

WESTERN RECORDER

Truth, Hope and Love, these three.

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34th YEAR

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their private mail is not opened, so delays are
thus occasioned.

Under the head, "Interdenominational-
ism Triumphant," the *Congregationalist*
says: "By far the most noteworthy event
at St. Paul [the Convention of the Y. P. S.
C. E.] was the action taken at the Baptist
rally looking toward the union of the B. Y.
P. U. with Christian Endeavor. Years ago
Baptists chose to establish an organization
of their own which has had a somewhat
precarious existence, and now some of their
most discerning leaders are ready to reunite
with the body of young people to which
they no less than Congregationalists and
Presbyterians rightly belong."

Well, thank God, they have not. *Chris-
tian Work* says: "Only a very small mi-
nority of Christians in America have re-
made their theology so it is in consonance
with the doctrine of evolution."

Dr. Alexander Maclaren recently said to
Mr. Shakespeare that he had read Carlyle's
Love Letters, adding, "That was enough
for me. I then burned all mine." Car-
lyle's friends have reason to regret that he
did not do the same.

Some years ago in a discussion with
Prof. Huxley, Prof. Dane, the great Amer-
ican geologist wrote: "I believe that the
first chapter of Genesis and science are in
accord."

Speaking of the evangelical denomina-
tions Spurgeon said: "They see not eye to
eye on many matters, here and there they
will have a skirmish for the old landmarks,
and rightly so, for we ought to be jealous,
as Joseph was, to do that which is right in
the sight of the Lord and not to decline to
the right hand nor to the left."

The Methodist Review says that people
used to go to Spurgeon's Tabernacle in
London as much to hear him pray as to
hear him preach. His prayers were such
that they carried the people to the throne
of heavenly grace, and they realized the
conscious presence of God.

THE PRAYER MEETING

Rev. A. C. Dixon, D.D.

A gentleman in New York asked a prom-
inent merchant if he would be at leisure on
Wednesday evening as he wished to call on
an important business. "I always have an
important engagement on Wednesday
night," replied the merchant. The gen-
tleman was no little surprised when he
learned that his friend's "important en-
gagement" was the weekly prayer meeting.
Greater than his surprise was his respect
for his friend's religion. Do you suppose
he ever called again upon that merchant on
Wednesday evening? More probably he
began to go to prayer meeting, conscious
that there was something worth having in a
religion that manifested itself in that prac-
tical way. Don't let these little "com-
pany" Sanhedrims keep you from your
own company.

There are some good excuses for not at-
tending prayer meetings. Some poor
mothers unable to hire a nurse are com-
pelled to remain at home every hour. If
a husband is as gallant as he was before
the war, he may be responsible for the
absence of his wife from the prayer meeting.
Some women are so afflicted with all high insurmountable
difficulties that they are unable to attend.
Some women are so afflicted with all high insurmountable
difficulties that they are unable to attend.

Some ladies contend that they cannot attend
because they cannot go alone. When such
is really the case arrangements ought to be
made among the church members to see
them safely to church and return. If these
ladies, however, will seek earnestly among
their acquaintances of the neighborhood,
they will usually find other women like
themselves anxious to go to prayer meeting,
and by bringing them to church they will
do as well as receive good.

We are aware that the time of many men
and women is not their own. As clerks,
etc., they must do the bidding of employers.
Still it is true that nearly all such have or
may have an "evening off" every week.
We have known some to make special ar-
rangements with their employers to "get
off" on lodge evenings. And they were
Christians too, who looked as pious on Sun-
day morning as any in the church. It sim-
ply proved that they thought more of their
lodge than of their prayer meeting. "Being
let go, they went to their own company."
Please prevail upon the employing Sanhe-
drim to "let you go" on prayer meeting
night, that you may prove to them and
others that you are sincere in your confes-
sion of Christ.

Enough about the Sanhedrim. Let us
turn to the prayer meeting in which Peter
and John met their "own company" and
we will see a model for our weekly meetings
and a large stream of blessings flowing
from it.

And what did they do when they got
there? The answer to that question will
give us a glimpse into an Apostolic prayer
meeting, and reveal to us the secret of
their power. May it not also give us some
suggestions as to how we can best conduct
our weekly meetings? for we are persuaded
that most pastors are more puzzled about
these meetings than about their sermons.
We call them the social religious meetings
of the church, when the fact is, like your
church sociables, they are often very unso-
ciable. Sociability, like the poet, is born,
not made. Our attempts to be social make
us feel ill at ease. Those whose business it
is to entertain and to be entertained must

admit the truth of Byron's saying:
"Society now is one polished horde,
Formed of two mighty tribes, the bore
and the bored."

Sad to say these lines describe too many
of our prayer meetings. The pious breth-
ren and sisters go to them expecting to be
bored, but feeling that for the sake of the
cause and the pastor it is their duty to bear
this cross.

It is evident that this Apostolic prayer
meeting was brim full of life. "Being let
go," the week following not one of them
would have thought it a cross to go to such
a meeting. Now what was the secret?

1. They told their recent experiences.
"Reported all that the chief priests and
elders had said unto them." Some good
people have experiences of many years ago
which they delight to tell, and it is well
to tell them, but not too often to the same
company. After they have been told about
three times, the people know them by
heart, but God's recent dealings with us
are always fresh. David said "Come and
hear, all ye that fear God, and I will de-
clare what hath done for my soul." The
great deliverance from sin we may never
cease to speak of. Paul's story of his
experience on the way to Damascus never
grew old. But God does more for us than
deliver us: He leads and feeds and com-
forts and strengthens and protects. Of
these recent experiences let us not be slow
to speak.

2. They prayed. Not to fill up the time,
but because they had something to pray
for. Busy with their Master's work, their
faithfulness had provoked bitter persecu-
tion. They prayed for boldness because
they felt the need of it. They were more
solicitous about the success of the cause they
loved than about their own safety or com-
fort. They yearned for power to heal and
do wonders "by the name of thy holy child
Jesus." Their desires were not self-cen-
tered. The burden of souls was upon them.

Many of our prayer meetings die for
want of an object. Pastor and people have
met simply because it is customary to meet
once a week. "The signs and wonders"
of conversation are with them among the
things of the past. The kind of work in
which the church is engaged does not need
special prayer. A few busy women can do
that well enough prayer or no prayer. They
are depending largely upon the Sunday
School nursery to train up members to take
the place of those who fall by the way.

The brethren thank the Lord for the
privilege of meeting "where prayer is wont
to be made," when if the bare truth were
told, they would be just as thankful for the
privilege of staying at home; they ask God
that all things may be done with an eye
single to his glory, and it would take a
microscope to see really what is being done
to glorify him. How different our prayer
meetings when the weight of souls lies upon
every heart, and the cry for saving power
is as the voice of one man. The songs
talks, and prayers then have life, and "be-
ing let go" people are anxious to be in such
company.

The idea that the church is a mere train-
ing school for heaven and not an organized
army for conquest, paralyzes our prayer
meetings as it does everything else. Too
many fancy that they belong to an institu-
tion whose duty it is to give them social and
intellectual enjoyment, and to benefit them,
whereas the idea in the mind of Christ,
when he founded the church, was to make
it a channel of blessings to others, and it
is itself blessed only as it blesses others.
It receives, only as it gives "to minister,

not to be ministered unto" is the genius of
Christianity. Could we infuse that thought
into our prayer meeting we would save it
from lifelessness. To pray for others, and
for ourselves that we may help others, to
talk for the comfort of others, to live for
others—a body of men and women met with
such an object in view, cannot have a dull
time.

"Bless mamma, and papa, and John and
Mary, and James, and everybody," prayed
a little boy at his mother's knee. "If you
had said everybody first," said the younger
brother James, "you need not have made
such a long prayer." And we agree with
James sometimes, when a good brother
closes a ten minutes' prayer with the peti-
tion, "Lord, if we have failed to ask, fail
thou not to give." If he had said that
about six minutes sooner, she might have
saved the life of a good prayer meeting.
God would have us to be definite in our
prayers, but definiteness does not demand
length. And yet we have no sympathy with
the notion that prayer is simply bagging.
Praise should always mingle with petitions,
for God answers praise. Many prayers are
powerless, because they do not praise God
for what He had already done. Our Father
expects at least a "Thank you" from his
children for gifts already bestowed before
He lavishes others. "Gimme a cent," said
the urchin on a street in New York. The
gentleman to whom he spoke gave him the
cent. "Gimme another," was the quick re-
sponse, and the gentleman almost wished
that he had not given the cent to the un-
grateful little beggar. Much of our pray-
ing is like that. "Give, give, give," we
say, while God waits for some recognition
of the gifts already bestowed. "In every-
thing by prayer and supplication with
thanksgiving let your requests be made
known unto God."

What we insist upon, however, is that
we are not called upon to thank God for
everything in creation every time we pray.
In private devotions let us pray and praise
as long as we wish, but in public prayer be
brief, and the interest of the meeting will
not suffer.

Scripture was freely quoted. The second
psalm expressed their feelings. A relig-
ious meeting, where God's Word is not hon-
ored, will be a failure. "Did you have
a blessing tonight?" asked a wife of her
husband on his return from church. "No"
was the curt reply, "there was nothing
there for God to bless, not a sentence of
the Word was in sermon or prayer." If
all would be careful to come to prayer
meeting with a text of Scripture and give
it with or without comment, the interest
and power of our meetings would be multi-
plied. Speak to God in prayer; let God
speak to us through his Word, and bless-
ings will follow, as we see they followed
this Apostolic prayer meeting.

The Christian life has no dotage, but
grows clearer and brighter and more in-
spiring as the years take their flight. While
the physical fail as age increases, faith
finds a new fruitage and fixes itself deeply
in the eternal verities. A feeble physical
condition does not necessarily mean a fee-
ble faith. The spiritual senses are strength-
ened and become more sensitive as the
things of time become more dim and eter-
nity begins to dawn. Faith is the eternal
anchor of the soul, that enters into that
within the veil, and lays hold upon the
imperishable.—Christian Observer.

Tomorrow's good ought to be better than
today's best.

DOUBTS.

By Mrs. Anna Head.

"Lord, decide the doubtful care,
Thou who art thy people's Sun,
Shine upon thy work of grace,
If it be indeed begun."

Long before John Newton wrote the above lines John the Baptist sent two of his disciples to Jesus asking Him, "Art thou He that should come, or do we look for another?" It would seem that such a question as this could never have proceeded from John, who, on seeing Jesus approaching him on the banks of the Jordan, had spontaneously cried out, "Behold the Lamb of God, which taketh away the sin of the world." He also saw the Spirit descending upon Christ and heard the voice from heaven saying, "This is my beloved Son in whom I am well pleased." But at the time he was testifying to the divinity of Christ he was a popular preacher and had the inhabitants of Jerusalem, and all Judea and the region round about Jordan for an audience. He confidently exclaims, "I saw and bear record that this is the Son of God." But now John is in prison; throngs of people no longer flock to hear him preach; the masses seem to have forgotten that he ever existed. Even Jesus is busy and has not called at the prison to ask after his welfare. Only a few faithful disciples come and tell him of the great work that Jesus is doing. Although the very prophecy that John prophesied concerning Jesus and himself was being fulfilled, his faith was weak and he seemed not to remember that he had said, "He must increase, but I must decrease." Do you think that with all the evidence that John had had that Jesus was the very Christ, the Son of the living God, that he should not have doubted?

My dear Christian reader, have you not had evidence in your heart that Jesus Christ is not only the Saviour of all who believe on Him, but that He is your own personal Saviour? Has not your heart many times overflowed with joy and your lips pronounced the words "Abba Father," when the still small voice spoke peace to your soul, and you knew you were a child of God? Still, have there not been times in your life when you have asked yourself, "Am I a Christian?" I will not accuse you of sinning and thereby losing the joy of salvation. It may be with you as with John the Baptist, in the providences of God your environment has been changed. Maybe God sees fit to place you where the work is heavy and encouragements few. You pray earnestly, believing, still the answer is withheld. You search diligently for the cause of this seeming rejection and find nothing that you think would bring His displeasure upon you. You believed you were a child of God. Ah! the devil comes in just here and suggests that you had better not pray any more; for the probability is you are mistaken and are not a child of God and so, of course, your prayer will not be heard. Do not allow Satan and circumstances to discourage you. Know that you are a child of God because you love God and all Christians.

If this be true all things are working together for your good and your Father will answer your prayer in His own good time. Do not become impatient. God is overruling all things and His power shall be declared throughout all the earth.

Moses became discouraged because his mission in Egypt met with continuous opposition, and he actually accused God of evil treatment to His people. Ex. 5:22. It would seem that after receiving his commission from God Himself, that Moses' faith would never have grown weak. All the evidence he had that God was working through him, it seems to us, would have confirmed his belief that everything was just as God would have it and would be all right in the end. But Moses was human. John the Baptist was human. You and I are human. Therefore, we need to go often to the Lord in prayer, and seldom are the times that we do not need to pray for faith that removes all doubts and patience to wait God's own time for the development

of our work. Nothing so strengthens Christians and banishes all doubts as absolute submission to God's will.
Calhoun, La.

THE CHURCH AND CHRISTIAN CHARACTER.

Prof. James Denney.

Protestant theology used to give three marks of the true Church. It was a society in which the Gospel was truly preached, the sacraments rightly administered, and discipline duly exercised. The last has puzzled many people. Yet this third mark of the true Church is in its way as important as the others. The Church can only be identified in a society in which a sustained effort is made to raise life to the proper Christian level and to keep it there. The exercise of discipline is not an intermittent function of Church life any more than the preaching of the Gospel or the administration of the sacraments. It goes on all the time. It is not only surgical but educative. It is the ceaseless and effective reaction of the common Christian conscience against everything in the life of the Church which is inconsistent with its calling or unworthy of it.

Here, it cannot be disputed, is one of the Church's chief concerns. The Church is not in the first instance an ethical society, but a religious community. Its members, who are what they are as people "beloved of God," know that in that very love they are called to be saints. It is their duty, as members of the Church, to live out this high calling wherever it finds them. It is one of the primary certainties of faith, as the New Testament reveals it, that it is possible to do so. The world is reluctant, omnipresent, but we can assert the new life and fulfil the Christian calling in spite of it; we are more than conquerors through Him who loved us.

There are many reasons why the third mark of the true Church has failed to get its due, and why the members of the Church are spiritually so undistinguished as they are. For one thing, it is easier to profess the true creed or to come to the Lord's table than to live the life to which they pledge us. For another, when the Church has reacted against unworthy lives, as to do her justice she has sometimes tried to do, it has often been through legal forms. The naturalising, also, of Christianity in the world, the formation of what we call Christendom, the existence of nations in which everyone was supposed to be a Christian by birth, all worked in the same direction. The Christian standard was that of the Christian world, which means that there was no standard at all. *Le monde fait ce qui se fait*, and gets on well enough at its own level; but when the Church begins to do this it has renounced its calling. Or, rather, it has forgotten that it has a calling, and that it must live, not in equilibrium with its environment, but in devotion to its Lord; not conforming, but inspired. True Christian character is the rarest of human phenomena, because it must be at once original, spontaneous, human, and divine.

Nothing shows more curiously how far the common Christian mind has lapsed from the New Testament than the expression we sometimes hear, "Of course, I don't pretend to be a saint." A Christian should not pretend anything; but surely Christians are called to be saints, and are bound to take their calling seriously. It is one of the unfortunate survivals of Roman Catholicism that evangelical Christians themselves often speak and act as if the saints were only to be a select minority in the Church, a minority to a place in which they would not presume to aspire. But in the New Testament there is no difference between a saint and a Christian. All who are beloved of God are called to be saints. It is bad for the conception of saintliness, as well as bad for the believers of the rank and file who renounce it when this distinction is drawn. The saint becomes insipid, and the Christian shades swiftly into the natural man.

It is a mistake, if we have in view the production of Christian character, to operate too much with categories like "the ideal." The ideal is not a religious, but a philosophical conception. Its affinities are

with the law rather than with the Gospel, and where great play is made with it the moral temper which is fostered is not characteristically Christian.

The only Person whom the New Testament calls the Saint of God lived in the fields and in the streets, mingling in the common life of man at the common level; and what strikes us most as we contemplate Him is not a monotonous and conventionally expressed sanctity, however deeply felt, but the spontaneity, the liberty, the unexpectedness, and yet the thorough naturalness of such a life. It is something akin to this, or rather it is this itself, and nothing less or else, that the discipline of the Church has to evoke in its members. And again we ask, how is it to be done?

There is only one way to do it. True character is only produced by the sense of responsibility acting freely in the human spirit. It is never produced by devotion to an ideal which is simply given, or by following an example as mechanically as a school boy copies a head-line. It is not, if we may put it so, seen before it is produced; it is seen only as it is produced by the spontaneous action of the soul under the sense of the responsibilities which its situation puts upon it. Any type of character which lacks the spontaneity and originality thus secured is far short of the highest. It will not tell on the environment as genuine goodness should. It may seem for a little to maintain the equilibrium in the moral world, but it will never initiate advance. As all real character is produced by the sense of responsibility, so all real Christian character is produced by the sense of responsibility to Christ. Responsibility to Christ makes saints. It makes them when it is freely and unreservedly undertaken by individuals in the position in which the call of God has come to them.

At the present moment there is nothing more urgently needed in the church than the revival of personal responsibility in this distinctively Christian sense. Many of the influences of the last generation, both scientific and philosophic, have tended to deaden it. The individual has been lost in his heredity and environment; the key to what he is has been sought in nature and in history, not in the living God and the living soul. It is no use looking for saints along this line. They are not the product of heredity and environment; they are produced one by one, free, original, unparalleled phenomena, as individual souls, conscious of their obligations to the Redeemer, face their life from moment to moment in the sense of what they owe to Him. The world cannot make saints and neither can the cloister. In the only form in which they are worth having, as Christian men who live their life out in the common field of the world, naturally, effectively, and freely, they are made only in one way; they are made as men face their personal responsibilities in presence of the Cross and the judgment seat of Christ. It is there we find out what Christians are bound to do, and dare do; it is there we find the true import of the calling to be saints. It is the duty of the church through all its ministries to keep up a ceaseless pressure on the conscience of its members, not to realize this ideal—there is no ideal in the case—but to recognize these realities. The Cross of Christ and his Judgment Seat are the powers which make saints, and it is the solemn acceptance of responsibility as fixed for us by these divine realities, and not the preaching of ideals, which will evoke in human souls a life correspondingly Christian and real.

All the more because we live in a period of social movements is this intensive Christianity wanted. It is not only wanted, it should be insisted upon as the normal type. It is not some Christians but all who are called to be saints.

Christ is able to do, and desires to do, no less for his people than to enable them to fulfill their calling to be saints. It cannot be fulfilled in a day or an hour, but it is never to be renounced. It is never to be abandoned for the moral commonplace either of the church or of the world. It is the calling of every Christian, on his own responsibility, to stand before the Cross and the Judgment Seat of Christ, and to listen for the answer to the question, Lord, what wilt Thou have me to do?

VIRTUES GONE WRONG.

G. K. Chesterton.

The modern world is full of the old Christian virtues gone mad. The virtues have gone mad because they have been isolated from each other and are wandering alone. Thus some scientists care for truth; and their truth is pitiless. Thus some humanitarians only care for pity; and their pity (I am sorry to say) is often untruthful. For example, Mr. Blatchford attacks Christianity because he is mad on one Christian virtue; the merely mystical and almost irrational virtue of charity. He has a strange idea that he will make it easier to forgive sins by saying that there are no sins to forgive. Mr. Blatchford is not only an early Christian, he is the only early Christian who ought really to have been eaten by lions. For in his case the pagan accusation is really true; his mercy would mean mere anarchy. He really is the enemy of the human race—because he is so human. As the other extreme, we may take the acrid realist, who has deliberately killed in himself all human pleasure in happy tales or in the healing of the heart.

It is only with one aspect of humility that we are here concerned. Humility was largely meant as a restraint upon the arrogance and infinity of the appetite of man. He was always outstripping his mercies with his own newly invented needs. His very power of enjoyment destroyed half his joys. By asking for pleasure, he lost the chief pleasure; for the chief pleasure is surprise. Hence it became evident that if a man would make his world large, he must be always making himself small. Even the haughty visions, the tall cities, and the toppling pinnacles are the creations of humility. Giants that tread down forests like grass are the creations of humility. Towers that vanish upwards above the loneliest star are the creations of humility. For towers are not tall unless we look up at them; and giants are not giants unless they are larger than we. All this gigantesque imagination, which is, perhaps, the mightiest of the pleasures of man, is at bottom entirely humble. It is impossible without humility to enjoy anything—even pride.

But what we suffer from today is humility in the wrong place. Modesty has moved from the organ of ambition. Modesty has settled upon the organ of conviction; where it was never meant to be. A man was meant to be doubtful about himself, but undoubting about the truth; this has been exactly reversed. Nowadays the part of a man that a man does assert is exactly the part he ought not to assert—himself. The part he doubts is exactly the part he ought not to doubt—the Divine Reason. Huxley preached a humility content to learn from Nature. But the new sceptic is so humble that he doubts if he can even learn. Thus we should be wrong if we had said hastily that there is no humility typical of our time; but it so happens that it is practically a more poisonous humility than the wildest prostrations of the ascetic. The old humility was a spur that prevented a man from stopping; not a nail in his boot that prevented him from going on. For the old humility made a man doubtful about his efforts, which might make him work harder. But the new humility makes a man doubtful about his aims, which will make him stop working altogether.

At any street corner we may meet a man who utters the frantic and blasphemous statement that he may be wrong. Every day one comes across somebody who says that, of course, his view may not be the right one. Of course, his view must be the right one, or it is not his view. We are on the road to producing a race of men too mentally modest to believe in the multiplication table. We are in danger of seeing philosophers who doubt the law of gravity as being a mere fancy of their own. Sceptics of old time were too proud to be convinced; but these are too humble to be convinced. The meek do inherit the earth; but the modern sceptics are too meek even to claim their inheritance. It is exactly this intellectual helplessness which is our second problem.

A PLEA FOR DOCTRINAL PREACHING.

By Rev. H. C. Hurley.

There are fundamental and vital doctrines which Baptists hold in common with Christians of other names. For instance, we are united in the belief of God's existence in three persons—the Father, the Son, and the Holy Spirit; the plenary inspiration of the Scriptures; the perfection of the divine law; the fall and guilt of man; his inability to repair the broken law, and attain to righteousness without the interposition of a superhuman influence; the incarnation, obedience, sufferings, and death of Jesus Christ; his resurrection, ascension, and the mediatorial reign; salvation by faith in the Son of God through his atoning blood; the work of the Holy Spirit in the soul's regeneration; the resurrection of the dead and the general judgment; the eternal happiness of the saved, and the everlasting punishment of the wicked.

Baptists adhere to certain principles, however, that are not acceptable to other denominations. If we do not differ from others in our doctrinal teaching we have no right to a separate existence. If, on the other hand, there are peculiar views for which we feel bound to stand, duty impels us to promulgate what we honestly believe to be the truth.

There is a widespread prejudice against doctrinal preaching. Modern revivalism of the sensational type is largely responsible for the notion that true religion consists principally of feeling. Blinded by the mists of sentimentalism, not a few have been led to discredit teaching altogether. The spiritless presentation of the gospel has also borne evil fruit. Baptists have suffered no little from the unwisdom of so-called doctrinal preachers. Hungry souls recoil from a ministry that is devoid of the spiritual element. It is not God's fault, when the truth fails in the accomplishment of that for which it was intended. Medicine, unless judiciously administered, does not produce good results—it cannot. Instead of feeding the people on the bread of heaven, the ecclesiastical athlete polts with unsavory epithets his theological opponents. Such pugilistic methods have never and can never exert a wholesome influence; indeed, the progress of sound principles is impossible in the hands of the indiscrete polemist.

The best way to bring about a spiritual hospitality for doctrinal preaching, is to let the fire of heaven's love burn, both in the pulpit and in the pew. Those who are genuinely consecrated to God live in a receptive mood. Their ears are constantly open to the voice of truth, and when once they hear that voice they heed it. Likewise, he only is fitted for the ministry of the Word who is spirit-filled. "Though I speak with the tongues of men and of angels and have not charity, I am become as sounding brass or a tinkling cymbal." I Cor. 13:1. The Word of God is sharper than a two-edged sword; and when wielded as the Captain of Salvation directs, it cuts deep into the heart of sin. To be effective, the gospel must be presented in the right spirit. It is evident that the Apostle Paul means precisely this in the exhortation: "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." I Peter 3:15.

The word doctrine primarily implies, "teaching, instruction." It means, "that which is taught; what is held, put forth as true, and supported by a teacher, a school, or a sect; a principle or position, or the body of principles in any branch of knowledge." Christian doctrines are those principles constituting the Christian religion. Baptist doctrines are those which pertain to a Baptist church; that upon which the church is built, and for which it stands. Preaching doctrine is teaching something; it is imparting instruction. The sermon that has no doctrine in it, is like the soap-bubble—it has nothing in it. What a spectacle indeed does that gospel minister present, who panders to the whims of an unthinking public! He is simply blowing up bubbles for the devil to explode. Paul declares that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." II Tim. 3:16-17. If as some think, the preaching of doctrine does more harm than good, then the Scriptures are not "profitable for doctrine." Speaking to Timothy, a young minister of the gospel, the apostle said: "Give attendance to reading, to exhortation, to doctrine." I Tim. 4:13.

Are not the duties here enumerated binding on us today? Does not the world more than ever, need to be taught the things pertaining to the Kingdom of God? Jesus said, "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine." John 7:16-17. Jude felt the force of the Master's mind when he exhorted those who were "sanctified," to "earnestly contend for the faith which was once delivered unto the saints." In the original the word here translated "contend," means literally "to agonize." The term was used to describe the striving of men in the Greek games to win the prize. Our defense of the faith must be vigorous. We must either fight or retreat. Those who antagonize the principles embodied in the scheme of Christianity are to be resisted. So long as heaven has a single enemy on the earth, so long will it be necessary for Christians to fight the battle of faith.

Indifference to error finds no countenance in the teaching of the inspired Book. The mixing of error with truth is divinely forbidden. The dairy man who puts water into his milk and sells it, is no more contemptible than the "milk-sop" preacher. Said Paul: "Hold fast the form of sound words, which thou hast heard in me, in faith and love which is in Jesus Christ." II Tim. 1:13. Cling to the truth; our Captain is leading us; trust him. The struggle is furious, but he who loves as he fights will win. It takes power to contend for the right, and still more pow-

er to do so with such gentleness and tactfulness that instead of being driven from the truth, the people may be led to accept it. Standing on the brink of the other world, at the close of an eventful life, Paul the Apostle glanced at the past. II Tim. 4:6-8. Hear him as he talks: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight." What! Was Paul a fighting preacher? Indeed! For he tells us that when he sought to do good, the hostile forces of evil were present with him. Not for a moment did the warfare cease; no truce was made with the enemy. But, is it wise to emphasize those things about which there are differences of opinion, inasmuch as the feelings of many good people are likely to be wounded? "Do I seek to please men?" comes the answer. "The gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Gal. 1:10-12. If God be for us who can be against us? Rom. 8:31. "Cast thy bread upon the waters, for thou shalt find it after many days." Eccl. 11:1. Paul continues: "I have finished my course. I have kept the faith." And so the apostle was loyal to that system of truth, of which Jesus Christ is the author. As he turns his face from the scenes of earth, and fixes his eyes on the shining prize that awaits him, this mighty man of God exclaims: "Henceforth there is laid up for me a crown of righteousness, which the Lord shall give me at that day." Those only who willingly and lovingly perform the tasks committed to them, and who shun not to declare "all the counsel of God," will receive a reward in heaven. "Be thou faithful unto death, and I will give thee a crown of life." Rev. 2:10. It is unto God that all of us must render an account of the deeds done in the body. The books are being accurately kept; and when the great day of reckoning comes, everybody's life work will be tried by the fire. I Cor. 3:13. With the plain teaching of the sacred volume in mind, it is impossible to escape the conclusion, that the Lord's will is clearly revealed concerning the Christian's relation to the inspired oracles. And yet, there are those who offer objections to the preaching that is distinctive and definite. We must therefore either obey God or man.

Baptists have been accused of bigotry. The spirit that prompts our insistence on what we consciously believe to be the truth, has often been misunderstood. Loyalty to principle is not bigotry. A bigot is one who is intolerant of opinions which conflict with his own. Have Baptists ever been guilty of religious intolerance? Is it not a fact of history, that we have always been foremost in the struggle for religious liberty? The day has been, when people could not worship God according to the dictates of their own consciences. The bigots were in power—those who blindly and obstinately held that their religious views were right, and who were unwilling for others to enjoy the same freedom in which they gloried.

Sectarianism, we are told, is wicked. In the modern sense in which the term is commonly understood, it is. A "sect" originally meant, those "who believe in a particular creed." A "creed" is "a summary of principles or opinions professed or adhered to." Where is the man who does not believe something; and therefore does not have a creed? Sectarianism as it appears today, does not mean denominationalism. The controlling principle of the sectarian is organized opposition. Sectarianism seeks to prosper at the expense of others; denominationalism stands for the support and promulgation of something that is positive. Baptists are not sectarian in spirit. We do not exist for the purpose of opposing others; our mission is not to tear down, but to build up. Protestants are those who "protest" against the Romish church—those who have thrown off the Vatican yoke, and who profess to recognize Jesus Christ alone as law-giver in Zion. Strictly speaking, Baptists are not Protestants. We have always been a distinct and peculiar people. In no respect have we ever been vitally connected with Papalism. The true Baptist approaches the "mercy seat," not by way of the palace of the Pope, but through Jesus Christ, the "mediator of the new covenant." Baptists, however, heartily join with Protestants in the tremendous warfare against the religion of priestcraft.

It is maintained by those who deny doctrinal preaching, that all Christian denominations are able to sustain their principles by the Word of God. The conclusion therefore follows, that it matters not to what particular church organization one belongs. There may be some things the various denominations teach that are in harmony with the Holy Book; but to say that Christians of every name are wholly Scriptural in dogma, is far from the truth. No two denominations are alike; their separate existence is proof of that. Things equal to or like the same thing are equal to or like each other. All those religious organizations then, that are radically dissimilar cannot be Scriptural—unless the Bible is a bundle of contradictions. Could the perfect God be the author of an imperfect book; a book that teaches one thing today and another thing tomorrow? Light and darkness being fundamentally opposed to each other, cannot remain together at the same time and in the same place. Light is the symbol of truth, and darkness of error. Therefore when the light of truth approaches, error vanishes; either that or the truth is shut out altogether. The darkness of error can only remain by slamming the door in truth's face, closing the window blinds, and putting down the shades. If the Christian system consists of parts antagonistic to each other, the Messianic Kingdom is constitutionally divided against itself, and must inevitably fall. "Every kingdom divided against itself is brought to desolation." Matt. 12:25. But the kingdom established by the God of heaven shall stand forever. Dan. 2:44. The church institution moreover, does not embrace principles that are discordant in nature. Such heterogeneous materials

could never be fitly framed together, and become a homogeneous whole; but would ever remain a divided house, and hence would sooner or later be broken to pieces. "If a house be divided against itself that house cannot stand." Mark 3:25. The divine Workman says: "Upon this rock I will build my church; and the gates of hell shall not prevail against it." Matt. 16:18. In Eph. 4:5, Paul declares positively that there is "one faith." He means, of course, that there is only one true faith. It was to this faith that the apostle was loyal; for the sake of the principles embodied in it, he laid down his life. In searching for the truth, the Bible, and only the Bible, is a correct guide. If any creed is not in harmony with the Book of God, there is but one thing to do—relinquish it. If your creed is built on a foundation of sand, you had better give it up. Only the structure can stand that is erected on a rock—the impregnable rock of ages, Jesus Christ.

Wherein is the wisdom of emphasizing that which is distinctively doctrinal? If the Baptists are wrong, the world ought to know it; and first of all, Baptists ought to know it. A thorough and impartial investigation of the Baptist position is likely to reveal either the rightness or wrongness of the principles peculiarly baptistic. As trustees of the truth, Christians are under obligation to preach the whole gospel. This statement has the support of the great commission: "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." Matt. 28:19-20. The Lord Jesus here designates three things of importance. First, make disciples of the people; second, baptize the saved; third, teach the baptized believers "all things" whatsoever the Saviour has commanded. What the Great Teacher has declared we must declare. The "all things" include every thing he said. Surely he left out nothing of importance; neither is anything incorporated in his teaching that is superfluous. "Lo, I am with you always," said Jesus—and he is with us; but we must be obedient, constant, trustworthy. Atlanta, Ga.

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.

Living Teachers. By Margaret Slattery. Price 35c net. F. M. Barton & Co. A suggestive and stimulating booklet that ought to be in the hands of every Sunday School teacher who desires to be a real, vital, forceful and helpful teacher.

Satan and the Saint. By James M. Gray. Price 15c. Bible Institute Colportage Association. Dr. Gray discusses from a Scriptural standpoint some present day problems. The truths he presents need to be emphasized in these times. Christian Science, Spiritism, Russellism, The Second Coming of Christ, and the frequently asked question, "Is the World Growing Better or Worse?" are considered in the light of God's Word. The book is full of meat and is one that can be heartily commended. It is destined to do good.

How to Memorize. By Wm. Evans. Bible Institute Colportage Association. The author makes no claim to originality but simply to a different presentation of the subject discussed. "His own peculiar way of presenting things" is one that enables the student to get a clearer conception of the art of memorizing. The book emphasizes the training of the memory especially with reference to the scriptures, yet the principles taught apply to whatever matter one may wish to memorize. The author gives assurance that the memory can be trained by the mastery of the few fundamental principles he inculcates. So there is no need for any one to be constantly forgetting when he may procure, for the small price of this book, the unfailing means of strengthening and training the memory.

Satan. By Lewis Sperry Chafer. 75c net. Gospel Publishing House.

This is truly a timely book dealing with a subject that is vital to a correct understanding of the age in which we live and of the personal conflict that we wage. The existence, personality and power of Satan are awful facts and of immense present significance. While some men are willing to disbelieve that Satan really exists, scripture plainly teaches that he does exist and that he exerts increasing power and influence over the affairs of men. The Bible doctrine of the person and career of Satan beginning with his creation and closing with his final defeat and banishment is clearly presented, as is his mighty and prominent work in the world today. We commend this book as one that will help to a fuller realization of the overwhelming power of his present work among men.

Social Plans for Young People. Christian F. Greisner. 75c net; postpaid 85c. Jennings and Graham. The author says that "this book is the product of experience." He has made use of these plans in his effort to get young people into his church and to hold them there. He offers them that they may be helpful to other pastors who are endeavoring to reach and win their young people to Christian life and service. He believes in "using every possible plan to attract the attention of happiness-loving young folk." Young men and women often patronize the dance, card-table and similar amusements because no other is known. "Our place is not to interdict but to introduce something better." Not to stifle but to direct their social impulses. Many of these suggested plans seem ridiculous, but the author defends them on the ground that they may "serve as the means to an ultimate end—the introduction of Christ to the hearts of the young people." Some of the plans are workable, but the book is chiefly valuable for its suggestiveness.

India, Its Life and Thought. By Rev. J. P. Jones, D.D. Price \$2.50. New York City; The Macmillan Co. Will the white man ever understand the brown race or the yellow race? Or in fact, can one race of men ever understand another? This question comes up whenever one reads a new book on that great mysterious India. Able men, honorable men, anxious to do justice to Indians and Indian thought and philosophy vary so greatly in their views. Dr. Jones is among the ablest of the men who have given their lives to India. He has lived among its people for thirty years and has studied them with eager interest. His descriptions are beautiful and graphic, his historical facts are true beyond question. But is his interpretation of the thoughts, the philosophy, religion, etc., of the people the correct interpretation? It seems both sane and sensible. But it varies from the views of previous writers, and no doubt the next writer will give a new interpretation. The first part of the book treats of "India's unrest," which is just now giving great searchings of heart to the English people. Dr. Jones gives an account of the various religions of India, the caste system and the progress of Christianity in that great country. The book is so well written it is of the most absorbing interest, so much so that it is difficult to lay it down before it is all read.

Recognition in Heaven. By Rev. P. Austadt, D.D. Price \$1.50. York, Pa.: P. Austadt & Sons.

This book is on a subject of absorbing interest to all who have lost friends, and who stand sorrowing before the awful silence of the grave. And when one has been bereaved he turns eagerly to any book or sermon which he hopes can throw light on the darkness. Dr. Austadt in this book has gathered all that the Bible says on the subject and he has found very much more than even diligent readers of Scriptures realize are in them. Besides we have here many extracts from distinguished authors who have written on the subject, and many poems, beautiful and consoling. The volume is beautifully illustrated and gotten up. No more acceptable present could be made to a friend who has lost some dear one.

THE SMALL COLLEGE. President David Starr Jordan has in a recent Independent some observations on the problems of universities, especially those questions which concern the relation of teachers and pupils, which are pungent and suggestive. To our mind they point expressly to the conclusion that a great university is not a good place for college studies. If separate small colleges could be organized around the university, as in England, the situation might be improved. But if it is the university faculty itself which is to do the college work, then we think it evident that the separate small college, offering studies of that grade only, is much to be preferred. America has yet to learn what a wholly admirable and useful link in her educational system is and has been the small church college, where life is simple and inexpensive, where ethical and scholastic ideals are high, and religious sentiment is dominant. To exchange such advantages for laboratories, for large endowments, a numerous faculty, and a student body running into the thousands, is not to make gain, but to lose. The present evil, of which Dr. Jordan, Dr. Wilson, of Princeton, and not a few others, are complaining, is the gap in ideals and interests between the teachers and students. It is evident that nothing can better operate to bridge that gap than a closer association between the professor and the individual student. Princeton is making an effort to secure this. But a simple way to guarantee it is to multiply the small college—small enough to enable each teacher to know each pupil in his classes. Let it be, if necessary, even a poor college. Something would be lost thereby, but much would be gained. We have always demurred to the contention of the Carnegie Board and of others that any fixed amount of endowment is necessary to enable an institution to do college work. If this is so, it is only so because the great endowments have affected the imagination of students, and have made it difficult for the small and poor college to secure patronage. Dr. Jordan's blunt words about certain forms of association between teachers and students sound like the conclusions of a man of experience and of wide observation. "To have 'drunk from the same canteen,'" he says, "may bring men together if the fellow-feeling is an incident of the march—if the men who drank together were striving together as well. To drink from the same beer keg, when there is no common uplift or common effort, does not tend toward warmer friendship or higher standards."—Nashville Christian Advocate.

Is love possible without desire for communion with its objects? Can the soul love God if it finds no pleasure in prayer?

Sunday-School & Lesson

Sunday, August 29th.

Paul on Christian Love.—I. Cor. 13:1-13.

Motto Text.—"And now abideth faith, hope, charity, these three; but the greatest of these is charity."—I. Cor. 13:13.

"Though I speak with the tongues of men and of angels." All possible language on earth and in heaven. The gift of tongues was one on which the Corinthians laid much stress, and Paul has much to say of it in these epistles. "And have not charity." Love—chiefly and most important, love to God. But also love to the brethren. "I am become as sounding brass or a tinkling cymbal." Brass does not mean as a musical instrument, but as a piece of brass that makes a noise without any harmony. The cymbal was the musical instrument of the least expression and power.

"And though I have the gift of prophecy." Another miraculous gift on which the Corinthians prided themselves. "And understand all mysteries and all knowledge." Mysteries are secrets which human reason could not discover, but which were made known by divine revelation—"all the revelations which God ever designed to make concerning the plan of salvation and the kingdom of Christ." "And have not charity, I am nothing." All these great gifts—speaking with tongues, prophesying and working miracles avail nothing to the man who does not love God. The first is the greatest of all commandments, and no gifts or graces can take the place of love.

All miraculous gifts are nothing without this motive of love to God. Neither is any love to man, no matter how strong any one's acts prove it to be. No eternal acts of beneficence are anything without love to God—not even if a man gave all his goods to feed the poor, and went to the stake as a martyr for the good of his fellowmen. The connection shows it is a sacrifice of life for men.

This is to me the most solemn verse in the Bible. If one should do all these things from love of his own soul, from a desire to win heaven and escape hell without having love to God his chief motive, it profiteth him nothing. Do we indeed love God with all our heart and soul and mind and strength?

It is a matter of most vital importance, then, to know love and its fruits. "Charity suffereth long and is kind." The man who truly loves God is touched with a knowledge of God's forbearance towards him, and this makes him patient with his fellowmen. He is not quick to assert his rights or to avenge an injury. He will be kind to all men, especially to them who are of the household of faith. "Charity envieth not." The word means not only envy but emulation, hatred, jealousy; all the evil feelings which are excited in view of the success of others. "Charity vaunteth not itself." Love to God makes one desire that all admiration shall be His. It makes man humble. "Is not puffed up." Is not conceited. He who loves God supremely has a deep sense of his own unworthiness and of the wonders of the grace that saved such a sinner.

"Doth not behave itself unseem-

ly." Does nothing to make it ashamed. Acting always with an eye to pleasing God, love is decorous and unmoved by anger or hatred. "Seeketh not her own." Does not look out for "No. 1." Is not self-forgetful and disinterested. "Is not easily provoked." Is not quick tempered; but forbearing. Is not given to resentment. "Thinketh no evil." Is not suspicious. Does not attribute bad motives so long as there is any possibility that motives may be good. Or this may mean "does not lay that which it suffers to the charge of the wrong doer. Instead of being resentful it is forgiving."

"Rejoiceth not in iniquity, but rejoiceth in the truth." Love to God makes one hate iniquity and love the truth. This hatred is no mere intellectual acknowledgment of the evil of sin. It is a hearty rejoicing. No consideration of any kind can make a man who loves God willing to surrender the truth or to condone error.

"Bewareth all things." Like the Lord who was dumb as a sheep before her shearers, the love of God makes one bear in silence all things knowing that God knows and He cares, and in his own good time all things shall work together for good to them that love God, to them that are the called according to his purpose.

"Charity never faileth." The Corinthians prided themselves greatly on their superior gifts, speaking with tongues and prophesying. Paul contrasts the transient nature of these with the love that goes on through eternity. Prophecies shall fail, that is shall be done away with. They ceased when the canon of revelation was closed. The gift of tongues lasted no longer than the power to work miracles. Knowledge, meaning here the gift to understand mysteries which were the direct revelation of God, was done away with. All these gifts have long since disappeared from the churches and disappeared forever. For miracles were only worked to prove the truth of revelation from God, and when the canon of Scripture was closed forever no more direct revelations or miracles are to be looked for under this dispensation. But the love of God abides through the generations in the hearts of his people as the great ruling principle of their lives.

"For we know in part, and we prophesy in part." The greatest knowledge is very imperfect, and but a small part of God's purposes were revealed to the prophets. "But when that which is perfect is come." In the full light of heaven all these mysteries shall stand clearly before all, and no one shall prophesy to his brother of the will of God.

The knowledge that we then shall have will be as much greater than that of the greatest prophet as the man's knowledge exceeds the child's. All these gifts which the Corinthians were so proud of were but as the speech and the thoughts of the child, which are put away with the wisdom of manhood.

"For now we see through a glass darkly." In a mirror as it were, an enigma. This is the figure which applies to the best of human knowledge. The revelation which God can make of Himself to such limited and finite creatures is but an obscure image on a poor mirror. We love that with all our hearts, if indeed, we are his. What words can tell our love when we see him face to face.

"Now I know in part; but then shall I know even as also I am known." God knew Paul thoroughly—what a joy to know God as perfectly, considering his finite

limits, as God knew him. To Know God more and more as the ages of eternity roll on is the great blessedness of heaven.

"And now abideth faith, hope, charity, these three; but the greatest of these is charity." There is a sense in which faith and hope cease with this life, in which in heaven faith is lost in sight and hope swallowed up in glad fruition; "but the state of mind, so to speak, of the saints in heaven may be so designated by the same terms, because confidence and expectation will continue forever." Love to God is greater than faith and hope, because these two have rightly reference to ourselves, our interests our salvation. But love to God has Him for its sole object, therefore is it eternally the crowned virtue.

How patiently the photographer watches the outlines of some cherished view reveal themselves in the dark room. He is hoping for the happy surprises of success, and that the chemicals in hidden and secret processes have made the taking complete. The surgeon also gently dips the glistening instruments in the antiseptic. In the compassionate heart of the Master there must be a deep longing for purity and clearness of the image of God in his child. How often it has been hidden in the grime and sins of the years. Behold the confidence in the cross and power of Pentecost, to make his image clear and complete.—R. M. Wood.

The faith that will not trust God will bear watching in civil contracts.

The mission of a mission is to save the lost and bring in the kingdom of God.

BAD DREAMS

Caused by Coffee.

"I have been a coffee drinker, more or less, ever since I can remember, until a few months ago I became more and more nervous and irritable, and finally I could not sleep at night for I was horribly disturbed by dreams of all sorts and a species of distressing nightmare.

"Finally, after hearing the experience of numbers of friends who had quit coffee and were drinking Postum, and learning of the great benefits they had derived, I concluded coffee must be the cause of my trouble, so I got some Postum and had it made strictly according to directions.

"I was astonished at the flavor and taste. It entirely took the place of coffee, and to my very great satisfaction, I began to sleep peacefully and sweetly. My nerves improved, and I wish I could wear every man, woman and child from the unwholesome drug—ordinary coffee.

"People really do not appreciate or realize what a powerful drug it is and what terrible effect it has on the human system. If they did, hardly a pound of it would be sold. I would never think of going back to coffee again. I would almost as soon think of putting my hand in a fire after I had once been burned.

"A young lady friend of ours had stomach trouble for a long time, and could not get well as long as she used coffee. She finally quit coffee and began the use of Postum and is now perfectly well. Yours for health."

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

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

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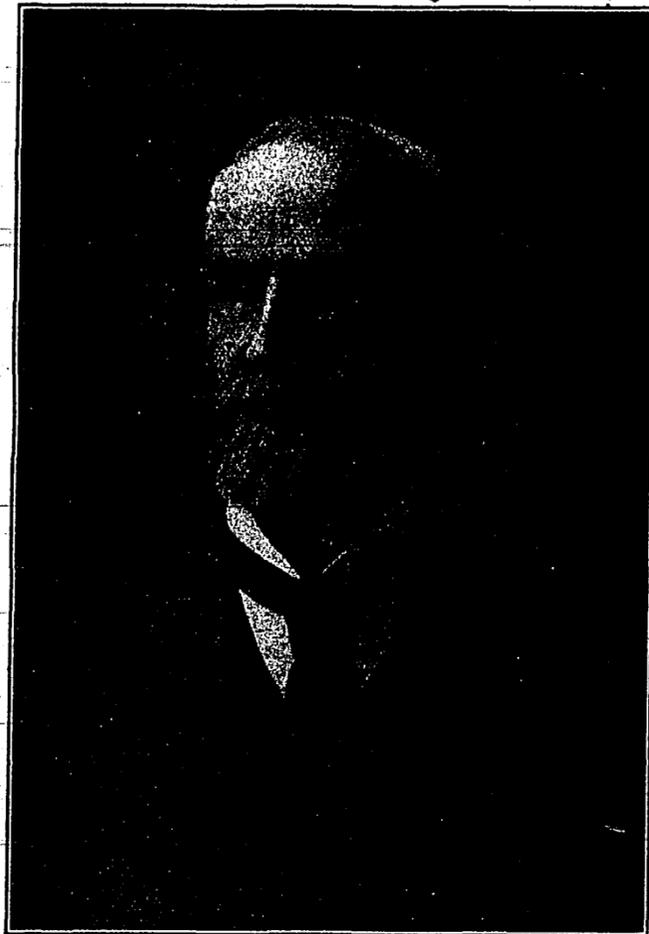
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No commission can be allowed where premiums are given.

No physician ever weighed out. A man with rheumatism joined medicine to his patient with half the Christian Scientists. He was so much exactness as God weighs asked: "Did Christian Science cure out to us every trial; not one grain you of rheumatism?" "No, but too much does he ever permit to be rheumatism cured me of Christian Science." put in the scale.—Cecil.

"BAPTIST-AND-A-HALF."

I have just read your criticism of the Central Baptist on "The Baptist-and-a-half," and I feel like I want to say the expression is misleading. There is no such animal as "a Baptist-and-a-half"—never was and never will be. There is "A Baptist," less than a Baptist, but there is no such thing as "A Baptist and a half" or "Baptist-and-a-half."

The person that consistently believes the Baptist position is a Baptist, and the person that believes less than this position or creed is less than a Baptist, and the person that believes more than the Baptist position or creed is less than a Baptist. Hence, we have "A Baptist" and less than "A Baptist," but never "A Baptist-and-a-half."

A man that is able to sustain his position never makes such thrusts as contained in the expression under criticism. Such men meet you with arguments, but when a man's position will not bear the light, is not susceptible of being maintained by fair argumentation, when he has a bad cause and feels it, you may look out for such expressions as "Baptist-and-a-half," "Proscriptionists," "The-watch-me-do-him-up-kind," etc.

Along with my contempt for all such, I have feelings of pity—I feel like saying, "Poor fellows, they are in hard luck."

But I greatly wonder why they don't seek a better cause—why they don't get on better ground. Dear brethren, in a bad cause you will never be broad, you will never have fat souls till you believe something. To the Master there was no more contemptible body among the seven churches than the lukewarm church (Rev. 3:15-16). Faith gives warmth, zeal, courage, broadness. Lack of faith gives the opposite.

A. C. DORRIS.

Lewisburg, Ky.

PRAYER AND THANKSGIVING.

By Rev. O. C. Peyton.

"In everything by prayer and thanksgiving let your requests be made known unto God." A simple and pleasing description of prayer is here and the apostle reminds us of three things:

Prayer is the prevention and cure of care. "Be careful for nothing," etc. Anxiety is a galling load. How get rid of it? Our friends advise us freely. They say, your troubles are common to all, time is too short to worry, it is useless to give way to anxiety, etc. But all is vain. There is no stay for us but God. He alone calms the mind and heart. He loves us supremely, knows us thoroughly and is able to make everything conduce to our welfare. "He careth for us." Secondly, this counsel is to be universally observed. Not in some things, or in many things, but in everything by prayer and supplication our requests are to be made known unto God. Some pray only when God's chastening hand is upon them. In their afflictions they hastily seek him. And this is right. Prayer seasons and blesses distress. But prayer must not cease with affliction. It is equally needful to preserve us in and sanctify to us our prosperity. It is not praying on extraordinary occasions, but common ones that evidences a pious frame of mind. Do we delight in the Almighty? "In all thy ways acknowledge him."

Our prayers are to have a pleasing companion. "With thanksgiving, let your requests be made

known unto God." The ungrateful being is base. Never can we approach God without cause for gratitude. So, the appeal is: "In everything give thanks." Whatever be our condition there is much to be thankful for. Let our losses and our afflictions be what they may he has not dealt with us as we deserved. Yea, the trials themselves are the effects of love and designed to work together for our highest good. Asking God for fresh favors, let us express our appreciation and gratitude for those already enjoyed. "I love to think on mercies past and future good implore."

Let us think on all God's goodness, and with thankfulness for his past mercies, ask their continuance. Jefferson City, Tenn.

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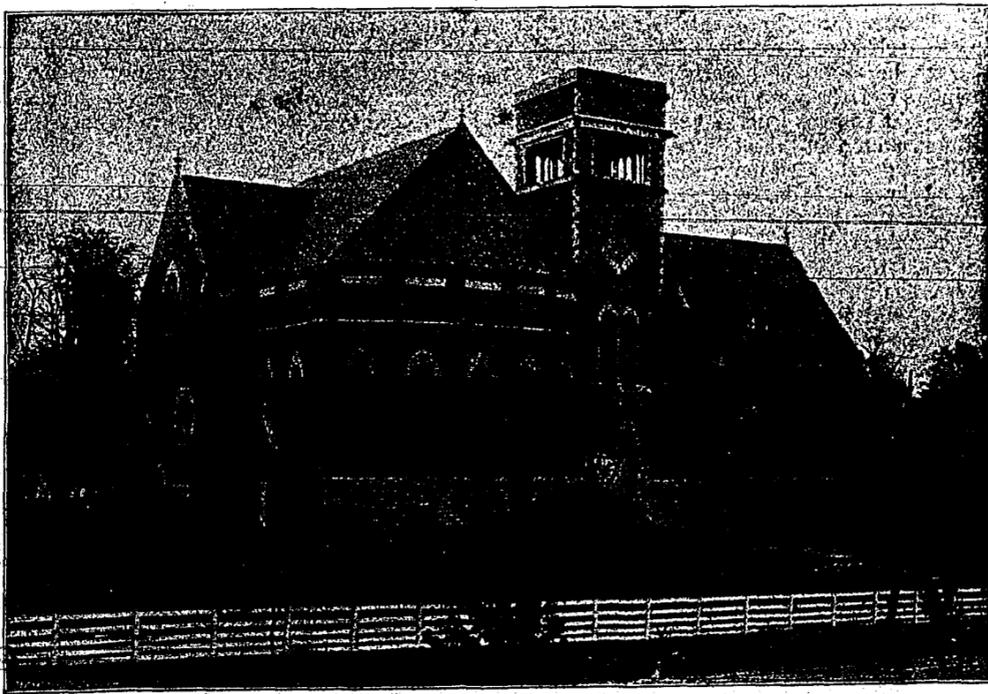
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BEHOLD, HE SHALL COME

Shall we know Him if we see Him
When He comes?
Shall we fear Him, shall we flee Him
When He comes?
Shall we love Him and believe Him,
Will His own at last receive Him,
Or will slighting coldness grieve Him
When He comes?
Shall we dare to stand before Him
When He comes?
Shall we worship and adore Him
When He comes?
Or will pride presume to try Him,
Will our craven fear deny Him,
And our sins cry, "Crucify Him,"
When He comes?
May our feet be swift to meet Him
When He comes!
May our hearts leap up to greet Him
When He comes!
May our lips be fit to sing Him,
May our hands be clean to bring Him
All we have and all to crown Him
When He comes!
—Author Unknown.

OUR PULPIT.



SOWING AND REAPING.

C. H. Spurgeon.

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."—Galatians vi. 7.

I pray you to notice, first, that our text tells us that God is not to be trifled with: "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap."

Some trifle with God by holding, practically, if not theoretically, that there will not be rewards for virtue, nor punishments for sin; that one end will come alike to all; that, whatever the dignity or the degradation of character may be, we shall all go to the same place and there sleep in oblivion; or that if there is any future life, it will be common to us all; and that, in fact, the whole question concerning the hereafter is a matter so utterly unimportant that we can afford to regard it with complete indifference.

But, dear friends, it is not so. There is an omnipotent, omniscient, and omni-present God, and he is the moral Governor of the universe. He will not see his laws broken with impunity, his name defied, his gospel despised, his Son rejected. He is intensely sensitive to the actions of mankind; he is not a god of granite or of steel. He takes note of the acts, and words, and even of the thoughts of those whom he has created; and if they are finally impenitent, sooner or later he will say, as he did in Isaiah's day, "I will ease me of mine adversaries, and avenge me of mine enemies."

There are others who seem to suppose that if they make a profession of religion, that will suffice. They think that, if they attend the parish church or the dissenting chapel, and subscribe regularly to religious and philanthropic societies, that is all that is required of them. That is how they mock God, that God who came to the top of Sinai, and there, amidst thunders

and lightnings, gave the Ten Commandments; but he is not to be satisfied by a bare profession of religion. To confess what we do not really feel, is but to increase our sin, and a hypocritical profession is a further aggregation of our sin. Doth God accept your heartless sacrifices, your meaningless words and empty phrases? No; he is no to be mocked by mere outward religious forms and ceremonies.

Others imagine that God can be imposed upon by a formal compliment when they are near death. A man is dying, and immediately the cry is, "Send for a minister!" They often send for a dissenting minister, though they have never attended his ministry; and they appear to imagine that, by some sort of magic, we can work wonders even for the poor creature who is probably unconscious before we got to him; and if he has not trusted in Christ before that time, no one can enable him to do it then. Yet his friends call us up in the middle of the night, thinking that we can do something for him. I am not now speaking of you who regularly hear the gospel, and who are, therefore, likely to know better, yet this opinion is very generally held; but I loathe the idea of having anything of priestly power imputed to me. I have not an atom more power than any of you, my brethren and sisters in Christ, have. I am only a preacher of the gospel, and I would gladly hear the gospel message from any one of you. It is blasphemous to pretend that sacred unction can be imparted by a mortal man. You must yourselves repent, and turn to God; I cannot do this for you. It is your own sowing, in this respect that must bring you a blessed reaping—not anything that you can get a so-called "priest" or even a minister of the gospel to sow for you.

II. Now, secondly, I want to remind you that God's moral laws, as well as God himself, are not to be trifled with: "Whatsoever a man soweth, that shall he also reap."

First, it is so in nature. If it were possible for God not to observe what man does, is of itself, full of a power which will be to him what the harvest is to the soil; and just what he sows he will be sure to reap one of these days, or in eternity if not in time. If a man were to sow his field with garlic and expect to reap barley, he would be bitterly disappointed. If he were to sow tares, he might pray as long as he pleased for a crop of wheat, but he would not get it. God never so changes his laws as to make tares come us wheat, and he never will. The sowing always is, and always will be, the father of the reaping.

It is so, also in providence. A man is idle, and neglects his business; he sleeps in the morning when he ought to be at work; he is dilatory and careless about his affairs; so, as the inevitable consequence, he goes from bad to worse, and soon is a bankrupt. As he sows, so he reaps. Another indulges in the sins of the flesh; so, when you see him with a broken constitution and his whole being the very incarnation of misery, you are not surprised. Another gambles, and wastes all his substance and beggary. As he sows, so he reaps. If a man is a drunkard, the poison he swallows will take effect sooner or later, however, strong a constitution he may have.

As it is in nature, and in providence, so it is in the general moral government of God. Does not a man's own conscience tell him to

expect that what he does will come home to him? And though a man strives to lull his conscience to sleep, yet now and then it wakes up, and shakes him with its thunders, and causes him to be ill at ease. How is it that graceless men cannot bear to be alone? It is because conscience shakes them, and makes them think of the future, and dread still greater misery than they at present endure. Just suppose, for a moment, that this law could be reversed, and that I could now say to you, "You may sin as you like, and no evil consequences will follow." Could you imagine any proclamation which would spread such alarm and terror? Why, the very fabric of society would be shattered in such a state of things. Suppose that I had to say, "There is nothing better in being generous and noble than there is in meanness and vice."

Why, it would be enough to put out the least spark of virtue that might be in existence anywhere. But we have not to talk in that immoral fashion. There is a God who judgeth actions, words, and even thoughts; and "he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." God's Word, which is our ultimate Court of Appeals, tells us that, in the great reaping time that is coming, Christ will "gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." The Book of Revelation, foretelling the future, says that "the books were opened; and the dead were judged out of those things which are written in the books according to their works." O ye gay, and light-hearted, and frivolous ones, it is not we who say this, but it is the declaration of the Spirit of God that, after death, comes the judgment; and that, at that judgment-seat, you shall all appear, and for the acts committed in your lives you shall all be tried, and as your lives have been so shall your eternal destiny be fixed.

III. This leads me to my third remark, which is, that evil sowing will bring evil reaping. "Whatsoever a man soweth, that shall he also reap."

This is seen in the present result of certain sins. "He that soweth to his flesh shall of the flesh reap corruption." By "the flesh" is meant our corrupt human nature, in such sins as are mentioned in the 19th verse of the 5th chapter of this Epistle, where we read, "Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." These are "the works of the flesh."

I am not going to expound this passage fully, but I want briefly to show you that there are four classes of sins mentioned here. First, Paul mentions sins of lust—adultery, which violates the most sacred ties—fornication, which defiles the body; uncleanness, which is secret, not known to others, but gall to him. There are many men and women in this world, who have lived in sin till it has become its own punishment; and if it is not so in this world, it will be so in the world to come. What a dreadful thing sin is when it comes to the full! If there were no fire that shall never be quenched, and no worm that shall never die, you need not want any

hate all these things; as Jude says, "hating even the garment spotted by the flesh;" and mind that you also hate all books in which these things are worked up into attractive narratives, for you cannot even casually glance at such books, much less read them; without polluting your whole being. But as for those who practice these sins, which the apostle here enumerates, let them not dream that they can be saved while they continue to love that which God hates with a perfect hatred.

The next sins in the apostle's black catalogue are idolatry and witchcraft—idolatry, which is forbidden by the second commandment: "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them; for I the Lord, thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments." To bow in worship before an "altar" so-called, or a cross, or an image or picture of a saint, or before a real or supposed "holy" relic, or anything of the kind, is nothing but sheer idolatry; yet multitudes are committing this great sin under the notion that they are doing God service. There is a form of idolatry which is not so gross as this; yet it is as sinful—the idolatry of loving ourselves, or our wife, or husband, or child, or father, or mother, or sister, or brother, more than we love the Lord.

Then the apostle mentions witchcraft, by which is intended all real or pretended communion with evil spirits or with the dead. Necromancy, spiritualism, and everything of the kind are absolutely forbidden to all who desire to "inherit the kingdom of God."

Then follows a third set of evils, which may be classed under the head of sins of temper: "hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders;"—all kinds of acts and forms of feeling which are not in harmony with Christian love. If you really want to sow to the flesh, you have only to make these things your own;—if you give way to a contentious spirit, foster disagreements, are filled with hatred and envy, so that you cannot bear to know that others prosper more than you, and desire to drag them down to your level;—if you give way to bursts of passion, or indulge in backbiting, for that is strife; you are sowing to the flesh. I grieve to say that these evil things abound all around us; but, O men and women, keep clear of all these things!

Then, lastly, Paul mentions sins of appetite: "drunkenness, revellings, and such like;" for we must include gluttony with drunkenness. All who commit any of the sins in this long black catalogue are sowing to the flesh, and not to the Spirit; and when a man sows to the flesh, what will the harvest be? "He shall of the flesh reap corruption," putridity, rottenness, death! The sin that the sinner thought was sweet as honey turns bitter as gall to him. There are many men and women in this world, who have lived in sin till it has become its own punishment; and if it is not so in this world, it will be so in the world to come.

What a dreadful thing sin is when it comes to the full! If there were no fire that shall never be quenched, and no worm that shall never die, you need not want any

worse hell than that of wicked men by themselves, with nobody to control them; no public opinion to hold them in check; you need not even turn the devil in with them, just leave them to themselves, with no restraint upon their wickedness, and I can hardly imagine that hell itself can be worse than those sinners would soon become.

Ah, my friend, if you go on living in sin, you will wake up, one day, surrounded by the fruition of your own guilt in all its awful enormity. On every hand, the harvest of your sowing to the flesh will stare you in the face, and God will place in your hand a sharp sickle, and will say to you, "Reap here! Reap there!" You will say, "I cannot do it;" but you sowed it, so you must reap it. What terrible misery there will be for you there; yet it will only be your own sin in its ripeness, your own transgression fully developed; and that awful harvesting will be infinitely more than you will be able to bear. "Whatsoever a man soweth, that shall he also reap." The man who gripped the widow's throat, the other day, and took away her few sticks of furniture, will look upon her tearful face to all eternity! The man who led a fellow-creature to sin will see her pale sorrow-stricken face before him for ever and ever; he may try to escape from it; but he will not be able to do so. Does that description fit anyone here, and does he complain that I am very personal in my remarks? That is what I am and what I mean to be, in the hope that he may repent of his great transgressions, and looking to Jesus upon the cross, may receive forgiveness of his sins ere it is too late.

IV. But now, lastly, I have something better to say, and that is, that good sowing will bring good reaping.

I hear someone object, "But is not that salvation by works? Do you not preach that salvation is all of grace through faith in Jesus?" Yes, of course, I do; but it is still true that good sowing will bring good reaping. But what sort of sowing do I mean? Why, the sowing that is mentioned in the verse following our text: "He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." When a man sows to the flesh, he deceives himself, for the flesh is his old fallen nature, and such sowing is nothing but evil; but to sow well is to sow under the influence of another Power, and to sow in another manner; in fact, it is, as the apostle says, to "sow to the Spirit."

First, we must sow under the influence of another Power. Sowing to the Spirit lifts our sowing altogether above the idea of human merit. He who sows to the Spirit is led and guided by the Spirit of God—led to repent of sin, led to believe in Jesus, led to a new life, led to holiness, led to sanctification; and, therefore, he does not take any credit to himself for anything in him that is good, for he knows that it was all implanted there by the Holy Spirit. Ah, dear hearers, if we would have a good harvest, we must give up sowing to ourselves, and must sow to the Spirit; and the Spirit is freely given to all who seek his aid at the foot of Christ's Cross. Jesus said to his disciples, "If ye then, being evil, know how to give good gifts unto your children; how much more shall your Heavenly Father give the Holy Spirit to them that ask him?" May the Spirit of God come upon you, and prompt you so to pray that you may truly sow to the Spirit as to be regenerated in heart, and renewed in life, for then

Editorial

ORIGIN OF THE NAME CHRISTIAN.

Since one of the religious denominations has made a specious and persistent plea for the Scriptural authority of this name, to the exclusion of all others, to designate the followers of Christ, it may not be amiss to scrutinize their claim.

Admittedly, "The disciples were called Christians, first at Antioch," in Syria; while the followers of Alexander Campbell were called Christians, first near Lexington, in Kentucky. In the one instance, the name was given by the heathen, in the other, by Barton Stone. It is significant that the name Christian never left the lips of Christ, which, to say the least, is quite queer, had he intended for his followers to wear this name. As is well known, the word Christian appears only three times in the Bible—Acts 11:26, Acts 26:28, and I. Peter 4:16. Let us note the first of these—"The disciples were called Christians first at Antioch."

Mark you, it was not the Holy Spirit who called the "disciples" Christians, but he merely relates the fact that they were called Christians, first at Antioch, and that, too, without any sort of endorsement. To the contrary, the Holy Spirit even here calls them "Disciples." In fact, there is not a place in Holy Writ where one follower of Christ ever addressed another as a Christian. None of the Epistles are addressed to the Christians, nor is any reference made to the word in the Gospel of John, though this Gospel was written at a late period. The etymology of the word Christian clearly indicates that it is of Roman rather than Grecian origin, which fact of itself offers presumptive proof that the name was not given by the Jews, or assumed by the disciples, but was of heathen origin. Nearly all of those, who are in a position to speak with authority in this regard, are of the opinion that the name was given by the heathen, and not by inspiration. Meyer, in his commentary on this passage, says: "The name decidedly originated not in but outside the church, seeing that the Christians in the New Testament never use it of themselves, but designate themselves by believers, etc."

Olshausen gives the following comment on the passage: "The name certainly did not take its rise among the Christians themselves because it is not used in the New Testament in a good sense."

Hackett offers the following: "It is not probable that the Christians themselves assumed it, such an origin would be inconsistent with its infrequent use in the New Testament."

Authorities might be many times multiplied, but these would appear sufficient to prove the name of pagan parentage. However, just for good measure, we wish to offer a few words from Alexander Campbell, who certainly cannot be accused of prejudice in this particular:

"Was the name Christian first given by heaven or men? We may fearlessly affirm that no man can possibly prove that it was divinely introduced or sanctioned. Now if the name Christian had been given at Antioch twenty years before by divine command, what an ungodly man Luke must have been during the twenty years after, and fourteen years before, in all thirty-five years, never to have called them Christians, but to the contrary, waywardly and frowardly

to have called them disciples all the time."—Mil. Harbinger, Vol. 4. Even in our own generation, we do not know of any man, who can be accredited with any considerable scholarship, who claims divine authority or sanction for the name Christian. As applied to any particular denomination, it seems to have been used for purely proselyting purposes, and the greater the pity that it was not thus used in vain. But in spite of all this, the Christian world is importuned to unite on the name Christian. To do so, would be to unite on an unscriptural name, and as the proposed union, is on a name, it would only be a nominal union. Besides, as already pointed out, the brethren who propose this union on a name, are themselves divided on the organ question, therefore there could be no organic union.

"ONCE FOR ALL DELIVERED TO THE SAINTS."
 "Our theological views are those which were believed and taught by Dr James P. Boyce. Should we depart from these in any material particular, we would count it a kindness to be reminded of the fact, in public or private."—Western Recorder. "Dr. Boyce was a great and good man, a clear and profound thinker, but we do not imagine that he ever put forth his Systematic Theology as final. He has been in heaven many years, and we wonder if, having enjoyed the clearer light of the cloudless land, he could now return, he would not wish to amend his treatise in some particulars. In that case what would our friend do?"—Religious Herald.

Yes, we do believe, with all our heart, that the theology of Dr. James P. Boyce was an absolutely correct statement of Scriptural truth. If this is not true, then our beloved brother owes it to himself and to the world at large to point out specifically wherein Boyce's theology differs from the Word of God. Can it be that our friend believes that the Baptists hold to an admixture of truth and error. This is equivalent to the common saying, "I believe that the Baptists are nearer right than others." Come, now, do tell us where our faith is at fault. We believe that we hold the truth and nothing but the truth, and that the "clearer light of the cloudless land" can never change one iota of truth. If Dr. Boyce taught the truth, which ought to be a closed question with Baptists, that truth will stand the test of time or eternity. Though the winds of ten thousand centuries sweep over the grave of James P. Boyce, yet the truth he taught shall live and live on, when time shall be no more.

"Truth crushed to earth, will rise again,
 The eternal years of God are hers,
 While error, wounded withers with pain,
 And dies amid her worshippers."

THE GIFT OF GOD.
 To the woman at Jacob's Well, Jesus announced himself as "the gift of God." And what a gift! How meet that we give ourselves to him who gave himself for us. Yielding our personal liberty to him, we become Christ's slaves in order to enjoy perfect freedom. We have seen it recorded that, in the school of Socrates, it grew into a custom for each pupil on the first day to bring the teacher a gift. A certain youth, who longed to place himself under his instructions was, however, so poor that he had nothing to bring. When all

the rest had given their presents, he flung himself at the philosopher and said: "O, Socrates, I give thee myself." This is the gift Jesus requires.

"Here Lord I give myself away,
 'Tis all that I can do."
 It is pleasing to reflect that this note of entire personal consecration sounds full and strong through our old hymnology:

"Were the whole realm of nature mine,
 That were a present far too small,
 Love so amazing, so divine,
 Demands my soul, my life, my all."

POETIC QUOTATIONS.
 We are always pleased to meet with appropriate poetic quotations designed to illustrate and embellish a writer's thoughts. But so painfully sensitive is our soul to poetic numbers that when, through the ignorance or carelessness of the writer who introduces them, both rhyme and rhythm are sacrificed, we just can't help becoming provokingly ruffled; even more so than when the thoughts are weakly expressed or their order inverted. For poetry, much more than prose, depends on the choice of words and their harmonious relation in the verse, couplet and stanza.

Take that stanza of Pope in his "Essay on Man":
 "Vice is a monster of so frightful mien,
 As to be hated, needs but to be seen;
 Yet seen too oft, familiar with her face,
 We first endure, then pity, then embrace."

In an article just read, embodying this forceful monitory homily, four errors occur. Here follows the last two lines:
 "But seen too oft, familiar with its face,
 We first pity, then endure, then embrace."

It will be seen that, in the last line, the order of the thought is changed, the striking gradation (endure, pity, embrace) is destroyed, and the smooth-rhythmic flow interrupted. In scanning it, the accent falls on the second syllable of "pity" and the first syllable of "endure." When a happily poetic number falls in our way let's not disfigure the thought or the form.

GRACE.
 No word in the New Testament Greek gives such ample illustration of what Schleiermacher calls "the language moulding power of Christianity," as the little word *charis* (grace). And few treatises on the subject so fully set forth the height and depth, the length and breadth of what is wrapped up in this short word, as does Dr. J. B. Moody's "The Exceeding Riches of the Manifold Grace of God." The most scholarly, as well as the less learned, will alike be helped and strengthened by reading this interesting book.

It is interesting to trace in classical Greek, as far back as Homer, the early meaning of *charis*, as gracefulness of form, elegance of person and of speech, and thence to pass on to (or rather toward) those fathomless and baffling infinitudes of meaning in the New Testament, that loom out into the eternities, defying the gross material shackles of all verbal expression.

Writing to the Ephesians Paul speaks of "the exceeding riches of God's grace." Exceeding what?

Ah, what? Without putting forth a vain effort to conceive all that these riches of grace surpass, we are rather lost in wonder, love and adoration. Thanks be to God, it is out of the exhaustless reservoir that we are daily and hourly receiving grace upon grace—grace to help in time of need.

After all, there are but two schools of theological thought—one of works, the other of grace. Our conception of grace and its wondrous worth will inevitably determine our theology, and largely our life.

CONVICTION AND LIBERALITY.
 The charge has been freely made against strenuous Baptists, that while they are quite contentious concerning doctrine, they are lacking in liberality. This charge is serious enough, if true, and is worthy of earnest consideration. Certainly, however, the truth of this charge has not yet been established. To the contrary, the mere mention of the word Texas, is sufficient to refute the charge. We chance also to know of one rantankerous Landmark Baptist, who, on last Christmas, presented his pastor with a check for five hundred dollars. So far as we are informed, he is the only Baptist, of any type, in all the South who equaled this generosity to a pastor. It was also the good fortune of the editor to sojourn, for a season, in the home of this illiberal Landmarker, and upon leaving to be commanded to order the best suit of clothes that money could buy, and to send the bill to the aforesaid Landmarker. Being a Baptist we obeyed. May this man's tribe increase!

A TRIPARTITE UNION.
 At the recent Ohio Christian Endeavor Convention the following resolution was passed: "It is the sense of this body, representing the United Evangelical church, the Methodist Protestant church, and the United Brethren church, through their respective young people's organizations, that we heartily favor the organic union of these three churches."

The word "amalgamation" would probably have better conveyed the thought in mind, of those who supported the resolution. As far back as 1902 these churches, along with some others, passed a similar resolution, which long ago came to grief. As we see the present craze for union, it is a church swap, where each of the parties are striving to see how little they can give up, and how much they can get. However, we would put nothing in the way of this, or other union, where it comes in the right way—"live the great triumvirate still."

BISHOP POTTER.
 Bishop Potter did a few odd things, and certainly one bad thing, but said many good things. In preaching he was quiet and reserved—always keeping himself well in hand. An ambitious, enthusiastic young divine with stentorian lung power, preached when the Bishop was present. His voice shook the church, his gestures the pulpit. The service over, the young preacher took luncheon with Potter. Desiring to know what the Bishop thought of his effort—his effort indeed—he asked him for some suggestions on preaching, and received the following reply: "My young friend, never mistake, in the pulpit, perspiration for inspiration."

Alas! that the Bishop's admonition should ever go unheeded.

Spencer's History of Kentucky Baptists can no longer be secured as a premium with the Recorder. The stock was exhausted in about two weeks.

Don't fail to send 15 cents to the Baptist Book Concern for "History of Alien Immigration," by J. H. Grime; or better, send \$8 and get 100 copies for your people. It is a timely book.

We have read in the good book where it is said "feed my sheep," but we have not found the chapter and verse where it is said "beat my sheep." What's more, we have several first-class concordances.

Professor Elliot has probably gotten what he started out for—plenty of free advertisement. We could only have expected a Christless religion from a man who is professedly Christless. Like betgets like.

A little girl heard the preacher read: "The zeal of thine house hath eaten me up." She became frightened, and refused to attend church. The minister reassured her by telling her that he knew the congregation, and that she was in no immediate danger.

Rev. J. R. Reynolds, of Olive Hill, Ky., has been called to the pastorate of the Carrollton Baptist Church, and will assume charge of the church about the first of September. Brother Reynolds is an excellent preacher and one of our consecrated and successful ministers.

We recently lectured on "Sunshine," at the Pewee Valley Baptist Church. Without previous notice or consultation, we proceeded to take a subscription of nearly four thousand dollars. This amount has since been materially increased, and a new stone building is assured.

Our esteemed and affable friend, Dr. M. B. Adams, of Frankfort, Ky., has recently been engaged in a little contention for the faith once for all delivered to the saints. It said that after the smoke of battle had cleared away, the opposition looked like the proverbial coin, plus several perforations.

In our time, we have heard much of the overworked preacher, though we must confess, with shame, that we have seen but few specimens of this class. We believe that the average preacher, like the average man, is about as lazy as he can well afford to be. If we preached more we would probably preach better. Let us try it.

During the Shriner's meeting in Louisville, we were much amused to see a large canvas stretched across Fourth St., at the intersection of Walnut. On this canvas was painted a large camel, and owing to the proximity of the picture to a certain church, we enquired of ourselves, "if it was only a camel-it coincidence."

Mrs. M. E. Long, of Shelby Co., was seen a reader of the Western Recorder since its publication in Shelbyville. The paper has been in her home, or that of her father, for eighty-six years. She claims that the Recorder has been a great factor in moulding her life. It was our privilege to have been her pastor, and know her to be as noble as the noblest of the noble.

The thing which rejoices the Recorder most is to hear of men being regenerated and joining Baptist churches. And next to that is good news from our Baptist Schools. We are glad to know that the prospect is good for a large attendance at Clinton College this fall. The new buildings will be ready for occupancy by the opening. We congratulate President Lowry. He deserves great success.

Andrew Carnegie's tract, "The Path to Peace," is a terse and timely deliverance, and well calculated to accomplish lasting good. We would suggest however, that the real path to peace, is the one that Mr. Carnegie has never claimed to have traveled. This path leads by way of the Cross, and its peace, the peace that Jesus gives. This is the only path to permanent peace, and it leads straight home.

A refractory Irish prisoner whose punishment was increased by ordering him to work on the treadmill, obstinately refused to obey. Having been brought before the governor of the prison for disobedience, he was peremptorily asked what reason he had to give for refusing to obey prison orders. He confidently replied, "Me go on the treadmill!" And raising himself to the full height of his offended dignity, he added "The treadmill! Niver, sir, niver. I'd rather lave the jail first."

EDITORIAL VARIETIES

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AMONG THE Churches.

Walnut St.—Pastor Henry A. Porter: The Face of Jesus, Rev. 22:4. The Father's Kiss, Luke 15:20-22. S. S., 282.

Crescent Hill—Bro. J. L. Watson: Christ's Idea of Christianity, Acts 1:8. S. S., 90.

Calvary—Bro. B. F. Swindler: David, a Man of God's Own Heart, Acts 13:22. The Gospel no Cause of Shame, Rom. 1:16. S. S., 131.

Deer Park—Pastor Robert F. Doll: The Greatest Principle in the Universe, I. Cor. 13. The Righteous and the Wicked, Matt. 13:24-30, 36-43. S. S., 65.

Eloventh and Jefferson Sta. Mission—Pastor H. I. Parks: Justification, Rom. 5:1 and 12. S. S., 32.

Eighteenth St.—Pastor B. V. Bolton: Made Nigh in the Blood of Christ, Eph. 2:13. The Incomparable Speaker, John 7:46. S. S., 49.

East—Bro. J. N. Prestridge: Not So, Lord, Acts 10:14. Unanswered Prayers, Jas. 4:3.

German—Pastor Wm. Argow: Moses' Departure for Heaven or the End of Faith, Deut. 34:5. The New Song Before the Throne of God, Rev. 14:1-5. S. S., 57.

Hazelwood—Pastor Chas. B. Althoff: How Church Members Should Live. Branded for Christ, Gal. 6:17. S. S., 105.

Highland Park—Pastor W. E. Mason: How to Approach God Acceptably, II. Chron. 7:14. Break Up the Fallow Ground, Jer. 4:3. S. S., 150. Began revival meeting.

Lytlo St. Mission—Supt. J. D. Hudson: God's Will, Matt. 6:10. S. S., 37. The meeting closed with several conversions; several joined Twenty-sixth and Market Street church.

Ormsby Ave.—Pastor G. D. Billeisen: Friendship, Prov. 17:17. Prophetic Vision, Matt. 24:42. S. S., 89. Baptized, 1. Oakdale—Bro. Lee Payne: Is Our Religion a Practical Thing? I. Cor. 10:33. Pastor E. L. Averitt: Four Important Questions, Rom. 10:14-15. S. S., 116.

Twenty-sixth and Market—Bro. J. S. Detweiler: Provisions for the Way. Pastor R. E. Reed: Results of Disobedience, S. S., 343. For baptism, 2.

Twenty-second and Walnut—Bro. E. L. Averitt: God's Dynamite, the Gospel, Rom. 1:15-16. Bro. Lee Payne: Is Life Worth Living? Sam. 3:39. S. S., 433.

NORTH KENTUCKY PASTORS' CONFERENCE.

C. S. Ellis Moderator. Bro. Bolin, Devotional, Prov. 4. A. C. Davidson, Censor.

Covington.

First—Pastor A. C. Davidson. Lessons from the Nameless Maid of Israel, II. Kings 5:3. S. S., 98.

Madison Ave.—Pastor W. A. Burns: Ps. 94:11. Eph. 1:13. S. S., 125.

Immanuel—Bro. L. A. Cooper preached.

Newport.

First—Pastor W. J. Bolin: I. Cor. 9:24. Where Hast Thou Gloried Today? Ruth 2:19. S. S., 348. Baptized, 1.

Bellevue.

First—Pastor J. B. Jones: Go Forward, Ex. 14:15. Prepare to Meet God, Amos 4:2. S. S., 53.

Latonie.

First—Pastor C. S. Ellis: Blessed is the Name, Ps. 1. What a Child May Do, Matt. 19:14. S. S., 96. By letter, 2.

THE STATE.

Rev. A. V. Sizemore, the popular Bardstown pastor, is at the Jewish Hospital. He is seriously ill, but reported improving.

Rev. Wm. J. Mahoney, our State Sunday School Secretary, has just received a telegram to come to South Pittsburg, Tenn., where his family are visiting. His child is very ill.

Rev. S. P. Martin has recently assisted Pastor Charles Graham in a series of meetings at Bryant Station. There were thirty-one additions to the church and a real revival. Bro. Martin possesses, in great degree, the evangelistic talent, and has been greatly blessed in his labors. The future for the Bryant Station church under Bro. Graham's leadership seems indeed bright.

Pastor C. T. Brookshire writes: "Pastor and people of Concord church have greatly enjoyed the preaching of Bro. J. H. Burdin, of the Forks of Elkhorn, for the past ten days. There were fifteen

accessions to the church, fourteen by baptism and one by letter. We found that Bro. Burdin to be a preacher that thrilled his audience every service with just the plain gospel truth. God give us more preachers of the same type."

Bro. T. W. Vories writes from Campbellsville, Ky.: "The Cove Hill church began a meeting Sunday, the first day of August, and continued for nine days. The church was strengthened and revived. There were seven additions by baptism, one by letter and two came under watchcare. We have no pastor and the meeting was conducted by Bro. J. W. Hickerson, of Brandenburg, Ky. Bro. Hickerson's preaching is plain and to the point. He always has the Scripture ready to prove his points."

Bro. W. J. Levi, pastor of the church at Gill Creek, Green county, writes: "I have just closed a very successful meeting with the church at Greasy Creek, with the help of God and the work of the church, doing the preaching myself. It resulted in about fifty conversions, something near forty additions to the church, about thirty baptized and others approved for baptism. The church was greatly revived and very much built up and helped in the Lord. The whole community was lifted to a higher plane of right living. Success to you in your great work for the faith once for all delivered to the saints."

Pastor C. J. Bolton writes from West Point: "I am pastor of two churches that do not want me to be without sufficient wearing apparel. Last fall Rude's Creek church gave me a splendid winter suit of clothes, and this summer our Meeting Creek congregation presented me with a splendid summer suit. They have the heart of their pastor. God's blessing upon them. We recently closed a meeting with Otter Creek church. Elder Chas. E. Scott did the preaching. During and following the meeting I baptized sixteen. May the Lord continue to bless the old reliable Recorder."

Pastor George W. Clarke writes from Paris: "I have just returned from a splendid meeting at Switzer, Franklin county, Bro. Ed. J. Caswell, pastor, regardless of the heat and rain there were twenty-three received for baptism, and many others deeply concerned about their salvation will likely surrender to our conquering Saviour and follow Him in baptism in the near future. Pastor Caswell, so well known in Louisville, is quite a favorite with his people. He gives promise of a most useful career in the Master's service."

Pastor C. W. Bowles writes from Vine Grove: "Our first meeting closed at Vine Grove. Had the assistance of Bro. E. W. Conkley, of Pembroke, Ky., who did the preaching to the satisfaction of all who heard him. The church was greatly revived; four received for baptism. Had the assistance of Bro. W. J. Holtzclaw for four days at Otter Creek, near Vine Grove, after which the pastor took a team of boys belonging to Otter Creek church and continued the meeting. Souls were saved and the church greatly revived. These young men, to wit, F. A. Brammer and Virgil Hobbs, will be set apart to the full work of the gospel ministry by the old church on Monday, after the fifth Sunday, in August. Bro. Brammer will enter college at once, and Bro. Hobbs will continue his work in the Seminary."

Pastor Sigel B. Ogle writes: "On the fourth Sunday night in July I began a meeting at Lake Spring church, near Franklin, Ky., and when the church decided for me to hold my own meeting I hardly felt equal to the task. But God was with us and at the end of ten days we had forty additions, thirty-seven professions and thirty-four baptisms, and with the exception of two, all were about grown people. There was but little excitement. There seemed to be a deep wave of interest that swept the community. The church was greatly revived and seems to realize her duty to God in advancing the Master's kingdom. This makes ninety-seven professions and ninety-one additions to my two churches, Lake Spring and Providence, which are just six miles apart. God forbid that any man should be glorified but to Him who only can save, be all the glory."

Pastor J. T. Sampson writes from Lagrange: "We began a meeting of days at Shgo church, Henry county, on the third Sunday in July, and continued to the next Friday week, when we baptized six promising converts. Bro. B. T. Vincent, bishop of Milton church, did the preaching. We also began a meeting at Chaplin Fork church, Nelson county, on the fourth Sunday in July, which continued to the second Sunday night in August. We baptized thirteen promising converts. Bro. E. W. Conkley, of Pembroke, Ky., did the preaching. In addition to the converts baptized, both of these churches were greatly revived, encouraged and strengthened for future

work. The Lord blessed the preaching of these brethren, but there is no wonder that He should, for they preach a pure gospel that honors Jesus as the Saviour of sinners, and exalts God as Lord of all the earth."

OTHER STATES.

The meeting at Haralson, Ga., resulted in fifteen additions.

At the Mt. Pleasant church, Texas, fifteen were received for baptism, result of their meeting.

Pastor J. C. Smith, Bothany, Texas, closed his meeting with sixteen received for baptism and one by letter.

Twenty-eight joined the church at Knox City, Texas, in the meeting held by pastor Y. T. Walker.

Thirty-five were added to the church at Winfield, Texas, result of their meeting.

A good meeting at Knob Springs, Texas, closed with fourteen additions, all received for baptism.

The meeting at Neshoba, Miss., resulted in seventeen additions, ten by experience and baptism.

In a meeting at Union church, near Snyder, Texas, twenty-eight were added to the membership.

Pastor B. F. Milam, Swansville, Texas, closed his meeting, in which he did his own preaching with eighteen additions.

An eight-days' meeting with the church at Pine, Texas, resulted in fourteen additions to the church.

The little church at Stuckey, Ga., organized two years ago, held a meeting resulting in eighteen additions.

Bro. J. O. Hill has been set apart by the Enid church, Mo., to the full work of the Gospel ministry.

At Onion Gap, McCulloch county, Texas, thirteen were added to the church, result of their meeting.

The meeting at Friendship church, Tex., resulted in a general revival of the church and forty added to her membership.

The First church and the Friendship church, both of Ark., Texas, have been consolidated, forming the Ark Baptist church.

Prairie Valley church, Hunt county, Texas, closed a meeting with twenty-five additions, twenty-one received for baptism.

Palestine church, Tex., has been greatly revived and twenty-one added to the church, in a meeting in which Bro. John More did the preaching.

The meeting with the La Plata church, Mo., resulted in nine received for baptism and seven by letter, and the church greatly blessed.

In a fifteen-days' meeting with the church at Zoar, Ga., the church was greatly strengthened and twenty-five received for baptism and ten by letter.

Forty-six were added to the church at Sarepta, Miss., result of their meeting. Forty-one of these were for baptism. This church is ninety-eight years old.

The church at Blooming Grove, Texas, is rejoicing. A genuine revival in the church and thirty-two additions, twenty-one by experience and baptism.

Bro. H. W. Baucom closed a good meeting at Bethesda church, near Durham, N. C., in which thirteen joined the church and others will follow.

Pastor C. S. Boone held a meeting with his church at Battle, Texas, in which there were twenty-five additions, eighteen of which were by experience and baptism.

The Ebenezer church, Douglas county, Ga., the largest church in the Good Samaritan Association, has set apart their new meeting house to the worship of God.

Bro. Geo. P. Rowe held a four-days' meeting at Bay Spring church, Ga., in which twenty-eight were baptized by the pastor, one restored to fellowship and one came by letter.

Pastor W. J. Bugg, Mineral Springs, Tex., is rejoicing over his meeting of two weeks, in which twenty-six united with the church, twenty received for baptism, six by letter.

A week's meeting with the Grassy Creek church, N. C., resulted in thirty-one additions, twenty-four received for baptism, five restored and two received by letter.

A gracious meeting was held at High Grove, Texas. Bro. Julius King aided Missionary Pastor G. W. Burns, and there were thirty-seven added to the

SUNDAY SCHOOL PERIODICALS

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

B. Y. P. U. SUPPLIES.

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

BAPTIST SUNDAY SCHOOL BOARD NASHVILLE, TENN.

church, of which thirty-one were baptized, nineteen men and twelve women.

A good meeting at Aubrey, Texas, in which Bro. F. M. Masters, Fort Worth, did the preaching, resulted in fifteen baptisms; five joined by letter and one by statement.

W. M. U. NOTES. Agnes A. Osborne.

The Executive Committee in Baltimore have moved into their new quarters, and are at home to their friends at 15 West Franklin street. Miss Crane thus makes us far away folk acquainted with the arrangements of the new home.

The front room is for meetings and also for the simple case of the literature department. The second room is the corresponding secretary's office. The third room constitutes the work room, with the bookkeeper's desk and the typewriters. The improvement of this room by additional windows makes it a wonderfully light office for one on the first floor and we are rejoicing in plenty of space for our ever increasing supplies of material.

And all this for just a little more cost than the two crowded rooms of the old quarters.

Miss Bailey, ever watchful vice president of W. M. U. of Long Run Association, sends word that the woman's meeting will be held in connection with the Association, September 2nd, with Broadway church. The hour of meeting, programme, etc., will be published later.

Societies. Y. W. A.'s, Sunbeams and Boys' Chapters are requested to send messengers and reports. All ladies are cordially invited. An important question, on programme of the W. M. U. of Liberty Association, N. C., for open discussion was, "How to maintain Societies after organization." It may be that some of our Kentucky women would be glad to have this question answered at the W. M. U. meeting of Long Run.

Miss Salter, whom we Kentucky women will gladly assist in caring for in New Orleans, says: "Just now my work is teaching, teaching, and as I see it now, in the lack of faithful, persistent, grinding work of teaching there lies the real point in our churches of today; and that is where our foreign missions is gaining over home missions. I have a large class of young ladies, the majority of whom are members of our church. One day when there were about twenty present, I asked them how many of them understood the plan of salvation well enough to lead a soul to Christ should the opportunity be thrust upon them. As well as I remember one girl timidly raised her hand. And I do not believe this is a condition peculiar to New Orleans. I believe you would find it the case in nearly every church, should you make the test."

At the close of the "Woman's Day" at the Encampment, at Lampasas, Texas, 130 women went into an organization for mutual help and inspiration in the Lord's work. Semi-annual meetings will be held, one this coming winter at Brownwood, and one each summer during the Encampment at Lampasas. Mrs. J. W. Jennings, Brownwood, was made president.

Last year the Immigrants' Home, at Galveston, Texas, which has just celebrated its first anniversary, handled 1,738 immigrants. Bibles, Testaments and gospels in eleven different languages were distributed.

After spending twenty-five years in Japan as teachers, Miss Isabella Graham Prince, age 80, and Miss Mary Gray Prince, age 76, arrived in Seattle on the Japanese liner Kaga Maru, June 24th, on their way to their old home in Portland, Me. The Misses Prince went to Japan from San Francisco, where they had been teaching. Among their pupils in Japan have been Princess Fushimi, the daughters of several ministers of State, and many girls from the Japanese nobility.

Woman's Missionary Union.

The seventh annual meeting of the Woman's Missionary Union of Bethel Church at Lewisburg, Tuesday afternoon, August 3, 1909. The attendance was large and much enthusiasm was shown in the work. Promptly at 2 o'clock our meeting was called to order by our vice president, Miss Garrott. Mrs. L. A. Wilson gave us a most cordial welcome, to which Mrs. Chatten ably responded. A secretary was elected and reports from the following churches were read: Adairville, Mrs. Freeman; Auburn, Mrs. Hall; Fairview, Mrs. Rudd. The report from Elkton showed an increase of 25 per cent; Hopkinsville W. M. U., Mrs. Stites; Y. W. A., Mrs. Chatten; Mt. Gilead, Mrs. Pepper; South Union, Miss Carrie Baker; New Union, Miss Emma Lyne; Olivet, Mrs. C. W. Garrott; Pembroke, Mrs. McComb; Russellville, Mrs. Lyne; Salem, Mrs. J. J. Garrott. The report from Trenton was sent by Mrs. Frey. Our societies of the Association have sent this year through the Central Committee \$1,769.10, an increase of \$210.50 over last year. Besides the cash offerings boxes valued at \$655.48 were sent by the Woman's Missionary Society of the following churches: Hopkinsville, Russellville, Mt. Gilead, Adairville, Salem and South Union. The work of the Woman's Missionary Union was explained by Mrs. Charles Anderson, using Mrs. Matlack's chart, "The Flowering of Missions." "Sunbeam Work," by Mrs. Childress, and "Needs in our Own State," by Mrs. Myrtle Porter.

need special mention as they were unusually fine and of great importance. "What Proportion of our Income Shall We Give to the Lord's Cause?" was discussed in an instructive manner. A discussion on the following topic was led by Mrs. J. H. Fuqua: "In our smaller churches will the best results be obtained by letting the young women unite with the Woman's Missionary Society, or should we encourage them to organize Young Women's Associations?"

"How may we make our monthly missionary meetings interesting and instructive?" was discussed, the discussion being led by Mrs. C. D. McComb. The committee on resolutions heartily thanked the people of Lewisburg for their most kind and gracious hospitality and the much appreciated use of the Methodist church.

The following aims for this year were agreed to: 1. That there shall a Woman's Missionary Society in every church in the Association. 2. That every member shall subscribe to the Foreign Mission Journal and The Home Field. 3. That there shall be a mission study class in every society. 4. That there shall be a prayer calendar in every home.

That every woman who does not give regularly shall give 25 cents at Christmas and 15 cents in March.

Miss Elizabeth Garrott, Vice President. Oak Grove, Ky.

Mrs. S. E. Stites, Secretary. Hopkinsville, Ky.



BEAUTIFUL LIVING.

Keep the sunshine in your heart
Wear a smile;
Live a happy, hopeful life
All the while;

Ask for calmness from above;
Keep your place;
Let the Master's mind and thought
Help you trace
Heaven's purpose day by day,

Days will come and days will go,
Yet 'tis well;
For in joy or sorrow-time,
Life shall spell
God's dear message line by line,

I. MENCH CHAMBERS.

HOWARD'S HEROISM.

By Hilda Richmond.

"I'd rather finish this book than eat
my dinner," said Howard when Lettie
had spoken to him three times about
the dainty meal she had just placed on
the small table before him.

"They're not," said Lettie bluntly.
"Here's lots of them living this
minute. Mr. Ragan says the true heroes
are those we never hear about as well as
the ones in history."

"Of course he knows," said Howard
scornfully. "I'd just like someone to
show me where there is a chance to be a
hero now. Father says at fires no one is
allowed to rush in and rescue people
like they used to do, and in wars there
is no hand to hand fighting like there
was years ago when the Romans con-
quered their enemies."

"Well, I think it is a good thing peo-
ple are not allowed to get in the way of
the firemen," said Lettie positively. Let-
tie and Howard were the best of friends,
but they frequently found their opinions
clashing and neither would give an inch
in an argument. "There are just as
many chances now to do brave deeds as
there ever were, but folks don't take
advantage of them. You must eat your
dinner, Howard, or the doctor will not
allow you to read at all."

"I hate to eat," said Howard, who
was rather a fretful invalid. "I wish I
could throw the whole thing away," and
he looked with disfavor at the food
Lettie's aunt had spent so much time
getting ready for him.

"Lots of people would be glad for
such nice things," said Lettie sagely.
"Just think of the boys who haven't
enough to eat."

"I never saw one," said Howard per-
versely.

"There's one coming down the street
this minute," said Lettie pointing to a
tall, overgrown lad in very shabby cloth-
es, slowly walking down street. "He
would be glad to have a dinner like
this."

"Then take it out to him," said
Howard, "and let me finish this book."
"No, that wouldn't do," said Lettie
decidedly. "He isn't a beggar. Why
don't you make him your friend? You
couldn't do anything more heroic for he
doesn't seem to have a friend in the
world."

"I believe I'll try it," said Howard
suddenly. "Call him in, won't you? He's
the boy you said knew so much in arith-
metic or something at school and I can
ask him to help me with my lessons."

"He knows everything in arithmetic,
but nothing in some of the other branch-
es," said Lettie in delight as she ran to
call the awkward boy into the pretty
sitting room. "I am so glad you are
going to do something for him."

When the awkward boy had started
back to school and Lettie came in to
take the tray Howard gave a groan and
said, "I never can stand that boy. Lettie
he sits with his knife and makes a noise
when he drinks till I think I will fly to
pieces. And his hands were dirty too.
What in the world did you ever suggest
bringing him in for?"

"Because he needs someone to help
him," said Lettie firmly. "He lives in
one room way down on Spring street and
does his own cooking. His folks are all
dead, I guess the boys tease him, but
he don't seem to mind. I didn't suppose

you would do anything for him, but I
thought it wouldn't do any harm for
him to have one good meal."

Lettie's diplomatic words settled the
fate of Jack Terry. "I suppose you
think I can't do it," said Howard indign-
antly. "I'll show you."

From that day on Jack came in every
day at noon to help Howard with his
long neglected lessons. Sometimes the
sensitive invalid could scarcely stand to
have Jack near him for his old clothes
were redolent of fried food and unaired
rooms. Poor fellow, he knew nothing of
taking care of himself or his shabby
clothes and still less about cooking. His
tumbled bed and dirty room spoke elo-
quently of his ignorance in housekeeping
details, but in books he fairly drank in
the knowledge. He was promoted twice
in six months from the low grade to
which he had been assigned on account
of his scant acquaintance with grammar
and geography to higher classes and even
the boys who teased most were obliged
to admit that he was a wonder when it
came to learning.

"He's actually improving, Lettie,"
said Howard in great glee one day after
Jack left. "He had on a new coat and
a tie to-day."

"I suppose," said the practical Lettie,
"that he has saved the money he would
have spent for dinners to buy the coat.
He'll be all right if you give him a
little time."

"I never thought of that," said How-
ard. "Somehow I never think how patient
he is with my blunders when I want him
to do everything right at once. I'm go-
ing to get father to pay him more for
teaching me so he can have new
clothes."

"If you would study physiology,"
said Lettie, "it would help him a great
deal. Our teacher has a book that she
reads to us out of every Friday. It isn't
like our other school books, but it tells
just like a story about airing our rooms
and sleeping with windows open and eat-
ing simple things. I tell you it is very
interesting, and it would teach Jack what
he ought to know. I enjoy hearing all
about what we ought to do to get strong
and I know you'd like it."

"Nothing can ever make me strong,"
said Howard bitterly. "I'll be tied to
this room all my days."

"I'm sorry I said that," said Lettie
penitently as she tidied up the room.
"Let Jack learn the best he can."

But the little book was added to How-
ard's collection and Jack faithfully read
it to his pupil. The first chapter made
him open his one window and give his
cluttered room such a sweeping as it
had not had for months, and then he
cleaned up his scanty furniture in a way
that would have done Howard's heart
good if he could have witnessed it. When
they came to the chapters on pure food
and simple cooking Jack resolved to eat
more cereals and less fried meat though
it was easier to prepare the latter. He
begged Lettie's aunt to give him a few
housekeeping lessons on rainy days when
Howard was despondent and wanted his
friend to cheer him up, so both boys went
to the big clean kitchen and were shown
how to prepare toast, boiled eggs, oat-
meal and baked potatoes.

"What are you doing?" demanded an
old man angrily as he dodged what he
thought was a big stone in the alley back
of Spring street that evening. "You
better watch what you're doing."

"I didn't see anyone," said Jack in
surprise. "I was just throwing away a
few old things and thought no one was
in sight. I'll be more careful next
time."

"No harm done," said the old man
more pleasantly and went on his way
while Jack sent the tea-pot flying after
the tin can of stale grease he had flung
into the alley.

"Why did you change teachers, How-
ard?" asked Mr. Gavin one day as he
watched Jack going down the walk after
the noon lessons. Howard's father was
not at home much during the day, so he
knew very little of what was going on.
He was a very busy business man, and
as long as his son did not complain he
thought he must be getting along very
well. "I thought you liked that Jack
Terry, that was his name, wasn't it?"

"This is Jack," said Howard with a
pleased smile. "I do like him and
couldn't get along without him."

"Impossible!" said Mr. Gavin. "Why,
that Jack was a slouchy, unclean fellow
and this is a gentleman." He looked
after the tall manly youth with a smile
and wondered if his son were joking.

"This may be Jack, but not the Jack I
saw in your room six months ago."

"The very same one, isn't he?" Let-
tie laughed Howard. "Lettie dared me
to try my hand on Jack and it seems I've
succeeded. I don't claim all the credit
for his teacher and Lettie and Lettie's
aunt all helped, but I did a little. Lettie
said it would be a heroic deed to help
him, he was so awkward and forlorn, but
he has done more for me than I ever
can for him."

"It was a heroic thing to do," said

Mr. Gavin, taking his son's hand in his
strong one, "and I wish I could claim the
credit. You have done wonders for that
boy and I intend to offer him a place
in our office to learn book-keeping dur-
ing vacation. Any boy who can be trans-
formed in so short a time has something
in him, and that is the kind of young
man I am looking for. I am proud of
you, my son."

"What will I do without Jack, if he
goes into your office?" asked Howard.

"It will require heroism on my part to
give him up, though I want to have him
succeed."

"We'll have him come to live with us,
if he will," said Mr. Gavin quickly,
"and his duties in the office will not take
all his time. I am so glad you have him
for a friend and companion, for I have
neglected you shamefully. I will do bet-
ter in the future, see if I don't."

"You will have to find something hard-
er than your first task, Lettie, if I am
ever to be a hero," said Howard happily.

"I haven't done anything to speak of
and see my reward. My father and Jack
both for friends and both with me more
than ever before. I was right about
the heroes all being dead and buried."

"No such thing," said Lettie stub-
bornly. "You are a real hero, for they
are all modest about taking credit for
what they have accomplished. There,
now you can't deny that, so I am right.
It was heroic thing to do."—Christian
Work.

THE PIAZZA GIRL.

"There have been six girls in the
office this morning," the Dean re-
marked, glancing keenly at the gray-
eyed girl before him, "who have said
that they were willing to do anything to
earn a little money."

The gray-eyed girl did not flinch.
"But I am ready to do anything," she
answered with a smile that emphasized
the significant word.

The Dean turned to his desk and
rummaged in one of the pigeonholes.
"Here are several ladies on the camp-
us who are in need of some one to
sweep their walks every day and wash
the piazzas once or twice a week. Are
you willing to do this? Of course it
will not bring you in much, but it is
all I have to offer at present."

"I shall be glad to do it," the girl
replied. "May I have their addresses?"

Thank you very much," the Dean
replied, leaning back in his chair,
watched his visitor as she crossed the
campus. Six other girls had refused the
work that morning. "But it remains
to be seen whether she does it, after
all," he said to himself.

She did do it. Every morning for
nine days he passed her on his before-
breakfast constitutional. She always
spoke brightly, with no apparent con-
sciousness of broom or mop.

"Means what she says; gives honest
work, no false pride," the Dean thought
with satisfaction. Then suddenly the
piazza had a relapse. When two weeks
later, he met her, he asked about it.

"O," she exclaimed, "I'm doing
type-writing for Professor Summer. He
asked me if I could do it as well as I
could sweep walks, and I told him I
could. It is fascinating work, copying
the notes of his experiments."

"I've no doubt," the Dean declared,
"that you intend to perform experi-
ments of your own some day."

"I'm going to try," she laughed.

When he reached that point in his
favorite story, the old professor always
stopped.

"And did she?" somebody was sure
to ask.

"No," he fumed; "she went and
married a young upstart of an instruc-
tor. She swept his piazza for a while,
till he made a reputation, and she copied
his notes, and I've no doubt did half
his work. He always said so."

"It seems a pity," the sympathetic
listener, lured on so far, would proba-
bly begin, only to be vehemently inter-
rupted.

"Pity? Where's the pity? What's
a pity? She helped a man do his work
in the world, and brought up three sons,
any one of whom would have washed
piazza floors cheerfully to get an edu-
cation. One is building bridges out
West, one is helping build brains in the
East, the third is still in college. I'd
like to know how a woman could put
her education to better use." Then he
would smile and look out across the
campus, with its group of girls. "I
used to doubt the wisdom of higher edu-
cation for girls. The girl who washed
piazzas converted me," he would finish.

What is in thine hand? A broom?
Use it for God. The broom of the
domestic servant may as truly be used
for God as was the scepter of David or
Solomon.

What is in thine hand? A trowel, a

hammer, an ax, a chisel, a saw, or some
other mechanical tool? Use it for God!
Jesus Christ gave dignity to labor; the
sweat-beads of honest toil stood on his
brow.

What is in thine hand? A pen is
mightier than the sword. The pen of
Shakespeare, of Longfellow, of Tenny-
son, of Whittier! Oh, matchless instru-
ment! A pen in the hand of George
Russin is mightier than the sword of
the Czar of all the Russias. Have you a
pen? Use it for God. Perhaps it is a
typewriter. Touch its key; make sweet
music that shall echo around the globe.
We are all familiar with Gerogo Her-
bert's admirable expression of this
thought:

"A servant with this clause
Makes drudgery divine;
Who sweeps a room, as for thy laws,
Makes that and the action fine."

We need grit and grace to use the
old sword, the old hammer, the old fire,
the old and always new gospel. Oh, can
you not find some poor soul today who
does not know Jesus? Can you toll some-
one about the Christ?—What is in
thine hand? Wealth? Consecrate it now
to God. What is in thy mouth? A ton-
gue of eloquence? Use it for God. The
tongue is the mightiest instrument that
God ever made. What is in thine hand?
A kindly grasp? Give that to some sad
soul. Let us consecrate everything to
Him. The office, the plow, the pen, the
needle, the tongue, the hands, the feet,
and the heart for Jesus. When the
pierced hand of Jesus Christ is laid on
the printing-press, on wealth, on learning
on beauty, on culture on every gift and
grace in every relation in life, then
the splendor of the millennial dawn will
color the eastern sky with its crimson
and gold.—R. S. McArthur.

THE USE OF A BIT OF CHEER.

There is nothing better for a human
being, sometimes, than a little hearty
praise. Many good people conscien-
tiously act on the directly opposite, and
seem to think nothing better than a lit-
tle hearty blame. They are mistaken
conscientious in their blame as they may
be. They are sore burdens enough in
life, bitterness and pain enough, hard
work enough, and little enough for it,
enough to depress a man and keep him
humble—a keen enough sense of fail-
ure, succeed as he may; and a hearty
commendation, now and then, will light-
en his load and brighten his heart, and
send him on with new hope and energy,
and, if he have any reasonable amount
of brains at all, will do him no harm.

Children are sometimes heart-starved
for a little hearty praise. Boys will act
up to the estimate put upon them, or at
least try to, if they are worth their salt.
A hearty word of commendation is meat
and drink to them for the next endeavor.

It is so with men. The strongest of
us cannot work without some recogni-
tion of our work. We want to know
that it is considered good. Our own
judgments are not sufficient for us. A
"well done!" now and then, makes us
certain of doing better still, in the fu-
ture.

We are not speaking of the silly non-
sense of flattery. We mean sensible,
honest, hearty commendation, because a
man deserves it. We mean the show-
ing that a man's good work is appre-
ciated, that the doer is regarded for the
doing, and that other people are happy
in his doing, and want to cheer him on
to do more. It will not hurt anybody,
boy or man.

WHEN YOU ARE TIRED.

Don't grind your teeth and work har-
der. Ease up a little.

Don't talk any more than you can
help. Talking takes vitality.

Lie down in a dark place, if only for
fifteen minutes.

Don't feel that everything must be
done in one day. There are 364 more.

Realize that it is better to leave things
undone than to overdo yourself.

Avoid people and their woes at that
time.

Don't just now try to improve your-
self. Give your mind a rest.

And don't forget that a little lemon
juice in cold water in the morning is a
great help.

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STORIES FOR LITTLE ONES

MOLLY'S SHARE.

"Why don't you eat your apple?" asked Marjorie, as she trudged home with Molly from the store.

"I'm taking mine home to divide," said Molly. "Ruth and Tommy and Baby would feel so disappointed if I told them about the nice apple and didn't share with them."

"I wouldn't think it was lots of fun if I had to divide," said Marjorie. "I always have everything by myself."

Molly didn't say anything, but she did not bite into the big apple. When Marjorie got home she told her mother about it and told how sorry she felt for poor Molly.

Very soon after that Marjorie's mamma took her to call on the new family, and while the ladies talked the children played in the playroom.

"Poor Molly," said Marjorie's mamma, as they walked home. "She must let her little sister play with her playthings, and help amuse her little brothers instead of having all the good times to herself."

"Why, mamma, she feels sorry for me. She said she did, and I think she's right."

"Feels sorry for you, dear! How do you make that out? You have everything to yourself and lots more pretty playthings than Molly."

"Yes, but she has more fun than I have, mamma. We had such lovely times playing games this afternoon, and lots of fun with the children."

"I am glad my little girl has found out that it makes things larger instead of smaller to share them," said her mamma. "Many a time, dearie, I have been sorry to see how selfish you were getting. If you liked to ask other little girls in to play with your things and share your candy, you would be much happier."

"That is what Molly says," said Marjorie. "She said her share of things was more than the whole thing when she divided with her mamma and the little ones. I'm going to try it, too."—Exchange.

only wish I had made more of them my own when I was young and had good, strong eyes to read with."

"Oh, I'd just as lief study when I get older," said Elizabeth; "but now I want to play. There'll be plenty of time to learn lots before I'm old, you see."

"I'd learn all I could now, dearie, if I were you; you can't know too many of them."

The little girl soon recited her verse perfectly, and ran off to play forgetting all about what grandma had said. But her school teacher required every scholar to repeat a verse from the Bible each morning, so in the course of six months a large number of them were packed away in Elizabeth's brain.

The next summer she went to make Aunt Helen a long visit, and while she was there she caught the measles of a little girl on the next farm.

Aunt Helen did all that she could to make her comfortable; but it was in haying time, and there was a great deal of work to be done, and Elizabeth was left alone for hours together. How she longed for her mother; but she could not come to her, for Baby Brother was ailing, and he needed her even more than Elizabeth did. Aunt Helen could not keep running upstairs, or stay to read to her when she came, so day after day the little girl had to lie abed in a darkened room, with nothing in the world to do. Then it was that she began to love the Bible verses which she had learned on those mornings when she had fretted because she could not go to play.

And what a comfort it was to say them over to herself! She found that she could remember them by the dozen and one hot afternoon, when she was especially lonely, she said forty-two, one after another, keeping count on her fingers. After awhile the promises grew to be very precious to her, and she told grandma all about it when she went home.

"I knew you'd be glad of them some time, dearie," grandma smiled—Presbyterian of the South.

EYES OPEN.

Rachie went off to school, wondering if Aunt Amy could be right.

"I will keep my eyes open," she said to herself.

She stopped a moment to watch old Mrs. Bert, who sat inside her door binding shoes. She was just now trying to thread a needle, but it was hard work for her dim eyes.

"Why, if there isn't work for me!" exclaimed Rachie. "I never should have thought of it if it hadn't been for Aunt Amy. Stop, Mrs. Bert; let me do that for you."

"Thank you, my little lassie. My poor old eyes are worn out, you see. I can get along with coarse work yet, but sometimes it takes me five minutes to thread my needle. And the day will come when I can't work, and then what will become of a poor old woman?"

"Mamma would say the Lord would take care of you," said Rachie, very softly, for she felt that she was too little to be saying such things.

"And you can say it, too, dearie. Go on to school now. You're given me your bit of help and your comfort, too."

But Rachie got hold of the needlebook and was bending over it with busy fingers.

"See!" she said presently. "I've threaded six needles for you to go on with, and when I come back I'll thread some more."

"May the sunshine be bright to your eyes, little one!" said the old woman, as Rachie skipped away. "Come and play, Rachie," cried many voices as she drew near the playground.

"Which side will you be on?" But there was a little girl with a very downcast face sitting on the porch.

"What is the matter, Jennie?" asked Rachie, going to her.

"I can't make these add up," said Jennie, in a discouraged tone, pointing to a few smeary figures on her slate.

"Let me see; I did that sum at home last night. Oh! you forgot to carry ten—see?" "So I did."

The example was finished, and Jennie was soon at play with the others.

"Will ye look here, Miss Rachie?"

Bridget was sitting on the porch looking dolefully at a bit of paper which lay on the kitchen table she had carried there. "It's a letter I'm after writing to me mother, an' it's fearin' I am she'll niver

be able to rade it, because I can't rade it meself. Can you rade it at all, Miss Rachie? It's all the afternoon I've been at it."

Rachie tried with all her might to read poor Bridget's queer scrawl, but she was obliged to give it up.

"I'll write one for you Bridget," she said, and she did it. Then she went upstairs, singing:

"Our Master has taken his journey 'To a country that's far away."

Miss Amy heard the cheery notes floating up the stairs, telling of the approach of the worker.

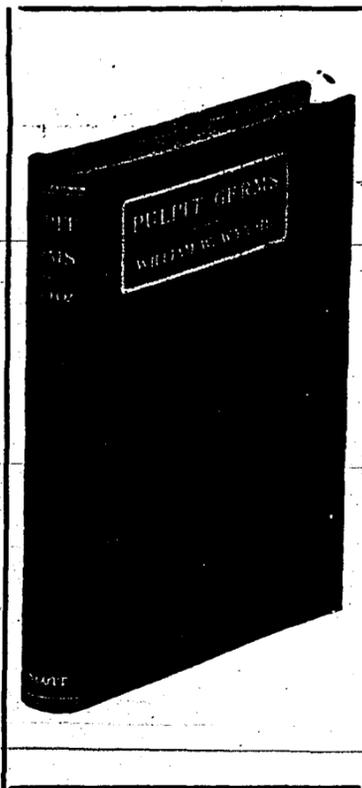
"I've been keeping my eyes open, Aunt Amy, and there's plenty and plenty to do."—Canada Presbyterian.

A child was lost on the street and brought into the police station. The officials tried in every way to ascertain her name. Finally one officer asked the little girl, "What name does your mother call your father?" "She doesn't call him any names," replied the little one, "she likes him."

PULPIT GERMS

—BY—

WILLIAM W. WYTHER.



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This book is not intended for drones. As a mere apparatus to save labor in sermonizing it will be utterly worthless, but it is hoped that it may be found useful as an incentive to study. The merest skeletons will be found in it, without proofs or illustrations, leaving it for each reader to "lay sinews upon these dry bones, and bring up flesh upon them and cover them with skin," according to his own habits of composition; and then the author ventures to suggest that in order that they may be clothed with living power, the prayer be offered by fervent hearts—"Come from the four winds, O, Breath; and breathe upon these slain," and doubtless "these dry bones shall live."

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ELIZABETH'S BIBLE VERSES

By Emma C. Dowd.

"Oh dear," fretted Elizabeth, "I wish Miss Earle didn't make us learn so many verses!"

"Some day you will be glad to have your memory stored with Bible treasures," grandma said. "I

PETREY HAS ENTERED UPON HIS KINGDOM.

I. Sami. 10:1.

"Is it not that Jehovah hath anointed thee to be prince over his inheritance?"

I have just returned from a visit to Hazard where Petrey is now reigning in righteousness in the name of Christ and Kentucky Baptists.

I was there and preached three times to his church and lectured at the opening of his school on Monday morning, July 26th, in the chapel to a crowded house. His trustees, from all about the community, were there with me and the faculty on the rostrum, and I tell you they are a noble band of self-sacrificing men and women, led by the peerless Petrey. How loyalty and affectionately they do follow their leader!

The school starts off with about 150 students, and expects to have 250 this year, notwithstanding they will have a free public school in the town.

Bro. Petrey has been laboring at Hazard as president of the Hazard Baptist Academy, which school he founded, and also missionary pastor, under our State and Home Board, both in town and the surrounding county, for twelve years. He has had one of the most difficult fields in the State, and he says that it has only been for the last few years that he has felt his foundation secure. Up until the last few years he did not know what day the General Baptists might swoop down upon him, led by their Bro. Combs, and take all he had.

Now, however, when there are rival meetings Petrey has the people and the General brethren have an empty house. I learned something about these General Baptists in that section that I think must be confined to these people alone. Their preachers do not read the Bible nor take a text when they preach, and when a convert joins the church nothing is said about conversion, faith or repentance or Christ, but a dream is related. One lady in relating her experience said: "I saw a road in my dream leading to the right and another leading to the left, and a road going straight forward, with Bro. Combs in it, and I knew he was a good man." She then cried and Bro. Combs cried, and they voted her in the church.

Bro. Petrey was preaching once in a hot-bed of General Baptists and they were all against him and circulating all sorts of stories about him, for example, that he charged five dollars for every person he baptized. This opposition continued until a brother had a dream. He dreamed that there was a broad road that ran to the right and that their own Bro. Combs was standing in it, and another road running to the left and another brother of their faith stood in it, each beckoning him to come their way. Then there was another road straight and narrow running in front of him, and this man Petrey was standing therein beckoning him to come his way. He then said to his neighbors that he knew this man Petrey was a good man, and that they had better follow him. Everything went Petrey's way in that community from that dream on.

Now, I want my readers to see the reign of this man of God in his Kingdom in another sphere than that we designate as religious. His influence among his neighbors, who are ready to shoot each other down at the least provocation is romantic and beautiful.

I do not believe it has ever en-

tered Petrey's mind that he is brave or unselfish or Christ-like in his humility, meekness and talent.

Well, to the point. Some time ago two of his neighbors were standing with their left hands grasped to the shoulder of each, and with their right hands on their pistols, and glaring into each others eyes, each waiting for the other to move before he shot. A half dozen friends of one of the men were standing just back of him with their hands on their pistols ready to fire at the first movement. Petrey saw these men and walked right up to them and took hold of them and begged them not to shoot, telling them that they had families and how terrible it was to murder each other, and that about nothing. One of these men, who had his six friends behind him, thought Petrey had come up to take the part of his antagonist, and when Petrey spoke to him he turned his eyes and glared into Petrey's face. He saw there nothing but kindness and good purpose, and said: "Well, Bro. Petrey, if you say for me to quit, I will quit," and let go his hold on the other man. Petrey then led the other man away, and then came back and asked the other six armed men to go home, which they readily did. These six men, when Petrey came up to interfere in the fight, thought he had come to take the part of the enemy of their friend, so when he took hold of the two men they promptly drew their pistols and presented them to his back ready to blow him full of holes if the firing had begun.

Other romantic stories I heard about this missionary's life that I cannot relate unless I write a volume.

One word about the great destitution of the country about the waters of the upper Kentucky. There are two creeks that empty their waters in the Kentucky some fifteen miles above Hazard, and are sufficiently populous as to have five school districts, and two of them of more than one hundred pupils, and among all these people there are only five people who ever made a profession of religion. There are many boys and girls there fourteen years old who never heard a sermon of any kind, and many grown people who have not heard one for ten or twelve years. As Petrey says, "Hibbs, these people are not being saved and they are growing old and dropping off one by one." His heart bleeds for them, but what can he do in such a vast field, and with not even a horse to ride on to visit his appointments. He has bought a "plug," but has not paid a cent on it, and will likely have to give it up because he can't pay for it. What can he do with a horse to feed, with corn at a dollar and twenty-five cents a bushel, and hay at one dollar a hundred, with a wife and seven children to support on less than a thousand dollars a year? I will venture the statement from what I know and learned during this visit, that Petrey is the largest giver, considering his family and income, in the State of Kentucky.

The days of the romantic are not over in the Kingdom yet, my brethren. You can sleep in peace at night, for the wheat is in the granary and the corn waves as never before over your heads, and the outlying stations of God's Kingdom, that you cannot personally watch over, are manned by Petrey and other men and women noble and true; so be ready, brethren, when Powell, the great general of them all, comes around to give to State Missions as never before.

H. H. HIBBS.

LOGAN COUNTY ASSOCIATION.

This body met with the Dripping Springs church, August 11th. The former Moderator, A. C. Dorris was very sick and unable to be present. The former Clerk, Emmett Johnson, was also detained at home on account of sickness in his family. The Association was called to order by Bro. J. C. Thompson. Bro. Hensley was elected temporary Moderator, and G. W. Wheeler temporary Clerk.

Bro. J. C. Thompson preached the annual sermon, which was sound in doctrine and well delivered. J. C. Thompson was elected Moderator and G. W. Wheeler Clerk.

The usual objects were presented and discussed. The subjects of missions, education and temperance being specially stressed.

President F. D. Perkins of Bethel College made a fine impression. Dr. Powell plead with his usual earnestness and efficiency for missions. He secured about \$100 in subscriptions for church building. Wm. J. Mahoney, our State Sunday School Secretary, made many friends for his work by his splendid presentation of the Sunday School interests.

Dr. J. D. Maddox moved the audience in his soulful talk on the Ministers' Aid. The writer represented the Western Recorder, which was heartily endorsed and for which he did more than \$100 worth of business.

The following resolution was offered by D. P. Browning and unanimously adopted by the Association:

J. G. BOW.

"We reiterate our belief in the Lord's Commission, 'Go ye, therefore, into all the world and preach the gospel to every creature, baptizing them in the name of the Father, Son and Holy Ghost.' We believe this commission can best be carried out through our Mission Boards, which are doing efficient work.

"We believe that the ordinances were committed unto His churches and that a Scriptural church authority is a necessary pre-requisite to a Scriptural observance of these ordinances.

"Therefore, it is with regret that we note a tendency to the belief in and the practice of alien immersion among some of our churches, reaching, it seems, even unto those high in authority.

"We do not want to pose as critics or in any way injure the influence of the Foreign Mission Board for we believe this Board is doing a good work for our cause. It is because it is our Board that we are jealous of innovations. This prompts us to call attention to a report now circulated and that is evidently true, to the effect that our Foreign Mission Board has recently appointed as missionary to Japan a brother, John Moncure, who before an ordination council affirmed his belief in the practice of alien immersion. This belief he expressed by replying in the affirmative to the query, 'Would you receive immersion administered by an infidel?'

"All of this was fully discussed last year in our denominational papers. In the face of all this it seems he has been appointed missionary by our Board. Now, in view of this, we instruct our Treasurer to withhold all Foreign Mission funds until our Executive Board can take the matter up with our Foreign Board and secure a satisfactory explanation, or to hold the funds for further instructions from the churches or Association. This report is not to be taken as

a wish or effort to decrease our Foreign Mission contributions, for the work of carrying the gospel into other lands should be vigorously pushed, as souls are dying and the King's business requires haste. Respectfully submitted in Christian love and sympathy."

BAPTIST DOCTRINE NO. 10.

Salvation.

Baptists hold and believe very many important truths, but the most important thing to every individual is the personal salvation of the soul. The most important work for Christians is the salvation of others. For this brings the greatest joy to them, the greatest of all blessings to those saved and they glorify God in bearing fruit.

What Baptists believe is not from denominational pride, much less bigotry, narrowness or selfishness, but because it is the truth through which God has ordained to save men and women.

Any departure from truth is error. Error can only do harm, not good. We are not allowed to change "The truth of God into a lie," not even for popularity or convenience, or expediency.

How could any one suppose that Baptists would hold to a doctrine which was so unpopular with other denominations and the world, so ungenial to depraved human nature, from any selfishness or bigotry? Are we not human? Do we not love to be popular and please our fellow men? Ah! but, "We ought to obey God rather than men." It matters little what men think of us, but it is of infinite importance as to what God thinks of us.

Now we gladly believe that God has graciously made provision for the salvation of the irresponsible—the infant and the idiot. Not because of what they have done, but only through his mercy and grace in Jesus Christ. No duties are enjoined upon the irresponsible, no commandments are given unto them, no requirements are made of them. They are not subjects of gospel address.

We believe every responsible soul, which is ungenerate, impenitent, unbelieving is lost. No matter how much we love them, nor how loveable they may be. Condemned now. Not a chance or danger of being condemned after awhile. "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." Jno. 3:18. But listen to the good news—the blessed gospel. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Jno. 3:16. Yes, "Whosoever believeth in him."

"Pardon sweet, at His feet, ever free,
Precious blood, like a flood, flows to me;
Come to Him, Oh! come and live,
For so freely He'll forgive,
And wash all your sins away."

"We believe the holy Scriptures teach that the blessings of salvation are made free to all by the gospel: that it is the immediate duty of all to accept them by a cordial and obedient faith: and that nothing prevents the salvation of the greatest sinner on earth except his own voluntary refusal to submit to the Lord Jesus Christ; which refusal will subject him to an aggravated condemnation."

How saved? Baptists believe and teach it is wholly of grace.

Spurgeon said, "Grace is the fountain and faith the channel through which salvation flows to the soul." Paul said, "By grace are ye saved through faith: and that not of yourselves: it is the gift of God." Eph. 2:8. But there is no salvation except by grace through faith in Christ.

"Believe on the Lord Jesus Christ, and thou shalt be saved."—Acts 16:30. Faith in anything else will not avail. Faith in your church, your doctrines, your parents, your baptism, your confirmation, your obedience, your goodness will not, cannot save the soul. Paul said to the Galatians, "Ye are all the children of God by faith in Christ Jesus."—Gal. 3:26. Peter said, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."—Acts 4:12.

We believe this is God's plan, and hence the only plan of salvation: that God deserves all the glory, and all the redeemed will gladly sing, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake."—Ps. 115:1. And again, "For thou wast slain, and has redeemed us to God, by thy blood, out of every kindred and tongue and people, and nation."—Rev. 5:9-18.

"Salvation—oh, the joyful sound,
Tis pleasure to our ears.
A sovereign balm for every wound
A cordial for our fears.
Buried in sorrow and in sin,
At hell's dark door we lay;
But we arise by grace divine,
To see a heavenly day.
Salvation! let the echo fly
The spacious earth around;
While all the armies of the sky
Conspire to raise the sound."

"BUNCOMBE."

It Don't Always Pay to be Skeptical.

When a newspaper writer and proof reader that works nights can feed himself out of dyspepsia, which most all that class suffer with, it is worth while to know the kind of food used.

This man says:

"Being a newspaper writer and proof reader, also a graduate in medicine as well, though not practicing, makes a combination that would produce a skeptic on the subject if anything would.

"Day after day I read the proof on the Grape-Nuts advertisements with the feeling that they were all 'buncombe.' All this time I was suffering from dyspepsia from the improper food I was eating at the restaurant and tried some with good, rich cream. The food took my fancy at once. After a few lunches at midnight, I noted an improvement in my feelings, and was able to work with less fatigue.

"I have used Grape-Nuts as a regular diet since then, and have improved greatly. The old dyspepsia and bad feelings that I thought were necessary adjuncts to night work all disappeared, and I am able to do much more and better work with less effort than ever before.

"I was nearly ready to give up night work and seek health in some other walk in life, but thanks to my change in diet, I am now all right." "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.

FIRST QUALIFICATION FOR THE LORD'S SUPPER.

By John W. Sarles, D.D.

The Lord's Supper is appointed the perpetual memorial of "the Lord's death."

The central truth of all revelation, foundation of all hope, living medium of all life, the atonement, is the burden of its ministry.

"Till he come." No narrower limit bounds its mission. Beginning on the night of his betrayal, and stretching on to the hour of his second coming, it quite spans the opened dispensation.

"As often." Then, during all that period, frequently. Immediately connected with all that is vital to godliness among men, demanding unremitting and frequent observance, it is intensely practical, and ought to be understood.

Living only because Jesus died, and breathing only with

"Love

Higher than the heights above, Deeper than the depths beneath. Free and faithful, strong as death."

Its study should be grateful; and the heart where most love dwells must understand it best. Fully to understand and possess the qualifications for its observance cannot widely differ from fully understanding the mystery of redemption and freely participating in its largest benefits.

That qualification for the Communion, which is first, and underlies evermore all besides, is faith in our Lord Jesus Christ.

With no reference to the supper did Christ say, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." Communion at the Lord's table, was subsequently added, to explain and enforce that language.

In those words, Christ is tasking language and figures to the utmost, to make intelligible and appreciable what is meant by believing with the heart unto righteousness.

Through successive verses, 52 to 57, he presses the truth that, in order to share the benefits of his mediation, it is not enough that he has come into the world, that he shall live and die for sinners, and ascend to his Father's right hand a Prince and a Saviour; it is not enough merely to accredit this, and defend and discourse ever so correctly and religiously upon it; there must be, beyond that, a conscious, cordial, grateful acceptance of him in the offices he came to fill, and in the work he came to perform; there must be this taking him to do and be for us individually; there must be this appropriation of him to ourselves, as when at a table a man not only sees and handles the bread, but takes and eats it, does and must make the appropriation of it to his bodily necessities by eating it.

The supper alone can present, more boldly and more fully explained, that great cardinal doctrine of the Bible, "The just shall live by faith." It is an actual physical exhibition of what is here only described. In one, you hear a description; in the other, you both hear the description and see faithfully and exactly acted out each successive particular. Of the bread, he says, "This is my body;" of the wine, "This is my blood."

Having made the bread and the wine the symbols of his body and blood in the work of human redemption, he says, "Take, eat." Each one, in the act of eating, then appears in the act of appropriating Christ to himself, Christ in the merit of both his obedience and his death.

In God's completed revelation

to man, this is the crowning representation of that faith by which men are justified and sanctified.

From the foregoing it will be seen that participation in the Communion without faith in Christ is, of necessity, a delusion or a mockery. No subjection to catechetical instruction; no observance of rites,

human or divine; no judgment of men or acts of churches; no standing; no office; no service; and no depths of sincerity; can supply the lack of a believing heart in the Communion.

How pointedly this is taught will be seen from such passages as the following:

Mark 16:16; John 3:14-16, 18, 36; 6:29, 47; 8:24; Acts 8:37; 13:38-39; 16:31. Romans 3:28; 10:4; Hebrews 11:6.

The past existence of faith, moreover, does not meet the truth.

In the observance of the supper, its very form insists upon the immediate and present exercise of faith, walking in Christ as he was received. A life of faith upon the Son of God—nothing short of that, will meet the first Scriptural Qualification for the Communion.

SOUTH MISSISSIPPI.

Sunday, July 18th, Rev. A. F. Davis, of Tylertown, Miss., began a meeting of days at Mt. Pleasant church, Amite county, and it was my happy privilege to hear Bro. Davis twice on Sunday, and I am glad to say that Bro. Davis is a fine gospel preacher. The meeting continued through Thursday. Bro. Davis reports a good meeting. Pastor Johnson having baptized a young Methodist preacher. Bro. W. R. Johnson is pastor.

At the same time Bro. L. E. Green, of Liberty conducted a meeting at Siloam, Franklin county, for Bro. J. R. Boham. In this meeting Bro. Green did the best preaching of his life. The Lord blessed the preaching; twenty-two were baptized as a result of the meeting and the church greatly revived. Some young men had planned for a ball game on a Wednesday evening, but some of them were converted and met and had a prayer meeting—a wise decision, indeed.

Bro. S. W. Sproles assisted Bro. McLeod in a meeting at New Zion at the same time. The brethren report a good meeting, not many accessions, but the church membership revived.

On July 23rd, Bro. T. J. Barksdale, who is just from the Seminary, began a meeting with the Liberty church, and continued for ten days. The weather was fine, the congregations were large, the Lord graciously blessed the people, and as a result of the meeting eighteen were added to the church. Seventeen by experience and one by letter, and the church revived. Bro. Barksdale did not "sugar coat" anything, but condemned sin in its various forms. May the Lord bless Bro. Barksdale in his ministerial work.

On Saturday morning, July 31st, Rev. Walter Tynes, of Houston, Texas, came over from Robinson, where he had been preaching for Bro. T. C. Schilling, and preached an excellent sermon in the Liberty church.

Sunday, July 25th, Rev. Walter Tynes began a meeting at Robinson, the meeting continued through Friday, resulting in several additions to the church.

July 24th the protracted meeting began with the Berwick church. Bro. Read, of Gloster, did the preaching. The brethren report a good meeting. Bro. Read is a strong man.

Several meetings are in progress

this week, which I will report later. We are in a very good condition financially and considering our surroundings we are progressing very well spiritually.

J. J. STRINGFIELD.

Liberty, Miss.

ATTENTION!

One thing we must not forget—No, not for one moment. And that is there can be no relaxation of effort in the temperance fight. The enemy are ceaseless in effort, cunning and unscrupulous. They delight in falsehood. They are willing to spend any amount of money in bribes. For the great brewing companies have millions at their command, and the distillers control almost as much capital. And they are fighting desperately for their profits.

As for the temperance forces, we are fighting for our God, our homes, our States, our lives and the lives of our children and our children's children. Surely we will fight as steadily and as vigorously for these great things as the whiskey men fight for the profits of their trade.

It is one of the proofs of the fallen nature of man that good men get tired of fighting even when victorious, sooner than evil men get tired even of being conquered. The temperance forces cannot rest on their arms even after a great victory.

There is one thing we wish every man would have hung in his bedroom that he may see it every day, and that is a card with this: "Remember laws will not enforce themselves." It requires far greater, infinitely greater, labor to enforce a law than it does to get a law passed. Enthusiasm will frequently carry an election. But ceaseless vigilance and determination is necessary to see that the law is enforced.

There is no more important work than to see to it your party nominates temperance men for all offices. There will be two or three, it may be fifty candidates for nomination. Be sure to question each one in regard to his temperance views. And see to it that no man who is not strong for temperance gets your party's nomination. Do this for every office, but especially for members of the Legislature, Sheriffs and Constables. And do not content yourself with hoping he will receive the nomination or with voting for him in the primary election or the nominating convention. Work for him, work as incessantly as you would if you were running for the office yourself.

And begin your work when first the candidates offer themselves. Don't wait until the whiskey men have seen the voters and gotten their promises to vote for them. Go to work early and never stop working.

The Recorder knows nothing of party politics, and never intentionally favors any political party. We are urging good men of all parties to see to it that their own parties nominate men who are right on temperance. There are strong temperance men in all the parties, so that every man can find men who can be trusted on this subject in his own party.

RUM RIVER RAILROAD.

M. A. Boggess

Its advertisement is like this: We guarantee no colliding, as all trains run one way. No free tickets. No return tickets but all trains are express, and the Devil or some of his agents promptly attend to all business on this line.

Now, who would like a trip for a

little outing? Here the porter calls out to those in the waiting-room, all out for Cool Drinkston, a small imitation saloon station, where many resort during mid-summer. When the lightning express sweeps in, the conductor says all-aboard. Now all comfortably seated. The porter calling out the different stations. He calls Cidersville, by the way of Beersville; later he calls Wineston, thence a short run and he calls Big Belt Whiskeytown, and all out for a good time. Here you shall be entertained by the swells of this place, and depend upon it you shall have a squashy time. You will be greeted by the red-nose, red-eyed, cigarette smokers, every class of drinkers, juicy-jokers, loud-laughers, stagger-walkers, hicough-talkers, brains all in a whirl, ready to initiate you as one of their honored members to this highly esteemed organization; then when you begin to feel free from law, and order, and ready to act, the porter calls out: Fools-point, Tramps-valley, Bummers-camp, Wallow-ditch, Beggar-land, Quarrelston, Fightingston, Blood-lake-station, Arreston, Jailston, Convictston, Lost-soul-gulf. These are the prominent places along the line. And who is it that holds high this banner? Is it the ruling elements of our grand Republic? And why license a nation to such degeneration? May God grant that the blind may cease to lead the blind, and that he will uproot such laws founded by men whose minds are corroded with avarice, and lost sight to true loyalty of their official duty, country, and fellowmen, and may he shake down all licensed houses for sin, and pitfalls for dying men and women, and cut loose the bands that have made our nation blush with dire shame and give us clean cut laws, with State-wide prohibition, that inscribes on her banner, "Onward and Upward." Now, in connection let us all consider this matter as children of a mighty parent, and turn our backs on Satan's laws and accept the laws of Christ, to build roads, and houses, that will lead our fellow-man to higher plains and more useful lives. For the Scripture sayeth: "Though hand joined in hand the wicked shall not go unpunished." Let us do away with idolatrous games, which consume our time, purse and talent, putting stumbling stones in the path of the children of men. The play-houses of this beautiful land play a part with their baneful enchantments upon the minds of this civilized nation and people. Some of the stage performances would pollute the eye of any gentleman or lady, and yet many flock to see and hear, but "woe unto them that love evil more than good," and considereth not the house of the wicked; "but the heart of fools is in the house of mirth." Gold put in a treasure at naught per cent would be a poor investment; so it is with men and women who spend their time and talent in such places of amusement. Time lost will never be found again. Soul lost in a bottomless hell is gone forever. Then let us all make good use of the time allotted us as we shall never pass the way but once.

May we all look upward to the high calling of our Master in obedience, and love for one another, until we reach the Golden City, and are awarded our mansions in the new Jerusalem, where the streets of the city are pure gold.

Madisonville, Ky.

THE DENOMINATIONAL COLLEGE.

It would be a grave error to conclude that, because we have in ev-

ery State a system of public schools, from the elementary grade to the State university, private and denominational schools, are no longer needed. As a matter of fact, they are needed as they never have been before. Take the secondary schools. In the public high schools there is no religious life whatever. Is it unimportant that our young people should grow up to manhood and womanhood in a purely secular atmosphere? So far as the Roman Catholic authorities seek to keep their young people under the influence of the church during the formative period we respect their desire. It is only when they try to break into the public treasury for the support of their parochial schools that we oppose them. We wish that our Baptist people were as anxious as they for the education of their children under religious influences. We should like to see hundreds of Baptist academies well equipped and attended by thousands of Baptist boys and girls, scattered over the country. Nothing greater could be done for our denomination than the establishment and adequate endowment of such schools wherever needed.

And so with regard to the denominational college. More and more the tendency is toward the State university. The need of religious influence at these State institutions is beginning, somewhat belatedly, to be recognized, as witness the passage of a resolution recognizing its importance by the Northern Baptist Convention at its recent meeting. But, whatever may be done by Young Men's Christian Associations and denominational guilds, the fact remains that the atmosphere of the State university is not religious. A denominational college can have such an atmosphere. Is it not better, Christian father and mother, for your son or daughter to spend the critical period of life, when ideals are forming and the character becoming fixed, in such an atmosphere rather than breathing an air from which all spiritual ozone is carefully excluded?

We plead, therefore, for the maintenance in full vigor of our denominational schools, secondary and collegiate. They ought to be amply endowed and largely attended. Baptist parents should not hesitate to choose our own institutions, which today in all the essentials are equal to the best, in preference to others, no better educationally, and lacking in that which is most important of all.—Ex

God is a kind Father. He sets us all in the places where he wishes us to be employed; and that employment is truly "our Father's business." He chooses work for every creature which will be delightful to them if they do it simply and humbly. He gives us always strength enough for what he wants us to do; if we either tire ourselves or puzzle ourselves, it is our own fault. And we may always be sure, whatever we are doing, that we cannot be pleasing him if we are not happy ourselves.

Every man bears his own burden, fights his own battles, walks in the path which no other feet have trodden. God alone knows us through and through. And he loves us, as Keble says, better than he knows: He has isolated us from all besides that he alone may have our perfect confidence, and that we may acquire the habit of looking to him alone for perfect sympathy. He will come into the solitude in which the soul dwells, and make the darkness bright with his presence, and break the monotonous silence with words of love.

**The Farm
& Household**

WHY DO CHICKS DIE?

The True Cause of Bowel Trouble.

Woodford county.—The severe rain of last week delayed the threshing of wheat and barley which has been planned, and did considerable damage to tobacco in the low lands.

Mercer county.—Tobacco in some sections of this county has not a very encouraging prospect for a good crop this year. A number of acres are reported to have been plowed up and put in other products. Too much wet weather is the cause for the failure.

Hardin county.—Wheat threshing is in full blast in this vicinity and the yield is all the way from eight to eleven bushels per acre. Some of the wheat is of good quality, but the larger part is of poor grade. With a few exceptions, the farmers will store the crop, refusing to sell at the present price.

Jessamine county.—Too much rain has injured the tobacco which a few weeks ago promised to be an excellent crop. The wheat threshing has been almost complete and the crop is reported inferior. Potatoes have been damaged by the rain while gardeners are complaining of the bugs not only on the potatoes but on the tomatoes as well.

Bourbon county.—Farmers were delayed in threshing, cutting meadows, etc., by the rains last week. Corn is bounding forward as a result of an abundance of moisture and all fields that are well cultivated are giving promise of a big crop. Live stock is doing well and the cattle market is now opening up. All grades of cattle are in excellent condition because of the abundance of good grass.

Crittenden county.—Tobacco crop is looking better at this time of the year than for many years. Corn has not had sufficient work but with one more rain will make a good yield. A fine crop of peaches and apples. Wheat is being threshed and the yield is good. Hay all up in good shape. Tobacco about half topped. No worms to hurt yet. This county is in fine condition.

Hopkins county.—The farmers of this section are feeling different from what they did two or three weeks ago. Then, on account of continued rains the lowlands were flooded and the owners of the land believed that their crops were ruined. But there has been a wonderful change for the better. There is just enough rain to keep the ground in good condition and to make crops of all kinds grow as never before.

Fayette county.—Corn which was worked when the ground was dry enough will make a good yield. The corn has grown rank and small ears are making their appearance. The potato crop has long been made but if the wet weather continues it will cause the potatoes to rot in the ground. The oat crop is a failure. The cattle market is fair with but few sales reported. Tobacco has had all the rain it can stand without being damaged. The bottom leaves of the plants in many fields have already turned yellow. Dry weather is needed at present for that crop.

It is a matter of surprise that there are so many complaints year after year in regard to the great mortality among the little chickens, and nearly all this loss is accounted for by the familiar excuse, "bowel complaint." There are many who learnedly discuss the causes and name the particular devil of a microbe that produces the whole trouble.

I wish to make the unqualified statement that I have never lost a chicken of my own hatches, either by hen or incubator, on account of bowel complaints, lice, or any contagious or infectious disease. My incubator-hatched chickens are usually as lively and healthy as the hen-hatched, and are no more liable to bowel complaints. The only losses I have ever sustained among chickens on account of bowel diseases have been in the "baby chicks." I have had shipped to me from a distance. In every case where I have bought these chickens I have lost from 50 to 100 per cent. of the flocks. I have emphatically and forever given up buying "baby chicks" until more sane ideas prevail in regard to the care and shipment of these helpless little creatures.

The question when to begin feeding chicks has been discussed for years. The weight of opinion seems to be in favor of waiting from 48 to 72 hours after hatching before any feed is given, and it is probable that most poultrymen now leave the babies in the nursery or brooder two or three days before any feed is offered, and that too without regard to the wants or needs of the individual chicks.

All who write on this question of feeding chicks will gravely relate the alleged fact that the yolk of the egg furnishes the real source of sustenance for the baby chick for the first two or three days of its life. That may be true, but one tires of having the statement repeated as though it were a new discovery by the author, and it is well to remember that about 90 per cent. of the egg is water and that a large portion of the yolk is undoubtedly consumed by the baby before he breaks the shell. It is also declared that the hen, who ought to know, remains on the nest two or three days after the hatch. She may remain on the nest two or even three days after the hatch begins, but she leaves it as soon as the hatch is completed and sometimes before. Does she wait until the babies need food, or is she waiting for the completion of the hatch and leaves as soon as the urgent and hungry peeping of the babies reminds her that food is necessary?

It is my opinion that the hen is largely influenced by the chicken; in fact, that the chicken is a veritable "tyrant from no-man's land." Her better developed and more experienced instinct places her at the head of the family, but when they want food they have a way of compelling her to go after it with them, and the newest-hatched chick, which is only perhaps a half a day old, will follow the example of the others in picking at the feed, and with no bad effects to himself.

In a very few hours after hatching, a healthy chicken will begin to pick at things and will swallow what it can get into its mouth. It is not at all particular, and this is just where the real care of the baby chick begins—to prevent it from picking at and swallowing things that it ought not to eat; and the most harmful of all things that is within easy reach of the chicken is

its own excrement. Where they are hen-hatched there is usually straw or other loose material in the nest that the excrement will drop into and settle down out of reach of the chicken, and that is the only reason I know why hen-hatched chickens have a better chance of living than those hatched by the artificial process, for there is seldom any provision made in any of the nurseries or brooders for the excrement to drop out of reach of the chickens, and such a provision is really necessary to those who persist in the belief that the chicken must be deprived of food for the first two or three days.

In my own work, as soon as the chickens, whether hen or incubator hatched, manifest a disposition to begin picking at things within reach they are given all the chance they can desire to pick at dry meal with sand mixed with it, and their runs are covered with sand or dry earth with a light layer of straw, hay or excelsior. Under such conditions the eating of their own excrement is reduced to a minimum; but under the conditions usually prevailing while waiting for the "proper time of food," there is nothing but their own excrement for them to pick at and eat, and, if they can find nothing else to eat, they will eat that. I really believe that nine-tenths of the so-called bowel troubles in young chickens are caused in this manner, and that while it may be that the baby chick can do without food for the first two or three days without apparent harm, it certainly ought to be muzzled or a screen placed in the bottom of the nursery or brooder through which the excrement could drop out of its reach. It is entitled either to food or protection of a preventive nature.

I believe that the chief cause of troubles of this character lies in not properly guarding the baby; chick against eating its own excrement; that the only danger in the use of the most mash is in its liabilities to become sour, but in other respects it is to be preferred, if it is not too wet, for moisture is essential in the crop; hens and chickens will always drink copiously after a dry feed, and, if the feed is moistened in advance it is more easily swallowed; that nurseries and shipping boxes for chickens should be provided with a screen in the bottom that will prevent the chicken from reaching its own excrement; that until the baby chick has learned the location of the feed dish and how to help himself when he is hungry, the floor of the brooder should be covered with a good absorbing and screening material; that their first feed, the yolk of the mother egg, is nearly all water, and that common sense instead of the established rule of two or three days should govern in the matter of feeding the chicken; and as soon as it begins to pick at things the time is at hand when it is entitled to food; that you are taking many chances in ordering stock or eggs from a poultryman who is not well known to be on the square.—C. B. Stoddard, in Country Gentleman.

To skim sauces, draw the saucepan to the side of the fire, throw in a teaspoonful of cold water, and the grease will rise so that it can be easily taken off.

The skimming from soups, drippings from any beef roasts, and trimmings from any beef, serve the same uses as lard, cottolene or butter.

The good of yesterday should grow into better to-day, the best always belongs to to-morrow.

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TRUE TO HIS FAITH.

By Rev. Albert B. Cristy.

More than thirty years ago I was sent by the Vermont Domestic Missionary Society into a hill town for a summer's missionary work. I did not find many "orthodox" Christians and gathered a small congregation in a church formerly used by Universalists. The lack of sympathy with the views I preached led me to seek closer fellowship with the few who cherished "orthodoxy."

I was, therefore, greatly interested in the story told me of an old man who was among the town's poor. He was described to me as one who had been well-to-do, and at one time a prominent official of the town, with wife and children. But death had removed each loved one, and misfortune had robbed him of his property, so that at the age of more than fourscore he was subjected to the humiliation of being a town pauper and placed in the family that would bid the lowest price for the expense of his food and clothes each year.

He was called by all "an orthodox Christian" and as he was deaf and suffering with rheumatism, he was neglected by the few who might have otherwise sought his company. The whole town pointed to him as an example of the foolishness of the Christian faith in God's special care.

The family that was keeping him that summer lived some miles from the village where I was boarding, and I was told that they were godless and unsympathetic so that they might not receive me very pleasantly if I called on the aged Christian. The thought of his condition and hard experience moved me to greatly desire to see him and give him a word of sympathy and cheer; so one hot day I started to walk over the hills to find him.

As I went along I reviewed all the sad details of the life that had so much honor and love and was now so desolate, and I pictured his loneliness and pain and the uncongenial society in which he was compelled to dwell until my heart was bursting with tender sympathy, and I had framed my speeches of commiseration and cheer so as to say the most in the fewest words because he was so deaf.

I found him propped in a chair in the living room and, as was the custom, all the family gathered there for a visit with me.

I was young and felt embarrassed to try to talk with him on religious themes in the presence of those who might be opposed to my views. But I began bravely enough to shout in his ear:

"I am very sorry to find you in such pain and in such circumstances, it must be a trial of your faith."

As I came to the expression of a "trial of faith," he spoke up sharply:

"Don't talk to me like that! Don't talk to me like that! I am a child of God and I am in His hands to be fitted for His service as He shall see fit. I expect to shine in His likeness and He must polish me and test my faith as He pleases that I may shine. Where is He going to do this? He won't take part of my time in heaven, not one minute after I leave this body. He has got to do it all here and I am willing that he shall do just as he pleases, only so that I stand at last perfect and entire lacking no one thing."

"Young man, you are a servant of the Lord Jesus Christ who suffered all things that he might be perfected through suffering, and you are going to be a preacher of His blessed gospel. Don't make a mistake like that and try to sympathize with those whom He has begun to honor with his special attention in preparing them for his glorious presence. Don't go about comforting and encouraging His people to complain when he is showing angels and devils and men how his followers can stand and endure hardness like good soldiers."

"I don't want your sympathy! You insult our Master when you insinuate that He hasn't treated me just right! Don't make that mistake, my young friend! Point to the Captain of our salvation who endured the cross and despised the shame, and show His followers that it is expected that we should follow in His foot-steps, and if we would reign with Him we must also suffer with Him!"

I listened with kindling eyes as the old man preached to us and when he sank back overcome with pain, but with the glorious light of perfect faith in what he had been saying, I received the greatest uplift of practical faith that I have ever had.

I was inspired to pray with him in the same strain that he had used, and I went away from him with so clear a vision of the meaning of fellowship with Christ and the hope of glory that it has been a growing blessing making real the presence and purpose of God in my daily life and in my preaching and pastoral work.

DEAR RECORDER:

When God's servants are driven out of a town, it generally means that they enter a more fruitful field, other "doors" are opened. So it is with us—expelled from Oyo, we have entered the large city of Ibadan, where for years we have wished to start work. We are living in a house (the only vacant one suitable in the whole town, which a good friend has placed at our disposal for six months' rent free. The site of the house is on the top of a hill, within reach of every part of Ibadan, a fine healthy locality. The property, including outbuildings, is offered to us for \$1,000, and I wish to appeal to the churches of the South for this amount. Let us seize this opportunity to occupy Ibadan and then whatever the result of the Oyo question may be, definite good will be gained. If we can purchase this property, it will save money to the board and save also the long weary task of building a new house. We are feeling stronger for our stay in Ibadan and are bracing our hearts and mind for the final conflict in the Oyo case, and for fresh work in a new field. Brethren, let us enter this "open door" by sending contributions to the editor, or to Dr. Wingham.

S. G. PINNOCK.
Ibadan, Lagos, Southern Nigeria.

DEAR RECORDER:

I am in a meeting at Artimus, with prospects good for a fine meeting. Since writing to the Recorder, Pleasant Ridge church received Bro. Robert Whorton from the Presbyterian church and have ordained him to the full work of the gospel ministry. Bro. Whorton is a preacher of ability. Thoroughly sound in the Baptist faith. He is a graduate of Center College, also of the Presbyterian Theological Seminary.

Brethren Calebs, Cheek and Deacon Wm. Golden have just closed a meeting near Grays, Ky., with fourteen additions. Bro. John Carroll closed a meeting at Rockhold with several additions, and Brethren Thos. Golden and Bain closed a meeting on the head of Brush creek with twelve conversions.

There seems to be a spirit of revival among our churches. May the Lord continue to bless the dear old Recorder.

J. T. STAMPER.
Barboursville, Ky.

Goethe tells of a wonderful lamp which when placed in a fisherman's hut, changed all within it to beauty and convenience. So the gospel of Christ, when it enters a home, glorifies all its relationships and duties. It makes strength gentle, intellect careful, will righteous, and affection love. It sanctifies all trials and blessings.

"Help us to reach out past the things we can not understand to the God we trust. We thank Thee for the passing of what changes and the changelessness of that which passes not."—Maltbie Davenport Babcock.

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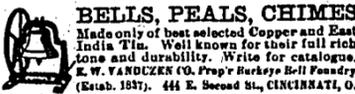
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ITEMS OF INTEREST

News The World Over.

Can any one tell the present position of Mason and Dixon's Line? It used to run just north of Maryland, but now it seems to run through Vermont.

It is an every day occurrence now, this breaking the record with the aeroplane. Wilbur Wright broke it in the length of time he stayed in the air, and at Done, France, M. Paulham has broken it in the height reached by an aeroplane.

Parliament made a law two years ago legalizing the marriage of a man to his deceased wife's sister. But the Church of England refuses to assent to it.

Justice David Brewer of the United States Supreme Court, said in an address to the New York Bar Association: "With brass buttons and epaulets becoming more plenty, with constant talk of fighting and inventions of new weapons, this country must watch to prevent its people drifting into dreams of empire that can only lead to disaster."

The Examiner calls attention to the dangerous habit of running to catch the street cars. No one over fifty can run rapidly, even a short distance without some injury to the heart.

The consumption specialists among the doctors are saying emphatically that alcohol does no good in that disease. Dr. A. S. Knopf asserts that instead of curing it either prevents or retards recovery.

It is an old medical saying that "a man is as young as his arteries." Old age is the hardening of the arteries and could we keep them from hardening man could live to be 200.

One who has been studying drunkenness among the women in Scotland has found this characteristic among them: "A habit of constant attention to themselves—to aches mental and aches physical, which would die away if not noticed, but which grow to almost unbearable acuteness if attended to; in short there is too much ego in their cosmos."

In England accurate statistics of the causes of deaths are kept. Carcinoma (cancer) is a disease which never kills any one under thirty-five years of age, and sarcoma rarely does.

The high temperature at which some schoolrooms are kept is an outrage. It appears from investigation that not only are the children injured physically, but also mentally.

THEODORE HARRIS' WILL.

Mr. Harris made some bequests in his will which aggregated about \$35,000. He had promised \$100,000 conditionally to establish a Baptist University in Louisville.

"My wish is that only a bare majority of its (the Baptist University's) trustees shall be members of Baptist churches, and that the remainder of the trustees shall be members of other denominations or of no religious organization whatever."

Mr. Harris left his pastor, Dr. J. M. Weaver, an annuity of \$300 per year; three nieces an annuity of \$400, and each one of his five children an annuity of \$1,800 per year.

His estate goes to the General Association of Baptists in Kentucky as a building fund to be known as the "Theodore Harris Fund." It is to be loaned to needy Baptist churches in Kentucky.

The money is to be loaned at 3 per cent. for one to five years, and the loan is not to exceed one-fourth the value of the building.

MINISTERS' AND MEMBERS' MEETING.

The themes for the Ministers' and Members' meeting to be held with Antioch church, Todd county, Ky., August 27-29, 1909, are as follows:

- Give Scriptural Precepts for Restricted Communion.—E. W. Moss.
The Duty of a Colporter.—M. M. Hall.
Bible Repentance.—M. H. Hensley.

Duty of a Pastor to His Church.—J. E. Bruce and J. W. Bodine.
The Dangers to Believers.—F. M. Welborn.

Church Troubles.—W. B. Benson.
Bible Methods for Missions.—Sidney C. Benson.

The Good of Bible Doctrine.—A. G. Dorris.
J. C. THOMPSON, F. M. WELBORN, M. M. HALL, J. W. BODINE, Committee.

DEAR RECORDER:

Union City church has just closed a fine meeting with fourteen additions. The preaching was done by S. J. Cannon, of Third Avenue church, Louisville, Ky., and was done to the satisfaction of all that heard him.

A MEMBER.

LONG RUN ASSOCIATION.

Will you please announce in your paper that the entertainment committee appointed by the Broadway Baptist church to arrange for the coming session of the Long Run Association desires to know how many delegates will expect to be entertained.

Thanking you in behalf of the committee, I am very truly, BOYCE WATKINS, Chairman of Entertainment Committee.

DEAR RECORDER:

Please send copies of your issue of August 12th for distribution. Your article on first page, "Call to Moral Men," by T. T. Eaton, is worth many times the subscription price of the paper.

DEATHS

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

COONS.

Andrew Shirley Coons, the eldest son of Deacon M. H. Coons, of the Karns' Grove Baptist church, was instantly killed August 5th by lightning, while standing near a threshing machine in an open field.

Bro. Andrew was born in Oldham county, forty-two years ago; was converted at the age of thirteen and was received into the fellowship of the Leitchfield Baptist church by baptism.

Bro. Coons was one of the leading men of the church and community, and is well known as an earnest, godly Christian.

The Baptists of the Karns' Grove church feel they have lost a champion of their cause. A wife and five children survive him.

DEAR RECORDER:

I have just closed a meeting at Mt. Zion church, in Hardin county, of ten days. The Lord blessed us wonderfully. Sunday morning in the presence of a large congregation I baptized sixteen happy converts.

I have labored seven years with them as pastor, and did all the preaching in the meeting. The church stood by me and the cause nobly.

I am in a meeting now at Hill Creek church. Have the assistance of Bro. Virgil Hobbs, with good prospects. Pray for us.

J. B. HUTCHERSON, Pastor. Rineyville, Ky.

DEAR RECORDER:

I am enclosing renewal for Bro. Lemuel Moorman and wife. Bro. and Sister Moorman have been married fifty-six years, and have been subscribers for that period, and have been readers longer, as the paper was in both their homes when they were children.

BENJ. CONNAWAY. Leitchfield, Ky.

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Want ads appeal to everybody. There is always something wanted in every home, church or community that can be advertised for in this department of the Western Recorder at a very small cost.

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No ad taken for less than 25 cents.

37. Worthville, Ky., R. F. D., No. 2. GOVERNESS—Young lady with experience to take full charge of small children. References on request. Box

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

OCTOBER.

- 1—Laurel River, Pleasant Grove ch., Clay County.
5—Whites Run, Locust.
6—Little Bethel, Slover ch., near 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.
13—West Union, Barlow ch.
19—Ohio Valley, Utley's Chapel, Blackford.
20—Blood River, Zion's Cause ch., near Benton.
20—Salem, Buck Grove ch.
27—Graves County, Pilot Oak ch.

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HOGS.

Table with columns for type of hogs (e.g., Good to choice prs. and bra., 200 to 300 lbs) and prices.

SHEEP AND LAMBS.

Table with columns for type of sheep/lambs (e.g., Good to choice fat sheep, Medium packers) and prices.

TOBACCO.

Table with columns for type of tobacco (e.g., BURLEY—Dark Red, Trash (sound)) and prices.

BURLEY—Bright Red.

Table with columns for type of tobacco (e.g., Trash (sound), Common lugs) and prices.

DARK.

Table with columns for type of tobacco (e.g., Trash (sound), Common lugs) and prices.

BUTTER.

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