

WESTERN RECORDER

Faith, Hope and Love, these three.

'CONTEND EARNESTLY (επαγωνισθηαι) FOR THE WHICH WAS ONCE FOR ALL DELIVERED UNTO THE SAINTS.'—JUDE 3.—T. T. EATON.

84th YEAR.

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J. W. PORTER, D.D., Editor
J. G. BOW, D.D., Associate Editor.

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The Northern Baptist Convention persuaded the three Societies to lump their interests and have an "apportionment plan," the money so raised to be divided out between them. The budget for last year was \$1,500,000 and the papers helped faithfully in the work of raising it. More than half of the Northern Baptist churches paid no attention to the whole thing. But the million and a half was raised.

There were some searchings of heart when the figures were scanned, \$226,000 came from legacies, an amount far above the average. A part of the report spoke of receipts from "special sources," without specification, but the Watchman says John D. Rockefeller helped out the budget with \$141,340.16. In view of these facts the Convention wisely dropped in the amount it asked from \$1,500,000 to \$1,000,000. This is less than the three societies have received in the last few years.

In the third century a discussion arose in some of the churches as to whether Paul's command to women to keep their heads covered in all religious meetings was meant for little girls as well as the grown sisters. Tertullian took the ground that girls under twelve years of age could go to church with their heads uncovered.

There was no question in regard to grown women. In all the churches they wore covering on their heads. The church in Corinth took the ground that the command applied to little girls, but some of the churches thought in the case of small children, it could be left to the parents. That all grown women should not be seen in the churches with uncovered heads has been the rule in all sects of every shade of belief and practice through all subsequent ages. And the law has been taken as applying to little girls as well. few, if any, churches thinking Tertullian was right.

CALL TO MORAL MEN.

T. T. Eaton.

In this community, as elsewhere, there is a class of men, who are prominent citizens, leaders in business circles, kind and genial in social and family life, well disposed to all good causes, free from debasing vice, but who do not give their lives to the service of Christ. They are in favor of the existence of churches, and will contribute money to build and support them. They are glad to see others join the churches and make no objection to their families being members. They have great respect for real piety, however they may dislike pretense, and honor those Christians in whose profession they have confidence. But they do not become Christians themselves; they do not attend church, except as they wish to be entertained by the eloquence or originality in the pulpit, or by the fine music in the choir. Now to these men I would address a few earnest words.

My friends, there are many reasons why you ought to be Christians, and there is no good reason to the contrary. It would gratify your friends. There is not a soul that loves you who would not be pleased by your coming out upon the Lord's side. Your wife, whose happiness you solemnly promised to promote, would rejoice as she has never rejoiced before. Your children would be glad as they would look up to their Christian father. Your neighbors and friends would be gratified, even those who are not church members, just as you would be gratified at their becoming Christians. And it would send a new thrill of rapture to the heart of your sainted mother as the angels carried to the skies the news that her son was saved. Is all this nothing to you?

The world needs, and you owe to it, the light of a Christian life from you, as an example to others. When a strong man accepts Christ, it means more to the world than when a child or a woman or a feeble man is converted. When the old repent, young men are ready to say, "Oh, they could get nothing more out of the world, and now it is well enough for them to square accounts with Heaven." When women and children give their lives to Christ, the answer is, "Oh, yes, they are out of the way of temptation." But when strong men bow before the Cross, then gainsayers are silenced and the young and thoughtless are impressed as scarcely anything else can impress them. It is no answer to say, "I would advise all young men to be Christians," though I fear you have really advised very few. The young need models far more than they need advice.

We need you in the ranks of Immanuel's army. The forces of evil are so powerful and attack us so incessantly and in so many ways, we need your strong arm and brave heart to aid us in this "conflict with the Dragon." Believe me, it is not enough for you to be a well-wisher to the army, that you show kindness to many of the soldiers and contribute to their support. That is not to quit yourself like a man in the world's great battle. It is as if a country was invaded by a powerful enemy who threatened to exterminate the people, and the government called for its citizens to repel the foe. Some answer the call. They enroll themselves in regiments, don the uniform, cheerfully submit to the drill, the hardships and dangers of the service and bravely follow their flag into the thickest of the battle. But some do not thus volunteer. They excuse themselves by saying, "Of course,

I'm opposed to the enemy, and want them driven away and defeated. I am glad to see so many join the army and would be glad if all my friends would join. My wife and some of my children are in the ranks, and I have furnished them every facility in my power. Then I have given money to prepare camps and hospitals for the soldiers and I am always ready to contribute to the commissary and quartermaster's supplies, and am giving more service now than a good many whose names are on the muster roll. But really you must not expect me to enter the ranks and fight. I've got business to attend to. Perhaps I will shoulder a musket and join the army before I die; but I will not go now." Now, my friends, honestly what would you think of such excuses?

One great reason our churches do not accomplish more good in the world is that so many strong arms and stalwart forms who ought to be striking brave blows in the thickest of the fight, are lagging in the rear, content with wishing the army well and occasionally contributing to the commissary and quartermaster. Then too the example of such men tends to demoralize the soldiers in the ranks. They think—"if that man lags in the rear, why may not I? True I have joined the army while he has not but he has as much at stake as I, and if he can afford to take his ease thus, why may not I?" Can you think of who is responsible for the slow progress that is made in saving the world from sin?

Not only does the cause of Christ need your service, but you need the service as well. You need religion more than religion needs you. For all your position and respectability you are a sinner in the sight of God, and you very well know it. Having sinned you are condemned by God's law and must suffer the penalty, unless you secure a pardon. You have no valid hope for the great eternity that lies before you and which you must soon enter. You cannot do away with your past sins, nor can you muster strength for a perfect life for the future. You need a Saviour; one who can atone for past sins and give you grace and strength for a righteous life. Just such a Saviour the gospel offers you. None other is offered you. Philosophy, science, art, politics, wealth, fame, none of these offer the forgiveness of sins or the hope of glory. "There is none other name given under heaven among men, whereby we must be saved." Nobody else pretends to offer us a remedy for sin. You need such a remedy. Many thousands have tried the gospel and not one has ever regretted it. Will you not try it? Even if it fails, you are no worse off. Nay you will be at least this much better off, that you will have the consciousness of not rejecting the only remedy offered you. But if it saves—ah then! and it will save, blessed be God.

If you were sick and a remedy was offered you, commended by everybody who had tried it, while no other remedy was offered, you would not dream of refusing it. How much is your soul better than your body? Will you not accept Christ? This is not a far off abstraction, it is not a question of theology, but a plain practical common-sense matter. You know you are a sinner, and here is offered a remedy for sin. It has cured others whom you know cases worse than yours. There are good men now in Louisville living to do good, who once were guiltier than you. You have around you abundant proofs that "the gospel is the power of God unto salvation." The reason they are saved and you still lost, is that they repented and believed in

Christ, while you have gone on your way careless of your needs and of the claims of God upon you. Had you repented you too would have been forgiven. "Whosoever believeth on him hath everlasting life." Will you believe?

But you say—perhaps "I would like to be right in my heart and to do right in my life, and am willing to fight evil as I find it convenient; but I am not willing to entangle myself with church membership. I cannot agree to what the churches would require of me, and must decline to incur obligations I would not fulfill." Is that your case? Let me say that no church can create any duty. What God has not made binding upon you, no man or set of men can make so. We are asking only that you fulfill the obligations God has laid upon you all your life and which you have so long disregarded. We ask that you repent of your sins, and by that we mean that you turn from them in your heart. We ask that you take Christ as your Saviour. No other is offered you, and you can "find in Him no fault at all." We ask that you live a righteous life, and unite your efforts with ours in opposing evil and in making men better. Everything we ask of you is exactly in this line. The various duties to which you object are only helps to right living ourselves and to lead others to right lives. Why then hang back? We are trying to do only what you say you are in favor of, and we ask you to come out in the whole armor of God and battle with us.

Suppose an able-bodied citizen should answer the call of his country to come to help against deadly enemies—"I wish the enemy defeated and I wish to be faithful to my country, but I don't like the drill and discipline of the army. The accoutrements cramp me, and those long marches tire me. And I don't like submitting myself to the orders of the officers. I am a man, and will be independent. I'll fight the enemy as I find it convenient, but must do so on my own account, and without being connected with any regiment. The uniform and the weapons do not suit me, and I do not like the confinement in camp. I want to do as I please and go where and when I please. So I will not join the army." What would you think of such conduct? You would remind such a citizen that the enemy would soon take everything if all the rest acted like that. You would tell him that these very soldier duties to which he objected were the very things needful to qualify the army to contend successfully with the foe, and without them, the largest army of the bravest men could accomplish nothing.

Just so, my friend, with the routine of duties involved in church membership; they are the very things we need to enable us to resist temptation, to grow in grace, and to lead others in the way of truth and righteousness. Be men in this thing, I beg you, and "quit you like men." One soldier in the ranks faithfully doing his duty, is worth a score of guerrillas each doing as he pleases and yielding to no authority.

What a blessed thing it is that we can forget! Today's troubles look large, but a week hence they will be forgotten and buried out of sight. Says one writer, "If you should keep a book and daily put down the things that worry you, and see what becomes of them, it would be a benefit to you." The art of forgetting is a blessed art, but the art of overlooking is quite as important.—Aughey.

It is our place to find the divine order and to become helpers in it.—Macfayden.

QUESTIONS ANSWERED.

BY SENEX.

"One of our members in full fellowship and good standing is convinced with all certainty that she was not saved when first admitted to the church, which was due to over persuasion. Subsequently she was truly converted and offers herself as a candidate for baptism, although already a member in full fellowship, with no evidence of unchristian conduct."

If I were the pastor I should advise her to say nothing about her desire to be rebaptized for six months. The probability is that if she agreed, nothing would ever be heard again on the subject.

There are very few who ever wish to be rebaptized, and so far as my knowledge goes they are always sisters. They are good and very conscientious sisters, earnestly desirous to obey the Lord. But my experience is they are emotional and nervous and too much given to consulting their feelings rather than their judgment. They are lovable characters but they need to be guided by cooler heads.

This sister thinks she was not converted when she joined the church, but feels that she is now. There is as much probability that she is deceiving herself now as at the first. And a year from this time she may feel she was not converted at this time, but certainly is then. I have known of a few who "got religion" regularly at every protracted meeting in their church. And they were very earnest and conscientious. If the church should agree to baptize the sister now and in the future she decided she had made a mistake at this time the church would be bound by the precedent established to baptize her again. Every one will see that this is to make baptism a farce.

The candidate is baptized on a profession of faith, and baptism is once for all. The only case in which I would be willing to baptize would be if the candidate at the time of the baptism was an intentional deceiver and hypocrite. That is if she knew at the time she had no faith to profess, and had some other reason for desiring to get into the church than her belief she had been converted. Or if at the time she was baptized she did not believe any of the great truths set forth by the ordinance, as for example the deity of Christ, the vicarious atonement and was a conscious hypocrite. In such a case if she came before the church, admitted her deceit and hypocrisy, expressed deep penitence and after a rigid examination appeared to be thoroughly converted, then I think she ought to be baptized. But if, as there is no reason to doubt, she was sincere in her first profession of faith, I think the church should decline to baptize. Some of our best men differ with me in this, but such is my judgment on this subject.

And as I differ with so many on this point, let me remind my readers for at least the fortieth time that the Recorder is not responsible for what I say. My contract is that I am to say nothing contrary to the Philadelphia Confession of Faith and Boyce's Theology, and otherwise I am at liberty to say what I please. No newspaper is responsible for the views expressed by its correspondents. A paper which published nothing that did not tally exactly with the opinions of its editors would be very stale and flat, though it might not be unprofitable.

A sister pays me the greatest compliment I ever received, but one which I do not deserve. She asks me to give the doctrines of Baptists, one sentence to each doctrine. The art of making accurate definitions is said to be a lost one in this generation. There have been but few men in any generation who had that art and I have not the ability to comply with her request.

An accurate definition must cover the exact ground and no more. It must exclude what is wrong and include all that is true on that point. Every word must tell, and all unnecessary words be rigidly excluded. Making definitions is more difficult than making laws, and that is said to be a lost art among men. A law seldom in these days means just what the lawmakers wish to express. According to the old

saying, "a Philadelphia lawyer can drive a coach and four through any law." Nothing would give me greater pleasure than to comply with the sister's request, but I have not the ability.

The best thing I ever saw which put the great leading points of our doctrine in the briefest terms was the articles of faith published by the Recorder some years ago, which were adopted by the McFerran Memorial church in Louisville. If I remember rightly they were drawn up by Dr. Kerfoot. They were published as a leaflet as well as in the Recorder, and the Baptist Book Concern may still have some on hand.

But the lady wishes the Scripture proof texts and I do not think these articles gave them. The best and shortest thing I know of which gives the proof texts is Spurgeon's Catechism with Dr. Eaton's article on communion added. This is the Baptist version of the immortal Shorter Catechism. I advise my questioner to get that by all means. Be sure to ask for Spurgeon's Catechism with Eaton's definition of communion.

Surely this thing never happened. One cannot conceive of a pastor so destitute of sympathy for the sorrowing as to do it. But this is the question: "Has a pastor a right to object to a member's having his choice of a preacher to preach his funeral, when that preacher is a pastor in good standing, and the deceased was in good standing in the church?"

I cannot conceive of any reason which would lead a pastor to object to the choice of the family. The arrangements of funerals belong strictly to the family, and no one has any right to intrude his wishes upon them. Of course, this is within the bounds of reasonableness. If a family wished a blatant infidel to conduct the funeral, the deacons or trustees would do right to say that the funeral must take place in the home and not in the church. But that would be the only just ground for refusing the courtesy to the living and the respect to the dead.

Besides the preacher was exceeding his authority in claiming a right to control the house of worship. The right to control that—subject, of course, to the action of the church—belongs to the deacons or to the trustees if there are trustees. It was an unkind thing to the sorrowing family to say anything against their arrangements. Their dead belonged to them.

THE GREATNESS OF PREACHING.

By Principal Forsyth.

Wherever you have the ritual sacraments to the front the preacher is to the rear, if he is there at all. In Catholicism worship is complete without a sermon; and the education of the minister suffers accordingly. So, conversely, if the preacher is belittled the priest is enhanced. If you put back the pulpit, by the same act you put forward the altar. The whole of Christian history is a struggle between the apostle, i. e. the preacher and the priest. The first apostles were neither priests nor bishops. They were preachers, heralds of the Cross, and agents of the gospel. The apostolic succession is the evangelical. It is with the preachers of the Word, and not with the priestly operators of the work, or with its episcopal organizers. Our churches are stone pulpits rather than shrines. The sacrament which gives value to all other sacraments is the Sacrament of the living Word.

I note that the Catholic revival of last century is coincident with complaints elsewhere of the decay of preaching. And if this decay is not in the preaching itself, there is no doubt of the fact in regard to the pulpit's estimate and influence with the public. Even if the churches are no less full than before, the people who are there are much less amenable to the preached Word, and more fatally urgent for its brevity.

This coincides with the Catholic revival on the one hand, as I say, and with something to which I have not yet referred, on the other—I mean the decay among our churches of the personal use of the Bible. Preaching can only flourish where there is more than a formal respect for the Bible

as distinct from the Church, namely, an active respect, an assiduous personal use of it, especially by the preacher.

The Bible is still the preacher's starting-point, even if it were not his living source. It is still the usual custom for him to take a text. If he but preach some happy thoughts, fancies, or philosophies of his own, he takes a text for a motto. It was not always so; but since it became so it is a custom that is fixed. And this from no mere conservatism. The custom received ready, nay inevitable, confirmation from the Reformers. It corresponded to the place they gave the Bible over the Church, on the one hand, and the individual on the other. It is the outward sign of the objectivity of our religion, its positivity, its quality as something given to our hand. Even when we need less protection against the Church, we need it against the individual, and often against the preacher. We need, moreover, to protect him from the peril of preaching himself, or his age. We must all preach to our age, but woe to us if it is our age we preach, and only hold up the mirror to the time.

And not only so, not only do we adhere to texts, but there is a growing desire for expository preaching—for a long text, and the elucidation of a passage. The public soon grow weary of topical preaching alone, or newspaper preaching, in which the week's events supply the text and the Bible only an opening quotation.

And less than ever is the textual style of preaching like to die, or the Bible to cease to be the capital of the pulpit. Preaching has a connection with the Bible which it has with no other book. For the Bible is the book of that Christian community whose organ the preacher is. Like the preacher, it has a living connection with the community. Other books he uses, but on this he lives his corporate life. It is what integrates him into the church of all ages. Preachers, for the sake of change, devote their expositions on occasion to Tenyson, Browning or Shakespeare. They may extract Christianity from modern art, or from social phenomena. They may do so in order to lay themselves alongside the modern mind. But they will be obliged to come back to the Bible for their charter, if they remain evangelical at all. If they cease to be that, of course, they may be driven anywhere and tossed.

RIGHTEOUS INDIGNATION.

The soul that never finds itself hot with indignation toward some form of falsehood can have no adequate comprehension of the spirit of that perfect manhood that at times is fired with wrath toward untruth. The fact is, we have many forms and standards of morality, but find very often a lack of moral earnestness, resulting in a limpness in religious character and a leaning toward a comfortable materialism.

I wonder if we have a right to call ourselves soldiers in the great struggle of developing the very best life for the world, unless we have a distinct realization of the great gulf fixed between truth and untruth, and have learned to abhor compromises between the two; and have experienced moments when we were carried out of ourselves and with burning words have expressed our wrath against an insult to truth.

Many of us have a way of getting along with falsehood that is certainly no great credit to us. Like some heads of families who try to evade the fact of deception in a child instead of meeting the situation squarely, and dealing with it in a decided manner, they hide the knowledge of the discovery of the untruth and in a roundabout way endeavor to correct the habit of deception. If they had at once set their moral energy against the falsehood, the lesson might have been an initial act of nipping in the bud the tendency toward falsity.

When these children are grown, will they not as a rule carry themselves in laxity with regard to liars in the social circle and in the various affairs of life? There is a sort of specious philosophy that counsels against a positive arraignment of one guilty of a lie, and a plea for charity toward the sinner. But let it be remembered that

the morally earnest, those who are stirred to the depths when God's great law that enthrones truth and punishes every lapse sooner or later is broken, are generally the ones who possess a divine pity and love, gentle souls who would bring a salve after a necessary wound had been made.

The broad churchman, Frederick W. Robertson, who gave himself with all of his gifts and graces to the mental, moral and spiritual elevation of those who came under his influence, was a great soul, all gentleness and love, powerful to scathe with his burning words the coward and the liar, writes to a friend:

"A person of influence sent me a message that if I would only avoid giving such strong opinions, I might count upon speedy preferment; I returned the answer that the lord chancellor might give me the richest preferment in the land, but that he would not give me peace of conscience with it; that the world had nothing to give that I cared for, that I held the true thing to be ever the safe thing in the long run, and that I could not turn one hair's breadth out of my own path for royalty itself."

We need courageous men and women who can fearlessly stand up for the truth, not because they love battle, and lack the essentials of a sensitive, gentle spirit, but because they are grounded in the verities and hate lies. To be able to fight falsehood valiantly and successfully there must be a secret and deep acknowledgment of the leadership of the Highest, a consciousness of the everlasting truth throughout his creations, a desire to work with him toward the great and blessed end of promoting the cause of righteousness. In order to become equipped for the service of combating falseness one must be possessed of moral earnestness, of the sort that does not spend itself in impulsive passes at evil, but through the inward fires can at the right moment, when the occasion to strike comes, send forth its red-hot force at which cowardly untruth must quail.

Why should we not as individuals, each of us facing for himself the mixed conditions of truth and of falsity, choose the truth, holding it in faith, refusing half-heartedness as its champion, accepting loneliness in one position, sure of the triumph of the Right, rejoicing that we may have part in the final victory of eternal truth?

In this general onset against falsehood can we have the heart to restrain the impetuous Peters whose aroused sense of duty push them into the center of struggle with drawn swords? Is not this the destiny of some who are in the battle against perfidy?—Christian Work.

Go early to church. Not only be punctual, but be in your place before the hour when the service is announced to begin. Then you will not disturb other worshippers. Go in a reverent spirit. On the way remember whither you go. Avoid lightness of manner and conversation on worldly topics. Before you enter, and as you enter the church, breathe a silent prayer of invocation for the influence of the Holy Spirit. As you take your place, bow your head reverently in prayer for yourself and for all others who enter the sanctuary for the services about to begin. Resolve that you will foster no thought, fix your eyes on no object, utter no word that will tend to divert your mind from the holy purpose for which you have come into this place. As the minister enters the pulpit, offer an earnest, silent prayer in his behalf. In all the services take an active part; as hearer, or worshiper. At the close of the service, after a moment of prayerful silence, greet with cheerfulness and good-will all whom you happen to meet, remembering that Christian fellowship is a part of Christian worship.—Bishop Vincent.

Often you can measure a man's greatness by the way he estimates other men and their achievements. True greatness gives credit to others for every degree of ability even though there may be much of mediocrity. Charity of judgment and breadth of appreciation belong to the truly great.

When the Bible lifts the veil, and makes the definite announcement of a punishment for sin, it affirms and verifies what the conscience has already said.

SOVEREIGNTY OF GOD.

By A. C. Dorris.

Baptists are supposed to believe in the absolute sovereignty of God. To a Baptist mind God is sovereign in all of his attributes. We speak of His sovereign mercy, sovereign grace, sovereign justice, etc. In all His attributes He is sovereign absolute. It requires this kind of a God to fill the measure of divinity described in the Scriptures.

1. God proclaims himself such. "Yea, before the day was I am he; and there is none that can deliver out of my hand." Isa. 43:13.

"Declaring the end from the beginning, and from ancient times the things that are not yet done, saying my counsel shall stand, and I will do all my pleasure." Isa. 46:10.

Job so understood him. "Behold, he taketh away, who can hinder him? Who will say unto him, what doest thou?" Job 9:12.

Elihu so understood him. "Why dost thou strive against him? for he giveth not account of any of his matters." Job 33:13.

Moses so presented him. "For the Lord your God is God of gods, and Lord of lords, a great God, a mighty and a terrible, which regardeth not persons nor taketh a reward." Deut. 10:17.

These Scriptures and the many more that might be added sufficiently show the absolute sovereignty of God as set forth in the Old Testament Scriptures. We think there will be found no modification of this Old Testament conception of God in the New Testament.

Jesus puts special emphasis upon this doctrine of sovereignty.

"I can of mine own self do nothing; as I hear, I judge; and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me." "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak." John 5:30; 12:49.

Jesus' whole earthly life is put in subjection to the sovereign will of the Father.

"For I came down from heaven not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." John 6:38-39.

The Holy Spirit in his mission to the earth is similarly subjected.

1. He is sent. "But the comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:26.

2. He is in subjection. Howbeit when the Spirit of truth is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come. He shall glorify me; for he shall receive of mine, and shall shew it unto you." John 16:13-14.

We do not know how the sovereignty of God could be made more emphatic or absolute than is done by this subjection of the Son and Holy Spirit—two persons in the Godhead being in subjection to the sovereign will of the Father. Son and the Holy Spirit equals with God—one with him (I. John 5:7) in subjection to him. So much were these in subjection to the sovereign will of the Father that their words and their deeds were spoken and done by special commandment.

Dear brethren, is not this our proper attitude? Are we not subjected to a sovereign God? Is not our message a God-spoken message? Are not our doctrines God-commanded doctrines? Have we any moral right to speak any thing else in his name than a God spoken message?

Have we any right to enjoin or submit to any other than a God commanded doctrine? "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

Our right to speak less than the God spoken message, or to enjoin fewer than the God commanded doctrines equals our right to speak more. He hath given us a commandment what we should say and what we should speak.

Balak's anger was kindled against Balaam because, he Balaam, would not curse a small portion of Israel from his Balak's country. Silly man that Balak was! What had it signified if Balaam had cursed whom God had blessed? Balaam's words were of weight, and importance only as they were God commanded words. His curse stood only when it was a God pronounced curse. Num. 23 and 24 chap.

Might not Balaam have spoken his message in less offensive words? No, his message was a God spoken message. God gave him a commandment what to say. God was not worrying his mind about giving offense to man. He had spoken, and his word should stand. He had commanded, and his servants must speak the thing commanded.

This is a time of laxity in doctrine. A time when liberalism is seemingly on the throne. When the Balaks utter words of complaint against those who insist on unity in doctrine. But is God less sovereign today than in former days? Has he not spoken and will he not bring it to pass? Suppose we should lower the standard of doctrinal soundness; suppose we should enter into organic union with the unsound, will God accept such an offering at our hands? Will he lower his standard of doctrinal soundness? Suppose we preach fewer things than he has spoken, will he judge us by fewer things than he has commanded?

Suppose Balaam speaks pleasantly, is Balak more secure? Ah, my friends, these are questions that will not down in the minds of reverent Bible students. "If they speak not according to this word it is because there is no light in them." "If the blind lead the blind, both shall fall into the ditch." Matt. 15:14.

Let us be liberal in matters that pertain to our-

selves; but in matters pertaining to God let us be true.

Again, this sovereign God has assigned to the Holy Spirit the work of taking the things of Christ and showing them unto men (John 16:14). In this way God draws men unto Christ.

"No man can come to me, except the Father which hath sent me draw him, and I will raise him up at the last day." It is written in the prophets. "And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." John 6:44-45.

When Peter proclaimed, "Thou art the Christ, the Son of the living God" (Matt. 16:16-17), Jesus answered, "Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

Jesus had been preaching and working miracles; speaking as no other man had spoken (John 7:46); and doing such works as no other man had done (Mark 2:12); works you and I would say, clearly proclaiming him to be the Christ, leaving all inexcusable that did not confess him such.

And yet, when Peter confesses him, Jesus says, "My Father hath revealed it unto thee." Not Jesus' preaching, not his miracles, but a special revelation from God: "It took that then to reveal the Christ. It takes that now.

But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." (I. Cor. 2:14).

"And that no man can say, that Jesus is the Lord but by the Holy Spirit." (I. Cor. 12:3.)

"Therefore if any man be in Christ, he is a new creature: old things are passed away, behold, all things are become new. And all things are of God." (I. Cor. 5:17-18). "It is the spirit that quickeneth; the flesh profiteth nothing." (John 6:63).

Here is the secret of the matter. We are sent to preach among them who are in sins and trespasses. The gospel which we preach is emptiness until the Holy Spirit takes the things preached and shows them unto the people—until he quickens the people into life that they may see, hear and understand. "And you hath he quickened, who were dead in trespasses and sins." (Eph. 2:1.)

"Flesh and blood hath not revealed it unto thee but my Father which is in heaven."

"I have planted, Apollos watered, but God gave the increase. So then neither is he that planteth anything; neither he that watereth; but God that giveth the increase." (I. Cor. 3:6-7). "Ye must be born again." (John 3:7.)

We live in a progressive age. Wonderful progress has been and is being made on all lines of human enterprise. To bring things to pass is the order of the day. Even the Christian seems to be falling into line. And a general hustle is the order of the day. Let us be understood. A general hustle of the proper kind and spirit is all right; but we fear we are not always as careful of the kind and spirit as we should be. We are restless, we are in a hurry. The old plodding method of earnestly toiling in the Christian work, and relying upon the Holy Spirit for results is too slow for the present age—we fear. We are anxious to count. We must swell our numbers. We forget our Master taught us to pray the Lord of the harvest to send laborers into his harvest (Matt. 9:38). This spirit seems to be permeating all our religious bodies—even our mission boards emphasize giving in such ways as to be in danger of seeming to be putting the chief stress on giving of our means. Let us give ten times as much as we do give, but let us always remember that always the first gift is that of self to the Lord and to one another for his sake.

Much of our so-called evangelism is a travesty upon gospel evangelism. And now we are putting a climax to all that has gone before. And our Sunday Schools are to have a decision day; a special day named before hand when our children are to be taught—taught to do what? To decide. To decide what? To decide to join the church—of course. No repentance, no faith, no regeneration—simply a decision, nothing more—a human decision.

O, dear brethren! Let me speak reverently, kindly, but earnestly. There is danger here. Greater danger than the enthusiasm of the advocates of this way permits them to see. You cannot do a much worse thing for an unsaved man or woman than to get them to join the church. If joining the church saved, if submitting to the ordinances saved, you might work decision day to advantage. But if salvation is of the Lord, if entering the kingdom is by a Spirit birth, if to be in Christ Jesus is to be a new creation, then manifestly this sovereign God of whom we have been writing must decide for us the day. "So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." (Rom. 9:16.)

There is coming a great crisis, a great day, a day of accounts, when all shall stand before the judge of quick and dead. It will be a joyous day to many. To those who are built upon the rock, who have patiently waited their Lord's return, who have born the heat and burden of the day, who took up the cross and daily followed Christ, it will be a day of great joy, a day of entering into rest. But, sad thought, many will come in that day and knock and say, "Lord, Lord, open to us, have we not prophesied in thy name? And in thy name have we cast out devils? And in thy name done many wonderful works? And it shall be said in reply, "I never knew you; depart from me, ye that work iniquity." And as these turn to their downward course, to eternal mourning, to everlasting despairing, will you see in that number those you have deceived with your decision day, or other clap-trap methods into believing they were Christians when they were not? The Lord impress us with the responsibilities of our mission.

Lewisburg, Ky.

LITERARY.

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

The first article in the July Bibliotheca Sacra, on "Gifts of Healing," is a most discriminating discussion of psychotherapy, by a physician of high authority. While recognizing the promise of mental suggestion, he shows its limitations.

In the fifth article of his Series (begun in July a year ago), Mr. Wiener, with an unexampled mastery of the details of the subject, shows that the transmission of numbers in Hebrew is most easily open to error in the process of transcribing. Mr. Stafford's timely article on an important phase of sociology might well have had as substitute "A Study of Lincoln."

Dr. Flournoy gives a trenchant criticism of the fallacies of the New Testament critics.

A fine presentation of the modern conception of the Atonement is given in Mr. Barnes's article.

The value of Mr. Whitney's Series (the tenth installment of which is in this number) appears in the fact that the "Twentieth Century" editors, in their recension of their "tentative canon," used nineteen of Mr. Whitney's suggestions for every one accepted from any one else.

The Bibliotheca Sacra loses a valued contributor as well as associate editor in the untimely death of Dr. Scott. The name of Oberlin's able librarian, Professor Azariah Smith Root, appears for the first time in the list of associate editors.

\$3.00 a year. Foreign postage 32 cents; Canadian, 16 cents. Bibliotheca Sacra Company, Oberlin, Ohio, U. S. A.

Miracle and Science. By Francis J. Lamb, Attorney and Counselor at Law, Oberlin, O. Bibliotheca Sacra Company.

When this book fell into our hands we looked at it with real suspicion, because "Worldly Wiseman" has been so much in evidence along scientific lines.

But the book is pre-eminently refreshing, on account of its pure, plain, positive orthodoxy.

It is a lawyer's brief, sustained by the best of evidence, with the indisputable testimony sanely sifted. He makes the unbeliever look very much like a perjurer, the man who has the most convincing testimony and yet decides contrary thereto. We heartily commend the book.

The contents of the American Review of Reviews for August are as follows:

President Taft speaking at Fort Ticonderoga (frontispiece); The Progress of the World (with portraits, cartoons and other illustrations); Record of Current Events (with portrait and other illustrations); The Cartoonist's Point of View; Simon Newcomb, the Astronomer, by Arthur E. Bostwick; An Engineer and His Lifework; Watering the Uncompahgre Valley, by Arthur Chapman; New Tests for Building Construction, by Guy Elliott Mitchell; Checking the Ravages of "Loco," by C. Dwight Marsh; India in Transition, by Saint Nihal Singh; Mr. Lloyd-George and the British Budget, by W. T. Stead; The Serious Condition of Germany's Finances, by Frederic A. Ogg; Leading Articles of the Month

The Princeton Theological Review for July is a Calvin number, as might be expected. Prof. John DeWitt writes of Calvin as a man; Dr. B. B. Warfield, of Calvin's Doctrine of God; Dr. Bavinch, of Calvin and Common Grace. The names of the writers are guarantees of the value of their contributions. The review of books is a chief feature in the Review, and the reviews are worthy of especial praise. For the writers tell the whole truth about the books they review, so that one knows if he buys a book they commend he will not find it heretical. Published by the Princeton University Press, Princeton, N. J.

The Plain Man and His Bible. By Len G. Broughton, D.D. Price 60c net, postpaid 68c. American Baptist Publication Society.

In producing this work, Dr. Broughton has rendered the lovers of God's Word a real service. He magnifies the Bible as the Word of God and makes strong presentation of its claims. He gives in a clear, concise and straightforward manner, an account of the origin of the Bible and of its various translations. He argues that God has kept it from perversion or error and that in it all he had a distinctive plan. Science cannot overthrow it nor can the critic refute it. Faithful preaching and teaching of its truths overcomes error, destroys in idleness, dissipates corruption and ennobles life. Both history and experience testify to its power. Helpful plans for its study are suggested. The book will be useful and helpful and deserves a large sale.—W. J. M.

Ridgeway's Religion. By Wm. M. Ridgeway. 50c net; postpaid 56c.

This book consists of notes on the Gospel of John. The writer is not a preacher, but is, as he tells us, "a civil engineer by profession, a machinist by trade and a manufacturer by business." He has been for twenty years the teacher of a men's Bible class, called the "Iron Road Bible Class," at Coatesville, Pa. These notes are the results of

his work with that class. The writer claims no literary merit, but is just an every-day business man, writing plainly and pointedly what he has to say. One is charmed with the clearness, pithiness and pointedness of his comments. The book is worth while to the preacher and the layman alike. It will refresh the preacher to get a layman's viewpoint, and the layman ought to be stimulated to Bible study by this layman's example.—W. J. M.

Heroes of Modern Missions. By Charles P. Chipman. Price 15c net; postpaid 19c.

This is the fourth book in The Forward Movement Mission Studies. It is designed for the junior departments in Baptist Sunday Schools. These studies may be used as supplemental lessons to the regular Bible study, or in special meetings of the classes at some hour other than the regular Sunday School lesson period. Brief and instructive sketches are given of the lives and labors of several missionaries. These stories grip and will afford pleasure as well as profit to the pupils who may study them.—W. J. M.

Worldly Amusements—How to Decide? By W. W. Hamilton, D.D. Cloth, 25c; paper, 10c.

Dr. Hamilton discusses sanely, vigorously and Scripturally some of the more common popular amusements of the day. He states truly that "no question is settled right until it is settled by the Word of God." He gives five Biblical tests by which every question is to be tried, and says: "That pleasure or amusement which cannot stand these tests is unworthy of us and will surely do us harm." Then he applies these tests to such questions as are frequently asked a pastor. This booklet should have a wide circulation among the card-playing, dancing, theatre-going members of our churches.—W. J. M.

The American Journal of Theology. Vol. XIII, No. 3. University of Chicago Press.

Although the editors of this magazine and the writers of its articles gravely claim to be the exponents of what they are pleased to call "Enlightened Orthodoxy" one fails to find either enlightenment or orthodoxy in its pages. It is a compendium of profound nonsense, rapid vapors, vaporous vapidities and the vain vagaries of disordered mentalities in a state of wanton ebullition. Scientific conclusions that were disproved a decade ago are boldly reasserted. Scripture is minimized and pale reason is magnified. Gospel of the Son of God is belittled, but the gospel of rationalism, which is "the antithesis of all systems which depend upon authority as the source of truth" is promulgated. There is frank confession of the fact that they "reject the authority of the Scriptures" and hold to "the universal canons of reasoning." Miracles are discredited and the Bible has value only "as the chief chapter in the religious history of the race." The rationalist regards sin as only a "blunder" and "would pay little attention to a doctrine of original sin founded upon a single verse in an epistle of Paul." In fact he is, in many places, disturbed by "some rather unfortunate phraseology of the Bible." He will not accept the doctrine of the incarnation because it rests "solely upon the authority of the Biblical writers, particularly Paul and John," and "neither Paul nor John is a competent witness." But Foster & Company are, of course, competent witnesses. The reader is assured that "with the incarnation will also disappear the doctrines of the Trinity and the atonement," and that even the one mediator between God and man has been removed. Nature is defiled, man is magnified and God is minimized. God is the universal "IT," while man is the universal "I am." With all of this, wonderment is expressed that "popular indifference and skepticism are not lessened, but seem rather to be increasing, or at least to be more pronounced now than twenty years ago." Let it be remembered that these men are not as the enemies of the truth in other days, for they were without, but these are within, the ranks of professing Christians. "And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." II. Cor. 11:14-15.—Wm. J. Mahoney.

Workable Plans for Wide-Awake Churches. By Christian F. Grosner. \$1.00 net; postpaid \$1.12. Jennings & Graham.

The author is the pastor of a large city church and the plans presented here have been successfully employed in his work. He has also gathered largely from the experiences of others. Pastors will find many suggestions that may be worth while. The various phases of church activity have received attention. Many of the plans, if wisely adapted, may be used successfully in town or city churches. The book may doubtless be helpful to the pastor interested in "modern methods" of church work. It will, at least, inform him as to what others are doing to make their churches go and grow.

The Calvinistic world have been celebrating the four hundredth anniversary of Calvin's birth. And naturally the Arminian world seizes the opportunity of attacking him. In the Methodist Review of July-August, Prof. W. P. Steele writes upon Calvin the Heretic, and claims that Arminianism has triumphed. Prof. J. B. Thomas finishes his "Parable of the Kingdom in the Light of Today." Dr. W. C. Rhoades writes of the strange revival of paganism in this generation. There are many other timely articles which will make one think even, although he dissents vigorously.

For imperfect people, who have to ask forgiveness every day, to condemn their fellow sinners with haughty air and merciless lips, is not only the refinement of cruelty, but the exhibition of colossal arrogance and Pharisaic pride.

**Sunday-School
Lesson**

Sunday, August 22nd.

Paul's Third Journey.—Acts 19:23-41.

Motto Text.—"He said unto me, my grace is sufficient for thee; for my strength is made perfect in weakness."—II. Cor. 12:9.

"And at the same time there arose no small stir about that way." About the Christian religion which Paul preached. It was interfering with man's business, a charge which is still brought against it. True religion will interfere with all wrong business till the end of time. The temple of Diana at Ephesus was one of the seven wonders of the world. It was burned by a miscreant who wished to make himself immortal by its burning, the very night on which Alexander the Great was born, but had been rebuilt with still greater magnificence. These silver shrines were small models of the temple and contained an image of Diana. They were bought in large numbers by the pilgrims to the temple and set up in their homes to be worshiped. Some small ones were made which were carried on the person as charms. Many of the people of Ephesus were interested in this trade directly or indirectly, for a very large number were sold.

"Whom he called together with the workmen of like occupation." The craftsmen were the silversmiths. But other workmen were either those who made other shrines or those who did other parts of the work. "Sirs, ye know that by this craft we have our wealth." The pocket nerve is a most sensitive one. Demetrius put the real motive for the uproar first. Had the Christian religion increased his business little would he have cared for Diana.

"Moreover, ye see and hear, that not alone at Ephesus, but almost throughout all Asia." They could see that fewer pilgrims came to worship Diana, and they had heard Paul's preaching was the reason. An enemy bears witness to the extent and the success of Paul's labors. "Saying that they be no gods, which are made with hands." This shows that the common people, whatever the philosophers may have thought, considered the images as gods and worshiped them.

Demetrius bethinks himself that he ought to make a show of some reason higher than the money one. He adds an appeal to their religion and their pride. For the temple of Diana was the glory of Ephesus. The temple was built by the contributions of all the Greek cities in Asia Minor, and pilgrims did come from all parts of the then known world.

"And when they had heard these sayings they were full of wrath." As was natural. The speech of Demetrius was a very artful one. Not knowing how to show their wrath otherwise they cried out: "Great is Diana of the Ephesians." Prof. Ramsay says the common formula for their worship was "Great Diana." The whole city was thrown into an uproar. It is thought by some commentators that this happened in May, at which time Ephesus was full of pilgrims.

"And the whole city was filled with confusion." The Gospel always injures bad business—would

that it could utterly destroy the saloon-business by causing men to quit drinking as it caused the men of Ephesus and Asia Minor to quit buying the silver shrines of the goddess. Paul had made many converts, how many is shown by the anger of the "trade." Demetrius, like Caiaphas prophesied better than he knew. For by the preaching of the Gospel the temple of Diana came to be despised and for long centuries the goddess has had no worshippers.

"And having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel." They looked for Paul, but not finding him they seized his companions. "They rushed with one accord into the theatre."—This was the place they held their public meetings, and it held 50,000. Paul having heard of the tumult and the seizing of his friends started to enter the theatre. His was the most valuable life then on earth, but he was too brave a man and had too much trust in God to hesitate for fear of sacrificing "a valuable life." He thought he could save the life of the two brethren by going in, for the rage of the mob was directed against him. But the Ephesian disciples who knew their countrymen better than he, prevented him. The mob would surely kill him and his blood would so inflame them they would also kill Gaius and Aristarchus. Whereas, if Paul was not there, they might spare the others.

"And certain of the chief of Asia."—Ten men called Asiarchs were chosen every year from the chief cities of the province of Asia to superintend the games and festivals in honour of the gods. These Asiarchs supplied the money for the games and were chosen therefore from the wealthiest men, and were highly honored by the people. "Which were his friends."—These men were the leaders of the heathen festivals, but they could appreciate the character of Paul and loved him. That it was personal friendship for Paul and not love for the Lord, is proved by these words, for if they had been disciples it would have been told. Paul had a most winning personality, as is evident from the regard Roman officers and rulers with whom he came in contact had for him.

"Some therefore cried one thing and some another." A striking picture of a mob. The majority seeing an excited crowd rushing into the theatre had followed not knowing what the cause, as is the custom of mobs. "And they drew Alexander out of the multitude, the Jews putting him forward."

I think Calvin, Meyer and other commentators who agree with them are right in thinking that Alexander was a Christian Jew. The Jews were especially malignant towards Christians of their own race, and seeing Alexander in the crowd pushed him forward so as to expose him to the wrath of the heathen. Alexander attempted to speak and defend his religion. "But when they knew that he was a Jew." The Jews were known to be hostile to the worship of Diana and were disliked by the Greeks. They made no efforts to win converts to their faith, though they readily received proselytes. Hence they were not objects of such hate as was Paul, who had turned many from their idolatry. Some commentators think that Alexander was not a Christian and that the Jews put him forward to disclaim all connection with Paul lest the wrath of the people should fall upon them.

"All with one voice about the space of two hours cried out, Great

is Diana of the Ephesians." A silly performance, the childishness of which strikes us most forcibly in this day. But the Greeks consider this cry thus continued worship which would please Diana. And it was a providential thing for in this way they gave vent to their wrath and after it was over, they were more ready to listen to reason. "And when the town clerk had appeased the people." The town clerk was the highest official next to the governor. He not only registered the decrees and laws but he presided over the assemblies, and acted as governor during the absence of the chief. He showed his wisdom by allowing the storm to abate somewhat and then he came forward with his sensible words. When he came forward and desired to speak the great crowd became silent.

"What man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess, Diana?" The word translated worshipper meant originally temple sweeper, and hence came to mean temple keeper, guardian. It is used of the city of Ephesus on the inscriptions. "And of the image which fell down from Jupiter?" From the heavens, the ages of their gods were said to have fallen from heaven. Among these the oldest was the Minerva of the Athenian Acropolis. Images were considered especially sacred when the priests could persuade the people they had fallen from heaven.

"Seeing then that these things cannot be spoken against, ye ought to be quiet and do nothing rashly." There was no sense in their getting into a rage over things which could not be injured. Their worship of Diana was in no danger from Paul's preaching. To get into such a fury was an acknowledgment that they were afraid of what Paul could do, and such fear was ridiculous.

"For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess." Gaius and Aristarchus are the men, but the clerk refers to Paul also. The word translated churches means temples. Temples were often spoiled of their treasures which sometimes amounted to great sums. The latter clause shows how differently Paul preached from some modern evangelists. He did not denounce Diana, he preached Christ crucified as the Saviour from sin, knowing that when a man sought the forgiveness of sin through faith in Christ he would cease from his idolatry.

"Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open." The courts are open. "And there are deputies." The Roman pro-consuls to whom they could appeal if not satisfied with the decision of the courts. "Let them implead one another." Bring a charge. Let Demetrius state his grievance and Paul make his defense. "If ye inquire anything concerning other matters." If they insisted the public interests were involved as well as their private grievances which the courts could take cognizance of. "It shall be determined in a lawful assembly." One regularly called and organized and not a turbulent mob. "For we are in danger of being called in question for this day's uproar, there being no cause wherefore we may give an account of this concourse." The word translated concourse is expressive of the greatest contempt. The clerk would make them ashamed of themselves. Anything that looked like

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a riot was punished most severely by the Roman consuls, and this is the danger about which he warned them. After this wise speech the subdued mob were ready to go quietly to their homes.

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**CHRISTIAN SCIENCE AND
INSANITY.**

Rev. Frank Crane.

Christian Science is a form of insanity. The phenomena it presents are inexplicable, until we consider them as manifestations of monomania; then the whole matter becomes perfectly plain and simple. Take, first its rapid spread among the well-dressed classes. How is that to be accounted for? The claim of the devotees themselves, that this is due to the power of "the truth," can hardly be entertained by anyone who has a sense of humor; but when we regard it as the growth of epidemic hysteria it becomes at once understandable and takes its place as one of many similar instances of history. Some such a madness was the Crusades, culminating in the unspeakable folly of the Children's Crusade.

Being a sort of beatific selfishness, it draws its greatest number of adherents from the boulevards. Unlike the religion of the Nazarene, it does not attract the poor, whose lives lie too close to the terrible facts of want and suffering and crime. The well-dressed crowd who cluster about the lieutenants of Mrs. Eddy are only too glad to go into a hypnotic moral stupor that enables them to forget and to deny the unpleasant realities of existence, with which they have struggled, through which they have climbed, and upon which they wish to batter down the hatches of pity. It is no little comfort for those who live in good houses and wear purple and fine linen to meet on the Sabbath day and, under the soothing accents of Mrs. Dogberry's abracadabra, bask in the idiotic assurance that the great open sore of the world, spread all around them in the slums of the city, does not exist.

One is often met with the plea: "But does not Christian Science do a great deal of good?" The good alluded to is the sweetening of the temper of the one afflicted with the mania in question. This sweetening does occur. As far as it goes it is good. But it is good only in the same way that opium and coal-tar preparations are good, or any other medicine that deadens pain. The medical world has long ago discovered that these pain-killers are dangerous exactly in

proportion to the apparent relief they give. Their continued use invariably brings on a wreckage of the nerves, a collapse of the heart, or some other fatal injury to the vital powers. Similarly, the net result of the ease of mind brought on by Christian Science is fatal to the moral nature. When the multitudes awake from their feeble-minded dream of the non-existence of evil, it will be to turn in disgust from religion of any sort.

The abatement of Christian Science will be followed by a vigorous recrudescence of materialism and infidelity. Any delusion which is based on falsehood and is wholly contrary to common sense must eventually end in harm. It will not do for us to excuse the baneful final results of any abnormal condition merely on account of the temporary pleasure it gives the patient. All of these extravagances, from Christian Science to Dowism, can do nothing but disorder and impede the wholesome development of sound and sane religious conviction among the people. The evidence upon which this fad supports its claims and by which it wins its converts, is the "testimony" of those who have been "healed." This is just the kind of evidence an alienist would expect of hysteria. Delivered under the influence of excitement, and untested by scientific sifting, it can prove nothing to a well-balanced mind. The comparison of these cures to the miracles of Jesus and the apostles is not new, but has been made by disordered enthusiasts throughout the history of the Christian church.

Our classification of this propaganda as a mania is strengthened when we turn to its author. The rise of an ignorant woman from the position of a local freak, such as abounds in every large city, to that of leader of thousands of minds, most of them superior to her own, is something that can only be accounted for by the laws governing the spread of hysteria. When we pick up the text-book of this faith we are reinforced in our persuasion that we have to do with a problem of mental aberration. It is a tiresome jumble of involved sentences and cheap platitudes, shreds of outworn philosophical vagaries flavored with a rhapsodical style.—What thought it has is simply Neoplatonism dressed up in silk petticoats and pink ribbons. One can find in the forgotten works of Plotinus, who lived in the third century, this same attempt to rhapsodize into thin air the Christian religion, the term "divine science" being even employed. Where Mrs. Eddy's book is not incomprehensible it is stupid. Nothing but the strong delusion of mania can explain why persons who have received a common school education should pore over this wretched jargon daily, and go every Sunday to hear its miserable balderdash read alongside the simple dignity of the Holy Scriptures.

There is another strong bit of evidence for our point. It is the marked absence of a sense of humor among Christian Scientists. A sense of humor is one of the best safeguards of sanity, its absence noticeable among the unbalanced. When we lose this sense, and are able to regard the amazing antics of Christian Science in its solemn earnestness, it is a pretty sure sign that the delicate machinery of consciousness is out of gear.

In insanity the appeal to matter of fact is useless. The reality, to the crazy person, is not the facts around him, but the particular maniacal idea within him. He cannot be turned nor taught. The process of learning by experience

is one of constantly altering our notions as we find them not to be in agreement with the world of fact. The Christian Scientist reverses this process, and alters the world of fact to accord with his forechosen opinion. An insane patient was once possessed of the idea that he was a corpse. On all other matters he was perfectly intelligent. His physician one day said to him: "Suppose I were to cut your hand, and it should bleed, you would admit then that you are not dead, wouldn't you? For you know that a dead person will not bleed." "Certainly," was the reply. "I will not bleed. A corpse cannot bleed." Thereupon, with the patient's consent, the doctor slightly cut the man's hand with his lancet, and, of course, drew a drop of blood. The insane patient regarded it a moment in some perplexity, but quickly brightened, and exclaimed: "Well, I declare! A corpse does bleed, doesn't it?" Those who have tried to convince the Christian Scientist, by the most palpable proofs, and have heard the sort of arguments he uses, will recognize his mental process as being exactly like this.—Methodist Review.

DOCTRINE NO. 9.

The Atonement.

Baptists believe in the atonement made by Christ as the only basis of salvation, the only means of reconciliation, the only ground of justification. Man is by nature, a sinner, guilty, condemned, lost, and but for the atonement made by Christ, helpless and hopeless.

God is holy and just and must punish sin, he cannot lie and has said that sin shall be punished; but God is also merciful, hence a willing, all-sufficient substitute is provided, and Jesus "bore our sins in his own body." God "made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him."

"Who gave himself a ransom for all to be testified in due time." "Being justified freely by his grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God, to declare, I say, at this time, his righteousness that he might be just and the justifier of him which believeth in Jesus."

The law is not made void, but through faith we establish the law. Jesus kept, made honorable, magnified and satisfied the law, becoming our accepted substitute, his righteousness, his right-doing, is imputed to us, by faith and so we through him have kept the law. He took the sinner's place, bore his sins, met the penalty, and offers the sinner a child's place, and lets the sinner, who trusts him, go free.

Justice is not bribed nor cheated but fully sustained, and God is still just though he justifies the believer in Christ. Because Jesus has rendered perfect satisfaction by his life and atoning sacrificial death, God says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. Here is the sinner's only hope, Jesus and his atonement, "In whom we have redemption through his blood, the forgiveness of sins."

He must not, dares not trust anything else. His penance, church, baptism, the Lord's Supper, not even his repentance and faith, but only Jesus. Baptists be-

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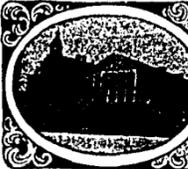
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lieve that no man cometh to God except through Jesus Christ.

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The hymn-maker truthfully said, "There's no one to save you but Jesus; there's no other way but his way." Let us faithfully teach men that there is no salvation except "through the redemption that is in Christ Jesus." The conditions are "Repentance toward God and faith in the Lord Jesus Christ," which repentance and faith is accompanied by the regenerating, cleansing, quickening, life-giving power of the Holy Spirit, which is the new creation in Christ Jesus, called by Paul God's workmanship.

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THE GARDEN.

"Our Lord, Christ Jesus, Son of God,
Loved gardens while on earth He abode.

"There was a garden where He took
His pleasures oft, by Kedron's brook,

There in His uttermost agony
He found a pillow whereon to lie
And anguish while His disciples slept.

Be sure the little grass-blades kept
Vigil with Him, and the grey olives
Shivered and sighed like one that grieves,

And the flowers hid their eyes for fear!

His garden was His comforter.
There to the quiet heart He made,
He came, and it upheld His head
Before the angel did. Therefore
Blessed be gardens evermore!

"Christ Jesus in the sad world's dearth
Lay three days in the lap of earth,
And while He lay, stabbed through
one wound,

The garden waited tear-bedrowned,
Quiet from sunrise to sunrise.
The widowed flowers had veiled
their eyes;

Nor Canterbury bells did ring;
Nor rose lift her burnt-offering;
Nor primroses, nor violets,
Nor sops-in-wine, nor mignonettes,
But thought upon the thorns and spears,

And on the blessed Mary's tears.
All in a Truce of God—a peace—
The garden rocked Him on her knees.

"Because the garden was His friend,
Blessed be gardens, world without
end. Amen."

OUR PULPIT.



THE QUALIFICATIONS FOR BAPTISM.

By Rev. Henry E. Robins.

"And Jesus came, and spake unto them, saying, all power is given unto me in Heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world." Amen.—Matthew xxviii. 18-20.

God, who, at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath, in these last days, spoken unto us by his Son. The Son of God has established churches on the earth, of which, as constituting his visible spiritual kingdom among men, he is King. As King, he has fixed the conditions of entrance into that kingdom, and ordained laws for the government of his subjects. These are unalterable by any human authority. They rest solely in his will. It is his to command: it is ours to obey.

In seeking, therefore, for the qualifications for baptism, we turn to the New Testament. We are there, we think, unequivocally taught that baptism should be administered to those, and those only, who give credible evidence that they have been born again of the Holy Spirit.

Regeneration is the great qualification which includes all others.

So, when it is required, repent, believe, regeneration is necessarily presupposed. For repentance and faith, as well as all other Christian graces, are fruits of the Spirit the work in the soul of the Holy Author of the new birth. Of repentance, Peter expressly teaches that is the gift of Christ. And our Lord himself declares that the first great office of the Spirit is to convince of sin. As to faith, Paul in his Epistle to the Galatians, classifies faith with love, joy, peace, etc., as a fruit of the Spirit; and in his first Epistle to the Corinthians, traces it directly to its Divine Author, when he says: no man can say that Jesus is Lord but by the Holy Ghost. When we insist, then, on regeneration as the qualification for baptism, we do it as including and insuring repentance and faith.

To pass, now, to the proof of our position, we appeal:

I. To the Great Commission: which has been the device on the banners of the host of God's elect as it has gone forward, in all the centuries and through all lands, to the conquest of the world. What, then, is the meaning of this sublime warrant of the Christian teacher's authority? According to terms, the disciples were sent forth to secure, first, converts to Christ, i. e., the regeneration of men; secondly, to baptize them, in token of this fact; thirdly, to instruct them in all the duties resulting from their profession. We insist that the order is as authoritative as the command itself, unless proof to the contrary can be adduced from the Holy Scriptures. Nay, it becomes of the essence of the commission, if all the lines of evidence converge to corroborate it. What, then, is the order, not so much of the words, as of the ideas? Our special inquiry now is, whence came Christian baptism, and to whom was it administered. About three years and a half before the ascension of Christ, John appeared in the wilderness of Judea, announcing that the kingdom of heaven was at hand. This, in the language of inspiration, was the beginning of the Gospel of Jesus Christ. The baptism which he administered was so special a feature of his work, that it gave him his title: the Baptist. Whence came it? This baptism, the Saviour himself instructs us, derived its authority from heaven, not of men. Hence, as an Ecclesiastical usage, we are not permitted to trace it to any other origin. Here our investigation is authoritatively terminated by the solemn declaration of the Head of the church. We may as well seek for the doctrines of this heaven-sent prophet of the wilderness, in the absurd and contradictory traditions of an effete hierarchy, as to find the origin of that rite which the Saviour consecrated in the waters of Jordan, in their unauthorized and corrupt ceremonies. The conditions, too, of the rite are plainly discoverable from the preaching of the forerunner:—these were, repentance and faith, which, as we have seen, presupposed regeneration. As to repentance, what saith the record? "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, repent ye: then went out to him all Jerusalem and Judea and all the region about Jordan, confessing their sins." As to faith in Christ, Paul teaches, summing up the scope of the Baptist's preaching, "John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him that should come after him, that is, on Christ Jesus." And, as if to put beyond question the fact that John

required evidence of a change of heart in the subjects of the ordinance, it is recorded that he rebuked the Pharisees and Sadducees who sought it at his hands, with an indignant emphasis of language, which implies that the serpent nature of evil was still theirs, rendering them unfit for it." O generation of vipers! who hath warned you to flee from the wrath to come? Bring forth, therefore, fruits meet for repentance." During the period in which John was thus instructing the people and baptizing, our Lord appeared, and through them administered the same rite. Soon the Saviour solemnly commissioned his disciples for the great conquest. In doing this he simply epitomized John's preaching and practice; assumed them formally as his own, and sent them forth with higher sanctions, as the gospel of his grace to all kindreds and generations of men.

The first clause, "Go teach," or go make disciples of, "all nations," embraces as to the idea the following clauses, with the preliminary and conditioning thought of a preparation of heart wrought in men by the supernatural power of the

required evidence of a change of heart in the subjects of the ordinance, it is recorded that he rebuked the Pharisees and Sadducees who sought it at his hands, with an indignant emphasis of language, which implies that the serpent nature of evil was still theirs, rendering them unfit for it." O generation of vipers! who hath warned you to flee from the wrath to come? Bring forth, therefore, fruits meet for repentance." During the period in which John was thus instructing the people and baptizing, our Lord appeared, and through them administered the same rite. Soon the Saviour solemnly commissioned his disciples for the great conquest. In doing this he simply epitomized John's preaching and practice; assumed them formally as his own, and sent them forth with higher sanctions, as the gospel of his grace to all kindreds and generations of men.

The beams of the morning star joined their light with the first gleam of the dawn, but were quenched at last by the peerless rays of the ascending Sun of Righteousness, destined to fill the earth with their healing power and illuminating glory. Such, in brief, is the anterior history in which the Great Commission has its root. Interpreting it by this certain light, we discover that baptism presupposed regeneration. Moreover, the commission has a history subsequent to its promulgation. Does this confirm the result we have now reached? How did the Apostles to whom it was primarily addressed understand the command? How did they act under it? Here, certainly, we may discover conclusive evidence as to its import. We turn to the Acts of the Apostles, chapters of Baptist church history, and find that the qualification for baptism was the same after, as that which had been required before, the ascension. When on the day of Pentecost, the inquiry, "men and brethren, what shall we do?" arose from the lips of the hearers of Peter, who, by the power of the Holy Ghost were convinced of sin—pierced in their hearts, in the expressive language of the record—his answer was, "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins. Then they that gladly received the word were baptized." Philip went into Samaria, carrying the glad tidings, "and when," says the history, "they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women."

To the Philippian jailor, who—terrified at midnight by the earthquake, which, as by the touch of the Almighty, had shaken to their foundations the massive walls of the prison, and loosed his prisoners—fell trembling at the feet of Paul and Silas, crying, "Sirs, what must I do to be saved?" they replied, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Then assembling the household they spake unto him the word of the Lord, and to all that were in his house. Then were they baptized, he and all his, straightway." "and he rejoiced, believing in God with all his house." Here instruction, household faith, household baptism.

The first clause, "Go teach," or go make disciples of, "all nations," embraces as to the idea the following clauses, with the preliminary and conditioning thought of a preparation of heart wrought in men by the supernatural power of the

Son of God. "All power is given unto me in heaven and in earth," he said. On this firm foundation, he builds his commission: gives us in these pregnant words a clue to a right understanding of those which follow, and a reason why he bade the apostles to tarry in the city of Jerusalem, until they were endued with power from on high, saying "behold I send the promise of my Father upon you."

Go make Christians, go attempt a superhuman task, and when, by the Holy Spirit's aid, you have made men willing to take my yoke upon them, baptize them, and instruct them in all the duties of their profession.

To bring men into the condition of discipleship is to bring them into a moral fitness for baptism and all other Christian duties. The subsequent clauses of the commission, baptizing and teaching, rise out of and expand the first; and enjoin the outward expression and completion of an inward work, wrought by the Holy Ghost. The testimony thus far examined is so uniform, without ambiguity or contradiction that even those who contend for a change of administration are constrained to admit, with Calvin, "that persons of adult age, who are capable of hearing the gospel, are to be instructed, in order that they may believe before they are baptized;" or, with Edwards, that "baptism by which the primitive converts were admitted into the church, was used as an exhibition and token of their being visibly, that is, in the judgment of Christian charity, regenerated. We submit, therefore, that the great commission, whether we consider the force of its terms, or whether we interpret it in the light of its history as given in the New Testament prescribes regeneration as the indispensable qualification for baptism.

We find, therefore, members of the Apostolic churches always spoken of in terms, or addressed by titles, which assert or imply regeneration. They are always contemplated as saints. As the change wrought in them is regarded from different points of view, they are spoken of as "born of the Spirit," "led by the Spirit;" as an "habitation of God through the Spirit;" "as having received the Spirit of adoption;" as made "alive from the dead;" as "walking in newness of life;" as "temples of the Holy Ghost;" as "a chosen generation; a royal priesthood;" as "one body" animated by "one Spirit."

Moreover, they were commanded to exclude from their communion heretics, and the unclean, and the disorderly; some went out from them that it might be evident that they were not of them; they were afflicted by false brethren, who had crept in unawares in spite of their guarding scrutiny of the purity of the body of Christ.

It is clear, we think, from even this slight survey of the evidence, that it was the design of their Founder that the churches of the New Testament should be composed of persons, who, in the judgment of charity, have been born again. Such only, therefore, are entitled to its initiatory rite, baptism.

WHY SO LITTLE ANXIETY AND SO FEW CONVERSIONS.

By Rev. E. P. Marvin.

A Universalist preacher, after his conversion, told me that, in his twenty years' preaching, the love of God and universal salvation, he never saw a sinner converted to God. God plainly and emphatically declares in Ezekiel that if watchmen

do not warn the wicked of the death penalty for sin, they will not repent, and the watchman must perish with them.

You may talk love to careless sinners until they are love-sick, but this pleasing aspect of Redemption alone will never convert them. Both life and death must be set before them, the reward of the righteous and the punishment of the wicked. Love is more influential after conversion.

Christ, more than any other one in the Scriptures, warned the wicked, frequently and fearfully. Take one case, in Matt. 10:28—Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell.

How solemnly Paul charged the elders of Ephesus: "Therefore watch, and remember that by the space of three years, I ceased not to warn every one night and day with tears." He says also: "Knowing the terror of the Lord, we persuade men."

Edwards, Finney, Nettleton, Moody and all soul-winning evangelists, have earnestly but tenderly portrayed the sinfulness of sin and the dreadful doom of the impenitent.

Hope and fear are both natural, proper and powerful motives. We cannot eliminate them from human nature. Christ was the most alluring and alarming in presenting heaven and hell. Even he, "for the joy that was set before him, endured the cross."

God warned Noah and Lot, and Jonah produced the most saving revival the world ever saw, by a solemn warning. Some one says: "Amid the multitudinous devices of Satan to secure the damnation of the world, the dogma that there is neither hell nor devil, ranks pre-eminent. It is so conducive to downright infidelity, that it leads deluded victims to destruction. They call hell a false alarm, a mere scarecrow, to cheat people out of pleasures. Thus, latter day prophecies are fulfilled.

The people want "smooth things," and so preachers who aim at popularity and "the seven great principles," the five loaves and the two fishes, avoid odious truth, study to please with entertaining, secular and sensational themes, a short talk and attractive music.

The "Amusement Heresy and Cooking Stove Apostasy," concurrent frivolity, is absolutely inconsistent with the Bible warnings of an impending hell. A living faith would cure these abominations.

This spirit of worldliness is disintegrating the Church into worldly clubs and trumpery societies, yoking up believers and unbelievers, mainly for pleasure.

Now I submit for the honest and prayerful consideration of my ministerial brethren, whether the paucity of conversions now, is not due in part to the paucity of preaching the sinfulness of sin and the doom of the sinner.

It is common proverb that "no one preaches hell any more." Yet, in God's Word, an eternal hell is as plainly revealed as an eternal heaven. Preachers give various reasons (shall I say false and foolish?) for not presenting these themes. Many regard this omission as worldly policy for place, popularity and pay. In some cases, we fear the preacher has lapsed into destructive Universalism. The public popular press usually favors this apostacy from "the old blue theology."

Sinners therefore naturally think they will come out all right if they behave pretty well, and go on in impenitence. Let us who are preachers read seriously Ezekiel 33:8—"When I say unto the wicked, O wicked man, thou shalt surely die;

if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand."

The world pursues a frenzied speed
For pleasure, gains and spoil;
The times are perilous indeed,
—And lawlessness appalls—
Vice and high crime hold carnival,
How hard to break the spell;
No fear of God restrains the will,
They think there is no hell.
—Exchange.

SOWING BESIDE ALL WATERS.

God has made it possible for us to do good in many ways. By speech, by writing, by example, by prayer and by personal appeal we may help others. One may do good by a mere gesture, by a hearty hand-shake and by a smile. The story is told of a whole family brought into the church by a smile. We may be useful in business life, in social life and in political life. We may find way to the heart of hardened sinners and worldly men by adapting ourselves to their whims and modes of thought and life.

We should try to do good to all classes of people. There is a great difference in fields of labor. Some are promising, others are not. Our Lord gives great praise to the good ground in the parable of the sower when He says, "Some seed fell on good ground, and sprung up, and brought forth, some thirty, some sixty, and some an hundred fold."

There is good ground in almost every place, but the souls of those who have been brought up in Christian homes will be found to be the best soil. A minister of large experience has just published what he calls his third spiritual census. He has served three congregations, and finds that in one of them eighty-three per cent. were children of Christian mothers, in the second eighty-six per cent. and in the third ninety-eight per cent. In the first, seventy-five per cent. had Christian fathers, in the second seventy-eight per cent. and in the third ninety-three per cent. Of all these sons and daughters of Christian parents from eighty to ninety per cent. were themselves consistent Christians. It will be found so the world over. The best soil for the seed of the kingdom is the soul of a child of Christian prayer and nurture. This is good ground.

Do good to those who are worthy and those who are unworthy. To the young and the old, to the rich and the poor, to the learned and the ignorant, to the high and the low. Sometimes we think it is not worth while. But "Sow in the morn thy seed, and at eve hold not thy hand, for thou knowest not which shall thrive, this or that, or whether they shall be both alike fruitful."

A recent writer in the Nashville Christian Advocate tells of a remarkable conversion. A lady who had lived to be eighty years old without repentance was brought to God in a simple way. She was a wealthy, witty intelligent, worldly woman, and had been the leader of fashion and pleasure in that part of the South in early days. Her pastor was afraid to mention personal religion to her. He did not see how he could find way to her heart and conscience through the fine face and sparkling jewels and sparkling wit. At last it was laid on his conscience so heavily that he resolved, come what might, to venture. His heart quailed as he opened his mouth to speak for his Master in her august presence, but he fetched a wide compass, and began by talking about the goodness of

Providence in sparing her life so long, and to his surprise and joy he saw a crystal tear trickling down her withered cheek. The door was opened, the hand of the Lord was with him, and he boldly preached Jesus to this aged and aristocratic sinner. She listened with silence and deep emotion. He closed his appeal by saying, "Madam, shall we pray?" They knelt, and he offered a fervent prayer for her soul, and when they rose she said, with trembling voice and streaming eyes, "That is the first prayer ever offered in my house." It was not the last. She gave her heart to God and died in the faith of Christ. It was worth while to sow beside all waters.

Joseph found opportunity to be useful in Egypt, and Daniel in Babylon, Paul in Rome, Wesley among the Kingswood colliers, and John Bunyan in Bedford jail. Jesus found an opportunity to work a miracle at a wedding feast, and an open door to bestow consolation on a broken heart when He met a funeral procession. There is no place under the sun where human souls are found that one who knows the Lord may not do some good in some way. The field which we have passed by without planting a single seed because it seemed useless may be the very field from which God intended we should reap the richest harvest. "Blessed are ye that sow beside all waters."—N. Y. Advocate.

THE DEAN OF WESTMINSTER'S CONSCIENCE.

E. Braddock.

"Whether the church (Anglican) has consciously or unconsciously repeated a lie at every baptism since the creed took shape," etc.

This quotation is from the book, "Some Thoughts on the Incarnation," by the venerable Dean of Westminster, and are made in discussing the statement of Cerinthus in the second century that "Jesus became Divine at His baptism and ceased to be so during His sufferings." To this the Dean enters his hearty protest that "the Son of God was not deified at baptism." It then appears that, like Hamlet's ghost, the church's ritual for infant sprinkling sprang up before his eyes, and the words he has often repeated, "this child is now regenerate," and "coming to Thy holy baptism may receive remission of sins and spiritual regeneration," burned like fire into his soul, causing the Dean to give utterance to the above quotation.

It is cause for gratification to note the awakening of such doubts on the part of a leader in Episcopacy. For another prominent churchman says (Rev. H. J. Bardsley, in "Interpreter," July, 1908), "Christians not only rise with Christ, but are miraculously born," thus setting aside the absurdity of baptismal regeneration altogether. When the consciences of men begin to stir there are hopeful expectations that they may rise from the fogs of apostasy from the truth.

If any one sincerely believes that Jesus was the Son of God sent down from Heaven; that Cerinthus and Marcion were wrong in their theories; that Gnosticism is an error; that His Divinity was from eternity to eternity, and not a thing extraneous or exotic, it is clear that it could not have been derived or assumed at any point in time, hence, by analogy the theory on which infant baptism is built is without foundation or logical support. For, if Jesus Christ did not derive His Divinity at baptism nor assume it at any point in time, but

had received it before human birth, it follows that the infant cannot do so at the ipse dixit of a priest or pedo-baptist preacher, but must have been predestined to the adoption of sons by Divine fiat and await the fulfillment of the gospel words. "No man can come unto me except the Father which hath sent me draw him; all that the Father giveth me shall come to me; and him that cometh to me I will in wise cast out."—John 6:37ff.

Those who are regenerated are not elected in time but were elected in eternity according to the good will and foreknowledge of God; the human activity in this connection is but the fulfillment of God's decree according to the election by grace. "I will have mercy upon whom I will have mercy, and compassion on whom I will have compassion; so then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." Rom. 9:15f. How absurd then for any preacher, supposed to be a student of Scripture (and the priest's lips should keep knowledge, says Malachi) how absurd for him to publicly declare to a congregation that by his ipse dixit, "this child has become a child of God, regenerate and is secure of eternal life?"

There is a direct analogy in Christ's birth and death in the two ordinances left to the true Christian church, which duly pondered and prayerfully considered will awaken in every sprinkling preacher the same cry uttered by the Dean of Westminster, "whether the church (Anglican, Presbyterian, etc.) has consciously or unconsciously repeated a lie at every baptism since the baptismal creed took shape," etc.

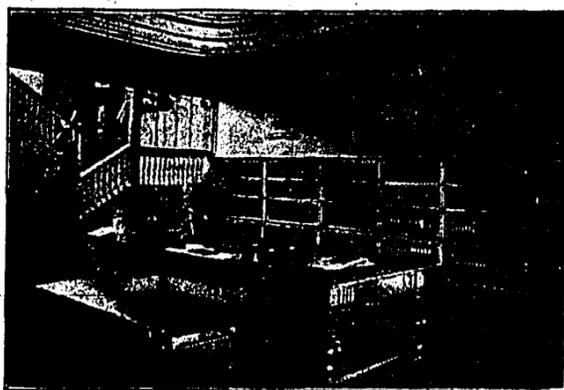
THOUGHT AND LIFE IN THE KINGDOM.

Paul And Dr. Foster.

By Rev. O. P. Eaches, D.D.

What was Paul's attitude toward the orthodox beliefs of his day? Was he indifferent to what the religious teachers of his day held and taught? Did he say that it did not matter what a man's teachings were, provided he was earnest in spirit and had a pleasing personality? Did he fear to take a decided stand in protest against incorrect teachings, lest he might make a martyr of the erroneous teacher? Was he intensely conservative, declaring that in time the errors would correct themselves, and therefore nothing need be done? Did he think a heresy trial more dangerous to the cause of truth than a heresy held and unopposed?

How utterly intolerant he could be when the large fundamental beliefs of the Christian system were in question! It was no jelly-fish theologian who wrote the words in Galatians 1:9: "If any man preach unto you any gospel other than that which ye received, let him be anathema." His words here are thunderbolts. If any teacher, in Paul's day, occupying a recognized position as a Christian teacher, affirmed that the Buddha or Confucius was on equality with Jesus, that salvation were in any way other than through the Crucified Christ; that Jesus' words, in matters of faith, were not final; that Jesus did not rise from the dead; that his miracles were only pretended things for this man are the words in Galatians. The fundamentals of the faith were not open to question; they were fixed, assured, final. To deny them was to put one's self outside any recognized position as a Christian teacher. It is impossible



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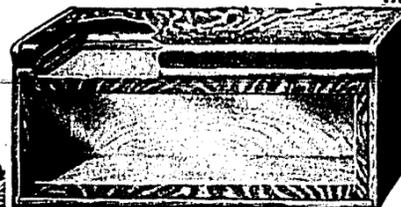
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to conceive that twice two will ever make five. It is just as impossible to conceive of a Paul and a Dr. Foster working harmoniously side by side in the same conference, voluntarily formed, or the same theological faculty! How great a gulf is between Paul's conception of the person, the work, the authority of Jesus Christ and that held and promulgated by Dr. Foster!

In the first century were men, talented, cultured, with the training of that age, genial and lovable in person, it may be, who held and taught views not in accord with the truth. Paul was truthful, deeply in love with the truth, a trustee of the truth for that century. He was not an easy-going or loose-thinking man. He discerned the truth; he denounced the untruth; he opposed by name the errorists. Two of these men were Hymeneus and Philetus (II Tim. 2: 17, 18). They were philosophers, having the scientific spirit, men of large views. They affirmed that the resurrection was already past. They may have affirmed that the resurrection is a purely spiritual event, and therefore Jesus may not have had a real resurrection, and therefore, logically, there can be no salvation from sin. These men Paul opposed with all the weight of his position and authority. Does any one think that they were suffered to remain as professors in the Asia Minor Theological Seminary? or as pastors of large churches in the sphere of Paul's influence? They were not members of the Asia Minor Theological Church? It was not any personal ugliness of temper on the part of Paul; any desire to be a first century pope; any denial of the right of private judgment; any assertion that larger conceptions of the truth may not come, in time, through the leadership of the Holy

Spirit. It was simply a sanctified good judgment, that persons who "overthrow the faith" (II Tim. 2: 18) might not be recognized as Christian teachers. When Dr. Foster wrote, "Still further, we must understand that the historical knowledge of the essence and life of Jesus will not be a help but perhaps be a hindrance to religion," would Paul, in 1909, say "Blessings be on that teaching?" or would he write in the spirit of the letter to the Galatians? When Peter deviated from the Antioch teaching, Paul "withstood him openly to the face" (Gal. 2:11).

What was Paul's attitude toward the errors of his day will, of course, have no influence on men who regard him merely as a first century Jew, a narrow-minded man, who misunderstood the large meaning of Christianity, and who was, in reality, a bigot, an intolerant teacher. If, however, we regard him as one called of Jesus Christ, a trustee of Christ's cause in the earth, clear minded and especially raised up to think through and to state the thoughts of Christ, then his attitude toward the errorists of his day may furnish us a valuable lesson as to the position we should take today when the assured verities of the faith are assailed and denied. We may not, with microscope, be heresy hunters, but, when large untruths arise, it is not bigotry, nor intolerance, nor narrow-mindedness nor any denial of freedom of conscience, to place ourselves in a Pauline manner, in open opposition to them. There is something more perilous to the Church than a heresy trial. An equally kind reception to truth and falsehood, an indifference whether the truth go up or go down; an unconcern as to the prevalence and growth of error, these are more perilous by far. —Journal and Messenger.

Editorial

God's care for his children is a lesson abundantly taught in Scripture. "Even the hairs of your head are numbered." Not simply that God knows how many hairs we have on our heads, for as he is omniscient he must know this and the statement would be superfluous but the hairs of our heads "are numbered," are made the subject of special thought in the mind of God. It seems to me the most unimportant thing about us is how many hairs we have on our heads, what is the difference? Why are we the better for having more, or the worse for having less? The lesson is obvious, if God cares for this, which we consider too insignificant for us to care for, so much the more does he care for all our more important interests. "If God so clothe the grass of the field, which today is and tomorrow is cast into the oven, how much more will he clothe you, oh, ye of little faith!" The Providence of God reaches to the minutest details of our every day life, and often he uses things we regard too small for notice to bring about grand results. There is nothing small or insignificant if it influences a character and affects an immortal soul.

It is comforting to the Christian struggling in the battle of life, oppressed with sorrow, weighed with affliction and suffering to know that God cares for him, that God is leading him. We have only to grasp the outstretched hand of our Father, and follow closely his guidance. It matters little how rough the way, the great and essential thing is to have hold of the hand. Have you got hold of that hand? Are you now grasping it by faith, can you claim the promises given to him "that believeth"? If so, then go on joyously, whatever obstacles are in the way, whatever shadows lie across your path; for that path shall grow brighter and brighter unto the perfect day, when beyond earth's clouds and darkness, you shall dwell in the light of God's presence, that light that shall be shadowless forever.

But to the unconverted, those who are without God in the world, who refuse the guidance of the Holy Spirit—let me say, while the path of the righteous groweth brighter and brighter unto the perfect day, your path, if you continue to walk in it, will grow darker and darker unto the perfect night. These shadows that fall across your way, are symbols and prophecies of the fathomless shadows into which you are rushing, the outer darkness, rayless forever more. But the way of holiness is open for you—unless you have already committed the unpardonable sin, from right where you sit there is a road leading out into the narrow path, I beg you follow it. Grasp the hand stretched out to guide you from the skies, and in humble faith in God from this day forward walk in all his ordinances and statutes blameless and it will be given you when life is ended, to walk in the light of his glorious presence through endless ages.

THEODORE HARRIS.

died at his home, on Chestnut street, on Monday. He was at his place in the Louisville Banking Company, of which he was President, on Tuesday morning of last

week, when he was taken sick and returned to his home. His death is a great loss to the business interests of the city and State as well as to the Chestnut Street church and the Baptist cause generally. For although he was eighty-one years old, he was as vigorous as ever, his judgment as wise and his power of grasping a business proposition with a thorough understanding of it as remarkable as it had been all his life.

Mr. Harris was not only a great financier, whose advice was sought by leading business men, but he was also one of the best of our Baptist writers. He wrote clearly and strongly on religious subjects, as all know who have read his articles in the Recorder and in the book, "A Preacher's and a Banker's Views on Important Subjects," which was the joint work of himself and his pastor, Dr. J. M. Weaver.

For more than forty years Mr. Harris was a member of the Chestnut Street church. For many years he was Superintendent of the Sunday School. Chestnut Street church and its pastor occupied the warmest corner of his heart and he was always ready with brain and heart and purse to aid in their work. Many much younger men, without one-tenth part of his business responsibilities, are "too busy" to do their part in the Lord's work. Theodore Harris never was.

For all these forty years he and his pastor have been like brothers. Each could have said of the other what David said of Jonathan, "Thy love to be was wonderful, passing the love of women."

And while we sympathize with his children, our deepest sympathy is with Dr. Weaver, who has lost his dearly beloved brother, his wise counselor and the leading member of his church.

THE HALF-BAPTIST.

To begin with, we wish to say that we love him, not for, but in spite of, his fractional character. In truth, it is our real love for the Half-Baptist that constrains us to proceed with this slight parental spanking. According to our diagnosis, if the Half-Baptist is ever cured of his malady, it will be by a well-nigh miraculous mixture of petting and spanking. Hence, this "Laying on of hands" is half-apostolic and half-parental.

The Half-Baptist is usually a "good fellow," though sometimes he seems to glory over-much in his goodness. Not content with believing himself good, he is exceedingly anxious to impress the fact of his goodness upon others. He has a peculiar way of parading his piety and boasting of his "sweet-spirit," that is scarcely consistent with either good taste or spiritual modesty.

The subject of our sketch has a decided aversion to dogmatism, especially when applied to doctrine. To him it is unwise to be too sure of anything, even the tenets of his faith. At heart he is really a Baptist agnostic, and shudders at the thought of certitude. He is inclined to believe that he is right, but others holding directly opposite views are equally right along with himself. With him things that are equal to different things are equal to each other.

Another distinguishing characteristic of Brother Half-Baptist is his holy hatred for the doctrine of the continuity of Baptist churches. The bare mention of the subject in his presence is like waving a red flag in front of the sacred animal of the Egyptians. Strangely enough, the Half-Baptist is proud

of the fact that he traces his family succession to some Count, and is ashamed to even attempt to trace his church to his Christ.

This peculiar kind of Baptist is nothing, if not broad. Like a body of water he has lost depth, in the process of broadening. He is horrified at anything that is narrow, even the "narrow way." In his estimation a liberal view of Scriptural truth is a sure sign of superior culture.

He believes in peace, and must have it, at whatever price it is purchased; for even a compromise of truth is better than a contention for its triumph. "Sure I must fight, if I would reign" is number nothing in his hymn book. A spinal column is unknown to his spiritual anatomy. So afraid of offending others, he will take changes on offending his Master. It is not strange that the Half-Baptist is a hybrid that never propagates his species.

DOES GOD REASON.

The book of God contains no declaration which the soul-winner delights to press to the mind and heart of the poor stricken, crushed sinner than this: "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Though the penitent may feel that he has been so loathsome and vile as to have sinned even beyond the limits of "the uttermost," yet these words throw wide open for him the door of hope.

But this divine promise forms the content of the mutual reasoning to which God invites: "Come now let us reason together, saith the Lord; though your sins be as scarlet," etc. And here is suggested the question, which has been more than once asked: "Does God reason?" Of course not, if we have in mind the process of ratiocination pursued by men; any more than we think of God as made up of parts, when, in this same prophecy of Isaiah we read: "Behold the Lord's hand is not shortened that it cannot save, neither his ear heavy that he cannot hear." We at once understand that the functions of these members of the human body are designed to aid in the understanding the modes of divine activity. Reasoning implies limitations. It is the means of detecting error and arriving at truth. How, therefore, can it be the method of the infinite mind. We reason from the known to the unknown. But to God nothing is unknown. He has utterly no need of such tiny steps as major and minor premise in order to arrive at conclusions. He is the all-comprehending intelligence.

Edmund Gurney, an English psychologist, records that Sir James Mackintosh once visited the school for the deaf and dumb at Paris, which was then under the care of the Abbe Sicard. Sir James addressed this question, in writing, to one of the pupils: "Does God reason?" The pupil for a short time appeared to be confused, but soon wrote on his slate the following answer: "To reason is to hesitate, to doubt, to inquire, and is the highest attribute of a limited intelligence. God sees all things, knows all things, therefore God does not reason."

Who can gainsay the reasoning of this intelligent mute?

Two weeks ago Mr. Rodman Wanamaker, son of John Wanamaker, and Miss Violet Cruger were married in Philadelphia. The account of the wedding says: "The church was profusely decorated

with white blooms, chiefly orchids of the rarest kind, with yellow hearts. This is the favorite flower of the bride. Europe was ransacked for the blossoms and not another specimen was obtainable. Each bloom cost at least two dollars and there were hundreds of them."

We were grieved and surprised when we read that at first, for John Wanamaker is known as an earnest Christian and a benevolent man. His Sunday School is known all over the world. A second thought recalled to our mind the etiquette of weddings. It is the bride's family who decorate the church. We are glad the Wanamakers were not responsible for such extravagance in a city where so many are needy.

THE OPEN DOOR POLICY.

The Recorder has long offered a free forum for theological disputation. It is not only our desire to continue, but, if possible, emphasize this policy. It is our purpose that when one may have something to say, that is worth saying, and may wish to say it through these columns, that he shall have that privilege. The mere fact that a writer may hold views radically differing from those of the editor will not exclude him from these columns. To the contrary, we would really prefer both sides of a debatable question. It is our earnest hope that this paper may continue to be a clearing house for theological thought. We believe that we are commanded to contend for the faith, and that this contention is absolutely essential to the perpetuity of the faith. We may have contentions, but they shall be contentions for the faith, and we trust candid in statement and fraternal in spirit. We are not averse to warfare, if it be a "good warfare," open field and a fair fight. If anyone shall have complaint against the paper, let him state it clearly and directly to us, and not to others, by sinister inuendo. We shall strive to say what we mean, and mean what we say. We count even life but a little thing, compared to the ultimate triumph of truth.

It is our desire to so wield the stylus, that when we shall commit it to worthier hands, or it shall fall from our nerveless grasp, we can say, that "I have fought a good fight, I have finished my course, I have kept the faith."

The "simplified" spelling by which a clique of men most wise in their own eyes undertook to rewrite the English language has received probably its death blow in spite of Carnegie's money. President Roosevelt adopted it with enthusiasm and ordered the government printers to use it. First the Supreme Court and then Congress refused to receive the "misspelled" documents as they called the "simplified spelling." So the printers had to print everything twice—once for the Court and Congress and once for the Executive Departments. Now President Taft has ordered the printers to cease the simplified spelling. This leaves the Independent and Christian Work alone in their glory.

A year ago the Japanese government passed stringent laws against gambling in all its forms. This legislation shut up all the race tracks, sixteen in number. The race track men made strenuous efforts to get the law repealed, but Premier Katsuea held firm. So they have shipped their race horses to Eastern Siberia, as the Russian government allows racing.

EDITORIAL VARIETIES

There is danger in growing vindictive while seeking a vindication.

May we never have friends who, like shadows, keep close to us in the sunshine, only to desert us on a cloudy day or in the night.

Our country: may she always be right—but right or wrong—our country.—Stephen Decatur. Our brethren, right or wrong, our brethren.

A little boy being asked, why he quit his Sunday School to attend another, replied: "They love a fellow over there." Love is the world's greatest magnet.

He is a real friend who will tell us the plain truth, whether we appreciate it or not. He is a wise man who knows his friends, and is known to them.

The fancies of yesterday may be deemed the facts of today, and the facts of today may be considered the myths of tomorrow; but truth is the same yesterday, today and tomorrow.

"It is easy enough to be pleasant. When life goes along like a song; But the man worth while, is the man who will smile When everything goes dead wrong."

The world's stock of gold has nearly doubled in the last twenty-five years. Of course, the holdings of the editors of Religious Journals have increased in the same ratio.

The Campbellites in Japan were desirous of uniting with the Baptists in schools for higher education. It was not necessary for the missionaries to express any opinion. The Japanese Baptists themselves in their convention voted unanimously against it.

"They tell me, sir, that your daughter sings with great expression." "The greatest expression you ever saw. Her own mother can't recognize her face when she is singing." "This is respectfully referred, for serious consideration, to some of our church singers."

It would have given us great pleasure to have been at the marriage of Miss Mary A. Dingued to Rev. W. S. Coakley but circumstances did not permit. They were married in the First church, of Ghent, on Wednesday, the fourth. We wish them all God's richest blessings through a long life together.

President Eliot is not as much of a scholar as his reputation would indicate. He evidently knows nothing of the great religions of the world. He brings out "a new religion for the twentieth century" with a great flourish of trumpets. And behold! his new religion is nothing but Buddhism as Buddha left it!

The editor was recently asked, "Who is the most scholarly man in the State?" This, like many other questions that come to the editor, is a difficult one. We believe, however, we will take the risk and nominate for this place Dr. George Varden, of Paris, who is none the less scholarly for being a "cantankerous" Baptist.

Brother R. K. Kelly, the new bishop of Fifth Street Church, Lexington, Ky., has already taken strong hold on the hearts and pocket-books of his people. The Church auditorium is to be remodeled and other needed improvements made. The bishop, is a full-graduate of the Southern Baptist Theological Seminary and a full-fledged Baptist. We predict for him a great work, in his important field of labor.

If you will send us all you owe on Western Recorder and 50 cents additional in thirty days from this date, we will send you, while they last, Spencer's Kentucky Baptist History, in 2 large volumes containing 1,438 pages, former price \$5, you to pay the express charges. This also applies to new subscribers. Send us your check for \$2.50 and we will send the Western Recorder one year and both volumes of Spencer's History. This is your last chance to get this history. We have only a few sets of this rare book. Write at once. The book is now out of print.

The splendid address delivered by Dr. Arthur Yager before the Education Society at Ashland, Ky., has been published, as requested, and should be in the hands of every pastor in the State. It presents a strong plea for Baptists to patronize their own schools. The best possible place for a Baptist boy or girl is in a Baptist school. By placing our children in the schools of other denominations we have suffered irreparable loss. A Baptist school is the only school that can teach the truth from a Baptist standpoint, to Baptist children, which is synonymous with saying the whole truth as taught in the New Testament.

AMONG THE Churches.

Chestnut St.—Bro. H. I. Parks: Zach... The Publican, Luke 19:1-27. Young People's Meeting, led by Bro. Thomas Jeffries. S. S., 115.

Crescent Hill—Bro. E. L. Wills: The Kingdom, Matt. 6:13. The Slaying of a King, Dan. 5:30. S. S., 97.

Deer Park—Pastor Robert F. Doll: The Future Abode of the Wicked, Matt. 25:41-46a. Christ is Risen. Mark 16:6b. S. S., 65.

Eighteenth St.—Pastor B. V. Bolton. Paying Our Vows, Num. 30:2. Sowing and Reaping, Gal. 6:7. S. S., 53.

East—Pastor Geo. H. Crutcher: My Kin, My Sin, My Saviour, Gen. 4:9. What a Saved Man Will Do? S. S., 135. Pastor was in a meeting with Bro. DeMont at Campbellsburg, and is reporting a good meeting. Pastor left for a few weeks' rest.

Eleventh and Jefferson Sts. Mission—Pastor H. I. Parks: My Brother's Keeper, Gen. 4:9. S. S., 36.

German—Pastor Wm. Argow: Our Tribulation in this World, John 16:33. The Fountain of Salvation, Isa. 12:3. S. S., 60.

Highland Park—Pastor W. E. Mason: Our Father's House, John 14:2. The Christian as a Watchman, Ezek. 3:17. S. S., 126. By letter, 2; baptized, 3.

Hazelwood—Pastor Chas. B. Althoff: What Christ's Coming Brings Into the World, Mark 2:1-12. Bro. Lee Payne: The Obstacle Preventing Entrance Into Life, Matt. 19:20. S. S., 118. Pastor supplied at night service at Twenty-second and Walnut Sts.

Highland—Pastor L. W. Doolan: Christian Enthusiasm, Phil. 4:13. Mt. Gilboa, or Defying God, I. Chron. 10:8, Titus 3:3.

Lytle St. Mission—Supt. J. D. Hudson S. S., 35. Revival services continue through the week; increasing attendance; come to the meeting. Bro. R. E. Reed is doing the preaching.

New Albany—Bro. J. T. Betts: The Ministry of the Holy Spirit, Eph. 4:30. Justification by Faith, Rom. 3:24.

Oakdale—Pastor Erwin L. Averitt: The First Gospel Message, Luke 2:11. Our Individual Responsibility to God, Rom. 14:12. S. S., 114.

Ormsby Ave.—Pastor G. D. Billeen: Baptism, John 3:23. Christ's Last Public Discourse on Hypocrisy, Matt. 23:37. S. S., 129. Under watchcare, 1; baptized, 1.

Parkland—Pastor E. G. Vick: Stability, Gen. 49:4. Turning the World Upside Down, Acts 17:6. S. S., 160.

South Mission—Bro. G. C. Mitchell: Christ's Invitation, Matt. 11:28. In League With Sin, Judges 2:2. S. S., 40. By letter, 2.

Twenty-sixth and Market—Pastor R. E. Reed: Divisions of Labor, Eph. 4:11. Reclamation, Luke 15:3-7. S. S., 327. By letter, 3.

Twenty-second and Walnut—Bro. Wolford preached in the morning. Bro. C. B. Althoff: The Obstacles Preventing Entrance Into Life, Matt. 19:20. S. S., 485.

Third Ave.—Pastor S. J. Cannon: The Coming of the Kingdom, Matt. 6:10. He Turned Away Sorrowful, Matt. 19:22. S. S., 134. For baptism, 1. Pastor closed a good meeting at Uniontown.

Van Buren St.—Pastor E. G. Sills: Pray Without Ceasing, I. Thess. 5:17. Flight to Egypt and Why, Matt. 2. S. S., 86.

THE STATE.

Don Q. Smith has just closed a meeting at South Fork, in Larue county, with Pastor H. S. Bell. Results, seven conversions and seven baptized.

Pastor C. C. Daves, of Auburn, has been sick for some weeks with typhoid fever. His many friends will be glad to know that he is convalescing.

Evangelist J. P. Jenkins has just closed a meeting at Hite's Run, J. J. Willett, pastor. Twenty-one additions. He goes next week to aid H. S. Summers, at Hickory Grove, in Kenton county.

Bro. W. F. Jagers writes from Ekron: "Please change my address from Vine Grove to Ekron, Ky. I have moved to Ekron to live, so please send my paper there. I am in a meeting at Raymond, with C. E. Scott, the pastor."

Bro. D. M. Pressley writes that the tent meeting at Henderson, conducted by Brethren Martin, Roof and the writer, resulted in thirteen happy conversions. Five were converted at the closing service.

Bro. F. P. Gates, pastor South Side, Covington, writes in a private letter: "Sunday School increased to 150. Two

good congregations on the 1st; two conversions, two received for baptism. The Sunday School Union met with us; delightful session. We feel greatly encouraged and strengthened."

Pastor J. R. Johnson writes: "Please change my address from Eminence, Ky., to 1350 N. 25th street, Richmond, Va. Had a good day yesterday, my first service. Have had a hearty welcome. Will write you when I get settled. Success as ever to your efforts."

Pastor Otis Hughson writes: "August 1st we closed a two-weeks' meeting at Bagdad. Pastor B. A. Dawes, of Georgetown, did the preaching and did it well. The doctrines of the Bible and the plan of salvation were strongly presented. The church was revived and seven were added to the church, three of them by profession and baptism."

Miss Melissa Waller, daughter of John L. Waller, whose memory is so dear to Kentucky Baptists, died in her home at Anchorage, after a long illness. She is survived by an older sister, Miss Martha Waller, to whom all hearts go out in tender sympathy. The sisters were devoted to each other, and Miss Martha has no near relatives left among the living.

Evangelist R. A. Barnes writes: "I held two meetings in July. One at Clem's Chapel, Boyle county; ten baptized, one other approved for baptism. One by letter, one restored. The other with North Rolling Fork, A. J. Pike pastor; two by experience and baptism and one by letter. Both churches made liberal contributions for our State work. Next ten days at Summersville, Green county. I have engagements to the middle of October."

We congratulate President Norris and Lynnland Institute upon securing the services of Prof. T. R. Davis as professor of Latin and Mathematics. Prof. Davis is an alumnus of Union University, Jackson, Tenn. He taught some years in the University, being instructor in Latin and Mathematics, and proved a great success as a teacher. President Norris has a knack of capturing the right men for the right places in his school, and we prophecy it will prove he never showed more wisdom than in this choice.

Bro. A. B. Gardner writes from Beaver Dam: "I have just closed a meeting at Cramwell, Ohio county, which continued seventeen days, and resulted in thirty-five professions of faith and thirty-four baptisms. Cramwell is an old town of about 200 inhabitants, located on Green river. It has never had a meeting house of any denomination of Christians. The nearest church house to it is the meeting house of Green River church, about two miles away, to which most of the professed Christians of the town belong. A badly arranged schoolhouse is used to hold religious services in. The meeting was held in a tent located on a beautiful lot, where the people want a Baptist church house. May the Lord help them to arise and build."

Pastor Woodford M. Hall writes from Auburn: "We have just enjoyed a good meeting at Forest Grove church, Logan county, Ky. Congregations were large, and deeply moved by God's Spirit. Sinners cried for mercy, and God's people shouted for joy. Twenty-seven gave evidences of salvation; nineteen joined the church, ten baptized, some were heads of families, and more to follow. Forest Grove church is located on Red River, six miles from every where, and surrounded by a great population, most of whom are Baptists. We have a membership now of 180. Good Sunday School, and the attendance has increased. The church has begun a prayer meeting; began last Sunday night. We will observe the Lord's Supper next Sunday for the first time the church has observed it in several years. I was assisted in the meeting by Bro. T. J. Ratcliff, from Central City, Ky. A noble gospel preacher and endeared himself to all."

UNION UNIVERSITY.

A note or two from Union University, we think, will be of interest to the old students and the prospective new students. It gives us great pleasure to announce that the beloved Dr. G. M. Savage, for a long time President of the University, has been called to the Chair of Philosophy, and has notified the University of his acceptance. The fact that Dr. Savage is coming to us to occupy this chair and to do whatever other work it should be deemed wise for him to do, is an index that the University is seeking to strengthen its force from every angle, and that its purpose is to give the student body the very best opportunities possible. Dr. Savage is a born teacher. He has had a wide and rich experience and will be an inspiration in the classroom and a stimulus not only to the mental, but to the moral and spiritual making up of the young men and young women

who come to the University. We are constantly on the lookout for the very best in every way that will add to the building up of character, and we predict that the student body will be delighted with arrangements that are being made for the further strengthening of the courses, and for adding new departments.

The gymnasium is to be equipped in order that the students may have indoor exercise during the winter months and thus maintain a good standard of health during the arduous period of study.

The outlook for a large attendance is an exceedingly bright one, we think. We are constantly adding new names to our list and are being put in touch with a wider scope of territory from which we confidently expect a large attendance. Several of our Professors are in other States laboring in the interest of the school, and these splendid men are making friends for the University wherever they go. The campaign in Tennessee is bright; fathers and mothers are turning to this school for solid effective work. We purpose to make that our standard—nothing carelessly done, but everything solidly done, so that a diploma from this institution will mean much for the young man or woman who earns it.

We confidently expect a large attendance of young ministers, and if there are any such who read these lines and who desire to increase their usefulness in the ministry, we should be glad for them to correspond with the writer.

Very cordially yours, HERBERT W. VIRGIN.

BETHEL ASSOCIATION.

This body met at Lewisburg August 3 and 4. The letters were read by H. H. Abernathy, of Hopkinsville, and C. E. Mann, of Pembroke. Most of the churches were represented both by letter and messengers. M. L. Fugate, of Aquairville, was elected Moderator, and H. H. Abernathy, Clerk.

The annual sermon was preached by Bishop B. F. Hagan, of Trenton. It was a straight Baptist sermon on the "Mission of Christ to the World."

During the session there was preaching at the grove by several brethren. I recall that John Bass Shelton, D. H. Howerton and Dr. C. M. Thompson were among the number.

The reports showed some progress in the mission contributions and the general work of the churches. I have said, and said it advisedly, that Bethel Association was the best developed Association in the State, in proportion to numbers and wealth. I think they give more to missions than any Association in Kentucky. I noticed among the new pastors were E. W. Barnett, pastor at South Union and Locust Grove; John Bass Shelton, Adairville; Dr. C. M. Thompson, Hopkinsville, and M. F. Kelly, of Lewisburg.

There were numerous visitors. I remember Dr. J. D. Maddox, representing the Ministers' Aid Society; Wm. J. Mahoney, our State Sunday School Secretary; L. S. Sanders and Miss Abercrombie, of the Orphans' Home. By the way, Prof. Brownell, of Bethel Female College, did the handsome thing by offering to take one of the larger girls of the Orphans' Home and assume half the expense of her education, and Hopkinsville church agreed to assume the balance of the expense. There were present also D. H. Howerton, of Warren Association; J. N. Prestridge, of Louisville, and the writer.

We found many friends of the "Old Reliable." In all our experience we never did as much business for the Western Recorder at any district Association.

The entertainment was gracious and abundant. The people of Lewisburg, led by their young pastor, M. F. Kelly, did honor to themselves in handling the great crowds. We had the pleasure of being entertained in the home of our long-time friend, Bishop A. C. Dorris.

The Association meets next year at Howell, Ky., with the Olivet church. J. G. BOW.

DEAR RECORDER:

I wish to make mention of my crossing back into Kentucky a few weeks ago and aiding the beloved pastor, M. Branham, in a sixteen-days' meeting at Pollard Baptist church, which resulted in some ten or twelve additions to the church, and an awakening among many of the members of the church. This is a good church and has many good consecrated people in it.

Notwithstanding the pressure of my work in my church and in our Association, I could not resist a week's visit at the beginning of my vacation to the mountains of Kentucky. I will not go into details as to this trip, but visited four places where I had preached, spending a day or so at each place, preaching each night. At one place, Bushy Fork, when I arrived in the night, I found an appointment had been made for me at 2 p. m., in the afternoon, Wednesday. To my surprise there were 27 men, besides about as many women and chil-

dren. Many of the farmers stopped their work to come to this service. At night the house would not hold more than one-third of those present. At the close of the service three united with the church, one young man, who stated he had been praying, and that afternoon, while hoeing late in the evening, felt so mean he could not hoe, but just knelt and began to pray and soon he had the blessed rest and pardon through Jesus' blood. Another who had been saved since I was there came, and one who had been a Campbellite and wanted to come in the organization of this church about eight months ago on her alien immersion, and I would not receive her, to my surprise she stated she had been reading and decided that baptism was by church authority. You cannot imagine how I felt for this victory, which was unexpected to me, as many had said it was detrimental to the church not to have taken her on her alien immersion.

Notwithstanding I was due eight miles away across the hill for dinner the next day, I remained and baptized three next morning. This lady who had been immersed before, came out of the water shouting, and stated that the burden that had been on her for the past eight months had all gone by following Christ in Scriptural baptism, not in order to salvation but because of salvation. At all the other points I had good congregations.

E. L. HOWERTON.

Ironton, Ohio.

OTHER STATES.

A chair of theology has been added to Ewing College, Ewing, Ill.

Bro. R. W. McCann, pastor of the church at Crossett, Ark., is spending his vacation in West Texas.

The new meeting house at Peculiar, Cass county, Mo., has been set apart to the worship of God.

Bro. H. T. Stevens, closed a fine meeting at South Henderson church, N. C., with forty-five additions.

The Prairie View church, Mo., has set apart to the full work of the gospel ministry Bro. C. E. Miles.

At Rock Hill, S. C., three churches were set apart to the worship of God in one day.

The meeting at Booneville, Ark., closed with more than forty additions by experience and baptism.

The church at Prescott, Ark., received twenty-two new members, result of their two-weeks' meeting.

The meeting at Belleville, Ark., closed with twenty-seven additions and the entire membership revived.

The meeting at West Point, Ga., resulted in forty-three baptisms and ten accessions by letter.

The Ritch church, Ga., has been much revived and twelve added to her membership, result of a meeting.

Pastor D. W. Moulder, Polkville, Miss., held a meeting at his Beulah church in which eleven were added to the church.

Pastor Meroney, Grovesbeck, Texas, assisted by Bro. E. Ammons, Waco, held a meeting resulting in forty additions.

The church at Emblem, Texas, closed their meeting with twenty-three additions, eleven by experience and baptism.

Twenty were added to the church at Oak Grove, Neshoba county, Miss., in their meeting. Bro. J. E. Breland did the preaching.

A church has been organized at White City, Fla., with thirteen charter members. Bro. R. W. Thiot has been called as pastor.

Pastor J. K. Scheffeld, Levyville, Fla., held a week's meeting with his church and seventeen were added to the membership.

At the meeting with the Swainsboro church, N. C., forty-four united with the church, most of them by experience and baptism.

Bro. A. A. Hull, pastor of the church at Long Mount, Colorado, has been set apart to the full work of the gospel ministry.

In a big tent meeting, which lasted for three weeks, the church at Rustin, La., gained about sixty new members, fifty of these were for baptism.

The church at Jonesville, La., has been graciously revived and some thirty-five

added to her membership, most of them by experience and baptism.

At Sandin, Texas, a good meeting resulted in seventeen uniting with the church. A prayer meeting and a Sunday School organized. Almost all the converts were young men, only one being married.

Bro. Adams Amaker has been set apart to the full work of the gospel ministry by the Providence church, Orangeburg Association, S. C.

Bro. J. R. Pace preached for Pastor R. H. Marsh at Dexter church, N. C., nine days and eleven were added to the membership.

The East Florence church, Ala., held a meeting in which Dr. Tunnell did the preaching. Twenty-three were added to the membership. Bro. George Freeman has been called to this church.

Bro. Julius King held a meeting with High Grove church, Bastrop county, Texas. The visible results of the meeting were as follows: Thirty-seven additions to the church; thirty-one were baptized, nine men and twelve women.

The meeting at Saturn, Texas, resulted in forty-two added to the church and a wonderful revival. This church has had much to contend with. A short time ago some one blew the church organ through the top of the house with dynamite. The entrance of God's Word is bringing peace and light.

W. M. U. NOTES.

Agnes A. Osborne.

"The work of our hands, establish Thou it, Often with thoughtless lips we pray; But the Lord who sits in the heavens shall say, Is the work of your hands so fair and fit That ye dare so to pray? Softly we answer, Lord make it fit— This work of our hands—that so we may Lift up our eyes, and dare to pray; The work of our hands, establish Thou it Forever and for aye."

The latest appointee of the Central Committee is Mrs. I. N. Pervis, Herschel, Butler county, as vice president of Gasper River Association. The good work accomplished at her old home, Junmor, is but an earnest, we believe, of what she will do in her larger field as vice president of this Association, and we trust our pastors will render her all the aid in their power.

The W. M. U. meeting of Bracken Association, the third organized in the State, was held on Thursday—an all-day meeting—in the Methodist church, at Millerburg. Mrs. Adrain Ratliff, of Sharpsburg, the efficient vice president of the Association, presided. Nine societies only reported. If we mistake not there are eighteen societies, two Y. W. A.'s and eight Sunbeam Bands in this Association. If grit and grace count for anything more societies will report at the next annual meeting.

This column is open to reports from these annual W. M. U. meetings in connection with the Associations, and we would be glad if some good sister at each meeting will take it upon herself to write a report of same and send us.

Mrs. S. H. Bennett, Leader of our boys in Kentucky, is arranging for them to give \$50 towards Miss Mackenzie's infirmary, to be used in equipping the infirmary.

The Kentucky Y. W. A.'s will give \$100 of the \$300 towards Miss Salter's salary in New Orleans. In a private letter Miss Salter says: "It will be hard for your Kentucky people to realize that in a city of 325,000 or 350,000 people the entire number of Baptists will not exceed the membership of perhaps either one of your larger churches in Louisville. It will also be hard for them to think of all of our churches save one, and even the First church of this large city, as being missions, though not missions in the usual sense in which the word is generally accepted. But missions in the 'up-town' sections of the city, for the downtown sections are mostly occupied by the Catholic poor and great numbers of them foreigners and so far they have scarcely been touched by the Baptists."

Mrs. Anna S. Pruitt, of Hiangwein, China, will be present both days of the Georgia W. M. U. meeting of the Central Association. She will talk to the women about conditions of women in China, and will tell of the strange customs of these silent undemonstrative people.

Spurgeon once exclaimed, "I do not want one who is fit to be a missionary to drivel down into a king." The Home Field will issue a "Woman's Number" in December.

Bro. John Lake and Miss Carrie Bostick were married July 1st. These two young people are among our esteemed missionaries in South China.



THE DRUNKARD'S LONE CHILD.

By Rev. W. Wood, D.D.

I'm a poor little orphan in the wide world alone,
I have not a home, and friends I have none,
No place for my weary feet or aching head,
For my father's a drunkard and mother is dead;
She sleeps in a grave on the side of the hill;
I'm waiting for the angel to come, and I hope that he will,
And take me to mother in the kingdom so blest,
Where I sure will find friends, and comfort and rest.

Last night I dreamed the angel had come
And taken me away to my heavenly home.
I sit all the day, and wonder and weep,
And sigh for my mother to rock me to sleep;
For I'm a drunkard's lone child in the world cold and wide,
Since our home was broken up when mother dear died.

You have a kind face, sir, O pity the poor,
And turn not the lone girl away from your door;
Your wife looks like an angel, I know she will give
A corner and pallet for the orphan to live.
I'll wash up the saucers, and tidy and sweep
For a crust and a smile, and a corner to sleep;
For I'm a drunkard's lone child and my mother is dead,
And I'm wandering alone while begging my bread.
New Lisbon, Wisconsin.

A GIVER AND HER GIFT.

By Mary Barrett Howard.

He's awfully old, 'most 20," said Mary Elizabeth impressively. "He's a sophomore at Yale and he's going to stop at the Ingraham's on his way back to college. He'll be here for Nellie's birthday party, and I wish—how I do wish that I had a silk to wear that night—a thick, shiny silk like Nellie's!"

"Dearest," Mrs. Carr remonstrated, "a silk frock for a girl of your age!"

"I'm 'most 16, mamma," Mary Elizabeth, who had just passed her fifteenth birthday, returned with dignity. "Nellie isn't but eleven months older. Hers is pink, and Miss Shero is making it with kilt plaiting and a train. It must be perfectly lovely," she went on in a tone with vain longings, "to have your clothes made just as you want them and to have your father bring you pink silks when he goes to New York."

"Nellie Ingraham, poor child," said Mrs. Carr tenderly, "has no mother to decide what is or is not suitable for a young girl to wear. Dr. Ingraham is devoted to his motherless little daughter but no man ever understands—"

"What?" asked Mr. Carr, looking up from the enveloping folds of his morning paper.

"O papa, Nellie Ingraham's got a new pink silk for her birthday party, and I want a blue one dreadfully, but mamma says I'm too young," Mary Elizabeth explained dimly.

"I can't for the life of me see, Frances," Mr. Carr expostulated in immediate corroboration of his wife's opinion of his sex, "why a girl shouldn't have a silk gown while she's still young enough to want one dreadfully! Instead of making her wait until she's too old to care."

"How can you be so absurd, George?" protested Mrs. Carr. "As if a woman were ever too old to enjoy a good silk gown! I intend that Mary Elizabeth shall have one when she is 18, but you would not wish to make a young lady of her yet, would you?"

In this simple country town in the far-away eighteen-eighties a girl was not formally presented to society, but when she had arrived at what was considered a proper age was endowed by her nearest of kin with a silk gown to be henceforth worn as the sign and insignia of her young ladyhood at the "tea-parties" which were in those days a favorite form of social dissipation.

"O mamma, do let me have it now," Mary Elizabeth implored, coming to kneel on a hassock at her mother's feet. "It will make me so happy."

"But there's no time, dearest," cried Mrs. Carr, quite desperate at sight of the tears that were gathering in the uplifted, beseeching brown eyes. "Who ever heard of buying and getting a silk gown made in less than two weeks!"

The purchase of a silk gown in those primitive days was regarded even by well-to-do people as a solemn thing, requiring many weighty family consultations and much comparing and testing of the relative merits of silk patterns obtained from the city shops.

"Why don't you go into town yourself, Frances?" proposed Mr. Carr. "It would save time."

"George! the very idea!" exclaimed his wife. "I don't consider myself a judge of silk, and I wouldn't think of making such a purchase without consulting your mother and Aunt Melissa and Aunt Clarissa and Aunt Wealtha and Cousin Maria Dresser, who is such an excellent—"

"Heavens!" Mr. Carr interposed laughingly. "If that's the case you'd better set about it at once, or the chances are that Mary Elizabeth won't get her silk gown before she is a grandmother."

But Mrs. Carr proceeded without noticing this frivolous remark: "And even if we could get the silk here in time, you know perfectly well, George, that Miss Shero has to be engaged for months before one wants her—and you've encouraged Mary Elizabeth and got her all wrought up for nothing," she concluded reproachfully.

"Why, I do believe, Frances, that I can give Mary Elizabeth just what she wants!" cried an eager voice from the corner, where a little old woman with a thin, sweet face had sat quietly knitting during this discussion. "Come with Aunt Melissa, deary, and see what's in her trunk!"

Mary Elizabeth eagerly followed her grand-aunt from the room, but the look that Mrs. Carr cast on their vanishing figures as they ascended the broad staircase was full of misgiving.

"What in the world?" she murmured. "Don't you think, George, that I'd better go too?"

"I didn't hear you invited," replied Mr. Carr calmly. "Let them alone, Frances—Aunt Melissa looked tickled to death, and if she wants to give Mary Elizabeth a silk gown I wouldn't interfere if I were you."

"But she can't possibly have anything that Mary Elizabeth would want!" said Mrs. Carr in distress. "That child grows fussier about her clothes every day she lives, and I'm so afraid she will say something to hurt Aunt Melissa's feelings!"

"Oh, no, she won't; I wouldn't worry, Frances," said Mr. Carr, again becoming immersed in the pages of The Tribune.

Mrs. Carr sighed impatiently at the familiar admonition. How could she help "worrying" at the thought of the scene that might be taking place at that very moment in the chambers above, where a poor old woman was displaying to critical, scornful young eyes some pitiful remnant of former grandeur. For Aunt Melissa, once abundantly supplied with this world's goods, had spent her substance so lavishly, so uncalculatingly, not only in the service of those she loved but also on all destitute creatures that crossed her path, that now she had come to 70 years she was wholly dependent on the bounty of others.

One of her contemporaries, a woman whose cold gray eyes had never moistened at sight of another's misfortunes, whose purse-strings had never loosened to relieve another's needs, and whose placid, unwrinkled face and sumptuous apparel testified to the worldly wisdom of that creed which has for its sole commandment—"Thou shalt look out for Number 1," frequently remarked that she had no sympathy whatever for Melissa Walworth.

"If she had listened to my advice," Mrs. Prout was wont to say severely, "she would have put that unfortunate husband of hers in an asylum instead of keeping him at home with expensive nurses to care for him all those years; she would have left that wild son of hers to his own destruction instead of squandering her fortune trying to reclaim him, and she would not have kept open-house for every poor man and stray dog that came to her door."

The judgment of the warm-hearted Mrs. Carr was more lenient, and it was through Mr. Carr's generosity that the dear old woman had been able to remain in her old home in the distant New England village, where, "life's fitful fever" ended, "husband and son slept peacefully in the grassgrown churchyard. Twice each year Aunt Melissa paid her nephew and his family a long visit, and always she received from them not the careless hospitality which is too often the portion of the poor relation, but the sunniest guest room, the seat of honor

at the table and the warmest nook in the chimney corner.

But even these kindly people did not guess the grief of this poor little Lady Bountiful when she had learned that henceforth she must be a receiver rather than a giver of gifts, and in the present instance Mrs. Carr's only concern was the fear that Mary Elizabeth's refusal of the proffered silk gown might be lacking in consideration.

When at last the old, bent woman and the slim, erect young girl reentered the room where the Carrs were sitting, Mrs. Carr gave them one swift, apprehensive glance; but Aunt Melissa's wrinkled face was illumined with the joy a generous heart feels when it has bestowed upon another a welcome gift, and Mary Elizabeth announced gaily.

"Aunt Melissa and I have a secret, mamma. She is to be my fairy god-mother, and the night of Nellie's party I shall burst upon you and papa in all my splendor, as Cinderella did when she went to the ball."

"Yes, Frances," chimed in Aunt Melissa, all a-quiver with eagerness. "Mary was delighted, and I am sure I can make the needful alterations—I was deemed a good needlewoman in my day. I don't think you ever saw that silk of mine—it was—"

"Hush! hush! Aunt Melissa," broke in Mary Elizabeth, holding up a warning finger. "You know it is to be a secret!"

"But, dearest, I can't possibly consent to such a thing," Mrs. Carr demurred. "I'm sure that Aunt Melissa will see that it is impossible."

"Yes, Frances, I suppose you would not want to trust me," Aunt Melissa said sadly. "It was Mary Elizabeth's idea, and I thought I would be so happy if I could dress her for the party all myself."

Mary Elizabeth put her arm over the bent shoulders.

"You shall, Aunt Melissa," she declared. "O papa, do please tell mamma that Aunt Melissa may give me her silk gown, and that she is not to see it until the night of the party."

"Why not, Frances? Do let the child have her way; she can't be young but once," Mr. Carr responded promptly.

"You'd say that, George, if Mary Elizabeth wanted to go up in a balloon," sighed his wife resignedly. "And I still think that a silk gown on a girl of Mary Elizabeth's age is absurd."

Nothing more was said at that time, but Mrs. Carr approached the subject with Mary Elizabeth in private more than once during the days which followed, finding her, however, quite impervious to either coaxing or argument.

"Girls are such a trial, George," she lamented after one of these scenes. "I've just been trying to convince Mary Elizabeth that her new white embroidered muslin would be much prettier for her to wear to Nellie's party than Aunt Melissa's silk, but she won't listen to me. She is evidently determined to impress that young man from Chicago with the idea that she is a full fledged young lady."

"Great Scott, Frances!" Mr. Carr exclaimed impatiently. "I thought that question was settled."

"But I can't endure the thought that our only child should grow up vain and willful," mourned the mother. "Of course, Mary Elizabeth has been a trifle spoiled and not exactly tractable or easily managed, but—"

"Oh, Mary Elizabeth's all right," chuckled her father, to whom Mary Elizabeth's childish escapades had been an unending source of delight. "But, Frances, you 'hen with one chicken,' do try to resign yourself to the fact that the time is fast coming when she will escape altogether from your sheltering wing in spite of your anxious cluckings."

But little Mrs. Carr's temperament precluding all possibility of her acceptance of her husband's easy-going philosophy, and the "anxious cluckings" continued intermittently until three days before the date set for the great event, when she was suddenly summoned to the bedside of a friend who was lying dangerously ill in a neighborhood town.

The crisis happily over, Mrs. Carr hurried home unannounced, hoping to arrive in time to see her little daughter arrayed for the party, and if necessary, to insist on a change of costume should Aunt Melissa's silk gown prove hopelessly unbecoming or inappropriate for such an occasion. But the only person to greet her as she entered the house was Aunt Melissa, who was sitting placidly knitting before a cheerful wood fire.

"O Frances, I'm so sorry you didn't get here sooner!" she said, regretfully. "Mary Elizabeth hasn't been gone more than five minutes. The child looked lovely! I don't think you ever saw that puce colored lutestring of mine, for I haven't worn it for a great many years. I came out bride in it the Sunday after I was married, and though I do say it, that silk is a sight handsomer than those they have nowadays; it is no exaggeration to say that it is stiff enough to silk it is—Interior.

stand alone."

Mrs. Carr groaned inaudibly, and the hours dragged with leaden feet as she sat there wondering if her petted child, for the first time in her short life, was experiencing the poignant mortification which is the portion of a girl who is conscious that she has made herself a target for ridicule by her unsuitable attire.

At length the sound of voices and laughter heralded the return of the pleasure-seekers, and Mrs. Carr gave a little gasp of dismay as Mary Elizabeth, after greeting the unexpected apparition of her mother with a tempestuous hug, threw off the long cloak that enveloped her and whirled gaily about for inspection.

Such a quaint, old-fashioned figure as the child was in that brownish-purple silk, thick and stiff enough in truth to "stand alone;" its only trimming a prim little collar and cuffs of Brussels lace. Aunt Melissa had made no attempt to modernize it, but had merely altered it to fit the lines of the slim, girlish figure; and the dim old eyes that now proudly watched her saw in her a prototype of her former self—that happy bride of long ago.

"Mary Elizabeth's prettier than I was in my best days; but John used to say my hair was like sunshine and my eyes like forget-me-nots," Aunt Melissa murmured half to herself. "Somehow seeing that dress worn once more brings the old happiness right back to me. What do you think of her, Frances? Don't you call that puce color real becoming to her, and isn't the silk handsome and rich looking?"

"Yes—oh, yes!" stammered Mrs. Carr, restraining by a violent effort the emotions that were racking her.

But Mary Elizabeth was not deceived, and with a half-hysterical giggle she said hastily:

"Well, I've had a perfectly lovely time, but I'm so tired that I can't stay up to talk it over. Good-night, dear Aunt Melissa," she continued, bending down to press her fresh young lips to the wrinkled cheek. "I'll tell you all about the party tomorrow, and thank you a thousand times for giving me the gown in which you 'came out bride.'" I shall keep it among my greatest treasures as long as I live."

"Why, deary," beamed Aunt Melissa, "it's made me happier than I've been for years to be able once more to give something to somebody that she really wanted."

Mrs. Carr, on her way to her own room, a little later, was unable to refrain from softly opening Mary Elizabeth's door to see if she were still awake. The girl was lying in her little white bed with the moonlight steaming through the muslin curtains on the bright hair scattered on the pillow and into the dark splendor of her wide brown eyes.

"I only wanted to ask you, dearest," if her mother began apologetically, "if you really had a pleasant time or—or if you didn't feel a trifle unhappy and out of place in poor Aunt Melissa's 'puce colored silk?'"

"It was rather bad just at first," Mary Elizabeth confessed, "for the girls all stared and giggled and whispered about me when I took off my cloak in the dressing room; but when we went downstairs the boys didn't seem to notice, and after a while the girls too seemed to forget about my queer gown and were just as nice to me as ever."

"And—and the young collegian?" asked Mrs. Carr tearfully. A tiny dimple showed at the corner of Mary Elizabeth's mouth.

"He was the nicest of all," she responded frankly.

"I'm so glad!" Mrs. Carr exclaimed with a breath of relief.

"So am I," agreed Mary Elizabeth. "You see, now, that I had to keep it a secret, mamma, for I knew that you would never consent to my wearing such a gown. But, oh, mamma, if you had seen Aunt Melissa's face when she opened her shabby little hair trunk and held her treasured silk out to me! She looked so eager and yet so afraid I wouldn't like it that I'd have worn that awful puce colored lute-string if—if it had been the poisoned shirt of Nessus!"

Mary Elizabeth, who had recently begun the study of mythology, concluded earnestly.

Even as she spoke an old woman was kneeling with reverently folded hands at her evening devotions. She was praying as only the pure in heart can pray; for such only, when life's evening shadows close around them, can approach the throne of the Most High with the same simple confidence in his sympathy that she felt when as little children they gathered about their mothers' knees to breathe their thanks for his watchful love and care.

"O dear Lord," Aunt Melissa said, "I thank thee for putting into my mind the thought of bringing my puce colored lutestring with me on this visit. And I thank thee also for causing Mary Elizabeth to appreciate what a handsome

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STORIES FOR LITTLE ONES

THE STORY OF A DOG.

On the outskirts of the little city of Buena Vista, Va., near the head of the valley, lived a farmer, with his wife, two sons, one daughter. This was in 1894. The farmer's name—I think I do not incorrectly recall—was Robinson, and his cottage stood on a level bench of the hills, near the Blue Ridge Mountains. His land sloped back to the pines and sassafras bushes that covered the foothills. Robinson owned some cattle that ranged on the indifferent pasture of his poorly-fenced farm, wandering from field to field through gaps and numerous breaks in the old fences, made of rails and brush.

He owned a large dog of uncertain breed of a black and reddish color, but which seemed to possess some of the instincts of the shepherd. This dog was sent out in the morning and in the evening at milking-time to bring in an old, spotted cow that belonged to his master. This seemed to be his sole occupation. At other times he lay about the house, or slept under the stable shed in uninterrupted composure.

Through the lower part of these pasture lands ran the track of a narrow-gauge railroad, built for the purpose of conveying ore from the red hematite iron mines in the mountain gorge a mile away, to the iron furnace operated in the industrial portion of the town. One morning the engine and loaded cars, coming down from the mine above, and passing through the Robinson farm, caught this old spotted cow in a short railroad cut which was made in the grading of the road through the pasture, where she at the time was grazing with other cattle, and striking her with great violence, cast her dead mangled body upon the rocks on the right-hand side of the road. The sons of the family related to me how the dog showed signs of inconceivable distress when the carcass of the dead animal was taken away and rolled over the cliffs below.

In a few weeks Robinson got another cow, and the dog that was growing rather old, renewed his occupation of driving in this second cow. But he had learned a new lesson—and a sad one. It was that his charge was in danger from the railroad. This faithful dog staid with that cow day and night, following her from place to place, lying in the pasture near by when she was grazing, or standing under the shade trees with other cattle. And when the engine and train of cars would come thundering by, the dog would leap up and bark, and if near the track, would always drive the cow further into the field away from danger.

This continued for two years, the dog being fed by his appreciative master as often as the cow was milked. Often the days and nights were cold and damp on the north side of the mountain, and the snow covered the ground. But this made no change in the dog's faithful-ness. One evening the dog lay down during the milking, drowsy and complaining to himself in sighs and little uneasy murmurings. The cow was then kept in the stable at

night, the winter having set in. But in the morning he followed his charge back along the path that wound to the upper field around the mountain spur, and came in again the next evening as the sun lowered to the western hills, yet with weak and trembling step. The men thought he had distemper, and determined that they would not let him lie on those cold hills another day, even if he had to be chained at home. But when the morning came again they went out to work and forgot him. Not so the daughter of the household, a girl of seventeen, who saw and pitied his feeble condition, and went early to the shed where he slept, made an enclosure of empty barrels that lay conveniently near, and placing them upright all around him, thought he could surely not get over them in his weakened condition. She then went about her morning tasks.

That day had been ushered in with rain and snow, and along the paths in the field were little snow-drifts that the wind had swept down from the exposed hill-tops above. At noon the girl went again to the barn to see how the dog fared, but, to her surprise, found his bed empty. She knew well where to find him. There was no other place for him but with the cow. But, thought she, well enough to go, he will certainly be well enough to return, and the day wore sullenly away. He did return, and for several days following he hung on the heels of his inseparable companion.

It was late in November when Robinson put a collar around the dog's neck, and with a small rope tied him in the shelter where he slept at night and gave him food and water. He refused to touch his food, and with his last strength gnawed the rope, and some time during the day was gone again to the mountain side. They saw his tracks along the path toward the pastures, but the print did not show that he ran with freedom and strength of earlier days. They were close together and uneven, and here and there were traces of his having lain down from sheer weakness as he climbed the winding path.

The father and daughter went into the fields and called the dog for a long time, but in vain. Finally, going across the pasture to the side of a sheltered slope, where the cattle often lingered, and where the cow that day had fed, they found his dead body lying among the withered grasses and sassafras sprouts of the neglected land. The wind among the pines on the mountain-side moaned a requiem over the old watchman dead at his post of duty.—Hubert T. Houston.

A RAINY-DAY JOURNEY.

By Christine Gleason.

"Why, dearies," said Aunt Bertha, as she came into the nursery and found the three children with solemn little faces pressed against the rain-spattered window pane, "have you yet to learn that it can be sunny within if it is rainy outside?"

"If this was the last day of your vacation, and it had rained most every day, I guess you wouldn't say that," said Bobby, the eldest of the trio.

"When I was ten years old, I presume I wouldn't have said so," replied Aunt Bertha; "but I have learned since that we can make the sun shine for us almost always if we are only willing to try. How would you like to go on a pleasure trip?" She was smiling brightly. "In the rain?" asked the three, in surprise. "Why, Aunt Bertha!

How could we go out?" "Oh, the rain won't affect us in the least. We shall not even need rubbers or umbrellas," she answered, laughing. "You may put on your rubber boots, Bobby, and run over and ask your playmates to come and travel with you, if you wish."

Bobby looked rather doubtful, but he went, and soon five children were watching aunty stitch up four long strips of brown paper on the machine. This she divided into five booklets. Next she brought a pile of old magazines, several pairs of scissors, and some paste and brushes.

"Now," she said, "you may travel just where you wish. These magazines are full of pictures taken in interesting countries all over the world. Wherever you decide to visit, just find all the pictures you can that have any connection with the place, and paste them in your little books, and you will have much of the pleasure and excitement of a real journey, with none of its dangers and discomforts. I will leave you for a little while now, and when I come back I shall expect to find you all home again, safe and happy."

How quickly the next two hours passed, and how busy the little brains and fingers were!

Bobby went to California. His first picture was of the "Sunset Limited," the train in which he chose to cross the continent. There were views of Western cities that he passed through; and when he reached the sunny land he filled his booklet with scenes in the great harbor on the Pacific coast, pictures of wonderful flowers and fruits that grow only under Southern skies, photographs taken at an

ostrich farm, and many other things of interest, until the last leaf of the journey book was covered.

Elsa went to Japan, and she collected pictures of bamboo houses and Japanese children with cherry-blossoms and butterflies.

Everybody journeyed somewhere. When Aunt Bertha came in again, she brought a big plate of sugar jumbles, and the way the cookies disappeared proved that each little traveler had returned in good health with a good appetite.—Exchange.

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PAID SALARIES, ETC.

In my work during the past year I have had many brethren and a few preachers to ask me if paid salaries, conventions and boards are Scriptural?

Usually it is not necessary to argue with brethren who oppose our system, but I have found a few willing to reason and then they are easily won if you will give them a thus saith the Lord.

The general principle is stated in Matt. 28:19-20:

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

"20. Teach them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world. Amen."

In obedience to this command the disciples went everywhere preaching the gospel.

Yes, Peter at first was opposed to missions, but God convinced him by a vision that it was his duty to become missionary. (See tenth chapter of Acts.) Peter now believes in missions and begins missionary work. According to the thirteenth and fourteenth chapters of the Acts Paul was a great missionary. The main question in the Jerusalem Conference (Acts 15) was, are we saved by works or by grace, and that is still the main question that brings our Baptist hosts together. Its our business now to give a whole gospel to the whole world and "how shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" "Faith cometh by hearing and hearing by the word of God." If we ever evangelize the world, we must do it by system through organization.

I. Cor. 9:7-14 clearly teach that preachers who give their time, or any other person, wholly to the work of the Lord should live from their labor, just like other men live by their calling or work. Paul makes an unanswerable argument in favor of preachers receiving pay for their labor.

Yes, Paul preached to the Corinthian church for nothing, but he made an apology to them for it. (II. Cor. 12:13). He admits his wrong, but he doesn't say he was not paid for he was paid by other churches. (II. Cor. 11:7-9.) These with other verses show that salaries were paid to preachers in New Testament times. Why not do likewise now? In the second chapter of Galatians we have a number of brethren coming together for the purpose of considering some very important matters.

The brethren were men of reputation, noted for their wisdom. They were consulting not as a church, but individual Baptists about preaching the gospel and the plan of salvation. If these brethren met and planned for the extension of the kingdom outside of their church capacity, yet in harmony with the spirit of the church, brethren may certainly pursue a similar course now. If churches are going to co-operate together it is absolutely necessary to have associations and conventions?

What is a Board? It's a body of men usually two, three, a half dozen or a larger number, who are appointed by the churches or through the duly appointed messengers of the churches for a special work.

Proof, II. Cor. 8:18-19: "18. And we have sent with him the brother, whose praise is in the gospel throughout all the churches;

"19. And not that only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and declaration of your ready mind."

Here is a man chosen by the churches and not by a church, so it was necessary for the churches to come together. This was done through the messengers of the churches being assembled in a convention or board meeting chosen by the churches.

This is our plan now and there can be no violation to the Scriptures or polity of our churches if messengers of the churches select a certain person to take charge of any special work which the churches believe they ought to foster. It does seem that the New Testament settles the whole matter for us, if we would just let it rest where the Book puts it, then we would prosper.

S. M. McCARTER, State Evangelist.

INVITATION LIMITED.

Lemuel Moss, D.D.

We may not invite all who profess and call themselves Christians to join with us in this solemn feast. In fact, we may not invite any one, for it is not our table, but the Lord's. He has prescribed the order of the church and of its ordinances. We may not modify his prescription. We must forbid the approach of all who do not comply with it. For while it is not given unto us to alter the legislation of Christ, it is required of us, that we contend earnestly for the faith delivered once for all to the saints.

The ordinances of the Christian church are a constituent part of Christianity. To change them, is to change the doctrines of the gospel, implying a presumption and temerity no whit less dangerous here than in any other article of divine truth. We sit in judgment upon no man's convictions and motives by our practice in this matter; we arrogate no jurisdiction over his conscience; we do not disallow his claim to an experience of the grace of God. We simply leave these questions to him and to his own Master. We will go with him to the utmost limit of devotion and duty that does not violate the clear command of the Head of the church. If we agree not in the interpretation of such command and requirement, we must separate, for neither he nor we dare think more of outward uniformity among ourselves than of obedience to Christ. "To obey is better than sacrifice, and to hearken than the fat of rams." There is no uncharitable sanction any failure of fidelity to the Saviour and to the truth. It can hide a multitude of sins, but it cannot prompt them; and every failure in obedience to a known command of Christ is sin. We only ask what we readily concede to all, freedom to follow our convictions of duty, and to keep our consciences pure and true for him who is our Lord. No man could respect us, nor could we respect ourselves should we do otherwise or insist on less. There is undoubtedly a great responsibility laid upon us in this thing. If we are not correct and honest in our views of church order and ordinances, then are we schismatics in the body of Christ; if we are honest and correct, then are we worse than schismatics, if we do not maintain our trust.

But let not this controversy hide from you the precious fact, so clearly symbolized in our Christian passover, that the people of God are one—delivered from the

same bondage, divinely attended through the same pilgrimage, and heirs of the same conquest and inheritance. Our communion with Christ inspires us to labor for the conversion of the world and the unity of the church; these emblems of the one sacrifice for sin becoming a prophecy of that time, when the outward unity shall be as complete as the inward spirit—when there shall be one fold and one Shepherd, one family and one feast.

VI. What can I say more! Is not this simple Christian ordinance seen to be full of significance, gathering up in itself all the doctrines, duties, and motives of the gospel? Nothing can surpass its beauty, impressiveness, and eloquence. It is the confession of our faith, the sign of our oneness with Christ, the vow and oath of our devotion and fidelity to him, the token of our fellowship with the Christian brotherhood, the pledge of our activity for the salvation of the world. Surely we cannot suffer this chief religious rite to be a mere appendage to another service, a subordinate matter, to be observed simply because it is prescribed. We need time, while the emblems are before us, to draw some of their mighty lessons and fix them in our hearts, to receive somewhat of the grace of which they are the means and occasion, to feel the refreshment and quickening of the holy communion they symbolize.

But, to give you my closing thought, there is more in this ordinance than we have yet disclosed. It has relation not only to the past and present, but also to the future. It is at once the symbol of faith and of hope. It is a memorial; it is also a prophecy. Even this Supper of our Lord, with all its glories, is only a shadow of good things to come—of a glory that excelleth. As the old Passover commemorated deliverance from Egypt, and pointed to what Christ should accomplish in time, so this new Passover commemorates our deliverance from sin and points forward to what Christ shall accomplish in eternity, when to principalities and powers shall be made known by means of the church the manifold wisdom of God. For he who said, "Do this in remembrance of me;" in remembrance, that is, of what I have done, what I am doing, what I shall yet do in my coming and glory; added also this marvelous word, "I will drink no more of the fruit of the vine until I drink it new with you in the kingdom of God." Here are the fruits of that new creation, when, under the new heavens, and the new-earth it shall attain to the liberty for which it is groaning with the children of God. Then shall be fulfilled the reconciliation of the universe by the cross of Christ—the tree of life no longer have a flaming sword. We cannot know all that this divine promise enfolds, until we find ourselves at the marriage Supper of the Lamb. If even now, our hearts burn within us while he opens to us the Scriptures, and oftentimes he makes himself known unto us in the breaking of bread, what shall it be when we become like him and see him as he is and share his glory? when we drink the wine new with him in his Father's kingdom? But we know this, that in our communion now, we look forward as well as backward; we enter into a fellowship of glory, as well as of suffering; we call before us the new Jerusalem, not less than the old; it is the Passover of Canaan as well as of Egypt and the wilderness; we sit together as in heavenly places in Christ Jesus, and have an earnest of that day when the veil of in-

visibility shall be rent asunder, and all shall be fulfilled in the kingdom of God. "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

AGAINST THE PASTOR.

C. H. Wetherbe.

Members of Christian churches need to be repeatedly reminded of the fact that no one can make a practice of contemptuously treating a pastor who has been divinely called to the work, and who is striving to do his full duty, without being distinctly condemned by God. If a considerable number of leading members of a church conspire together to work against a devoted pastor, and for the purpose of so hampering and harassing him as to cause him to leave the field, it is certain that God will bring them into judgment, and the whole church is likely to greatly suffer as a consequence. And this is particularly true in respect to the pastor who is in the very prime of his powers, and who has been on the field but a comparatively short time, and whose whole ambition is to constantly make the church grow in spirituality and true efficiency. Moreover, if the pastor have the full confidence and cordial esteem of the church as a whole, as well as the community, it is a most serious matter when a small number of the members work against him and seek to drive him away. In the place of my residence is a Presbyterian church, and very recently the pastor closed his labors. He did so very abruptly. Only a few days before closing his work he learned for the first time, that a few of the leading members had been operating against him during a few preceding months. He was amazed and confounded. He was grieved and wounded. He was in the midst of the fourth year of his service, and all along he had labored incessantly for the best welfare of the church and society. He is an able preacher, a very active pastor, and a thorough Christian. His sermons are characterized by spirituality, and many of them have strongly evangelistic elements in them. I have learned that certain members, regarded as being prominent in the church, have severely criticised the pastor's work in the prayer meetings, and in other ways have censured him. I regard the whole treatment of the man as being both unjust and cruel, and I am confident that a curse will come upon those who have thus acted.

HOPE AGAINST HOPE.

By George Varden, Ph. D.

"I believe God." Read the twenty-seventh chapter of the Acts of the Apostles and observe the setting of this short sentence. Paul, the apostle, uttered it in the midst of circumstances calculated to test his faith to the utmost. A less trustful soul might well have exclaimed with David: "My God, why has thou forgotten me?" This heroic man was on ship-board in the midst of the most untoward surroundings, the vessel being unable to outride the storm. It was a moment when everything pointed to an immediate wrecking of the ship. For many long consecutive days both sun and stars had withdrawn their cheering

hopeful presence. What a contrast between the outward and the inward—the sunless and starless heavens, and the sunny calm of the Apostle's soul.

John Newton, the sailor-hymnist, sings the praises of just such an undaunted, overcoming faith as this in that inspiring hymn no less striking for its metaphor of the tempest-tossed ship than for its expression of unshaken faith in the mighty God, who rides upon the stormy main, controlling the billows thereof.

"Begone, unbelief, my Saviour is near, And for my relief will surely appear; By prayer let me wrestle, and he will perform; With Christ in the vessel I smile at the storm."

Paul does not here give formal expression to his belief in the general providence of God, but to his belief in the very words of God as announced by the angel. The account is graphic and specific. He does not say I believe in God, but I believe God, "that it shall be even as it was told me." He took God at his word. Surely no sort of criticism, higher or lower, literary or historical can deplete these simple words of their plain and proper signification or in any way weaken or obscure them.

Ah, brother, this quality of faith must be accounted the faith of God's elect. Of yore there was a little cloud like a man's hand on the remote horizon to help the faith of Elijah. But the leaden heavens afforded Paul not a single ray of hope. To all outward appearance he hoped against hope.

Reflect on another incident of this shipwreck. After the two hundred and seventy-six souls from the stranded vessel, some by swimming others on floating fragments of the ship, had reached the shore of Melita, the island on which they had been cast, an ominous scene occurred, apparently prejudicial to the apostle. How often one seeming calamity follows hard after another. One deliverance only hurries us into new trials. The inhabitants of this island treated their enforced visitants with no little kindness, for, it being rainy and cold, they did for them the thing most needed, they kindled a fire on the shore, thus evincing that, though here called barbarians, they were by no means a barbarous people. Appreciating their kindness, Paul, who fell behind in no gift, aided in gathering sticks and laid them on the fire. While doing this, behold a viper came out of the fire and fastened itself on his hand. When the islanders beheld the venomous reptile hanging on Paul's hand they said among themselves: "No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live."

Truly, providence now seemed to discount the man who had just been delivered from the raging waves. But, suspend judgment for a moment. Paul at once, without trepidation "shook off the viper into the fire, and felt no harm." Even after this was done the barbarians naturally looked to see the hand and arm swell from the deadly virus, or the man to fall down dead. They looked and continued to look. But after looking a long while and seeing no harm come to him they changed their mind and said that he was a god. What a sudden transition in the thoughts of these on-lookers. One moment a supposed murderer, the next a supposed god! The venomous bite or sting of a serpent as well as the wrath of man, God can make to

praise him. One of the signs promised to follow them that believe was, "In my name shall they take up serpents and it shall not hurt them." But Paul did not on this occasion take up the deadly reptile thereby to exploit himself as immune from its poisonous effect or to accredit himself as a servant of the most high God.

It may be mentioned here that on the deck of this now stranded vessel Paul coupled with the name of God those two relative adjuncts occurring nowhere else, I believe, in Holy Writ: There stood by me the angel of God "whose I am and whom I serve." Just two short sentences, monosyllabic at that, which in the same breath recognize God's ownership in him and his personal service to God. Happy are they who like the apostle, in labors more abundant, can from the heart make such avowal of their faith. It is no occasion of surprise that one whose creed found expression in these two basal interacting facts could remain assured and calm in the presence of the foaming jaws of the angry waves gaping wide to swallow him up.

"Much depends on the way we come into trouble," says John Newton. "Paul and Jonah were both in a storm, but in very different circumstances." Those Jews whom Nabuchadnezzar threatened to cast into the fiery furnace were able to say, "Our God whom we serve is able to deliver us and he will deliver us."

May God vouchsafe to us the grace of loving, willing service that in our approaches to him in prayer we may be able ever to rivet this relative adjunct to the adorable name of our Father in Heaven—"whose we are and whom we serve."

Paris, Ky.

STICK TO IT

Until Coffee Hits You Hard.

It is about as well to advise people to stick to coffee until they get hit hard enough, so that they will never forget their experience, although it is rather unpleasant to have to look back to a half dozen years of invalidism, money and opportunity thrown away, which is really the terrible price paid for the weakest kind of a "mess of pottage."

A woman writes and her letter is condensed to give the facts in a short space:

"I was a coffee slave and stuck to it like a toper to his 'cups,' notwithstanding I had headaches every day, and frequently severe attacks of sick-headaches, then I used more coffee to relieve the headaches and this was well enough until the coffee effect wore off, then I would have sick spells.

"Finally my digestion was ruined, severe attacks of rheumatism began to appear, and ultimately the whole nervous system began to break down and I was fast becoming a wreck.

"After a time I was induced to quit coffee and take up Postum. This was half a year ago. The result has been most satisfactory.

"The rheumatism is gone entirely, blood is pure, nerves practically well and steady, digestion almost perfect, never have any more sick headaches and am gaining steadily in weight and strength.

"There's a Reason."
Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

BRACKEN ASSOCIATION:

This old Association—the third organized in the State—convened at Millersburg, Wednesday morning, August 4th. The former efficient Moderator, C. N. Bollinger, was re-elected, and Luther Reynolds was chosen clerk. In the absence of the appointee, Rev. H. Ross Arnold, Dr. T. C. Stackhouse preached the introductory sermon. It was a timely, pointed and able sermon on the subject, "The true glory of a church," which was discussed negatively and positively. This glory does not consist in wealth, not in numerical strength, not in strict adherence to a rigid orthodoxy and a changeless ritualism—not in a form of godliness without the power thereof. But this glory is found in the spiritual character of the church and illustrated and enforced by the liberality, zeal and a Scriptural worship of her members.

The reports from the churches show that something has been doing in the way of evangelization and contributions to the missionary work. There was, however, a very manifest evidence of dissatisfaction on the part of the messengers with the work accomplished, and a girding up of the loins, with the determination to bring in a better report next year.

The speeches and sermons were of a high order. The missionary sermon by Pastor Hudson, of Mt. Olivet, on the debtorship of Christians was set forth with power and was well received.

High-water mark, however, was reached on Thursday night, when Dr. J. W. Porter delivered his able and convincing speech on Foreign Missions.

An all-day meeting of the W. M. U. was held on Thursday in the Methodist church. Some of the churches did not report any unions but nine societies which made reports show that the women in Bracken Association recognize their stewardship and expect to give an account of the same. Mrs. Adrian Ratliff, of Sharpsburg, is the efficient president of the Association Union.

The entertainment given by the Baptist people and other friends of Millersburg was beyond praise—it was sumptuous.

President Fisher, of the Methodist Female College, was thoughtful and generous enough to tender the entertainment committee the use of the parlors and dining-room of the college for the spread of the mid-day repast.

This scribe stopped with Dr. Bruce Smith and wife and her noble-hearted father, J. G. Smedley.

A. N. WHITE.

THE PROTECTION OF THE CHURCHES.

Prof E. G. Robinson.

To the Scriptures has been assigned the task of protection to the churches. Exposed to the perils of superstition and fanaticism, of corruption of morals and of clerical despotism, some authoritative guidance was indispensable to the church's existence.

One of the first products in the heart of the Christian is zeal in the service of his Master. But zeal gathers strength by expenditure. Reacting on itself it redoubles its own energy. Unenlightened, it becomes indifferent or blind to every object but the one of which it is in pursuit. Unrestrained by law, it speedily degenerates into superstition or fanaticism. As superstition it taints all it looks upon, and breathes blight and mildew on all

that is beautiful in nature and in grace. It shrivels the soul, torturing it with diseased fancies and driving it before ghostly spectres. As fanaticism, it not only screams over its idols, it rushes on society in Quixotic attempts at the removal of evils which in human societies must continue remediless. It grows impatient at the delays of an unshaking Providence; and, vehement in its imprecations on unhelping fellows, would pull down the heavens in its hot haste. The Bible only can exorcise its foul spirit.

Christianity, also, originates a new moral life in the soul; a life that, to be vigorous, must be progressive; and to be progressive, must be healthful; and, to be healthful, must be sustained by its native aliment. That aliment is revealed truth. Unnurtured by truth, its course is short and its end certain. It is not self-sustained in the human heart. It must have both inward alliance and outward support. Left to itself, attracting the humors of an unsanctified nature, it speedily appears in unseemly and cancerous blotches on the character. Following the guidance of tradition, its way is short and easy into deadly formalism, or still more deadly Jesuitism.

There is also the peril of clerical tyranny. The organization of believers into permanent societies and the setting forth of some to be leaders and administrators of affairs, is both a natural requirement and a divine provision of Christianity. But history has shown an irresistible proneness in leaders to lord it over the led, and in the people to submit to their usurpations. Of this no ecclesiastical body has furnished its exception. The rulers of the church, beginning with by-laws at first few and simple, gradually losing sight of the Bible as their only Book of Statutes, have come in due time to appeal to ecclesiastical precedents, to canons, to directories, and books of discipline as authorities from which there is no appeal. The functions of the spiritual overseer have been changed into the functions of a privileged dictator. For the authority of Christ and his truth have been substituted the authority of office. The government that should ground itself in love and conviction of right, has been perverted into a despotism that commands but gives no reason.

And to such usurpations and perversions of authority the one safeguard is now, as it always has been, the vernacular Bible in the hands of the laity. Revealed truth individualizes its reader—seeks out and confronts the personal conscience, announcing to the soul its one Lord and Master, to whom, and to whom alone, it must stand or fall. The Bible in the hands of the laity, whether in the valleys of Piedmont, in the glens of Scotland, or on the hillsides of New England, soon diffuses an atmosphere which no clerical despotism can long survive. The Scriptures, though reaching the people only through traditional and liturgical interpretations in favor of priestly domination, must in due time generate an independence of both thought and life, which will brook neither despotism in the clergy nor lifeless routine in religious worship. It requires no prophetic eye to foresee the future of that ecclesiastical body or nation which, putting into the hands of its children, diligently teaches them to read, that Book, the simplest and profoundest teachings alike of which, demand that every one shall reflect and decide for himself. The Bible

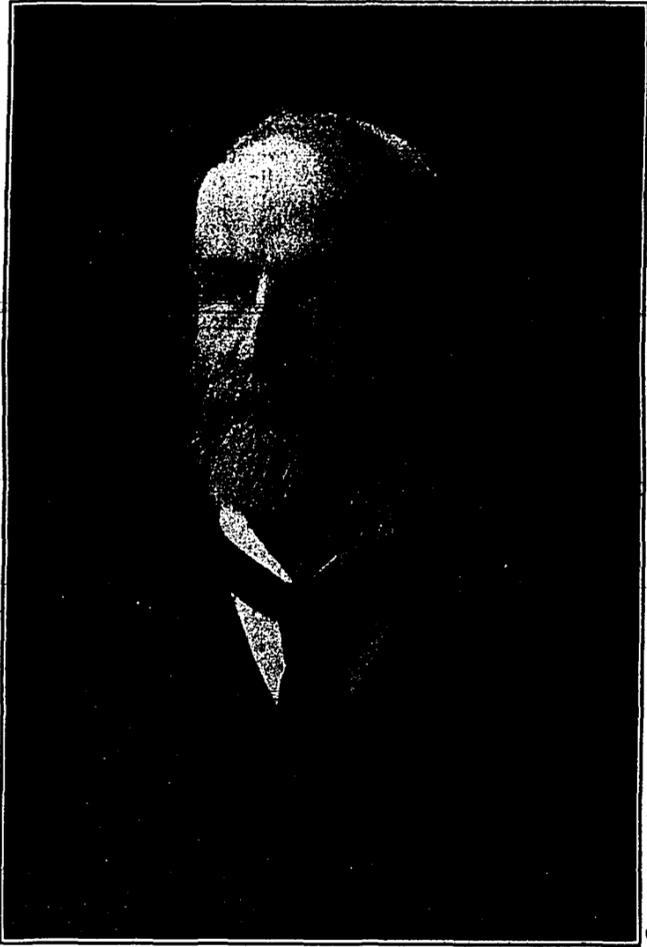
has but just begun to reveal something of that mighty power, which it is yet to wield when, with its divine intelligence, it shall have irradiated the mind of the universal church. Nor need we look with misgiving to the future thus opening before the church. Commotion and conflict undoubtedly await us. Even now no authority stands unchallenged, no tradition passes unquestioned. The Bible itself has been arraigned at the bar of criticism. But alas for the critics and the wisdom of man! Never, since the last apostle laid down his pen, has the grasp of the Bible on the conscience of the church and the world been firmer or more controlling than at this hour; never the moral life of the church purer or deeper; never its type of piety nobler; never its aggressions on the kingdom of darkness more decisive and rapid.

about him or turn his gaze upon the valley far below him, lest he be made dizzy by the sight and stagger to his death. Then he simply shuts his eyes, drop the reins by which he has been guiding his mule, and committing himself to the invisible way, passes safely on in blind confidence. Something akin to this is often required in the pilgrimage of life. To look about is to be lost. To calculate is to court peril. Trust in God, because he is God, is then the only security of the soul. By this method solely can temptation in its sublimest forms be victoriously confronted.—Rev. George P. Eckman, D.D.

No one knows how much a pastor is sustained by the praying people in his congregation. Paul so often urged prayer for himself that the Word might be sounded far and near.

Sometimes a traveler scaling a mountain in the higher Alps, on a narrow path skirting a yawning precipice, finds it unsafe to glance

A slum is a blot upon the fame of a Christian nation, an indictment of civilization.—C. Ensor Walters.



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The Farm and Household

Mertie Pucket, of Mt. Eden, sold to W. S. Gibbs, of Shelbyville, two mare mule colts for \$190.

Vic Bloomfield sold a black Shetland pony this week for \$125.—Winchester Democrat.

Hardin County.—The wheat in Hardin is being threshed. The yield is reported short and the quality inferior. The straw is heavy but the scab prevented the full maturity of the heads.

Graves County.—There has been lots of rain during the two months of June and July. Lots of corn and tobacco destroyed in the low places.

Henry County.—The favorable weather all of last week gave our farmers a good opportunity to clean out their crops which were very foul. There seems to be a good demand for cattle, sheep and stock hogs, prices favorable. Some of our farmers report blackberries in abundance, while others say they are scarce. Our meadows are yielding a large amount of good hay. A large amount of the wheat crop has been injured, some of it rotted by the continued wet weather. There has been too much rain for the melons, there is little prospect for but very few. R. E. and S. D. Barriott sold to R. M. Taylor eight long yearling steers at \$28 a head.

Bath County.—The tobacco crop in this section is being topped as it has grown very rapidly on account of so much rain and is very rank. Weeds are growing fast and require a continued effort on the part of farmers to keep them down. Indications are that there will be a fine crop of corn raised in this section; some fields are fast maturing with very little plowing as the ground has not been dry enough to plow. Wheat is being delivered, some of it sprouted in the shocks, the most of it is of a poor quality. Cattle and hogs are doing well and are in great demand, bringing high prices. Hogs are very scarce in this section nearly all having been shipped, as corn has been too high to feed to them. It is now feared that there will not be a sufficient number left to supply the local demand this fall.

Fayette County.—Wheat threshing was practically finished last week. The crop didn't come up to the expectations of the farmers, either in number of bushels or quality. It averaged about twelve bushels per acre. The tobacco crop is rapidly growing out and is fulfilling the promise that this year's crop will be one of the largest and best that has ever been raised in the Bluegrass. During the past week the farmers have been busy topping the plants which now stand shoulder high in the fields. The leaves are now touching across the rows and the absence of worms during the season has been another favorable factor. Tobacco during the past week was thoroughly worked out and where it had been topped it has been worked for the last time. Corn is nearly all laid by and tassels are beginning to shoot. Hemp needs more sun. Few cattle being sold at present and the hog market is inactive.

WITH EARLY CABBAGE.

Cabbage Soup.—Quarter a small cabbage, remove the hard parts in the center, chop very fine, add two quarts of meat broth or rich milk and cook covered, half an hour. Season with salt, pepper and butter, and serve with toasted bread cut in inch-thick finger lengths before toasting.

Fried Cabbage.—Chop, add melted butter, salt and pepper, three or four tablespoonfuls of rich milk or cream (with cream the butter may be omitted). Heat well through, then add two beaten eggs. Put in a well-buttered spider (sides and bottom) and cook until brown. Cover with a deep plate and invert.

Sauted.—Remove the outside leaves, quarter, cut away core and boil tender, salting at the end of ten minutes. Drain, add three tablespoonfuls of soft butter, a tablespoonful of sugar and a teaspoonful of flour mixed, a pinch of pepper and salt to taste. Put into a saucepan and cook five or eight minutes; stir, that it may not in the least scorch.

With Milk.—Halve, cut away the core and large veins, thinly slice, put in a double boiler with milk to cover and cook two hours. Grate over the top a little nutmeg.

Heidelberg Cabbage.—Halve two small red cabbages and slice. Put into a saucepan with two tablespoonfuls of very hot pickled pork fat; add a teaspoonful of salt, three tablespoonfuls of not very sharp vinegar. Place in the center a medium-sized onion stuck with several cloves. Boil until tender. Watch and add boiling water as it boils away.

Royal.—Cook in boiling salted water with a small pinch of soda eight minutes. Skim out, drain, cook again ten minutes in another boiling water. Skim out, drain and cook in another water ten minutes. Skim out, drain and serve on toasted bread dipped in melted butter. Pour over a cream sauce.

Cream Sauce.—Melt a tablespoonful of butter, stir in tablespoonful of flour until perfectly smooth, add slowly a teacupful of cold milk or thin cream. Stir, let boil, add salt, pepper and a little lemon juice.

With Potatoes.—Fry crisp several slices of pickled pork, take out and keep warm. Add to the fat equal parts of cold boiled cabbage and cold potatoes. Cut with a knife, season with pepper and salt if necessary, cover closely and cook thirty minutes; do not stir. To serve, mix well, put into a deep plate and garnish with a halved slice of pickled pork.

Baked.—Cook fifteen minutes, then drop into cold water; when cold, drain. Chop, add two beaten eggs, butter the size of an egg, salt and pepper. Mix moisten with meat broth or milk, or the crumbs may be omitted if preferred.

Stuffed.—Remove loose leaves and drop into cold water. With a small, pointed, sharp knife cut out a portion of the heart. Fill with any seasoned, chopped meat. Cover with cabbage leaves and steam until tender. Or fill cavity with any nut meats, chopped fine and salted; or with bread crumbs and cold hard-boiled eggs, chopped and seasoned.

Scalloped.—Cut plain boiled cabbage with a spoon or a knife and arrange in a buttered dish in alternate layers of bread crumbs and cabbage, seasoned with butter, salt and pepper. Have the top layer of crumbs. Pour over milk to moisten well and bake brown.

Salad No. 1.—Chop a hard head of cabbage, sprinkle with a little

salt, make the dressing by boiling until smooth and creamy a table-spoonful of cornstarch, a table-spoonful of butter, one of sugar, half a teacupful of vinegar, half a teacupful of sweet cream. Mix with the cabbage and dust the top with pepper. Garnish with sliced, hard-boiled eggs.

Salad No. 2.—Mix with finely-chopped cabbage two tablespoonfuls of thick sour cream, two tablespoonfuls of sugar, four tablespoonfuls of vinegar and a teaspoonful of salt.

To Can.—Last year, after a heavy rain, many of the heads cracked open. To save them, we boiled them tender in salted water, skimmed from the liquor and packed in cans, pressing down well then filled with the boiling-hot liquor, and all kept perfectly well. This cabbage has been very appetizing during the spring and summer.

SARAH E. WILCOX.

REMEDY FOR CHICKEN-POX.

A writer in the Standard discusses chicken-pox authoritatively, having given some time to its study. There seem to be two varieties of "pox," the moist and the dry. "If it appears on the mucous membranes of the eyelids, nostrils or mouth it will be the moist or vesicular variety. If it develops on the skin of the face, comb, wattles or earlobes, it will be the dry or 'wart' variety."

When the "pox" appears in a brood it is unnecessary to isolate the affected birds since all the birds have probably been infected by that time. Taking the birds one at a time, "if the pox is of the dry variety, wrench the scab or cap off the ulcer forcibly with a match or similar tool; when bared, dip the end of the match into some pure, undiluted Jeyes' Fluid" (a preparation similar to creolin, which can be obtained at almost any drug store) "and apply it to the raw ulcer. Treat every pox in like manner. It is no use whatever to apply the fluid on top of the scab." Next, "all the apparently healthy birds in the runs must have their faces, wattles, beaks and lobes well washed with some diluted creolin, "in the proportion of a teaspoonful of the fluid to a breakfast cupful of clean water." Use a soft rag and give the washing twice a day for three or four days.

For the moist variety, "vigorous treatment must be resorted to at once, or the affected birds" will "perish." Apply undiluted creolin by dropping it freely into the eyes or nose or mouth, and if necessary swab out the mouth with a feather." The writer goes on to say that he has not lost a single bird afflicted with the pox since using this method of treatment.

When adding cornstarch, arrow-root or any starchy material to hot liquid, first mix it with enough cold water, or milk, to make it fluid; pour it in slowly and stir constantly until it becomes clear.

When mixing a liquid with a solid material, add but little liquid at a time and stir constantly to prevent lumping.

Not a speck of the yolk must get into the whites which are to be whipped.

It is desirable to pass all liquid mixtures through a strainer to make them perfectly smooth.

To keep dishes warm until time of serving, place the saucepan in a pan of hot water.

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BELL.

Since our loving Heavenly Father has seen fit to suddenly call from our Sunday-school, one of our most faithful and efficient teachers, Dr. John B. Bell, we desire to place on record this tribute of love and deep sorrow.

We mourn his early home-going, and yet we bow in humble submission to God's will. He was a gentle, lovable, loyal spirit and his genial face and happy smile will be greatly missed by those with whom he came in contact. He had a clear conception of duty, and was faithful and true in every department of church work. Though living a long distance from the church, he was prompt and regular in attendance on all the services. We feel that in his death the church has sustained an irreparable loss. Our hearts are sad because of this dispensation of Providence, and we can not understand why one so faithful and capable should be taken in the prime of life, but sometime we shall know the meaning of it all. "God knows the way, He holds the key, He guides with unerring hand, sometime with tearless eye we'll see, Yes there, up there, we'll understand." To the broken-hearted wife and children and the devoted brothers we would extend our tenderest love and sympathy, and point them to God who alone can sustain and comfort them. Done by order of Salem Sunday-school, July 25, 1909.

TEACHERS OF SALEM SUNDAY-SCHOOL, Committee.

LOCKHART.

Mrs. Permelia Lockhart, (nee) Permelia Reaser, aged eighty years, departed this life July 18, 1909. She was born February 27, 1829, in Spencer county, was married to James R. Lockhart in 1849. She died as she had lived, strong in the faith of Jesus Christ. She was a much loved Christian woman, lived a consistent member of the Baptist Church for nearly seventy years. She talked much of "Home," seemed anxiously awaiting the summons, "child come home." She leaves two children and a number of grand-children and friends who mourn her loss. May the Lord comfort their sorrowing hearts.

E. L. M.

A TERRIBLE CONDITION.

We find an article in reference to the drinking by school children in New York City in the columns of the National Prohibitionist, which is worthy of most careful attention. It says that at the recent meeting of the American Medical Society for the Study of Alcohol, Dr. T. Alexander MacNicholl, of New York, read a paper in which he reported the results of his examination of thirty thousand New York school children. Dr. MacNicholl asserted that, of the thirty thousand school children whom he has examined, fifty-eight per cent drink some form of alcoholic liquors, occasionally or regularly. Of the total thirty-seven per cent. drink from one glass of beer a week to five glasses of beer a day, and twenty-one per cent. drink wine or spirits.

Dr. MacNicholl says that in some groups he found the percentage of drinking children ranging as high as seventy-nine per cent.

Dr. MacNicholl further stated that he found forty-six per cent. of these school children are backward in their studies.

He made also the startling statement that of the children whose parents are addicted to the use of alcohol seventy-one per cent are afflicted with functional or organic disorders, directly traceable to their inheritance from their alcoholic parents. He asserted, too, that where the best physicians fail to find any visible results of the use of liquor in parents, results are found in their children and their grandchildren.

He further called attention to the fact that this condition of things is not confined to the children of the poor, but that the hotels are doing for the children of the better class what the low dives and saloons do for the lower strata of society.

Dr. MacNicholl asserted that special bars are being opened at certain places

in New York City for the accommodation of women of the higher walks of life, and that they do a thriving business, reckoning among their customers so-called society leaders.

"Conditions in New York public schools today rival conditions which we may suppose to have existed in ancient Sodom," says Dr. MacNicholl. "Degeneracy and mental deficiency increasing at a pace that threatens the future of the Republic."

Certain elements of our population, as, for instance, many of the Germans, have no hesitation about sending their children to the saloons for beer and allowing them to drink it after they bring it home. As the poison is as injurious at home as abroad, these children can not but be injured by it. Children going from such homes and such home practices are sure to be deteriorated specimens. They are sure to be inferior while in the schools, and in their after life.

A great advance has been made during the last half century in the temperance field, but very much remains to be done. It is not enough to stop the saloons. The drinking of poison must be stopped. Those who drink will cry out against the abridgment of what they call their personal liberty, but evils that are destructive must be brought to an end even if those who are involved in them are blind to the evil. Our civilization, yea, our very humanity is imperiled.

Under these conditions we can not too highly commend our agitation for local option, but we must supplement this, all the time, by individual education and pledge-signing calculated to influence the personal attitude of the people.—Journal and Messenger.

DEAR RECORDER:

We have had Rev. F. A. Reiser, State Evangelist under the State Convention, with us in a meeting, which lasted fifteen days. A large new tent was used, and this fitted up with chairs from the city hall, a piano, etc., made a splendid place to hold services. Much good seed were sown and many good impressions were made. A number joined the church by experience, by letter, etc.

Fairfield is a hard place to have a revival. Worldly things seem to be more popular than religious service. The evil influence of a few old skeptics still hovers over the town. By God's help truth and righteousness will have a complete triumph.

J. A. McCORD, Pastor.
Fairfield, Ill.

I have not a shadow of doubt that if all our eyes could be opened to-day, we should see our homes, and our places of business, and the streets we traverse, filled with the chariots of God." There is no need for any one of us to walk for lack of chariots. That cross inmate of your household, who has hitherto made life a burden to you, and who has been the Jugernaut car to crush your soul into the dust, may henceforth be a glorious chariot to carry you to the heights of heavenly patience and long-suffering. That misunderstanding, that

mortification, that unkindness, that disappointment, that loss, that defeat—all these are chariots waiting to carry you to the very heights of victory you have so longed to reach. Mount into them, then, with thankful hearts and lose sight of all second causes in the shining of his love who will carry you in his arms and triumph over it all.—H. W. Smith.

PRAYER.

Prayer can reduce to utter weakness all the power of the world. It did so in the case of Peter when the early church prayed him out of prison. Prayer can paralyze the hands of revenge and blind the eyes of wickedness. Answered prayer is God striking a blow for the right and this is always a miracle. Where an armed force fails, prayer always wins. People on their knees seem feeble, but this is the attitude of the mighty and the position of a conquering church. Let us pray.—William Kirk Bryce.

I remember hearing of a blind man who sat by the wayside with a lantern near him. When he was asked what he had a lantern for, as he could not see the light, he said it was that people should not stumble over him. I believe more people stumble over the inconsistencies of professed Christians than from any other cause. What is doing more harm to the cause of Christ than all the skepticism in the world is this cold, dead formalism, this conformity to the world, this professing what we do not possess.—D. L. Moody.

If God gives me work to do, I will thank him that he has bestowed upon me a strong arm; if he gives me danger to brave, I will bless him that he has not made me without courage; but I will go down on my knees and beseech him to fit me for my task, if he tells me it is only to stand and wait.—Jean Inge-low.



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ITEMS OF INTEREST

News The World Over.

Some Catholics in this country recently sent a fine automobile to the Pope. When he was examining and admiring it, he was asked when he would take his first ride. He replied: "Never. I have recently forbidden the Cardinals from using motor cars, except for long journeys, and I must set a good example."

There is a law in Maine which allows towns to vote each one for itself as to whether automobiles shall be allowed in its limits. Bar Harbor, a great fashionable summer resort, has voted by an overwhelming majority not to allow these motors to come into the town. The vote was 542 to 27.

A wealthy young woman in Indianapolis agreed to marry a negro servant employed in her home. They went to Cincinnati and the negro applied for license. That the woman was white became known, the license was refused and the young woman adjudged insane by the court.

In spite of all his greatness, and man is great how helpless he is. At Millville, N. J., a plague of mosquitoes made their appearance, the air was filled with them, and many men were forced to quit work. In a glass factory 200 men fought manfully against them, but were completely routed and fled. The freight brakemen on the railroads were also driven from their posts. Why does not New Jersey use petroleum on the ponds and stagnant waters?

The papers published a quotation from the London Lancet to the effect that two teaspoonful of formaldehyde in a pint of water was the surest thing to exterminate flies. We tried it. We put plates filled with this solution round the room. After a week the formaldehyde had killed one fly, and he seemed to have fallen in and drowned. There were no dead flies near or far, and we fell back on the old tanglefoot and caught hundreds.

W. M. Spalding is vice president and secretary of the Knight Manufacturing Company, of Worcester, Mass., which employs 2,000 men. After one year of local option he said: "The difference has been very marked. We have had to discharge very few men during the year and the men are saving their wages. No license has been profitable for us."

It is a sad and significant commentary on the religion in the State churches that Turkish troops have to guard the "Church of the Holy Sepulchre" in Jerusalem to keep the Christians who go there from killing each other. These are the Greeks, Catholics and Armenians.

Some time ago there was a great volcanic eruption in the islands off the coast of Alaska, according to the reports of passing ships. The revenue cutter Perry has visited the island of Bogoslof and found that two high peaks, Perry Peak and McCullough Peak, had disappeared. They found a lake of warm salt water in which were two islands, one of which was emitting smoke.

Seven years ago King Edward and many rich Englishmen gave liberally to establish the "Imperial Cancer Research Fund." Leading scientists and physicians have been at work investigating and have studied cancer with great earnestness and patience. At their recent meeting they say that both the cause and the cure of cancer are still unknown. They have experimented with everything Trypsin is the latest failure. But these men are still hard at work. May their labors be crowned with success.

Modern navies again! This time the fault was in the men and not in the construction of the boats. When English war vessels were maneuvering near Portsmouth, two of the smaller vessels collided, and one sent the other to the bottom. Fortunately the water was calm and no lives were lost.

The oldest person in New England, Mrs. Margaret McCarthy, has died at her home in Lewiston, Maine. The Zion's Advocate says the documentary proof of her age is incontestable, and that she was 112 years old.

The Nebraska State Republican Convention has held its meeting. The two Nebraska Senators have opposed the tariff bill and voted against it. The Convention passed a resolution endorsing their action, and praising President Taft for his efforts to have the tariff lowered according to the pledge of the platform in the last election, and urging him to veto the bill unless it is altered.

LIBERTY ASSOCIATION.

The Liberty Association of Baptists held its seventieth session August 4th and 5th, with the Glasgow Junction church. W. J. Puckett was re-elected Moderator and C. H. Hatchett re-elected clerk. All but a few of the churches were represented by letter and messengers, and it was seen that some churches made material advancement in their gifts to missions, but in our Sunday School work and gifts to charity we are not much inclined to boast.

Most all denominational objects received due attention, but owing to a lack of time some reports were hurried through without any discussion.

The following resolutions were passed with only one brother speaking in opposition:

"Whereas, The subject of alien immersion has of late received fresh interest among Baptists; and,

"Whereas, The General Association of Kentucky Baptists at the last meeting passed resolutions condemning such immersions as unscriptural; therefore, be it resolved by Liberty Association:

"First—That we feel that it is a fitting time for all District Associations that have not done so to pass resolutions on this matter.

"Second—That it is the sense of this body that Alien Immersions are unscriptural and that our churches should not receive them."

Our visitors were Brethren A. W. Richardson, of Shiloh Association, Texas; T. J. Ham, M. L. Sosnin, John Spillman, W. M. Stallings and Bro. Bagby, the latter from Brazil. Also J. G. Bow, who did good work for the Western Recorder, and T. A. Johnson, of the World; Wm. J. Mahoney, Sunday School Secretary; W. D. Powell, who says D.D. to his name means dire distress; S. C. Humphrey and Bro. Saunders, of the Orphans' Home; J. D. Maddox, of the Ministers' Aid Society; Bro. Denham and others, and several prominent laymen.

While all talks were of a high order, special mention is made of the introductory sermon preached by our own J. R. Winn, which was full of grace and sound gospel. Bro. Winn is a deep thinker and a spiritual man. Also the addresses of Brethren Powell and Paul Bagby and W. J. Mahoney on missions, S. C. Humphreys on Orphans' home. The sermon before the body by A. W. Richardson had the old-time ring; it was full of truth and inspiration. Bro. Richardson spent most of his life in this Association, going to Texas some eighteen years ago. May the Lord bless him as he enters the Land of Benlah and his locks are fanned by Heaven's breezes.

The entertainment of the Glasgow Junction saints was superb. Pastor Brunson and his church knew what they were about.

Adjourned to meet next year with Dover church, a few miles from Glasgow. W. J. PUCKETT.

Cave City, Ky.

DR. POWELL AT PLEASUREVILLE.

In compliance with a promise made to Dr. Eager, the pastor, some time before, Dr. Powell went two weeks ago to assist in a meeting at Pleasureville that closed Sunday night with blessed results. The meeting followed upon the big Methodist Camp-meeting, held at the Pleasureville Park, but was well attended from first to last. It had been in progress nearly a week when Dr. Powell arrived, the pastor doing the preaching. Dr. Powell's coming proved the signal for a wonderful quickening of interest and soon the house could not hold the night congregations. In the afternoon of the third Sunday in July he spoke to a crowded house on "Lights and Shadows of Life in Mexico," in addition to preaching morning and evening.

From that time on to the close, the meeting grew in interest, attendance and power, despite the fact that the good Secretary tore himself away to attend the Concord, Bracken and Liberty Associations. Twice the effort was made to close the meetings, but the whole community pleaded for its continuance. By common consent the church experienced a blessing such as it has not known for years. Many backsliders were reclaimed. Baptists who lived in or around Pleasureville, but held membership in churches elsewhere, were persuaded to join, and quickening was felt in every department of the church life and work.

Only three were received by baptism, but it is confidently thought that there are more to follow, and that no statistics can represent adequately the blessing received. Over \$200 in money was contributed during the meeting, \$50 of which was to aid in building a church house in the mountains of Kentucky, according to Dr. Powell's plan.

Mr. Park Smith, one of the converts, is the well known druggist of the town, a leader among the young men of the community, lately manager of the baseball tournaments, and already he has made his influence felt in the church and

in the community by effective personal work. This church has given over \$1,500 the past year to beneficence and enters upon the new associational year with new life and hope.

DEAR RECORDER:

Our Baptist cause in Paducah is being greatly blessed of God. Eighteen months ago the State Board was giving \$70 per month to Paducah, now it is only \$15, and that will not be needed long.

G. B. Smuley began his work yesterday at the Second church, and it was a great beginning. Immense congregations greeted him and the Lord blessed them with one conversion and one addition for baptism.

Pastor Riley had good services and two additions at the East church. J. R. Clark baptized one for the Twelfth Street church. This church is only a year and a half old, but has now over 250 members.

The old First church moves on apace. The house was crowded to its utmost last night and there was one conversion, two additions and one baptized—an omnibus service somebody said.

M. E. DODD.

Paducah, Ky.

SEVERAL THINGS

By T. E. Richey.

The saints of New Bethel church, Lyon county, where I supplied for Pastor F. M. Wilson last Sunday, are a royal body, sound in the faith and zealous for truth. Pastor Wilson is off in Virginia enjoying his honeymoon with his charming bride and supplying his brother's, Lloyd T. Wilson, pulpit.

I have just been reading Stoddard's lecture on Rome. In it he says: "To the captured leaders of the Pompeian party, after the battle of Pharsalia, who knelt down in supplication for their lives, Caesar exclaimed: 'Rise! After a victory Caesar knows no enemies.'" In the tent of Pompey a secret correspondence was found revealing all the intrigues of the past few years and implicating, doubtless, some whom the Dictator never had suspected; but Caesar burned the entire mass unread.

"What are you doing?" inquired Antony, in great astonishment. "I am burning these letters," replied Caesar. "But why?" again demanded Antony. "That I may have," said Caesar calmly, "no motive for revenge."

Most men think it cowardly and unmanly not to revenge an injury and an insult. But, the above manifests the spirit of "the central figure of antiquity." A skillful lawyer, a brilliant orator, an unsurpassed historian of war, the greatest general of ancient times, a statesman never equaled in stupendous plans, "one whose amiable qualities and glorious genius endeared him to his friends and have enshrined him in the affections of humanity!" Caesar was a heathen monarch, but his noble example should put to shame the Christian who refuses to heed the voice of God crying, "Dearly beloved, avenge not yourselves, but rather give place unto wrath for it is written, vengeance is mine, I will repay, saith the Lord." Rom. 12:19.

The Twice-a-Week Leader for August 3rd has the following editorial: "Dr. T. E. Richey has just cause to be proud of his pamphlet, entitled 'Man's Importance as a Being.' The Chinese Baptist Publication Society of Canton, China, is going to translate and publish same for distribution throughout the Chinese Empire. The Leader printed the pamphlet in great numbers in 1903, and we congratulate Dr. Richey upon the recognition accorded him and his writings."

Of course, as the humble author of "Man's Importance as a Being" I appreciate the high compliment of the Chinese Baptist Publishing Society referred to, as I do also the very many kind references made to it by honored friends in all parts of America. But what would cheer me most would be for friends to get busy in giving it circulation, thereby enabling me to preach the more extensively through the printed pages. Tell your friends to send 10 cents to the Baptist Book Concern at Louisville, for it, or 20 cents for both it and my "Future Punishment of the Finally Impenitent." My part of the proceeds will barely cover cost. Get busy, friends, and help me preach to thousands. My white head warns me that I shall preach only a little longer. Princeton, Ky.

DEAR RECORDER:

I have just reached my home from a ten-days' meeting with Rev. C. L. Aulick, and his excellent church at Little River, Texas. He has been the pastor here for almost two years and is doing a very fine work, indeed. The church is spiritually alive and was ready for the meeting, which made the precious refreshing possible. There were twenty-five professions and one by letter. It was held under the tabernacle at side of church and large crowds attended. The Lord made

it a real revival to the church and the occasion of new life in His work. It was the best meeting of my life and was a special pleasure to be with the pastor. The Lord is greatly blessing this work, and may He continue to shower upon the pastor and church His richest life and blessings. H. F. AULICK. Blanket, Texas.

DEAR RECORDER:

The sixty-sixth annual session of the Daviess County Association convened at Bethabara church on August 3rd. Bro. B. F. Jenkins was elected Moderator and Bro. M. J. Cox, of Philpot, preached the annual sermon. The attendance was large, preachers were numerous, and provisions were bountiful. Everybody takes the Recorder and several said Porter talks like Dr. Eaton. The Recorder man had the best home in that country. The Association meets with the Whitesville church next year. G.

DISTRICT ASSOCIATIONS—TIME AND PLACE OF MEETING

AUGUST.

- 17—South District, Cornishville.
- 18—Barren River, Monroe ch., near Tomkinsville.
- 18—Crittenden, Turner's Ridge.
- 18—Ohio River, Walnut Grove ch.
- 19—Gasper River, Union ch.
- 20—Franklin, Frankfort.
- 21—Green River, Hickory Grove, near Leitchfield.
- 24—Tates Creek, Crab Orchard.
- 25—Campbell County, Dayton.
- 25—Breckinridge, Irvington.
- 25—Muhlenburg County, 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., Waverly.
- 2—Wayne County, Cedar Hill ch.
- 7—Central, Lebanon.
- 7—Elkhorn, Midway.
- 7—Rockcastle, Brodhead.
- 8—Bay's Fork, Hopewell ch., near Cedar Springs.
- 8—North Bend, Bullittsburg ch., near Bullittsville.
- 8—Greenup, Willard ch., Carter County.
- 8—Owen, Harmony ch.
- 8—South Cumberland River, Cedar Point ch., near Cairns Store.
- 8—Sulphur Fork, Eminence.
- 9—North Concord, Fellowship ch., near Barboursville.
- 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 Bardonia.
- 15—Russells Creek, Lone Valley ch., near Campbellsville.
- 16—Lynn Camp, Pleasant Ridge ch.
- 17—Landmark, Chestnut Stand ch.
- 17—Second North Concord, Fairview ch., near Fonthill.
- 22—East Lynn, Mt. Carmel, Taylor Co.
- 22—Edmondson, Little Jordan ch.
- 22—Freedom, Otter Creek, near Monticello.
- 22—Irvine, Mt. Gilead ch., Maulden.
- 24—Goose Creek, New Home No. 2, Clay County.
- 24—South Union, Young's Creek ch., near Williamsburg.
- 28—East Union, Jellico.
- 28—Pulaski County, Oak Hill ch.
- 29—Severn's Valley, Rhodes Creek ch., Cecilian.
- 29—Goshen, Hanging Rock ch.
- 29—South Concord, Betha 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 Lisman.
 - 6—Warren, Drakes Creek, near Bowling Green.
 - 6—West Kentucky, shiloh ch., near Arlington.
 - 8—Mt. Zion, Corn Creek ch., Whitley County.
 - 8—Three Forks, Hyden.
 - 18—Ohio Valley, Barlow ch.
 - 19—West Union, Utley's Chapel, Blackford.
 - 20—Blood River, Zion's Cause ch., near Benton.
 - 20—Salem, Buck Grove ch.
 - 27—Graves County, Pilot Oak ch.
- We have been unable to secure any report from Oneida Association. Corrections or changes should be directed to the paper.
- JOHN L. HILL,
Assistant Secretary.

Live Stock Markets.

CATTLE.

Good to choice ex. steers	5 25a 6 25
Light shipping steers	5 00a 5 50
Good to choice butch str	5 25a 5 75
Med to good butch str	4 50a 5 25
Com. to med. butcher steers	50a 4 50
Good to choice butch. heifers	4 75a 5 50
Med. to good butch. heifers	4 00aa 4 75
Com. to med. butch. half rs.	3 25a 4 00
Good to choice butcher cows	4 25a 5 00
Med. to good butcher cows	3 25a 4 25
Com. to med. butcher cows	2 00aa 3 25
Canners	1 00a 2 00
Good to choice fat oxen	4 50a 5 25
Medium to good oxen	2 50a 4 25
Good to choice bulls	3 50a 4 00
Medium to good bulls	2 75a 3 50
Common to medium bulls	2 00a 2 75
Good to choice veal calves	5 50a 7 00
Med. to good veal calves	4 00a 5 50
Com. to rough veal calves	2 50a 3 50
Good to choice feeders	4 25a 4 75
Medium to good feeders	3 50a 4 25
Common and rough feeders	3 00a 3 50
Good to choice stock steers	4 00a 4 50
Med. to good stock steers	3 00a 4 00
Com. to medium stock steers	2 25a 3 00
Good to choice stock heifers	3 00a 3 75
Med. to good stock heifers	2 25a 3 00
Com and plain mxd stockers	2 25a 3 40
Good to choice milch cows	35 00a42 00
Med. to good milch cows	20 00a30 00
Com. to plain milch cows	10.00a20 00

HOGS.

Good to choice prs. and brs.	
200 to 300 lbs	7 80
Medium packers, 165 to 200.	7 80
Light shippers, 130 to 165.	7 60
Choice pigs, 90 to 130	7 30
Pigs, 50 to 90	5 00
Roughs, 50 to 400	3 50 a6 80

SHEEP AND LAMBS.

Good to choice fat sheep	3 50a 4 00
Medium to good sheep	2 75a 3 25
Com to medium sheep	1 25a 2 50
Bucks	1 50a 3 00
Choice spring lambs	8 00a 8 50
Seconds	6 00a 6 50
Good butcher lambs	4 50a 5 00
Culls and tail ends	3 00a 4 50

TOBACCO.

BURLEY—Dark Red.

Trash (sound)	\$10.00a\$11 00
Common lugs	11 00a 11 50
Medium lugs	11 50a 12 50
Good lugs	13 00a 14 00
Common leaf (short)	12 00a 13 00
Common leaf	13 00a 14 00
Medium leaf	14 00a 15 00
Good leaf	15 00a 16 00
Fine and Selections	18 00a 19 00

BURLEY—Bright Red.

Trash (sound)	11 00a 12 00
Common lugs	12 00a 13 00
Medium lugs	13 00a 14 00
Good lugs	14 00a 15 00
Common leaf (short)	13 50a 14 50
Common leaf	14 50a 15 50
Medium leaf	16 00a 17 00
Good leaf	17 00a 19 00
Fine and selections	22 00 25 50

DARK.

Trash (sound)	7 00a 7 25
Common lugs	7 50a 7 75
Medium lugs	8 00a 8 50
Good lugs	8 50a 9 00
Common leaf (short)	8 50a 9 00
Common leaf	9 00a10 00
Medium leaf	10 00a10 50
Good leaf	11 00a12 00
Fine and selections	12 00a13 75

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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