

# WESTERN RECORDER

Faith, Hope and Love, these three.

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

84th YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, AUGUST 5, 1909.

No. 3937

Published Weekly  
THE BAPTIST BOOK CONCERN,  
(Incorporated)  
636-638 Fourth Avenue, Louisville, Ky.

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## BEING FILLED WITH THE SPIRIT.

By J. M. Weaver, D.D.

Paul in his letter to the Ephesians writes: "And be not drunk with wine, wherein is excess; but be filled with the Spirit." In these words the apostle brings before us two great sins. The one is a sin of commission, "drunk with wine." The other is a sin of omission, neglect to be "filled with the Spirit." All Christians recognize the first sin and guard against it. But many do not see that the other is a sin at all, hence are guilty of it and seem not to be conscious of it. This is, as I believe, the great sin of the church today, and in its results sad and disastrous. I will in this paper discuss this subject first asking and answering the question, "What is it to be filled with the spirit?" There is nothing mysterious or mystical about this in-filling as some seem to think. Much of so-called Spirit filling is simply fanaticism, so that many Christians turn away from the subject. Now, when one is filled with wine he is wholly under its influence. His thoughts, words and actions are dominated by it; men seeing him recognize the fact. The Holy Spirit is a Person and enters man at his regeneration as an abiding comforter, aider, guide and sanctifier. To be filled with Him is to have all our thoughts, emotions, words and actions fully under His influence. He thus dominates or rules our whole being, interior and exterior. Men seeing him recognize the fact of his submission to a supernatural power. There are certain results following from this in-filling as effects follow causes. There are but three that we would call attention to. First, the assurance of personal salvation, because of recognized sonship. Paul said to the Roman Christians: "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit Himself beareth witness with our spirit that we are the children of God; and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Doubts cannot abide in the Spirit filled soul. Assurance fills the mind with sweet peace and the heart with adoring love. It makes the promised reserved inheritance ever real, bright and glorious. The heirship is realized and leads to a life of joyous hope, the Spirit clearly witnessing to the fact. Every Spirit filled child of God cries out in rapture.

"Fountain of grace, rich, full and free,  
What need I that is not in thee?  
Full pardon, strength to meet the day,  
And peace which none can take away."

Again, there results fitness to be used by the Master in building up His Kingdom. The apostle Paul, in writing to Timothy, says: "If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work." This filling of the Spirit expels from the soul the evil passions, prejudice, pride, envy, jealousy and evil surmising and fills every part with gentleness and purity. The motives are purified, the secret emotions indulged are holy and the whole being is thus filled with the Spirit, rendering it a "vessel," emptied of self and filled with Christ, "fitted for the Master's use." As we are thus filled He can and will use us. Unfilled He sets us aside. What a sad condition of a Christian set aside!

Another result following is the production and development of the fruit of the Spirit, "love, joy, peace, etc." Only as the soul is filled with the Spirit will these fruits grow, and as the development takes place is the character more and more conformed to the image of Christ. No other agent or power can accomplish this character building. As Christ's human nature was the product of the Holy Spirit so the "new man" in the Christian is His product. Now comes a very important question, "How can one be filled with the Spirit?" There are three definite steps to be taken. First, there must be an honest and full confession of and turning from every known sin. John says: "If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." No sin must be unconfessed or harbored. It is not that we are to live a sinless but a cleansed life. Each sin as it arises in our consciousness must be confessed. Conscious contact by faith with the blood of Christ will enable us to lead this cleansed life. John says: "The blood of Jesus Christ his Son cleanses us from all sin. The next step is a full conscious consecration or making over to God of all we are and all that we possess. Everything must be consciously yielded to Him to do with as He pleaseth. All our time, talents and money must be given Him. This does not mean that all our possessions must be given away, but that all must be subject to His call. Sometimes it may require all that we have, even life itself. The martyrs did so and it is possible that such a time may come to each of us and when it does there must be no hesitancy. Stephen yielded all, even his life. Having given all, it must never be taken back. We should say:

"Lord, I am thine, entirely thine,  
Purchased and saved by blood divine;  
With full consent thine would I be,  
And own thy sovereign right to me.

Thine would I live, thine would I die,  
Be thine through all eternity;  
The vow is past beyond repeal,  
Now will I set the solemn seal."

The third and last step is a full and perfect trust in God, taking Him at his word. There must be no trusting or resting upon what we have done or pledged ourselves to do or any thing else, but the perfect abandon of faith in Him. The most beautiful picture of this perfect trust is given us in the book of Job. All his possessions were swept away, all his children killed and his body afflicted with a loathsome disease. Then three friends came to him and charged him with hypocrisy. At last in the fullness of his trust he exclaimed, "Though he slay me, yet will I trust in him." Under the circumstances these were the sublimest words that ever fell from human lips! The "Spirit filled" Christian clothed in the righteousness of Jesus may sing in joyous rapture:

"Jesus, thy robe of righteousness,  
My beauty is, my glorious dress;  
Mid-flaming worlds, in this arrayed,  
With joy shall I lift up my head.

"This spotless robe the same appears,  
When ruined nature sinks in years;  
No age can change its glorious hue;  
The robe of Christ is ever new."

Now, these steps taken, the Holy Spirit fills the soul and glorious results follow. Reader, are you "Spirit filled"? Do you desire to be so? You may. Only honestly and earnestly take these steps and you will be and your whole life will be glorified.

## TALK UP THAT PASTOR!

By J. A. Soper.

My father was for sixty-three years a member of the East Street Baptist Church, Southampton, and I do not remember ever to have heard in his house one disrespectful or unkind word concerning a minister. As a consequence his four sons had the idea that there was no person and no position equal to that of the Christian pastor and pastorate. Three have served Christ in the Baptist ministry and one in the Baptist diaconate. But when I hear as I often do the minister freely and falsely criticised by parents in the presence of their children I am not astonished to find the children have no respect for the minister and do not think it worth their while to go and hear him preach.

Ministers are men. They are not perfect. There are flaws in character and inconsistencies in life. But many persons magnify mole hills of infirmities into mountains of real badness.

Poisoned arrows are shot from a thousand bows. A minister's reputation is his capital. It is everything. You might a thousand times better burn his home than assail his good name; as well waylay him and stab him to the heart as break down public confidence in his integrity and religious character. A bad man should not be shielded or excused because he carries the shepherd's crook, but the fact that he carries the shepherd's crook should not subject a man to unjust and malignant criticism. We plead for fair play. A prick from a pin is not a serious matter, but a pin-prick policy will make any position intolerable. Christians should be outspoken and true blue in loyalty to their minister. Are some against him? They should be for him with emphasis. Are some talking him down? They should talk him up. Suppose he does not suit you. He cannot please everybody, and he is an ideal pastor in the estimation of some who know almost as much as you do. Kind words count. Speak them often. Allow no one to speak disparagingly of the minister in your presence. Give the faithful man a lift with your kind tongue. Talk him up in the Church, in the home, in Society, in the street and everywhere. He will take courage, will preach better sermons, and will put increased enthusiasm into all his multiplied duties. He will win all along the line and you will have the joy of knowing that your bracing words proved a real tonic, and helped him, to conquests he never would have achieved while struggling alone. Mr. Spurgeon once told of a faithful old servant who one day gave his master notice. "What, John, are you going to leave me?" said the master. "Yes, Sir," said John, "I am going to leave." "But, John," replied the master, "don't I pay you enough wages?" "Yes, sir, the money you give me is all right." "Then why leave me?" "Well," answered John, "I have made up my mind to go." "But, John, you have been all around the world with me." "Yes, I have, Sir, and you never once said, 'Well done, John.'" Ministers as well as servants and wives need the inspiration of a kind word not flattery, but a word of honest appreciation. Flowers on the coffin lid cast no fragrance on the hard and stony road which has been traversed, and eulogy's blandest note falls silent on the ear of the departed. A kind word will put fresh heart into the fainting warrior and he wins triumphs which will fill all Heaven with joy.—London Baptist.

## THE LOGIC OF BAPTISMAL REMISSION.

By W. J. Puckett.

When one steps into a buggy, boards a train, or embarks on a ship, usually he knows the point of destination. It would be foolish and sometimes dangerous not to know.

The theory of baptismal remission has been urged for acceptance many years. Before embarking on this theological boat for life's voyage let us see if we can discover the point of destination. If baptismal remission be true where will we land?

Without going into the details of argument let us notice the following points of logic:

1. If baptismal remission be true, then either all Old Testament saints were lost, or God has two ways of saving people. For, clearly, baptism is a New Testament ordinance, hence, none could have been saved by it under the old economy. Baptismal remissionists themselves (I mean immersionists) do not claim that baptism is an Old Testament ordinance, and even throw doubt on the baptism of John. As no one claims that baptism is an Old Testament ordinance, nor does any one claim that Old Testament saints were lost, we are shut up to the point that God has two ways of saving people. But is this so?

Without stopping to consider the difficulty of understanding how unchangeable divinity could adapt itself to two plans of salvation for responsible people, let us see what the Scriptures have to say.

They teach that faith in Jesus Christ is the act of all ages that brings the soul into vital union with God. Peter says: "To him gave all the prophets witness that, through his name, whosoever believeth in him shall receive remission of sins." Paul says: "The Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."

If before Christ people were saved by keeping the Mosaic law, as some seem to think, pray how were people reconciled to God before the giving of the Mosaic law? It was given only 1,491 years before Christ, leaving 2,500 years from the giving of this law back to Adam. How were people saved then? Was it by another law? If so, what law? Have there been three or four plans of salvation, the last given on the day of Pentecost, and not discovered till near the beginning of the nineteenth century? Intelligent spiritual people will hardly think so. No. From the time the zephyr blew the ascending smoke from Abel's altar toward Calvary till the last sinner of earth believes and is saved, salvation is by grace through faith in Jesus the crucified, without baptism.

2. If baptismal remission be true then God has given two laws of pardon. Not one before Pentecost and another then. The Scriptures are as silent as the most lonesome tomb on that point; but one for the sinner and another for the Christian. The sinner to obtain forgiveness is admonished to be baptized, but the Christian is not so admonished. Hence, two laws of pardon. Such theology is superfluous.

Here a question is propounded: As baptismal remissionists believe in falling from grace, which of these two laws of pardon would apply to the poor fellow who has fallen? This to Baptists is not a practical question, but to baptismal remissionists it is. An answer is demanded.

Of course, the one fallen occupies the same relation to God, his law, and Christ, that he possessed before he was first forgiven; or has he fallen into an earthly purgatory from which he must be relieved by penance, prayer, etc.? Really the logic of the situation calls for this character to be immersed again. But is he? No. Why not? I for one don't know. Surely one law of pardon would save much care on the part of the teacher and the one fallen from grace. If I believed in apostasy and baptismal remission, I would want to baptize as often as one fell from grace. Consistency and logic would forbid any other course.

3. If baptismal remission be true, then all Methodists, Presbyterians and others who have been sprinkled, are by this doctrine consigned to eternal punishment. There is no dodging this logic.

Is it possible that all these must writhe in everlasting woe just because they have not been dipped? The logic of baptismal remission answers, yes.

While we Baptists steadfastly believe that our sprinkled friends will "suffer loss" as to reward for casting aside the holy ordinance of baptism, yet we are unwilling to sign our names to that creed that consigns them to the dark world of woe. Neither do baptismal remissionists so consign them, but they have to part with their cherished doctrine when they so teach.

Some have seen this awful dilemma, and have shut their eyes, ostrich like, and said that it is none of their business to say whether Methodists and Presbyterians are lost or not.

Yes, it is their business; and they should be pressed for an answer. A doctrine that locks in hell a great part of Christendom is not to be lightly considered. It must be explained. And its advocates must explain or retreat, else the doctrine will stand condemned before an intelligent public.

Some explain by saying that God accepts sprinkling as an act of obedience on the part of an honest soul that submits to it. Ah, indeed. That is to say God accepts as baptism what he has not called baptism. Suppose we apply this law to repentance and faith. Suppose one says he has repented and believed when he has not. Will he be saved? Baptists say squarely he will not. Will those who say baptism is a condition of forgiveness, and emphasize this point, say squarely that one can not be saved without immersion? Suppose they try it, and see if it will not break a cog in their proselyting machine. No, no. This attempted explanation cannot be accepted.

The latest attempt to explain away this difficulty I have noticed is that of Dr. J. W. McGarvey.

A short while before Dr. T. T. Eaton's death he and Dr. McGarvey had a little tilt on the conditions of salvation. Dr. Eaton called his attention to the fact that baptismal remission consigned to eternal punishment all Methodists and Presbyterians who have not been immersed. Dr. McGarvey's answer was in substance this: Not necessarily so; for, while God has bound the sinner to the law of baptism, he has not bound himself to that law. The Dr. here intimates that while God requires the sinner to come to baptism, yet if he doesn't, God will save him some other way. Well, well. What next? Will we ever be able to understand Campbellism?

This is the first time I ever crossed the idea that the divine side of the plan of salvation is more unstable than the human side. The sinner bound, but God is not bound. Is this the best that can be done? If it is, surely the doctrine of baptismal remission is not true.

4. If baptismal remission be true, then Baptist baptism is unscriptural. To be sure, these people do not say it is not valid. But just how they come to their conclusion I am unable to say. If baptism is in order to the remission of sins, then baptism because of remission clearly is not good. If baptism is a condition of pardon, then the design of baptism is the most important aspect of this ordinance, and what A. Campbell said is true: "If the design is absent, the shell is there, but the kernel is wanting." How then can they receive our baptism, since we baptize only those who profess to be already forgiven? They will preach, write and debate, trying to prove that baptism is not for those forgiven, but for those unforgiven, then, without squinting, will accept the baptism of one who firmly declares he was forgiven before baptism. Either the doctrine is wrong or they do wrong in accepting our baptism.

They no doubt try to stretch the mantle of charity (what charity!), so as to cover both these baptisms and consider them valid, but let them try to stretch the mantle of logic over both, and they will see that it will be like the veil of the Temple, rent in twain from top to bottom. We preach against baptism for remission and will not accept such baptisms, these people preach against baptism because of remission, then accept such baptisms. The public is left clearly to judge who are the more logical and consistent.

5. If baptismal remission be true, then what is commonly called Christian experi-

ence before baptism, such as love to God, peace and joy in the Holy Ghost, is a myth and delusion. This may not always be denied by these people, but it is the logic of their doctrine that is under consideration.

Now, the Scriptures teach that love in the heart comes as a consequence of forgiveness. To the question of our Saviour "which of them will love him most," Simon answered, "I suppose that he to whom he forgave most." And Jesus said, "Thou hast rightly judged." He also said, "To whom little is forgiven the same loveth little." Thus we have, first forgiveness, then love. So, if baptismal remission be true, love is not in the heart before baptism; hence, Christian experience before baptism is a delusion. Also shouting and other expressions of joy on the part of the immersed are but manifestations of religious fanaticism. I shall accept no such conclusion.

Baptismal remission declares false my own Christian experience. Never till memory fails shall I forget the peace, joy, love, and sense of pardon that came to my heart when in the old home country church, as a weeping sinner, I trusted in Jesus for salvation. All this before baptism. Am I to believe all this to be a delusion? No, and it is with curbed impatience that I can treat with any degree of respect a doctrine that so asserts.

May I be permitted to say just here that, though intellectualism may sit on the front seat, while Christian experience, for the time being, stands aside, higher criticism may sweep its multitudes from their feet, new systems of theology may rise and fall, and all the cannons of criticism may be turned loose to blot out Christian experience from the world, my soul shall to the end of life linger at the spot where Jesus met me and said, "Thy sins which are many are all forgiven thee." Don't any one argue against it, for I shall not listen. The conclusions of argument can never be made plainer than that experience which the Holy Spirit painted on the canvass of my own consciousness.

My experience, with millions of others, is expressed in this verse:

"I looked on the cross of the Crucified One,  
As the blood flowed from his dear side;  
It was then that I knew when my burden  
was gone,

And I'm under the crimson tide."  
This experience, too, is in perfect harmony with Scriptural teaching.

Conclusion: If one believes in baptismal remission, to be consistent he is forced to believe; (1) That all Old Testament saints were lost, or that God has two ways of saving people; (2) That there are two laws of pardon; (3) That all sprinkled Methodists and Presbyterians and others, are and will be lost; (4) That Baptist baptism is unscriptural; (5) That Christian experience before baptism is a delusion; (6) And many other strange doctrines not here mentioned. This is the point of destination of the baptismal remission boat. I for one shall not embark. Amen.

Cave City, Ky.

### HELP IN TIME OF NEED.

Many people who do wrong, and who know they are doing wrong, have a sense of self-condemnation, and yet feel unable to resist the temptation. Oftentimes they wish that they might have power to do right or to avoid doing wrong, but they feel their own weakness. Under such conditions people often flee to their friends or pray to God for his help and grace.

This sense of personal weakness, or lack of will power, is always pitiable, and often ludicrous in its manifestations. Why should not one be able to control himself? Why should one depend on another to compel him to do what he knows perfectly well that he ought to do?

There is a story of a little Scotch boy who was very sick, but who absolutely refused to take the bitter medicine the physician had left for him. The boy said it was so bitter that he could not take it. The mother could not compel him to, and sat down in tears, fearing that the child might die. The boy saw her tears, and wanted to comfort her. "Don't cry, mither; father'll be here soon, and he'll mak me tak it." The boy felt like the young woman who,

after carefully thinking over an offer of marriage, finally refused, saying: "No, I think I'd better not marry you. You couldn't manage me, and I'm so sort of wild that I ought to marry a man who can make me behave myself." Here was the knowledge of right and wrong, and a sense of personal failure, coupled with a desire for help. It was very much as it was with the woman who, greatly nervous and excited in a thunder-storm, said: "Oh, I wish there was a man here." "Why, what good would a man do?" "Oh, he'd tell me to quit making a fool of myself." Such expressions are every-day occurrences the whole world over. There is a great deal of moral weakness and consciousness of it, coupled with very amiable desires for a better life.

This state of mind has been confessed to and described, many times, in dignified and philosophical forms of expression. "The good that I would I do not," said the Apostle Paul, "but the evil that I would not that I do." The consciousness of right and wrong was very clear, but along with it a sense of moral weakness. "If I do that I would not it is no more I that do it, but sin that dwelleth in me." "To will is present with me, but how to perform that which is good I find not." "When I would do good evil is present with me." "I delight in the law of God after the inward man, bringing me into captivity to the law of sin."

Here was this same old conflict of judgment and will. The drunkard may cry over his appetite, but in his weakness he allows it to rise in its might and conquer him. Many a person permits some evil habit, fastened in his members, to go on like an enslaving demon, and drag him into what he knows to be wrong-doing. He says he cannot resist when the time comes. It may be that he cries, as did Paul in that seventh chapter of Romans: "O, wretched man that I am! Who shall deliver me from the body of this death?"

The secret of Paul's success, however, was, that he knew the source of deliverance and cried out: "I thank God through Jesus Christ our Lord." He knew the secret of salvation and stability, and the next chapter is a victorious assertion of the absolute safety and strength of the believer. A quaint old Christian man used to pray that he might be delivered out of the seventh chapter of Romans into the eighth chapter. Certain is it that, as Christians, we must find our strength not in ourselves, but in the Lord, and, if we are Christians, we shall certainly go on to do the right and to avoid the wrong because God does give strength to those who pray to him and put their trust in him.—Ex.

Pretending to be better than we are is hypocrisy. Pretending to be worse than we are is also hypocrisy, but of the "inverted" kind. The Advance makes this distinction in an editorial and gives this illustration:

Years ago, when I was preaching in the Tennessee mountains, we had a convert, so-called, an ex-gambler and saloonkeeper, who forthwith became an exhorter. I never believed in him. "But see how humble he is," expostulated my friend, to whom I confided my misgivings. "Who can hear him confess his sins and doubt his genuine conversion?" To which I replied, "If ever he confessed that he had been a miserable sneak and dupe, and then felt so ashamed of it he never spoke of it again, I would trust him. But to hear him boast of having been a leader in sin, of having made havoc with all the ten commandments at once, I incline to think he is still breaking one of them. I believe he is a liar and a hypocrite." And he was.

In a world where there is so much to sadden and depress, how blessed the communion with him in whom is the one true source and fountain of all true gladness and abiding joy. In a world where so much is ever seeking to unhallow our spirits, to render them common and profane, how high the privilege of consecrating them anew in prayer to holiness and to God.—Trench.

Infancy is beautiful only in its time. To remain an infant is a calamity.

FRED FREEMAN ON ALIEN IMMERSION—  
A REVIEW.

By B. H. Carroll.

The recent series of articles on Alien Immersion in the Baptist Standard of Dallas, by Fred Freeman, Esq., of El Paso, Texas, makes a distinct and notable contribution to the literature of this department of the Baptismal controversy.

He has imparted a layman's freshness to a discussion that had become hackneyed at the hands of preachers.

He has brought a lawyer's clearness into the definition of terms, into the statement and analysis of the issues involved; and with a rare, judicial mind, has given the law, expounded it and so applied it as to reveal its nature, scope and logical conclusions. His keen cross-interrogatories have penetrated and illumined the covert of subtlety and exposed the specious fallacies lurking there. He has made plausible foolishness appear to be just the simple, naked foolishness it is.

Resultant Impressions.

I. He has exposed the fallacy of this statement: "I advise the churches not to receive alien immersion but only on the ground of good order," by his question, "What is good order?" The statement seems to imply the omission, a dependent clause, which being supplied would read: "I advise the churches not to receive alien immersion, but only on the ground of good order and not because it is unscriptural."

The limitation, "but only," implies an omitted clause. If the words "good order" are intended to mean "Scriptural order," then why the "but only?"

If "good" does not mean "Scriptural," then what law makes it "good?"

The New Testament alone is the law standard which defines "good order" for church practice. No church practice is disorderly which conforms to New Testament law. No church order can be good which violates New Testament law. There can be no weight in a plea of "good order," "orderly practice," "regularity," apart from New Testament law defining order, prescribing regularity and proscribing irregularity.

If one be curious about origins and would trace back to its author, this plea of "good order" apart from New Testament law defining order, his curiosity may be easily gratified. Its father was Alexander Campbell, who denied the existence of any New Testament law on the administrator of baptism, but for good order favored the rule of baptism at the hands of church elders. In his famous Lexington debate with N. L. Rice, and on the proposition touching the Administrator of Baptism, he not only distinctly takes this position, but there furnishes all the arguments its Baptist advocates now adduce in its support.

I do not know that Fred Freeman ever read the Lexington Debate. If he has not, he deserves the more credit for his ability in blunting the points or turning aside the course of Mr. Campbell's rusty thunderbolts picked up from that old battlefield and now hurled by Baptist hands.

II. He convincingly exposes the fallacy that our Lord only commanded his people "to be baptized," but does not say "who shall baptize them;" in other words that the law of baptism is fully met by being baptized irrespective of administrator or church authority.

To an intelligent lawyer this fallacy ought to be evident, since it is a fundamental law-principle that a statute requiring submission to an act administered by another is void on its face unless it prescribes the administrator.

You may write it down as settled that there is not a man in the world today under obligation to be baptized unless the law defines who shall baptize him.

The general law of baptism is in the active voice: "Baptize," never in the passive "be baptized." The injunction to individuals "be baptized" indeed occurs, but it is when an appointed baptizer urges it or at least is ready to perform the act to which the subject must submit. "Go ye—make disciples—baptizing them" is necessarily antecedent to "be baptized." The active voice "Baptize" comes before the passive voice "be baptized." There is no escape from this law and logic unless one can prove that the law of baptism is in the middle voice: "Baptize thyself—" as Naaman was commanded: "Go wash thyself in the Jordan," and so "he went and dipped himself in the Jordan."

Greek: *ebaptizato en toi Jordanei*.

But when God sent John to baptize (active voice) those who "justified God" "were baptized (passive voice) of him in the Jordan." Greek: *ebaptizonto en toi Jordanei hup antou*. Mark the *hup antou* of him. But our Lord condemned those who "rejected the counsel of God against themselves not being baptized of him."

It would be monstrous to claim that their act would have been obedience if they had selected a Jerusalem priest to immerse them.

There is no law and no New Testament example of baptism in the middle voice. Se-baptism is not commanded. In this John Smith was guilty of will-worship.

In no New Testament instance of baptism is the subject allowed to select the administrator.

The authority of administering the ordinance is extraneous to the subject of it. Nowhere in the New Testament do we find the injunction "be baptized" apart from the presence of a qualified administrator.

As a human government enacts its law of naturalization, prescribing who shall administer it to an alien seeking citizenship—so in the Kingdom of God. As neither the law of naturalization, its forms, nor its official administrators, is left to the alien, so the very thought that anybody may baptize is essentially lawless. Nor is it a question of the character of the administrator but of his authority. Doubtless Judas baptized—but his authority made it officially legal. The adminis-

trator of baptism then, as well as the administrator of naturalization laws, may himself be at heart a traitor, he may even have obtained his office wrongfully—but having the authority his official acts are legal.

A baptism administered without authority is invalid.

Fred Freeman pertinently cites the case of re-immersion in Acts XIX. The case is a stubborn fact in the way of receiving alien immersion. The twelve disciples whom Paul found at Ephesus had been immersed "unto John's baptism." Certainly not by John himself, because the phrase "unto John's baptism" forbids it, and because the baptisms by John himself were legal, at least some of the apostles having no other, and because John himself had been dead many years. The preceding paragraph, Acts 18:24-28, implies that Apollos baptized them "unto John's baptism." But Apollos had no authority to continue John's baptism. John had no successor. So that while doubtless other elements of validity were wanting in their baptism, the element of authority was at least wanting. Paul did not recognize their invalid immersion, but baptized them right.

We have indeed an instance of irregularity in the Old Testament (2 Chron. 30:18-20), in which certain Israelites of the Northern Kingdom participated in the passover kept by Hezekiah, King of Judah, without complying with the antecedent purifications required by the law. Though the circumstances were extraordinary, Hezekiah in order to hedge against the evil of a bad precedent, openly confessed the sin of the transaction and besought and obtained their forgiveness as an act of Divine mercy.

So if now all churches guilty of receiving alien immersion would openly confess the sin of the irregularity, I would join them in a plea for forgiveness and this would divest their wrong of the nature of a precedent tending to perpetuate the practice.

It would not be easy to plead as a precedent an irregularity confessed as a sin needing to be forgiven.

III. Fred Freeman's articles establish the fact that the reception of alien immersion not only concedes, logically, the ecclesiastical standing, in full equality with the receiving church, of the body by whose authority the baptism was administered, but also that it tends legitimately to destroy all definite ideas of a church of Jesus Christ. This is not only theoretically true, but the practice has historically demonstrated the truth of the theory.

Of course, here and there may be individuals, perhaps in all denominations, who deny that any church authority whatever is involved in baptism. This review can not stop to consider sporadic cases that represent no denomination, but only individual interpretation.

Baptists, as a people, hold that our Lord himself, in his life-time, did establish an executive and judicial institution in his kingdom, called his church. That this institution finds expression only in particular churches, each one of which, by itself alone, under Christ's law, is a pillar and buttress of the truth, charged with the custody of the faith, once for all delivered unto the saints, and with the proper observance of all his ordinances. They frankly admit that God, as Sovereign, may directly commission a man to baptize as in the case of John the Baptist. They also admit that the inspired Apostles were delegates of our Lord, authorized to speak for him and decide issues as the Lord himself.

Nor can they understand how otherwise the church institution could have had a beginning.

But they hold that provision was made for the authoritative work of this institution far beyond the days of inspiration and special acts of divine sovereignty, otherwise there could be no permanent order in the Kingdom of God—and God cannot be the author of confusion. This contention does not rest on mere logic and abstract argument in favor of order. It is rooted in the Scriptures, as Fred Freeman's articles show.

It is based first of all on Christ's institution of the church and the declared purposes of its institution.

It rests largely on a fair interpretation of the great commission recorded in Matthew 28.

They find that all the circumstances invest that occasion with peculiar solemnity.

Prior to his death he made the appointment for that great gathering in a designated mountain in Galilee. The apostles specially, other disciples, and women are charged to be present. At least five hundred brethren, besides the women, were present. On them collectively, as an ecclesiastical body, he conferred all authority in heaven and on earth. "All authority in heaven and on earth is given unto me. Therefore Go Ye." The authority of the "me" is passed over to the "ye," otherwise why the ergo?

The evidence is overwhelming that the authority and the work to be done are not assigned to them in severalty as individuals, but collectively as an ecclesiastical body.

The "I, I am with you all the days even unto the end of the world," not only forbids the idea of individual authority and commission—not only forbids a limitation to apostles, who all would soon pass away—but necessitates an ecclesiastical institution for whose perpetuity abundant provision is made. The apostles themselves were "set in the church."

To this fully authorized ecclesiastical body—this collective and perpetuated "ye," he gave this commission:

1. "Go"—It was a missionary body.
2. "To every creature—all nations"—its mission was world-wide.
3. "Even unto the end of the World"—its mission was perpetual.
4. "Make disciples" (*Mathelensate*)—its mission was spiritual, looking to regeneration, repentance, faith as our Lord himself had made disciples by preaching his gospel.
5. "Baptizing them," i. e., the disciples.
6. "Teaching them" (*didaskontes*), i. e., the

disciples, "to observe all things whatsoever I have commanded you."

The authority is explicit and complete. The divine presence is perpetual. The duties are perpetual. It is impossible to make this commission apply to the 500, with the women, in severalty as individuals, or to limit it to apostles who would all die before that first century expired.

To apply it to individuals would not only authorize the women present to baptize but to exercise other official functions expressly forbidden.

To illustrate further, take a single one of the "all things whatsoever I have commanded you," i. e., the observance of the Lord's Supper. Our Lord himself said, "As oft as ye do this, ye do show forth the Lord's death till he come," which corresponds with "always, even unto the end of the world." Moreover, where the authority is, there is the responsibility. But it is the churches that are held responsible throughout the New Testament.

The last utterances of our Lord (see book of Revelation) puts the matter beyond further controversy. The churches are the light-bearers, appointed to illumine the world and to make all the Kingdoms of the world become the Kingdom of our Lord.

The beginning of the book seven times repeats: "Hear what the Spirit says to the churches," showing where responsibility and authority rest. And so the book concludes: "I, Jesus, have sent my angel to testify unto you these things in the churches."

I repeat that Fred Freeman has the judicial mind. He knows how to interpret and apply law.

IV. Fred Freeman is right in his contention that much doctrine is involved in the reception of alien immersion. We rigidly require of our own converts applying for baptism evidence of certain definite things.

1. That he is a child of God by regeneration, is a penitent believer justified, pardoned, saved. Without this evidence we will not baptize him.
2. We require him to submit to baptism at the hands of the regular church officials.
3. We refuse him admission to the Lord's Supper or any participation in church action until he has been thus baptized.
4. We instruct him in the design of baptism. If he declares that he is not yet justified, forgiven, but seeks justification, pardon, regeneration, or salvation in baptism, we refuse to baptize him to such ends.

And yet, in receiving alien immersion we know that in many cases it preceded any avowal of regeneration, salvation, justification.

We know that in many cases the immersion was in order to salvation, justification, remission, regeneration. We not only waive all questions of church authority, but virtually repudiate our most vital doctrines.

We repudiate all definite ideas of a church, all scriptural designs in baptism, indeed we open the way to the teaching that neither (1) Authority (which includes proper administrator), nor (2) Subject, nor (3) Design, are essential elements in the validity of the ordinance.

V. Fred Freeman is right in his contention that one may so slightly or loosely advise against the reception of alien immersion as not only to condone the offense, but may so speak and act toward it as virtually to foster the practice. Not so good Hezekiah toward an irregularly in his day. He called it sin. He prayed God to forgive it. Here I am reminded of a remark attributed to Dr. Gambrell. The story goes that a brother more given to glorying in Baptist history than in making good history now, asked Dr. Gambrell, "Do you believe in Church Succession?" to whom the Doctor said: "Yes, brother, but don't you forget that I believe mightily in present succession as well as historic succession. There may have been lapses back yonder for which we are not responsible. Let us see to it that we keep the succession-record straight in our day."

O wise Dr. Gambrell! A Daniel come to judgment!

VI. Finally, Fred Freeman is right in teaching that there may be a fallacy even in the saying, "Let us relegate the alien immersion question to the churches where it belongs."

If this saying means that the settlement of this question belongs to the churches acting under the law of Christ, it is a true saying. But if it means that each church has absolute right to dispose of this question, then it implies a contradiction where two churches decide differently and violates Christ's sovereignty as legislator. A church cannot legislate. It cannot add to, subtract from, or change New Testament law. Even as a judicial body it cannot validate a violation of law.

Back of Fred Freeman's articles is the character of the man. Over here in Texas we glorify God in him.—Baptist Standard.

personality of Mr. Cleveland as revealed in an intimacy of many years. The reminiscences will extend to some three installments in The Century Magazine.

The pictures are new and mainly from amateur sources. One of the pictures in the August number gives the interior of the studio-at-Marion—with Mr. and Mrs. Jefferson and Mrs. Cleveland and her mother—in which room Mr. Cleveland conducted a sort of moot-court of the most amusing description, "one night in Marion."

The rest of the number is largely fiction, the kind that reads well during midsummer holidays. There is the third and last of the anonymously published "Thirteen at Table," stories, "The Fourteenth Guest." The number has also, besides short stories by Katharine Roof, Cleveland Moffett, David Gray, Caspar Day, and L. Frank Tooker, the first of Albert Hickman's "The A-Flat Major Polonaise."

Reproduction, in color, of eighteen of the Salmagundi Club's Thumb-box sketches, is an interesting and novel illustrative feature. There is also a frontispiece in color after Joseph DeCamp's charming portrait, "The Pink Feather."

Luke The Physician, and Other Stories in the History of Religion. By Sir W. M. Ramsay, D. C. L., etc. With thirty-eight illustrations. Pp. 418. New York: A. C. Armstrong and Son.

This volume contains a number of celebrated articles written by Mr. Ramsay in various magazines. Most of them have been extended or worked over. The fresh one, which gave the title to the volume, is an answer to Dr. Harnack's latest views on the Acts. It proves stimulating reading, and indicates the present trend of critical opinions in regard to the third Gospel, and the Acts. The destructive critics have made a considerable retreating movement, and the bald radicalism of the last decade of the nineteenth century is on the wane. The second article is on "The oldest written Gospel," the so-called "Q" Gospel of modern critics. The next, a very valuable article on "Asia Minor," and the fourth, a review of the history of the Orthodox Church in the Byzantine empire. Then follow discussions on "The Pagan God," on the "Religion of the Hittite Sculptures," and on "The Morning Star and the Chronology of the Life of Christ." All in all it must prove a valuable addition to the library of every intelligent minister who is fortunate enough to possess himself of the book.

Caleb Cobweb's Comparisons. By Amos R. Wells. Pp. 157. Auburndale, Mass. McNair Publishing Company. Postpaid 50 cents.

This is the forty-seventh volume from the pen of Amos R. Wells, famous to thousands of our readers as one of the editors of the "Christian Endeavor World," in which paper the seventy essays of which this volume is composed were first published.

"Professor Caleb Cobweb" is an imaginary old gentleman who has conducted a department in the paper for many years, and it is his custom to indulge in a few preliminary observations on some interesting subject before answering his weekly budget of queries. The essays in this volume are all taken from this weekly department, and they illustrate the amiable professor's fondness for drawing analogies between things material and things spiritual. The little book makes interesting reading, and contains much helpful though common-place advice, as well as some curious information.

Sidelights on Christian Doctrine. By James Orr, D.D., Professor of Apologetics and Systematic Theology in the United States Free Church College, Glasgow. Pp. 183. New York: A. C. Armstrong and Son. \$1.50.

It contains the addresses on Christian Doctrine, or studies based upon them, that he has delivered at various Conferences and Bible Schools in America. In these days when theology is at a discount, the value of this work is beyond measure. It is not a technical work on doctrine, but rather semi-popular in style, which will better adapt it to the needs of the general reader.

The opening chapter sets forth the "Nature and Place of Christian Doctrine"—a strong statement of the importance of a clear and systematic knowledge of divine things. Dr. Orr says that religion is perhaps the only subject on which men feel a desire for vagueness and obscurity of thought. In every other profession or science there must be a body of truth for the student to be acquainted with. The physician must not be lazy about his anatomy or physiology; or the statesman ignorant of political economy and the science of government; the botanist must know the facts and laws of plant life, and the astronomer, the facts and laws of the starry heavens. How unreasonable then is this prejudice against doctrine that is so prevalent at this time.

The great fundamental doctrines that are here so forcibly presented, include—"Names and Attributes of God," "The Trinity of God," "Creation and Providence," "Man and Sin," "Christ and Salvation," "The Spirit in Salvation," "Eternity and Its Issues." This book cannot be too heartily commended.

What is a weight? Anything that hinders my running toward that goal. Love may be a weight, learning may be a weight. I am mentioning the highest things of set purpose, feeling that perhaps it is not necessary to discuss the lower. Anything that dims the vision of the ultimate, that kills the passion, is a weight.—G. Campbell Morgan.

The difficulty with liquor laws is said to be that they are ahead of public sentiment. To which a contemporary suggestively adds: "That's what's the matter with the Ten Commandments, too."

**LITERARY.**

Any Book noticed in these columns  
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The leading article of the August Century, the Midsummer Holiday Number, is Mr. Richard W. Gilder's "Grover Cleveland: A Record of Friendship," a sympathetic appreciation of the

**Sunday-School  
Lesson**

Sunday, August 15th.

Paul's Third Missionary Journey.—Acts 19:8-20.

Motto Text.—"The name of the Lord Jesus was magnified."—Acts 19:17.

"And he went into the synagogue and spake boldly for the space of three months." This was the beginning of his public work in Ephesus. Paul always went to the Jews first in any city. "Disputing and persuading the things concerning the kingdom of God." Disputing is not a good translation. It should be discoursing. His preaching was first doctrinal and then practical.

"But when divers were hardened." The Gospel is a favour of death unto death as well as of life unto life. The sun which melts wax hardens clay. "But spake evil of that way before the multitude." That way means the gospel which Paul preached. They attacked it before the congregation in the synagogue. And so violently Paul decided it was best to withdraw. Whether Tyrannus was a rabbi or a Greek philosopher does not appear. He allowed Paul to use his building. No disturbance was made here, and for two years Paul preached there. Asia here means the province called by that name of which Ephesus was the capital.

"And God wrought special miracles by the hand of Paul." These were "the signs of an Apostle," as Paul calls them. They proved God that he was inspired. For miracles accompanied revelations from among the Baptists let this example of their Ephesian brethren rouse their consciences. "And showed their deeds." Their superstitious practises. Their confession was contrite and sincere as was shown by this frank acknowledgment. Human nature is prone to superstition, and has a great desire to pry into the future, not only the future in this life, but that beyond the grave. From the days of Eve men have not been content with revealed things, but are eager to usurp the prerogative of God by prying into the hidden things which belong to him.

"Then certain of the vagabond Jews, exorcists." They were wandering Jews who went from place to place as magicians, and professed to exorcise evil spirits. They regarded Paul as one of them who in some way had gained greater power in the secret arts than they had. The name Jesus they looked upon as a sort of charm which Paul used. And as Jesus was not an uncommon name, they specified in their incantation that it was the Jesus whom Paul preached.

"And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so." Sceva was one of the leading priests at Ephesus, and the fact that he was, called more general attention to the discomfiture of his sons than it would otherwise have received.

"And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?" The evil spirits, some of them at least, knew that our Lord was the holy One of God while he was on earth. Their knowledge is not infinite, but it is much greater than man's as is natural in view of the greater length of time they have lived.

There was cutting sarcasm in the question, "who are ye?"

Instead of controlling the spirit as they pretended to be able to do, these seven men were badly worsted. Demoniaes had often super-human strength. This was the case with the Gadarene. "Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces." (Mark 5:4.) The man with the

evil spirit overcame them and when they finally made their escape from the house, it was with their clothes torn off and with more or less serious wounds.

"And this was known to all the Jews and Greeks also dwelling at Ephesus." Showing how the whole of the busy city was stirred by the discomfiture of these men.

"And fear fell on them all." A reverence and awe. The evil spirit had acknowledged the power and authority of Jesus and of Paul as his representative. And no one dared use lightly the name of Jesus whom Paul preached. Paul was not a superior magician and the name of the Lord was above every name. This was the lesson taught by the severe chastisement of the seven exorcists.

They learned too to heed the message Paul brought that the Lord was the Saviour of men's souls, miracles were wrought, and these were usually miracles of healing. But these were to attest the message of the Apostle and show that he was indeed speaking for God. The great thing was that a substitute had died in the sinner's stead and through faith in him Jews and Gentiles could receive the free forgiveness of their sins.

"And many that believed came and confessed." These were converts who had not been disciples long enough to understand that witchcraft, magic, etc., were inconsistent with the religion of the Lord. It is to be feared there are Christians in this day who are guilty as were these Ephesians. They will consult fortune tellers, go to the meetings of spiritualists, allow Christian Scientists and those of similar vagaries to try their spells upon their sick, excusing themselves for such insults to God by saying "it can do no harm." If there are any such among the Baptists let this example of their Ephesian brethren rouse their consciences. "And showed their deeds." Their superstitious practises. Their confession was contrite and sincere as was shown by this frank acknowledgment. Human nature is prone to superstition, and has a great desire to pry into the future, not only the future in this life, but that beyond the grave. From the days of Eve men have not been content with revealed things, but are eager to usurp the prerogative of God by prying into the hidden things which belong to him.

"Many of them also which used curious arts brought their books together." These were the magicians, soothsayers, etc., while those spoken of in the preceding verse were the ones who consulted them. Their books contained the incantations, receipts for love philtres, formulas for casting out evil spirits, etc. Dr. Peloubet says there has been discovered some old manuscripts, one dated as long as 1200 B. C., which contain numbers of such magical writings. They are called the Fayum Manuscripts, and are now in the Vienna Museum. "And burned them before all men." Evidently in some public place.

"And they counted the price of them, and found it fifty thousand pieces of silver." It is probable the Attic Drachm is the coin which is meant as Ephesus was a Greek City, and the coin was current. Though it is possible that the Jewish shekel is meant. If it was the drachm the value of the books was \$7,500, if the shekel, \$30,000. But the purchasing power of money was so much greater in those days, that even if the smaller coin is intended the amount was more than \$50,000. This shows

how general the belief was in magical arts in the city, that so many books should have been burned. For these were the books only of those who became Christians and there is no reason to suppose that all the exorcists, magicians, etc., were converted. These men proved they were truly regenerated by burning books of so much value. Had they not have been regenerated they would have tried to compromise with God by selling their books to other magicians and giving a part of the money to the church.

"So mightily grew the word of God and prevailed." Men who would be considered the most hopeless cases were reached and saved. And no obstacle would restrain the work of salvation.

"Men say the time is near—a day is near at least of such trial of the spirits of all flesh as may well be called one of Judgment. I thank God that I am able still—with you—to be among those that Watch for the Morning—and am still able to be thankful, beside the places of rest of those whom I have loved, to whom Christ has said, 'Arise thou, My fair one—come away.'—John Ruskin."

We shall be glad—really glad—of everything that has come to us, no matter if it is sorrow or pain, when we find that our experience fits some one else's need, that some one else can build on our lives.—Maltbie D. Babcock, D. D.

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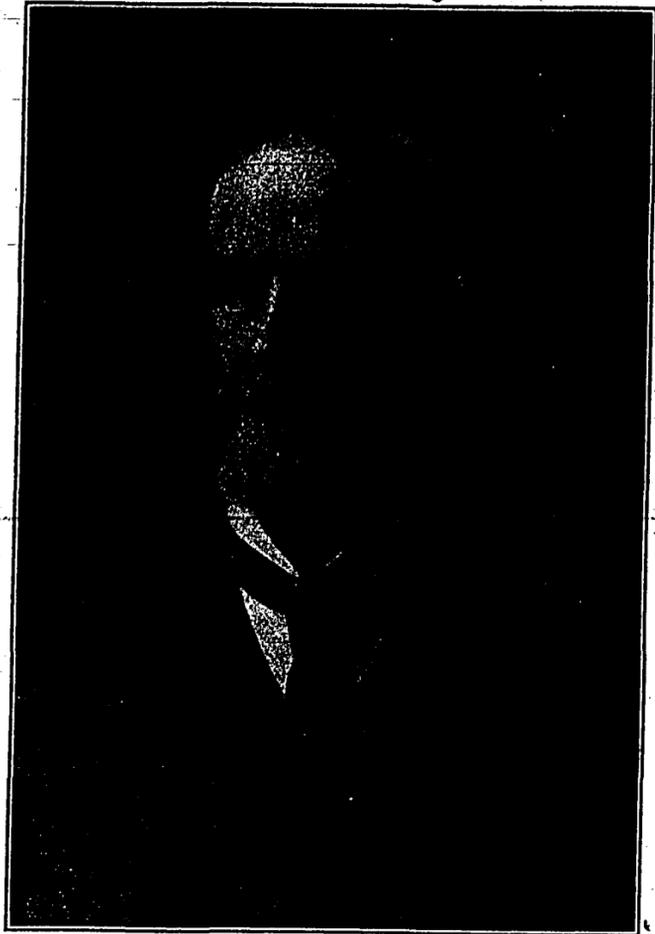
"I steadily gained in health and strength. About a month ago I began using Grape-Nuts food and the effect has been wonderful. I really feel like a new woman and have gained about 25 pounds.

"I am quite an elderly lady and before using Postum and Grape-Nuts I could not walk a square without exceeding fatigue, now I walk ten or twelve without feeling it. Formerly in reading I could remember but little, but now my memory holds fast what I read.

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DOCTRINE NO. 8.

Depravity.

Baptists believe that man is dead, depraved, blind, guilty, condemned, lost and helpless, and but for the grace of God in Christ Jesus hopelessly so. "Dead in trespasses and sins." "Because we thus judge that if one died for all then were all dead."—II. Cor. 5: 14.

Depraved means wicked, corrupt, vitiated. No use to discuss total depravity, any more than total sinfulness or total wickedness. God said, "There is none righteous, no, not one." Paul proving that all were alike under sin in an unregenerate condition. says, "For we have before proved both Jews and Gentiles, that they are all under sin." "As it is written, there is none righteous, no not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one."

"Their throat is an open sepulcher; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways; and the way of peace have they not known: there is no fear of God before their eyes." Rom. 3:9-18.

What a dark, yet true, picture of the unregenerate man.

We do not mean that man is as bad as a demon, or as bad as he can be. You may put a drop of gall into a glass of water, and that water, all of it is bitter, vitiated, corrupt and unfit for drink. Not as bitter as it could be made, but it is all bitter. So every man, all the man, is depraved, sinful, corrupt. You may reiterate till the day of your death that you don't believe it but the fact remains the same. God who knows the heart said it. "Unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled."—Tit. 1:15.

Blind—"In whom the God of this world hath blinded the minds of them which believe not." "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them for they are spiritually discerned."—I. Cor. 2:14. "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart."—Eph. 4:18. "And all the world may become guilty before God."—Rom. 3:19.

God says, "The heart is deceit-

ful above all things, and desperately wicked." mark you, not only deceitful, but "deceitful above all things;" the most deceitful thing in the universe of God, not only is it wicked, but it is "desperately wicked."

Again God asks by the mouth of Job, "Who can bring a clean thing out of an unclean? Not one."

Again, "What is man that he should be clean? and he which is born of a woman that he should be righteous? Behold He putteth no trust in his saints; yea, the heavens are not clean in his sight. How much more abominable and filthy is man, which drinketh iniquity like water?"—Job 15:14-16.

Paul, describing the natural man says, "Among whom also we all had our conversation (manner of living) in times past in the lusts of the flesh and of the mind, and were by nature the children of wrath, even as others."—Eph. 2: 18.

"That every mouth may be stopped and all the world may become guilty before God."—Rom. 3:19.

Paul said, "For I know that in me (that is, in my flesh) dwelleth no good thing."—Rom. 7:18.

What is there in mortal man untainted with sin?

Every work which it is right for man to do has its legitimate and true result, hard to attain, and more manifest to God than to men when it is attained.—Phillips Brooks.

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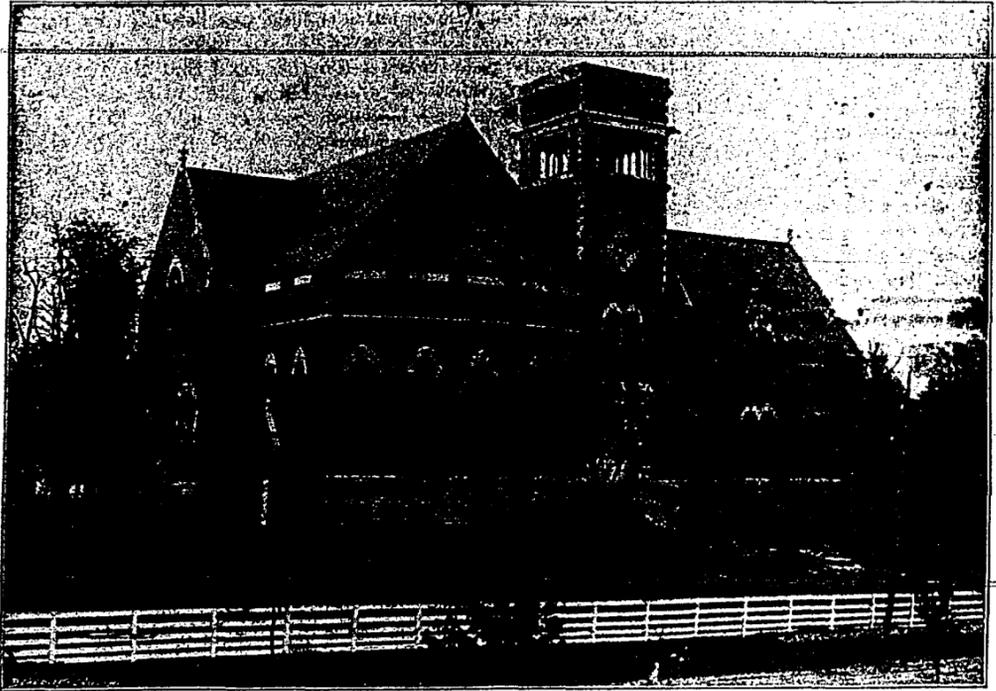
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ONCE I WAS BLIND, BUT NOW I SEE.

By Hugh Gaylord.

Oh God! Wilt Thou only tell me, why My life is sore beset with woe and pain? I look to Thee upon Thy throne on high, To lift the weight that on me long hath lain. Though I have trusted Thee, yet Thou dost seem, To turn away from my heart's piteous cry, Of honest prayer to Thee, for just one beam Of Heavenly light, to show me, only why? Thou God, the all in all of wisdom, power and love; Who heedeth even when the sparrow falls; I know, all in good time, Thy will shalt move To speak the "Why," to every soul that calls.

OUR PULPIT.



FAREWELL SERMON.

Delivered by Rev. T. T. Eaton, D. D., Petersburg, April 24th, 1881.

Rev. 2. 7: "He that hath an ear, let him hear what the Spirit saith unto the churches."

Standing here for the last time as your pastor, I would, if possible, impress some lesson upon your minds which shall abide with you when you see my face no more. To a church as a body there are no more important words in the Bible than those epistles to the seven churches in Asia, sent through the apostle John as he lay an exile on the Island of Patmos. Not to those churches only, but to all that should come after them, are the words of warning and of exhortation spoken. "He that hath an ear"—there can be no condition of God's people in which they will not be benefited by the words to the seven angels—no one who does not need to "hear what the Spirit saith unto the churches."

Viewing these messages, our first thought is one of sadness, that even in the days of the apostles, and in churches planted by their hands, such warnings should be needed. We learn, also, a new admiration for that most faithful of all generations of God's people in all the world's history—the generation of Israelites, which, trained by Moses and led by Joshua, contained but one Achan among all their thousands. Whereas, of these churches of Asia, with the gospel light shining so brightly upon them, only two are free from blame, only one found worthy of praise. It behooves us, then, to hear with reverence and fear what the Spirit says to the churches, lest we be found among those against whom Christ will bring the force of his two-edged sword, or whose candlestick he will remove, leaving only the blackness of darkness of spiritual death.

The first warning that confronts us is to beware of formalism—a warning sadly needed in this age of ours. We find the church at Ephesus faithful in much, yet blamed in that the spirit of true piety was dying out. Flourishing outwardly, yet with decay doing

its deadly work at her heart, where Jesus could see, though others were blinded. Ashes gathered around the flame of her altar, though the smoke of incense arose a towering cloud to heaven. Her feet were on the downward path, though the descent was so easy no heart was alarmed, and it was left for the Spirit to speak the word of warning. The first love must be maintained and strengthened. As individuals, you must keep fresh in your hearts the love for Christ which animated you when first you found him precious to your soul. It is sad to see Christians lose their first love so quickly. A young convert is eager to tell the story of the cross to his fellows, anxious that all his friends shall be saved. He can scarcely pass them on the street without a word for Jesus. But weeks pass on, the meetings end, the cares of life resume their wonted sway, and he becomes careless. Friends hear nothing about Christ from his lips, unless some meeting arouses him for a time, and he tells, not what Jesus does for his soul that day, but what Christ did for him, and how he felt—ten, twenty, or thirty years ago, when he was converted. Let it not be so with you, my brethren. If you are less anxious for the salvation of souls now than when you first believed, or if Jesus is less precious to you, or if you take less pleasure in prayer, have less relish for the Bible, and less fondness for meditating upon God's character and talking of his wondrous works—then, alas! it is ill with you, and shall grow worse unless you repent, although your good works equal those of the church at Ephesus. It is a sign of grace when a church flourishes in good works, provided we use "good works" in the Bible sense, to denote temperance, patience, love, mercy, truth, integrity—in a word, uprightness of conduct. Too often in these days "good works" mean only various forms of giving money to objects of benevolence. Very commendable, nay, indispensable, is this virtue, but it is not all. It is very far from all that should be meant by "good works." A restless parade of organized charity is often a sign of decaying love in a church. Men who do not hold family prayers will serve on a committee to distribute alms to the poor; men who never read the Bible will contribute to colportage, and men who are not strictly honest in business will figure prominently in public meetings. What is this but tithing the mint, anise and cummin? Very liberal were those Pharisees of old—Christ does not reprove their exactness in tithes—these things ought they to have done, and not to have left undone the weightier matters of the law—justice, mercy and truth. Keep your first love, brethren, as the years go by; let it appear not only when an interesting meeting is in progress, but at all times and seasons. The light within you was not intended to be as a bonfire, blazing up brightly and quickly fading away, but as a candle, shining steady and clear, giving light to all around. It is written of the righteous that they shall shine, not as meteors, falling once a year on November nights, but as stars in the firmament forever. They are not to be as the aloë tree, capable of good, that stands barren when the Master comes seeking fruit thereon. A church holding fast Christ's name to martyrdom tolerates false doctrine, and Jesus threatens to fight against her with his two-edged sword. We thus see how he regards the weak toleration of evil. The church at Thyatira is even more highly praised, "I know thy works, and love, and service, and faith, and thy patience, and thy works;

every will keep your first love aglow in your hearts. Let the true spirit of vital piety show itself in all your church work. I knew a young lady once who lived in the midst of luxury, and who wanted to give to the cause of Christ. She might have asked her father for money, but that would not have been her own giving. She resolved to earn something to give, and so did what she could of the sewing her sisters were in the habit of giving out, and received the customary price from them. The money so earned she gave to the church, and money so earned and given shall surely be blessed with that widow's two mites. The young lady was benefited by being trained to industry and economy of time, and that element of incalculable value to Christians—self-sacrifice—was added to her character. A church filled with such people would be a church free from worldliness above her sister churches, and revered by the world, which is quick to see and reverence all that is above its own eager scramble after self. Giving thus will strengthen that first love for Jesus till its light shall dispel the darkness which presses so closely around so many candlesticks which should give more light, clearer light and more far-reaching. Formalism—devotion to forms and ceremonies—against this I would warn you. It tends to make people think they can put the piety of a whole year into a season, with the idea that if they are good for so many days they thereby get license to be as wicked as they please the rest of the year. Can you divide off a mother's love thus? Can you say to a mother, "You must love your child fervently on Tuesdays, but Thursdays you need care nothing for it?" Still less can the love of Christ be divided off by days and seasons. One must love God as much on Wednesday as on Sunday, and be as holy in heart and life on Mardi-Gras Tuesday as on Good Friday. As vital piety decays, men clamor for the gratification of the senses and confound their aesthetic with their moral faculties, imagining that they are pious because they indulge a dreamy reverie "in a dim religious light" to the sound of fine music. As against formalism, churches must cultivate the great virtues of justice, mercy, and truth—justice without cruelty, mercy without squeamishness, and truth stainless and inflexible. Let these things, brethren, be in you and abound.

The second lesson of warning I would impress upon you is to beware of laxity of doctrine and discipline. This was the sin of the churches of Pergamos and Thyatira, which are, in some respects, highly praised. Of Pergamos, Jesus says, "I know thy works, and thou holdest fast my name as I have not denied my faith," even when death was the penalty for thus holding fast. He does not charge them with tolerating the practices, but only the doctrines of Balaam, though we cannot doubt that evil practices did follow those doctrines. Corrupt trees always bring forth corrupt fruit, and alas! seldom stand fruitless—it is only the fig tree, capable of good, that stands barren when the Master comes seeking fruit thereon. A church holding fast Christ's name to martyrdom tolerates false doctrine, and Jesus threatens to fight against her with his two-edged sword. We thus see how he regards the weak toleration of evil. The church at Thyatira is even more highly praised, "I know thy works, and love, and service, and faith, and thy patience, and thy works;

the last to be more than the first," not decreasing as at Ephesus, but increasing. But Thyatira was lax both in doctrine and discipline, and she is warned to repent and evil-doers threatened with great tribulation when the Lord should judge every one according to his works. Surely no warnings are more needed in these days of dissolving creeds than are these against false doctrines. What a man believed seemed to Christ of vital importance, whatever modern reformers may say about "freedom of thought" and "cramping of the mind by ecclesiastical fetters." According to the idea of many, the body of Christ is not, as Paul taught, modelled after the human body, with its unyielding bones and definitely-shaped organs, but rather after the flabbiness and shapelessness of the jelly-fish. A human bone is narrow, yes, and contracted, but it is strong and fitted for labor and endurance. A faith in which all faiths are dissolved in gushes of false charity will have no strength to combat, no salt to save, and no light to illumine. It is a vapid, putrid mass, unworthy to be trodden under the feet of earnest men. False doctrine is itself wrong and it leads to wrong. There is no false nor more dangerous idea in the world, nor one more redolent of the pit, than it makes no difference what a man believes, so he is sincere, so his heart is right. You had as well say it is no matter what a man does, so his heart is right, and that was at one time a powerful heresy in the world. Head and heart and hand cannot be separated in such fashion, they must all be right. We must believe right, and feel right, and do right. Head, heart and hand act upon each other and one cannot be wrong without injuring the other grievously. So for from sincerity's rendering a false belief harmless, it is precisely that which makes it dangerous. A lie, so long as men recognize it to be a lie, can do no harm, but when they sincerely believe it, then it does its deadly work in their souls. False doctrine leads to false practice, whatever men may say to the contrary. All history proves this. As in the case of these churches, Balaam and Jezebel would not long teach that it was right to eat things offered unto idols and to commit fornication, and yet keep themselves free from these sins. If you hear a man argue that falsehood is right, you know you cannot rely upon his word, though you may never have heard of his telling a falsehood. Out of the abundance of the heart the mouth speaketh, and out of the same heart are the issues of life and action. Long trains of evil have followed seemingly slight deviations from God's word; when error is once admitted, no man can tell where it will end. That doctrine of baptismal regeneration seemed a small error in its beginning, and yet from it has come all the abominations of priestcraft. The rule is inflexible in God's government—evil produces evil. A God saw, ready for the charnel house and the worm—better be backslidden Ephesus or lax Thyatira, than Sardis with the life gone out from her heart. Worldliness is the "all sins, the most insidious. The heart is deceitful above all things," and will explain and re-explain its devotion to the world so to teach in your midst. Be careful as to make such devotion appear a little thing, entirely consistent with the truth. Put a high higher duties and with Christ's estimate upon truth; be rooted and grounded in it, so that no error can be to shake the firm foundations of your faith. Believe what you do believe heartily, and in these days of moral mollusks show that you have fibre of soul that can take firm hold families and those dependent on us,

of the truth. Maintain, kindly and firmly, your discipline against immorality. That society which dares not be true to its principles, deserves the contempt of the world. The amount of moral courage in the world is painfully small, so much so that it requires almost superhuman exertion for the community to punish an occasional one of its many criminals. The same thing is seen in the churches, and the rule is that a disorderly man and woman are promptly excluded, provided they are comparatively friendless and contribute little or nothing; but if the disorderly one pays liberally and has a large circle of relatives who may take offence and leave the church, he is dealt with very tenderly, if at all. Thank God this is not true of all our churches, but I greatly fear it is the rule. Yet upon this point God's word is as clear and emphatic as upon any other. It is not left to the discretion of churches. God knew their human frailty, their disposition to delay, and their shrinking from the risk of incurring the ill will of others, so the words are clear and unmistakable—"Now we command you, brethren, in the name of our Lord Jesus Christ that ye withdraw yourselves from every brother that walketh disorderly." This and similar commands, the churches of Pergamos and Thyatira had refused to obey—are they the only churches refusing? If Jesus sent messages to the churches today, would he not threaten them with his two-edged sword for the sin of laxity of discipline, both as regards immorality and the deniers of the "doctrine which is according to godliness?" You brethren, have been worthy of praise for the way you have maintained your discipline in the past. I pray that you may be even more faithful in the future.

Beware especially of laxity of doctrine. Man or angel must be accused if he preach any other gospel than Paul preached. No matter how much you love him, no matter how useful he may seem to be, nor how lovely in character, let no man preach to you error, however conscientious he may be. Will you eat poison because the one who gives it is amiable and believes it to be bread? Far better take literal poison into your bodies than false doctrine into your souls. And, standing before you for the last time as your pastor, I would emphasize this warning. Pray to the God of truth to keep your pastors and yourselves from false doctrine. The third great warning is against worldliness, as seen in the church at Sardis. This church had a name to live, though she was dead. Orthodox in creed, correct in deportment, we hear nothing of Nicolaitans and Balaamites in her midst. But though believing what was true, the hearts of the members were devoted to the world, and therefore Jesus did not find their works perfect before God. Dead, while she had a name to live—going on her way before men, yet, as earnest—evil produces evil. A God saw, ready for the charnel house and the worm—better be backslidden Ephesus or lax Thyatira, than Sardis with the life gone out from her heart. Worldliness is the "all sins, the most insidious. The heart is deceitful above all things," and will explain and re-explain its devotion to the world so to teach in your midst. Be careful as to make such devotion appear a little thing, entirely consistent with the truth. Put a high higher duties and with Christ's estimate upon truth; be rooted and grounded in it, so that no error can be to shake the firm foundations of your faith. Believe what you do believe heartily, and in these days of moral mollusks show that you have fibre of soul that can take firm hold families and those dependent on us,

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without which we are worse than infidels, and where begins devotion to the world, we could stop with the legitimate providing for our own. If we knew how much time we could rightly devote to our personal appearance, we could do that and not go on to the neglect of higher things. It is this very uncertainty, this border land of doubt; which is the chief difficulty in the way of earnest, conscientious persons. If Christ, like Mahomet, had only left us minute directions on all these points, instead of laying down great principles which every one must apply for himself, our task would have been easier—aye, far easier, had our weeks and days and hours all been marked off for us. It is this which makes monasteries attractive to dissatisfied souls, because every action is directed with exactness. But these systems leave the heart untouched—the heart, the chief thing with which Christianity is concerned. If you bow at the Muezzin's cry for prayer and utter the words prescribed, the Mohammedan makes no inquiry into your thought and motives. If you count your beads with regularity, fast on proper saints' days and go through the routine of the monastery, your heart is left undisturbed to its own evil devices. But Christianity requires right thoughts and purposes as well as right actions. It strikes straight at the heart and regulates the life by the motives. There is no such thing as freedom, if by freedom is meant that every one has a right to do as he pleases. The Christian must please not himself, but his Lord. If by freedom is meant deliverance from all that can defile souls and mar character, then Christianity gives a glorious freedom. The right to do as we please comes only when we become so moulded in the image of Christ as to have no wish contrary to his will—and this is the freedom of the redeemed and the angels—the liberty of heaven.

Worldliness is deadly because, while the hands and the head seem right, as at Sardis, the heart is given to the world and is dead though claiming to live. Constant watchfulness and unceasing prayer against worldliness, these are as necessary to your spiritual life as are constant food and breathing to your physical life. It is a sin especially dangerous in times of prosperity. Persecuted Smyrna, holding her life in her hand, was so exposed to worldliness as was prosperous Sardis. It is not when you are called on sharply to choose God or the world that you are in greatest peril, but rather when Satan speciously offers you God and the world. It is more than Satan can give you, it is what God will not give you nor allow you to receive—"ye cannot serve God and mammon"—and yet it is what you are in constant danger of desiring and striving for. Take this lesson home with you, take it with you into your business—you can have God or the world; you cannot have both. And in every action, great and small, ask yourself—is this for God, or for the world? So shall constant thought of him keep you near him, give you a sense of his presence and guard you from evil.

The last warning, on which I must be brief, is against spiritual pride, as illustrated in the church at Laodicea, which was so sternly rebuked and not one word of praise was given her. Pride is the great root sin, beneath whose condemnation angels fell, and men after them; beneath whose foul breath all graces fade and all virtues wither. No wonder that seeing how "miserable and poor and blind and naked" that church was, and hearing her

proud boast of needing nothing, Jesus should be filled with a loathing contempt, expressed so vividly in the words, "I will spew thee out of my mouth." Spiritual pride—this sin of Laodicea, which led her into lukewarmness—is the fourth danger against which I would warn you. This sin always produces lukewarmness; may God save you from it. Formalism, laxity, worldliness and spiritual pride were the chief dangers which threatened the churches of Asia, and they are today the chief dangers which lie before all our churches. Heed, then, the warnings to those olden churches. Not for one day nor one generation were these warnings uttered, but for all times and all nations. And not for one day nor one generation, thank God, were the glorious promises uttered which were made to those churches of Asia. "He that hath an ear let him hear" the promises that "the Spirit saith unto the churches." To him that overcometh I will give to eat of the tree of life—the hidden manna—the white stone with a new name written thereon—the morning star—the throne—count up for yourselves all the blessings promised "to him that overcometh." Giving a hearing ear to these words "the Spirit saith unto the churches," taking the great lessons home to your hearts, pondering them in the silence of the night, carrying them out in your daily lives and conversation, overcoming in the struggles before you, so shall you be indeed the salt of the earth and the light of the world—so shall you be neither formal Ephesus nor lax Thyatira nor worldly Sardis nor proud Laodicea, but Philadelphia, tried and true, of whom the Master shall say—"all men shall know that I have loved thee."

It is with a peculiar sadness that I speak to you for the last time as your pastor. All your kindness to me during the nearly six years I have been with you, the generous forbearance with which you have considered my youth and borne with my weakness, and all the love with which you have crowned my labors among you, and all the respect and consideration I have received from those not members of this church—all rush up before me and impede my utterance. True friends I have found among this people, whose sympathy and prayers have upheld my hands, guarded my life, and brought blessings upon my head. True Christians I have found here, whose singleness of aim, love for souls and devotion to Jesus, have been shining lights on my pathway to heaven. But the hardest elements in my leaving is not parting with them, strong as are the ties which bind them to me, because I know that, after a few brief years, should I see them no more on earth, I shall meet and greet their familiar faces on the shining shore. The hardest thing is to leave you, my friends, whose faces I have so often seen before me in the congregation listening to the messages I brought, and who yet have failed to heed the warnings and entreaties, and have not given your hearts to Jesus. How can I leave you, thus strangers to Christ! How can I leave you, feeling that perhaps some fault of mine, some failure to say the right thing, some frivolity in my conversation or inconsistency in my life, has been an obstacle in your way to the cross! God forbid that I should be a stumbling block over which you stumble to destruction! God forbid that any of you whom I have learned to love as I labored for you, shall be found at the last day upon the left hand. God forbid that the farewell I now speak should be with any of you an eter-

nal parting. May it be indeed a farewell may you fare well through all the years of the life that lies before you as you run the Christian race, and fare far better in the life to come, when gathered with the redeemed, with not one familiar face wanting in all the radiant throng, we shall meet and greet each other in our Master's presence, and before our Master's throne, where farewells are never spoken and parting is unknown forever.

WHAT IS THE GOSPEL.

"Any man who is doing a good piece of work for the benefit of his fellowmen is preaching the gospel."

So said one professing Christian to another recently. And he who said it was not a layman, but a minister who is supposed to teach laymen. Is it any wonder that when the blind thus lead the blind, both should fall into the ditch?

We are hardly used to hearing that any religion is good enough, before we are asked to believe that about every good thing is the gospel.

No, tenement house reform is not the gospel; nor pasteurized milk; nor the eight-hour law; nor the parole system; nor prohibition of the liquor traffic; nor an art gallery and library in every town.

There is only one gospel. Men are by nature lost, without a single exception and without one particle of self-recuperative power in them. They are condemned alas! to eternal destruction from the presence of a holy God, "where their worm dieth not and the fire is not quenched." And the gospel is the good news of their redemption through the death of Jesus Christ, if they will receive Him as their Saviour and confess Him as their Lord.

Oh, when will the whole church wake up to believe this? When will every Christian tongue be insistent to proclaim it? When will the silver and the gold that is supposed to be the Lord's, be diverted from its worldly and semi-worldly uses to carry this great and needed message to the ends of the earth?—Institute Tie.

HURRAH FOR SOME THEOLOGICAL SEMINARIES.

J. Lewis Smith, D.D.

Do not take my head lines too seriously. I am not in a shouting mood. There's a cloud on my horizon and I do not see clearly. I am afraid of this unmitigated nonsense the professors in many of our colleges and theological seminaries are getting off. Seven years ago I sent a fine young man from my church to study for the ministry in Chicago University. Yes, for shame we sent him there. After five years he came back and said to me: "Doctor, I wish you would preach on the Resurrection: I don't know whether I believe that or not."

That young man is teaching in the public school today. They completely unhorsed him in Chicago, and killed all the aspirations for the ministry he had ever had.

I feel very much like adopting a sentence of the Episcopalian ritual: "Good Lord deliver us, from this flippant tom-foolery of so-called learning of some of our theological seminaries."

Here is about the latest I think I have seen. At the April meeting of the New York Presbytery, three graduates of the Union Theological Seminary were examined for licenses by the Presbytery. The Presbytery refused to license them and their refusal has called down the ferocious malediction of the

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secular press upon their heads. Surely every Christian will say the Presbytery did right—could do no other wise than to reject such applicants for a place in the Christian ministry.

We append below some of their denials. The following doctrines dear to every true Christian were explicitly and implicitly denied:

1. The infallibility of the Scriptures as the rule of faith and practice.
2. The essential Deity of the Lord Jesus Christ, and His consequent headship over the church.
3. The Virgin Birth of our Lord and the miraculous conception.
4. The vicarious, expiatory and propitiatory atonement of our Lord.
5. The resurrection of our Lord from the grave.
6. The efficacy of the all-prevailing name of our Lord in prayer—in fact all phases of his priestly office, the sacrificial, the reconciling and the intercessory.
7. The fall of man.
8. The Bible doctrine of Sin.
9. Salvation by grace through faith in the Lord Jesus Christ as an atoning Saviour.
10. Regeneration by the power of the Holy Ghost.
11. Miracles as the direct manifestation and interposition of the supernatural.

In fact, their examination brought out a general denial and repudiation of all that is vital and peculiar to Christianity; and their Creed—so far as they can be said to have had any—resolved itself into cold and spiritually lifeless Unitarianism.

Don't you think we ought to hurrah for some of our theological seminaries when they produce for us such specimens as the above?

If you would increase your happiness and prolong life, forget your

neighbor's faults. Forget the slanders you have heard. Forget the temptations. Forget the fault-finding and give a little thought to the cause which provoked it. Forget the peculiarities of your friends and only remember the good points which make you fond of them. Forget all personal quarrels or histories you may have heard by accident, and which, if repeated, would seem a thousand times worse than they are. Blot out of memory, as far as possible, all the disagreeable occurrences of life; they will come, but they will grow larger when you remember them, and the constant thought of the acts of meanness, or worse still, malice, will only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday; start out with a clean sheet for to-day, and write upon it, for sweet memory's sake, only those things which are lovely and lovable.

Why can't we be let alone to live quiet, modest, normal lives, and develop naturally into what God intends us to be? Why, when any of us shows a spark of genius, must our fool friends run for a bellows to blow it to a furious, consuming flame?—Rev. J. C. Cowan.

Friendship can not be permanent unless it becomes spiritual. There must be a fellowship in the deepest things of the soul, community in the highest thoughts, sympathy with the best endeavors.—Hugh Black.

I have been told of a Spaniard who always put on his spectacles when about to eat cherries that they might look bigger and more tempting. In like manner, I make the most of my enjoyments, and pack away my troubles in as small a compass as I can.—Robert Southey.

# Editorial

## THE GRACE OF GIVING.

Many of us, at one time or another, have prayed for saving grace, sustaining grace and dying grace, but how few of us have prayed for giving grace. Surely one is to be pitied who never knew the exalted joy of giving, yet how much of this joy, even the more generous have denied themselves. There seems to be peculiar need for this particular grace at the present time. While the children of the world seem bent on getting, let the children of the kingdom excel in giving.

The duty of giving not only grows out of a moral obligation, but is based on a positive command; hence, there can be no sort of excuse for leaving this duty undone. We have as much right to disobey the command to be baptized as we have to disobey the command to give.

Giving is an important part of worship, and certainly no ordinary service is complete without it. Christian worship was made possible by the gift of God, and the spirit of giving is indispensable to all true worship. In the case of Cornelius, "thy prayers and thy alms" are conjoined in the prayer that went up to God in his behalf.

Giving is the most practical expression of piety. The man of the world who cannot comprehend our creed may catch the Christianity of our collection. The man who really prays, "Thy kingdom come," will pay to see that kingdom come. The man who prays with his lips, should not forget that he may preach with his pocketbook.

Nor should we forget that temporal prosperity is predicated upon our liberality. While the desire for temporal prosperity is an inferior motive for giving, it ought to prove a sufficient incentive to some people. Tithing and thriving are closely allied in this life. The Lord will continue to prosper us, if we give as he prospers us. Bring your tithes into the storehouse, and God's blessings will abound unto you and yours. If we do not give according to our ability, God may lessen our ability to give. Remember that our prosperity is a sacred trust and God will require an accounting at our hands. Had we practiced as much economy in living as we have in giving, many of us would have better bank balances here, and much more to our credit, in the day for which all days were made. Even should we give till it hurts, we would not be hurt by giving. In the light of the widow's mite we should not consider the amount of our gift, but rather the amount left after making the gift. We have yet to hear of one who has gone into bankruptcy from giving. Some of us would not object to playing the role of the Good Samaritan, if we could continue riding and allow the poor unfortunate one to walk. God made room in the ground for the fool who complained that he "had no room where to bestow my fruits."

An experience meeting and a number of confessions of covetousness would be strikingly new and charmingly refreshing. Even in dying, but few have ever confessed to the crime of covetousness, though none have repented of their giving. Whatever be the extent of our giving, to be acceptable, it must be cheerful. The Lord tells us that he loves a cheerful giver, from which we may fairly infer

that he hates a grudging giver. Those who are saved by grace will manifest it by gracious giving. True, what we have is our own, but we are not our own, for we are bought with a price. The fragrance of the Alabaster box will outlast a wilderness of flowers. If then we would lay up for ourselves treasures in heaven we must lay out for our God treasures on earth.

## "THE BAPTIST-AND-A-HALF."

Under the above caption the Central Baptist editorializes in so severe a strain that our pen has been provoked to come to the rescue of our berated brother—the "Baptist-and-a-Half." While we cannot claim the coveted achievement of being worth one-half more than the average Baptist, yet we must confess that we have some aspirations in this direction. Indeed, we have deemed it a laudable ambition to so multiply our Baptist proclivities and activities, that we might, equal in usefulness as many Baptists or fractional parts of a Baptist as was possible for us.

Should one possess a share of bank stock worth one hundred dollars, and by the accumulation of surplus, it should come to be worth one hundred and fifty dollars, we do not believe that the owner would object to the fact that his stock was worth one-half more than face value. Somehow it seems to us that if the average man equals 100, the man who equals 150 is deserving of greater praise. If it be a good thing to be an ordinary Christian, it certainly is a better thing to be fifty per cent better than the ordinary Christian. If it is a good thing to be a Baptist, it is a better thing to be more of a Baptist. To the contrary, if it be a bad thing to be a Baptist, the less of a Baptist the better, and hence a half Baptist would be fifty per cent better than a whole Baptist. Selah.

But let us notice some of the characteristics of the "Baptist-and-a-half," as given by the Central Baptist:

"You know him the instant he says 'Baptis.' That's what he is, and he tells you with swelling pride that his father before him was one."

Surely this is a shade cruel, for if the berated brother does not know how to spell, it is his misfortune, and he should be pitied rather than censured. Is it a crime to be proud of the fact that one's father was a Baptist? Should a man be ashamed of his Baptist ancestry? In this connection, it has always appeared a little strange to us, that anyone should magnify the history of his country, and minimize the history of his church; that one should be interested in his own genealogy and care nothing for his church pedigree.

"He believes in preaching the gospel which usually consists in one or two threadbare topics, and the more belligerent the better."

How far wrong, after all, is the much maligned "Baptist-and-a-Half" in preaching "one or two threadbare topics"? To our contracted vision, it appears that the two subjects of sin and salvation comprehend about all that is worth preaching about, nor do we believe that they will ever become threadbare as long as there is a sinner to be saved or a saint to be sanctified.

"His meager quota to denominational life consists in putting on the brakes while we are going up hill." If this criticism is altogether true, it is timely and well put. The opposite course, however, than the one suggested, of going up a steep incline without brakes, would be equally open to censure. In climbing the Alps, brakes are es-

sential to a safe journey. It seems to us, that the "Baptist-and-a-half" has been, and is now, necessary to prevent a Baptist slide.

## NOT OF MAN BUT OF GOD.

When a great truth is to be given out it is sometimes disclosed by degrees, as the peep of day betokens the noontide's brightness; especially so if it be a divulgment likely to arouse moral resentment or mental antagonism. To pave the way for it may be the means of its more ready acceptance.

But the disciple John, without one preliminary remark, at the outset of his gospel—in the very first chapter—makes occasion to describe those who received the world-creating Logos, even those who believed in his name, in the hitherto unheard of fashion: "Who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Here is a trinity of negations—"not, nor, nor"—with a single affirmative, introduced adversatively, "but born of God." This verse contains four abridged propositions: They were not born of blood—they were not born of the will of the flesh—they were not born of the will of man—but they were born of God. These negations form a strong guard against an erroneous interpretation of this affirmative. To be so fully instructed as to whence this new birth does not originate, gives all possible certainty to its true origin. And this cuts up by the roots a thousand isms of the day, and that because this doctrine goes to the origin and is the life of all real Christian experience.

Let us then not set our wits to work in attempting a minute physical or metaphysical analysis of these four relative members, and by such means weaken their force in our own minds and in the minds of others.

The gross anatomy of the passage carries in it a gracious and glorious truth which, though in a sense transcendent, is realized by every new-born soul. In our folly we are too prone to emasculate many of the truths of revelation, especially those of experiential nature, by indulging in hair-splitting definitions which themselves need defining.

Observe that John here, in the beginning of his Gospel, is not formally setting forth the nature of the new birth, but is writing about the historical Christ, "who was made flesh and dwelt among us," and only incidentally records the radical truth. By anticipation the evangelist here records in brief (by a fourfold adjunct) what, in the third chapter of this Gospel, Jesus himself taught more at length to the Jewish ruler who came to him for instruction: "Verily, verily, I say unto thee, except a man be born again, he cannot see the Kingdom of God."

There are many cardinal doctrines of our holy religion for which Baptists have persistently contended; but the new birth may be regarded as the most vital. And thank God, its subjective nature enables it to be fully understood by all who believe in Jesus Christ.

One of the inexcusable hypocrisies of the age is the false doctrine that "the end justifies the means," that it is right to do evil that good may come. Yes, right even to misrepresent, to falsify, to lie, to gain converts to a false system of religion.

The Literary Digest reports the following as coming from a Russian missionary to the Alaskans. This missionary belonged to the Greek church:

"A missionary was constantly

threatening his impenitent converts with the flames of hell. But he noticed that this threat instead of filling them with terror, was exceedingly agreeable to them, for the thought of being warm in the next world filled them with joy. The missionary made a complaint on this point to the bishop, who understood at once that a Northern hell must be represented differently. He, therefore, told the missionary to teach his people to expect a hell of frost, where the cold is ten times as intense as on earth. This freezing Gehenna terrorized them, and the refractory ones were soon reduced to obedience."

Now, people will laugh at the silliness of such nonsense, and yet they allow all such false doctrines to go on, under their eyes without dissent or rebuke. This is not a joke or fancy; it is an extract from the history of the religion taught these poor deluded people, taught by men sent out in the name of Jesus Christ, taught by men who pretend to be governed by a Bible which says: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book."

Shall we be so "sweet spirited" to false teachers, and so tolerant of false doctrines, which destroy souls, and dishonor God, that we shall refuse to cry out against them, thus quietly bidding them God-speed, and becoming partakers of their evil deeds? Shall watchmen upon the walls see the encroachments of the enemy, and yet be so "broad minded and liberal" that we fail to warn souls of the approaching dangers of eternal destruction?

Evidently Dr. Neeld is not a great admirer of hustle and bustle. He says: "No nation exists today with the same amount of energy that we have in our civilization, but energy, when like ours, it is merely a nervous strain, is not made of the stuff that will last. Men in growing too independent have lost a great deal of the strength which comes from relating themselves to God's life and to his plans."

The Examiner asks who preached the shortest sermon on record. The text was, "He that giveth to the poor lendeth to the Lord," and the sermon was, "If you like the security down with the dust." We heard that sermon attributed to Dean Swift many years ago, and have always believed he preached it.

Verily the world is round and funny. The Presbyterian General Assembly is talking of uniting with two other bodies, one of them Arminian in belief; and yet it solemnly passed a resolution that marriages between Presbyterians and members of other denominations should be discountenanced!

A mother said: "Being disagreeable is as much a breach of good character as a breach of good manners, and I punish my children as much for this as for lying and disobedience." She is right to punish her children for it, but entirely wrong in placing it on the same footing as the sin of lying.

A Boston paper meant to speak of "interdenominational comity," and the types made it "interdenominational comedy." Which same it is in these days. The printer blundered on a truth.

Better perhaps a bad man with a good message, than a good man with a bad message. In the one instance, it may mean the ruin of a single man, in the other, the ruin of many.

# EDITORIAL VARIETIES

To commit sin is human, to continue in sin is inhuman, to die in sin is devilish. "Politics makes strange bed-fellows." It is not bedtime, and we are not sleepy.

Christian Science, falsely so-called is knocked out by Dr. J. W. Porter's booklet. Send for a copy. 25 cents, postpaid.

A man's faith may be better than the man, but the man can never be better than his faith. As a man thinketh so is he.

"Between two evils choose the lesser." You are not forced to any such choice, and unless you would become evil, choose neither.

We hear a good deal in these latter times about "reaching the masses." Would it not be reasonable to hear something about how we are to "reach the classes?"

The power, to realize that one is lost, implies the power to know that one is saved. It is not the agnostic without, but the spiritual agnostic within the church, that is calculated to do harm.

"The knell, the shroud, the mattock and the grave, the deep, damp vault, the darkness and the worm."—Young. Oh, death where is thy sting? Oh, grave where is thy victory?—Paul.

There are two different kinds of Baptists found within our ranks. These are differentiated by the use or disuse of the definite article. One of these believes that Baptist churches are churches of Christ. The other believes that they are the churches of Christ.

In the will of Leland Stanford, in which he left a considerable sum to Leland Stanford University, which was founded to commemorate the name of his son, he took occasion to thank God that he had spared his son so long. This was far better than complaining because God had taken him from him.

"History of Alien Immersion," by J. H. Grime, is a most helpful discussion of this question. Every Baptist ought to read it. It settles the history of Alien Immersion. 15 cents, postpaid; \$3.00 per hundred. Baptist Book Concern, or Elder J. H. Grime, Lebanon, Tenn.

...writer in the Universalist Leader in accounting for the success of Gipsy Smith admits that "most of the men who know how to do this sort of evangelism well have a conservative theology. It was taught them, they accepted it; it has not troubled them since, and they have been free to turn all their strength into the great work of redeeming men."

It has recently been our good fortune to preach for the Pewee Valley Baptist church, of which the Rev. J. M. Walker is the honored and beloved pastor. As former pastor, we have many fragrant memories of this noble people. Bro. Walker is a gracious gentleman, a true Christian and a sound Baptist. We were guests of Deacon C. H. Moody and wife, far-famed for their home and hospitality.

President Woodrow Wilson, of Princeton, in speaking of the athletic craze in colleges said: "So far as colleges go, the side-shows have swallowed up the circus, and we in the main tent do not know what is going on. And I do not know that I want to continue under these conditions as a ring-master. There are more honest occupations than teaching if you cannot teach."

The following is said to have occurred recently in one of our Southern cities: The Baptist and Reform churches are so near together, that one standing in the street can easily hear the singing of both congregations. It so happened that while the Reformers were singing, "Will there be any stars in my crown?" the Baptists were shouting the chorus, "No, not one; no, not one." Such coincidences are calculated to retard the consummation of Christian Union between these two widely divergent bodies.

Dr. Meyers, who was accused of being inferior in scholarship to Dr. Foster, and therefore not competent to criticize him, is reported by the Inter-den as saying: "I am a graduate of the same institution that Professor Foster is. What's more, I hold in my hand the medal that it gave me as a token of the highest honor it can confer. Professor Foster hasn't any such medal. I never mentioned these things before, but when they say I don't think and don't reason, I would like them to bring on their honors." This is another case of waking up the wrong passenger and then being "put to sleep" by the aforesaid passenger. Come again.

AMONG THE Churches.

Walnut St.—(Third and St. Catherine)—Pastor Henry A. Porter: The Gladness of the Resurrection, John 20:20. The Ministry of Memory, Luke 15:17. By letter, 1.

Calvary—Bro. W. J. Holtzelaw: The Everlasting Wings, Deut. 32:11-12. The Rock of Salvation, Rom. 3:25-26.

Chestnut St.—Bro. J. M. McFarland: Christ's Ambassadors. Young People's Meeting at 8 p. m. S. S., 129.

Crescent Hill—Pastor J. F. Griffith: The Sower and His Reward, Eccl. 11:1. Death and Life, Rom. 6:23. S. S., 91. The pastor left on August 3rd for Lake Wawasee for a three-weeks' vacation.

Deer Park—Pastor Robert F. Doll: The Future Home of the Righteous, Jno. 14:2. The Three Crosses, Luke 23:33. S. S., 63.

Eighteenth St.—Pastor B. V. Bolton: Whom Serve? Jos. 24:15. Bro. Clarence Walker: Holiness. S. S., 57. Baptized, 2, a mother and her daughter.

Eleventh and Jefferson Sts. Mission—Pastor H. I. Parks: Steps to Christian Development, Rom. 8:30. S. S., 36.

German—Pastor Wm. Argow: O, Sword against my Shepherd, Zech. 13:7. Jacob at Mahanaim, Gen. 32:1-2. S. S., 53.

Glenview—Bro. H. L. Clifton: Be of Good Cheer, Matt. 9:2. S. S., 22.

Hazelwood—Pastor Chas. B. Althoff: The Light of Revelation, Luke 16:29. What Lack I Yet? Matt. 19:20. S. S., 103.

Immanuel—Pastor J. C. C. Dunford: The Numbered Hairs, Matt. 10:30. The Greatest Love, John 3:16. S. S., 165.

Fischer Ave. Mission, 42. Lyndale—Bro. H. L. Clifton: Burden Bearer, Matt. 11:28-29. S. S., 62.

Lytle St. Mission—Pastor J. D. Hudson: Revival services throughout the week, beginning August 1st. Services at 7:30 p. m. You are cordially invited.

Bro. R. E. Reed will do the preaching. S. S., 45.

Oakdale—Pastor Erwin L. Averitt: A Model for a Working Church, Lev. 3:28; 4:6. A Wise Conclusion, Eccl. 12:13-14. S. S., 95. At 3 p. m. we had the ordination services of two deacons, Brethren S. P. Bale and Thomas Hall.

Dr. Leonard W. Doolan, pastor of Highland Baptist church, preached a splendid and helpful sermon for the occasion.

Ormsby Ave.—Pastor G. D. Billeisen: The Eternal Throne, II. Sam. 7:16. Caesar or God, Which? Matt. 22:21. S. S., 126. For baptism, 2.

Parkland—Pastor E. G. Vick: The Lord's Supper, I. Cor. 11:24-26. The Shut Door, Matt. 25:10. S. S., 144. By letter, 1.

Twenty-sixth and Market—Pastor R. E. Reed: Unity Spirit, Eph. 4:3. The Power of Faith, Mark 9:23. S. S., 281. Baptized, 1. Corner-stone Sunday School building laid Wednesday evening. Addresses by H. A. Porter, D.D., and E. Y. Mullins, D.D.

Third Ave.—Bro. J. D. Hudson: The Philosophy of Right Living, Matt. 22:21. Jesus and the Rich Man, Mark 10:21.

Tabernacle (New Albany)—Bro. J. E. Fulton: Launch Out Into the Deep, Luke 5:4. Except ye be converted and become as little children ye shall not enter the kingdom of heaven, Matt. 18:3.

Twenty-second and Walnut—Pastor M. P. Hunt: Paul's Prayer Meeting, Rom. 15:13. Remember Lot's Wife, Luke 17:32. S. S., 528. By letter, 2. The pastor will supply next three Sundays for Judson Memorial church, of Denver, Col. Leo Payne, one of our boys in William Jewell, will be in charge in the pastor's absence.

A street meeting to Jews was conducted by Bro. T. T. Minnis, at the corner of Jefferson and Preston sts. subject, Christ in the Old and New Testaments, Isa. 53.

NORTH KENTUCKY PASTORS' CONFERENCE.

Covington. Madison Ave.—Bro. Jackson preached. Immanuel—Bro. L. A. Cooper preached.

South Side—Pastor F. P. Gates: Living Water, John 4:10. A Journey of Mercy; Mark 6:56. S. S., 150. Baptized, 2.

Bellevue. First—Bro. H. M. Harris: I. Tim. 1:15. Luke 18:37. S. S., 461.

First—Bro. W. R. Elliston preached. Latonia.

First—Pastor C. S. Ellis: Conditions of Christian Contest, Joshua 7:1. Self-denial, Matt. 16:24. S. S., 156.

Ludlow. First—Bro. W. C. Connelly preached. 28th.

The meeting was called to order

Pastor Bolin, of Newport, is in a series of meetings at Erlanger, Ky. Congregations good Sunday and at night. The Open Door, Rev. 4:1. Salvation and Sovereignty, Jonah 2:9. One for baptism. Seven additions to date.

THE STATE.

The Corinth Baptist church has been enjoying a great revival. There were forty additions. Pastor Poole was aided by Rev. E. M. Harris, of Woodlake, Ky.

Rev. J. T. Betts has resigned the care of Clifton church, this city, and is prepared to aid pastors in evangelistic meetings. He has had considerable experience in revival work and is a splendid singer. His address is No. 108 Belleaire avenue, Louisville, Ky.

The Lord greatly blessed the Providence church during the pastorate of Bro. H. C. McGill. There were 100 additions to the fellowship of the church. One flourishing mission was established and arrangements are begun for another. The total collections of the church have doubled, and the collection for missions trebled. We are greatly rejoiced that pastor McGill does not leave Kentucky, and congratulate the Nicholasville saints on his coming among them.

Pastor E. C. Faulkner writes from Montgomery: "After an absence of over thirty years I am back in the old State, and have settled in a few miles or where I was born and raised, and am serving two churches. One of them, the old home church, Rocky Ridge. My father and mother held membership in Rocky Ridge church for over forty years. It is the first church I ever attended, and it was there I got my first Sunday School training. And that Sunday School was not as far behind the Sunday Schools of today as some might imagine."

Bro. J. L. Owens writes from Middleburg: "Please announce that the South Kentucky Association will convene with the McKinney church, McKinney, Ky., August 10th. McKinney is a station on the C. N. O. & T. P. railroad. The writer will deliver the annual sermon. We shall expect the Recorder to be represented, as it usually is at our Association. Any of the brethren will be heartily welcomed, as we greatly appreciate their presence and assistance. We would be delighted to have the new editor take 'pot luck' with us on that occasion. The Recorder is much esteemed by the South Kentucky Association."

Dr. Edmund Harrison, retiring president of Bethel Female college, says: "I am glad to assure the pupils and friends of Bethel Female College that they will find in Prof. H. G. Brownell, who accepts the presidency of the school, a gentleman of the highest character, large experience, unquestionable qualifications and fitness for the difficult duties and responsibilities of so delicate a position. It gives me great pleasure to bespeak for President Brownell your patronage and hearty co-operation, as I am confident that his ability, purpose and plans will provide the best facilities for full and thorough education and training."

Pastor Wm. M. Stallings writes from Smith's Grove: "We closed a meeting here last night, in which Evangelist T. T. Martin, of Blue Mountain, Miss., did the preaching. The congregations have been very large and the interest in the old gospel intense. The church was greatly revived. Eleven baptized, and a number reclaimed from back-slidden lives and the whole community lifted to a higher plane of living. Bro. Martin is a man among men, a preacher of rare gifts. He is terrific in denouncing sin, yet tender and persuasive in beseeching sinners to be reconciled to God. He is fair to all yet true as steel. He preaches the truth in love. Long may he live."

Pastor W. T. Short writes: "We have just closed a very helpful meeting with our Strunk church, Rev. S. M. McArter, State Evangelist, did most of the preaching. There were ten additions by experience and baptism, four by letter and two restored, making the total additions sixteen. I trust our church is greatly strengthened, as all the additions were permanent citizens here, and all of them grown except one. We found Bro. McArter to be an earnest preacher. His ambition was to have the seekers secure salvation. He cared nothing for numbers unless they were really saved. Our hearts go out to our heavenly Father in gratitude for these blessings and we earnestly ask you, kind reader, to stop and breathe a prayer for this struggling little band of brothers and sisters, who are making an earnest and united effort to 'contend' for the faith once for all delivered to the saints."

Bro. J. W. Waldrop, the former Moderator. Devotional exercises were led by Bro. B. F. Hangerford. He read and commented on Psalm 103.

Bro. Waldrop was re-elected Moderator; Bro. G. W. Forsee, Assistant Moderator; Bro. Ransdell, Clerk, and Bro. R. W. Walker, Treasurer.

Bro. Waldrop preached the annual sermon from Psalm 31:15, "My times are in thy hand." It was an excellent discourse.

The usual topics were discussed. Harmony and good fellowship seemed to prevail. The visiting brethren were in evidence. Dr. Arthur Yager, President of Georgetown College; Dr. W. D. Powell, Mission Secretary; W. O. Carver, of the Seminary; J. D. Maddox, Ministers' Aid Society; Wm. J. Mahoney, Sunday School work; W. P. Harvey, the Baptist World; J. G. Bow, the Western Recorder.

The Recorder is popular with the Baptists of Concord Association. We found many substantial friends of the "Old Reliable."

OTHER STATES.

Pastor S. T. Grumbles, Marlow, Okla., closed his meeting with forty-eight additions.

Bro. T. A. Swafford has been set apart to the full work of the gospel ministry by the church at Rossville, Ga.

Bro. H. H. McMillan has been set apart to the full work of the gospel ministry by the Spring Hill church, N. C.

Old Rock Spring church, near Columbia, Tenn., has had a refreshing from the Lord, and fifteen added to her membership.

Pastor Mellichamp, Checotah, Okla., closed a meeting of nineteen days, resulting in forty-one additions, thirty-nine of these were baptized.

The new meeting house at Sawnee, Okla., has been set apart to the worship of God. The dedicatory sermon was preached by Dr. J. B. Gambrell, Texas.

The meeting at Huntsville, Ala., resulted in forty-three additions to the church. Bro. A. A. Walker, pastor at Hartselle, did the preaching.

The saints at Calhoun City, Miss., have been graciously blessed. Bro. J. Preston Harrington held a meeting in which thirty-nine were added to the church.

In the meeting at St. Maurice, La., conducted by Bro. R. T. D. Carpenter, eleven joined the church, four Catholics among the number.

A long, strong pull is now being made by Bro. R. G. Bowers, Secretary of education in Arkansas, to relieve the schools of a burdensome debt. He is now forging along nearing success.

The saints at Van Buren, Ark., have set apart their new meeting house to the worship of God. Pastor F. F. Gibson, First church, Fort Smith, preached the dedication sermon.

Bro. W. J. Bell on July 10th organized a church in Chicot county, Ark., with ten constituent members. The prospects are favorable to build up a strong church in a thickly populated section of the county.

Brothers McGee, of Paducah, Ky., and A. J. Fawcett, of Hamburg, Ark., began a meeting at Wilmot, Ark., July 18th, and closed July 25th, which resulted in ten additions to the church, and others are expected to follow in the near future.

Pastor R. W. McGee, of Montrose, Ark., is visiting in Texas, in quest of health for his invalid wife. It may be necessary for him to change his field of labor. If so we commend him to the Texas brethren.

Bro. W. S. Roney writes: "Have just returned home from Mary's Chapel, four miles from Ripley, Tenn. Had twenty-seven conversions and thirty additions. Church in fine condition, and will do a greater work for the Master."

Bro. Samuel N. Hurst, a lawyer and preacher of the Primitive Baptists, has joined the First church at Roanoke, N. C., and has been ordained to the ministry. After his ordination, Bro. Hurst administered the ordinance of baptism to his wife.

Pastor P. B. Neal has resigned the pastorate of Columbus (Ind.) church, the resignation taking effect August 29th. He has accepted a call to the church at Piqua, Ohio. Columbus church has appointed a pulpit committee, of which Dr. E. U. Wood is the chairman.

Pastor A. T. Cinnamon writes from Senatobia, Miss.: "I am just home from an eight-days' meeting with Pastor B. F. Whitten, at his Hickory Grove church, eight miles in the country. Though crop conditions and some other things seemed unfavorable, the Holy

SUNDAY SCHOOL PERIODICALS

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

B. Y. P. U. SUPPLIES.

Table with 2 columns: Supply Name, Price. Includes items like B. Y. P. U. Manual, Leavell, cloth, Training in Church Membership, etc.

BAPTIST SUNDAY SCHOOL BOARD

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

Spirit manifested His presence and made effective the power of the gospel in salvation. Ten were added to the church, nine by experience and baptism. Pastor and people drawn yet closer together and rejoicing in the Lord.

Bro. Frank M. Wells, of Jackson, Tenn., writes: "I have closed my work for the season, and am here in Hot Springs, Ark., taking a much needed rest. By the help of God I hope to be able to begin meetings September 5th. God has enabled me to reach a great number of men this year."

DEAR RECORDER:

One of our deacons, Dr. John P. Bell, suddenly passed away Thursday evening, July 22, 1909. The shock was something appalling both to his family, his church and to the entire community. Male, hearty, cheerful, useful, we were not ready for nor expecting his going. We stood dazed, wondering. But God's ways truly are not our ways. We wanted him to stay here with us, God wanted him at home with him. So the funeral sermon was from John 17:24, preached by his pastor, at the lovely home of the deceased near Bell, Ky.

Good-bye, brother; some time we, too, will understand. E. W. COAKLEY, Pastor.

W. M. U. NOTES.

Have you found the heavenly light? Pass it on. Souls are groping in the night, Daylight gone; Hold thy lighted lamp on high, Be a star in some one's sky, She may live who else may die, Pass it on.

First church, Lexington, W. M. U. sent the first contribution to the endowment of W. M. U. Training School. Who'll be the next.

Upton now rejoices in a growing W. M. U., growing in grace and in numbers. The W. M. U. meeting at Cecilian, in September, in connection with the Severn's Valley Association, is bound to be a success. Miss Amanda Harris, vice president, is even now planning for it, and her plans are usually carried out.

There will be a W. M. U. meeting in August, one day of the Franklin Association, and another of our vice presidents, who brings things to pass, Mrs. Duane Brown, has the programme in charge and an interesting and instructive meeting may be expected.

There are twenty-four Y. W. A.'s in Arkansas and their leader claims there are more to follow in the near future. There are two "Boys' Chapters" in Florida, and one of these will educate a boy at some mission school in India.

We would like to ask our Alabama sisters how they stand on Miss Salter's salary. Miss Salter is a native of Georgia. For some time she was office assistant to Dr. Crompton, Corresponding Secretary of the Alabama State Board of Missions. She spent five years at Judson College, where she enjoyed three years of Bible study, when she came to our W. M. U. Training School. She is now in New Orleans and has proven herself a well qualified missionary for this important field. Do we wish her to continue there? It remains with Kentucky and Alabama women to answer this question.

Tokio, Japan, is the largest college city in the world. More than 100,000 students attend its colleges and universities. The Zulus have a custom like that of

the ancient Hebrews in naming a child, of giving a name that will mark the time, or place, or some incident that occurred when the child was born. Recently at Durban, Natal, a child was brought for registry on a day when a strike had interrupted traffic on the railroad. The child was given the name of Umhlabungubevinbelasitimela, meaning "When the white men stopped the train." We wonder what the boy was called for short.

The Y. W. A.'s at Shawnee, Okla., support two Bible women in China and have been doing this good work for three years.

Miss Jessie L. Pettigrew, our missionary to China, a young woman herself, has this to say concerning young women teaching in the Chinese missions in America. She thinks it exceedingly dangerous:

"In China the work among the women is done by the women and the men missionaries give the gospel to the men. The Chinese who come to this country must be given the gospel, but it should be done by elderly women or by men, preferably by men.

"In China the men and the women do not mingle together in public, and it is hard to say what they think of it here. Women are kept in seclusion to protect them from men.

"The young women in America who meet Chinese in the missions think them funny, treat them familiarly, like little children, and the Chinamen are men who have no natural respect for women and so I think the teaching of the Chinese by young women here is extremely dangerous."

Miss Pettigrew is now in America on her first furlough after seven years in China.

"Last week we had another inquirer's class, and last Sunday it was my privilege to baptize eighteen, two women and sixteen men."—W. E. Crocker, Chinkingang, China.

A little Christian Indian girl, whose baby sister lay dying prayed the following little prayer:

"Father God, little sister is coming to see you tonight. Please open the door softly and let her in. Amen."

We are told that the Lord loveth a cheerful giver. From this we can gather what the Lord thinks of missionless churches. The happy people are the people who give. Stinginess is the cause of misery in many a man. In the parable of the talents Jesus gave us the connection between stewardship and joy. The five-talent and the two-talent men, who made good use of their money, came before their Lord with smiles on their faces and happiness ringing through their words. To them came the reward: "Enter thou into the joy of thy Lord." The one-talent man was morose and surly in his demeanor, and was cast into "outer darkness," where such people belong.—Missionary Herald.

We call the attention of our interested readers to the advertisement of the Peck-Williamson Company, who have a national reputation for the heating furnace they manufacture. A large number of these furnaces have been sold to churches through the advertisement they have been running once a month for a while in the Recorder. We are glad to say we have never heard a complaint against what they claim for it, so we take it for granted it is giving general satisfaction to those of our churches that have it in use. We will be thankful to our friends who corresponded with them to mention seeing their ad in the Western Recorder.



## GOING ERRANDS.

I started on an errand,  
And then that old Jack Frost  
He came so fiercely after me  
I really 'most got lost.  
He gave my face an ugly slap,  
And then he nipped my nose;  
He pinched my fingers cruelly,  
And then he pinched by toes.

He said: "You will be frozen,  
You'd better turn right back;  
I'll pinch you harder if you don't!"  
That mischievous old Jack!  
I said: "When I am sent from home  
With something I must do,  
Just try your very worst with me,  
I'll go in spite of you."  
—Pearls for the Little Ones.

## HOW RALPH SAVED THE TRAIN.

By Rev. W. Wood, D. D.

Ralph was rather a dull boy at school. He was not really a bad boy, nor indeed a very idle one, but he did not take to his books as readily as his father wished. His progress in his studies was rather slow. His teacher often kept him after school to get his lessons, but it did not do much good. His father often scolded him for his dullness, and he promised to do better, but soon forgot his promises and lapsed back into the old habit of dullness. One thing, however, Ralph could do better than most boys of his age; he could climb trees so high that it almost made the other boys feel dizzy to look at him. He could jump higher and further, and run faster than most any other boy of the neighborhood, and in spite of all his dullness in books he was brave and manly, unselfish and always ready to do a kind action.

The time came when his bravery and manliness were worth far more to him than silver and gold. He lived at Colon, a railroad station, and his father was watchman of the railroad bridge that spanned the river half a mile east of Colon. It was Mr. Rabb's duty to walk over the bridge and see that every thing was right before each train was due. One rainy evening in March Mr. Rabb had taken suddenly ill, and was unable to go to the bridge.

"Ralph said he; 'The train going east will be due in little more than an hour; you will have to cross to Mr. Waller's and ask him to watch the bridge for me tonight.'"

"Very well, father," said Ralph, "I'll go at once."

Getting the lantern and his rubber coat, Ralph set out in the direction of the bridge. He was only twelve years old but he did not mind the storm. When he came to the river it was very high and swift; indeed the water was almost up to the bridge and was roaring like a torrent. It made his head swim at first, but being accustomed to dizzy heights he went over in safety. Going to Mr. Waller's he found there was nobody at home. He might go on to Mr. Boliver's and tell him about his father's sickness and ask him to watch the bridge; but Mr. Boliver lived a mile away.

While pondering what would be the best thing for him to do he heard a crash in the direction of the river. Going back to the bridge he found to his horror that it was washed away. Now, what should he do? The river was between him and his home and no chance for him to get over; his parents would think he had fallen into the river, and beside he remembered the express train going east would be due in an hour and it did not stop at Colon where he lived and if it should nobody would know that the bridge was gone. The train would be sure to run into the river; it made him shiver to think about it, and to hear the roar of the water. He thought he would climb out on the end of the bridge that was still standing and hang up his lantern; perhaps the engineer would see the light from the other side and stop the train in time; but just as he started a sudden gust blew out his lantern. Then he felt in all his pockets for matches but had none. He was perplexed indeed. What could be done to save the train!

If he could only get to Mugg station and send a telegram back to Colon, he could have the train stopped.

But it was five miles to Mugg and he could not run five miles in a such a storm as this. He thought of the hand car near the end of the bridge, but the car house was locked and the section foreman

lived a mile away. At last he decided to run to the car house, break the lock, get out the car and run for life to Mugg station. He ran to the car house and was astonished to find the hand car out side on the pivot. It was no easy matter for a boy of his age to get the car on the rails, but with a heroic effort he succeeded.

Five miles to Mugg and the train would be due in Colon in a little more than half an hour. It was down grade and the wind was in his favor. He worked like a hero and fairly flew over the road. It seemed to him like a long time, and he was nearly exhausted and several times was on the point of giving up. A gust of wind blew away his hat, but he did not mind that and worked away at the lever. The rain was pouring down but the wind was in his favor.

At last he slowed up and rushed almost breathless into the station, shouting, "The bridge is gone! Send a dispatch to Colon!"

The agent at Colon sat by a comfortable fire reading his newspaper. At last he laid down the paper and listened to the storm outside. Pretty soon he heard the express whistle at the crossing—he glanced at the clock.

"Ten minutes late," said he to himself.

"Click! click! click! click! click! went the sounder. He was at the instrument in an instant. "Click! click! click! click! His hair almost stood on end. "Click! click! click! click!" He heard the roar of the train; his heart beat fast. He snatched the lantern and rushed out waving the danger signal just as the train went thundering by.

He staggered back inside, almost overcome with terror, his signal had not been seen by the engineer. Yes, it had been seen, and the train slowed up and came back.

"What is the matter?" asked both the conductor and the engineer in the same breath as they rushed into the station. The agent handed the conductor the dispatch. "Why didn't Rabb find it out?" asked the engineer.

"Click! click! click! click! went the instrument; and when the dispatch was all taken down the agent read it: "Rab sick, sent boy across the bridge. Bridge washed away while boy was over. Boy stole hand-car and ran down here and reported."

By this time the station was full of passengers.

"How old is the boy?" asked an old gentleman.

"Twelve years old," replied the agent.

"Let us make him a present," said the old gentlemen, putting twenty-five dollars into a hat. "He has saved the lives of more than two hundred people."

"I second the motion," said another man, putting in a ten dollar bill.

They soon raised a purse of two hundred dollars, which he used wisely in going to school and now he is a high official of the same rail road.

## MAMMY CLEO.

By Ernest Gilmore.

Mammy Cleo is not among the 'colored race' now, for she has 'crossed the river,' and her soul is as white as the whitest. While she was with us, however, she was black as coal. She was small and slightly built, but a host in herself. I can not remember the time when I did not love her. She rocked our cradle when we were babies. She soothed us in her arms when we were in trouble. If anything went wrong with us, we ran to her, and with our rosy faces prent close to her black one we were comforted. When I am a mother, I will always seem to see a halo around Mammy Cleo's head. Father was killed in the war. Poor father! And mother, who had been delicate for years, was prostrated. Freedom was proclaimed. Some of our colored people had gone; others were going.

"You are free, Mammy Cleo," said my sister, Kathlyn, bitterly. "Why do you not go?" I will never forget the look in Mammy Cleo's eyes—those dear, tender, loving eyes!—when Kathlyn spoke thus. She did not speak at first—she could not; but her soul was in her eyes as she stood there with her lips quivering and her eyes shining like stars in a dark night. After a long, quivering breath, the words came quick and fervent. "Yes," she exclaimed; "I'm free. Tank de Lawd I'm free. I'm free to stay right here wid dem I love till do good Lawd calls me to come up higher."

What did we care then that Mammy Cleo was black? What matter was it that her lips were thicker than ours? All we could think of was her wonderful love to us. We children hugged and kist her until she was out of breath, very nearly, and then mother called to her. She knelt down beside the bed, and mother put her thin arms around her neck. "Dear old Mammy!" she cried. "Dear old Mammy!" I could never tell you of Mammy Cleo's devotion during very mother's long illness, which ended in

death. But God knows it all, and I am sure her crown will outshine many others. Her great unselfishness and her marvelous devotion were the most beautiful sight I have ever seen in this world.

One night—soon after mother was laid at rest—Kathlyn was flushed and feverish and complained of headache. Mammy Cleo sent our brother, Bernard, for the doctor. When the doctor came he shook his head. "It's scarlet fever, in malignant form," he told Mammy Cleo, and I suppose all the rest have been exposed—every one. "Yes," said Mammy; "every one." Oh, those terrible days! I will not linger over them; I cannot. We could not get a nurse for love or money, so there was only the loving, patient woman, Mammy Cleo, to do everything. And her's was a service of love almost like the divine. Kathlyn died, and Bernard, our noble brother, and little Paul, our baby, followed her, and were buried beside her. As for myself, I laid weak and ill for wearisome weeks, watched over with tenderest care by dear Mammy Cleo. I do not know when she slept, for her eyes were always open night and day, whenever I saw her. And those eyes! so full of love and solicitude! When I was able to be lifted from my bed she would rock me in her arms, as if I were a baby. She nursed me back to health and strength, but that was not all. Our wealth had taken wings. I discovered Mammy Cleo doing up fine linen in the laundry. There was great basket of it, and she was doing it up to earn money for me. And she had everything else to do, too, even to curling my hair. I broke down and sobbed aloud, "Oh, Mammy! Mammy!" "Don't cry, honey," she said in her comforting voice, "I like to do it, 'deed I do." "But I can't bear to have you work so hard to support me," I cried, and she said—oh, so tenderly: "Neber mind, honey; I like to do it for you, 'cause I love you." Oh, that love! that love! Is it a lost type?

The years rolled on. The black cloud at last revealed a silver lining, as Mammy Cleo had often assured me, it surely would. Once more I noticed that the sky was blue again and that the sun was shining. I heard the birds singing and smelled the fragrance of green things growing. I was married at eighteen, Mammy Cleo dressing me for the wedding. I went to a beautiful home, and, of course, Mammy went with me. There was no more hard work for the dear soul. She was a sort of queen over the new household and ruled the servants in as sweet and gracious a way as if she had been "to the manner born." When our little ones came she was the head nurse, for she was not willing that any one else should have charge of anything so precious as "Misses Frances' babies." She was a blessing to our home until all of our little ones grew up. Then suddenly one night she found her wings and was gone. The dear! How I love her memory!—Christian Work.

## PERHAPS HE DREAMED HE WAS MARRIED TO ONE.

Prof. Frederick Starr, of the University of Chicago, who manages to keep his name known by occasionally issuing some fool statement, last week again attracted attention by an article attacking women. According to this brilliant professor, all women are savages, always have been and always will be. They are, he thinks, always inferior to men, meaning, presumably, himself. Prof. Starr's remarks, of course, called forth a flood of answers from woman's suffrage and other woman's club leaders, which, in a measure, confirmed his statement, as they certainly sounded savage enough. But the great majority of women, those who are savages, read his attack with more or less amusement, and went on with their work, their shopping or other amusements. The unfortunate part of Prof. Starr's effusion is that he failed to specify that by savages he meant only those who replied to him. His statement was too broad. All women are not savages any more than all professors are a discredit to the institutions which employ them.

## FOR CLEANING WALL PAPER.

To clean wall paper use the following recipe: Ten cents' worth of liquid ammonia, ten cents' worth of oil of sassafras, an even teaspoonful of soda, two even teaspoonfuls of salt, and one quart of cold water. Mix the cold water with the other ingredients, then stir in white flour until it is thick enough to drop from a spoon. Put in a covered pail set in a kettle of boiling water, and cook until done, stirring often. If it does not stick to the hands when cool, it is done. Remove from the pail, and divide into "loaves," working each piece a while in the hand. Take out only what is needed, leaving the rest covered in the pail, to prevent the ammonia from evaporating. Rub the wall with a loaf, working the dirt into the dough. When very dirty, exchange for a clean loaf. This removes dirt and grease magically,

and leaves old paper as good as new, when used carefully.—Woman's Home Companion.

## HOW TO LOVE GOD.

A woman once said to her pastor, "I do love God very much, but want to love Him more. How can I?"

"You must become better acquainted with Him," was the reply. "We love those who are worthy of our love in proportion as we become acquainted with them."

"How can I get better acquainted?" she asked.

"Study the Bible more," he said. "God speaks to you, reveals Himself to you in the Bible. Read in the New Testament the life of Jesus, and imagine you have been with Him, as John and Peter and Mary were."

"Pray more. Tell Him all your joys and troubles and needs. He will answer you and every answer will draw you closer and closer to Him."

"Then try to please Him 'n every way. We love those whom we try to please. Love makes us wish to please the Lord, and love rewards us when we have done it."

The woman followed these rules, simple as they were, and her love to God grew and spread all through her heart.—Personal words.

A "best seller" is not always best value to the buyer; there ought to be something more in a book than the story.



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**STORIES FOR LITTLE ONES.**

**A SQUIRREL FRIEND.**

"Now remember," said grandma, "a spool of white thread, number 50, and a package of soda. Come right back. Oh, and here is something to eat on the way. Be careful about the hill there, it's icy yet."

"Yes'm," answered Ray, and he trudged out of the yard and down the hill very carefully, although he passed several beautiful sliding places. When he was at the foot, he stopped a moment to look at the something in his hand.

"My!" he gasped, his dimples hurrying out. "My, what a splendid apple! I b'lieve grandma kept it just for me. Doesn't it smell good? Um!"

It was a beauty of an apple, plump, spicy, big, and colored like a ruby. The sun made bright places on its glossy coat.

"I b'lieve," said Ray, as he hurried along the path through the woods, "I b'lieve I'll eat it coming back. Then I'll have it to think about. I like to think 'bout nice things. Oh, dear, it won't go in my pocket 'cause it's so big. And I don't want to carry it to the store in my hand, 'cause—'cause—"

Ray hung his head and the dimples went away. Harry Bentley lived next to the store. Perhaps Ray might see him. Perhaps

"Grandma gave it just to me," said Ray, crossly, although no one had said she didn't. "I know! I'll leave it on this big stone and get it as I come back."

He put the apple carefully on the big stone under the chestnut-tree went skipping out of sight.

Presently there was a scratching along the tree trunk and Chippy Squirrel scampered down.

Now Chippy Squirrel lived in a hollow in that very tree, and, he was out doing his marketing. To be sure, he had some chestnuts at home; but, being a wise squirrel, he knew spring was a long way off. Besides, he did want something different to eat.

When he saw the shining apple, he stopped short and held up two little paws. Then he sniffed. "My," he said, "isn't that good? That's the first apple I've seen in months. I must"—Here he went up to the apple and took a nibble. Then his round little eyes sparkled, and he whisked his tail three times. "It's delicious! Who could have left it for me? How can I ever get it home?"

Now that was a serious question, because the apple was bigger than Chippy Squirrel. But he put his sharp little teeth in it and towed it along to the foot of the tree. Then he stiffened himself, lifted the apple, and, using teeth and paws with all his might moved upward very slowly. Several times the apple almost ran away from Chippy Squirrel, but at last he reached the first limb and stopped to rest.

A little while later, Ray came whistling down the path. He was looking for his apple. "I'm going to eat it right away. I just know how good it will taste. Here's the stone why what where is it?" Ray opened his eyes very wide and stared very solemnly at the stone. "I know I put it there. Who"—Thump! Down fell something that almost hit him on the nose and made him jump. It was the beautiful apple with a bite out of it. Ray looked up. There on the limb above him he saw Chippy Squirrel, who was scolding even harder than squirrels usually scold. Now Ray

used only boytalk, and Chippy Squirrel used only Squirrel-talk, but they understood each other very well.

"You're a fine boy," screamed Chippy Squirrel, "leaving an apple around as though it were a present from some one. Why didn't you take it with you? Did you think I wanted to break my back tugging that apple 'way up here just to find it's yours? Take it and go along. Don't you ever do such a thing again!" Here, Chippy Squirrel stopped to breathe and Ray spoke up quickly.

"I'm real sorry 'bout it. I didn't mean to. I didn't s'pose squirrels were so strong. It's too bad you're so—so disappointed. If it wasn't such a beautiful apple—"

Ray looked from the apple to Chippy Squirrel's angry, wistful little face. He started away, and then he came back. "I do s'pose," said he, earnestly, "that you need it more'n I do. I've had lots of apples this winter."

He took out his knife very quickly and, while Chippy Squirrel watched, he cut the apple into four pieces and put them at the foot of the tree.

"There! You can have it all." Chippy Squirrel was so astonished that he said nothing for one-half a second. Then he spoke very solemnly, "If you mean that, I'll never say one word against boys again."

"I mean it," answered Ray.

Ray waited until the excited Chippy Squirrel had whisked the first piece of apple into the hollow tree, then he ran on down the path. Perhaps he did not miss the beautiful apple so much after all, for he smiled as if he were quite pleased the rest of the way home.—Children's Magazine.

**ALVIN'S LONG VACATION.**

"Mamma, can't I stay at home just this afternoon?" teased Alvin. "I just hate to go to school."

"But, dear, you don't want to grow up to be an ignorant man," said mamma. "It is dreadful for a little boy to be lazy and say he hates to go to school. I am so ashamed to think my boy does not do as well as some other boys in his class. Miss Reed said to me yesterday that you would have to do some work at home in the evenings if you wanted to be promoted."

"That's just the way," wailed Alvin. "All winter we didn't have many good times, and now when we could play marbles she will make us take our books home to study." "How would you like to bring your books home and not take them back?" asked papa, coming in at that moment.

"Not go back to school at all?" asked Alvin, with wide eyes.

"Not at all. Have all the time to play," said papa.

"That would be splendid!" said Alvin. "I do wish you would let me do that. School makes my head ache, papa."

"All right. Run and get them, son. I will speak to Miss Reed as I go to the office."

"I don't have to go to school any more, never," announced Alvin, showing his two books. Miss Reed didn't even say she was sorry to lose her little scholar, as she always did when a boy or girl moved out of town. She just handed the books to Alvin as if she were glad not to have him any more, and Alvin felt a queer little lump in his throat when she went on with her work without even saying good-bye.

"I know why your mother took you out," said a girl three classes ahead of Alvin. "It's 'cause she thought you were goin' to fail at the end of the term. My sister says

you're the dumbest boy—she ever saw, and she knows."

"It ain't no such thing," said Alvin, very angry, as he remembered that the big girl's sister always had one hundred in spelling, and very, very good grades in all her lessons. "It's because I'm tired of school, and don't get enough time to play." He marched off the school ground just as the bell was ringing, with his head very high, but he was not as happy as he expected to be.

"Did you have a good time this afternoon," asked papa that evening, when an eager little boy ran to meet him.

"Yes," said Alvin, "but won't you play marbles with me now? It's no fun playing alone."

"Oh, I am too busy," said papa. "Get some other boy to help with the game."

"They are all busy," said Alvin, sadly. "Miss Reed gave them some words to learn out of school, and not one of the boys will play till is done."

"Isn't it nice you stopped school just in time to avoid that hard lesson? Take your school books up to the attic out of the way, Alvin. You will not need them again, and they will be in mamma's way down here. By the way, you might as well give them to Johnny Carpenter, for his mother can not afford new ones. They moved here last week from another town, and our books are strange to Johnny."

So Johnny was glad to have the books, even if they were not very clean, and Miss Reed gave him Alvin's old seat in her room. Alvin played and played every day the best he could alone, for the other boys were always too busy to pay attention to him. One day it was

a trip into the country to find the first spring flowers, and one day they all went to see the new railroad bridge with Miss Reed. Alvin would have liked to be asked, too, but they all went past his house, chatting and laughing.

"Mamma," said Alvin, sullenly, one day, "is there enough money in my bank to buy some new books?"

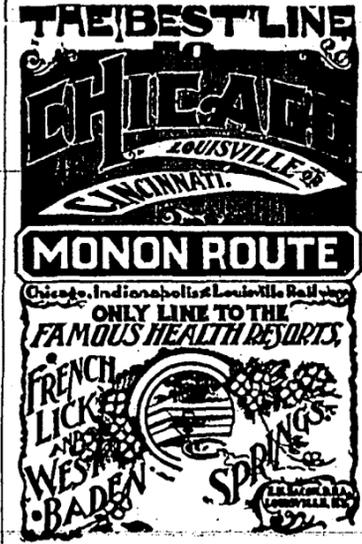
"Why, dear, you haven't read all the nice story books you had on Christmas. I don't think you ought to get more now."

"But I want some new school books," said Alvin, with a burst of tears. "I want to give them to Johnny so I can have my old ones again. I don't suppose I can ever make up all the lessons I've lost, but I want to try."

"You have been out of school only a week," said mamma, wiping away the tears. "I am glad my boy is learning the best lesson of all; that it doesn't make any one happy to be idle."

And Alvin went back next morning with the new books to Miss Reed's room. Johnny generously gave up the seat and the books, and that very day Alvin had one hundred per cent written after his name on his spelling paper. "I think school is the nicest place in the world," he told his mamma, when he showed her his paper, "and I am so glad I can go back."

Sin must be exterminated in our hearts and lives before we can be presented before the great white throne. The blood of Jesus Christ alone can cleanse us from the guilt and power of sin, and make us fit to appear before the judgement seat of God.



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TENNESSEE LETTER.

The season for holding protracted meetings in Middle Tennessee is at hand. This is a busy and hard time with the country pastor. He enters the fall campaign and it is a continuous fight till winter with most of them. By the way, it seems we have fallen into a custom of expecting conversions only at protracted meetings. Pastors are in a great measure responsible for this state of affairs. No minister of the gospel should preach a sermon without having in view the salvation of the lost. That should be the central idea of every sermon. So many of our pastors think only of saving souls at annual effort meetings. This is a mistake. The conversion of a sinner at a meeting in the country at other than at a protracted meeting would create a sensation. In apostolic times God's servants preached "the gospel with power and the Holy Spirit sent down from heaven" and men were saved from one end of the year to the other. Then, too, there is great danger in these protracted efforts to get in a big hurry for conversions. The world is growing wild over sensationalism. Every thing is in a rush and gallop. Men who claim to be evangelists are eager for reputations as such and big meetings and big gatherings are the things they push for. Sensational preaching, sensational methods and sensational rapidity in conversions follow in the path of the popular evangelist and great meetings are reported and wonderful gatherings fill the churches with new members. The visiting preacher leaves in a blaze of glory and the pastor six months later is wondering "where are the nine." True Baptists have always contended for a converted membership for their churches. Certainly this was the apostolic doctrine. "The Lord added the saved to the church," Acts 2:41. Vital connection with Jesus Christ by repentance toward God and faith in Jesus Christ brought about by old-time conviction is what we need. The floodgates of our churches are opened and children and older persons are admonished to "quit their meanness and join the church," and in they go by the hundreds and thousands. Later on the poor pastor is heart-broken to see the worldliness in his church.

Oh, for the old-time religion that when it gets hold of a man it keeps him in the good way and an honor to his God and to his church and a guide to those in darkness.

The other day just before I entered my pulpit to preach a lady said to me: "Please don't preach but thirty minutes. These nights are so horribly hot and short I just can't bear to stay longer than thirty minutes." Two nights after this that same lady was in a hot dance room for three or four hours as happy as a Junebug in blackberry time. Thirty minutes in the house of God, where the eternal destinies of men and women are involved and where we "sit together in heavenly places in Christ" was a terrible torment to that lady, but the sweltering dance room, where church members make themselves ridiculous in the sight of sinners with whom they revel, was a sweet delight for hours. Christ said: "Where the carcass is the buzzards will be gathered." I am not opposed to amusements and pastimes for the enjoyment of both body and mind, but I feel a little suspicious of a church member who can't sit still thirty minutes in God's house at the hour of service, because the night is so short and hot, and then "stand in the way

of sinners" in a dance hall for hours without asking the manager to close the hot and sweating exercise. Such church members are rather slow to take hold of the Sunday School, prayer meeting, giving for the spread of the gospel among the children of men and especially to stand well in the sight of the world. Life is far too short to be only a church member in the sense our name is on the church book. The other night I was at the M. E. church at prayer meeting. Three men and five sisters constituted the crowd, while across the street a dance was in full blast with a good attendance from all the churches in town, while a little further down the street was a merry-go-round with half a hundred church members around it. Ask these members to come to prayer meeting and they say, just can't get out at night. My breast hurts me at times, or nobody to stay with children. What's the matter? Worldly mindedness. It behooves every pastor to do his level best to preach the pure gospel and keep himself unspotted from the world. Don't convert your meeting house into a place of fun and entertainment. That will hurt in the end. Let it be understood that when people go to church they go for heavenly instruction and to feed upon everlasting bread. Oh, this swirling tide of humanity drifting down to damnation. Let our churches be congregations of saved men and women whose business it is to represent our Lord in this world in the tremendous matter he has committed to their trust.

J. T. OAKLEY.

WHICH SHALL IT BE?

T. E. Richey.

Niagara! Prodigious element of Nature! Great the scenes that have focused here! Let the falling of Table Rock illustrate.

A coachman was upon the huge rock washing his coach, his only possession. There was a cracking, a crumbling, a tremor. The coachman heard the noise and felt the tremor. He wished to save his property, but perceiving his danger, he fled for his life and saved it. Barely had he time to leap the opening chasm and escape, as rock and carriage plunged with terrific force into the mighty gulf below.

Fit illustration this of the blind sinner's case. Over the yawning, fiery pit of unutterable and eternal woe he stands toying with the glittering treasures of earth. The thundering peals of the gospel (Mark 16:30), the quickening power of the Holy Spirit (John 16:9), the wooings of angel messengers of heaven (Heb. 1:13-14), the pleadings of friends, the divine providences, the forces of Nature, the chidings of conscience, and, indeed, every conceivable instrumentality is but "a cracking, a crumbling, a tremor," betokening a certain and early plunge into the abysmal regions of unutterable and eternal despair. The coachman heeded the warning, gave up all and fleeing for his life, saved it. Will sinners, I address act as wisely? Or shall it be said of them, "He hath blinded their eyes, and hardened their hearts; that they should not see with their eyes, nor understand with their hearts, and be converted and I should heal them?" (John 12:40). Which shall it be? Echo answers, which? which? which?

Princeton, Ky.

DEAR RECORDER.

I have just read Bro. A. Malone's article on "Feeling" in religious matter, and I want to say

amen, out loud, to what Bro. Malone has said. I am sure if the minister (?) he refers to, as holding his Bible high before his audience, and saying, "Here is Christian evidence," "the Baptist feels his religion, or his evidence, but the Christian reads his evidence," would go back to the early days of Christianity when as yet the very part of the Bible—the New Testament—which if I mistake not our Christian (?) friends (?) hold to as their sole evidence of Christianity, was not written, he would find by a later record that these feeling saints were first called Christians at Antioch. Indeed, all of the early Christians, except Judas, Ananias, Sapphira and Simon, the sorcerer, were feeling Christians, and it was so good to feel the power of the Holy Ghost that even Simon the sorcerer, wanted to feel that power; but he sought it wrong as many do today, and Peter said, "Thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God." Of this class of Christians Jude wrote, "These be they who separate themselves, sensual, having not the spirit."

John says, "We know that we have passed from death unto life, because we love the brethren" (I. John 3:14). How do I know that I am saved? John says, because I love the brethren. How do I know that I love the brethren? must I read it to find out about it? No, I feel this love of God in my heart. Love is known to us by a feeling; we make it manifest to others by our acts of faithfulness, and gentleness.

Paul, in speaking of Abraham, says (Rom. 4):

"Even as David also pronounced blessing upon the man, unto whom God reckoneth righteousness apart from works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not reckon sin."

Here we find feeling in verses seven and eight, for this word blessed is translated happy in other translations, and this happiness comes before circumcision, just as a regenerated man finds happiness after he is born of the Spirit and before baptism.

I guess after all there is a great deal of feeling and mark you it is happy feeling, that makes us rejoice with joy unspeakable and full of glory in the good old Baptist doctrine of salvation by grace.

S. O. CHRISTIAN.

DeWitt, Ia.

"COMMENCEMENT" WRONG.

J. N. Barbee.

President Schneider, of the Chicago School Board, may omit the word "commencement" from graduating programmes. He says:

"The word 'commencement,' as used at graduating exercises and defined by Webster is absolutely wrong. I could never understand why commencement was the word used. It means a beginning, as I understand it, and the graduation of a pupil is the finish of his high school work. The matter will be brought before the board."

The definition given in Webster's dictionary is "the day when degrees are conferred by colleges and universities upon students or others."

The Bible Here to Stay.

Irrespective of what men think or say about the Bible, men who have lived and men who live now, let me tell you, the Bible is here to stay. It seems to me that many persons overlook the fact or forget



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that God Almighty is the author of our times," dangerous "times," is the great Book. But so many talk an indication or proof. I am neither about the Book of Books—even a pessimist nor an alarmist. It is men like the Chicago professor—said a pessimist "is one who has as though it were some old scrap choice of two evils, and takes book they had picked up in the middle of the road. And the doubter in or of the Bible acts very much as if what he says against it would alter or in some way change it, I imagine the utmost they could do would be to influence somebody (maybe) against it who hasn't got any more religion, faith or honesty than they have. And even then the Bible would still be the same in its command of universal reverence, respect and faith. The Bible has stood the test too long, and come out of the onslaughts the same pure, undefiled and glorious book, and is still the admiration of the best and purest of earth as well as multitudes of those who, while not Christians wouldn't be without it in their homes.

"Perilous Times."

"This know also, that in the last days perilous times shall come."

The apostle foresaw and foretold to Timothy and to the church in that and all future generations. "in the last days," or under the Christian dispensation, chiefly in the latter ages, "perilous," or grievous times would arrive, in which it would be extremely difficult for Christians to escape the contagion and bad example of corrupt principles, or for ministers to preach the unadulterated truths of the gospel, and in which those who retained their integrity would be exposed to the hatred and persecution of their professed brethren. Isa. 66:5-6; Rev. 11:7-12, 13:5-17, 17:8.

I will not be considered unorthodox, surely, if I take the position that we are living in the last days of the world, and that 'perilous

CHRISTIAN JOY.

By Benj. Urton.

Perhaps many Christians do not fully appreciate joy in their lives, and hence they lose much of the pleasure of being a child of God. Instead of joy, sorrow, which is the opposite, often fills the heart of the Christian. Brethren, this should not be the case with us in our fellowship with each other, or in following any of the commands of God. But we should always be glad to do the will of God, and should always be glad to enter into the worship of God, and if this is not the case with us we have lost the joy of salvation, and we should earnestly pray, as David did, "Restore unto me the joy of salvation and uphold me with thy free spirit." Religion is a joyous theme. We often have sorrow by

seeing the enemies of Christianity so hard to reach. The true servant of God often sheds tears, but we learn from the Bible that they who sow in tears shall reap in joy. Then our joy should always be in the Lord, and we should always greet our brethren in the Lord with a joyful spirit. Where there is joy it shows a healthful Christian, and we are always glad to meet those who have the beams of joy sparkling in their eyes and in their words; their faces are bright and it is really an inspiration to meet and talk to such an one; but where their faces are long and their words are doubtful, and they are sorrowful and cast down, and they begin to tell you how they have been treated by some one of their neighbors, I can get no inspiration from such a one, and I want to get away as quick as possible into a more congenial atmosphere. Joyful Christians are the most congenial companions for a thrifty growth in grace. The old poet says:

"The sorrows of the mind,  
Be banished from the place,  
Religion never was designed,  
To make our pleasures less."

This is true. Why should we go through this world with our heads down and with a sad countenance? We make a sad mistake and we give a poor recommendation to Christianity by so doing. God says He will turn their mourning into joy (Jer. 31:13). When we feel the love of God shed abroad in our hearts by the Holy Spirit there is no room for sorrow. Joy is bound to predominate. God says again, "My servants shall sing for joy of heart." (Isa. 65:14). "The meek shall increase their joy." (Isa. 29:19) "With joy shall ye draw water out of the wells of salvation." (Isa. 12:3.)

This doubtless has reference to our faithful attendance on the ministry of the public preaching.

"And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." (Isa. 35:10.)

We might go on indefinitely and quote Scripture, but we will only refer you to a few quotations from the New Testament. Jesus says:

"Hitherto have ye asked nothing in my name, ask and ye shall receive that your joy may be full." (John 16:24.) "So that I might finish my course with joy," etc. (Acts 20:24.) "The kingdom of God is joy." (Rom. 14:17.)

"Count it all joy when ye fall into divers temptations." (James 1:2.) "But rejoice inasmuch as ye are partakers of Christ's sufferings, that when His glory shall be revealed ye may be glad also with exceeding joy." (1. Peter 4:13.)

"The presence of His glory with exceeding joy." (Jude 24.)

Now, we learn that joy is what each Christian may have and where no joy is the life must be at a very low state, and those who are always cast down reflect a very poor light and give a bad recommendation to the Christian life. They ask themselves why art thou cast down, O my soul, and they should not rest until they found the true reason and then call upon God to remove the cause, and when the cause is gone joy will naturally spring up.

And I have found by my own experience you have to keep near the Saviour and walk in the path that He has lain down for us to travel, then your joy will abound, and the peace of God, like a river, will flow along your pathway, and all the work we undertake in His name will be joyfully engaged in.

I have seen some people who claimed to be Christians who were

stolthful in all the Christian work they undertook; they would grumble at the sermon and at the Sunday School, and if you ever got them to the prayer meeting they grumbled; and they grumbled at the collections for church work, and they were always too poor to help in any of the good causes of the church, and if they ever had any joy no one ever knew it. One chronic grumbler in a church is enough to paralyze all of those over whom he has any influence. Too stingy to give anything and those who do give he is ready to criticize them by saying he had better have spent his money on his family.

The Lord loveth a cheerful giver, and I believe that the Lord hates a stingy, penurious person.

It is true that the Bible says it is more blessed to give than it is to receive. The chronic grumbler knows nothing of this blessing, and it is to be feared that they know but little of the joys of salvation.

Now, brethren, if you would have joy you must go to the fountain and wash and be clean; ask the Lord to give you a joyful heart, then you will really enjoy Christianity and you will also enjoy all the services of the church, and will not grumble about what you give to the cause of Christ, but this will be a joyous service, and the closer you follow it up the more joy you will have in this life, and at last the Master will say of you, well done, good and faithful servant, enter thou into the joys of thy Lord. That will be the sweetest music that you have ever heard.

O, that we may so live that this may be our happy lot at last to hear this from our Master.

Hanly, Ky.

GOOD REPORTS FROM THE CHURCHES.

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

The churches of Pastor Hollis S. Summers have done splendidly in their offerings for our denominational schools. Hillsboro gave \$670, with quite a number of brethren to hear from, as I could be with Bro. Summers there but a single day. Hickory Grove, Bro. Summers' other church, near Walton, gave \$665, which the pastor thinks will be further increased when he can finish the canvass. Hayes Fork church, of which Bro. Wilhoit, another one of our Georgetown students, is pastor, did finely. Bro. and Mrs. Samuel Lackaye, leading off with \$500. No pastor in the State has manifested a deeper interest in the work than our honored brother, Pastor Richard French, of Winchester, and his churches near that city, Ephesus, Republic, etc., have given nearly \$2,500. One of the tragedies of our Kentucky situation is the lack of interest upon the part of some pastors, especially of our country churches, in the great advance movements of our denomination.

I am just in from a trip to Bracken. Association, receiving more than \$2,300. Olive Hill, while very weak financially, contributed, between trains, over \$100. Mt. Olivet, although burdened to pay for their new meeting house, gave nearly \$200. Some individuals from different churches responded very liberally.

It was my pleasure to spend some days with Pastor W. N. Swain, of Augusta, who also has charge of the Two Lick church and Doyer. His field contributed nearly \$2,000, while Bro. Swain thinks that when he finishes his canvass it will be considerably over that.

The church at Two Lick alone gave nearly \$1,500. This is one of the coming churches of the State. It is one of the best country churches

as I have visited. The people seemed well posted about the work and willing to bear their part in the great movement. It was a real joy to be with them. They ought to have a pastor with them for all of his time, as should so many of our country churches. One reason for their liberality and intelligence was that I found the Western Recorder in almost every home I visited. I have rarely seen a church more devoted to a pastor, and appreciative of his desire to have them useful in the work of the Lord. They thoroughly sympathize with him in his large plans. On Sunday night after a sermon on the subject of "How to Be Saved," one of the choicest young men of the community was received for baptism. He is an A. B. of Georgetown College and has been head of the graded school in the community. I look for him to be a fine Baptist leader. Although he had been immersed, he was perfectly willing to be baptized "in due form and order," after he thoroughly understood our position in the matter. It has been a source of joy to me that from time to time in this canvass there have been souls converted and led to the truth. My earnest desire has been not simply to secure funds for our Baptist schools, fundamental and vital as this is to denominational intelligence and progress, but also to try to build up the churches and develop them in giving and in the great doctrines of our faith.

This makes over \$9,000 received since the meeting of the General Association, and it is hoped that pastors who have so far done nothing for this work will present it to their churches and get them to do their best, as it is greatly needed.

A Baptist church (strictly) is a body of baptized believers united in the faith of the gospel, having Jesus Christ for its head, for the purpose of preaching God's will to the world and keeping the ordinances and laws of the Saviour—having for its Scriptural officers bishops and deacons.

This, in substance, is the view held by Baptists taking the New Testament Scriptures for a guide. There may be many bodies of human beings according to locations on earth all made according to the same "pattern given on the mount." The term landmark designates some peculiarities worthy of attention. It was used primarily in the Scriptures as a name for marks that fixed the boundaries of land possessions held by the several tribes of Israel in the land of Canaan. "Thou shalt not remove thy neighbor's landmark which they of old time have set in thine inheritance." Deut. 19:14. "Remove not the ancient landmark which thy fathers have set." Prov. 22:28.

The same is now used to mark divisions of land. The word is known among Baptists to designate the doctrinal marks peculiar to a church of Christ, that distinguish it from the organizations of men. Some of these hold to religious principles dear to Baptists, from which fact some called Baptists are disposed to disregard the marks of distinction between New Testament churches and the institutions of men. Many are influenced to close their mouths to the sentiments of the religious society in which they mingle in order to be regarded "liberal," thus showing more regard for error than for the words of Jesus. Many in fellowship in Baptist churches are too weak in

back and knees to bear the truth. This weakness is owing in great measure to a want of interest and love for the Master's cause. Such need to have the way of God more perfectly expounded unto them. Such as take a deep interest in Scriptures become strong in the faith.

A landmark church accepts the declaration of principles common among Baptists, and contends for them. Her members are Baptists in principle without boasting. They are not ashamed of their principles nor ask any one's pardon for holding them. They are a body who are Baptist every day, and all the time, and nothing but Baptist. The more they know of the Scriptures and the more they suffer from religious error the stronger in the faith do they become. Their ancestors' blood has stained the land of Europe and all the Orient. "The woman drunken with the blood of saints and martyrs (Rev. 17) sought to prevail against the church of Christ. Under the American eagle the tactics are changed; and the daughters of Babylon seek to suppress truth by urging its friends to compromise. Some faithful watchmen have given the alarm. Among them we mention the names of J. R. Graves, J. M. Pendleton, J. N. Hall and W. W. Gardner. The landmarkers' cry is, we'll never give up "the faith which was once delivered unto the saints." To be explicit we state:

1. A landmark Baptist church maintains that a church of Jesus Christ is His sovereign court on earth. To it alone He gave the keys of the kingdom. No other assembly is authorized by him to "occupy till I come." To hasten the work the number of sovereign bodies may be increased, and these may have advisory councils by letters and messengers; but every one of such bodies may abide by the council or reject as a free and independent corporation. No hint is given that any one of such executive bodies may divide itself into factions or squads according to the ages or sex of the members, but business is enacted by the whole body. A church may appoint her aids. Nothing else can. Members of a church should have the sanction of their brethren.

2. A landmark church repudiates the immersion and form of Supper service directed by any fraternity other than a church of Christ. Such services are regarded as null and void in the light of Scripture. This is the logical deduction from the preceding principle. Jesus has not authorized anything to do baptizing but his church, neither has he instructed any other than his church to handle the emblems of his body and blood. Strange that people who have eyes to see cannot see. If people believed that every word that Jesus said was true, and that he in person built his own church as he said he would (Matt. 16:18) they might avoid many mistakes. Some have the idea that if the administrator of baptism is a good man and good preacher his work is all right. According to the same parity of reasoning, one could say as Queen Victoria was a good woman and great ruler, when she had issued her royal proclamation that the American armies must report to her majesty for service, it would be all right, but what citizen of earth would say so? It is not a question touching merit in either case; but a question of authority.

3. Landmarkers avoid help in "union meetings," so-called. They are in favor of the unity of God's people, not for a few days or weeks only but for all time and eternity; for this is in accordance with the

Saviour's prayer in seventeenth chapter of John.

"Union meetings" mean a suppression of some truth. Ministers differing widely on the gospel must refrain from preaching contrary to the doctrine of others fearing to displease men, departing from the inspired direction, "We ought to obey God rather than men." (Acts 5:29.)

The inspired question is, "Can two walk together except they be agreed? (Amos 3:3.) Union in name and not in fact is a farce—a solemn mockery.

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Dr. Griffin (not a Baptist), an eminent scholar and divine, says: "Where there is no baptism there are no churches," and he could have as truly said, "When there are no gospel churches there are no gospel ministers." Orthodox Baptists say so.

Consistency says, the preacher who is invited to preach the gospel should be invited to observe the Lord's Supper. He may offer adverse criticism if the latter courtesy is not extended to him. Members of a landmark church will ask him to sing and pray in the worship; for God calls on all men everywhere to pray, if he gives evidence of being a new creature in Christ Jesus, and lovingly tell him of his mistake in not obeying the Lord's commands and uniting with the church of Jesus Christ.

But some are ready to say, "It makes no difference what church one joins, so the heart is all right; one church is as good as another." Landmark members use no such language as that. They would shudder at a comparison of the church of the Most High Eternal God with the institutions set up by sinful men. It was not one of them who gave twenty-five cents at the morning service to his pastor and at the evening service at another place gave his wife's preacher one dollar to be popular with her people. Of all the rulers of civil nations on earth perhaps none have such disloyal, unruly subjects as King Jesus.

Landmarkers own their mistakes and unfaithfulness, but at heart they regard loyalty to Him preferable to everything else. They know this brings bitter persecution, that they may be called narrow and selfish; but this will serve to remind them of the Master's words: "In the world ye shall have tribulation. Blessed are ye when man shall hate you . . . and cast out your name as evil for the Son of man's sake."

We hope the reader will see that a flock of Landmarks are straight, consistent, Scriptural Baptists wishing all saved people were in their class, having a never changing password, "One Lord, one faith and one baptism," Auburn, Ky.

It is a pitiable delusion to imagine that the world wants Christ. It needs him and the battle must be pushed to the gate.—G. H. Bainbridge.

What men need today is not new houses but new characters and new lives.—J. B. Beauchamp.

back and knees to bear the truth. This weakness is owing in great measure to a want of interest and love for the Master's cause. Such need to have the way of God more perfectly expounded unto them. Such as take a deep interest in Scriptures become strong in the faith.

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## The Farm and Household

Mr. J. B. Price, of Campbells-ville, sold one mare and suckling mule to parties near Bradfords-ville, for \$175.

Trimble county.—Farmers of this county are now busy with spring wheat. Notwithstanding excessive rains, hail and green fly, the yield is about 60 per cent. of a full crop and the market is opening at \$1.00 per bushel.

Bath county.—Farmers in this section are greatly disappointed at the wheat crop. The yield is about one-third short of what was expected and the quality is inferior. Corn is growing well. Some fields have been "laid by." Rains have been a great help to tobacco which promises a fine crop. Weeds have almost taken gardens and truck patches. Blackberries are on the market. All kinds of fruit are scarce. The peach crop is a failure and there are very few apples.

Woodford county.—The continued rains have almost completely ruined clover, much of it rotting on the ground. Timothy fared better. Tobacco looks fairly well. Home grown tomatoes are on the market and are first class. Honey has also made its appearance and is clear and good. Blackberries are plentiful. Watermelons and cantaloupe patches have been affected by the rains. Apples are plentiful and selling high.

Nicholas county.—Farmers of this county are in a rather gloomy frame of mind on account of the effect the long continued and heavy rainfall, which has prevailed during the past weeks, is having on their crops. Vegetation of all kinds is rotten. Corn and tobacco crops are being greatly damaged and clover and timothy hay is being spoiled in some sections. In many places the already damaged wheat crop has been almost ruined and threshing has been nearly at a standstill.

Jessamine County.—Wheat in this county is being delivered to dealers. The price varies according to the quality of the grain, No. 2 bringing \$1.10. Other crops are thriving under the sunshine of the last few days. Gardens are growing well, home grown tomatoes being on the market. Blackberries are plentiful and selling at good prices. The season has been a good one for tobacco and hemp and the acreage of the former is the largest in the county for years. It is expected that the watermelon crop will be short on account of the continued rains.

### BOILS AND CARBUNCLES.

Dr. G. T. Jackson of the College of Physicians and Surgeons in New York City, is an authority on skin diseases. His work on skin diseases is widely used. In regard to boils he says: "We should endeavor to abort the development of a boil. To do this the method most highly recommended is the use of carbolic acid. This may be either by touching them with pure carbolic acid; injecting them with a few drops of two per cent solution, and keeping them covered with carbolic dressings. When aborting is out of the question it is a good plan to thrust a little pure carbolic acid on the sharpened end of a

hard wood tooth pick, or the like, with difficulty, the soil may be brought into suitable condition for strawberries by turning under a green manuring crop, or if a strong clover sod is available, this, when turned under, is likely to afford a suitable foundation for a successful strawberry bed. Among the green-manuring crops likely to prove most useful are winter rye, buckwheat, crimson clover, the soy bean or cow pea. Any one of the legumes named will be superior to the rye or buckwheat, as they will enrich the soil in nitrogen.

Carbuncles are a more serious trouble than boils, showing constitutional disturbance. Of carbuncle this high medical authority says: "As carbuncle is an exhausting disease, the patient's strength is to be supported from the start and the nutrition kept up by a generous diet. Fresh air by good ventilation must be secured. Iron is a valuable remedy all the way through. The best local treatment in mild cases is the use of carbolic acid this gives such good results as to leave little to be desired. For ordinary carbuncles the most efficient treatment is to inject them at several points with a five or ten per cent. solution of carbolic acid in olive oil or glycerine by means of an ordinary hyperdermic syringe.

When these are already sloughing points it is wise to push into each of them a little absorbent cotton wound on the end of a wooden tooth pick and dipped into carbolic acid either pure or in one to four solution. These procedures are painful for a moment. The carbuncle must then be covered with lint soaked in a weak solution of carbolic acid. It is possible to abort some carbuncles by touching them with pure carbolic acid. Extensive carbuncles are to be treated on surgical principles."

This information from a man of Dr. Jackson's standing is of great value. We hope our readers will remember it, for boils are as common as they are painful. Dr. Jackson discourages poulticing as that is apt to cause other boils near the place where the first one was.

### FERTILIZATION OF STRAWBERRIES.

By Prof. W. P. Brooks.

The strawberry is native to soils rich in humus, and a relatively high proportion of this element in the soils on which it is cultivated is a necessity for the best success. The use of manure is, therefore, important in all soils in which the percentage of organic matter is small, if immediate results are looked for. If time for preparation can be taken, similar, and at least in one direction, superior, results can be obtained with fertilizers, but the turning under either of a green manure or a rich clover sod will be an essential preliminary. Manure, whether from the stable or barnyard, frequently carries weed seeds and since the removal of weeds from the strawberry bed after the vines begin to run is somewhat difficult, dependence on green manuring, or a freshly-turned clover sod as a source of organic matter is in this particular direction an advantage.

Notwithstanding this fact, the use of manure is ordinarily advisable, if it can be procured at a reasonable price, in good mechanical condition and not especially stocked with weed seeds. From 12 to 15 cords spread in the fall and plowed under gives a good foundation for a productive strawberry bed.

In case the soil on which the strawberry bed is to be set is comparatively raw and infertile at the start, it will pay to use, in addition to either the ashes or slag meal, about 100 pounds of nitrate of soda mixed with 200 pounds of basic slag meal. This mixture should be applied as soon as the plants are rooted, and should be cultivated in.

In case no manure is available, or where it can be obtained only

If a clover sod is to be turned under for strawberries, it will be advisable to make the application of wood ashes or of the slag and potash for the clover a year previous to breaking it up. Although practically all the plant food applied the previous year in the green-manuring crop will remain to benefit the strawberries which follow, it is advisable to make a further application of fertilizers in preparing the land for setting the vines. The strawberry is a plant which it pays to treat liberally, for it has extraordinary capacity for productiveness under the best conditions.

The purchase and mixture of materials in accordance with the suggestions which have been made, will enable the buyer to obtain more plant food for a given expenditure than can be obtained in the special fertilizers on the market, and the saving in the cost will much more than cover the expense of putting the materials together.

If the soil is prepared in accordance with the suggestions made, the use of fertilizers in the bearing year will not ordinarily be required. Some injury to the vines is likely to follow the application of fertilizers in bearing years, unless great care is taken to make the application when the foliage is dry, and even then so much of the fertilizer sometimes remains on the foliage that it burns the leaves when dissolved by dews or light rains.

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"About this time I began the use of Grape-Nuts food, and the result has been that now I can think and plan with some success. It has not only rebuilt my brain until it is stronger and surer and more active, but my muscles are also harder and more firm, where they used to be loose and soft and my stomach is now in perfect condition.

"I can endure more than twice the amount of fatigue and my rest at night always completely restores me. In other words, I am enjoying life and I attribute it to the fact that I have found a perfect food." Read "The Road to Wellville," in pkgs. "There's a Reason."

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**SKILLMAN.**

Resolutions of the Women's Baptist Missionary Society, Stephensport, Ky.

Whereas, it has pleased our Heavenly Father, to remove from this earthly tabernacle the spirit of our dear sister, Mrs. Lucy Skillman, to that house not made with hands eternal in the heavens; Therefore be it,

Resolved, That our Society has lost one of its most faithful, efficient and noble members whose memory will be long and lovingly cherished, and whose loyalty to the Christian faith, in sickness and in health, in life and in death, we should all try to emulate;

That, while we feel heavily our loss, we humbly bow our finite wills to Him who doeth all things well, looking forward to a glorious meeting beyond the skies;

That we tender our sympathy to the aged husband and to the relatives commending them to the love and goodness of God.

MRS. J. F. WINCHELL.  
ZELMA LAY.

Committee.

**DURHAM.**

Death has once more entered into the home of Rev. Mr. and Mrs. W. J. Durham, and taken away their only son, Edward Ryals, the joy and pride of their hearts. The light of that household the companion of that sister, whose life is now bathed in sorrow and tears, for the loving brother who has been so ruthlessly taken from her presence. Edward Ryals Durham had lived to bless that home a few months more than sixteen years, during which time he endeared himself to father, mother and sister, to a depth, height and breadth that no one but they can ever know. And entwined himself around the hearts of his playmates, classmates, and associates. Being always kind, with a purpose, true and noble, he easily won the esteem and admiration of the very best people, both old and young, all with whom he came in contact. Realizing in his young days, that to get the very best out of life in this world, he must have God for his friend and helper, so at the tender age of twelve years, he trustingly placed his heart, hand and life into the safe keeping of Him, who is able to keep him to the end. He followed his Saviour into the liquid grave, showing to the world his death to sin, and resurrection to a new life in Christ Jesus, giving evidence "ever afterward" in his life and conduct that truly he was a child of God, and gave bright prospect of being useful and a help to many. His bright mind and noble heart, brought to him crowning success in his school duties and life commanding much respect and admiration from his teachers and friends, who were predicting for him a great future, climbing to the front ranks of our State in authority. As numbers of letters "written to his parents" by many of his teachers give evidence of his capabilities and possibilities.

While we know dear friends tis hard to give up our loved ones. Yet we know that not a sparrow falleth to the ground, without our Father's notice. Oh, bleeding and crushed hearts lift your heads to the gracious God of Heaven and be thankful that God has deemed you worthy, and given you the privilege of placing one star, one jewel in our Saviour's crown. God in his wisdom and love, saw that it was best to take him home, for a place was awaiting him there, ready for his service in the great eternity, where our elder brother so lovingly directs the work. A continuation of services rendered while here. His pastor writes of him, that he was always prompt in the discharge of his church duties, always faithful. How blessed to hear his Lord say unto him, "Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joys of thy Lord. Think, dear parents of that joy, of which your dear boy is now the recipient, basking in the sunshine of God's love and presence, no more care or trouble, no pain or sorrow, so completely freed from sin and its power, mingling among the redeemed around the throne of God. Why should his loved ones want him here? Though we know

your hearts are sore and bleeding, and tears will bathe your cheeks many years to come, and the mention of his name will bring to your hearts, a loving memory of sorrow and gladness, for you cannot mourn as one without hope, yet that emptiness, that blank, that has been left in the home by his going out from it, God only in his own good time can fill. Awake dear friends to the rich promises of God, and may it be yours to do greater and better service for him than ever before. You know it has been said, "sweetest when crushed," we find foliage in the forests, that when crushed or broken, send out a beautiful fragrance, both valuable and pleasing, and now may it be yours to reach to a height, breadth and depth of service, that you have never yet known. And when God sees best to take you for service in that eternal home beyond the river of death, may you have a rich reward and an abundant entrance.

MRS. A. E. LANE.

Manor, Texas.

**MORTON.**

Whereas, it has pleased the ever to be Adored and Infinite Father, on the 11th day of June 1909, at 7 a. m., to remove our beloved brother and former pastor, Elder T. M. Morton from his earthly Tabernacle to Eternal Habitations not made with hands; and realizing that we, the Baptist Church at Dawson Springs, Ky., have many reasons to rejoice that it was our privilege to have known him, and to have been the beneficiaries of his ardent and untiring labors of love and usefulness. Therefore be it,

Resolved, That we, the Baptist church of Dawson Springs, Ky., with humble submission, do bow to the will of our Heavenly Father, in calling him from his labors here to his eternal rest.

That, we fully recognize his ability as a minister of the gospel and that showing his faith by his works he has left us an example of true stewardship in the use of his means following the injunction "occupy 'till I come." "Working as if all depended upon him, praying as if all depended on God." This gaining the Seal of the Spirit upon his work, which has led to a great religious awakening in all denominations for which he so earnestly prayed.

That, we feel that our neat and comfortable church house stands today as a monument of his zeal and faithfulness, upon which rests the benediction of Heaven as it never rests upon the most costly stones that man can erect, such as the Master has left as a Memorial to all generations of his people.

That in his death the Baptist Ministry sustains a severe loss, his churches a devoted and loving pastor, and his acquaintances a true and faithful friend.

That we deply sympathize with his bereaved companion and relatives, and commend them to a loving Heavenly Father who doeth all things well.

That recognizing the truth that our loss is but his eternal gain; "We sorrow not as those who have no hope," and in the midst of our grief we rejoice that it was our privilege to have known our departed brother and that his

life was to us an example of faithfulness in the Master's work.

That a copy of these resolutions be spread upon the minutes of our church records and a copy sent to the bereaved family.

C. S. GREGSTON.  
E. L. WILSON.  
R. L. OWEN.  
J. D. MEADOWS.  
SUE L. DAVIS.  
MARY E. JACKSON.  
IDA BENNETT.

Committee.

**JOHNSON.**

Your committee to whom was referred resolutions of respect to our deceased Brother W. R. Johnson, beg leave to submit the following:

Whereas, an allwise and merciful God in His inscrutable providence has seen fit to call our beloved brother, W. R. Johnson, from earthly labor to his eternal reward; and;

Whereas, he was cut down in the prime of manhood and usefulness. Be it resolved by the Board of Deacons of the Third Baptist Church;

That, in his death this body has been deprived of a faithful and earnest associate and counsellor; the church a true and loyal member; and our city an upright, honorable citizen. Be it further,

Resolved, That we commend the bereaved to the God he so faithfully trusted and served, who alone can comfort in this sad hour; and that we proffer them our sincerest sympathy in their bereavement.

That, these resolutions be spread on the records of this Board; a copy be presented to the family; and that they be published in the Owensboro Messenger and The Inquirer, Western Recorder and Baptist World.

R. N. ELLIOTT.  
W. K. ROBERTSON.  
G. W. RIAL.

Owensboro, Ky. Committee.

**THOUGHTS OF A BABY BROTHER IN HEAVEN.**

By Jerry Vallandigham.

I think of him all day,  
I dream of him at night,  
I think of him always,  
Be it in the dark or light.

I think of him in gladness,  
I think of him in sorrow,  
I think of him today,  
And will think of him tomorrow.

Even tho'—the darkening shadow,  
Has come between us two,  
I still, my little brother,  
Will always think of you.

On and on through life I wonder,  
Until on earth I roam no more,  
But, I trust we'll meet up yonder,  
Where partings all are o'er.

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- VII.—Women in Unwise Matrimonial Engagements
- VIII.—Women in the Evils of Divorce.
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- Rifle Rangers. By Reid.
- Boat Club. By O'iver Optic.
- Scalp Hunters. By Reid.
- Orators of the American Revolution. By Magoon.
- Giraffe Hunters. By Reid.
- Facing Death. By G. A. Henty.
- On the Amazon. By Stephens.
- Golden Rock. By Ellis.
- Life of Christopher Columbus. By Wilkie.
- Old Ironsides. By Ellis.
- Maggie Miller. By Mury J. Holmes.
- Pretty Polly Pemberton. By Frances H. Burnett.
- Deemster. By Hall Caine.
- Son of Monte Christo. By Alexander Dumas.
- Little Phil. By Joseph Faulkner.
- English Woman's Love Letters.
- Drummer Boy. By Trowbridge.
- Napoleon and His Marshals. By Headley.
- Famous American Naval Commanders. By Ellis.
- Voyages and Ventures. By Famous Sailors.
- In the Reign of Terror. By Henty.
- In a New World. By Alger.
- The Wide, Wide World. By Wetherell.
- Queequey. By Wethers J.
- The First Violin. By Fotheringill.
- It is Never too Late to Mend. By Roade.
- East-Lynne. By Mrs. Wood.
- Dombey and Son. By Charles Dickens.
- Fifteen Decisive Battles of the World. By Creasy.
- Data of Ethics. Herbert Spencer.
- The Arabian Nights Entertainment.
- John Halifax, Gentleman. By Mulock.
- Heroes and Hero Worship. By Carlyle.
- Alice's Adventures in Wonderland and Through the Looking Glass. By Lewis Carroll.
- Mary St. John. By Carey.
- Robert Ord's Atonement. By Carey.
- Off to the Geysers. By Stephens.
- Lynx Hunting. By Stephens.
- Fox Hunting. By Stephens.
- Boy Hunters. By Reid.
- Boy Slaves. By Reid.
- Kit Carson. By Ellis.
- Boy Tar. By Reid.
- Rufus the Juggler. By Henty.
- Adventures in the Tropics. By Gerstacke.
- Paul Jones. By Burden.
- Paith Gartney's Girlhood. By Whitney.
- Patrick Henry. By Arnold.
- Moods Alcott.
- Washington and His Generals. By Headley.
- Neighbors Backwood. By Trowbridge.
- Rosamond. By Mary J. Holmes.
- Cruel as the Grave. By Southworth.
- Bad Hugh. By Southworth.
- Son of Hagar. By Hall Caine.
- Wood and Married. By Carey.
- Allworth Abbey. By Southworth.
- Tour of the World. By Verne.
- Uncle Max. By Carey.
- Not Like Other Girls. By Carey.
- Queenie's Whim. By Carey.
- Lover or Friend. By Carey.
- Merle's Crusade. By Carey.
- Aunt Dina. By Carey.
- Esther. By Carey.
- Averil. By Carey.
- Hospital Sketches. By Alcott.
- Our Bessie. By Carey.
- Hidden Hand. By Mrs. Southworth.
- Capitola, Part II of the Hidden Hand.
- Woe Wife. By Carey.
- Left on Labrador. By Stephens.
- My Days and Nights on the Battlefield. By Coffin.
- Three Guardsmen. By Alexander Dumas.
- Following the Flag. By Coffin.

**BAPTIST BOOK CONCERN**

INCORPORATED.

636-638 4th. Ave. - - - - Louisville, Ky.  
JOHN W. HILL, Manager Book Department.

ITEMS OF INTEREST

News The World Over.

Joshua Seitlein, of Brooklyn, has celebrated his one hundred and fifth birthday. He sees well, hears well and his mind is active.

The earthquake in the Ellis province of Greece was very destructive of property, but the loss of life proves not to have been so great as first reported.

Dr. V. R. Matteucci, Director of the Royal Observatory on Mt. Vesuvius, has died at his post, aged forty-nine.

Don Carlos, head of the elder branch of the Bourbons, has died in Lombardy, aged sixty-one.

There have been severe earthquakes in Mexico, which have caused widespread ruin. The first came on Friday, and on Saturday still stronger.

Four Spanish sailors were killed by Moors in Morocco, and a Spanish gunboat asked for the punishment of the murderers.

Meanwhile the Socialists in Barcelona took advantage of the opportunity to rise in revolution. At first the troops refused to fire on them.

Washington has a new law which went into effect on June 1st. No marriage license can be issued without the certificate of a reputable physician that both parties are in perfect health.

F. H. Roland in New York City was employed as chauffeur by C. B. Church; without the owner's consent he took out the automobile one night and took some of his friends for a "joy ride."

M. R. Lavoile, in his last book tells his countrymen some unpleasant truths. He says that while drinking is decreasing in England, it is increasing in France.

LONDON NEWS.

Since I wrote my last letter the English pastors have returned from their trip to Germany. Last year a party of German pastors visited England, and German Christians were very cordial in an invitation to pastors in England to return their visit.

As in the case of the German pastors, they went, they saw, they both conquered and were conquered. Everything in reach of man was done to show how heartily they were welcomed.

As you know, the yellow press in both countries have done their best—no, their worst—to bring on a conflict between the two great Protestant powers of Europe.

But everywhere the delegation of pastors went, they found the German people eager to impress them with the fact that the yellow papers do not represent the feeling of Germany.

Lord Kinnaird has given out to the press a letter he had received from Adana, where the last massacre of Christians took place.

"You may know of the twenty native ministers who were traveling to Adana to attend the Annual Conference. On reaching Osmanyeh they heard of the outbreak and took refuge in the church, where the Christians had already assembled.

Rev. W. T. Davis was chosen by the Welsh Baptist Union to represent them at the Calvin Celebration in Geneva, Switzerland.

The Baptists in England and Wales are more than pleased with their representative. He made a most favorable impression on every one, and his speech for Baptists in the Representative Hall was highly praised.

The Baptists in that city are a feeble folk in number, but strong in faith and devotion. Would that God would raise up a reformer of civic righteousness from among their number.

DEAR RECORDER: We expect train service into Hartford August 2nd, so those who wish to come this way to attend Ohio County Association, at Mt. Carmel, August 10th, may do so.

TEN COMMANDMENTS. Illustrated on ten beautifully colored postcards, 15c. HANOVER SUPPLY CO., Dept. D., Sta. "C," Baltimore, Md.

THE NORTHERN BAPTIST CONVENTION.

Important Resolution.



PRESIDENT FAUNCE, BROWN UNIVERSITY.

The Northern Baptist Convention, at their recent session held in Portland, Oregon, unanimously adopted the following resolution:

"That we urge all parents, pastors, teachers and editors to instruct the youth of the country in the social laws of life and health, so that the rising generation may walk in the path of knowledge and purity."

This important action is in keeping with the aroused thought of the country on the question of personal and social purity.

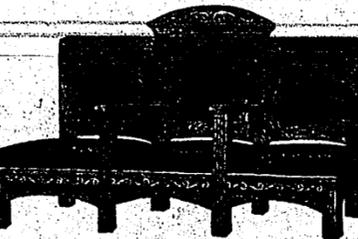
Parents have the assurance from men eminent in Baptist denominational circles, that their children may have this information in a pure and proper way.

The complete list of these books is as follows: "What a Young Boy Ought to Know," "What a Young Man Ought to Know," "What a Young Husband Ought to Know," "What a Man of 45 Ought to Know," "What a Young Girl Ought to Know," "What a Young Woman Ought to Know," "What a Young Wife Ought to Know," "What a Woman of 45 Ought to Know."

BOOK CONCERN, 636-638 Fourth Ave., Louisville, Ky.

DISTRICT ASSOCIATIONS—TIME AND PLACE OF MEETING.

- AUGUST. 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 Pleasureville. 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.



DeMoulin Bros. & Co., 1039 South Fourth Street, Greenville, Ill.

25—Muhlenburg County, Penrod. 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., Was-siota. 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 Cains Store. 8—Sulphur Fork, Eminence. 9—North Concord, Fellowship ch., near Barbourville. 10—Booneville, Burning Springs. 10—Enterprise, Prestonsburg. 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 Campbellsport. 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, Bethel 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 Lis-man. 6—Warren, Drakes Creek, near Bowling Green. 6—West Kentucky, shiloh ch., near Ar-lington. 8—Mt. Zion, Corn Creek ch., Whitley County. 8—Three Forks, Hyden. 13—West Union, Barlow ch. 19—Ohio Valley, Utley's Chapel, Black-ford. 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 re- port from Oneida Association. Corre- ctions 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.

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.

CHURCH FURNITURE

DIRECT FROM OUR FACTORY TO YOUR CHURCH. We make everything—chairs, altars pedestals, settees, benches, etc. Get prices from us before buying elsewhere.

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 prs. and brs.', '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.

Table with columns for tobacco types and prices. Includes items like 'BURLEY—Dark Red', 'Trash (sound)', 'Common lugs', 'Medium 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 1-2 to 18c.

POULTRY.

Hens, 11 to 12c per lb.; chickens, 18 to 20c; Turkeys, hens, 12c, gobblers, 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.

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