

WESTERN RECORDER

Faith, Hope and Love, these three.

'CONTEND EARNESTLY (*εὐαγγελισθεῖτε*) FOR THE FAITH WHICH WAS DELIVERED UNTO THE SAINTS.'—JUDE 3.—T. T. EATON.

84th YEAR.

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NOTICE.—When sending money to the Western Recorder or Baptist Book Concern do not send letters to Dr. Porter or Bow. These men are frequently absent from the office, and their private mail is not opened, so delays are thus occasioned.

Last November 700 scientific scholars in Germany united in the "Keplerbund"—the Kepler band—to protest against monism, which Prof. Haeckel advocates. In view of the fact that the president of one of their Baptist Theological Seminaries advocates monism, it might be well for Northern Baptist scholars to unite in a similar Bund.

The "liberals" just now are calling for "religious tolerance," and that in a country which has not only tolerance but complete religious liberty. Every man can worship God or an idol, according to the dictates of his own conscience.

But what the liberals mean by "religious tolerance" is just what they have meant by their cry for "liberty." It means that they shall have the right to require other men to pay them salaries for teaching or preaching things those other men believe to be false. Just that.

We are better for clasp the Scriptures to our bosoms, as the Puritans did, than for studying with a microscope the mere husk of Scriptures, omitting the spiritual significance, and endeavoring to find a fly-speck here and another there, and a torn corner of a leaf here as we tread some fragments of the Word beneath our feet and call ourselves "Higher Critics."—Joseph Cook.

Hon. S. H. Woodrow, speaking of the laymen's movement, says: "The church of today faces a work too great for women children and ministers. It faces a man's work and must set the man at his work. The men can attend the regular church services so that they shall no longer look like a union meeting of the 'Ladies' Aid' and 'Junior Endeavor.' The pulpit that does not appeal to men has lost the gospel's grit and grip."

THE BAPTIST ART OF LIVING TOGETHER.

Rev. J. M. Frost,

A recent book called *The Christian State* defines government as "the art of living together." It is a fine designation, and concerns alike the county, the village, the town, the city, the State, the federal government, and every form of human society—becoming more delicate, more difficult, and more important as it involves a larger territory with a larger number of people. This art of living together is the basis, and is at the very heart of the Commonwealth. As a principle and policy it has universal application.

This high art is essential in the family where association is closest, and where the bonds are the strongest and most tender. Without it there can be no peace or prosperity or happiness. It goes also to the very heart of the membership of a church, and determines its character, condition and efficiency, as Christ's chosen instrument and method of advancing his kingdom among men. It is of the essence of the gospel, that this art of living together is made possible, and actual even under adverse circumstances. The apostle emphasizes the fact that in the church of God at Corinth, Jews and Gentiles, bond and free—the most unlikely extremes of race and social conditions—are yet brought together, and are made one through the work of the Holy Spirit in the individual heart and through the larger dispensation of his grace in the organic life of the church. This indeed is the cause and consummation of church unity.

This art of living together is also the key to the success of a great army, whether in training, or mobilizing, or for efficiency on the field of action. Without this there can be no *Esprit de corps*. This is the meaning and purpose of all the tedious drill for the soldiers, the army regulations, equipment and movements. Keeping step on the drill ground may determine success on the battle field. A whole year's drilling and training in camp may be essential to success in one great decisive battle. Government in an army is the art of camping together, marching together, fighting together, winning victories together—or perhaps if need be taking defeat together. It requires masterful training and masterful generalship for an army to keep step in defeat and retreat. This is the high art of high cast soldiery—camping together, marching together, fighting together, winning victories together, and is the *Esprit de corps* of the highest order. There must be no fighting among themselves, no shooting down of their own men, or hindering one another either in the camp or on the drill ground, or on the battle field.

All this applies with remarkable force to our great Baptist hosts as the army of the Lord, whether of America or throughout the world. This Baptist Art of Living Together should be written large and made the word of conquest throughout our Southern Zion. More depends on that, humanly speaking, than on any other one thing as to what our people shall do for the cause of Christ, and for the extension of his kingdom to the uttermost parts of the earth. There is no drill-master for this, and there can be no drill-master except as each one shall master himself for the honor and glory of Christ. Consideration for one another, the recognition of the rights of one another, these are essentially Baptist principles and are at the very core of the Baptist art of living together in

fellowship and efficiency for the gospel.

At a great dining of notable men some years ago, Dr. John A. Broadus sat beside Dr. John Hall, the distinguished Presbyterian preacher, of New York. In their conversation Dr. Hall expressed surprise that Baptists kept together with such force and efficiency when they are held by no ecclesiastical bond, "but simply by a rope of sand." Dr. Broadus replied, "that rope of sand is what holds them and is the mightiest bond if you will look into it more closely." How true this is! Baptist fellowship is unique, is their bond of union, and is their art of living together. Fellowship in its highest form is an affinity—and affinity means an inherent, inevitable coming together of like seeing like, and forming the union of many into one. Baptist fellowship is a kind of *fourfold affinity*, a fourfold cord or bond of union, at once their bondage and their liberty, their life of service and their crown of rejoicing. The fourfold elements may be enumerated somewhat as follows:

1. *Fellowship in Conversion*—spiritual affinity, a common experience of grace through the Spirit's work in the heart, and the one sure basis of all Christian fellowship and church association.

2. *Fellowship in Doctrine*—doctrinal affinity, oneness of creed and confession of faith, as the expression of personal conviction concerning the fundamental doctrines and policy of the Scriptures, especially of the New Testament.

3. *Fellowship in the Ordinances*—ceremonial affinity, oneness of view concerning baptism and the Lord's Supper, as to their spirit, form and purpose.

4. *Fellowship in Service*—affinity of common interest and aim, as co-workers with God, and as having fellowship with him and with his son Jesus Christ.

These are the mighty elements in Baptist fellowship, and make them one as a great people, and creates among them the Baptist art of living together, and of working together in churches, in associations and conventions. With these rooted and grounded in the character and life, there is yet left large room for individual views and private interpretations, and yet with royal regard for Baptist loyalty and Baptist liberty. There is in this the high art of at once holding fast all we count dear while at the same time we give and receive liberty of conscience and freedom of choice. Surely this is possible with a people who live in the fellowship which is outlined above.

For twenty years now I have studied the Baptist situation in the South, and I honor and love our people as a great people more and more as the years go by. My supreme desire for them is that they should do their best for the glory of Christ, and show themselves a *mighty brotherhood* in his service. I do not see among them the differences which are often mentioned, and sometimes, as seems to me, are emphasized out of all proportion. Some years ago I ventured to express the conviction, that it is possible to gather up the views of our people from over even a wide extended territory, and so to formulate them into one statement as to win almost unanimous consent among the Baptist hosts of the South. Some one thought it worth while to answer the suggestion with a laugh of scorn. That, however, did not disturb me, and my conviction still abides. The Baptist agreement in fundamentals is so large and strong, so comprehensive and definite, so unencumbered with details, that it affords ample rooms for our private views and personal notions concerning many oth-

er matters. By this means our people have come to what they are, and by this means, too, they shall come to yet larger things in the kingdom of God.

This Baptist art of living together has already been at work for years, and we are in the enjoyment of its fruitage. It is our exalted privilege, not to use the word duty, to cultivate it in our hearts and to illustrate it in our lives. Surely it is worth being made the watch-word in our Southern Zion. It will give out people the place of prestige and command in the future ages. We have in the territory of the Southern Baptist Convention over twenty-one thousand churches with a membership of largely more than two millions; and every one of these two millions made a public profession of faith for himself before some Baptist church, was voted a place among its members, was buried with Christ in baptism and raised up again to walk in newness of life. What a host they are, and by what mighty bonds they are held! Thinking of them as a vast army for God what can they not accomplish for him when they are trained in the art of camping together, marching together, fighting together, winning victories together—united in one mighty effort and purpose for the world's conquest, and for the coronation of Christ as King in Zion. This is our hope, our inspiration and joy.

Nashville, Tenn.

BOAST NOT OF THYSELF.

Be good. Do not boast of being better than others. Perhaps you are better than those you criticize, and perhaps not. If you are better than they are, it may be well for others to know it, but it will be better for you to just show it without telling it. Superior goodness needs neither label nor blare of trumpets. Most people can discover the presence of goodness just as well as you can, and for them to see the grace of God is more conclusive than a boastful profession from you in any case.

Pure and undefiled religion is known by its fruits. It is more than a theory, a profession, a keeping of ordinances, and it is bigger than any one of its precious doctrines. It embraces them all, and the possibilities of faith and grace are so great and glorious that the best of us have so much yet to attain and obtain as to leave no room for boasting of what we already have and are. Religious, pious boasting is always in bad taste. The more so when it is intended to discredit the faith and state of grace of others.

Genuine, superior goodness reflects its own pure light in a most convincing manner. To scold others and to discredit their standing is neither a good recommendation of one's own standing nor a successful means of bettering those who may need it. "Let no one think more highly of himself than he ought to think. And let the weak and the erring feel the throb of sympathy and love and thus be drawn into closer fellowship with Christ and the Church. Let it be remembered, too, that he who would reprove sin and win others from its seductive snares must himself be blameless and unspotted from the world. He most of all makes himself an offense to others, who is plainly not living up to his profession."—The Evangelical Messenger.

Ah, they are these bits of struggles, in which we learn to fight the great ones; perhaps these bits of struggles, more than the great ones, make up life.—Elizabeth Stuart Phelps.

QUESTIONS ANSWERED.

BY SENEX.

"Who are God's elect and how are they elected?" No one but God knows who are His elect; that is one of the secret things which belong to him. When a baby dies in infancy we know he is one of them. But until the child dies or the adult is saved we have no means of knowing. The seals in their foreheads are not visible to our eyes.

I have received several questions upon the doctrine of election, so many that I shall not answer them seriatim, but will give the Scriptural doctrine as I understand it. But let me beg the earnest brethren who are interested in this doctrine, one of the chief foundations of Baptist belief, to send 10 cents to the Baptist Book Concern or to the American Baptist Publication Society and get a copy of the Philadelphia Confession of Faith, and read what Baptists believe, and the proof texts on which that belief is founded. I can't understand for the life of me why every member of a Baptist church does not have this Declaration of the things most assuredly believed among us in his house. It is only 10 cents.

Strong's definition of election is one of the best I have seen. "Election is that eternal act of God, by which in his sovereign pleasure and on account of no foreseen merit in them, he chose certain out of the number of sinful men to be the recipients of the special grace of his Spirit, and so to be made voluntary partakers of Christ's salvation."

As Dr. Alvah Hovey says, "God has a sovereign right to bestow more grace upon one person than upon another—grace being unmerited favor to sinners (Matt. 20:12-15; Rom. 9:20-21). God has exercised this right in dealing with man (John 15:16; Acts 9:15). God has some other reason than that of saving as many as possible for the way in which he distributes his grace (Rom. 9:22-25)."

From one end of the Bible to the other the great doctrine of election is taught, either directly or by logical inference. The epistle to the Ephesians is a sermon on this doctrine. Our Lord teaches it in Matt. 11:21, in which he says that Tyre and Sidon would have repented had God bestowed on them the opportunity which he had given to Chorazin. "All that which the Father giveth me shall come unto me," "No man can come to me except the Father which sent me draw him," John 6:37 and 44. "Ye believe me not because ye are not of my sheep." "As thou hast given him power over all flesh, that he should give eternal life to as many as thou has given him." "I have manifested thy name unto the men which thou gavest me out of the world; thine they were and thou gavest them me." "I pray not for the world, but for them which thou has given me." John 17:2, 6, 9.

"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestined us unto the adoption of children by Jesus Christ to himself according to the good pleasure of his will. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will."—Eph. 1:4 and 11.

These passages plainly teach the doctrine of election. There are many others as unmistakable. I am writing for those who believe the Bible is the infallible word of God, and with whom a "thus saith the Lord" is an end to all controversy. Therefore it is only necessary to show that the Lord and the inspired apostles taught election.

However, I will answer briefly the usual objection to election, and that is "it is unjust in God to elect some and not all." There is no possible injustice. God treats all his creatures with exact justice. The sins of the elect are punished to the last jot and tittle of the demands of the broken law. But their punishment has been borne by their Substitute, and it would be unjust to inflict further punishment.

He metes out to the lost only the strict-

est justice for their sins. Their punishment is eternal and their sin is eternal. They do not become pious in hell. No guilty and condemned sinner has a right to demand mercy, nor to find fault with God for not showing him mercy. No lost sinner ever truly repented nor sought the salvation of his soul. Why then doth he still find fault? Salvation is the gift of God. Men refuse the offer of this gift and then accuse God because He did not force them to take that gift. Because a king pardons one rebel condemned to death by the law, he does not wrong the others. They receive justice.

"A member of a Baptist church raffled off a horse and buggy and other members buy tickets of him for the raffle. I am asked what the church should do." I am inclined to the uncharitable wish in regard to a man who thus would disgrace the church and shock the moral sensibilities even of worldlings that this may have taken place where such gambling is forbidden by law and that he be punished by the courts.

I should like to know what his brethren did or said to persuade him not to do this thing before it happened? For they must have known it, because nobody would have bought the tickets had the sale not been made known publicly, either by advertisement in the papers or by posters. The first question I would like to have asked in church meeting would be "Which of you went to him as brothers should have done and tried to persuade him not to do this thing? Which of you prayed with him that God would enable him to see the wrong in his contemplated action?" The brethren should first repent of their neglect towards their brother and their unfaithfulness to God and acknowledge their sin, and then they will be prepared to act.

A committee ought to be appointed to go and see him and talk the matter over with him. The brethren ought to pray earnestly for him in their closets to God to give him a sense of his sin. If they will do their duty and he is really regenerated, they may look for his acknowledging that he did wrong, asking forgiveness of his God and his church and promising never to repeat the offense. If, however, he is not regenerated, he will in all probability get angry and defy the church. Then after patient dealing with him, if he continues obdurate, its duty to its God requires that the church discipline him.

IS LIBERTY FUNDAMENTAL?

By A. L. Vail.

Some Baptists have come in to the habit of thinking queer things about liberty. A considerable part of what is now labeled "Baptist liberty," or something of that sort, would have been labeled "Non-Baptist nonsense," or words to that effect, by all Baptists not long ago. Various influences have been at work toward this change. To discuss them is not the present purpose. It may, however, be said suggestively, that they are the things that have produced the serious slump in our ranks from convictions to opinions, from prayer to programme, etc.; all traceable to the change of motive from pleasing God to pleasing men. This tendency, through numerous elements, has produced this modification in our views of freedom and liberty. The sole purpose now is, in a short cut, to uncover the foundation, call back to first principles, by the question, Is liberty fundamental in Baptist thinking? Many seem so to regard it. Intelligent people who deem themselves good Baptists practically make "liberty" first or the only fundamental in our faith. Therefore, all things are gauged by and adjusted to liberty. And this tends toward the contention that whatever one claims in the name of "liberty" must be granted at all hazards. When this contention is wrought out to its ultimate that ultimate is anarchy in religious principles and processes as surely as political.

But liberty is not fundamental in right Baptist thinking. Liberty is, a corollary, a deduction, an inference. It is important and sacred in its place, but its place is not basal. Any system that starts with liberty is not Baptist. We may well doubt whether any other perversion of our historical

position now current is more radically wrong, more seriously imperils the integrity of our thought or more pervasively poisons our whole life. For there is from this source a large and constantly increasing backwater as deleterious as it is delusive.

What then is fundamental in the field in which liberty legitimately appears? Loyalty. Viewing ourselves as children or servants we may call it obedience; as messengers or friends, fidelity; as citizens or soldiers, loyalty and in this last aspect chiefly it is now before us. The formative principle, the regnant motive, the supreme inspiration of that line of life to which we belong is loyalty to God in the Lord Jesus Christ. This is the basal Christian principle, more or less potent in every soul born from above, but which Baptists perhaps, on the whole and of definite determination, have carried higher and maintained firmer than any other people. We may have been illogical in some applications and extravagant in some formulations of it, but that is the principle. If our life centers anywhere it centers there practically, and when we shrink there we wither all over.

At the present we show, and it is to be feared with increasing distinctiveness, an alarming tendency to transpose loyalty and liberty, to abandon the position that loyalty must be maintained unflinchingly at whatever cost to ourselves or others, and to maintain the "liberty" of everyone, according to his own definition, regardless of the perversion of truth and dishonor of God that such liberty may involve. Recent events, in some discreditably spectacular ways, have accentuated our thinking along these channels. It is desirable that we continue to think, but most of all that we think soundly. As already indicated, this can be only as we think from loyalty as the base. We have overloaded liberty, broken its back, and stupefied by our blunder, have set up the crippled drudge as a fetish with which we can easily play the fool if we choose to. I say "we" accommodately. Let the application fall where it fits. The innocent are left to recognize themselves. But with very little distinct exception in recent discussions, so far as I have observed, God has not been impressively thought of as supreme and loyalty to Him as primary in the whole field. The way is open to us to commit suicide herein and the materials are close at hand for prompt and sharp execution. In so far as we have been waked up it will be well for us if we look the way God does. I respectfully submit to the masters in Israel that we are in imminent peril of laying ourselves wide open to essentially the same rebuke given by our Lord to some in the time of His earthly sojourn, though rearranged in some elements, and paraphrased thus: "You build monuments to the Baptist fathers for the liberty they won, and straightway you set up a liberty that they would have called treason."—Baptist Commonwealth.

THE CHURCH AND THE MINISTRY.

We are inclined to feel that the present falling off of candidates for the ministry from our colleges and the reluctance of strong, earnest and intellectual young men to offer themselves to the churches is fully as much the fault of the churches as of the men. Several letters we have received at this office have confirmed us in this opinion. But it is patent to any observing eye. Here are some reasons for the decline in candidates and the frequent desertion of the ministry for social service. Perhaps the chief reason is the frequent failure of the church to adjust herself to the new times. For instance, in almost all the city churches we are acquainted with the minister is doing five men's work. He is an efficient organizer, running innumerable clubs and societies. He is a financier, raising money for all sorts of causes, as well as often raising all the church uses. He is a pastor and friend of hundreds, and must be as much at ease in the athletic club, as at the afternoon tea. He must answer innumerable calls outside his church to serve on committees and speak on all occasions. And then he is to be a great preacher and preach three times a week. Fifty years ago he was only pastor and preacher. We will admit that once in a

while there is a genius who can do all things well. But the simple truth is that the man who can preach as this age demands will not generally be a great executive mind nor be interested in financing a great institution. Neither is the man who is absorbed in the great religious and ethical problems of our day apt to be at home in the athletic clubs and socials. The church is asking the minister to be great in all things. He cannot be and he knows it. It gets harder to be the one pastor of a church every day.

Again, many churches have not the best reputation for business management, and the young men who have grown up in them know this. Now a Roman Catholic priest, with his subsistence assured him by the Bishop, and with no family to care for, need not hesitate on this ground. But a young man with a family, knowing the lax methods of churches, and the months his father often went without seeing vestige of salary, hesitates to submit himself to the disgrace and worry this often entails on a high-spirited man. Churches should offer the salary they know they can pay, and then pay it regularly, even if they had to mortgage the pulpit Bible to do it.

Again the churches have got to learn that not only have wages gone up in all other branches of work, and that not only has the standard of living risen, but the cost of living has advanced correspondingly. A minister just simply cannot live decently on the salary the church paid twenty years ago. We know he ought to be willing to sacrifice. He is. But it is terribly hard for the minister to make sacrifice when his congregation will not make any with him. We know of no scripture or reason that calls for it to be all on one side.

Once more, we imagine the reason given in some of the letters we have received at this office has something to do with the lack of candidates, namely, that as soon as a man reaches forty-five the churches turn him out and call some younger man. He then finds it almost impossible to get another call. This is a strange idiosyncrasy of the churches, we confess—this desire to shelve men when they have reached that age, where they know something and have something to say, and to call some callow youth whose capital consists only of enthusiasm and promise. Then, too, the fact that so much of the churches' activities today center about the clubrooms and young people's societies, rather than about the pulpit, is another cause of the eagerness for boys rather than men. But the craze for youth is not more manifest in the ministry perhaps than in other walks of life. It is almost impossible to get employment in a store or on the railroad after forty. But the churches should consider this problem, for young men will hesitate to enter a profession where they may be shelved at forty, and which offers no opportunity to earn a little fortune for those after-years. Ministers, too, should be careful to keep young and always to be as full of promise as on the first day of the first pastorate.—Christian Work.

THE MODEL.

A beautiful statue once stood in the market place of an Italian city. It was the statue of a Greek slave girl. It represented the slave as tidy and well dressed. A ragged, uncombed little street child, coming across the statue in her play, stopped and gazed at it in admiration. She was captivated by it. She gazed long and lovingly. Moved by a sudden impulse, she went home and washed her face and combed her hair. Another day she stopped again before the statue and admired it, and she got a new idea. Next day her tattered clothes were washed and mended. Each time she looked at the statue she found something in its beauties until she was a transformed child. You remember that text, "Looking unto Jesus."—Treasury of Religious Thoughts.

To be loved of God; to be nurtured here; to be disciplined; to be taught; to be prepared for the heavenly estate, and then go home to be present with the Lord forever—that is joy unspeakable, as it shall be full of glory.—Henry Ward Beecher.

It is better to grow straight than strong; better still to grow straight and strong.

CONTENDING FOR THE FAITH—JUDE 3.

Rev. J. W. Slaten.

What is meant by "the faith" here is the faith revealed in the gospel. The gospel is the power of God unto salvation to every one, to the Jew first, and also to the Greek, that believeth it. It is therefore the means of our common salvation, i. e. of both Jew and Gentile alike and has once for all been given to the saints, or disciples of Jesus, to keep pure unto the end of the world. The faith of the gospel has not only been given "once for all time to come" and is never to be repeated by Christ in a new commission to the saints, as in Matt. 28:19-20; but this faith of the gospel has been "once for all" given to the saints for all people, nations, kindreds, tongues, ages and climes and the responsibility to keep it in its purity is laid upon us today, as was in the beginning of the gospel era. This heavenly treasure has been committed to earthen vessels to preserve in all the world through all the ages till Jesus comes again. Jesus foresaw the relaxing of the true faith and said: "When the son of man cometh, will he find faith on the earth?" Paul spoke of the falling away of the true faith of the gospel and of false teachers and heretics that should come. So did John, the Beloved apostle, foretell the coming of Anti-Christians and how they should deceive many and lead them away. We are far out into the times when these prophecies are being fulfilled before our eyes every day. Surely these prophecies were spoken for this age of the world, for indeed there are many Anti-Christians, false teachers, prophets and preachers gone out into the world and are deceiving many with vain words and "science so-called." The words and instruction of the Beloved John were given for this present age and are intended for Baptists to follow throughout the generation of the gospel dispensation: "Little children, it is the last hour; and so ye heard that Anti-Christ cometh, even now have there arisen many Anti-Christians; whereby we know that it is the last hour." I John 2:18. In no other age of the world were these warnings more prevalent than the present time. Again, were the words of John never more true in regard to the going out and rise of various sects and orders of faith than the present age: "They went out from us, but they were not of us; for if they had been of us, they would have continued with us; but they went out, that they might be made manifest that they all are not of us." I John 2:19. There were never so many sects and orders calling themselves "churches" than in this age. It is estimated that there are between eleven hundred and twelve hundred different organized and recognized religious orders calling themselves "churches" in the world today. There are divisions, cisms, sects and branches which have gone out from the true faith of the gospel, for not all of these hundreds can possibly hold the true faith and be the true church of Christ. None but a true church of Christ can hold "the faith" once for all which was delivered unto the saints; neither can the faith of the gospel dwell in any except a true church of the gospel order. Therefore the purpose and need of the gospel-church is readily seen in the facts brought forth.

The question of locating the true church and people to whom "the faith once for all" was given; and a study of what that faith is will be of interest and profit, since the faith has been given to some order, sect or people to keep in earnestness with contention. This faith must be contended for against all odds and ends with the earnestness of soul that it may be kept in purity, free from foreign and unscriptural intrusion of false doctrines and practice of men. Then what are the fundamental doctrines of this precious faith we have been commanded to keep and give to the world? We may enumerate some of them, viz:

1. The doctrine that Christ came and died for the sins of men, and that in his death, propitiation or atonement, was really made for the world; and all are saved eternally who believe in Him, according to John 3:16. Of the hundreds of orders claiming to be true churches of Christ, only a few of these hold this faith. Baptists have always held this doctrine from the days of Christ and his apostles. Presbyterians are nearest the Baptists on the doctrine of eternal salvation but compromise with others on the ground that children are born Christians at natural birth that is some do, and should be "christianized" and admitted into and reared up in the church from infancy, and that the child of believing parents never be allowed to go off into sin. After all Baptists stand alone in the faith of the gospel on the fundamental doctrine stated above.

2. Repentance toward God and faith in the Lord Jesus Christ alone for the forgiveness of sin. This is another expression of "the faith once for all delivered to the saints" which we are commanded to keep both by precept of the gospel and example of Christ and the apostles. Among the hundreds of creeds and forms of "churches" so-called, Baptists stand on this point, many of the rest of the orders add works for salvation. Repentance and faith are both doctrines of the gospel and cannot be abrogated from the system of faith we have been commanded to keep. Some preach both repentance and faith but destroy the fact in essence by adding the superfluity of works. Baptist believe and contend earnestly for "the faith" in the point of repentance and faith and that these are divine attributes and that when once exercised the work lasts forever.

3. Salvation by grace through faith. is another principle of the faith of the gospel which was "once for all men and all times" committed to the saints for which Baptists stand today with the contention of apostolic times. Many of orders preach salvation by grace through faith, but destroy the effect of grace by adding the system of good works, by which they teach the soul which has been saved by grace must keep its self free from sin and work to the end in order to be saved

at last. Baptists have always contended for the faith delivered in the gospel that salvation is wholly of grace and not of works, as Paul says: "For by grace have ye been saved through faith; and that not of yourselves, it is the gift of God; not of works, that no man should glory." Eph. 2: 8-9. And as he says in Acts 15:11, Baptists believe that we shall be saved through the grace of God through the Lord Jesus in like manner as they—the early disciples. Also as Paul says: "Not by works done in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and-renewing of the Holy Spirit, which he poured out upon us richly, through Jesus Christ our Saviour; that, being justified by his grace, we might be made heirs according to the hope of eternal life." Tit. 3:5-7. Baptists contend earnestly for the faith of salvation by grace as did the apostles, while others set more store by "good works" and human power to save than they do by the divine grace of God in Christ. This is why Baptists should contend earnestly for the faith of the gospel, for no others do.

4. Regeneration by the Holy Spirit, is an element in the faith of the gospel, and is earnestly contended for by all true Baptists since the days of Christ and his apostles. This doctrine lays at the foundation of our religion and cannot be relegated or omitted or supplanted with works or any other system, as many of the so-called sects and faiths have done. Jesus says a man must be born again, which is equivalent to saying ye must be regenerated or made new. No act or system can take the place of regeneration. Baptists are the only people who have contended for the faith or doctrine of regeneration while others abuse the sacred faith by supplying and adding substitutes thereby casting off the precious faith of the gospel delivered to the saints. To remove the doctrine of regeneration by the Holy Spirit is to deny, and even destroy, the faith of the gospel. This faith would have long ages ago been lost to the world and system of religion had not Baptists contended so earnestly for the full faith of the gospel delivered to the saints, even giving their lives and blood, when necessary to defend the old-time, age-ribbed doctrine of regeneration and it must still be preserved and given to the world by Baptists.

5. The belief that Christ organized his church during his personal ministry, and that he did not leave that work to others, or that the church of Christ has no human head is another principle of the faith committed to the saints peculiar to Baptists as with no others. Every other order can be traced to human heads and dates of organization this side of the time of Christ and his apostles. Hence Baptists contend for the faith and doctrine of the divinity of both the Head, origin and purpose of the church organized by Christ and perpetuated by the faith of the gospel committed to us. The gospel contains specific faith concerning the ordinances for which Baptists have contended earnestly, tho' costing much bloodshed and death by martyrdom in every conceivable manner. The gospel knows or recognizes no other manner or mode of baptism than immersion of a believer by proper authority, while others practice man-made orders as such. The same is true with regard to the Lord's Supper. The Lord's Supper is an ordinance of the gospel placed in the church of Christ by its Divine Head for the purpose of teaching certain things concerning "the faith once for all delivered to the saints" and should not be taken or observed out of its proper place and purpose in the gospel system of faith, as every other order of "churches" do. Baptists observe both the ordinances of baptism and the Lord's Supper according to the faith of the gospel for which we should contend earnestly. The contention for the observance of these ordinances in the gospel order has cost much bloodshed and caused many martyr fires to be kindled and heads to be cut off; but Baptists, or those holding the faith of the gospel, have witnessed to the faith in death as no others have done, persecuted but never persecuting.

6. The doctrine of world-wide missions, is also an element of "the faith once for all which was delivered to the saints" and any system or faith is incomplete and wanting in the essential character that has not the missionary principle. In no other way can the faith of the gospel itself be extended and preserved to the world and carried down from generation to generation, from age to age, and from the giving of the commission by Christ till he comes again. No faith or system of doctrine can claim right to exist as the true faith of the gospel that does not hold in its embrace the salvation of men in all lands, and any other faith than that which is revealed in the gospel is spurious, erroneous, and sin.

Oakesdale, Wash.

THE KIND OF COLLEGE.

Christian parents frequently discover, to their disappointment and grief, that their sons and daughters who have been sent to prominent colleges at great expense, are returning home with their religious beliefs entirely unsettled or positively on the side of skepticism. In the class room or in the pretentious intellectual atmosphere of the college or university, cherished religious beliefs have been opposed by radical scientific assumptions, or have been subjected to open irrational ridicule, and as a consequence the faith of the youthful mind has been shaken.

We frequently hear, as an apology for such an attitude toward our faith that it must stand on its merit and not fear the search-light of modern learning. To this we readily assent, with two provisos. The one is that the faith, which by its fruits has proven its title to confidence, must stand unimpaired and unmoved until, by an intelligible demonstration, it has been proven to be erroneous. Such proof against evangelical religion, the old-time Gospel, has never been furnished. And as an evidence of this, the lead-

ing men of learning in all branches of scholarship and the leading men of character pay their reverent tribute to the Christian faith.

Another requirement, which we believe is reasonable and unassailable, is that skeptical instructors shall not demolish the spiritual structure of faith and hope, even though it be but intellectually cherished by their pupils, unless they can furnish something better in its stead. To do so is intellectual vandalism. It is unscientific and unscholarly in the last degree. The Northern wrecked the civilization of Southern Europe to supplant it with nothing better than their inherited savagery. Historians of all ages condemn the vandalism. Truth is progressive. It is elevating. Its tendency is to refine. It nourishes the finer fibre of our being. It incites to ever higher ideals. Its righteous tendency is to exalt the nobler qualities of our nature. It leads upward as it leads onward. The logical tendency of learning is toward emphasizing the spiritual in man. The course of its progress is unflinching in the direction of immortality. The untrammelled mind resists the suggestion that life simply means a brief existence and then vanishing like a vapor. Such a refuge may attract a sordid nature, but not a noble one. The prospect of endless progress in the perception of truth and the realization of possible attainment allures the well-balanced and rational mind. Such a mind has a right to rebuke and denounce agnosticism in its own chosen strongholds.

The question, then, what kind of a college, is paramount. Will our boys and girls be under the tuition of speculative adventurers intent on some new species of ignoble notoriety? Or will they receive instruction from reverent, conscientious and capable men and women, who bring to the class room the furniture of an adequate and mature scholarship, and also the example of a refined and ennobled life, having a clearer and complete grasp of truth because of reverence for and faith in Him who is its author?—Selected.

LITERARY.

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

The Jester's Sword. By Annie Fellows Johnson. L. C. Page & Co., Boston.

In the two lines, by Robert Louis Stevenson, following the simple dedication, "To John," in this beautiful little book by Mrs. Johnston, is found the lesson of the whole book. "To renounce when that shall be necessary and not be embittered." Of Aldebaran, the hero, the old astrologers had written: "As Aldebaran the star shines in the heavens, so Aldebaran the man shall shine among his fellows." Aldebaran takes his sword of conquest and swears never to come home until he had made a braver conquest than had ever been made with it before. One night a terrific storm came up and Aldebaran came out of it wretchedly disfigured, deformed and in despair. The village jester gives him his first bit of comfort, and persuades him to dry his clothes and partake of food. It remains, however, for an aged friar to show him that happiness is not found by "going on a quest" for it, but that, by bearing cheer to others he could keep his own heart warm. And so he renounced his old ambition and lived such a life of love and helpfulness that at his death when the bells were rung for him the question was asked, "What king is dead, that all thus do him reverence?"

September Table of Contents in Scribner's Magazine is as follows:

The Evolution of the Sky-Scraper, by Montgomery Schuyler; The House of Change (Poem), by Rosamund M. Watson; The Experimenter, by Georgia W. Pangborn; For a Dead Lady (Poem), by Edwin A. Robinson; From Rothenburg to the Danube, by Everett Warner; The Lifted Bandage, by Mary R. S. Andrews; The Big Bad Lands, by N. H. Darton, U. S. Geological Survey; John Marvel, Assistant (Chapters XVIII-XXX (to be continued), by Thomas N. Page; The Lamp of Poor Souls, (Poem), by Marjorie L. C. Pickthall; Parisian Wedding Parties, by Frances Wilson Huard; Social Settlements by J. Laurence Laughlin; The Luck of a Book Farmer, by John R. Spears; Women and Public Affairs under the Roman Republic, by Frank F. Abbott; Plus and Minus, by Alan Sullivan; The Eternal Theme (Poem), by Curtis H. Page; Speculation and Stock Exchanges, by Samuel H. Ordway.

The Scribners announce positively that Theodore Roosevelt's own account of his African hunting trip will begin in Scribner's Magazine for October. Several of the manuscripts have been received with many photographs by Kermitt Roosevelt and other members of the expedition. The articles written by Mr. Roosevelt's own hand, not dictated, are the most vivid narrative which he has produced. He is having a thoroughly good time, and he makes the reader enjoy it with him. This remarkable series will run in Scribner's Magazine for one year.

The work of the Hughes Commission has already borne fruit in several voluntary reforms in the New York Stock Exchange. Samuel H. Ordway,

a member of that Commission, will set forth with great clearness in the September Scribner's the difficulties of the problem which hamper those who are seeking in this way to remedy it. The article is conservative and takes full account of the importance of the Stock Exchange to modern business.

Cyclopedia of American Agriculture. Edited by L. H. Bailey. Four volumes. Price \$20. New York: The Macmillan Company.

We are sorry that the price of this most valuable of books for farmers, is so high. But we have known many a farmer's library which contained other encyclopedias of much higher price. So there is reason to hope this will be found in many libraries on the farms and be handed down from father to son.

No man in the country is better qualified for the task of editing this work. He has long been at the head of the Cornell Experiment Station. He has enlisted as contributors and assistants in investigation hundreds of the men most prominent in agriculture.

The first volume deals with the elements, in the primitive meaning of the word, with earth, air, and water. But in spite of its elementary nature, it covers an area of much ignorance; for the immense amount of study that has been given to soil in recent years has shown how very complex and mysterious a thing it is, and the weather, on the study of which even more money has been spent, is still largely unpredictable and altogether uncontrollable. The second volume deals with the crops of the farm; their varieties, characteristics, cultivation, protection from diseases and enemies, methods of marketing, etc., each plant or group of plants being discussed in a section by itself. There is a general introduction on vegetable life, explaining the botanical terms used; and the following volume, devoted to farm animals, has a similar chapter on physiology. Stock feeding, dairying, and animal breeding have also special chapters in this volume.

But the farmer himself is not forgotten. The fourth volume, recently published, is devoted to him, and to his wife and children. It must have offered the greatest difficulty to the editors, and it is not to their discredit to say that this volume does not equal the others in compactness, arrangement, and completeness. In dealing with the animal and vegetable products of the farm, the editors were following smooth-beaten roads, but in this they were on new ground. Volume IV, however, contains more that one cannot find elsewhere, even though it does not contain all that one would like to find in it. A chapter on the history of American agriculture from aboriginal times opens the book, and a collection of brief biographies of the men who have taken a prominent part in the making of that history forms its close. A great deal of space is given to the scope and work of the agricultural colleges and to other forms of education and research. The national and State laws relating to pure foods, animal inspection, the sale of fertilizers, the control of the forests and the preservation of game are summarized and discussed.

The Sword of The Lord. A Romance of the Time of Martin Luther. By Joseph Hoeking, Author of "The Woman of Babylon," "A Flame of Fire," etc. Pp. 334. New York: E. P. Dutton and Company. \$1.25.

History and romance join together for the telling of this fascinating tale. The scene is laid mostly in Germany in the days when Martin Luther was defying the priesthood, and stirring the world with his then strange doctrines. The "little monk" is pictured with all the charm of his varied personality. He is the gentle, true friend; the ripple of laughter is not strange from his lips; his eyes sparkle with humor, and then they flash fire and courage when his conviction is at stake. Two scenes in his life are here painted with wonderful dramatic effect. The one, when in the public square he defied the Church and flung the Pope's Bull of Excommunication and Curses into the fire; and the other, when he stood before the tribunal at the Diet of Worms, his judges numbering two hundred and four, with Charles V as inquisitor. Aside from the charming story, the picture of Martin Luther gives the book a place of real value.

The love story that has this historic period for its background is altogether worthy of the romantic age. The plot hinges on the bringing of the beautiful Lady Elfrida Rothenburg, whose mother was the daughter of the Earl of Lancaster, from Germany to England. King Henry VIII selects one Brian Hamilton to accomplish this task, but he is to go entirely on his own responsibility, and not even to save his life is he to mention that he is fulfilling the king's bidding. Brian Hamilton, his friend David Granville, and the latter's faithful lackey, Tom Juliff, a powerful Cornishman, start on this mission of the king. Before setting out, however, they discover that two others, Rufus Dudley and John Mainwaring, as unscrupulous and daring as veritable free booters, are also bent on the same mission, the former desiring the Lady Elfrida for his own bride. With these rival parties in the field, one can readily picture the adventures of intrigue, trickery, sword play, chivalry, and all the deeds that characterized that romantic age. Brian Hamilton has a ready wit, and plays a bold game, but an impulsive temper catches him in many a trap, from which his more cool headed friend rescues him. The story is well told, catching the spirit of the times in admirable fashion. Brian is an ideal lover and hero, and the Lady Elfrida a heroine to one's fancy.

"As a dream when one awaketh," so is the story read, to the reader who goes from his reading to his work and to his labor until the evening.

After all, there is nothing new under the sun; the one who can trace the truth of the past in the forms of the present reads the thought of God between the lines of today.

Sunday-School Lesson

Sunday, September 5th.

Paul's Farewells.—Acts 20:17-35.

Motto Text.—"I can do all things through Christ which strengtheneth me."—Phil. 4:13.

"And from Miletus he sent to Ephesus, and called for the elders of the church." Paul was hastening to Jerusalem to be in that city by the day of Pentecost and could not take the time to go to Ephesus. Hence he sent for the elders that he might instruct them. "Ye know from the first day that I came into Asia after what manner I have been with you at all seasons." Asia here means the province of Asia and not the continent. The Jews of this province had been especially malignant towards Paul, bringing many charges him. This is his defense. These elders knew; they were his witnesses.

"Serving the Lord with all humility of mind." Humility is a grace which is very dear to God and to which he has promised great blessings. The word temptation in this verse is used in its primary sense and means trials. The Jews persecuted him sorely in Ephesus.

"And how I kept back nothing that was profitable unto you." Paul emphasized the fact that he had not shunned to declare the whole counsel of God. He had taught in the congregation, he had taught them in their homes, never sparing himself that he might glorify God.

"Testifying both to the Jews and to the Greeks, repentance towards God, and faith toward our Lord Jesus Christ." That is the summing up of the Gospel. Repentance towards God comes first, and must never be ignored.

This is Paul's farewell to his beloved brethren. "And now, behold, I go bound in the spirit." He was not at liberty to stop, if he wished; to visit them at Ephesus. God's will had been indicated to him in some way and he must hasten on. This much he knew, but God had not revealed to him what would happen to him.

"Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me." He did not know specially what would happen to him in Jerusalem, but this much he knew. The prophets in the various cities had spoken as Agabus afterwards did.

"Abide"—wait for me, are ready for me. "But none of these things move me." Braver man never lived. If God wished him to go to Christ in any way, no matter how painful, that was the manner of death he preferred. "Neither count I my life dear unto myself."

To him to depart was far better. "So that I might finish my course with joy." The allusion is to the Olympic races, a figure often employed by Paul. The joy was the joy of victory. "And the ministry, which I have received of the Lord Jesus." Paul did not call himself into the ministry. "The Gospel of the grace of God." Grace means love to the undeserving, and is therefore a word which should often be in our hearts and on our lips.

Verse 25. As Paul says he knows in regard to the future, it is sure the fact had been revealed to him. Hence he never visited this region again, and there is no ground for

the supposition that, being released from his imprisonment in Rome, he made the rounds of his churches again. "Wherefore I take you to record this day." This last day on which he would ever see them, a specially solemn occasion. "I am pure from the blood of all men." Alluding to Ezekiel 3:17-21 and 33:1-9.

And then he gives his reason for knowing he is pure from the blood of all men. "For I have not shunned to declare unto you all the counsel of God." A verse preachers and Sunday School teachers need to meditate on their knees.

Have they declared the whole counsel of God? Or have they avoided, while not denying, doctrines unpopular and displeasing to the unregenerate heart? The unconverted hate the doctrines of God's decrees of election and reprobation. They hate the terrors of hell. Yet these are the counsel of God and Paul preached them. Some are afraid of "driving men away" by the doctrines hated by the unregenerated. They had much better fear driving the Holy Spirit away by unfaithfulness.

Paul had been faithful. He warns the elders to be as faithful. They must take heed that they also shunned not to declare the whole counsel of God, leaving consequences to God to whom they belong. "Over the which the Holy Ghost hath made you overseers." When churches are faithful and pray that the Holy Spirit will send them the man He chooses, He sends him. But if they desire a man to entertain them or to please the crowds, they have their choice.

"To feed the church of God, which he hath purchased with his own blood." That God should thus purchase the church shows the high place in His heart that church holds, and makes a most solemn and awe inspiring reason for the preachers to take heed that they feed the flock wholesome truths. "For I know this." By direct revelation. "Should grievous wolves enter in among you, not sparing the flock." This refers to false teachers outside of the churches who would corrupt some of the members. Our pastors in this state have had similar trouble with the holiness people and other heretics. That Paul means teachers of false doctrines here as well as in the next verse instead of persecutors is shown by the fact that his presence had held them in restraint.

"Also of your own selves shall men arise, speaking perverse things." From within the churches and not from among the men to whom he was speaking. From the very beginning the saints have had to contend earnestly for the faith once for all delivered unto them. Paul had no tolerance for innovators—he did not desire to hear some new thing as did the Athenians. To see the after history of the church at Ephesus and some of the false teachers who arose in the church, read Christ's message to the church as given in Revelation.

Paul's dread for his churches was the introduction of new doctrine. And the surest way to give heresy a foothold was for the elders to fail to preach the whole counsel of God. "Therefore watch." Be on your guard. See to it that by no negligence do you fail to preach the whole circle of doctrines. So surely as a preacher fails to preach justification by faith, no matter how strongly he believes it, so surely will he find his people not believing it. Paul had warned them against false teachers continually and with great earnestness. He had warned them individually—every one of

you. Not only public but private warning.

"Now, brethren, I commend you to God, and to the word of his grace." That God may protect and bless them, and that the Bible may be the guide of their lives. "To build you up." A favorite expression of Paul to denote growth in grace. He did not believe in spasmodic religion. Growth in grace is a slow, sure process, upon a firm foundation, according to a plan. "And to give you an inheritance among all them which are sanctified." May refer to a share in the Messianic promises, or to the reward in heaven. "I have coveted no man's silver, or gold, or apparel." In the East much of the wealth of the wealthy was in their robes which were of great magnificence. Samuel when he resigned his position made a similar assertion of his disinterestedness. "Yea, we yourselves know, that these hands have ministered unto my necessities, and to them that were with me." Paul wrought at his trade in Ephesus as he had in Corinth. Would it not be a good idea to send out some foreign missionaries to follow his example? Since Christ was a carpenter and Paul a tent maker it is derogatory to no man to have a trade. Souls were perishing while Paul worked, but he did his duty, knowing God ruled the affairs of men. Baptists have always been blessed with such preachers as Paul who have worked their farms and wrought at their trades.

"So laboring ye ought to support the weak." Laboring with their own hands as he had done. Paul maintained the unquestionable right of preachers to live by the gospel where the churches could sustain them. But in some circumstances it is better for them to waive this right as he had done. The weak here means those weak in the faith, or in conscience, who would think the elders were "preaching for money." That many have that idea today is shown by the amazement expressed when preachers go to fields where they receive smaller salaries.

"It is more blessed to give than to receive." A saying of our Lord which was generally known, as is shown by the way Paul refers to it. But it is not recorded in the evangelists. It is true of other and higher things than money. These, then, are the points upon which the great apostle addressed the elders of Ephesus in his farewell to them. They are points of vital moment to the churches through all time.

DEAR RECORDER. On August 15th I was with Rev. T. T. Powell, the popular and aggressive pastor of Pleasant Hill church, Carl, Ky., near Hopkinsville.

Bro. Powell is doing a great work for the Master at Pleasant Hill. They have an evergreen Sunday School and prayer meeting every Wednesday night. What do you think of this for a church twelve miles from the railroad? Ask Bro. Powell how it is done. Bro. Powell is also pastor at Ebenezer and Mt. Tabor.

From Pleasant Hill and Ebenezer—did not get to present cause to Mt. Tabor—there was secured for the endowment fund of the Southern Baptist Theological Seminary \$395. The pastor heading the list with a \$125 subscription. May all the pastors have the interests of the Seminary at heart as Bro. Powell, and cooperate with the representatives in presenting the needs of the Seminary to their churches.

MACON C. VICK.

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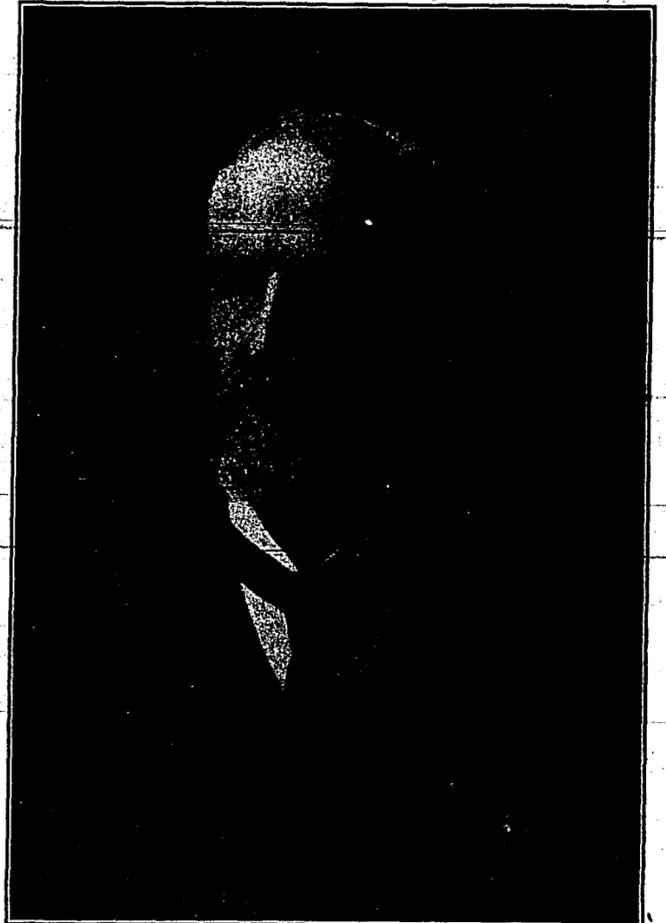
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So if thou be a walker with God it will appear in the relations wherein thou standeth; for grace makes a good husband, a good wife, a good master, a good servant. Thomas Boston. The fortunate people—the truly fortunate—are not so much those who succeed in life as those who succeed in living.—Edward S. Martin.

WHAT PASTORS HAVE A RIGHT TO EXPECT OF OUR DENOMINATIONAL SCHOOLS.

That our denominational schools expect the pastors to use their influence to get the members of the churches to contribute money to support them and also to send their boys and their girls, is well understood in Kentucky. Now, the question is, what do the pastors have a right to expect of our denominational schools?

Pastors certainly have a right to expect that our schools hold and teach that the Bible is the Word 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." Give us the Holy Bible, correctly taught, and our cherished principles are safe.

As this pastor sees it, pastors of Baptist churches have a right to expect that Baptist schools teach Baptist doctrines. Why have Baptist schools if they are not to teach our young people to be Baptists? Schools supported by the State can teach them other things. It should be expected of our schools that they send our boys and our girls back to us well rounded, sound, through and through Baptists, ready and glad to hold up Baptist principles any where. This calls for Baptist teachers in our schools. How can we expect teachers who are not Baptists to teach Baptist doctrines? Schools whose faculties believe that "one church is as good as another" and that immersion administered by one of another denomination, or of no denomination, is as good as immersion administered by the authority of a Baptist church cannot be expected to turn out well rounded Baptists. Such schools need not be surprised if they do not have the enthusiastic support of the pastors.

It is certainly not too much to expect of our schools that they be centers of spiritual piety and of deep religious influence. What advantage can there be in patronizing a religious school, rather than a State school if it is not for the benefit of such influence? The school that gives much time and spends money given to it, training hard throwers and high kickers, and that sends out young men, and sometimes young preachers, to spend their vacations with season ball teams, rather than preaching the gospel in the highways and hedges, does not appeal with much force to earnest, hard-working pastors who are trying with all their might to teach their young people in the ways of their Lord.

Pastors who are expected to use their influence for the schools have a right to expect to have some influence with the schools. A pastor who once influenced some of his young people to go to a certain school, went to the president of that school with some complaint in regard to the government of the school. He was given to understand by the president that he knew nothing about running a school and that it was none of his business. It is needless to say that that pastor did not exert himself to send any one else to that school while under that management. It is a poor rule that won't work both ways. "Taxation without representation" is not a Baptist principle.

One other question is so closely related to this one that it seems that it should be noticed here. That is, what should pastors and the parents expect of the pastors, and of the churches where our schools are located,

which our boys and our girls are expected to attend, and under whose influence they are expected to be while they are in school? Of course, they may be expected to do as they please. But, is it too much to expect of them that they be sound, and regular in their teaching, and in their practice? If any pastors should be sound and regular in their teaching it certainly should be the pastors where our schools are located. And if any of our churches should be strict, and regular in their practice it should be the churches where our young people worship while in school. Irregularities taught and practiced at such places will infect the denomination at large, and result in untold harm. How can a conscientious pastor, who believes that immersion, administered by church authority only, is valid baptism, use his influence to get his young people to attend a school at a place where the pastor believes in "alien immersion" and who exchanges pulpits with ministers of other denominations; and where the church receives such immersions and encourages or allows such exchanges?

Give us such schools as are herein described and such pastors and churches at our school-seats as are herein suggested, and our schools would, without question, have a right to expect the hearty co-operation of the pastor.

A. B. GARDNER.
Beaver Dam, Ky.

FLORIDA.

When I was born, and a long time before, the Recorder was coming every week into my father's home, back yonder in "Old Kentucky," the home of the Recorder. Since I could read I have read the Recorder. It's a constant visitor to my home. Like my father's children, my children have feasted upon its richness. When Dr. Caperton was its editor, I delighted in it. I was charmed and richly fed all the way through Dr. Eaton's administration, thinking with thousands of others his place could never be filled. But when Dr. Thompson's two years as editor closed I said, "well done." The present editor, Dr. Porter, has scarcely had time to place himself on record as a great editor, but it is my prediction he will be equal to the past. Everything points that way.

But what I more particularly started to say is this, that I have always read every copy, and they have always been meat and drink, and up to a high standard, but if any one edition surpasses another, it is the issue of August 5th. First, the article by Rev. W. J. Puckett on "The Logic of Baptismal Remission." Second, "Fred Freeman on Alien Immersion, as Reviewed by Dr. B. H. Carroll." Third, "A Landmark Baptist Church," by Rev. F. M. Welborn. And last, but not least, the sermon by Dr. T. T. Eaton, with many other good things. I would like to see Bro. Puckett put his article, "The Logic of Baptismal Remission" in tract form, so that it might be read far and wide. Also Drs. Carroll and Welborn. Some fine sharp-shooting could be done with artillery like that. They are loaded with the truth and whenever fired there will be telling effect.

To my friends of "old Kentucky, since resigning at St. Petersburg, I am located for the present at Winter Haven, Fla., where I preach every Sunday. This is another garden spot of Florida, among the lakes and oranges, and all tropical fruit.

S. G. MULLINS.

Louisville Training School

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THE LOOMS OF GOD.

The years of man are the looms of God,
 Let down from the place of the sun,
 Wherein we are weaving away
 Till the mystic web is done.
 Weaving blindly, but weaving surely,
 Each for himself his fate;
 We may not see how the right side looks,
 We can only weave and wait.
 But looking above for the pattern,
 No weaver hath need to fear;
 Only let him look clear into Heaven,
 The perfect Pattern is there.
 If he keeps the face of the Saviour
 Forever and always in sight,
 His toil shall be sweeter than honey,
 His weaving is sure to be right.
 And when his task is ended,
 And the web is turned and shown,
 He shall hear the voice of the Master;
 It shall say to him, "Well done!"
 And the white-winged angels of Heaven
 To bear him hence shall come down,
 And God shall give him gold for his hire,
 Not coin—but a crown!
 —Selected.

OUR PULPIT.



LOVE AND GRIEF.

Rev. G. H. Morrison.

John xx. 11-18:

In this beautiful and ever memorable incident there are three things upon which I wish to dwell. The first is Mary's grief; the second is Mary's love; and the third is the revelation of the Lord to Mary.
 Let me speak, then, upon the grief of Mary, trying to make plain to you the greatness of that grief; and the first glimpse we get into its deeps is that Mary shows no wonder at the angels. At all the crises of the life of Christ we we read of angels. We read of them at His birth, His temptation, and His agony. At these great moments His attendant body-guard breaks through the veil, as it were, and becomes visible. And now in this great hour of hard-won victory, when death, the last great enemy, is beaten, there is a vision of angels in the tomb. There are two of them, in the tenderness of God, who would not send one alone to a dark sepulchre. They are clothed in white; the livery of heaven; they are seated, as in the calm of glory. Yet Mary, stooping down and peering in and catching a glimpse of these beings more than mortal, has not a fear and scarce a thought to give them, she is so broken-hearted for the Lord. There is nothing more absorbing than great grief. It banishes fear, surprise, dismay, astonishment. And from the utter absence of all such feelings here, we learn how terrible was Mary's grief.
 The same intensity is manifest again when we notice how her grief embraced her world. Turning round in the dim dawn she saw a

man, and she supposed that it had been the gardener. Now she had never seen that man before; he was a stranger to her and she to him. The circle that he moved in was not hers; he had his wife and children, his home and joys and sorrows. Yet she offers no explanation or apology; never mentions the name of Christ, just talks of Him—her grief is so overpowering, that she cannot conceive that others should remain indifferent in her sorrow. I think that many of us have had times when our feeling was akin to that of Mary. In seasons of overwhelming sorrow—when the golden bowl is broken—the noisy life out in the streets is like an insult. It is incredible how others should be laughing, and going about their work with eager hearts, when for us there is not a star within the welkin, and not a sound of music in the lute. Now of course that is an unreasonable mood, and we soon outgrow it if we are strong in God. But whether reasonable or unreasonable it is human; one sign and symbol of overwhelming grief. And it is when we see Mary so absorbed that every one she meets must know her sorrow, that we realize her womanly despair at the loss of her Saviour and her Lord.
 Then, too, her grief had made her blind. That also reveals the depths of her dismay. She heard the sound of a footfall, and there was Jesus standing, but Mary did not know that it was Jesus. Now there were many things to prevent that recognition; there was the dim and dusky light of early morning. There was the change that had passed upon the form of Christ now that He was risen in triumph from the grave. But the deepest cause was not in the morning light; the deepest cause was not in the face of Jesus; the deepest cause was in the heart of Mary. I have heard mourners gathered at a funeral say afterwards, 'I could not tell you who was there.' All the great passions in their full intensity have got a certain blinding power about them. But neither love nor hate nor jealousy nor anger is more effectual in sealing up the eyes, than is the pressure of overwhelming grief. So she turned herself round when she heard the quiet footfall. And Jesus was changed? It tells me also that Mary was broken-hearted.
 And the strange thing is that had she only known it, the cause of her grief was to be the joy of ages. It was for an absent Lord that she was weeping, yet on that absence Christendom is built. 'They have taken away my Lord,' said Mary; 'let me but find His body and I shall be happy.' But supposing she had found it, and been happy, have you ever thought what that would have involved?—no resurrection, no sending of the Spirit; no gospel, no Christendom, no heaven. And so I learn that in our deepest griefs may lie the secret of our richest joys, and that there may be 'a budding morrow in midnight.' It is better to go to the house of mourning than to the house of mirth. That does not mean it is better to be melancholy. The evangel of Christ is tidings of great joy, and no one had such a right to be glad as a true Christian. It means that, like Mary, in our sorest grief we may light on that which all the world's a-seeking; and that everything may be radiant ever after, because of the one thing that caused our tears.
 So far, then, on the depth of Mary's grief. Now let us turn to the depth of Mary's love. And it all is this, that to her first He should have showed Himself. Simon Peter had been at the tomb that morning, and 'on this rock,'

'Then the disciples went away to their own homes': there was nothing more to be done; the grave was empty. They had examined the tomb and seen the napkin there; nothing was to be gained by aimless waiting. But Mary, though she knew what they had seen, and had not a particle more of hope than they—Mary could not tear herself away, but stood without at the sepulchre weeping. There is a kind of love that faces facts, and it opens its eyes wide to dark realities, and bowing the head it says, 'I must accept them.' But there is an agony of love that does not act so; it hopes against hope and beats against all evidences. It is only women who can love like that, and it was a love like that which inspired Mary. No one will ever doubt John's love to Jesus. No one will ever doubt the love of Simon. 'Simon, son of Jonas, lovest thou Me?' 'Yea, Lord, Thou knowest that I love Thee.' But the fact remains that on that morning Peter and John went to their homes again, and only a woman lingered by the grave. I have not the least doubt that they urged her to go with them. They had been too long with Jesus not to be true gentlemen. It was cold and raw there, and the grass was wet, and it was dangerous for a woman with these Roman soldiers. But Mary simply replied, 'I cannot go.' She must linger and watch in the teeth of all the facts. And I say that measured by a test like that, there is no disciple who can match the love of Mary.
 The depth of Mary's love is also seen in her instant and glad obedience to her Lord. She would have clung to his feet in her great joy, but Jesus said to her swiftly, 'Touch Me not.' You remember what Christ said when He appeared to Thomas? 'Thomas, reach hither thy hand, and feel My wounds.' To that disciple, torn with the stress of doubt, says the risen Saviour, 'Come and touch Me.' But to Mary, whose doubts had all been scattered, and who was filled with the wild joy of recognition, the Christ who said to Thomas, 'Come and touch Me,' said very swiftly and imperiously, 'Touch Me not.' What He meant was, 'Things are all different now. You are to walk by faith and not by sight now. Do not think that My death is but a moment's break, and that the former life will be resumed. I ascend to the Father—old things have passed away—do not try to revive or recall these old relationships. Touch Me not, but go unto My brethren—tell them I am going home to God.' That must have been a bitter disappointment to a heart so ardent and so intense as Mary's. The one thing she wanted was to be with Christ, yet that was the one thing which He denied her. And it is when I read how sweetly she obeyed, renouncing her own will to do Christ's bidding, it is then I realize how deep and true was the love of Mary for her Saviour. There is a love that is loud in passionate protestations, but 'methinks the lady doth protest too much.' Mary says a word 'Rabboni,' and then her Master's bidding. And it is in that immediate obedience, which cut at the very root of all her joy, that he that hath eyes to see and ears to hear can gauge the height and depth of Mary's love.

John had been at the sepulchre that morning—the disciple who had leaned upon Christ's bosom; yet neither to John nor to Peter had there been a whisper—no moving of pierced feet across the garden—all that was kept for a woman who had been a sinner, and out of whom there had been cast seven devils. It is very notable that the first word of Christ after He had risen from the dead was woman. 'Woman, why weepest thou'—these are the first words which fell from the lips of Christ when He arose. And they tell us that though everything seemed different, yet there was one thing which death has failed to alter, and that is the eyes of Christ for those who weep. You remember how, when Christ was in the wilderness, He was tempted to cast Himself down from the Temple. He was tempted to reveal Himself in startling fashion, as the Jews expected that Messiah would. But Christ resisted that spectacular temptation, and showed Himself quietly to kindred hearts; and now after the grave has done its work, He is the very same Jesus as had His home in Nazareth. There are some arguments for the resurrection of the Lord which I confess do not appeal to me. They are too elaborate and metaphysical; they always leave some loophole of escape. But there is one argument that is irresistible, and to me is overwhelming in its artless evidence, and that is the argument of this sweet incident. I could have believed the story was a myth if Christ had shown Himself upon the Temple steps. Had he appeared to Pilate and said, 'Behold the Man,' I could have believed it was an idle story. But that he should pass by Pilate and the people, and His mother and John and James and Simon Peter; that He should show Himself first and foremost to a woman, who had nothing to her credit but her love, I tell you that even the genius of a Shakespeare could never have conceived a scene like that. The strange thing is that what Christ did that morning, He has been constantly doing ever since. The first to see Him in all His power and love have been the very last the world expected. Do not pride yourself on your apostolate. There are things that you may miss for all your privileges. And some poor Magdalene, to whom you send the missionary, may be the first to hear the footfall on the grass.
 And then Christ made Himself known by a single word. One word was enough when it was the woman's name. Jesus saith unto her, 'Mary,' and she turned herself and saith unto Him, 'Rabboni.' When Joseph made himself known unto his brethren, he stood in their midst and said to them, 'I am Joseph.' There are times when as Jesus acts as Joseph did, and lifting up His voice cries, 'I am Christ.' But far more often when He reveals Himself, the first word that we hear is like this garden voice. It is not 'I am Christ' that we first hear; the first word that we hear is 'Thou art Mary.' I mean by that that we are drawn to Christ by the deep and restful sense that we are known.

My the close of his ministry, but, in spite of his great love, the failure of the Jews to recognize their time of visitation brought down upon the city every woe he uttered and others too awful to be even named. What are the real causes of our present irritation? This is a pertinent inquiry, for no healing of wounds is possible till the poison has been extracted and the cavity cleansed. This done, natural processes will do the rest, for ours is a vigorous and healthy body. We are sure that an honest effort to indicate some elements active in our present unrest will not be unappreciated by those who love the cause of New Testament Christianity and labor for its extension.
 Prominent among the occasions of discussion and dissatisfaction is the clash of interests. From a position of skepticism as to the wisdom of any organization other than such as is actually seen in the early church, we have, in the last few decades, come to the possession of a questionably large number of separate organizations. Each has its plea and its merits and each its capable representative to present its claims. There is one brotherhood to support all. So long as the margin of possible extension was broad, each could press out and enlist other churches and so keep up its growth; but now that it has become narrow, society and secretary turn back on the willing ones and a scrimmage for funds is started. It is true that few churches, if any indeed, have reached the limit of their ability to give, but it is to be questioned if they ever will under present methods. There are thirteen days in our present missionary calendar. Three times each year must the faithful minister press the call for Foreign and for Home Missions on his congregation or parts of it. Many who thought they had become members of the church, are wondering if they have not by some blunder got hooked up to an endless succession of collections. This is the result locally, and while the larger congregation finds relief in an arrangement of its own, the difficulty is not easily met in smaller ones, that meet irregularly and have preaching for part time. The chief burden of this faulty arrangement falls on the preacher. He must be a financial agent for a baker's dozen of demands, and be constantly pressing some call for money or risk being branded as indifferent to good works. This is an undesirable and almost unbearable burden for a free minister. Ten years ago a convention speaker asserted that the modern test of orthodoxy is, "Have you raised the apportionment?" and the aptness of the remark set the house in a roar. The seeming sentiment for unification of all interests under one general board does not so much signify that the scheme seems wise as that the preachers favor anything that promises relief. The clashing are louder still in the secretarial circle, as is known by any who have listened to a discussion relative to calendar adjustment. And there is no prospect that under present plans it can be one whit improved. Perhaps, after all, this is a matter for the congregation and not for the convention.
 A second and fruitful element of unpleasantness is undue emphasis on the money feature of our missionary work. We have no desire to cater to that narrowness which will be first to amend what we here say. We have not begun to give yet. But there is a place to begin, and there is a way to get money without leaving a bad taste in the mouth or drying up the fountains

THE PRESENT CONFUSION.

Some Contributing Causes.

God loved Israel. But it was not God's love to Israel, so much as Israel's loyalty to God, or the lack of it, that decided that nation's fate. Jesus Christ loved Jerusalem enough to weep as he looked upon her shining spires at

of liberality. Paul speaks of some who "beyond their power" gave of their own accord," and he assigns as the reason that "first they gave their own selves to the Lord." This is the solution of the money problem. No basis is right and final that does not tend to this happy result. Our present system fails here, and a problem for our wisest heads is to find wherein the defect lies. It is becoming more and more evident each year that the present "booming," "boosting" method has about served its purposes and must give place to a better one.

It will not suffice to send out a larger poster printed in more gorgeous style each year, meanwhile pushing up the apportionment and cracking the whip behind the preachers who lag. This has worked for awhile and in some cases, but it is not the final method which will lead to largest success.

Attempted misuse of missionary organizations ranks high as a thorn in the flesh. We are a people of the Book. The only reason we would attempt to preach the gospel among all nations is that the Book so directs. The only thing that could have led the fathers to form organizations not specifically provided for in the Bible was the deep conviction that this was the best means of carrying out what the Book did direct, leaving man to find a way. Now, this being true, it is quite evident that the only thing that should be attempted by our organizations is the work which called them into existence. To claim authority beyond this distinctly outlined field of operation, to go over the boundaries, even in a small degree, or to assume the right to regulate or direct in any other than the particular work given into its hands, will most certainly call forth a storm of disapproval. The reasons for this need hardly be cited. It is not so long ago that eloquent and able men among us urged that such organizations were dangerous, and cited the encroachments of ecclesiasticism and the gradual assumption of authority that has seemed to rise most naturally with all delegation of leadership outside the congregation. Our people remember these warnings, though the voices that sounded them out are stilled forever.

While there may have been no conscious design on the part of any to attempt such ambitious projects, one needs seek no further than the minutes of recent Conventions to find manifestations of the dangerous tendency. It is well enough, perhaps, in the development of a great people, that we should have had our discussion over the endorsement by our conventions of a scheme of denominational federation; not that our people needed to know what to do about it, nor that it matters much what they do, but that we should determine just how far and to what our missionary societies are to commit a free people who have delegated to them a work, but no authority whatever.

Almost simultaneously it began to be whispered about that an organization of young men, having close-set qualifications for membership, had been formed ostensibly for purposes of culture and improvement, but actually with intent to place its members in the important pulpits and professorships. This rumor was not widely credited. The major part of those holding membership in the new Freemasonry denied it in good faith. It took time for the truth to become known. In the outworking of these secret connivings some of the saddest tragedies of our history have been enacted, whether

considered as affecting the churches or the ministers involved. It does not heal the hurt to say it had to be, but it may help to be charitable if we reflect that with such causes the effects that have followed were most natural. Things have been the more complicated by the fact that much has been done under cover that our brethren could not know, do not yet know and may never know. Because of this, missionary organization, district, State and national, and our college boards have been taken unawares and led to involve themselves. In some cases, also, agencies of the brotherhood have joined hands with the promoters of these divisive and destructive tendencies, and always to their hurt. In the muddle that has resulted, it has not always been easy to say enough without the danger of saying too much, and so it has happened that watchmen on the walls, whether preachers, professors or editors, have been suspected of sounding alarms unnecessarily. And so it has come about that our people are in a sort of ferment. Like bees in an apiary where some disturbing intruder has come unasked, they are speaking in tones of resentment and casting about for the unwelcome cause of it all. The remedy is simple. Let the cause be identified and forthwith removed. Not till this has been done can there be hope of permanent recovery.—Christian Standard.

QUIET REFORMATION.

We are apt to associate reformations with strenuous work, war, agitation and strife, but some of the most effective changes that have ever taken place have been noiseless and bloodless. It is said of the wise general that he never announces his plans, and the quiet reformer takes this for his motto. Often to make a sudden change means failure for the cherished plan, while to bring about the reform gradually is to insure success. Especially is this true in house keeping, for the real reformers have been so careful in their work as never to allow those intimately associated with them to know that any changes were going on.

A country housekeeper who discovered that she and her children were on the straight road to indigestion through irregular meals, determined to mend matters speedily. The husband and father was one of those good-hearted, but exasperating, individuals who seem to think any time will do to eat, and he suffered no pangs in his stomach from the disturbed routine because he was out in all sorts of weather and worked hard, while his wife was closely confined to the house with her little ones. In a very cheerful, happy manner she met her husband whenever he was tardy with the explanation that the babies were so hungry they could not wait, and sat with him while he had his dinner. At first he was too busy to notice that she only pretended to eat when he did, and that the food was not up to the standard, but by degrees he came to see that whenever he was on time things were hot and delicious, while late meals were sure to be tasteless and cooled off. The children grew rosy and healthy, the mistress of the house no longer suffered, and though it took a great deal of patience to stick to the plan she persisted until regular meals were firmly established.

Another man who was "close" to say the least, in giving his wife spending money, one day discovered that the cooking was not quite what it had been during the first days of his housekeeping. He

mentioned the fact to his wife, and she carefully agreed with him. "It takes so much of my butter and egg money for the children's things," she said blandly, "that I can only buy cheap supplies now." A few weeks more of the very skimpy cookies, the sour pies, the short supply of eggs and the absence of all poultry loosened his purse strings, and the family went back to better food. Another woman, who always had trouble getting enough money for the household wants, sent her husband to purchase the supplies. She did not utter a reproachful word, but had an excuse to remain at home and let him buy the "must haves." He soon found out how very little two or three dollars purchased in towels, table linen, children's clothes and household supplies, and after a few trips to the store was willing to trust his wife with a fair share of their joint savings.

In another home the husband and father, along with the children, threw their belongings about promiscuously for the housewife to pick up. Realizing that it was mostly her fault in ever allowing such a habit to become fastened upon them, she set about breaking it up. One thing and another mysteriously disappeared, until in self-defense the clothes and toys and books were in their proper places. Nothing ever was lost out of drawers or closets, but somehow the tops were swept up with scraps, the marbles rolled down the porch cracks, the litter of newspapers was accidentally spoiled when water dripped from the house plants on them, and in hundreds of ways she taught them to look after their possessions. The time she spent devising means of getting rid of things would have sufficed to hang up and put away a dozen times as many misplaced articles; but she was thinking of something besides present comfort, and went blandly on until the reformation was complete.

So, when you want to reform the ways of the household, don't nail your declaration to the door and declare war on established customs. For the stirring days of the old reformers that method was all right, but nowadays, and especially in the home, the iron hand in the velvet glove is far better. Lay your plans carefully and begin determined to win. If you fail, no one need know it, and if you succeed, there will be no occasion to boast of it. It is like the only safe rule for keeping a secret: "Never let any one suspect you have one." Never let any one know that a reformation is going on, and you will be more apt to have success.

TRUSTING GOD.

When everything goes well with us, nothing of a sad or troublesome nature to mar our pleasures, when our longings, our anticipations, our plans are carried out, when the warm sunshine of contentment beams down upon us, "how easy it is to be good," but when sadness, turmoil, misery and disappointments come about us, temptations assail, vexations and perplexities without number are cast at us, how quickly we despond and allow gloom and weariness to almost overwhelm us. We put off as long as possible the very thing we should do at the very first.

"Cast thy burden upon the Lord and he shall sustain thee." Yes, after we have exhausted our own feeble efforts to "keep good," then in humbleness we fall upon our knees and pour out our very soul to Him who preserves us. Then how sweet it is after simple earnest appeals and beggings upon

bended knees a relief comes. What a friend we have in Jesus, All our sins and griefs to bear, What a privilege to carry, Everything to God in prayer. Why not always contented? Why not always live trustingly and know that we are being led by Him who doeth all things well. After a while the turmoil will end, death will swallow up all our sorrows. We will lay down to sleep and awake "over there." We will cross the dark stream, but God our pilot with steady hand will steer us over. "The boatman will row me Across the dark sea And bear me to those I love best; I long for the greetings There waiting for me I sigh for that haven of rest." Brodhead, Ky. J. J. P.

Lord I do discover a fallacy, whereby I have long deceived myself. It is this: I have desired to begin my amendment from my birthday, or from the first day of the year, or from some eminent festival, that so my repentance might bear some remarkable date. But when those days were come, I had

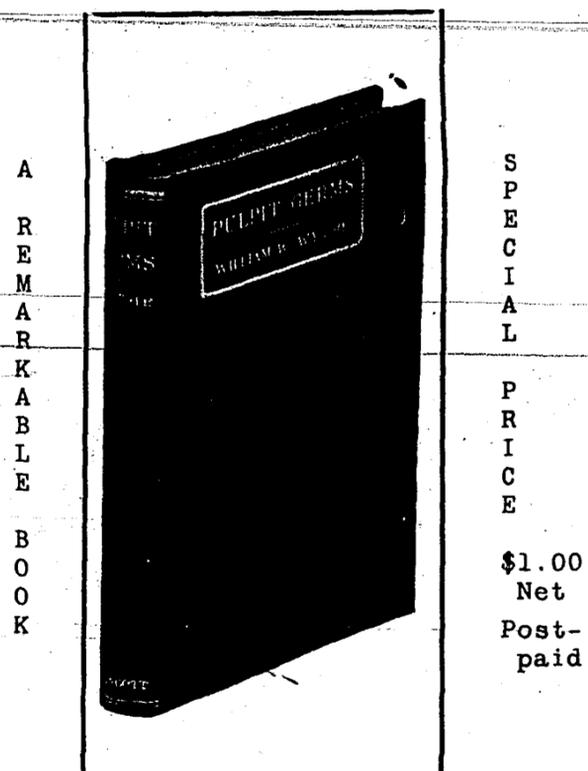
adjourned my amendment to some other time. Thus, whilst I could not agree with myself when to start, I have almost lost the running of the race. I am resolved thus to befool myself no longer. I see no day equal to today; the instant time is always the fittest time. —Thomas Fuller.

THE WALK OF FAITH.

The whole walk of faith through life is the simple but sublime reliance upon an almighty arm that is never seen, but always felt. This accounts for the fact that the word "trust" is the key word of Old Testament theology, and the word "believe" is the key word in the New Testament. They both mean substantially the same thing. And when our Heavenly Father saith, "Cast thy burden upon Me," and our loving Redeemer saith, "Cast the load of thy sins upon Me." They expect us to take Them at Their word.—Theodore L. Cuyler.

They can conquer who believe when those days were come. I had they can.—Virgil.

PULPIT GERMS
—BY—
WILLIAM W. WYTHE.



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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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Editorial

CONTINUITY OF BAPTIST CHURCHES.

A much beloved brother asks this question: "Do you believe in Apostolic Succession?" To answer the question as stated we say emphatically "no." We do not believe that the Apostles had any successors, but to the contrary, that their office perished with them. If any man claim to be a successor of the Apostles we have a right to demand that he demonstrate his claim by the working of such miracles as were performed by the Apostles. Until he can do this his claim is too silly to merit serious consideration.

We do believe, however, in the continuity of Baptist churches, in other words, in a succession of baptized believers. We hold, that before Christ left the earth he founded a church, and that churches after this model has existed through all the years, and will exist to the end of the age. We believe that the Great Commission demands the perpetuity of the churches. Christ's presence to the end of the age was predicated upon the fact that the disciples should teach and baptize. If the Lord's Supper is to show forth his death, till he come again, then there must exist churches to administer the Supper. If the churches have, or ever shall fail from the earth, then his command in this connection must also fail. We believe, too, that the doctrine of church continuity was clearly set forth in prophecy, and expressly declared by Christ himself, when he said, "On this rock I will build my church and the gates of Hades shall not prevail against it." In speaking of this passage, Dr. Broadus, in his commentary on Matthew, says: "It most naturally means, according to the Hebrew uses, that the gates of Hades shall not swallow up the church. All earthly things go down through these dread gates, but Christ's church, for which he gave himself, will never cease to exist, there will always be Christians in the world."

The doctrine of the Final Perseverance of the saints makes easy the acceptance of the doctrine of church continuity. If God can keep one child, he can keep many, and if many, then why not a church, or churches? If the churches ever cease to exist, then the Commission, the ordinances and Christ's promise, must alike fail, and if these fail, then God's Kingdom will be a failure among the children of men. This to us, is not only unreasonable but unthinkable.

Our convictions as to church continuity are in harmony with those of Boyce, Eaton and Dickinson, as given in the following quotations:

"As the successors of a glorious spiritual ancestry, illustrated by heroic martyrdom, by the profession of noble principles, by the maintenance of true doctrines; as the church of Christ, which he has ever preserved as the witness for his truth, by which he has illustrated his wonderful ways, and shown that his promises are sure and steadfast. Historians who have professed to write the history of the church have either utterly ignored the presence of those of our faith, or classed them among fanatics and heretics; or if forced to acknowledge the prevalence of our principles and practices among the earliest churches, have adopted such false theories as to church

power, and the development and growth of all the truth and principles of Scripture, that by all, save their most discerning readers, our pretensions to an early origin and a continuous existence have been rejected. Baptists in the past have been entirely too indifferent to the position they thus occupy."

—Memoir of James P. Boyce, by John A. Broadus.

"If Baptists could have been overthrown, it would have been done long ago. Almost every weapon has been tried against them and with what result? Since our Lord bade us go into the world and disciple all nations, baptizing them into the name of the Father, Son and Holy Ghost, there has never dawned a day when the prospect for the Baptists was brighter than it is this day."—A. E. Dickinson, in "What Baptist Principles are Worth to the World."

"If Baptist succession be the bad thing some brethren say, then certainly it ought to be given up. There should be no more of it. The churches now in existence ought to have no succession. When a new church is organized, it should have no sort of connection with other churches, or relations to them. Let churches be organized anywhere, anyhow, by anybody. Just let the people be believers, and let them baptize each other and start a church. This does away with Baptist succession. And if it be the bad thing that is charged, it ought to be done away with at the earliest moment. Those who oppose Baptist succession have no logical ground to stand on in organizing a church out of material furnished by other churches and with those churches by regularly ordained ministers."—T. T. Eaton.

Why should some of our brethren deery this doctrine, which is taught in the Book, and has been cherished by the fathers of our faith?

BARACA WORK.

No department of Sunday School work has ever experienced such a marvelous growth, or met with such signal success, as has the Baraca work. This movement was started nineteen years ago by Marshall A. Hudson, of Syracuse, N. Y., for the purpose of interesting men in Bible study. Later on, Philathea classes were organized for the same purpose. As a result of this enterprise thousands of men and women have been enrolled in Sunday-School classes and are now regular attendants at the church services. Through this agency vast numbers have been led to Christ and the church, and quite a few of this number have become missionaries in foreign fields. It is confidently expected that by the next annual meeting, more than one million members will have been enrolled in Baraca classes. Its growth has been truly phenomenal, and the blessing of the Most High has attended its endeavors.

It is our earnest hope that the Recorder shall be really helpful in advancing this work, and to this end we will gladly give a column to Baraca work. We believe that the World Wide Baraca is striving to live up to its motto, "We Do Things," therefore we are ready to help in the doing.

In this issue of the paper will be found an interesting communication from Bro. Reynolds, State Vice President, who has promised to keep our readers posted concerning the State work.

FOREIGN MISSION BOARD.

The Board requests that each Association appoint a commit-

tee on apportionment. It will be the duty of this committee to confer with the messengers of the churches and fix a definite sum to be raised by each of the churches. This appears to us as a decisive step in the right direction, and we believe it will help to secure a larger number of contributing churches. The Associational period is pre-eminently one for planning and pushing missionary enterprises, and to neglect this opportunity will mean irreparable loss to the cause of missions. Think of it! Seven hundred and thirty-seven churches in our State failed during the past year to contribute anything to Foreign Missions. This is a reproach to our common Zion, that ought to be speedily removed.

Every church should contribute something, and there should be somebody in every church, to see to it that something is contributed. Why should we defer this matter to the close of the conventional year, and then go into convulsions in discharging a long neglected duty. Let us be about our Father's business!

TEACHING.

Dr. Faunce has recently delivered a series of lectures at Yale University on the "Educational Ideal in the Ministry." In a notice of these lectures Dr. Erdman, in the *Princeton Review*, says: "These lectures were designed to give, not information, but a point of view. They defend the educational conception of the ministry as opposed to the liturgical, the magisterial or the oratorical; and insist that the church must return to its original idea of an *ecclesia docens*." This is a loud echo of Christ's last instructions to his disciples, "Go ye, therefore, teach all nations." By all means let us have a care what we teach.

Dr. Erdman says farther: "The sphere of service which the minister can least of all neglect, if he is to be a true leader in religious education, is the Sabbath School. Here will be found unrivalled opportunity; yet his leadership will be needed also in the prayer meeting and in the evangelistic service, that both have an educational value. His influence too must be used to stimulate all the educational institutions and processes in the community."

The chair of Sunday School Pedagogy in our Southern Baptist Theological Seminary gives practical expression to the importance of this sphere of a pastor's work. We are of the opinion that the Southern Baptist Theological Seminary was the first to establish a separate department for the prosecution of this great work.

EX-PRESIDENT ELIOT.

There are many varying forms of unbelief, notably atheism, deism, agnosticism and unitarianism. One of the leaders of this latter school is Ex-President Eliot, of Harvard, who has lately created something of a sensation by his spectacular performance in the spiritual realm. We believe with the faculty of Harvard, that President Eliot is too old to teach or manage an institution of learning. We believe, too, that this being true, that it naturally follows that he is too old to originate a new religion—that is worth while. It is well to remember that his deliverance comes in the days of his dotage, and not in the years of his vigorous manhood. Nor should we forget that the Ex-President has always been an infidel, a fact that should have due consideration in weighing his deliverances. Nor is

there anything specially new in his views, presenting, as they do a strange combination of atheism and unitarianism. Of course, we could only expect a Christless religion from a man who claims to be Christless. Really, the Ex-President eliminates God from the universe and then proceeds to play the role of God, by giving to the world a new religion. Surely our academic brother takes himself altogether too seriously. All of the modern prophets of whom we have known anything have proven miserable failures, and there is every reason to believe that this last aspirant to prophetic fame will follow in their footsteps. The Ex-President's perpetration will likely revive interest in Oslerism.

MORAL PROGRESS IN HADES

Dr. Beverly Warner, in a recent address in Cincinnati on "The Rich Man and Lazarus," took rather advanced ground, even for an Episcopal bishop. He proceeded to contrast the two requests made by Dives in that place of torment. His first earnest entreaty was that Lazarus might be sent to dip the tip of his finger in water to cool his tongue, which according to the bishop was a purely selfish request. And then this boon being denied, his thoughts turned to his father's house and he asked that Lazarus might be sent to them with a message of warning. This thoughtful regard for the good in others is a marked contrast to his first selfish entreaty. Thus in hell selfishness, by degrees, yielded to altruism. And so we are not without hope that through the infinite compassion and mercy of God, such moral progress may go on and on till it shall eventuate in entire deliverance from sin and punishment.

It will be seen from the above that the bishop does not hold to the teachings of his church, that death irrevocably fixes the moral and spiritual condition of man. According to the bishop the chance for betterment will be continuous in the future state. We do not feel it, however, in our heart to censure the bishop overmuch, as he is only on his way home to Rome. There is no tenable ground between the Episcopal High Church and the Church of Rome. Like Newman and others, the bishop may sooner or later make a logical landing.

DONT.

"I said in my haste, all men are liars." The Psalmist accuses and excuses himself in the same breath. I said, all men are liars, but I said it in haste. This palliates but does not justify his rash words. "When you are angry," mother used to say, "count nine before you speak." Sometimes ninety would have been better. After this thoughtless utterance, how fit the Psalmist's prayer: "Set a watch, O Lord, before my mouth; keep the door of my lips." But the trouble lies back of this, for when we suffer ourselves to get worked up, to "get mad," there is no telling how or where we may go off. And what we do in haste we repent of at leisure.

As we see it, the most dangerous foe with which Christianity has to contend at present, is not materialism, but mysticism. John Wesley said of the mystic, Catherine of Genoa, "She must have been a fool of a saint." Mysticism may be foolish, but nevertheless it is a fact, and a stubborn fact, with which we have to do.

"It is sweet to die for one's country," but it is good to live for it. Besides sweet things do not agree with some folks.

EDITORIAL VARIETIES

We would urge the compositors of some of our daily papers not to synecopate the word "lines," by dropping the letter "n."

"The mountain labored and brought forth a mouse." Quite true, but once upon a time, the mouse labored and imagined it brought forth a mountain. In each case it was, "love's labor lost."

While the army of Hannibal was thundering at the gates of Rome an inhabitant of the city purchased, at full value, the land that was occupied by the invading army. Let Christians learn faith from paganism.

The new tariff schedule seems to have been a compromise of conflicting interests. We are thankful, at least, that the matter is settled for a season and that commerce can count on a fact, rather than a conjecture.

Society may be likened to a pie, with the bottom too doughy, the top too done, and the best in the middle. It is to the great middle-classes to which the world must look for the preservation of its civilization and religion.

If you have a child who should attend college, prepare now to this end. It may mean a sacrifice now, but it will mean a crown in coming years. You can perpetuate your faith by patronizing your own schools.

We find one of the severest things ever said of the American people in the *New York Evening Post*. It said: "I never dare to adorn my lectures to my students with any quotation older than the comic papers of the previous fortnight."

We recently heard a good brother say: "If I had one hundred thousand dollars, I would give you twenty-five thousand for your church. We do not wonder at this strangely liberal proposition, as the brother in question would still have had seventy-five thousand the better of the transaction."

We have recently read a sermon by Dr. Lyman Abbott, on the text, "Whatsoever thy hand find to do, do it with thy might." Judging from the Introduction, written by Dr. Abbott to a volume of Dr. Wagner's Sermons, there are some things that Dr. Abbott's hand should not find to do.

The Georgetown Baptist Church, under the able leadership of Dr. B. A. Dawes is preparing to remodel and enlarge their present building, which has proven too small for the congregation. This is one of the most important pastorates in the State and is occupied by one of our most energetic and efficient men.

We have sometimes heard preachers complaining of bad treatment by the brethren. We are conscious of but one cause for complaint in this connection, which is, that we have always been better treated than we deserved. We believe the Baptist Brotherhood, to be the brightest and best in all the earth.

Many of the secular papers are talking in a strong way of religious matters, and thereat we rejoice. The *Inter-Ocean*, in speaking of the senseless talk against creed says that all individuals have creeds, however much they may deny it, and adds: "The nearest approach to a creedless man is the universally despised creature who lives solely for the sensual pleasure of the moment."

We are glad to hear from our brother, Col. Thos. D. Osborne, who is touring the world with his family. His initial letter from Liverpool, which appears in this issue of the Recorder, is but an earnest of what Bro. Osborne has promised us. He will keep us posted as to Baptist affairs, etc., as he moves round the globe.

A Cambellite preacher said in a sermon recently: "A man who re-baptizes a person, who has been baptized by another church, offers an insult to the church that first baptized him." True enough beloved, but where a preacher, authorized by a scriptural church, baptizes a man who has been immersed by a Christian Society, the case is altogether different. Things that are equal to different things are not equal to each other.

The design of the penny dates a distinct departure in our coinage system. The portrait of Abraham Lincoln is artistic and well executed. On the obverse of the coin are the words, In God We Trust and Liberty. At the bottom of the coin in exceedingly small size, are the letters "V. P. B."—the initials of the designer, Victor P. Brenner. In objecting to the presence of the initials of the designer, we think the Secretary of the Treasury has made, "Much" ado about nothing."

AMONG THE Churches.

Walnut St. (Third and St. Catherine)—Pastor Henry A. Porter: Making a Record. Rom. 6:22. Making Merry, Luke 15:23-24. S. S., 318.

Culbertson Ave. (New Albany)—Bro. Lee Payne. Religion a Practical Thing, I. Cor. 33. Aro Our Lives Worth Living, Lamentations, 3:39. S. S., 69.

Calvary—Bro. Clarence Walker: Lead me to the Rock that is Higher Than I. Ashamed of Jesus.

Chestnut St.—Bro. Harvey: Growth of the Word of God, Acts 12:24. S. S., 120.

Clifton—Bro. J. N. Prestridge: God Trains Workers, e. g., Moses, Rom. 9:17. Out of the Heart are the Issues of Life, Prov. 4:23.

Deer Park—Pastor Robert F. Doll: A Prison Message to a Free Man, II. Tim. 2:15. Forgiveness, Mark 2:5. S. S., 55. Under watchcare, 1.

Fifteenth and Jefferson Sts.—Mission—Pastor H. I. Parks: God Reigns and Answers Prayer, Matt. 21:22. S. S., 30.

Eighteenth St.—Pastor B. V. Bolton: Following Christ, John 21:22. The Rich Man and Lazarus, Luke 16:19-31. S. S., 64.

East Meade—Pastor W. L. Shearer: Happiness of the Forgiving Sinner, Ps. 32. A Dead Church, Rev. 3:1. S. S., 86.

Fourth Ave.—Bro. W. J. Howell: Perils and Encouragements in a Life Struggle Towards a Moral Goal, Heb. 12:1-2. Spiritual Luminaries, Phil 2:16.

German—Pastor Wm. Argow: The Nail From the Lord, Judges 22:23-24. Jesus in Our Midst, John 20:19. S. S., 55.

Highland Park—Pastor W. E. Mason: Personal Work, John 1:41. Christ Forsaken—Why? Matt. 27: 46. S. S., 144. For baptism, 5; under watchcare, 1.

Hazelwood—Pastor Chas. B. Althoff: Five Great Things. Convenient Season, Acts 24:25. S. S., 117.

Jewish Mission—Bro. M. L. Soszin: Pure Religion, James 1:27. Good attention; one Jewish gentleman expressed his interest in our work and asked us to help in his search for the truth.

Lyle St. Mission: Bro. T. T. Minnie: Making An Investment, Matt. 6:1-10. Onkale—Pastor E. L. Averitt: The Graded Sunday School. Profit and Loss, Mark 8:36-37. S. S., 126.

Ormsby Ave.—Pastor G. D. Billeisen: Surrounded, Psalm 139:5. A Square Deal, Matt. 25:21. S. S., 104.

Parkland—Pastor E. G. Vick: The Christian's Hiding Place, Psalm 32:7. Our Fears, Isa. 35:4. S. S., 184.

Portland—Pastor L. W. Smith: The Mind of Jesus, Phil. 2:5. The Smallness and the Greatness of Man, Psalm 8:4. S. S., 129.

Salem (Shelby Co.)—Bro. J. E. Fulton: Christ Acknowledging Us as Brethren, Heb. 2:11. Necessity of a Vision.

Twenty-sixth and Market—Pastor R. E. Reed: Redeeming the time, Eph. 5: 16. Mighty to Save, Isa. 63:1. S. S., 311. For baptism, 1.

Twenty-second and Walnut—Pastor M. P. Hunt: The Preacher Asking Prayer for Himself, Rom. 15:30. God's Deepest Horror of Sin, Prov. 8:36a. S. S., 489.

Third Ave.—Pastor S. J. Cannon: Is the Lord's Hand Waxed Short, Num. 11:23. Spiritual Blindness, John 9:40. S. S., 130. By letter, 1; baptized, 1. Enjoyed a good meeting at Irvington with Pastor Gayler. Bro. Parker, one of our deacons, passed away at 9 a. m. Sunday.

Van Buren St.—Pastor E. G. Sills: The First Glimpse of Jesus, Luke 2:42. Christ Baptized, Matt. 3:16. S. S., 87.

There is a letter in the hands of the Secretary of the Ministers' Conference for Mrs. Walter Ramsar. Apply for same to C. B. Althoff, R. F. D. No. 2, Louisville, Ky.

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Another of our Grand Old Guard has gone home to glory. Bro. Nicholas McWilliams died last Friday at his home near Shelbyville, at the ripe old age of eighty-six years. Bro. McWilliams was one of the highest type of men, an old Kentucky gentleman.

Liberty College, at Glasgow, has a bright future. The location is ideal, the town is healthful and moral. President R. E. Hutton and his efficient teachers are fully competent to take the best care of your daughters, intellectually, morally, physically and spiritually.

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20:38. Mk. 1:40. By Letter 1. S. S., 170. Baptized 1.

BELLEVEUE.
First—Pastor J. B. Jones; Overcoming, John 16:33. Worship, John 4:12. S. S., 81.

LATONIA.
First—Pastor C. S. Ellis; Mission of the Church, Matt. 28:19. The Good Part, Luke 10:42. S. S., 160.

LUUDLOW.
First—Dr. J. G. Bow; True Foundation, Ps. 11:3. Rest, Micah. 2:10. S. S., 74.

Dr. H. W. Virgin, bishop of Jackson, Tenn., was in our office Friday. They are building a \$75,000 church. He reports the outlook very hopeful for the Union Baptist University, at Jackson. Dr. Virgin is President of the Board of Trustees.

The Baptist church at Glasgow has taken on new life under Dr. Paul Bagby. They have recently installed a new organ at a cost of \$2,200.

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The Recorder extends congratulations to both and a hearty welcome to the bride to old Kentucky.

We note with pleasure that Pastor W. S. Shipp recently closed a splendid meeting at New Hope church, near Adairville. He had the assistance of our highly esteemed brother, J. H. Wright, of Nashville, who did the preaching. We once had this good brother in Kentucky, and why should we not write him to right about face, just get right again, and let us write him down right here among our Kentucky preachers as J. H. Wright, Kentucky. There were fourteen additions at New Hope.

Popular Grove Church, Owen county, Ky., has just experienced one of the greatest revivals in its history. The pastor, J. A. Lee, did the preaching, which continued for four weeks, and at all services the house was filled by attentive and prayerful listeners.

The Church was blessed with fifty-four new members, being added forty by baptism and fourteen by letter. Among the number was the pastor's only son, Broadus C. Lee.

At the close of the meeting we took a subscription for missions and education and over \$500 was subscribed.

We lay this month's work and the result at the Master's feet and give him all the praise.

Following is the programme of the Long Run Baptist Sunday School Union Semi-annual Convention, Broadway Baptist church, Tuesday, August 31, 1909.

Morning Session—10 O'clock.
Song—Congregation.
Devotional Exercises—Rev. T. J. Duvall.

The Teacher's Life.—R. T. DeSpain. General Discussion.
Solo—Walter Mitchell.
Teacher Training.—Dr. B. H. DeMent. General Discussion.

Song—Congregation.
Teacher's meeting.—Dr. L. W. Doolan. General Discussion.

Afternoon Session—2 O'clock.
Devotional Exercises—Rev. R. E. Reed. Preparation and Teaching of the Lesson.—Rev. W. J. Mahoney. General Discussion.

The Essentials of Success in Sunday School Teaching.—Rev. J. F. Griffiths. General Discussion.

Song—Congregation.
To What Extent Should Baptists Affiliate with Other Denominations in Sunday School Work.—General Discussion.

The Relation of the Sunday School to the Church.—Dr. W. T. Bruner. Each address will be limited to twenty minutes and the General Discussion to ten minutes.

DR. W. T. BRUNER, President.
REV. W. F. WAGNER, Vice. Pres.
L. M. BRYAN, Secretary.
REV. C. K. HOAGLAND, Treas.

OTHER STATES.
The meeting at Stamps, Ark., closed with twenty additions.

At Tusculum, Mo., a two weeks meeting resulted in thirty-two additions.

The meeting at Eldon, Mo., was most excellent, closing with thirty-six accessions.

A fifteen days meetings at Hartman, Ark., resulted in eighteen additions to the church.

A meeting was held with Berea church, near Greenville, S. C., in which twenty-seven united with the church.

The church at Corinth, Ark., has set apart Bro. Lonzo Wafford to the full work of the Gospel ministry.

The church at Windsor, Mo., has set apart Bro. Wm. B. McGraw to the full work of the Gospel ministry.

At New Chapel Church, Campbell Co., Va., a fine meeting was held resulting in sixteen additions to the church.

Bro. W. C. Grace, held a meeting with pastor J. S. Finley, of Zion Hill Church, Miss., had twenty were added to the church.

A fine meeting at Bethel church in Brown county, Texas, closed with twenty-seven additions. Nineteen received for baptism.

Pastor T. F. Harvey, California, Mo., held a meeting resulting in fifty additions. Evangelist, D. P. Montgomery did the preaching.

The meeting at Ten Mile church, Ark., lasted two weeks and resulted in thirty additions, twenty-three received for baptism.

Bro. Frank Hays has been set apart

to the full work of the Gospel ministry by the West End church, Petersburg, Va.

A very precious meeting with the Hebrew Church, Livingstone Parish, La., resulted in fourteen additions, twelve for baptism.

Pastor L. J. Caughman, Clear Creek Church, Miss., baptized fourteen as a result of a six days meeting, four joining by letter.

Bro. E. E. Elliott conducted a meeting at Ruby Baptist Church, La., which closed with twenty additions, fourteen received for baptism.

A seven days meeting at Red Wood, La., in which Bro. A. P. Durham did the preaching resulted in sixteen additions, fourteen by experience and baptism.

Bro. A. C. Wilkins assisted pastor J. E. Johnston in a good meeting at Mountain Creek, Edgefield Co., S. C. Thirteen were received for baptism and three joined by letter.

Pastor W. B. Duling of Princess Anne, Va., held a meeting at Oak Grove, one of his charges, doing his own preaching and eighteen were received into the fellowship of the church.

Pastor C. W. Collier has been aided in a meeting at Timber Ridge church, Va., by Bro. I. T. Jacobs. The church was greatly revived and thirty-three persons were baptized and seven received by letter.

A meeting at Konahasset, Texas, resulted in the organization of a church with seven charter members. Fourteen were added later, ten received by experience and baptism, three by letter and one by statement, making a total of twenty-one members.

Pastor M. M. Smith writes from Marshall, Mo. "I have just closed a nine-days' meeting in Wanette, Okla., with nine accepted for baptism and eight received by letter and relation. Elder J. M. Coffman is the pastor."

Pastor C. E. Perryman writes from Herrin, Ill.: "Please send the Recorder to Great Springs, Ill. I have accepted the work and will begin work there Sunday, the 22nd. Great Springs College is located there."

The meeting at Flint Hill, S. C., resulted in thirty-seven additions, thirty-four of them being for baptism.

At Antioch, Orangeburg county, S. C. the meeting closed with seventeen received by experience and baptism.

Bro. C. N. James writes from Oxford, Ala.: "I have just returned from Lineville, Ala., where it was my privilege to conduct a ten-days' meeting. There were twenty-six additions to the church. They are without a pastor, Dr. J. P. Shaffer having died two months ago. Lineville is a stronghold for Baptists, and a very promising field. May the Lord lead them in the call of a pastor."

LYNNLAND. INSTITUTE. NOTES.
New furniture from top to bottom! Would you like to see it? Well, come down on Saturday, September 4, to the big educational rally. There will be fine speaking on education by Drs. Mullins and Gardner, of Louisville, and Dr. Yager, of Georgetown. There will be dinner on the grounds; also some fine music and readings by real artists in these lines.

Our next session opens September 14. Visit us on the fourth and see if you don't want to enter on September 14.

A. N. HOLLIS, President.

This body met with the Baptist Church at Cornishville, on 17th and 18th of August. The association was called to order by Hon. James T. Wilson, of Harrodsburg, former moderator. Bro. Wilson was re-elected moderator, and Bro. E. H. Fox, of Danville was re-elected clerk, the position so long held and so well filled by him. The annual sermon was preached by Dr. Everett Gill of Danville. It was a strong scriptural plea for world-wide missions. Several of the churches were not represented. Some of them had but little to show they had been working for God and souls. Some of them reported increased membership, and increasing interest and contributions.

We noticed several visitors present, viz.: Dr. W. D. Powell, representing missions; Dr. Arthur Yager, president of Georgetown College; S. C. Humphreys, representing the orphans' home; B. F. Adkins, of Baptist Association; W. H. Williams, of Central Association; J. F. Holtzclaw, of Tates Creek Association; T. A. Johnson, representing The World, and the writer representing the Western Recorder. Only one day could

we give to the association. We had a delightful time, a good business and many hearty welcomes to the Western Recorder. Pastor Garrett Reed and his people fed and entertained the crowds with grace and graciousness.

J. G. BOW.
W. M. U. NOTES.
Agnes A. Osborne.

W. M. U. meetings, in connection with the District Associations, are being held almost, if not quite every week. These are important meetings—and we should strive with all our might to make these meetings count in the interest of our world-wide work. The Foreign Mission Journal says: "There are no workers connected with the home side of our foreign mission work the sum total of whose efforts can accomplish greater results than those of our Associational Vice Presidents," and the same is true of our W. M. U. Vice Presidents. They, better than anyone else, can reach the uninformed and indifferent women in our churches, and by their appointment they are made specially responsible for the work in their association. They must be leaders. Their work is purely a labor of love and for that reason it is worthy of the greater honor. Earnest leaders can accomplish great things and the time of our associational meeting is a good time for our leaders to make known their plans. So far our meetings have been well attended, and the papers unusually good. We would be glad if some sister at each meeting would be kind enough to send us a report of the meeting and any point she would like to put before our Kentucky women.

Our W. M. U. of the Bethelhem Church, Central Association, are a busy folk. They held an all-day meeting with Sister J. M. Bagley and put together their eleventh quilt. They have sold these quilts at from \$2.50 to \$3 apiece, also make rugs and sell them. "So you see," says Miss Leachman, who tells us of this good work, "how they can contribute to every object fostered by the W. M. U., and oh, what a time we had, missions was talked all day."

South Carolina W. M. U. workers are rejoicing at the prospect of having Miss Crane with them the first two weeks in October, in institute work.

At the last meeting of the Executive Board, Tennessee W. M. U., it was suggested to hold W. M. U. Institutes in connection with S. S. Institutes over the State, and Miss Northington was authorized to call upon some competent person to help her in the institute work.

Last year our Training School had two Virginia girls—magnificent mission workers. This year four are coming—we are glad of it.



JUST THIS MINUTE.

If we're thoughtful, just this minute,
In what'er we say and do;
If we put a purpose in it
That is honest, through and through,
We shall gladden life, and give it
Grace to make it all sublime;
For, though life is long, we live it
Just this minute at a time.

Just this minute we are going
Toward the right or toward the wrong
Just this minute we are sowing
Seeds of sorrow or of song;
Just this minute we are thinking
On the ways that lead to God;
Or in idle dreams are sinking
To the level of the ebb.

Yesterday is gone; tomorrow
Never comes within our grasp;
Just this minute's joy or sorrow,
That is all our hands may clasp.
Just this minute! Let us take it
As a pearl of precious price,
And with high endeavor make it
Fit to shine in paradise.

—Exchange.

THE LUCK OF FOUR-LEAVED CLOVER.

"You don't mean to tell me," said Uncle Jacob, looking horrified, "that not one of you has ever found a four-leaved clover? Well, well, well!"

Bernice and Rachel, the twins, and Chrissy, the nine-year-old, looked as ashamed as they felt. Plainly, Uncle Jacob considered it a serious thing never to have found a four-leaved clover.

"I didn't know there was such a thing as a four-leaved clover," said Chrissy, determined to make a clean breast of it.

Uncle Jacob shook his head. "I've always had my suspicions about those city schools. What do they teach, if they leave out such important things? Of course, if you've never even heard of four-leaved clovers, you don't know how there came to be four-leaved clovers at all."

No, they didn't; but they wanted to learn.

"Well, at least, you know that the queen of the fairies made all the clovers!" said Uncle Jacob.

The twins and Chrissy didn't really know that, either; but they kept silence; they were not going to display any more ignorance.

"One day she was making clovers at a great rate, being an industrious fairy; but somehow or other she made a mistake in counting, for when she finished she had a whole clover-leaf left over. She thought it would be a terrible thing to waste it, being an economical fairy. In the midst of her perplexity, she had a brilliant idea, being a clever fairy. She added the extra leaf to a clover, and gave it the fairy blessing, being a kindly-disposed fairy. And so, from that time out, whoever finds a four-leaved clover is a very lucky person.

"Now," concluded Uncle Jacob, "I have a plan. Out there behind the orchard is a whole big meadow of clover. You three may look for four-leaved clovers tomorrow, and the one who finds the first four-leaved clover shall go with me to town day after tomorrow, and we'll have a jamboree."

The twins and Chrissy were immensely excited. They had only been a fortnight at Mount Hope Farm, but in that time they had learned what a "jamboree" with Uncle Jacob meant. All that night they dreamed of finding four-leaved clovers, and after breakfast the next morning they were ready for the clover meadow.

"Dear me!" said Aunt Mary, with a sigh, as she went through the hall, "there's that bottle of medicine Doctor Fair left here last night for Teddy Andrews. It ought to go down this morning, but I don't see how I'm ever going to get time to take it."

Chrissy heard her just as she was going out of the door. Chrissy stopped short. The twins were already scrambling over the fence. Chrissy thought of the jamboree just once. Then she said: "I'll run down to the Andrews' with Teddy's medicine, aunt."

"Thank you, Chrissy, that will be a real help to me," said Aunt Mary, who didn't know anything about the clover-leaf compact.

Uncle Jacob saw Chrissy starting off with the bottle. "Well, well, well!" he said.

Chrissy had seen Teddy Andrews be-

fore, and felt very sorry for him. He was just seven, and was ill with spinal trouble. He had to be on the sofa all the time. This morning she found him crying.

"O, Teddy, what's the matter?" she said.

"Johnny said he would read me the new fairy story Aunt May sent me this morning," sobbed Teddy, "and now he's gone off fishing, and there's nobody to read; and I'm so tired of being sick and lonesome."

Chrissy in her mischievous eye saw the twins in clover. But she said, briskly: "I'll read it to you, Teddy boy. Here, give me the book."

Chrissy read all the morning. The story was a long one, and Teddy was wild to know the end. He listened with flushed cheeks and shining eyes, and when Chrissy finished, he said: "Oh, so much luck that it spills over into other people's lives, even when they don't deserve it. Yes, we'll take the twins, afternoon, and not be a bit lonesome."

Chrissy promised to come again soon, and read to him. Then she walked soberly home to dinner. She thought she had lost all chance of the jamboree; but when the twins came in to dinner, neither of them had yet found a four-leaved clover.

"I'm afraid the fairy queen forgot to make any this year," said Rachel, sorrowfully.

After dinner, back hurried the determined twins. Chrissy stayed to help Aunt Mary with the dinner dishes, and then she, too, started for the field. In the yard she met little Nora Lee.

"Please, I've come to learn the song," said Nora, shyly.

Chrissy had met Nora in Sabbath-school the preceding Sabbath, and struck up a fast friendship with her. She had promised that if Nora came up to Mount Hope some day, she would teach her the loveliest new song she had learned in Sabbath-school at home. But she had not known Nora would come just when it was so necessary she should be looking for four-leaved clover.

"Come in," she said, heartily. "We'll go right at it."

It was three o'clock before Nora had learned the song and gone home. Chrissy was tired and warm, but no twin had yet turned up with a four-leaved clover, and the jamboree was still to be won.

As Chrissy went through the kitchen, Aunt Mary got up off the sofa with a sigh.

"Dear me! I must make a cake for the men's tea, and how my head does ache!"

For a moment Chrissy thought she couldn't—no, she couldn't. Then she did. "Aunt, I'll make the cake, and you go and lie down. Oh, yes, indeed, you must! I can make plain cake splendidly, and I like doing it."

"You are the greatest little help that ever was, Chrissy," said Aunt Mary, gratefully. "I believe I'll have to let you go and lie down upstairs."

Chrissy lit a fire, put on an apron, mixed the cake, and baked it. Uncle Jacob looked in at the window once, and saw her.

"Well, well, well!" he said to himself. Then tea-time came, and when the twins came in to tea, lo, and behold! neither of them had yet found a four-leaved clover! But they were determined that they would.

Chrissy made her third start for the clover meadow; but she saw Aunt Mary, who hadn't eaten any supper, and who had a little wrinkle of pain between her eyebrows, packing a basket in the pantry.

"Where are you going with that basket, aunt?" said Chrissy. "I don't think you ought to be up at all. Please go and lie down."

"I must take this basket of eatables down to old Aunt Sally," said Aunt Mary. "She is very poor, and I fear she is out of provisions. I forgot about it before, so I mustn't put it off any longer."

"I'll take it down to Aunt Sally," said Chrissy.

"Child, I'm afraid you are too tired. You've been running my errands all day, Chrissy."

"That is what nine-year-old legs are for," said Chrissy, laughing. "I'm not a bit tired, and I haven't a headache." Uncle Jacob saw Chrissy starting off with her basket, and he said: "Well, well, well!"

It was nearly dark when Chrissy got back. She was tired, and her face was a wee bit sober, for she knew it was too late now to look for lucky clovers. The dew was falling, and Aunt Mary never let them stay out after dewfall.

Then Chrissy just happened to look down, and there at her feet was a big separate. Perhaps it was time for some of us to feed our chickens, but as we were called, holding out the pretty bunch to her. "Come and let's have a cherry dinner party.—Our Young Children.

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Chrissy in her mischievous eye saw the twins in clover. But she said, briskly: "I'll read it to you, Teddy boy. Here, give me the book."

Chrissy read all the morning. The story was a long one, and Teddy was wild to know the end. He listened with flushed cheeks and shining eyes, and when Chrissy finished, he said: "Oh, so much luck that it spills over into other people's lives, even when they don't deserve it. Yes, we'll take the twins, afternoon, and not be a bit lonesome."

Chrissy promised to come again soon, and read to him. Then she walked soberly home to dinner. She thought she had lost all chance of the jamboree; but when the twins came in to dinner, neither of them had yet found a four-leaved clover.

"I'm afraid the fairy queen forgot to make any this year," said Rachel, sorrowfully.

After dinner, back hurried the determined twins. Chrissy stayed to help Aunt Mary with the dinner dishes, and then she, too, started for the field. In the yard she met little Nora Lee.

"Please, I've come to learn the song," said Nora, shyly.

Chrissy had met Nora in Sabbath-school the preceding Sabbath, and struck up a fast friendship with her. She had promised that if Nora came up to Mount Hope some day, she would teach her the loveliest new song she had learned in Sabbath-school at home. But she had not known Nora would come just when it was so necessary she should be looking for four-leaved clover.

"Come in," she said, heartily. "We'll go right at it."

keep them through the winter.

One summer evening the old man's wife had called him several times to supper before he came, and then she noticed he hardly tasted his food.

"What ails you, husband, that you cannot eat your supper?"

"It's that meadow lot, wife," said the old man. "There's the grass ready and waiting to be mowed, and I've been trying, but I cannot cut it, because of the rheumatism in my back. How hard it is to be lame. I have no money to hire a man to cut it. Where are we going to get flour for next winter?"

"The Lord will care for us," she said, "it says so in the Word."

That night, in the light of the full moon, some young men passing by, on the way home from haying, noticed the tall grass still uncut, in the meadow lot.

"Why, boys," said one of them, "there is Uncle John's grass uncut, what can be the reason for that?"

"Oh," replied another, "the old man is lame this summer. He can't cut grass as he used to."

"I'll tell you what we might do, boys," said one, "turn into the meadow and mow it while he is asleep."

They all agreed, and when they left for home a little later, the grass was all cut.

In the morning the old man called his wife to "come and see." "Why, the Lord has sent His angels down in the night to cut my grass while we were asleep." And they thanked God that in this way He had given them their daily bread.

THE LITTLE TREE.

By E. T.

In the middle of the wood stood a great pine tree, with a baby pine at its foot. The mother pine was so tall that she could look over the heads of all the other trees, but the little one was not larger than the ferns and yellow violets that grew around it.

"Stand up straight, my dear," said the old tree.

"Yes, mamma," said the baby pine, "you always say that."

"Of course," said the mother pine. "How I should feel if you grew up with a crook in your stem!"

I knew a little tree once that was not careful to stand straight, and so all its life it bent to one side. One night there came a great wind, and the crooked tree went down with a dreadful crash and it carried with it an owl's nest that was built in its top, and broke all the eggs. Just think of that! Now if you will do as I say, you will grow up a tall, straight pine, and the jolly little sunbeams will call on you first in the morning and stay with you longest at night."

"I will try my best, mamma," said the good little tree, and it drew itself up. Now it happened to be Arbor day, and the children were hunting for a tree to transplant.

"Oh, look here!" called Violet. "Here is a dear little pine, and it is just as straight an arrow!"

"So it is!" said the other children. "This is just the one for us." Then they dug up the tiny tree, and planted it beside the schoolhouse with due honors.—Selected.

A BOY WHO WAS LUCKY.

The following is a genuine essay by a ten-year-old boy:

My life has been a very lucky one. When I was three years old I fell downstairs and cut my head. When I was five years old I was looking at some hens and a dog bit my leg. When I was eight I went with my brother in the trap and the horse fell and threw us out of the trap; my brother lit on his feet and I lit on the horse's back. Last year I was playing, and I ran into a surry and cut my eyebrow, and it has left a mark. One day I went into the slaughter house and a big sheep ran after me and knocked me down. I have had a happy life.—Exchange.

A LITTLE GENTLEMAN.

A small boy was at a table where his mother was not near to take care of him, and a lady next to him volunteered her services.

"Let me cut your steak for you," she said, "if I can cut it the way you like it," she added, with some degree of doubt.

"Thank you," the boy responded, accepting her courtesy: "I shall like it, even if you do not cut it the way I like it."

A PLEASING DESSERT

Always wins favor for the housekeeper. The many possibilities of Borden's Peerless Brand Evaporated Milk (unsweetened) make it a boon to the woman who wishes to provide these delicacies for her family with convenience and economy. Dilute Peerless Milk to desired richness and use same as fresh milk or cream.

TRUE STORY OF A HEN.

She was a dear little old lady, quiet and smiling, as a group of us were talking over various phases of chicken-raising. We had heard of "the phenomenal laying capacity of my hens" from one of new wrinkles in feeding from another.

some poultry "secrets" had been whispered by another, and then she said, this dear old lady, "Did I ever tell you of my Plymouth Rock hen?"

And this is the true story to which we listened: "When I was living in the city of C—before the war, an acquaintance asked me if I would get her a setting of eggs from my mother, who had a number of hens in a nearby town. Of course I did, and in due time the good woman called upon me to tell me the eggs all hatched, and she had brought me one of the chickens. Well, I lived in the city, with no yard, and what was I to do with a chicken. But fearing lest I offend her generous heart, I kept it,—wondering.

"As I carried it into the kitchen, my cut lay sleeping before the stove, and something prompted me to tuck the ball of yellow down close beside her fur. I petted them both a while, and told Tabby she must mother the poor little orphan, and she did."

(This statement was greeted with shouts of laughter and interest; but the end was not yet.) "As the chicken grew to be larger, the cat was unable to hover it any longer, and it learned to roost on a chair-arm, while Tabby slept on the cushion.

"Of course, this all happened in the spring, and that fall we decided to move to a neighboring State. When the time came to go, the hen and her foster-mother were packed together in a basket, and my husband carried them to their new home a few days before I could go. I cautioned him to be sure to take them out of the basket as soon as he got there; but it was dark when he arrived, he was tired and busy, and he forgot them."

(We listeners were absorbed as in a fairy tale, and we thought surely the giant would eat the princess now. But wait!) "We were to live in a part of a great farm-house, and the lady in the other side was awakened in the night, conscious of a distressed cry as from the poultry yard. Yet it seemed very near her, and so got up to investigate. She traced the sounds to the basket, and as she unstopped it, the cat and the pullet hopped out. She knew they must be hungry, and so set a saucer of bread and milk for Tabby, and of course, the Plymouth Rock helped herself, too, for they always ate together. But how their new friend laughed to find herself feeding them both from the same dish, and at midnight!

"One day I heard the pullet cackling so loudly that I went to the shed and sat down to pet her a while. But instead of flying to my shoulder as usual, she lighted in my lap, and it wasn't but a few minutes before I was conscious of a warm fresh egg there, too. For a number of weeks she would always lay in my lap, or, if I were too busy to sit down to hold her, my kitchen apron bunched up on a chair made an acceptable nest.

"But as other hens were purchased and the Plymouth Rock was put with the rest, she forgot her foster-mother and her owner."

The tale was brought to an end amid shouts of glee from the interested audience, and our little group prepared to separate. Perhaps it was time for some of us to feed our chickens, but as we were called, holding out the pretty bunch to her. "Come and let's have a cherry dinner party.—Our Young Children.

"It's a true story."

VENGEANCE ON THE MONGOOSE.

An old man and his wife lived alone in a poor little cottage. He was feeble and old, and his children had all left them. There was one meadow where he cut hay and sold it to get food to

keep them through the winter. Hence, the wholesale carnage. He kills not only chickens, but good-sized hens. The negroes tell of his slaughtering kids and suckling pigs up to two weeks old when they chance to stray from their mother.

Efforts to destroy the mongoose were of little avail. Shooting them in the undergrowth was not easy. Dogs were more effective. The mongoose dog of Jamaica, like the coon dog of the South, is not a separate breed, but an animal that happens to develop a taste for the sport. He is small, usually of the fox-terrier family. Jamaicans tell you that while a mongoose can mount a tree, he is not so agile as a squirrel, and when closely pursued by a dog cannot climb to safety before he is caught. A good mongoose dog is highly prized.

Latterly, however, nature has taken her hand. The plague has abated. Numerous dead bodies tell the story, for all I have wood-ticks clinging to them. The slaughter of the birds has permitted these insects to multiply unduly, and the mongoose has been their victim. I directly for the ear, and thus reaches the brain and causes death.

Apparently Rikki-tikki-tavi is doomed to the extermination which he dealt so ruthlessly. When he is gone, the forests will be stocked with quail and other game birds again, the songsters will return, the wood-ticks will be kept within bounds once more, and nature will have restored the balance between the species which man disturbed by bringing in the mongoose.—H. M. Stegman, in Youth's Companion.

THE BASKET OF CHERRIES.

"O, O, how pretty!" cried Edmund, reaching up his hands. "Grandmother, may I have some flowers?"

"These are cherry blossoms," answered grandmother, pulling down a long spray for him. "After a while the tree will shake them loose and they will fly away; but in their place they will leave baby cherries to grow larger and juicier. Isn't that worth watching?"

The little boy nodded his head. He remembered buying cherries in the market last summer, and they were good.

An hour later grandmother came out and found him still sitting on the bench beneath the cherry tree, looking intently up into the blossom-covered branches.

"The blossoms haven't flown yet," he said, in a patient little voice. "Do you think there will be any cherries grown before supper time?"

"Not till after many supper times, little man," laughed grandmother. "There will be days to wait; so run away and play, and the cherries will grow fast enough."

The next day the petals began fluttering down. God's wind and rain came to strengthen the tree, and by and by the sun painted redder and redder the cherries along the slender boughs. Edmund at last might taste them. Three or four days



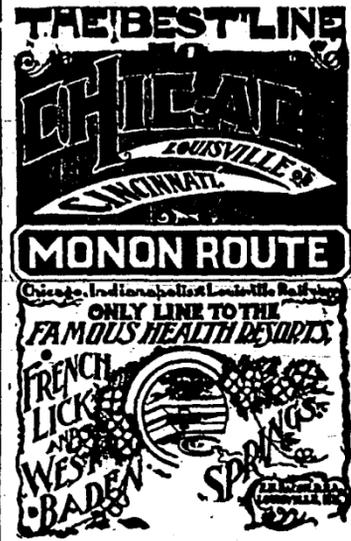
A WHITE ELEPHANT.

"Oh, mamma!"
 "Mamma!"
 "Say, can we—"
 "Please."
 "The elephant—"
 "A white one—"
 "At Mr. Whitcomb's store."
 "Can we—"
 "I'll wear my rubbers—"
 "It's got a trunk—"
 "And say, please—"
 "Like the ones in the circus—"
 "Oh, mamma!"
 "Mamma!"
 "And we'll be so good—"
 "And it's a big one—"
 "And white elephants are—"
 "I won't forget my rubbers."
 "Nicer'n any others."
 "Say can we?"
 "Please, say yes."
 It was evidently not for lack of things to say, but for lack of breath to say them, that the Lawrence twins stopped at this juncture and gave their mother a chance to enquire, "What under the sun do you children want, and what do you mean?"
 By this time they had recovered their breath and as their mouths had not been closed, were all ready to explain promptly:
 "Why, an elephant, of course—"
 "And a white one—"
 "Can we?"
 "Oh, mamma!"
 "Mamma—"
 "Please—"
 "It don't cost nothing."
 "Mr. Whitcomb's store isn't far—"
 "Not nothing at all."
 "And Harry said so."
 "Oh, children!" Mrs. Lawrence clapped her hands over her ears, but on second thought she removed them and clapped one over each child's mouth. "Now," she said, "if you keep on both talking at once, I will never be able to find out anything. You will have to tell me separately, and Dorothy may have the first chance, because she is a girl, and gentlemen should yield to ladies. Dorothy, what do you want?"
 "To get to Mr. Whitcomb's store," volubly began Dorothy the minute her mother's hand allowed her words access again, "to see the elephant and—"
 "Wait, that's enough." Mrs. Lawrence replaced the hand that had covered her daughter's mouth and removed the one over her son's. "Donald, what makes you think he has one?"
 "Harry Lewis told Norah when he took the order, and it's whi—"
 But his mother's hand prevented his finishing the word.
 "What did Harry say about it, Dorothy?"
 "Sad it was white and—oh, yes, big. Can't we—"
 "Did he say where he got it, Donald?"
 Donald looked puzzled for a moment, then his face brightened up.
 "Oh, yes, where he got the clams."
 "Did Harry say it had a trunk, Dorothy?"
 Dorothy pondered a second. "No—no—no exactly, but, of course, anybody knows elephants have trunks, and they ain't elephants if they don't have them,

are they, mamma?"
 "Sometimes there are white elephants," answered mamma, smiling. "I think I should like to see that elephant, too, so we will all get on our things and go down to Mr. Whitcomb's store."
 Twenty minutes later, Mrs. Lawrence and her twins entered Mr. Whitcomb's grocery store. Dorothy had clung quite closely to her mother ever since they turned the corner, but Donald walked along with a very brave air.
 "These children heard you had an elephant, and I have brought them in to see it," explained Mrs. Lawrence when Mr. Whitcomb, with a broad smile on his face and an order blank in his hand, came to enquire what he could do for them.
 The grocer looked perplexed. "An elephant," he repeated, questioningly.
 "Yes, a white one," Mrs. Lawrence continued, "it seems Harry spoke of it to Norah when he took our order this morning, and the children heard him. They have been very eager to see it ever since. I believe," she added, with a twinkle in her eye, "Harry said you got it when you got some clams."
 The twins were beginning to look a little dubious, but their faces quickly brightened when they heard Mr. Whitcomb answer their mother heartily: "Yes, that's right, I did get one when I got those clams, a good big one, too, but—well, well, Harry oughtn't to be tellin' such stories before children and gettin' 'em all stirred up. Well well!" He stroked his beard a few times. Then he went over to the candy counter and took out a couple of huge sticks of candy, which he passed to the two children. "Here, life candy?"
 We just got this. Here's a red stick for the boy and a yellow one for the girl."
 The twins took the candy and expressed their thanks as their mother had taught them, but they were a little suspicious of it. They had been bribed with candy several times in their lives, to not make a fuss when they couldn't have something they wanted, and Donald added to his polite "Thank you, sir," "But we want to see the elephant, too," and Dorothy added to hers, "I won't be afraid of your elephant and holler. I'm awful brave."
 "For a girl, she means," explained Donald.
 Mr. Whitcomb looked enquiringly at Mrs. Lawrence. "Too bad to disappoint 'em," he said; "such nice children and so well mannered."
 The twins certainly agreed with Mr. Whitcomb on that proposition; it would be too bad to disappoint them. Why, they couldn't either of them remember in all their lives count the spaces between these ever-having-wanted anything as badly as they wanted to see Mr. Whitcomb's white elephant that minute. Their mother evidently agreed with him, too, and oh! what a nice mother they did think she was when they heard her say, in the voice she used when she meant a thing, "Well, I think they would better see it." But they began to wonder what she meant as she went on. They must learn some time that things in this world are not always as folks understand them to be. "That's it, isn't it?" She pointed to a barrel, from which came a very fishy odor.
 Mr. Whitcomb was stroking his beard very solemnly as he answered, "Yes, that's it; and I had them shipped clear from the Maine coast, so as to give you inlanders a chance to see what real clams was. Thought they'd go like hot

cakes, and here you don't none of you seem to like 'em, and they are proving a regular white elephant on my hands."
 It was a very subdued little boy and girl who walked home from the grocery store on either side of their mother, sucking meditatively away at a long stick of candy, while she explained to them that "white elephant" is a term people often apply to something they don't know what to do with.—The Morning Star.
 THE ORANGE SECRET.
 It was told me by Maritza, a little Greek girl in far-away Turkey, and I am going to tell it here and now to every one, because I never have found an American child who had discovered it.
 I was finishing my breakfast one morning when I heard a little sound at my elbow. It was Maritza, who had slipped off her shoes at the outer door, and come so softly through the open hall that I had not heard her.
 After I had taken the parcel of sewing her mother had sent, I gave Maritza two oranges which were left in a dish on the table. One of them was big and the other quite small.
 "One orange is for you," I said, "and the other you may carry to Louka. Which one will you give him?"
 Maritza waited a long while before answering. At any time she would have thought it rude for a little child to answer promptly or in a voice loud enough to be easily heard; but this time she waited even longer than good manners required. She looked one orange over and over and then the other. After a little more urging from me, she whispered: "This one." It was the big one.
 Curious to know of the struggle which had made her so long in deciding, I said: "But why don't you give Louka the small orange? He is a small boy."
 Maritza dug her little stocking-toes into the carpet and twisted her apron hem before she answered.
 "Is not Anna waiting for me at the gate?" she said. "Anna and I will eat my orange together. Mine has twelve pieces and the other only eleven. Anna would not like to take six pieces if I had only five."
 "You cannot see through the orange skin, Maritza, to tell how many pieces there are. How is it you know?" I asked.
 Then Maritza told me the orange secret, and this is it:
 If you look at the stem-end of an orange you will see the scar where it pulled away from the stem is like a little wheel, with spokes going out from the center. If you count the spaces between these spokes you will find that there are just as many of them as there will be sections in the orange when you open it; and so you can tell as Maritza did how many "pieces" your orange has.
 Perhaps you think every orange has the same number, just as every apple has five cells which hold its seeds; but you will find it is not so. Why not? Well, I do not know. But, perhaps away back in the history of the orange, when it is a flower, or perhaps when it is only a bud, something may happen which hurts some of the cells or makes some of them outgrow the rest. Then the number of cells is mixed; and, no matter how big and plump and juicy the orange becomes, it has no more sections than it had when it was a little green button, just beginning to be an orange.

Gives a Fine Finish to Starched Things
 Here is a way of giving better finish to starched clothes and linens. Melt a little Pure Refined Paraffine, add it to hot starch, and when the ironing is done you'll be delighted with the firm, lustrous surface on every piece.
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 STANDARD OIL COMPANY, (Incorporated).
 The next time you eat an orange, try to find out its secret before you open it.—Little Folks.
 SURE SIGNS.
 When I see a little boy slow to go to school, and glad of every excuse to neglect his books, I think it a sign that he is a dunce.
 When I see a boy or girl looking out for "No. 1," and disliking to share good things with others, I think it is a sign that the child will grow up a selfish person.
 When I see a boy fond of the Bible, and knowing it well, I think it is a sign that he will be a good and happy man.
 SURE TO ASK
 The Kind of Coffee when Postum is Well-made.
 "Three great coffee drinkers were my old school friend and her two daughters.
 "They were always complaining and taking medicine. I determined to give them Postum instead of coffee when they visited me, so without saying anything to them about it, I made a big pot of Postum the first morning, using four heaping teaspoonfuls to the pint of water and let it boil twenty minutes, stirring down occasionally.
 "Before the meal was half over, each one passed up her cup to be refilled, remarking how fine the coffee was. The mother asked for a third cup and inquired as to the brand of coffee I used. I didn't answer her question just then, for I had heard her say a while before that she didn't like Postum unless it was more than half old-fashioned coffee.
 "After breakfast I told her that the coffee she liked so well at breakfast was pure Postum and the reason she liked it was because it was properly made, that is, it was boiled long enough to bring out the flavour.
 "I have been brought up from a nervous, wretched invalid, to a fine condition of physical health by leaving off coffee and using Postum.
 "I am doing all I can to help the world out of coffee slavery to Postum freedom, and have earned the gratitude of many, many friends." 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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BAPTIST DOCTRINE NO. 11.

Repentance.

Baptist believe, not only in the importance, but the absolute necessity of repentance.

The theme of John the Baptist was, "Repent ye: for the kingdom of heaven is at hand."—Matt. 3:2. Jesus preached, "Repent ye, and believe the gospel."—Mark 1:15. It is said of the Apostles, "They went out and preached that men should repent."—Mark 6:12.

Paul said to the Athenians, "The times of this ignorance God winked at; but now commandeth all men everywhere to repent."—Acts 17:20. Jesus settles forever the question, "Except ye repent, ye shall all like-wise perish."—Luke 13:3.

Most people acknowledge the Scriptures require repentance, but many seek to substitute something more palatable to the depraved human taste than the bitterness of scriptural repentance.

What is repentance?

"The word of which it is the translation in the New Testament has as its primary meaning, afterthought, as its secondary meaning a change of mind. It is easy to see how the secondary followed the primary signification, for in all ages afterthought has discovered reasons for a change of mind. The discovery has had a close connection with the depravity of human nature and the fallibility of human opinion. Alas, how frequent have been the occasions for a change of mind! In this change of mind, so far as scriptural repentance is concerned, a great deal is involved; as we shall see; but I wish first to show that repentance is internal. I mean by this that it is a change of the mind, the heart, and not of the life, except so far as a change of life results from a change of mind or heart."—Dr. Pendleton's Christian Doctrine, page 264.

Repentance is not a form of words, is not an external act, is not reformation. Reformation is the fruit of repentance.

A repentance which does not reach the heart and affect the life will not avail for the soul. "Bring forth therefore fruits meet for repentance."—Matt. 3:8.

Paul said to the Corinthians, "Now I rejoice not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death."

"For behold this self-same thing, that ye sorrowed after a godly sort: what carefulness it wrought in you, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter."—2 Cor. 7:9-11. I have given this long quotation to show that genuine repentance does produce a change in life.

As in many other things there is a trinity in repentance.

First, *consideration*: This under the Holy Spirit should lead to *Conviction*. This should lead to *Contrition*. The Godly sorrow of which Paul speaks, working repentance unto life.

Repentance involves.

1. A consciousness of guilt. It is evident there could be no repentance without this. A man cannot be sorry for a guilt which he does not recognize. Man cannot be sorry for sin and turn from it unless he is conscious of being a sinner.

2. Sorrow for sin. This sorrow is not repentance, but is an essential element in repentance. "For godly sorrow worketh repentance

to salvation not to be repented of." This sorrow which is "after a godly sort," (while there is no merit in it), is acceptable to God, for, "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God thou wilt not despise."

3. A turning from sin. As sin dishonors God and destroys the soul, the contrite soul loathes and hates sin, and turning from it, God delivers it from the guilt and consequences of sin. Baptists believe this to be Scriptural repentance.

The afflicting of the body, by tortures, self-denial of such things as God has ordained to be received with thanksgiving, keeping a man appointed lent, or observance of such things as are called "Doing penance," cannot be a substitute in the eyes of him who said, "Except ye repent, ye shall all likewise perish."

Jesus said of the men of Nineveh, "They repented at the preaching of Jonah." Of them it is recorded, "The people of Nineveh believed God, and proclaimed a fast. They cried mightily unto God and turned from their evil way." Jesus called this repentance.

NOTES FROM WALES.

The first two weeks in July and I had the pleasure of spending them in a little cottage in the woods at a little village called Ewenny, which is situated about one and a half miles southeast from Bridgend in the beautiful vale of Glamorgan, the garden of Wales.

The place in itself is very small—few houses—but is notable in Welsh history on account of its historic priory, which was founded by John de Loudres, A. D. 1141, for a community of monks from Gloucester, England. Tradition says that there was a Welsh church here before the Norman Conquest, and this is more than probable, as the Welsh had planted pure Christianity in the vale of Glamorgan centuries before the Normans and others planted Roman Catholicism here.

"The Priory church at Ewenny is considered the best specimen of a fortified ecclesiastical building of the union of castle and monastery in the same structure," and we might say that this Priory and all the castle in Wales show how Roman Catholicism was planted in Wales, viz.: by civil force. The Priory remained until Henry VIII. dissolved the relationship between the church of Rome in England and the church of Rome in its Romish home. It is interesting to read the deed by which the monks of Ewenny surrendered to Henry VIII. Since the dissolution the property has been in the possession of the Carnes and the Turbervilles. Its present owner is Col. J. P. Turberville. Col Turberville served in the Madras army in India twenty-eight years, and retired in 1883, and in 1891 he came into the Ewenny estate as the successor of his brother, who had died childless.

Both the Priory and the mansion are in the same grounds. The Priory is now used by the church of England.

Thursday afternoon, July 8th, Lady Turberville invited my wife and I to take tea with them at the Priory and to have a view of the place, which was a rare treat. Space will not permit me to write all I would like to. Everything here is in beautiful order, the grounds, the gardens, the buildings, etc., are charming.

I copied some quaint things from the old tombstones, among which I send you the following: "David William of this Parish

died March, 1742, aged 57. My sledge and hammer are decayed, My bellows, too, have lost their wind, My fires and my force allayed, My vice is in the dust confined, My coal is spent, my iron gone, My nails are driven, my work is done."

Well done, old blacksmith. I copied this from a tablet fixed inside of the wall of Ewenny Priory. Col. Turberville is a very genial man and devotes much time to literature and has lately published a very valuable history of this place, a copy of which he kindly gave me. Lady Turberville is a very religious woman and devotes much of her time to Christian work among the people. After tea two of the members of the family, Mr. F. De-luse and Mrs. B. Galligan, took us for a drive in a beautiful American carriage down through the beautiful Ogmore Valley; passed the ruins of the famous Ogmore Castle, down to the sea, then several miles along the coast to Southern-down from which the view of the ocean and the coast of Devon is magnificent—then back through St. Bride's and on to our little cottage in the woods. Surely this was a memorable day for us.

About a mile southwest from our little cottage there is a little village called St. Bride's Major. Wednesday, July 7th, the Welsh Baptists of the district of Bridgend held their monthly meeting with the little Baptist church of this place. We attended the afternoon and evening services and heard three good sermons, two in English and one in Welsh. It was from this place that General Picton, of Waterloo fame, went in obedience to the order of the Duke of Wellington. Below the village on both sides of the main road there are two groves of handsome large trees said to have been planted by General Picton shortly before he went to the war in which he was killed at Waterloo. A fine oil painting of him is preserved at Ewenny Priory.

About two miles from our little cottage there is a small place called Lanfa; this is a place of peculiar interest to me—the birthplace of my dear mother, who died when I was a babe, and as I had never seen the place I was very anxious to see it; hence Monday, July 12th, wife and I walked over to see it. Ninety-three years last spring my grandparents on mother's side began their marriage life here. Fourteen children were born to them at this old farm house, two died here in their infancy. Grandfather and grandmother moved from this place with twelve children to Kenfig Hill. Now the whole family are in the spirit world as to their spirits, and their mortal remains scattered in different parts of Wales and America—all gone except one, my only aunt, Mrs. Mary Thomas, Scranton, Pa.

The old house is in ruins, but though in ruins I was glad to see the spot where mother was born, and as I stood and looked at the ruins I felt how true are the words, "We have here no abiding city"—and how comforting to think of that city—"which hath foundations whose maker and builder is God," in which God's people shall abide forever.

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Friday, July 16th, we returned to our home at Mardy, after having bid adieu to our friends at Ewenny, the last of whom was our friend, Bro. Thomas Francis, who has been an employee at Ewenny Priory for more than forty years and a faithful member of the little Baptist church at Corntown near by. We feel very grateful to Col.

and Lady Turberville for the joys of this vacation. Kind regards to my American friends.

JOHN T. GRIFFITH.
Mardy, Glam, South Wales.

THOS. D. OSBORNE.
Liverpool, Eng.

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Stanford, Ky.

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George Varden, Ph. D.

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I have been to church twice today, in the morning at Kensington Chapel, where the Rev. Herbert Dunnico preached with much quiet power on the "Minister and His Message." His is the largest orthodox church in Liverpool. At night I went to hear the Rev. Harry Youldin, the successor of New York Fifth Avenue pastor, Chas. F. Aked, at Pembroke Chapel. This is the largest Baptist church in Liverpool, but it is not orthodox. One-half of its officers have never been immersed and immersion is not requisite to membership. The church was crowded, both floor and gallery, but when the Lord's Supper was observed less than fifty remained and not a dozen were men.

Liverpool has thirty-two Baptist churches. Of these seven are Welsh Baptists. There are about six hundred thousand Baptists in Great Britain. At our first stop, Queenstown, Ireland, there was no Baptist church. We found a good one in Cork, the Rev. T. S. Mc-Trusty pastor. In Dublin Dr. Brown is pastor. He began with seven members, now there are three Baptist churches in Dublin. He is a fine looking, six-foot three bachelor. He is with his aged mother at the fashionable Hotel Shelburne. Before entering the ministry he was a barrister, and a member of the Episcopal church. Several will come over to America to attend the Baptist World Alliance.

The Liverpool Baptist mother church is at High Cliffe, where during the reign of Henry VIII. a number of Baptists met for worship in 1522 at Hill Cliffe and erected a stone church at the summit of the hill, so the record reads.

Our stay in Ireland was delightful, but there is greater historic interest here. Today we visited Gladstone's birthplace, 62 Rodney street, and Mrs. Heman's birthplace, 118 Duke street, both are marked with metal tablets. Gladstone's house is a doctor's office, and Mrs. Heman's house a bag and twine factory.

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LOUISVILLE - KENTUCKY

SECOND PERIOD OF BAPTIST HISTORY.

Rev. R. J. Buckland.

As we leave this glorious period, and look forward over the lapse of time, we see three remaining periods of history delineated in the New Testament prophecy. The Church of God—the woman clothed with the sun—flees into the wilderness to escape from her great enemy. For twelve hundred and sixty prophetic days, she remains hidden in the wilderness and persecuted; and for the same length of time, God's two witnesses, the sacred Scriptures, either prophesy in sackcloth, or lie slain in the streets of the Mystic Babylon, while Anti-christ triumphs. At last the two witnessing Testaments rise filled with the spirit and power of God, and are exalted to the highest dominion and glory; and the church comes up out of the wilderness; while the kingdoms of this world are given to the Son of Man. Thus prophecy shows us, as the second period, the church driven into the wilderness; as the third, the church hidden in the wilderness; and as the fourth, the church coming up out of the wilderness.

2. The second period, or that following the Apostolic, is one of trial and suffering, and also of corruption and decay. Its thorough understanding is of unspeakable importance.

The Christian faith had been widely spread; churches of believers gathered in the chief cities of the Roman empire, and above all in Rome itself, before the imperial power was turned against the rising superstition. As early as A. D. 45 or 50, there is good proof that Christianity reached the shores of Britain. There it flourished longer in purity than elsewhere. Each church was an independent Cor. or congregation; its authority lay, not in the pastor, but in the body; a holy membership was sought; no trace of infant baptism can be found; but the streams of England were consecrated by the burial in them of believers in the likeness of the Saviour's death. These characteristics of the British churches were not wholly lost until they were driven in the western mountains by the Saxons.

In the Roman empire generally, persecution soon began. Then, as related by Pliny and Justin Martyr, Christians met together on the Lord's Day at dawn, in secluded places, for worship, praise, and prayer, covenanting with each other to live in meekness and holiness, and gathering around the Lord's table in a brotherhood of love. Those who came to join with them were taken after prayer and fasting to a place where there was water, and baptized. Each church regulated its own affairs as an independent body; each chose its own bishop, or pastor, and deacons. Its members were all believers, giving evidence of a holy life.

The young and unconverted were taught as catechumens, waiting for evidence of faith before putting on Christ in baptism. All the Christian world was Baptist, one wide brotherhood of believers. As early as the death of John, the beloved disciple, Christianity had spread from the cities to the villages, from the villages to the hamlets and farm-houses of the country. Heathen temples were deserted, and multitudes of all classes turned to Christ.

Two things especially awakened persecution; the clamors of heathen priests whose sacrifices were deserted, and the uncompromising faith-

fulness of believers. Had Christians temporized, had they recognized the heathen worship, while holding their own, there would have been no persecutions. Their firmness caused their faith to be styled a depraved superstition and inflexible obstinacy. "This brought," said Julian, "the execration of the world upon them, and aroused the hatred of the priests and populace." If any evil occurred, in city or country, by land or sea, it was ascribed to them; if flood or fire, famine, plague, or earthquake came, the blame was laid on them, and the people clamored for their blood. They met death with inconceivable courage and joy; they went in triumph to the wild beasts and the fires. When they might escape by silence, they avowed themselves Christians; when their numbers would have overawed persecutors, they refused to resist, but died, like Christ, praying for their enemies.

Persecution promoted piety and spread the faith. But when, afterward, it ceased, or men avoided it, evils came in—degeneracy and decay.

Let us trace this dark history of decay.

The New Testament prophecies flow in one grand channel, and their burden is the fortune of God's church. They dwell upon corruptions and apostacies. False prophets must arise; love wax cold; offense hatred, and betrayal come. Wolves were to invade the fold; antichrists to come; and the mystery of iniquity to rise in the church. False teachers, covetous, boasters, lords over God's heritage, were to bring in damnable heresies, hypocrisy, formality, envy, and strife. Fables and traditions were to usurp the place of God's word; celibacy and fastings to be enjoined; until the church should lose her spirituality and incur the frown of God. The woman, through the fear of persecution, flees into the wilderness, a waste moral desert, a state of drought and decay of spirituality—the same wilderness in which, afterwards, the harlot Rome is seen to arise with apostate glories. Here is where the stream of Baptist history is first checked, and much of its life and power lost, flowing down into the stagnant morass of papacy. All the evils of the Romish apostacy, all the errors of the Christian world, came first by repeated corruptions of the faith of Baptist churches. Men turned aside from it, and step by step went into apostacy; men added to it, and so built up a worldly hierarchy. All this was done by forsaking the faith and order of God's church, as the New Testament teaches it, and as Baptists hold it. The steps of that progress are many and plain, and began even in the days of the apostles. Persecution checked them; but when it was removed, the evils abounded. To trace them, or even to indicate them all, would exceed the limits of this discourse.

Among them must be named the chief. And first—not in time, but in influence—was the baptism of babes. The steps of its rise were these: as baptism was the profession of a new life, it came to be regarded as imparting a new life itself, and was held to be a saving ordinance. Hence, many believed that their children would perish unless they were baptized, and sought it for them. This drew forth the rebuke of Tertullian. But, in an after age, the doctrine of original sin was so held as to doom babes to eternal death; and Augustine, pressing this theory, demanded that all infants must be baptized, else they would burn

with the devils in eternal fire. Such was the logical ground for the practice. But, were the church-ees in his day pedobaptist? Let facts answer. Not a writer of that day, whose name has come down to us, was baptized in infancy. "This Augustine, Paulinus, Jerome, Ambrose, Martin, Severus, Gregory, all were baptized in mature years on profession of faith. Besides, the order of Catechumens, embracing the unbaptized youth, still existed in full force. Infant baptism existed, but was not prevalent, and Augustine would make it so. Here begins that departure from a living faith, which has blighted God's church ever since.

Previous to this, Christian life decayed. Men temporized with their persecutors, while others protested against it; and thus a division arose; the Donatists demanded a faithful, spiritual church membership, and would not commune with the time-serving and worldly party, which was most numerous. In reply it was argued that the Catholic Church was one outward body, into which all must come or be lost. From this arose the germs of the papacy, and the supremacy of Rome. When argument failed, force was used, and the civil power was employed to compel the pur-minded to conform to a worldly church. Augustine demanded that those who would not, should be persecuted, banished and slain. Thus were planted the germs of the papal tyranny and the Inquisition. At the same time, the haughtiness of human authority was asserted over the faith of Christians. Humble piety was despised. Aristotle's philosophy was more valued than Christ's teaching. Mighty doctors lorded it over God's heritage, not caring for the flock, and prostituted their powers in bitter debate, and advocacy of fasts, vigils, asceticism, and superstition. With the influence of great names, came in the dominion of bishops, and the civil authority was used for building and ruling the church. The pagan population was turned to Christianity by engrafting heathen ceremonies upon Christian ordinances, and the church made one vast compromise with heathenism.

Thus, by steps like these, did God's church, with all her external grandeur, go into the wilderness, and the eye of the historian sees little but a waste of spiritual decay and death. Where then was the line of Baptist history? Here was the wreck of Baptist churches everywhere. But had not God foretold that it should be so? The history of the Baptist faith embraces that of an apostacy, and of the rise of Antichrist. A pure faith is to be discerned only in its vestiges and scattered fragments. Under the gilded rubbish an holy people are yet to be found. In Africa, the barbarian invasion swept away the power of a worldly church, but humble Christian bodies abounded and flourished. In the Alps and Pyrenees, humble, faithful churches abounded. Sweeping across central Europe, went a tide which left Christ's lowly followers to live in peace. Baptism was still the burial of a believer in water in likeness of Christ's death. Though sprinkling had arisen, it never prevailed. Congregations of believers, rejecting infant baptism, and worldly authority, still met as of old, drawing their faith and life from Christ's word and Spirit. But they were scattered fragments of the wreck, mostly hidden from the eye of man.

GASPER RIVER ASSOCIATION

Gasper River Association convened with Union church, Butler

county, on August 17th. Bro. Bunch, of Rochester, was Moderator. Though a young man and a business man, he makes a good officer. Bro. Gill, of Rochester, preached the sermon from, "As we have therefore opportunity let us do good unto all men." The sermon was good. The people came from everywhere and there was an abundance of good food for body and soul. The Recorder has a number of staunch friends and we added several more to the list. The writer had the privilege of preaching three sermons, and promised to aid the church in a meeting soon and to come back next year.

A MISTAKE THAT OBSCURES

In fixing the time of Pentecost it seems to be the generally accepted interpretation that the fiftieth day is determined by counting from the second day of the feast of the Passover. By reference to Lev. 23:15-17, "And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering: seven Sabbaths shall be complete; even unto the morrow after the seventh Sabbath shall ye number fifty days," it will be seen that Pentecost is determined by counting from the day after the weekly Sabbath that comes within the feast and therefore Pentecost comes always on the first day of the week. If, as seems probable, counting the time by the traditional method, the Jews, in the year of Christ's death, observed their Sabbath as Pentecost, then the coming of the Holy Spirit exactly fifty days from Christ's resurrection marks this day as God's reckoning of the time, not man's. This would seem to explain why Jesus did not tell his disciples to look for the coming of the "promise of the Father" on Pentecost, but left them to wait God's time and not expect the Spirit's coming on their's.

The Master seemed to have a definite time in mind from his words. Acts 1:5: "But ye shall be baptized with the Holy Ghost after these days not many." The pronoun these in the original, not brought out in our translation, indicates a definite number of days to be passed over. The words "fully come" (Acts 2:1) receive thus a luminous meaning; they might be literally rendered, "and in the filling to completion the day of Pentecost." They indicate that the full period from the resurrection of Christ had been filled out, thus marking the true Pentecost. Hackett on "Fully Come." This gives striking emphasis to Peter's argument and conclusions in his sermon on that day. From his mighty argument on the resurrection of Jesus he draws the conclusion: "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear." This occurs exactly fifty days after the resurrection. This so pointedly connects these two great facts with the past history of Israel through these two feasts that it brings him to his final conclusion: "Therefore let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified both Lord and Christ."

This marks Christ as the first fruits of the resurrection—as represented by the wave sheaf of Lev. 23:15, and the Holy Spirit, with his saving power manifested that day, as represented by the wave of loaves, baken with leaven (Lev. 23:17, the first fruits of the ripened harvest of Christ's redemptive

work—the "earnest" of all that was to follow.

In the coming of the Holy Spirit on the first day of the week in fixed relation to Christ's resurrection on that day we have an added emphasis to the fact that the first is the crowning day of the work of redemption, emphatically the Lord's day. It makes prophetic the words of the Master, "the Son of man is Lord even of the Sabbath." It gives an added sanction to the change of the Sabbath from the seventh to the first day of the week without a direct command.

THE CEASING OF THE MANNA.

The ceasing of the manna gave to Israel new views of the presence and providence of God. It taught them to see God in common things, and to realize His presence in the fields. The manna was not natural; it was a miracle. It was a striking and supernatural provision. It came from heaven—it was the bread of angels; it was not part of the economy of nature. And so when the children of Israel thought of providence, and when they meditated on the care of God, that care for them would always be associated with wonderful and strange interpositions. But the day came when the manna ceased to fall; the providence of God was shifted elsewhere. It was transferred from the miracle of manna to the corn that ripened in a thousand fields. And you see, do you not, what that achieved for Israel, and how it taught them larger views of providence, for the God of the manna and the God of miracle had become the God who ripens every harvest. No longer in an isolated miracle did Israel find the hand of the divine. The manna ceased—they were cast back on nature to find in nature the same care of God. And so they learned what is so hard to learn, that providence had a wider reach than once they dreamed, and that the common field may be as full of heaven as the manna which is the bread of angels.

Now it is not very hard for any man to feel that God is near in the great hours. In a great sorrow or an overwhelming loss there is something that whispers He is not far away. How many a man who never recks of Heaven, has cried out in some great agony, "My God." How many a man who has not prayed for years, in shipwreck or accident prays with all his heart. We are touched with the sense of the infinite in such great hours; we feel our utter need of the divine. But the question I want to ask you tonight is how is it with you when the manna ceases? When there is nothing startling or arresting, what do you make of the providence of God? What practical atheists we often are in the conduct of our ordinary day! It is a great thing to see God in the manna. It is a greater to see Him in the fields. It is a great thing to see God in the miracle. It is a great thing to see Him in the usual. To waken in the dull morning and feel that God is there; to go to our drudgery and have His presence; to live in the faith that the hairs of our head are numbered, and that not one sparrow can fall without our Father, that is the mark of growing trust in God. That was the doctrine of providence which was taught by Jesus, and in the might of which He was so calm. And that is the doctrine which should be ours tonight, when we have had day in our hands today a piece of bread, nothing unusual or extraordinary, yet rich in the tidings of redeeming love.—Sel.

The Farm and Household

B. F. Buckley sold to Mr. Roberts a bunch of thirty-eight 1,000-pound butcher cattle at 4 1-2 cents per pound.—Paris Kentuckian.

Fleming County.—Recent rains in Fleming county helped the corn crop. Most of the farmers say it is the finest corn crop they have had in years. They also say the potato crop is the best for a number of years. Blackberry season is almost past, but were plentiful for a while. One crop of tobacco has already been cut. The tobacco is all looking fine. More tobacco is being raised in this county than was ever known before.

Jessamine County.—The farmers have the same story and the same complaint that they have made for the last three months, rain. The wheat, part of which has not yet been threshed, is inferior in quality though the acreage is about as large as usual. The dealers say there is little No. 2 wheat in the county, the inferiority being due to the continued rain. Tobacco also, which a few weeks ago promised an excellent crop, has been damaged by the wet weather.

Henry County.—The continued dry weather is very hard on our crops, especially the corn crop, a large acreage of which has received but little cultivation. A few of our farmers began cutting tobacco last week. So far as our observation has gone we have the most uneven crop of tobacco I have ever seen in this county up to this time. Wheat threshing about over. The crop was very short in quantity. A large number of sheep has been brought to this county to sell, but they are not selling very rapidly. Our Irish potato crop is the largest we have had for many years.

Woodford County.—Garden truck looks well. Tomatoes are fine. Any quality can be found at ten cents a dozen. The peach crop is about exhausted with no prospect of a fall crop. Mrs. Garrett, who has an orchard in Estill county, is now there attending to the picking and shipping, and it is said the crop is extra large and of fine variety. Corn looks well. Old corn is being sold for \$4.25. Plowing has been commenced for fall. The shellless egg is more common sowing, and strange to say, rain is needed, the hot sun last week baking the ground. Almost all hay is rickied and a great deal is being sold. Apples for eating and cooking are plentiful.

Nicholas County.—Farmers took advantage of the good weather of last week and have endeavored to finish their threshing. The rainy weather did much to delay the work of the threshers and caused much damage. Wheat in this county is inferior and the average yield to the acre is poor, although there are some sections of the county in which the wheat crop was better than the usual crop. Tobacco looks well and the general prospects from the county indicate that the crop will be one of the finest the county has ever produced though the tobacco needs more sunshine than it has received during the last few weeks. The continued rainy weather has caused tobacco to grow rank. Topping has been completed, and the work in the tobacco field is now confined to suckering.

TROUBLES IN THE POULTRY YARD.

Shellless Eggs.

When hens produce shellless eggs the blame is generally laid to the want of shell-forming material in their rations. While this is sometimes in part the cause in such cases, the shellless eggs are the effect of other causes which are many. Chief among them is overfeeding through the use of stimulating foods, tonics and spices. It is a well known fact, if a hen lays two eggs within twenty-four hours, almost invariably one of them will be shellless; therefore, if hens of high laying qualities be forced to their utmost power, it is evident that eggs are produced more rapidly than the mineral matters can be prepared for their coating. In other words the feeding of overstimulating hot food and a too lavish use of irritating spices excite the ovary into action injuriously affecting the lining of the oviduct, on the one hand stimulating to excessive egg production these organs, while those furnishing the mineral product for the shell are weakened—hence the shellless egg.

A too fattening ration is also a cause of shellless eggs, as internal fat coating the oviduct hinders that organ in its work. Where iron tonics are used too freely they may set up inflammation that will prevent the production of sufficient mineral matter, causing also loss of power in the legs, which is often mistaken for cramps. Worms are another not infrequent cause of shellless eggs; worms being in the intestines irritate the bowels, causing the hen to strain and thus expel the egg before the shell coating has been put on. Too narrow roosts may also be a cause of shellless eggs. These are often found below the perches, and such accidents are no doubt brought about by the struggle of the fowls to keep their balance. Fear or sudden fright, especially among pullets, will have the same effect. As to food, an insufficient supply of green food and sharp grit, where fowls are forced for winter eggs, is another cause of shellless eggs. The green food is highly beneficial, not only as acting on the liver and digestive organs, but in keeping the blood cool, the bowels open and preventing internal fat. Even when shell-forming material is supplied in quantity, grit is always needed as that material must be finely ground before taking its place in the oviduct ready to cover the egg in its passage.

The shellless egg is more common in flocks under confinement than in those with open ranges. The cause must be looked for in the food supply. Birds running at liberty where vegetable and insect life are abundant go to roost with full crops, but the food the birds have in addition to that supplied by their feeder is chiefly of a vegetable nature or insects, flesh-forming but not tending to internal fat or in any way upsetting the digestive organs. Fowls in their natural state are equally vegetarian and carnivorous; therefore when in confinement the greater the variety of vegetable and animal food of a non-fattening kind fed the healthier the bird and the better finished the products will be.

The foregoing being some of the chief causes of shellless eggs, when this condition is observed in a flock all stimulating food should be withdrawn for a time and a grain ration fed along with liberal supplies of vegetables. Keep as quiet as possible and where roosts are narrow replace these with such as the birds may balance on without difficulty.

SWEETS FOR THE SWEET-LOVING.

Panache.—Two cupfuls of brown sugar, 1 cupful (scant) of thin cream, one-fourth teaspoonful of cream of tartar, 1 cupful of hickory-nut meats, broken or chopped and very lightly salted. Boil all together (stirring until the sugar dissolves) to the soft-ball degree. Before removing from the fire, add butter the size of a walnut and, if you like, half a teaspoonful of vanilla extract. Cool for 10 minutes, then stir until it thickens, and pour out in square tins lined with waxed paper.

Shaker Panache.—Is made by the same receipt, substituting maple for brown sugar, and butternut meats for hickory nuts. Omit the vanilla. This is one of the best of all stirred candies.

Plowed Field.—Is a favorite college girls' fudge. It is made as follows: Two cupfuls of soft (light brown) sugar, one-half cupful of milk, 2 tablespoonfuls of grated chocolate, 1 tablespoonful of butter. Stir to dissolve, then boil without stirring to a soft ball (about 5 minutes). Add 1 teaspoonful of vanilla. Set in a pan of cold water and stir until it begins to thicken, then pour out quickly as above and score in squares. The addition of a half pound of marshmallows, cut in small pieces, after removing from the fire, suggests that same plowed field mottled with snow.

On special occasions, when something superfine is demanded, one may try—

Cocoa Fudge.—One and a quarter cupfuls of powdered sugar, one-fourth cupful of thin cream, 1 tablespoonful of butter, 2 heaping tablespoonfuls of cocoa, one-half teaspoonful of vanilla and a few grains of salt. Put the cream and butter in a saucepan, and when the butter has melted, add the sugar, cocoa and salt. Boil, stirring occasionally, until it will spin a thread—about 8 minutes. Set in a pan of cold water, add the vanilla, and beat gently until it begins to thicken. This fudge is very rich and fine in texture.

Surprises—Made by coating small oyster crackers (the spindle-shaped ones are the prettiest) with melted chocolate fondant, are a wholesome variation on chocolate creams. Large raisins, the largest you can find, cut open, seeded, and "stuffed" with a bit of peanut butter, the whole being rolled in coarse granulated sugar, are more novel than dates treated in the same way, and quite as good.

MELONS FOR CORN.

"A fair exchange," says the old saw, "is no robbery," a proverb well illustrated in the barter of that noble delicacy, American sweet corn, for the little Rumanian watermelon. Of course, everybody who knows anything of our sweet corn knows that it is to be had in perfection only when taken directly from the stalk to the pot, and that a few hours in the market will extract most of the sweetness which makes it the "queen of maize." But this by the way. According to the Washington correspondent of the New York Herald, the exchange referred to above was effected by Mr. Horace G. Knowles, formerly American minister to Rumania.

The Rumanian watermelon, says the Herald correspondent, has a thin skin and the meat, which is less fibrous than that of American melons, is both yellow and red in color. The flavor is delicate and delicious, but, above all, its chief characteristic is its size—about

that of a grapefruit. When Mr. Knowles found this melon growing in the Carpathian foothills he realized that it would be just the thing to serve individually in America. Instead of hotels serving huge slices of watermelon it would be possible to serve a whole uncut watermelon equal in flavor to the largest Georgia "millyun" but which an ordinary person would be able to cut and eat with ease. He obtained a quantity of seeds and transmitted them through the State Department to the Department of Agriculture. The little watermelons have been cultivated with success at the government experiment stations in those regions where huge American melons are grown—Georgia, Alabama and, in fact, all over the South. The Waldorf-Astoria Hotel, in New York, and the Bellevue-Stratford, in Philadelphia, it is said, have agreed to take what can be grown in the United States during the next year, and will feature them on their bills of fare.

Having gained this desirable delicacy from Rumania, Mr. Knowles was anxious to repay the gift. He noticed that corn was the chief article of agriculture in Rumania, but that the people were utter strangers to sweet corn. Accordingly he obtained seeds for this product from the Department of Agriculture, hired several plots of ground himself, and instructed the Rumanians in its culture. The result was that the court had American corn all last year, enjoyed it hugely, and the king called Mr. Knowles to a private audience and warmly thanked him for making it possible for the Rumanian people to gain this delicacy. Thus Mr. Knowles has won title to the gratitude of two nations, and well deserves his new appointment as Minister to Nicaragua.

THREE REASONS

Each with Two Legs and Ten Fingers.

A Boston woman who is a fond mother writes an amusing article about her experience feeding her boys.

Among other things she says: "Three chubby, rosy-cheeked boys, Bob, Jack and Dick, aged 6, 4 and 2 years respectively, are three of our reasons for using and recommending the food, Grape-Nuts, for these youngsters have been fed on Grape-Nuts since infancy, and often between meals when other children would have been given candy. "I gave a package of Grape-Nuts to a neighbor whose 3 year old child was a weakened little thing, ill half the time. The little tot ate the Grape-Nuts and cream greedily and the mother continued the good work and it was not long before a truly wonderful change manifested itself in the child's face and body. The results were remarkable, even for Grape-Nuts.

"Both husband and I use Grape-Nuts every day and keep strong and well and have three of the finest, healthiest boys you can find in a day's march."

Many mothers instead of destroying the children's stomachs with candy and cake give the youngsters a handful of Grape-Nuts when they are begging for something in the way of sweets. The result is soon shown in greatly increased health, strength and mental activity.

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THE PERSONAL TOUCH.

By Rev. John Y. Ewart, D.D.

"How much good she did me by her call!" said one lady to me of another lady who had called at her home. She had left a blessing. This was done not by a formal sermon, though that has its place, nor by a gift of anything tangible, but by the contact of a sweet, unselfish nature with another so circumstanced and so disposed as to appreciate kindness, courtesy and love.

"He went about doing good," was said of Christ by those who knew him best. Of course we know he healed sickness of every description during his earthly life, and thus brought untold happiness into many homes, but is it not true that much of the happiness imparted by our Saviour came from his personal contact with those whom he healed, the gracious manner he always showed, and the loving heart that shone through all his words and acts?

One of the finest things ever said of any person was written by St. Paul about Philemon in the New Testament letter bearing that name, verse 7. "The hearts of the saints are refreshed by thee, brother."

One of the beautiful deeds of Wm. E. Gladstone was an act of personal kindness. Missing a street-sweeper whom he used to meet every day on his way to the Houses of Parliament he sought him out in a tenement house, and finding him sick repeatedly visited him, read to him, prayed with him. St. Paul records the Christian thoughtfulness and goodness of another of his friends:

"The Lord give mercy to the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain" (1 Tim. 1: 16). And, adds the apostle, "when he was in Rome he sought me out very diligently, and found me. And in how many things he ministered unto me at Ephesus, thou knowest very well."

Here, surely, is disinterested kindness. Here is Christian sympathy, tact, love manifested in such a manner as to be felt and appreciated. Most Christians let their light shine, but in the case of many the light shines so feeble that no one else sees it. The Saviour said: "Let your light so shine that others seeing your good works, will glorify your Father which is in heaven."

I believe the Christian's duty to come into helpful, personal touch with the unbelieving, the needy, the lost should be most strongly emphasized. "How shall the full-blooded Indian be evangelized?" was once asked. "Send after him a full-blooded Christian" was the reply. Very truthfully has Dr. Josiah Strong said: "It was not enough that Elisha sent his servant to lay his staff on the dead boy; the living prophet must stretch himself upon the lifeless boy if he would quicken him. It was not enough that God sent his messengers; he must needs come himself in the life-giving power of personality. So must individual Christians be brought into actual, personal touch with the world's miseries and needs. This necessity of incarnation is upon us, we must enter into other lives, share our lives with them if we would bless. The great power in all redemptive work is personality."

What the great multitudes of men need today is sympathy and love. Men and women everywhere need somebody to become interested in them. Human hearts the world over are hungry for companionship and brotherly and sisterly kindness. One of the beautiful things said of God is said for him by Isaiah in the words: "As a mother comforteth her children so have I comforted you." For if the gospel of Jesus is going to take possession of the hearts of all men, then those who believe this gospel must reach and touch personally with their loving interest and human sympathy those who do not believe it. "It is life that begets life, love that begets love, character that leavens character." We must visit the poor and the rich alike, must interest ourselves in them as human beings, as candidates for the grace of God, as the objects of a Saviour's love, as mortals capable of a happy immortality. What if they are unlovely, repulsive, morally astray? All the more do they need love, personal interest, a touch of human kindness for Christ's sake.—Exchange.

HELPING EACH OTHER.

By Cora S. Day.

In mountain climbing the members of the party are fastened together with a long rope, with the guide at the head. If one slips, the others brace themselves and save him from a fall which might mean death. If one of the climbers tires and proves unequal to the harder places, the stronger ones can help him along, or even lift him bodily over the rough or dangerous spots. All unite to save the strength of the weakest, to keep him with them and enable him to reach the coveted heights when they do. How like life it is! We are all trying

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for the heights in some way. We all want to amount to something, to do something worth while. For we know that we are not here to do nothing. Yet some of us are weak and some strong. And to the weaker ones the helping hand of the strong is like the saving, sustaining rope of the mountain climbers. Those who are strong can save the weak from many a fall and hurt, perhaps from destruction, by being watchful and kindly and ready to help them over the hard places.

At the head is a divine Guide, strong, alert, ready to draw us upward, to save us from harm and danger, to help us to do the best that is in us. With the tie of love and service binding us to each other, and to him, we can be sure that our lives will all count for good, and that we will reach the mountain tops in safety.

An Indiana physician, reading what was said in The Journal and Messenger, a few weeks ago, about "intinction," writes: "Wherein is the individual cup better than 'intinction'?" The Lord used one cup when he instituted the supper. The cup of which all partook symbolized the oneness, the unity of the body. The individual cups are the symbol of separation, of division. When you change the symbol, do you not change the ordinance? It is true, there is more in the supper than I have indicated, but why should the element be stricken from the ordinance?" We are not able to answer the doctor's argument, and commend it to our readers.—Journal and Messenger.

Contend, my soul, for moments and for hours;
Each is with service pregnant; each reclaimed
Is a kingdom conquered, where to reign
—Robert Louis Stevenson.

There is no substitute for thorough-going, ardent and sincere earnestness.—Dickens.

There is a noble manner of being poor and who does not know it will never be rich.—Seneca.



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ITEMS OF INTEREST

News The World Over.

The whiskey men having sent out the report that Georgia was face to face with a deficit, having no money in the treasury to pay current expenses, inquiries were made as to the truth of the report. It is a lie out of the whole cloth. Even if there were a deficit the people who have seen the advantages of prohibition would cheerfully submit to added taxation. Drinking has been greatly reduced, labor on the plantations is much more reliable and steady, and attacks of negro men on white women have almost ceased.

The mint officials accepted the design for the Lincoln penny drawn by a Russian, V. D. Brenner. He put his full name on the penny but the officials left the three initials. When the pennies were issued it was found that the initials had too prominent a place on the coin, the coinage was stopped and only the "B" is to be on the next issue. The Russian has been writing angry letters to the papers because his full name was not on the penny.

The island of Crete is under the sovereignty of Turkey, and England, Russia, Italy and France have guaranteed the *status quo*. Recently the flag of Greece was raised over the public buildings in the capital. Turkey ordered it down and the Cretans refused. Turkey appealed to the powers. Each of them sent warships to Crete, landed marines and took down the Grecian flag. The Cretans made no resistance.

South Carolina had twenty-one dry counties and twenty-one with dispensaries. Last week an election was held in the twenty-one wet counties and fifteen voted out the liquor. Some liquor men have claimed that the nomination of Judge Mann in Virginia was a triumph for them. The claim is absurd. Judge Mann approves county local option and does not think the State is ready for State-wide prohibition. But he said if the people thought it was and the Legislature passed such a bill he would sign it. Many of the strongest temperance men agree with him in preferring local option at present.

Walter Wellman has been starting to find the North pole in a huge airship since 1907, until his going has been a joke with the newspapers. On August 21st, he and three companions actually started from Spitzbergen. They had gone thirty-two miles when the leather guide rope to which was attached their provisions and stores broke and they thought it best to stop. They came down safely and were taken on board the Fram, which was following them, and the airship was towed by the Fram. But when they had gotten back to the landing place the balloon exploded. This ends the trip for this year.

John C. Latham died at his home in New York City on August 18th. He was born in Hopkinsville, where he lived till the war. He joined the Confederate army and made a name for himself for his valor. After the war he went to New York City, but he never ceased to love his native town. He gave \$50,000 to it for turnpikes, \$20,000 to the Confederate monument, and many other gifts to various causes.

A year ago Peary set out on another effort to reach the pole. In case he failed to reach it in his dash towards it this spring, he proposed to stay another winter in the Arctic regions. He made all the arrangements for a relief expedition, and that has now started. If he was successful in either reaching the pole or a higher altitude than has been reached before, he may be expected home in September.

It is a pity that in Germany, where things are supposed to be well made, Count Zeppelin cannot get better machinery for his airship. Again and again he has started and some of the machinery failed him. His last attempt was to go to Cologne, 110 miles. But he had gone only a short distance when one of the propeller blades broke and another worked loose and fell to the ground. He landed safely.

Sir Victor Horsley, a distinguished physician in England wrote a powerful book on "Alcohol and the Human Body." Sir William P. Hartley bought 40,000 copies of this work and distributed them. He sent 10,000 to the Episcopal preachers, one to every Methodist preacher, one to every medical officer on the Boards of Health in the country and to every student in the colleges. Sir William has put his money to a noble use and it will do great good for years to come.

BARACA WORK.

The editor of the Western Recorder has kindly consented to give us the use of an entire column in his valuable paper. I feel sure that every Baraca in the State is, indeed, grateful for this interest in our young men. Let us give him a rising vote of thanks. Dr. J. W. Porter, the editor, is a live Baraca man. He knows that the Baraca Organization is the greatest organization ever founded by man. So he is very desirous of helping the cause.

Friends, we want a million men enlisted under the Baraca banner by our next great convention. How many of this number will Kentucky give? I ask every Baraca in Kentucky to help us put this State high in the Baraca columns. Our aim is to have a Baraca class in every Sunday School in the State. I am appointing a person in every county to act as Baraca Superintendent of that county. He is now ready and willing to help advance this work.

If any Sunday School in any county desires to organize a Baraca Class and wishes help, call on the Baraca Superintendent of your county. If you have not yet found out his name, please write me at once. We can aid you.

If every Baraca Class in Kentucky will see that one class is added to our list, wonderful will be the result. But just think, if you will, how happy we would be, Mr. Hudson would be, Jesus would be, if every Baraca in the State would see to it that he organized at least one class by next July. The happy results of such work would be unthinkable.

Mr. Tesh, our Field Secretary, has given us these lines:

"God give us men, is the urgent cry, Men who are honest, who will not lie, Men who are strong, noble and true, Men who have courage to dare and to do.

God give us men who stand for the right, Men who are ready all evil to fight, Men who are clean, whose word is their bond,

Men, who, when called are sure to respond.

God give us men that money can't buy, Men who have courage and are willing to try,

Men who have honor, virtue and power, God give us men is the cry of the hour."

Nowhere in the world are there more manly men than in Kentucky. Let us harness our manliness to advance the Baraca Cause and thus advance the Kingdom of our Master.

Let every class in Kentucky send to the editor of the Western Recorder some interesting thing about Baraca work, and may we enthusiastically "do things," making successful efforts and then give God the glory.

LUTHER C. REYNOLDS, Baraca State Secretary.

CLINTON COLLEGE.

The outlook for this institution was never more favorable. The extensive improvements on the buildings and grounds are nearing completion. We are getting ready for the best opening of the school in many years. The enlargements on the main building for class lectures will give more room for the scientific work and literary societies. Four large and commodious rooms have just been added with magnificent entrance and colonade.

Amid the giant oaks are the three magnificent buildings, besides the "co-operative home" for boys.

President Lowry is by disposition and training admirably qualified for training young men and women. We need strong characters to take the places of our older faithful ones, who seem to be so rapidly laying down their arms. This school has an able corps of teachers. It is a Baptist school and we do not hesitate to make Baptist impressions. The religious influence of this entire community is good. No saloons or any such devices of iniquity here in this county. This is the oldest "dry" county in Kentucky. Our Sunday School and B. Y. P. U. are among the very best in West Kentucky. Our church gives special attention to the religious care of the students of Clinton College. We try to create and encourage a desire for religious work among the pupils. The home life here could hardly be surpassed, for the students are under the personal care of the cultured and practical wife of the President. The homes are modern and commodious.

Special opportunities are offered for religious training of students in our Sunday School Teacher Training course. We will have a class graduating in the convention manual in the spring. Clinton can offer special opportunities for young ministers. We have no "short-cut" methods of efficiency. In the surrounding country are many churches desiring pastors from the ministerial students in Clinton College. This makes a good chance to get the experience of the

ministry and an education at once.

Permit me to say to any who contemplate entering college this fall to look into the merits of Clinton College. All teachers are Baptists, and the school is on a solid financial basis. Write President J. A. Lowry for information.

W. R. HILL, Baptist Pastor. Clinton, Ky.

CRITTENDEN ASSOCIATION.

This association met at Turner's Ridge Church, on August 18, at 10 a. m. The writer and Dr. W. D. Powell, our Corresponding Secretary of Missions, reached the grounds by way of Falmouth. Bishop E. A. Cottrell and Brother Woodhead, of Falmouth, kindly volunteered to convey us out to the place of meeting. The body was called to order by the former moderator, Deacon D. M. Hall, of Williamstown.

Brother Hall was re-elected to preside over the association, and Brother J. N. Eckler, of Dry Ridge, was re-elected clerk. Dr. Powell was asked to preach the annual sermon, which he did to the edification of the people. Most of the churches were represented. The Recorder man had the right of way, was cordially received, and many kind things were said about the old reliable. Substantial appreciation was accorded the paper, and a good business in old and new subscriptions encouraged the representative. By far the best month's business I have ever done in this line.

Thanks to the brethren and sisters. J. G. B.

ORDINATION.

Pursuant to the invitation of the Walton Church an Ordaining Council met with them on August 14 to set apart Brother H. C. Wayman to the work of the Gospel ministry.

The council was composed of Revs. J. I. Willis, Dr. A. C. Davidson, William McMillan, J. P. Jenkins, E. L. Andrews, Miles W. Smith, C. J. Bagby, J. M. Harris and others.

C. J. Bagby was elected Moderator, and H. M. Harris, Clerk of the Council. The sermon was preached by Dr. A. C. Davidson, from 1 John 1:3. The charge to the church was given by Brother E. L. Andrews, the former pastor at Walton. Brother McMillan gave the charge to the candidate; the ordaining prayer was offered by Brother C. S. Ellis and the Bible was delivered by Brother J. I. Willis. The services closed with prayer by Brother Wayman.

Brother Wayman has been principal of the Walton Public School for some time, but the call to the work of the ministry was so clear that he could no longer resist. He has a warm place in the hearts of the people at Walton and the surrounding territory and many will watch with prayerful interest his career as a minister of Christ.

He has been called to the Walton Church for one-half time. H. M. HARRIS, Clerk. C. J. BAGBY, Moderator.

DEAR RECORDER:

We have enjoyed a very successful revival at Bryan Station, in which the pastor was assisted by Rev. S. P. Martin, of Shepherdsville, Ky. His preaching was a bold reproof of sin, a clear presentation of the plan of redemption, and an earnest appeal to the ungodly to forsake his ways and follow righteousness.

We closed the meeting on the 9th with the ordination of three deacons, Brethren Frank Johnson, J. L. Riall and Wm. Bunch, all excellent co-workers and well qualified to adorn this office. Thirty-one were added to the fellowship of the church, twenty-six for baptism. May the impulses for spiritual improvement thus started mean much in the lives of this people.

CHAS. L. GRAHAM.

A NEW BOOK.

The Revised Edition of Theodosia Ernest is now ready for sale. This work, which has been so popular, and which has enlightened many enquirers after truth, was originally published in two volumes. The author, Dr. A. C. Dayton, has passed to his reward. We decided the work could be made more serviceable by condensing the work and publishing it in a single volume. We secured the services of Mrs. Lucie Dayton Phillips, daughter of the author for this delicate task. She has done her work well. We think the beauty of the story has been enhanced, and the heavy reading of the second volume has been greatly improved. The retail price of the book is 75 cents, postpaid. We will give

the book and the Western Recorder for one year for \$2.50 to all new subscribers, and to all old subscribers who pay up to date, and then add the \$2.50. All the living readers of the original will want the revised edition.

DISTRICT ASSOCIATIONS—TIME AND PLACE OF MEETING.

SEPTEMBER.

- 1—Long Run, Broadway, Louisville.
1—Ten Mile, Concord ch., Gallatin Co.
2—Bell County, New Liberty ch., Was-siota.
2—Wayne County, Cedar Hill ch.
7—Central, Lebanon.
7—Elkhorn, Midway.
7—Rockcastle, Brodhead.
8—Bay's Fork, Hopewell ch., near Cedar Springs.
8—North Bend, Bullittsburg ch., near Bullittsville.
8—Greenup, Willard ch., Carter County.
8—Owen, Harmony ch.
8—South Cumberland River, Cedar Point ch., near Cains Store.
8—Sulphur Fork, Eminence.
9—North Concord, Fellowship ch., near Barbourville.
10—Booneville, Burning Springs.
10—Enterprise, Prestonsburg.
10—Greenville, Elizabeth ch., Breathitt County.
11—Stocktons Valley, New Hope, Tenn.
14—Boones Creek, Winchester.
15—Nelson, Mill Creek ch., near Bardastown.
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—Edmonson, 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, Betha ch., Wayne County.
30—Little River, Mt. Pleasant ch., near Cadiz.
30—Upper Cumberland River, Four Mile ch., Day.

OCTOBER.

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

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

WANT COLUMN.

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

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

MEN WANTED.

To collect medicinal roots, barks, herbs, etc. For particulars, enclosing stamp, write to J. C. Zehring & Co., Lebanon, Pa.

Live Stock Markets.

CATTLE.

Table with columns for type of cattle (e.g., Good to choice ex. steers, Light shipping steers) and prices.

HOGS.

Table with columns for type of hogs (e.g., Good to choice pra. 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 to good sheep) and prices.

TOBACCO.

BURLEY—Dark Red.

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

BURLEY—Bright Red.

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

DARK.

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

BUTTER.

Fresh, packed, 18 1/2c.

POULTRY.

Hens, 12c; chickens, 15 1/2 to 16c; roosters, 8c; ducks, 8 to 10c; turkeys, 12 1/2c.

EGGS.

Fresh, case count, 18c; candled, 20c.

THE FEED THAT FATTENS. Cotton Seed Meal Cotton Seed Hulls Write for prices for Fall Delivery. Prompt Personal Attention given to all orders large or small. WILLIAM A. BURNETT. BOURBON STOCK YARDS, LOUISVILLE, KENTUCKY. Home Phone 8516 Cumberland Main 51-Y At Night, South 1086-A