sprinkling. Surely the Advocate is hard pressed to advocate such a plea. To have fairly stated his case he should have said: "To make bread and wine essential to the Lord's Supper is like treating as essential the mode in Baptism."

While the Model Saloon League is constantly striving to improve the condition of the saloon, would it not be well to look a little more extensively to the quality of the article which they are dispensing. If we must have "pisen" let it be pure. Should a test case rise in this connection, we will refer the matter to the editor of some distinguished daily, feeling that a Christian weekly cannot speak with authority in this connection.

It is related that in a recent old-fashioned experience meeting, after nearly all the brethren had been heard from, the pastor asked of a poor deformed dwarf, "what the Lord had done for him?" In his thoughtless innocence the poor creature replied: "He's mighty nigh plum ruined me." To what extent was his testimony untrue?

EDITORIAL VARIETIES

Genuine humility, is a great grace, but the "Uriah Heep" variety is a horrible hypocrisy.

How great a pity that we should not feel for what end we are born into this world, till just as we are leaving it.—Washington.

Religion is the best armour in the world, but the poorest cloak.—Newton.

Quite true, but it is often forced to serve in this capacity.

A ritual religion is generally light and gay, not serious in spirit; all religions being so, which cast responsibility into outward observances.—Martineau.

There seems to be considerable doubt in the astronomical world, whether or not the gravitation law of Newton sufficiently explains all the motions of the solar system.

When one begins to be revolutionary, there is no telling where his numberless revolutions may end. There had better be real cause for revolt, before a revolution is begun.

During the past eighty years, more than three hundred of the islands of the Pacific Ocean have been evangelized. In some of these islands not a heathen remains. Surely the Kingdom is coming!

The preacher's best commentary on the Gospels, is the gospel life. His words should be in accordance with the Word, and his daily walk a striking illustration of his sermons. Paul lived his Epistles.

It is alleged, that Bismark said to a young diplomat, "that it was the better part of diplomacy to always tell the truth, as no one would believe it." We should tell the truth, for the sake of truth, whether believed, or disbelieved.

The man behind the gun is all right, but is worth very little, if the gun is a smooth bore, and loaded with powder and paper. So it is not only "the man behind the gun" that counts, but also the gun that is before the man.

Our theological views are those which were believed and taught by Dr. James P. Boyce. Should we depart from these in any material particular, we would count it a kindness to be reminded of the fact, in public or private.

In asserting our own rights, let us not forget the rights of others. Others have an equal legal right, to disbelieve what we believe. A famous special constable, said to a Chartist, who was advancing upon him, "If I kill you it is nothing; but if you kill me, by Jingo, it's murder."

Agnosticism has been driven beyond the domain of serious thought. "I don't know" will neither satisfy the inquiring mind or consecrated heart. A "know-nothing party" or individual would be an anachronism in our day and generation. We cannot predicate a life upon a negation.

We are informed that it was recently proposed in the Baptist Ministers' Conference of Chicago, that a belief in the plenary inspiration of the Bible be made a requisite of membership in the Conference. Several protested and threatened to withdraw from the Conference if this was done. N'importe.

In the Nineteenth Century and After Col. Hale, of the English Army, writes interestingly of impending European conflict. God's people should not only pray for the peace of Zion, but of all the earth. God grant that the dove of peace may yet fly swifter than the eagle of war.

A young man, who for the first time, had an engagement to accompany a young lady to an ice cream supper, was much puzzled to know how much cream to buy for her. He finally had recourse to his Ray's Arithmetic, and there finding, "one gal.—4 quarts," went happily on his way, believing he had solved the problem.

"We be brethren," whether or not, we believe or act the part of brethren. There will be difference, even among the best of brethren. Were there no difference, there would be indifference, which is far worse. Let us then disagree in love. It is only the egotistic or the unchristian who dislike those who do not agree with them.

Some little time before his death we wrote to Dr. Weston begging for an article. He replied he could not write then, but sent us two addresses from which he thought we might get some articles. One of these appears on the first page. It will not be long till we have used all of Drs. Weston and Cuyler which we have on hand. We wish it was ten times as much.

AMONG THE Churches.

Walnut St. (Third and St. Catherine) - Pastor Henry A. Porter: Building Battlements, Deut. 22:8. The Evolution of Sin, Luke 15:15-16. S. S., 310. By letter, 1; baptized, 1.

Broadway - Pastor W. W. Landrum: Settled Character, I. Peter 5:20. Soul Rest, Matt. 11:28-29. S. S., 150. By letter, 3. Supply Second church, Richmond, Va., during August.

Crescent Hill - Bro. Wm. J. Mahoney: The Christian Home, John 14:2. Rejecting Christ, John 12:48. S. S., 88. Pastor Griffith is in a meeting with the church at Benson.

Chestnut St. - Bro. J. G. Bow: The Imputed Righteousness of Christ, Rom. 3:21-22. Young People's Meeting, S. S., 123. Dr. Weaver is at Michigan City, Ind., resting. Latest news from him encouraging.

Dear Park - Pastor Robert F. Doll: The Evangel of Baptism, Rom. 6:3-4. The Ascension S. S., 66.

East Mead - Bro. C. T. Brookshire: Bringing Honor to the King, Matt. 5:16. Christ's Prayer for the Church, John 17: S. S., 70.

Eighteenth and Lytle Sts. Mission: Bro. Joseph E. Fulton: Overcoming Difficulties, Judges 14:14. S. S., 50.

East - Pastor George H. Crutcher: Ownership and Lordship of Jesus, John 13:13. Healing Broken Hearts, Ps. 147:3. I go to Campbellsburg today to see with Dr. DeMent in a meeting. S. S. gave \$100 on Seminary Endowment Fund. By letter, 3.

Fourth Ave. - Bro. W. E. Mitchell: The Resurrection Commission, John 20:21. No service at night.

German - Pastor Wm. Argow: God is Able to do Abundantly Above our Prayer, Eph. 3:20. Israel Went to His Rest, Jer. 31:2. S. S., 52.

Hazelwood - Pastor Chas. B. Althoff: The Testimony of the Good, Ps. 119:165. Sixth Anniversary, I. Sam. 7:12. S. S., 134.

Highland - Pastor L. W. Doolan: The Church's Chiefest Task, Matt. 28:18-20. Mt. Sinai, or Hearing God, Ex. 19:20. Acts 7:38.

Highland Park - Pastor W. E. Mason: God's Interest in Human Government, Rom. 13:1, I. Peter 2:1-4. The Judgment, Heb. 9:27. S. S., 140. For baptism, 2.

Immanuel - Pastor J. C. C. Dunford: Discussion and Adoption of New Church Covenant. Compassion on the Ignorant, Heb. 5:2. S. S., 197. Fischer Ave. Mission, 42.

Ormsby Ave. - Pastor G. D. Billeisen: Mission of Holy Spirit, John 14:16. Marriage Feast of King's Son, Matt. 2:4-5. S. S., 123.

Oakdale - Pastor E. L. Averitt: A Warning Against Evil Company, Prov. 1:10. The Question of the age, Matt. 22:42. S. S., 103.

Parkland - Pastor E. G. Vick: Church Building, II. Chron. 3:3. A Bargain of Betrayal, Matt. 26:15. S. S., 164. For baptism, 1.

Twenty-second and Walnut - Pastor M. P. Hunt: A Neglected Guarantee of Prosperity, Ps. 122:6. What it Means to Have God on Your Side, II. Sam. 3:1. S. S., 580.

Third Ave. - Pastor S. J. Cannon: Living For Christ, Rom. 8:36. Living Like Christ, Gal. 2:20. S. S., 145. By letter, 3.

Twenty-sixth and Market - Pastor R. E. Reed: Worthy Walking, Eph. 4:1. Queen Esther, Esther 4:14. S. S., 285. By letter, 1; for baptism, 1.

Tabernacle (New Albany) - Bro. J. S. Detweiler: The Burden Bearer, Ps. 55:22. A New Song, Rev. 5:9. S. S., 78. Van Buren St. - Pastor E. G. Sills: True Service, Rom. 12:1. Birth and Infancy of Christ, Luke 2:11. S. S., 99.

NORTH KENTUCKY PASTORS' CONFERENCE, COVINGTON.

Covington. First - Pastor Davidson: Sin, Jas. 1:15. Challenge to Young People. S. S., 165.

Madison Ave. - Pastor W. A. Burns: The Power of Religion. Evidences of Regeneration. S. S., 150. For baptism, 1.

Florence - Pastor Baker: God's Call to the Wicked, Isa. 1. Remembering God in Youth, Eccl. 13:1. S. S., 47. By letter, 1.

South Side - Pastor Gates: Prayer and Song in Revival, Jas. 5:13-18. Every Sinner Out of Christ, Luke 15:17. S. S., 130.

Newport. First - Pastor W. J. Bolin: Growing Christian, II. Peter 3:18. Where is Thy Brother, Gen. 4:9. S. S., 475. By letter, 1.

Dayton. First - Pastor Tolle: Lessons, Feeding

the Crowds, Rev. 3:20. S. S., 136. By letter, 2; by baptism, 2.

Bellevee. First - Bro. W. R. Elliston preached.

Latonis. First - Pastor Ellis: Spirit Power, Zech. 4:6. Rejoice in the Lord, Phil. 3:1. S. S., 142.

Ludlow. First - Bro. W. C. Conley preached.

THE STATE.

Evangelist J. P. Jenkins is in a meeting near Cloverport.

Elder T. V. Shoemaker began a meeting last Sunday at Mt. Zion church.

Pastor S. P. Martin has gone to aid pastor Graham in a meeting at Bryant Station.

Bro. Charles Martin expects to begin a meeting at Liberty about September 1st.

Rev. S. H. Tabb has resigned at Pineville, very much to the regret of the church.

Evangelist Roof is in a tent meeting in Henderson, Ky. Bro. Freeman goes to assist him.

Evangelist G. J. Davis closed a good meeting at New Haven and has gone to hold a meeting near Frankfort.

Dr. W. M. Holtzclaw is aiding Pastor C. W. Bowles in a meeting at Otter Creek.

Rev. A. N. Morris, our missionary pastor at Jackson is sick with typhoid fever. Pray for him.

In a private note Dr. W. D. Nowlin adds: "We are having a great meeting." Evangelist W. H. Sledge is aiding.

Our missionary pastor, F. P. Gates, at South Side, Covington, writes: "One addition last Sunday; about 150 at prayer meeting; revival spirit manifest."

Bro. J. H. Moore writes from Howell: "Rejoice with us, Olivet church will let contract this week for about \$2,500 improvements. Psalm 103."

Missionary Hardin is in a great meeting in the Big Sandy Valley. Evangelist Sledge will begin a meeting in Hindman August 10th.

Secretary Powell is aiding Dr. George B. Eager in a meeting at Pleasureville. There were three large crowds on Sunday and a deep interest pervades the church and community.

Bro. Clarence E. Baker, Clerk of Association, writes: "Please announce in the Recorder that the Campbell County Association will meet with Dayton Baptist church, August 25th."

Dr. J. H. Padfield has accepted the pastorate of Burk's Branch church, in Shelby county. A good church and we hope great good will result from the relation.

Prof. F. D. Perkins, President of Bethel College, gave us a pleasant call on Tuesday. He reports the outlook for Bethel quite hopeful. Great improvements have been made in the property, the ground and the teaching force.

Bro. Sledge will close his work with the State Board August 31st, and it is possible that he will re-enter the service of the Home Board. Bro. Sledge is a good evangelist and greatly beloved in our State.

Pastor C. S. Ellis writes: "Please notify all your readers in North Bend Association, and as many others as will come, that the Sunday School Institute of North Bend Association will meet with the church at Bellevue, Boone county, Thursday, August 5th, at 10:30 a. m. A good time is expected. Can't you come or send Mahoney?"

Pastor O. T. Karsner writes: "The Ghent Mission church at the Four Mile schoolhouse, Carroll county, Ky., held a one-weeks' meeting, beginning Monday night, June 28th, and closing Sunday night, July 4th, which resulted in twenty additions to the church, sixteen for baptism and four came under the watchcare of the church. The neighborhood was wonderfully built up, both morally and spiritually. Bro. W. S. Coakley, our pastor, did the preaching."

Bro. Ernest M. Harris writes: "Corinth, Ky., a beautiful little village on the Q. & C., railroad, forty-six miles south of Cincinnati, is enjoying a gracious revival. Rev. N. H. Poole, formerly of Ohio, is pastor of the Baptist church. He came to Kentucky January 1, 1909, and is pastor of Corinth and Caney Forks churches. I came to assist him in a meeting July 12th. Already we have

received nineteen members, seventeen for baptism. The church is not large enough to seat the congregations. Send me some Recorders, I may be able to place a few for you."

DEAR RECORDER:

If you will kindly allow the space, I have a word to say. We are in the midst of a great meeting at Pewee Valley church. Dr. Porter, the editor of the Recorder, is doing the preaching, and it's needless to say that it is well done. Immense crowds are filling the church and the Lord is working with the saints and among the unsaved. I think I have never heard the old story of the everlasting gospel preached with such power, pathos, tenderness and eloquence before. If I might be excused for venturing an opinion, I believe that there is a bright day for the Recorder and that she is coming into a more glorious future than even it has ever known. Surely another T. T. Eaton has grasped the editor's fallen pen, and the old faithful paper is to rapidly come into her own. May the day not be far distant when the dear old "stand-by" will be established in every Baptist home in the South and more firmly still in the hearts of our people.

J. M. WALKER.

Beard, Ky.

A GREAT REVIVAL.

Any revival or spiritual awakening is great, and if only one soul had been saved it would have been a great revival. On the 4th Sunday we began a meeting at Providence, near Franklin. Bro. J. H. Wright came to us on Monday, and for two weeks almost he preached as I believe he never preached before. The interest grew fast and every sermon went home to the hearts of men and women and before a week had gone the revival had gone out through the whole country. Nearly every class of sinners were saved, some yielded readily and crouched at the feet of Jesus for mercy, while some who seemed to be the chief of sinners stood out and defied God's power, but finally broke down and accepted Jesus Christ. The Christian workers went to the fields and homes and prayed with folks until hardly a home in the community stood out unaffected. God blessed every effort put forth. Very few children, I guess none under sixteen years of age, made professions. From this age to fifty years, fifty-five gave their hearts to Jesus Christ, and on Friday afternoon at 5 o'clock Bro. Wright and the pastor led forty-three happy converts into the water and buried them in baptism, a declaration to a great multitude who stood on the bank that they were to walk in newness of life. The meeting closed Friday night with fifty-five professions, forty-three for baptism, three by letter, one by restoration, and more to be baptized. To God and His Son be all the glory. To His faithful servant, Bro. Wright, we thank you, and we are glad you came.

SIGEL B. OGLE, Pastor.

DEAR RECORDER:

In your issue of the 22nd, my good friend and brother, J. C. Thomas (or the typesetter) said in his items from Liberty Association that the Association meets at Glasgow Junction, August 10th. Please correct by letting me say it meets August 4th, just as it is in the list of Associations in the Recorder. Everybody come.

W. J. PUCKETT, Moderator. Cave City, Ky.

SOUTH CAROLINA BAPTIST ASSEMBLY.

At this writing the Assembly summer meeting is in full bloom on the Furman Campus. The interesting programme is being "put through," and the attendance is fairly good. Sunday School and B. Y. P. U. work, Foreign Missions, Home Missions, sections of the New Testament account of our Lord's earthly life, woman's work, and so on, are all coming in for a share of consideration. I shall not attempt a full account, for that would require too much space in your columns. Furthermore, as I cannot mention the names of all who are doing service according to the printed schedule, I will mention none. So far the addresses made and the papers read are all good, moreover, so far as I have witnessed up to this p. m., July 20th, the third day, no topic has been opened for any general remarks or discussion, so it is unanimous! strictly.

The Baptist Assembly on Furman Campus, closed July 23rd. While the number present was not as large as we expected, it has turned out to be a great occasion, increasing in interest and stimulating power all the while. The addresses were of a high order, signally spiritual. Once or twice we were well caught up into the third heaven to see things "not possible to utter."

R. W. SANDERS.

Greenville, S. C.

OTHER STATES.

The meeting at Prescott, Ark., lasted two weeks and closed with twenty-two accessions.

The meeting at Perryville, Ark., resulted in eighteen additions, thirteen received for baptism.

The church at Swansboro, N. C., has been wondrously blessed, and forty-four added to her membership.

Pastor C. P. Roney, Kingfisher, Okla., held a meeting at Hennesey, in which there were thirty-five additions.

The meeting at the Belleville church, Ark., resulted in twenty-seven additions and the membership greatly revived.

Pastor J. B. Willis, Rocky Mount, N. C., closed his meeting with eleven received for baptism and several by letter.

The meeting with the First church, Paris, Tenn., closed after a week's duration on account of the extreme hot weather.

The meeting at Millville, Fla., closed with eighty-one additions, sixty received for baptism. The membership was thereby doubled.

The meeting at Salisbury, Mo., lasted eighteen days and resulted in thirty-six additions, twenty-five by experience and baptism.

The revival at Bessemer City, N. C., J. J. Beach, pastor, resulted in twenty-two additions, fourteen received for baptism.

A good meeting with the Gibsonville, N. C., saints resulted 15 received for baptism and five by letter, C. C. Haymore, pastor.

At the Peble Memorial church, Newark, N. J., fifty-one have been added to the membership in two months with no extra meetings.

A meeting at Stables, La., in which Pastor H. S. Elzey was aided by Bro. W. R. Brown, resulted in twelve additions to the church.

The church at Midland, Ark., has had their membership increased greatly by their meeting, thirty additions; the meeting continued ten days.

The meeting at the church at Nucholis, Ga., closed with twenty-five additions by experience and baptism and seven came under the watchcare of the church.

The church at Ellisville, Miss., has enjoyed a gracious revival; thirty-six accessions, twenty-six received for baptism, eight by letter and one by restoration.

The meeting at De Queen, Ark., closed with thirty additions, eighteen received by experience and baptism. The future of the church is growing brighter each day.

Bro. H. T. Stevens closed a good meeting with the South Henderson church, N. C.; about forty-five united with the church, thirty-four by experience and baptism.

Twenty-three received for baptism and eleven by letter, result of the meeting at Cliffside, N. C. This church has a fine Sunday School and well attended prayer meeting.

A three-weeks' meeting at Proviencence, Okla., resulted in fifteen additions to the church and eight reclaimed. Before this meeting the church had been locked up for about two years.

At Blackwell Memorial church, Elizabethton, N. C., Bro. R. J. Bateman, of Virginia, aided pastor I. N. Loftin in a meeting in which twenty-one united with the church by experience and baptism.

A new church has been constituted at Chester, Ark., with nine charter members, a result of a fifteen days meeting. Seven were received for baptism and two by relation, making a membership of nineteen.

The young but growing church at Kanapolis, a new factory town of North Carolina, held a meeting, resulting in twenty-three additions. This church is just seven months old. They have a flourishing Sunday School.

Dr. O. H. Cooper has resigned the presidency of Simmons College, Abilene, Texas, and Rev. J. B. Southworth, of the chair of evangelism in Southwestern Baptist Theological Seminary, has been chosen to succeed him.

In a two-weeks' meeting held by Bro. George A. Thompson at Burke's Garden, "The Garden Spot of Virginia," twenty-eight united with the church. One old man, seventy-three years of age, his son, thirty-eight, and four grandchildren, all about grown, were all received for baptism.

W. M. U. NOTES.

Agnes A. Osborne.

He has spoken words of blessing, pardon, praise and love to you, glorious hopes and glorious comfort, strong and tender sweet and true; Does He hear you telling others something of his love untold, overflowing of thanksgiving for His mercies manifold?

If you want to "start something" on your return from the Associational meetings, just start a W. M. U. and a Y. W. A. There are just forty-six Y. W. A.'s in Kentucky. We have the girls, but the leaders are lacking.

Of the \$300 needed for Miss McKenzie's Hospital, and which the Kentucky Y. W. A.'s are to give, over \$100 has already been pledged. Another \$300 equally as meritorious, is asked from Kentucky women (knowing their generosity) for Miss Ethel Salter, missionary worker in the First church of New Orleans. The Alabama sisters are to share none with us in this good work. Bro. C. V. Edwards, pastor of First church, has gotten out a leaflet bearing on this work for distribution among the societies.

Remember to help Mrs. T. H. Sherman, 1145 Sixth street, to dispose of her 1909 calendars before the new 1910 make their appearance.

The Y. W. A.'s of Arkansas are preparing to give their missionary, Miss Genevieve Vorhees, Pernambuco, Brazil, a "letter shower." Perhaps Miss Eula Hensley, Kentucky Y. W. A. missionary to China, would enjoy something of this kind.

Mrs. J. Benj. Lawrence accepts the position of Associate Editor of the Woman's Page of the Baptist Chronicle, of which her husband is the virile editor. We extend a cordial welcome.

Apportionments.

As the season for meeting of associations is at hand, and the apportionment cards are in some way delayed, the following information will help Vice Presidents and societies, as well, in forming an idea of their own apportionment:

Where you gave one dollar for Foreign Missions last year, the Board asks you for one dollar and twenty cents this year, and where you gave one dollar for Home Missions last year the Board asks one dollar and fifteen cents this year. As we did not quite reach our apportionment on enrollment for Training School last year, it will require an average of twelve dollars from each Association—not society—to make good this year, and for support or current expense fund of the Training School each society is asked to give not one penny less than was given last year, for we just did get through all right. Of course the one dollar a year from each society for Margaret Home, also one dollar a year for helping the colored women to keep a worker among the women and children of their race in Kentucky are now fixed in the minds and hearts of all our women and we will not have to remind them of these objects. Our mountain people have tasted and found that the things our schools provide are good and are crying more, more. Let us remember them, and there is no limit to what we ask for State work, so we can only advise you in the words of the little boy's speech:

"Do your best, your very best, and do it every day; women, young women, A. A.'s and Bands, this is the wisest way."—Miss Willie Lamb, Secretary-Treasurer.

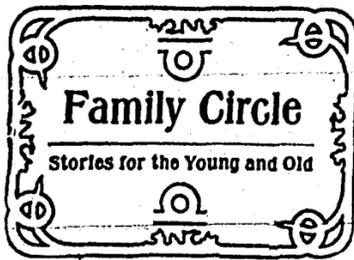
The new blanks sent out to Y. W. A.'s, R. A.'s and Bands should be carefully read, filled out as directed and sent to the State leader, whose name and address is on the blank. Do not send them to Miss Lamb. Send all contributions to Miss Lamb.

Good News From Our Missionaries.

"The number of our Pinglu pupils in all of our schools has now passed the eight hundred mark. In 1901, when I returned from my furlough, we had none. We thank the Lord for this growth."—Wm. H. Sears.

"The medical work at the Stout Memorial Hospital during the past year shows many encouraging features. There was an increase in all departments of about one-third. The receipts nearly doubled that of the year before and there were some twenty baptisms that we praise the Lord for. The total number of patients treated last year was a little less than 10,000, including those treated at the medical out-stations. We have now three of these out-stations where medicines are dispensed at certain intervals. Dr. Meadows or Dr. Wong have between them averaged one trip a month to these stations. One of these places that was opened up last year as a medical station has been blessed wonderfully of the Lord."—Chas. A. Hays.

We have yet several copies of Dr. Porter's sermon on "Characteristics and Perpetuity of a Scriptural Church," a tract of twenty pages. We will send it, postpaid, at one cent a copy in lots of ten or more. Order now.



A SONG OF SATURDAYS

Sing a song of Saturdays; Band of fifty-two, Joining hands about the year, What a merry crew! How they make the hours dance! How they shout with glee! Yes, the happy Saturday Is the day for me.

Sing a song of Saturdays; Pearls upon a chain Hung about the New Year's neck When she comes again. All among the other beads, Pink and blue and gray, How we love the golden gleam Of a Saturday.

Sing a song of Saturdays; Roses in a wreath, Fifty-two so big and bright— Who would look beneath: Other days may be as green, Other blooms as fair, Yet a single Saturday We could never spare.

Sing a song of Saturdays; Rests along a road, Here we halt to take a breath, Ease the weary load, Ho! Another milestone passed, Towards the goal we seek; Then refreshed we travel on For another week. Abbie Farwell Brown, in Fresh Posies.

TEDDY: A PARSONAGE PET

A True Story.

By Isabelle Kellogg Thomas.

The stable boy brought "Big George" around the corner in fine style and drew up in front of the Parsonage. The Minister came down the steps in frock coat, silk hat and dignity. He spoke courteously to the stable boy, but forgot to greet Big George, who was standing there nodding his head just as far as the check-rain would let him. Then the door closed hastily as some one else ran down the steps, spoke cheerily to the boy, and turned immediately to the horse, whose forefoot was keeping time to his head now, for the Mistress of the Parsonage and he were old friends. He knew before she got in the carriage she would surely stroke his neck, and perhaps, if she didn't have on her best gloves, she would give him a lump of sugar. But today time was short, so with a hurried pat the Mistress of the Parsonage stepped into the buggy, saying as the stable boy tucked the dust robe over her gown: "Well, Jack, is it going to rain? Those clouds up north look pretty dark, and I don't wish to get wet." "No, mum, I guess it won't rain; them's wind clouds I'm a-thinkin'."

from the highest elm tree of all. Can you guess whose house it was? Mr. and Mrs. Oriole had built it, and lived in it with their babies, five little skinny, half-clothed babies. Grandma said, "Oh, what a pity!" The Mistress of the Parsonage said, "Oh, I am so sorry!" And the Minister asked, "Are any of them alive?" "Yes, the top one is all right." So he was lifted up, and promptly opened his mouth to be fed. The second one was alive, but very quiet, and under him were three little dead birds. Very gently Grandma took them out and told the boys they could bury them in the garden. Grandpa went out to help fasten the nest up on the tree again. He said they must watch the nest, for perhaps, after seeing the nest fall, the old birds would not come back, and the little ones would starve. Then the farmer's man brought Big George back. Just as the guests were driving off, the Minister called back, "If the old birds don't return, and you think you can't save those young ones, bring them down to the Parsonage and we'll try."

Minister turn the leaves of his sermon for awhile. Sometimes he would sit on the Minister's pen; once he took a mouthful of ink, but he did not try that twice. The Minister often walked the floor with a book, reading and Teddy would sit on his hand and turn the pages, only he wanted to turn them faster than the Minister could read. Then down he would fly to Toodles again. He happened to think that she might have forgotten to brush her teeth that morning, so he would pry open her mouth and pry her teeth apart and look them all over, and then suddenly grab her little pink tongue with his bill! That was always too much to stand. She would look up with great, reproachful eyes at her mistress, as if she should have been protected from such an indignity, at least; then she would jump down and run to Mary in the kitchen. Teddy liked to go in the kitchen, too, but he got into so much mischief there that he could not often be allowed to visit that interesting place. He would light on Mary's head and pull out her hair-pins, letting her hair down when she was taking and could not fix it up. He also liked to taste of the "food" that was being prepared. One day the Mistress of the Parsonage heard a great splashing on the kitchen table, and there was Teddy taking a bath in a bowl filled with cucumbers in water. He would get on a cucumber and it would roll over, dumping him in the water, and he would scold and flutter, and climb on another, only to repeat the experience. All this time he was learning to whistle and sing joyously. He didn't have his father oriole to teach him, so his song and whistle were slightly different from orioles outdoors. He whistled part of Robin Adair, which his mistress taught him, and he sang very sweetly. He had one song which was reserved for the one he loved best of all—the Mistress of the Parsonage. This "love song" was always sung with the tail spread like a fan, the wings slightly drooped and the head on one side; and preferably when sitting on her finger after she came downstairs in the morning or when she returned home after a few hours' or days' absence. Evenings, if there was no company to keep his mistress in the parlor, Teddy would give a sharp call, which meant, "Come, open my door," and the Minister would obey. Teddy would be out in a trice and on top of his head, playing with his hair much as he did with Toodles's. Then he would fly across to the Mistress, play with her finger rings, unthread her needle, climb up her dress, thrust open her lips, pry between her closed teeth and put his head quite inside her mouth. When he was tired with playing, he would cuddle up in her neck and go to sleep—a soft, round little ball of love and comfort. In the three years of his life Teddy did many interesting things, but alas! the Mistress of the Parsonage fell sick on a day. The doctor decided that an ocean trip would help her more than medicine. Mary, too, was tired, and wanted a vacation, so the Minister asked dear old white-haired Mr. and Mrs. Holbrook to come and live in the Parsonage, and take care of the pets. When the Mistress came home, quite well again, after several weeks' absence, no welcoming whistle greeted her as she stepped onto the parsonage porch. The cats climbed all over her; the parrot screamed "Hello," and gave great smacks for kisses; the canary chirped; but in it all she missed the pet she loved best, and she went straight to the room where Teddy's cage hung—empty! Every one was very still for a moment, then Mrs. Holbrook said, gently: "We don't know what was the matter. We did not know he was ill till just before he died. We are so sorry!" The Minister's wife turned without speaking and went up the stairs. At her door she turned to the Minister, who was following, and asked with a lip that trembled, "Will you please put his cage away?" The minister nodded his head and went back down the stairs; he did not feel like speaking just then.—Congregationalist.

tiresome, and that spending the afternoon walking up and down the street looking at the windows and people is "just delightful." She is the girl that persuades you that slang is witty, that a 'oud dress that attracts the attention is "stylish," and that to be on very familiar terms with three or four young men is an evidence of your charms and fascination, instead of being, as it is, an outward, visible sign of your perfect folly. She is the girl who persuades you that it is a very smart thing to be referred to as a "gay girl." She is very, very much mistaken. And, of all others, she is the girl who, no matter how hard she may try to make you believe in her, is to be avoided.—Ladies' Home Journal. CONVERTED BY HIS OWN PREACHING. When the Rev. G. Whitfield and J. Wesley commenced their zealous and successful labors there was a very prevalent disposition to oppose and misrepresent them. Many of the public houses became places where their doctrines and zeal were talked of and ridiculed. Mr. Thorpe and several other young men in Yorkshire, undertook at one of these parties to mimic the preaching of these good men. The proposition met with applause; one after another stood on a table to perform his part, and it devolved on Mr. T. to close this very irreverent scene. Much elated, and confident of success, he exclaimed, as he ascended the table, "I shall beat you all." Who would have supposed that the mercy of God was now about to be extended to this transgressor of the law! The Bible was handed to him, and, by the guidance of unerring Providence, it opened at Luke 13:3. "Except ye repent, ye shall all likewise perish." The moment he read the text his mind was impressed in a most extraordinary manner; he saw clearly the nature and importance of the subject; and, as he afterwards said, if he ever preached with the assistance of the Holy Spirit, it was at that time. His address produced a feeling of impression in his auditors, and when he had finished, he instantly retired to weep over his sins; he associated with the people of God, and became a useful minister of the New Testament, and died at Masborough, in 1776. IT CURED HIM. "Were you ever in your life glum and discontented?" asked one. "Yes; once I was plum down in the mouth," owned Uncle Henry, with an air of candor. "But I got cured right off, and I ain't ever had an attack of the blues since then." "Do tell us about it." "Well, it was when I was a young man. I had just got a job workin' on the Erie Canal. It was gettin' late in the fall, and I hadn't any shoes to my name and I had to send home every red cent, except what would feed me. I didn't see how I was to get a pair of shoes before winter set in." "Well, that was hard lines." "So I thought," said Uncle Henry, smiling, "until one day I saw a feller on the street that hadn't any feet. I can't rightly say as I've ever been discontented since then."—N. Y. Times. There are three kinds of people in the world—the wills, the won'ts, and the can'ts. The first accomplish everything, the second oppose everything, and the third fail in everything.—Anon. PURE MILK FOR THE BABY. Sanitary milk production was first started by Gail Borden in the early 50s. The best systems today are largely based on his methods, but none are so thorough and so rigidly enforced as the Borden system. For over fifty years the Eagle Brand Condensed Milk has proved its claim as the best food for infants.

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THE GIRL TO BE AVOIDED.

She is the girl who takes you off in one corner and tells you things that you wouldn't repeat to your mother. She is the girl who is anxious to have you join a party which is to be "a dead secret," and which, because people are very free and easy, makes you uncomfortable, and wish you were at home. She is the girl who tries to induce you, "just for fun," to smoke a cigarette, or to take a glass of wine; and you don't know, and possibly she doesn't, that many of the sinners of to-day committed their first sins "just for fun." She is the girl who persuades you that to stay at home and care for and love your own, to help mother, and to have your pleasures at home and where the home people can see them, is stupid and



SNUFF'S DASH FOR FREEDOM.

By Charles T. White.

He was just the dingiest kind of a dingy-brown puppy, with long flopping ears and square, black nose, which went up into the air appealingly whenever it scented anything good to eat. It was a lucky day for Snuff when Bobby put a fat, chubby hand on the dingy-brown head, and said to Uncle John, "I guess I'll take this one." There were three brothers and sisters in Snuffy's family, and what became of them was always a sad puzzle to the dingy-brown mother. But I think Uncle John knew.

Snuff had a warm, comfortable place to sleep, on a rug behind the kitchen stove, and a breakfast of warm milk waiting for him every morning when he came in from an early frolic with Bobby in the crisp, frosty air. Of course, a puppy that had a good breakfast would be likely to have a good dinner and supper, too, and what more could any reasonable puppy ask for? Snuff said the same thing to himself pretty often until one day—but I will tell you about that.

Snuff was all alone in the garden that afternoon, frisking about in the light snow and wondering what the cold, white stuff could possibly be, when he caught sight of two heads much like his own on the other side of the low fence. He gave a little snarling bark and put his two forefeet upon the lower board of the fence to see better. There were dog-bodies attached to the dog-heads, Snuff saw, one dirty white and smooth-haired the other almost black and very shaggy. Dirty White growled and showed his teeth, but Shaggy Black barked a friendly welcome, which put Snuff quite at his ease. "Come off for a long run through the fields," barked the good-natured, shaggy fellow. "It's great fun."

Snuff would have been on the other side of the fence in a trice but Bobby was standing close beside him before he knew it, and he followed his master away, rather ashamed of himself.

"He's nothing but a nice little puppy that doesn't dare go off and enjoy himself," snarled Dirty White, showing his teeth again in a sneering grin.

Snuff heard what was said, and thought about it a good deal all the rest of the day, and, indeed, for some days after. He began to think that he was having a very dull life of it; and one afternoon, when Mr. Brayton shut the door in his face as his new acquaintances were passing, he grew so angry that he snapped at Bobby's hand, and sulked and pouted all the evening.

"I'll show them some of these days that I won't be shut up in their old house, and never go anywhere and never have good times," he growled, curling himself up for his night's rest on the rug.

Snuff's opportunity came much sooner than he expected. The wind was blowing a gale next morning, and the hired man, who went out before the others were

up, didn't latch the kitchen door. It was standing invitingly ajar when Snuff opened his eyes, and nobody was astir in the house. What better chance could fall in any puppy's way?

He crept out as quietly as he could. It might be a bit early for his friends, but he would be sure to find them before the day was out. He ran very fast, across two snow-covered meadows and through a wide strip of pine timber. He thought of his breakfast, but only ran the faster. What should a dog that was having the time of his life care for warm milk and such trifles!

Coming out of the shadow of the tall trees presently, he saw a poor cabin in a clearing between two belts of woodland, and in front of the door—yes, there was no mistake—the two companions he was looking for. Dirty White was howling dismally on the doorstep, lifting first one foot, then the other, from the ice and snow, while Shaggy Black was shivering in the sharp north wind, giving out an occasional short, pleading bark. "Come off for a long run through the fields," barked Snuff, joyously. "It's great fun."

Dirty White only howled the louder at this, but Shaggy Black barked back that a warm place and a bite of breakfast would be more to his liking just then—an answer which set Snuff wondering how dogs, with liberty to go where they pleased and enjoy themselves, should lack such very common things as fire and food.

Snuff sat down in the snow and waited. The wind was bitter cold, but Snuff was warm with running and didn't mind it just at first. After a little, a tall man, with ragged jacket and trousers, opened the door, and sent Dirty White flying from the doorstep with a vicious kick of his heavy boot.

"Stop yer howlin', will ye now?" he cried angrily, while Snuff slunk away behind an old shed, fearful lest the bad, bad man should catch sight of him and give him a dose of the same medicine.

Shaggy Black was with him a moment later, but Dirty White ran in the opposite direction, limping in one hind foot and whimpering pitifully.

"Who was that man?" gasped Snuff, moving a little farther away from the house, and peeping fearfully around the corner of the shed. Shaggy Black only laughed.

"He was drunk last night," Shaggy Black explained, after a pause. "There are whole days we don't get a bite to eat, when he's that way. It goes pretty hard this cold weather."

"And you stayed out all night?" questioned Snuff, thinking of his own warm rug at home.

"Stayed out?" Shaggy Black barked derisively. "Where would you expect a dog to stay, I'd like to know? There's a heap of straw in this shed, and unless the wind blows and drives the snow through the old boards, it's a prime place, I tell you."

"I always sleep in the kitchen beside the stove," Snuff replied, feeling rather proud of his superior accommodations.

Shaggy Black raised his head very high and looked out of the corner of his eye at Snuff, saying as plainly as could be that he didn't believe a word of this remarkable story.

"It's always just as warm," Snuff added, but Shaggy Black's head was turned away. Plainly, he was listening.

"There might be some bones around Tanner's place," Shaggy Black said, after a pause, speak-

ing more to himself than to Snuff. "They kill things there, sometimes—but it's a long way off. One doesn't feel much like running so far on an empty stomach."

Snuff ventured to ask if bones were better for eating than warm milk and gravied potatoes, but Shaggy Black gave him a look which made him feel very small indeed.

"They're frozen hard as a stone this time of year," Shaggy Black admitted, sniffing the air as though he had scent of something, "but it's a sight better than starving. Old Turner's gun is the worst. Dirty White got a few in the shoulder one day, and couldn't sleep for a week—it pained him so."

Snuff hadn't the least idea what "shot" were, but Shaggy Black's tone and manner suggested that they were something bad enough at all events.

"I guess my breakfast must be—be ready by this time," Snuff said, edging away sheepishly. "I shouldn't wonder if the milk was cold now. I'll have to hurry. Good-by for this time. Maybe"

"Say, there wouldn't be any bones down there, you think?" Shaggy Black inquired doubtfully, but Snuff only turned to shake his head for a dog "No," running on as fast as his legs would carry him over the glistening snow carpet. He could hear Dirty White whimpering yet from somewhere out of sight.

"They don't seem to be having much fun," Snuff mused, dropping into a dejected trot. "That old shed must be dreadfully cold—and no breakfast. Ugh!"

The neat, white house in the valley, with the big red barns on the

slope beyond, looked very inviting to Snuff, as he came to the stone wall by the roadside and jumped over.

"Come here, you rascal!" Mr. Brayton called sharply from the gate of the barnyard, and Snuff crouched low at the sound of his voice, creeping along slowly, his tail dragging guiltily behind him. He couldn't help thinking of Dirty White and the man at the cabin with the ragged jacket and the heavy boots.

"Where have you been sir?" It was quite useless asking the question. Snuff couldn't have answered, if he had wanted to, for Mr. Brayton didn't understand dog language as Shaggy Black did, but he crouched lower still, wagging his dingy-brown tail feebly. What he meant to say was that he was very sorry, as, in fact, he was.

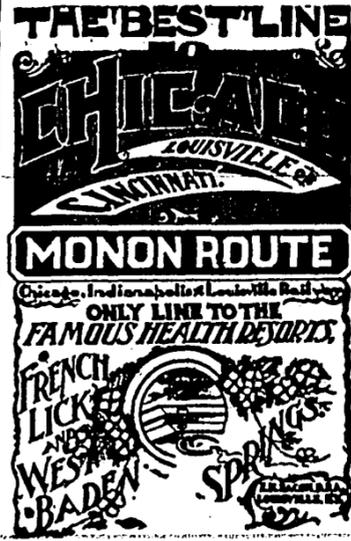
"The next time you try that"—Mr. Brayton began, but Snuff marked his change of tone, and danced around him, barking joyfully. It is so pleasant to be forgiven when we have done something that we ought not to have done.

Bobby appeared at this moment, delight beaming in his big blue eyes.

"Snuff's been running away," his father explained. "You'd better watch him closely after this, or he'll be getting into mischief."

Snuff longed to tell them that he didn't need watching, and that he'd never, never, never be so foolish again. But even boys and girls have felt that way and said the same thing.

The milk in the basin was stone cold, but Snuff lapped it up eagerly, and lay down on the rug for a nap.—Congregationalist.



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THE ALABAMA STATE CONVENTION.

This live and progressive body met July 20-23 at Andalusia, nearly one hundred miles south of Montgomery. The committee had prepared and presented a suggested programme. This was adopted with occasional changes and amendments. The devotional exercises were conducted at each session by Dr. G. W. Macon, of Howard College. Hon. N. D. Denson, of the Supreme bench, was re-elected President for the fourth time; J. B. Ellis, First Vice President; C. A. O'Neal Second Vice President, and M. M. Wood, Secretary.

After the enrollment of messengers, the reception of visitors, the introduction of the new pastors, etc., the welcome address was delivered by J. Morgan Prestwood, and the response by Austin Crouch, of Birmingham. The introductory sermon was preached by G. B. Yates, of New Decatur. It was an excellent discourse, and very favorably received.

The visitors present were Dr. B. D. Gray, of the Home Board; Drs. W. H. Smith and T. B. Ray, of the Foreign Board; Dr. J. M. Frost, of the Sunday School Board; J. T. Henderson, representing the Laymen's Movement; Dr. J. N. Prestidge, representing the Baptist World; Dr. C. S. Gardner, Southern Baptist Theological Seminary, and J. G. Bow, representing the Baptist Book Concern and the Western Recorder. Bro. Frank Barnett, the popular editor of the Alabama-Baptist, was mixing with the people, happy and busy.

The afternoon of the first day was taken up with the reading of the various reports: (a) Board of Directors. (b) Treasurer of Convention. (c) State Board of Missions. (d) Howard College Trustees. (e) Treasurer of Howard College Endowment Fund. (f) Ministerial Education. (g) Judson College Trustees. (h) Healing Springs Trustees. (i) Baptist Collegiate Institute Trustees. (j) Orphans' Home Trustees. (k) Aged Ministers' Fund. (l) Federation of Schools. (m) Statistical Secretary.

Tuesday Night.

Report on Home Missions discussed by Dr. B. D. Gray, after which the report on temperance was taken up and strong resolutions were passed endorsing the Governor's call for an extra session of the Legislature next week to consider the enforcement of the prohibition laws. Also pledging the support of the Convention and asking each man to see his Senator and representative, or write him at once.

Wednesday morning the subject of State Missions was taken up and discussed. Dr. W. B. Crumpton, the Corresponding Secretary of the State Board made an encouraging report.

Raised during the year for State Missions, \$23,038.45; Home Missions, \$19,520; Foreign Missions, \$26,930.33; Ministerial Education, \$1,095.48; Aged Ministers, \$1,504.35; Orphanage, \$1,295.87; Bible and Colportage, \$578.79; Howard College, \$474.88; other items, \$213.41. Total, \$74,651.56.

Judson Female College, at Marion, Ala., had 260 students; Howard College, 178 of which number were ministerial students.

Prof. J. T. Henderson next spoke on the Laymen's work. His address was timely and well received.

He was followed by Dr. C. S. Gardner, of the Southern Baptist Theological Seminary, in an able address in behalf of that institution.

The Sunday School work was discussed by Brethren Sims, McKee and Dr. J. M. Frost.

Wednesday night the subject of Foreign Missions was ably discussed in a most interesting manner by Drs. T. B. Ray and W. H. Smith, of the Foreign Board.

We were royally entertained at the elegant home of Bro. J. M. Shreve, where we had the genial companionship of Dr. C. H. Franklin, of Union Springs, Ala., a noted physician, who has passed his three score and ten years without seemingly growing old at all. Dr. Franklin is greatly interested in the work of his church and denomination and teaches a large adult class in his home Sunday School. The Convention will meet next year at Albertsville, Ala., Wednesday after the third Sunday in July.

There were present at this session about 225 messengers. It is a great pleasure to attend the Alabama State Convention. The Brethren are courteous and kind to the visiting brother. We met many old friends of the Western Recorder and hope we made some new ones.

J. G. BOW.



REV. T. J. PORTER,
Roanoke, Ala.

Pastor-elect of Winchester, Ky. He takes charge September 1st. Bro. Porter is the youngest brother of Dr. J. J. Porter, who died at Winchester last month. He comes to succeed his brother in this important pastorate. He is a splendid preacher, successful pastor. He is a native of Kentucky. Welcome home.

DENOMINATIONAL UNION.

Repeatedly in the columns of your paper have appeared articles on the question of denominational union. Without exception, I think, the position of the different writers on this topic has been attacking the idea of such union as heretical and directly opposed to any sincere religious conviction.

Men have in the Baptist denominational work been held up for general criticism, because, per chance, they have indicated that they would welcome union of the Baptists with another denomination, even though not one thing can be pointed to which would show that these men would be willing to compromise a single Baptist principle. Indeed, the thing has been carried to such an extent and we have heard so much from alarmists on the question, that it seems it might be time to call a halt to those enthusiastic ones who have gone so far.

In the first place, I should like to submit that if denominational union in itself is such a bad thing born of the devil, then denomina-

tional disunion must be the ideal condition toward which all devout Christians should strive.

We should then, being zealous in the cause, try to divide the Baptist denomination along lines on which its constituents differ—for instance put alien immersionists in one denomination to itself and the "antis" in another; put those Baptists who believe in predestination in one denomination to itself and those who believe in free-will in another; and so forth till our ideal be realized. This, of course, no thinking Baptist would uphold.

And I do not believe that either the editor of the Recorder or a single one of the recent writers in that paper on the question would openly and confessedly stand for denominational disunion. For what is the ideal of Baptists in their Christian work if it is not, first, to get the world united in accepting Jesus Christ, and then to get all to join in accepting denominational truth, which we believe is the Baptist doctrine?

So, why should there be any cry at all against denominational union? Let the cry be made against compromise of Baptist principles if some writers think there is danger of such a compromise? If we as Baptists can by restating our position or by any other honorable method, come to a better understanding with any other denomination, so that we find that without compromise on our part the doctrines of the two denominations agree, then it seems we would be making some worthy progress, indeed, towards the realization of our theoretic aim of converting the world to the Baptist position, and it seems that, if in any way an organic union could be effected with that denomination this union ought in no way to be adversely criticised. I myself believe that not one-half of the members of the so-called "Christian" denomination hold in full to the doctrines of its founder, Alexander Campbell, and that the members of this denomination have turned distinctly toward the Baptist position. And I repeat that, if by conferences or committees or conventions, or in any other way, we could come to a satisfactory basis for ultimate union, it ought to be gratifying to every loyal Baptist. I do not believe there is any possibility for such a union at present. I do not look for any denominational union on a large scale in the future. God has made the human mind finite, so that thinking men differ in their views of doctrinal truth—they always will differ and this difference will always be expressed in organic bodies of believers which we call denominations. Entire denominational union is absurd on its face, and union on any considerable scale seems, on the whole, impracticable.

So, after all, denominational union is not such a bugbear as some who have nothing of more vital interest to write about would have us believe. Let us have done with alarmists on this question, when there is no danger. Let us see to it that we do not compromise Baptist principle rather than that we be devotees of disunion. And if some among us think that we have advanced enough for it to be wise to take steps to see if satisfactory union with another denomination be feasible, why should he be held up for Baptist censure? If such a union be impractical, steps taken with that in view would at least be harmless, and when another denomination, if ever the time comes, is willing to accept the Baptist doctrine, it will surely be a glorious victory. For it would be a day of great things indeed in the work

of the kingdom if the disputes about theological and denominational truths were settled, and if Christians could turn all their energies unimpaird toward preaching Jesus Christ and Him crucified to a lost unthinking world.

READER.

THANK-OFFERINGS.

The word "thank-offering" does not appear in the text of our "accepted" or "King James" Bible. But wherever the word "peace-offering" occurs, a note in the margin reads, "or thank-offering." And they are, in truth, very close akin in their meaning. One must feel at peace with another—in accord with him—before he can offer to him a peace or thank-offering: an offering or gift of gratitude. And how one enjoys the blessedness of presenting such an offering or gift! Is it blessed to receive a gift? "It is more blessed to give than to receive."

Is there ever a time when the child of God should make "peace-offerings," or "thank-offerings"? Ought I not rather ask, is there ever a time when the child of God should not make such an offering? But unless one is really at peace, feeling grateful or thankful, he cannot do so. But is there not some special time, during each year, when every child of God may not, by careful and prayerful retrospection, come into such a desirable frame?

"And when these days are expired, it shall be that . . . and so forward (each recurring year), the priests shall make . . . your thank-offerings." Might it not be well, when another year, by the mercies of God, has been added to your age, when each "birth-day" comes, that you shall sit quietly down and looking back over the year that has just closed, "count your many blessings" and thank the loving Father with a heart full of gratitude and thanksgiving, and then prove your gratitude by making a "thank-offering"? Is there any better way to make a thank-offering than to remember the needy—especially the needy old preachers and widows of preachers, and the dependent children of aged and infirm preachers? Is there a better way?

Not many months ago a brother who every year, with his noble wife, remembers the beneficiaries of the Baptist Ministers Aid Society of Kentucky in a splendid way, came to another "mile-stone" in his age. He got to musing on God's goodness to him and his, and his heart getting full to overflowing for the Lord's goodness, and to "sweeten" his own "birthday dinner," he sat down and drew his check for a "thank-offering" for himself and wife and mailed it at once to the writer for the work. What a stream of blessedness and sunshine would be constantly flowing into the dreary homes of these poverty-stricken ones if the more than two hundred thousand Kentucky Baptists would, on each birthday, count their many blessings, as did this good brother and his wife, and make a "thank-offering" for them! Will you, reader, not do this at your next birthday—"when these days are expired"—"and so forward," and receive a still greater blessing than you confer? The Lord help and bless you.

J. D. MADDOX,
Cor. Sec., Baptist Ministers' Aid Society of Kentucky.
Owensboro, Ky.

DEAR RECORDER.
A friend of mine has been sending me a copy of your paper, and I have been much interested in

many of the articles that I have seen. As a Baptist I have been much interested in the questions that I have seen from time to time upon that apparently difficult verse, the twenty-ninth verse of 15th chapter of Corinthians, baptism for the dead.

The 29th verse of I. Corinthians 15 is one that should give no Baptist the least difficulty in interpreting. In all of Paul's writings he makes one thing clear, and that is that baptism is an ordinance symbolizing death, burial and resurrection. No one can read Paul upon the subject of baptism without being convinced that the ordinance is used for the purpose of professing in a public way, the unquestioned belief in the resurrection of Christ. In other words every time the ordinance is administered, then and there is the resurrection preached.

Paul had planted the church at Corinth, and without question had taught them the things to be observed as Christians. He afterwards learned that some of them had either ceased, or never had believed in the resurrection. And yet they were going on with the observance of baptism (by immersion) which taught a belief in the resurrection. Hence this chapter upon the resurrection, the fifteenth of I. Corinthians.

I. Corinthians 15:12: "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?" Fourteenth verse: "And if Christ be not risen from the dead, then is our preaching vain, and your faith also is vain." 15th verse: "Yea, and you are found false witnesses of God because you have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not."

Now, let us read the 29th verse with my interpretation in parenthesis and see if it does not make it clear as to what the apostle meant. "Else what shall they which are baptized for the dead (Christ), if the dead rise not at all, why are they then baptized for the dead (Christ)?" I believe that my interpretation is logical and is one of the strongest arguments for baptism by immersion, showing plainly the practice observed by the Corinthian church as directed by Paul.

Other interpretations which give a supposed reason for the 29th verse is that in all probability they were in the habit of being baptized for their dead friends in hopes that the ordinance might become saving for such as died without believing.

Can we for a moment think that Paul would not have condemned in this very letter any such vagaries in regard to salvation?

A. L. CONVERSE,
Springfield, Ill.

DOCTRINE NO. 7.

The Trinity.

The Trinity is the tri-unity, the three-one. Three persons, the Father, the Son, the Holy Spirit—one God.

Having in previous articles proven from the word of God the divinity of Christ, and the divinity of the Holy Spirit, we now proceed to show that the Scriptures teach that there is one God, a triune God.

We shall make no attempt to solve the mystery connected with this subject. We freely confess we do not understand the mystery, but the word of God being clear on the subject we cannot doubt the fact. We fully endorse the article by Dr. J. Newton Brown, in his Bap-

tist Church Manual, "We believe that there is one, and only one, living and true God, an infinite, intelligent Spirit, whose name is Jehovah, the Maker and Supreme Ruler of Heaven and earth; inexpressibly glorious in holiness, and worthy of all possible honor, confidence, and love; that in the unity of the Godhead there are three persons, the Father, the Son and the Holy Ghost; equal in every divine perfection, and executing distinct but harmonious offices in the great work of redemption."

We find that the doctrine of the Trinity is one of revelation. "The world by wisdom knew not God." The world could never have made such a discovery. By our searching we could never have found out the nature of Deity.

There are several passages in the Old Testament in which a plurality of persons is indicated in speaking of God. As, "Let us make man in our image and after our likeness." "Behold the man is become as one of us." "Whom shall I send and who will go for us?" "Let us go down and there confound their language." Surely there is no rational explanation of such expressions, except by the recognition of a plurality of persons, and yet, "the Lord our God is one Lord."

In the forty-fifth Psalm these words are addressed by one divine person to another: "Thy throne, O God, is forever and ever, the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness and hatest wickedness; therefore, God, thy God hath anointed thee with the oil of gladness above thy fellows." We have the infallible authority of the Holy Spirit himself interpreting this passage and telling us the speaker is the Father and the person spoken to is the Son. "But unto the Son he saith thy throne, O God, is forever and ever," etc. Heb. 1:8.

Again in the threefold ascription of holiness to God by the seraphim whom Isaiah saw in the temple crying, "Holy, holy, holy is the Lord (Jehovah) of hosts," and the question, "Who shall go for us?" taken together with the New Testament interpretation, where John says (John 12:41) Isaiah saw the glory of Christ, and Paul says (Acts 28:26) the Holy Ghost spake these words.

We take next I. John 5:7: "For there are three that bear record in Heaven, the Father, the Word, and the Holy Ghost."

Critics tell us that this passage is not in the oldest and best manuscripts, hence it may be an interpolation.

We at least have the presence of the Trinity at the baptism of Jesus. "And Jesus when He was baptized, went up straightway out of the water; and lo, the heavens were opened unto him, and He saw the Spirit of God descending like a dove and lighting upon Him. And lo, a voice from Heaven, saying, this is my beloved Son, in whom I am well pleased." Matt. 3:16-17. Here we have the Son being baptized, the Spirit descending and abiding on Him and the Father speaking in approval.

Baptism is performed in the name of the Trinity. "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Again, "For through Him (the Son) we both have access by one Spirit unto the Father." Eph. 2:18.

Jesus says: "I and my Father are one." John 10:30.

"The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen." II. Cor. 13:14.

These Scriptures accord with the doxology.

"Praise God, from whom all blessings flow,
Praise Him, all creatures here below,
Praise Him above, ye heavenly host,
Praise Father, Son and Holy Ghost."

FROM WILLIAMSBURG.

Rejoice with us, the Lord has crowned our efforts at Williamsburg with success. All the money necessary to meet the Rockefeller-Carnegie offer of \$68,500 is subscribed. How grateful we all are to our friends in and out of the State for their great liberality! I wish to express through the Recorder my own personal gratitude to my dear friends for their liberality and for their sympathy and prayer for me personally while I have been struggling with this great collection. Those dear self-sacrificing pastors who, at the General Association, after they learned that I was still \$5,000 short of the amount, and had only a few days in which to raise it, wanted to divide the balance up among themselves and pay it out of their small incomes. How can the institute and I be worthy of the love of such men? God bless them, I love them every one from one end of the State to the other. We can never know our brethren until we find them gladly taking a great load from our shoulders and bearing it themselves.

The amount raised is \$227,000, and it is subscribed as follows:

General Education Board (Mr. Rockefeller), \$50,000; Mr. Stevens, of Hartford, Conn., \$40,000; Kentucky Baptist Education Society in exchange for the 4,000 acres of coal land given by Dr. Gatliff, \$75,000 (this Gatliff land was valued at \$100,000 in the \$500,000 raised by Dr. Hale, Secretary of the Kentucky Baptist Education Society); Mr. Carnegie, \$18,500; Williamsburg friends, \$35,000; others in and out of the State, \$8,500; total, \$227,000. This is to be allocated as follows: To endowment, \$170,000; to pay for congregational school, \$40,000; other debts, \$17,000; total, \$227,000.

This will make our endowment \$226,000, but it will not be paid in full for five years. It will be a long time before our needs are met by the income on the endowment.

I pray God's richest blessings upon you. Dr. Porter, in your new great field of usefulness as editor of the Recorder. I also thank you from the depth of my soul for your cordial reception of me and my work at your great church last Sunday night, and for the offer of your pulpit next Sunday morning, and that your people would give me \$1,000 to help raise the last of the \$227,000. Praise the Lord, this money is all raised and your good people can give this to some other good cause.

H. H. HIBBS.

Williamsburg.

THE PREACHER AND HIS CHARTER.

It is, perhaps, an overbold beginning, but I will venture to say that with its preaching Christianity stands or falls. This is surely so, at least in those sections of Christendom which rest less upon the Church than upon the Bible. Wherever the Bible has the primacy which is given it in Protestantism, there preaching is the most distinctive feature of worship.

Preaching (I have said), is the most distinctive institution in Christianity. It is quite different

from oratory. The pulpit is another place, and another kind of place, from the platform. Many succeed in the one, and yet are failures on the other. The Christian preacher is not the successor of the Greek orator, but of the Hebrew prophet. The orator comes with but an inspiration, the prophet comes with a revelation. In so far as the preacher and prophet had an analogue in Greece it was the dramatist with his urgent sense of life's guilty tragedy, its inevitable ethic, its unseen moral powers, and their atoning purifying note. Moreover, where you have the passion for oratory you are not unlikely to have impaired style and standard of preaching. Where your object is to secure your audience, rather than your Gospel, preaching is sure to suffer. I will not speak of the oratory which is but rhetoric, tickling the audience. I will take both at their best. It is one thing to have to rouse or persuade people to do something, to put themselves into something; it is another to have to induce them to trust somebody and renounce themselves for him. The one is the political region of work, the other is the religious region of faith. And wherever a people is swallowed up in politics, the preacher is apt to be neglected; unless he imperil his preaching by adjusting himself to political or social methods of address. The orator, speaking generally, has for his business to make real and urgent the present world and its crises; the preacher a world unseen, and the whole crisis of the two worlds. The present world of the orator may be the world of action, or of art. He may speak of affairs, of nature, or of imagination. In the pulpit he may be what is called a practical preacher, or a poet-preacher. But the only business of the apostolic preacher is to make men practically realize a world unseen and spiritual; he has to rouse them not against a common enemy but against their common selves; not against natural obstacles but against spiritual foes; and he has to call out not natural resources but supernatural aids. Indeed, he has to tell men that their natural resources are so inadequate for the last purposes of life and its worst foes that they need from the supernatural much more than aid. They need deliverance, not a helper merely but a Saviour. The note of the preacher is the Gospel of a Saviour. The orator stirs men to rally, the preacher invites them to be redeemed. Demosthenes fires his audience to attack Philip straightway; Paul stirs them to die and rise with Christ.

The orator, at most, may urge men to love their brother, the preacher beseeches them first to be reconciled to their Father. With preaching Christianity stands or falls because it is the declaration of a Gospel. Nay, more—far more—it is the Gospel prolonging and declaring itself.—Sel.

"Coddling saints or capturing sinners; which should the preacher be doing?" is a striking way of putting a very practical question. The ministry is set for the edification of God's people and for the proclamation of the truth. Unfortunately a good many of the saints have to be petted and run after and "coddled" to keep them in line. Where they expect too much of this it is a waste of time for the pastor to try to meet all their desires. The worst of it is that those who demand it get into the habit of expecting it and they grow mightily in their demands. It takes a wise pastor in such cases not to do too much of it.—Presbyterian of the South.

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The Farm and Household

J. Newt. Renaker, of Winchester, sold to Ben Franklin, of Clark county, one yearling mare mule for \$130.

John Bowling, of New Hope, sold to Gatton and Miller, recently 175 hogs at 7 1-2 cents and bought of C. M. O'Brien sixty 90-pound hogs at \$5.00 per head. Ben Mattingly bought a nice three-year-old mare from Mrs. Victoria Howard, of Howards town, for \$150.

Hardin county.—Great damage to growing crops was done by the severe rain and electrical storm which passed over this section. Large fields of corn were blown down and beaten into the mud by the heavy rains. Wheat and oats in the shock were damaged and all small streams are bankfull.

Bath county.—The wheat harvest is over. Threshing will begin this week. The heavy rain has caused great damage to the wheat in shock. Most corn fields are just getting out of weeds. Tobacco is looking fine. The blackberry crop is now ripe and is a heavy one. Apples and other fruit seem to be doing nicely. So much wet weather that a number of farmers are not through laying by corn.

Larue county. — A number of hog sales are reported from this section, among recent ones are the following: Chas F. Mahoney sold to Bell & Wilhite ten 225 pound hogs at market prices; C. M. O'Brien to Jno. Bowling, sixty 90 pound hogs at \$5 per head. Bell & Wilhite shipped 200 good weight ones recently at good prices.

Bourbon county.—Garden truck of all kinds is plentiful in this county. The blackberry crop is reported heavy and a scarcity of pickers prevailing. Cutting of meadows was started last week but could not be completed on account of the rain. Live stock continues in healthy condition, and as the season advances shipments of fat cattle, hogs and lambs will commence in earnest.

Woodford county.—Tobacco is showing the effect of too much rain. Wheat threshing has been retarded owing to too frequent showers. Much complaint is being heard about vegetables and fruit. Weeds are overcrowding gardens and pastures. Schorberth and Wilis report the sale to W. L. Reynolds of 150 head of extra sheep at \$6.00 per head. They purchased thirty head of cattle weighing 985 pounds at 5 cents from Cleveland Brothers.

Henry county.—The larger part of our corn crop has not been plowed but one or two times. We are having too much rain for tobacco. Some of it is beginning to finish. Fat steers weighing 863 pounds are selling at 4 3-4 cents a pound. No threshing done yet. Farmers are uneasy, fearful that much of the wheat, oats and orchard grass has spoiled in the shock, owing to too much rain. Small veal calves are selling at 5 1-2 cents per pound. The blackberry crop will not be large here. Prospects have fallen off considerably. A good acreage of our clover and timothy meadows are full of weeds.

NOTES FOR AUGUST.

Late-hatched chicks will be in demand this fall for broilers. When the weather is very hot the hens can be set in roomy boxes out in the orchard under a tree. When the chicks are hatched, she can raise them there under the shade of the trees, and they will do remarkably well, providing they are not bothered by older chicks.

The notion that late-hatched chicks will not grow to a quick maturity arises from the fact that when they were so hatched the older chicks often trample over them and rob them of their chance to live. Broods hatched in August, September, or October can be grown as well as those hatched earlier in the season, but they must be separate and alone where they can feed without disturbance and grow without being over-run by larger chicks.

Asparagus beds and plum orchards are good summer resorts for the young chicks. They will prosper beneath the asparagus growth where they will eat the beetles that frequent these patches, and they will help to protect the plum trees, when grown, from the destroying insects when they are grown among them.

Feeding the summer-hatched chicks can be done in a way that will make them grow equally well, as do the earlier ones. More wheat and less corn, milk curds and cut green bone can be fed more liberally to these than to the other chicks. The field over which they roam gives a plentiful supply of natural foods. From eating these the chicks grow fast and feather quickly, and are ready for market about the time the snow begins to fly.

Over-crowding at night during warm weather reduces the vitality and destroys the health and growing power of many of the chicks that are hatched. Twenty-five young chicks will grow into large-sized pullets within five months, and they will roost in a coop or box with comfort. If fifty are fed and compelled to roost in the same space, they may never grow to good maturity. Overcrowding will prevent it. Cleanliness and perfect freedom from insects is of vital importance during the hot summer months. Nothing saps the vitality faster than insects crawling over the bodies of the young fowls on the roost. They suck the life-blood from poultry while the latter attempt to sleep. The vermin should be destroyed during the day time while asleep in the crevices and under the roost poles. If the poultry have free access to loose earth, sand or ashes, they will wallow in this and rid themselves of all the vermin that may infest their bodies; but, if the house is infested with lice and mites, this is of little avail, as a new crop crawls upon them when they go to roost.

Laying hens need quite as much food in summer as in winter, but they need less fat-forming material. Reduce the quantity of corn and increase that of wheat and oats. Milk is always plentiful during the summer months on the farm. Make cottage cheese of your surplus milk and feed it to the laying hens and growing chicks. Select the best cockerels of all years raise this season and keep them over for your breeding flocks the coming season. Get rid of all the made birds that are over a year old, unless they are especially valuable on account of their breeding qualities. Cockerels that were hatched in March or April are the kind to use the coming season.

The unusually high prices of

poultry products and eggs during the past spring and winter, suggest that there will be an unusual demand for all of these during the coming winter, and that prices will be higher on the average than ever before. This should be an inducement to better care and feeding of poultry of all kinds, so as to hasten it into full growth and to have it finished for a production of market poultry when the winter months arrive.

The poultry houses should be built during the summer when the ground is dry, and the cement floor should be laid inside of these houses so that it may become thoroughly dry before cold, wet weather arrives. Cement floors should be raised a few inches above the ground outside of the buildings, and the drainage should be away from them.—Country Gentleman.

According to the Government statistics up to July 1, we are to have in this country the greatest crop known to history. 109,000,000 acres of corn are expected to yield 3,161,000,000 bushels. The wheat crop is estimated at 663,000,000 bushels and the oat crop at one billion. Good prices are in prospect so that it is thought the crops will fetch eight billion dollars.

Soak gelatine in a cool place for an hour in cold water or milk. It will then quickly dissolve in hot liquid and have no odor. If jellied dishes do not stiffen, add more gelatine; boiling down will not affect the purpose.

A dash of salt added to the whites of eggs makes them whip better.

MESMERIZED

A poisonous Drug Still Freely Used.

Many people are brought up to believe that coffee is a necessity of life, and the strong hold that the drug has on the system makes it hard to loosen its grip even when one realizes its injurious effects. A lady in Baraboo, writes: "I had used coffee for years; it seemed one of the necessities of life. A few months ago, my health, which had been slowly failing, became more impaired, and I knew that unless relief came from some source I would soon be a physical wreck. "I was weak and nervous, had sick headaches, no ambition, and felt tired of life. My husband was also losing his health. He was troubled so much with indigestion that at times he could eat only a few mouthfuls of dry bread. "We concluded that coffee was slowly poisoning us, and stopped it and used hot water. We felt somewhat better, but it wasn't satisfactory.

"Finally, we saw Postum advertised, and bought a package. I followed directions for making carefully, allowing it to boil twenty minutes after it came to the boiling point, and added cream, which turned it to the loveliest rich-looking and tasting drink I ever saw served at any table, and we have used Postum ever since. "I gained five pounds in weight in as many weeks, and now feel well and strong in every respect. My headaches have gone, and I am a new woman. My husband's indigestion has left him, and he can now eat anything." "There's a Reason."

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CONDEMNED FOR UNBELIEF

By C. H. Wetherbe.

The prevalence of unbelief in very many people who are nominal Christians gives occasion to repeatedly call attention to God's condemnation of those who in the midst of sufficient light and knowledge, indulge in this sin. It is considered by the religious liberals of our day to be an actual virtue to disbelieve much of the Bible which does not harmonize with their theories of evolution and science. They say that they are not obliged to believe those statements in the Bible, which are contrary to true reason and sound ethics. But the fact is, unbelief in respect of God's words, and his authentication of recorded events is emphatically condemned by God; it matters nothing as to who commits the sin. See how it was in the case of Zacharias, the father of John the Baptist. The Bible says that he was "righteous before God," and that he walked "in all of the commandments and ordinances of the Lord blameless." He was an eminently religious man. He was a priest of the Lord. It would naturally be supposed that he would not at any time indulge in unbelief in respect to the words of God, and yet there came an hour when he did this very thing. The angel, Gabriel, went to him when he was in the midst of his priestly work at the temple, and told him that Elizabeth, his wife, should bear a son, and even the name of the son was given. Then Zacharias began to depend upon his own reasoning powers. He was most confident that such a thing would be decidedly contrary to reason. It was irrational to believe that his wife, at her advanced age would ever become a mother. He had been supplicating God that his wife might have a son, but he had now given up faith in her having one. He expressed this unbelief to Gabriel; then the angel said to him: "Behold, thou shalt be silent and not able to speak, until the day that these things shall come to pass, because thou be lievest not my words, which shall be fulfilled in their season." And for nine months he was dumb. He then learned the great lesson that unbelief in the words of God's holy messenger was a sin, and that the unbelieving one deserves punishment by God. Verily, unbelief towards God is far from being a small matter.

We clip the following from the *Immanuel Baptist Messenger* of July 10th, published by Johnston Myer, the pastor of Immanuel church, Chicago. The fact that this comes fresh from the scene of conflict, and from an eye witness, who has become aroused because of the rottenness of the doctrine of false teachers, posing as Baptists, makes it of especial interest:

"Stand Up For Jesus."

In these critical times when infidelity, atheism and unitarianism are rampant we should feel called upon to stand firmly for Christ. Not alone to stand for his example but also for his deity. The perilous times predicted in the Bible we believe are not far away. Those who belong to Christ will be obliged to say so. Those who are indifferent will take their places with the unbelieving where they belong. There will be sharp divisions. There will be loss of honors, friends and money. There is only one thing for every real Christian to do and that is to "stand up for Jesus." It is not a question now of Baptist, Presbyterian or Meth-

odist. It is a question of loyalty to Jesus. Must we allow his sacred name to be dragged into the dust? Must we allow Him to be scorned and even ridiculed? We welcome the day which will bring to the front the real followers of Jesus Christ.

The real and only question in the Foster controversy is whether Prof. Foster ought to be a Baptist minister and in a Baptist church, when he denies everything which is sacred to Baptists. These are his own words, "I deny every dogma of the Baptist church." At this sentence the Free Thinkers applauded him to the echo. Would not a real manly man go with the people to whom he belongs?

The Truth Hurts.

The University of Chicago has been cringing beneath the statements made by the religious press and by ministers in general. They have denied and talked back and made threats. It is just a case where the truth hurts. They have allowed atheists, unitarians, and fierce rationalists to creep into their teaching force. They have flaunted their infidelity in the face of the churches. The people in general grew weary of this and the criticism has been just what they deserved. They have brought the judgment upon their own heads. The *Advance*, the leading Congregational paper, asks the question whether we have a school of atheists on the Midway or not. It is not that people are afraid of Prof. Foster and those who support him: It is the influence which this school exerts upon the young people who attend it which has alarmed the thoughtful class. They are sending out those who are not alone indifferent to Christianity; but the enemies to Christianity. At last the truth has been told about the condition at the University and it is no wonder that Prof. Foster and those who support him make threats. They believe that atheism already controls the University so securely that no one dares to interfere with their teaching. That still remains to be seen. It is barely possible that they are correct and that skepticism and unbelief have taken possession of what Baptists founded and nourished. It is also possible that they may be mistaken and that while the University may gain in money it will lose in students and in the confidence of the people. It is just possible that the people who have always regarded the University of Chicago as a Baptist school may be able to clean out those who ridicule both Baptist ministers and the denomination. Academic freedom is an absurdity. It covers a multitude of sins. The religious world is slowly but surely passing its condemnation upon the University of Chicago. They can correct their mistake. It would be wise to do it now.

Bless God for the wilderness; thank God for long nights; be thankful that you have been in the school of poverty and have undergone the searching and testing of much discipline. Take the right view of your trials. You are nearer heaven for the graves you have dug, if you have accepted bereavements in the right spirit; you are wiser for the losses you have bravely borne, you are nobler for all the sacrifices you have willingly completed.—Dr. Joseph Parker.

"It is needful that we form definite plans and that we concentrate endeavor on specific ends. It is not always needful that we get what we seek, and if we are faithful to the light we have and work with a consecrated spirit, we may know that we cannot fail; if we miss what we seek, we miss only to attain something higher and better. Duty is ours; results are God's. It is for us to plant and water; let God not only give, but elect what shall be the increase."—Christian Leader.

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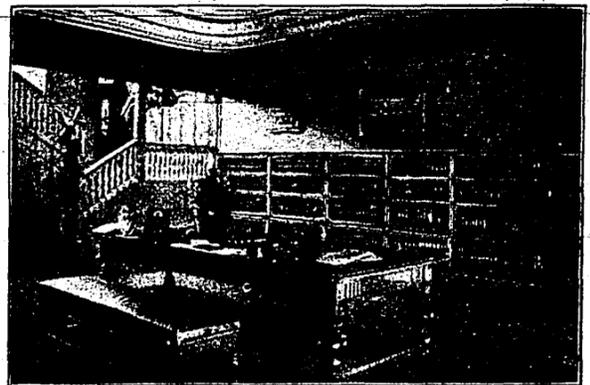
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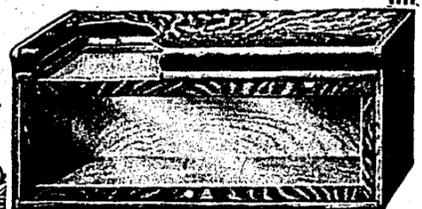
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ITEMS OF INTEREST

News The World Over.

On the Fourth of July there was a fight on the island of Jolo, in the Philippines, in which Jikiri, the bravest and ablest of the Filipinos who are still fighting for their independence, was killed. Jikiri has never ceased to fight since the Americans entered his country. The United States troops lost twenty-nine killed and wounded.

The papers are having the time of their lives in poking fun at Dr. William Osler. He said some time ago that men did their best work before they are forty, and ought to be chloroformed at sixty. Dr. Osler has himself passed his sixtieth birthday, and all the papers are asking him why he does not chloroform himself. He makes no reply.

"Father" George Tyrrell, the leading Modernist among the Catholics of England, is dead. His idea of "liberty" was that he had a right to attack the very foundations of the faith of Catholics and yet remain a priest and be supported by them. He was forbidden to say mass. In August, 1907, he promised to publish no more nor to spread abroad his views in any way by letters, etc. Then he was restored to the priesthood. Very soon he broke his promise, the "Modernist" sense of honor not being the same as that of honest men. Then he was excommunicated.

Louis Bleriot left Les Basiques, three miles from Calais, France, on the smallest aeroplane yet used, and flew across the English channel, landing at Dover without any accident. He crossed in less than half an hour, his speed averaged forty-five miles per hour, though for awhile he went sixty miles. The wind was blowing twenty miles an hour.

Prof. Jagger, of the Massachusetts Institute of Technology, is a distinguished seismologist. When the earthquake occurred December 28th which destroyed Messina and Reggio, he said there would be as severe a one in June. And it came on the first of July, fully as severe, and would have caused as great a disaster had the cities been rebuilt.

The Journal of the American Medical Association gives the statistics for the Bloody Fourth. In six years 1,616 people were killed in celebrating on the Fourth of July, and more than 30,000 more or less seriously wounded. The average number of deaths from lockjaw has been 786. There has been so much said about a sane and safe Fourth that this last one shows a decided improvement. So far 114 were killed or died of lockjaw and there will probably be other deaths before the roll is completed.

A court in Washington City recently fined a young man for disorderly conduct, the charge being that he had played the piano and sung after 12 o'clock. The judge said, "I want to impress upon you that playing the piano after this hour will not be tolerated in this city. We can't live in a city like this, all crowded together, unless everybody has some consideration for the rights of his neighbors."

Five negro bishops entered complaint against the discrimination of Southern railroads. The Interstate Commerce Commission took up the matter and has now made its report. The Commission dismissed the complaint as without reasonable grounds.

The chauffeur of Gov. Prouty, of Vermont, stole his machine in Burlington when the Governor was out of the city and took a "joy ride." He ran over and killed Mr. Hector Mungeon, from Canada, who had gone to Burlington to attend the Champlain celebration. He has been indicted for manslaughter. In some way this "joy riding" in stolen machines must be stopped.

A gold farthing—a farthing is worth about six cents—sold in London at auction on the first day of July for \$415, and that is less than one would have expected it to bring. It was coined in Carrickfergus, Ireland about 1185 by the government of Henry II. On one side is David playing the harp, and on the other Patrick driving the snakes out of Ireland.

The internal revenue receipts show that prohibition does prohibit. In Milwaukee the receipts from beer fell off \$320,000 in the fiscal year ending July 30th, and in Massachusetts the receipts from liquor fell off \$680,000. Some day there will be no receipts and people and government will be better off.

FROM MAYFIELD.

Mayfield church is rejoicing greatly as she ought to do, because God has greatly blessed her. Every day the church feels more grateful to God for the undershepherd He sent. All the State and South know that Dr. Nowlin is a strong and great man and an eloquent preacher. But only his churches know what an admirable pastor he is. The congregations are so large that the house will not accommodate them, and the brethren are planning to enlarge it.

Pastor Nowlin has just closed a fine meeting, in which Rev. W. H. Sledge, one of the evangelists of the State Board, preached. Many of us think Bro. Sledge the best evangelist in the State, since the greatly lamented Smith died. He is earnest and sound and preaches Baptist doctrines in a winning way. And he preaches all of them, too. There were about fifty conversions and twenty-eight additions to the church, several more will join the church.

A BAPTIST.

ORDINATION.

On Sunday afternoon, June 13, 1909, Bro. W. C. Conley was set apart to the work of the gospel ministry by the First church, of Newport, Ky.

Pursuant to a call made by that church, a presbytery composed of the following named brethren, Pastor W. J. Bolin, R. H. Tolle, C. S. Ellis, F. P. Gates, D. Q. Smith and J. B. Jones, met the church in conference assembled and proceeded to the work of the ordination. The council was organized with Rev. C. S. Ellis chairman and J. B. Jones secretary. J. B. Jones offered the initiatory prayer. Bro. Conley related his Christian experience and call to the ministry. Bro. W. J. Bolin led in the examination of the candidate, assisted by the brethren of the council. The examination of the candidate being entirely satisfactory to the council, the church, on motion, ordered the ordination.

The ordaining prayer was offered by F. P. Gates. After the laying on of hands Rev. E. H. Tolle presented a handsome Bible on behalf of the Baraca Class, which Bro. Conley has been a teacher of for some time. Bro. C. S. Ellis delivered the charge to the candidate. Bro. D. Q. Smith made an address to the church. Benediction by the candidate.

C. S. ELLIS, Moderator. J. B. JONES, Clerk.

DEAR RECORDER:

Rev. J. L. Bowden, the beloved pastor of the Immanuel Baptist church, preached his farewell sermon on Sunday evening, July 11th, to a large audience. Bro. Bowden within the two and a half years that he has been pastor of the church has won the hearts of not only his own congregation, but has greatly endeared himself to the many Baptists and others of the city. He has buried more people than any other minister in the city during this time and officiated at quite a lot of weddings. The church is very much grieved at having to part with him and the church at New Liberty is to be congratulated at having secured such a fine spiritual man.

Our people feel as if he had only gone on a visit. He was untiring in his efforts to leave every thing in good shape. He secured a man to lead the prayer meeting on Wednesday evening and also secured Bro. W. S. Taylor to preach for us on next Sunday. Bro. Taylor is much beloved by the people at Stanford, Ky. We pray that the Lord may crown Bro. Bowden's work with success when he enters upon his new field of labor.

N. M. NORTHCUTT, Deacon. Covington, Ky.

DEAR RECORDER:

The death of my dearly beloved Bro. J. J. Porter was of peculiar sorrow to me. I have known him since we were boys, as we were reared in adjoining counties, only some twenty odd miles apart. I well remember the first time I heard him preach. I stopped in his neighborhood one night and old Bro. John Lay was holding a meeting in an old log church building. There was a great crowd of people present and Bro. Porter was then about seventeen years old and he preached and his text was "Behold the man." I heard the neighbors say as we came out, "John will make a great preacher." And they were prophets. The next time I heard him preach was a few years afterwards, the occasion being the funeral of Rev. William Rexroad, under whose preaching we were both led to Christ. It was preached at Wellfare, Bro. Rexroad's old home church and the crowd was immense. His theme was "The Resurrection." It must have been a great sermon for it was the talk of that community for months. I was deeply impressed with it. In fact, it was the greatest sermon I had ever heard. It was in memory of him who led us to Christ. Our relations have been exceedingly pleasant all

through these years of sunshine and shadow. We helped each other in meetings. When I resigned my first pastorate in Owenton, Ky., he was called to succeed me. Up to that time he had given himself largely to evangelistic work, but here it was that he gave himself to his study and he became a prince of preachers. Great in brain, body and heart, a man of wonderful personality, as kind as a child and as courageous as a lion. He led many thousands to Jesus Christ and helped the feeble to become strong. He and his brother, J. C. (just my age), E. B. Tiller, L. T. Barger and self all grew up in old Kentucky homes not far apart. Three have gone on to bliss and glory. Bro. Barger and I still sojourn to tell the story that they loved so well.

G. W. PERRYMAN.

Norfolk, Va.

FROM FLORIDA.

I desire to send a short message for the columns of your most excellent paper. I have just closed a few days' meeting at Keyesville (Bethlehem church), assisted by Eld. E. L. Wells. We had a great meeting. There were only ten additions to the church, but the town and community at large were greatly blessed; and by the way, Bro. Wells is a son of Kentucky. He has been pastor of the First Baptist church of Quincy Florida for the past four years. He is much loved by his people and held in high esteem by all who know him. Bro. Wells has decided to give up his work in the land of flowers and return to his native State. He resigns his church under protest and leaves at once for his former home, Louisville. Florida loses a great and good man. J. W. WHITE. Campbellton, Fla.

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DISTRICT ASSOCIATIONS—TIME AND PLACE OF MEETING.

AUGUST.

- 3—Bethel, Lewisburg.
3—Davies County, Bethabara ch., near Philpot.
4—Bracken, Millersburg.
4—Liberty, Glasgow Junction.
10—Ohio County, Mt. Carmel ch.
10—South Kentucky, McKinney.
11—Logan County, Dripping Springs ch.
11—Lynn, Mt. Pisgah ch.
12—Shelby County, Bethlehem ch., near Pleasurville.
17—South District, Cornishville.
18—Barren River, Monroe ch., near Tomkinsville.
18—Crittenden, Turner's Ridge.
18—Ohio River, Walnut Grove ch.
19—Gasper River, Union ch.
20—Franklin, Frankfort.
21—Green River, Hickory Grove, near Leitchfield.
24—Tates Creek, Crab Orchard.
25—Campbell County, Dayton.
25—Breckinridge, Irvington.

- 25—Muhlenburg County, Fenrod.
25—Union, Beaver ch.
26—Baptist, Mt. Olivet ch., Tatham Springs.

SEPTEMBER.

- 1—Long Run, Broadway, Louisville.
1—Ten Mile, Concord ch., Gallatin Co.
2—Bell County, New Liberty ch., Wasasiota.
2—Wayne County, Cedar Hill ch.
7—Central, Lebanon.
7—Elkhorn, Midway.
7—Rockcastle, Brodhead.
8—Bay's Fork, Hopewell ch., near Cedar Springs.
8—North Bend, Bullittsburg ch., near Bullittsville.
8—Greenup, Willard ch., Carter County.
8—Owen, Harmony ch.
8—South Cumberland River, Cedar Point ch., near Cairns Store.
8—Sulphur Fork, Eminence.
9—North Concord, Fellowship ch., near Barbourville.
10—Booneville, Burning Springs.
10—Enterprise, Prestonburg.
10—Greenville, Elizabeth ch., Breathitt County.
11—Stocktons Valley, New Hope, Tenn.
14—Boones Creek, Winchester.
15—Nelson, Mill Creek ch., near Bardstown.
15—Russells Creek, Lone Valley ch., near Campbellsville.
16—Lynn Camp, Pleasant Ridge ch.
17—Landmark, Chestnut Stand ch.
17—Second North Concord, Fairview ch., near Fonthill.
22—East Lynn, Mt. Carmel, Taylor Co.
22—Edmondson, Little Jordan ch.
22—Freedom, Otter Creek, near Monticello.
22—Irvine, Mt. Gilead ch., Maulden.
24—Goose Creek, New Home No. 2, Clay County.
24—South Union, Young's Creek ch., near Williamsburg.
28—East Union, Jellico.
28—Pulaski County, Oak Hill ch.
29—Severn's Valley, Rhodes Creek ch., Cecilian.
29—Goshen, Hanging Rock ch.
29—South Concord, Bethe ch., Wayne County.
30—Little River, Mt. Pleasant ch., near Cadiz.
30—Upper Cumberland River, Four Mile ch., Day.

OCTOBER.

- 1—Laurel River, Pleasant Grove ch., Clay County.
5—Whites Run, Locust.
6—Little Bethel, Slover ch., near Clay.
6—Warren, Drakes Creek, near Bowling Green.
6—West Kentucky, shiloh ch., near Arlington.
8—Mt. Zion, Corn Creek ch., Whitley County.
8—Three Forks, Hyden.
13—West Union, Barlow ch.
19—Ohio Valley, Utley's Chapel, Blackford.
20—Blood River, Zion's Cause ch., near Benton.
20—Salem, Buck Grove ch.
27—Graves County, Pilot Oak ch.

We have been unable to secure any report from Oneida Association. Corrections or changes should be directed to the paper. JOHN L. HILL, Assistant Secretary.

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.

READER! If you would like to know something more of the Panhandle of Texas, and Randall County in particular, send me your name and address and receive the Illustrated Edition The Randall County News of 28 pages, free. L. G. CONNER, Canyon City, Texas.

WANTED—To sell you a home in Georgetown, or a good Bluegrass farm near by; so that you can educate your children. Write THE SUMMERS-ROBINSON CO., Georgetown, Ky.

FOR SALE—Having bought new pews the Midway Baptist church wishes to sell its old pews. They are mahogany finish. Any church wanting pews can get these at a bargain. Also will sell two oil lamp chandeliers and one pulpit stand. For particulars write J. O. Cooper, Midway, Ky.

Live Stock Markets.

CATTLE.

Table with columns for stock types and prices. Includes items like 'Good to choice ex. steers', 'Light shipping steers', 'Med to good butch. steers', etc.

HOGS.

Table with columns for hog types and prices. Includes items like 'Good to choice pra. and bra.', 'Medium packers, 165 to 200', 'Light shippers, 130 to 165', etc.

SHEEP AND LAMBS.

Table with columns for sheep and lamb types and prices. Includes items like 'Good to choice fat sheep', 'Medium to good sheep', 'Com to medium sheep', etc.

TOBACCO.

BURLEY—Dark Red.

Table with columns for tobacco types and prices. Includes items like 'Trash (sound)', 'Common lugs', 'Medium lugs', 'Good lugs', etc.

BURLEY—Bright Red.

Table with columns for tobacco types and prices. Includes items like 'Trash (sound)', 'Common lugs', 'Medium lugs', 'Good lugs', etc.

DARK.

Table with columns for tobacco types and prices. Includes items like 'Trash (sound)', 'Common lugs', 'Medium lugs', 'Good lugs', etc.

BUTTER.

Fresh, packed, 17-12 to 13c.

POULTRY.

Hens, 11 to 12c per lb.; chickens, 18 to 20c; Turkeys, hens, 12c; gobbiers, 10c; old ducks, 8c.

EGGS.

Fresh, case count, 19c; candled, 20c.

THE FEED THAT FATTENS.

Cotton Seed Meal. Cotton Seed Hulls. Write for prices for Fall Delivery.

Prompt Personal Attention given to all orders, large or small.

WILLIAM A. BURNETT.

BOURBON STOCK YARDS, LOUISVILLE, KENTUCKY. Home Phone 8516 Cumberland Main 51-Y At Night, South 1096-A