

WESTERN RECORDER

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84th YEAR.

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The Methodist Recorder publishes the statistics of the Wesleyan Methodists of England and they call for great searching of heart and strong crying to God from their people. The decline in their numbers for the year was 5,500. The paper says their activities were never greater, and there had been no falling off in money gifts in any department.

The Bishop of Salisbury in a recent letter, said: "The Church of England in its rubrics orders immersion, but permits baptism by affusion if the sponsors certify the child is weak. There are also many among us who would like to see baptism by immersion the rule and by affusion the exception both for infants and adults."

Saul is certainly among the prophets when Prof. Haeckel, who has been the head and front in advocating evolution is forced by facts to say: "Most modern investigators of science have come to the conclusion that the doctrine of evolution is an error and cannot be supported." And St. George Mivart says: "That evolution is a puerile hypothesis, without one shadow of evidence to sustain it."

The Congregationalist in speaking of the Southern Baptist Convention says: "That it is a big, aggressive and confident body of believers, most of whom are fully assured that the pattern Christ had in his mind for the world in all ages was the pattern of the Southern Baptist churches."

The scheme of the Baptist Union of England to change our form of government to that of Methodists is shrewdly drawn. A part of it is a bribe. They propose to raise \$1,000,000 to help the churches give better salaries to their pastors. But in order to get the gratuity, the churches must put themselves under the power of the Council of the Baptist Union.

THE HARP OF THE HEART.

By Rev. Theodore L. Cuyler, D.D.

Grand old Paul was evidently a musician. He not only joined Silas in a rousing duet at midnight that woke up all the prisoners, but he emphasizes the power of sacred songs in two of his epistles. He exhorts the brethren at Colosse to stir each other up with psalms and hymns and spiritual songs. Praise was an important element in the worship of those primitive Christians; they marched to music. The best days of Christ's Church have always been its singing days; Luther's hymns aroused Germany more than Luther's sermons, and John Wesley never would have built up Methodism so rapidly if its walls had not ascended under the inspiration of his brother Charles' seraphic hymns.

There is no praise like a heart-song. Wherefore the apostle tells the Ephesians just what he had told the Colossians, that they must not merely sing, but "make melody in their hearts to the Lord." This signifies the music of the soul; and the original word means to play on a stringed instrument. And the most wonderful of all instruments is the harp of the human heart. What a multitude of chorals it contains! How many strings can be struck there! What marvelous melodies can be invoked! Perhaps a large part of that celestial music that John describes in his account of heaven was in the harmony of innumerable glorified souls rejoicing before the throne of God.

Conversion signifies a new hand touching the heart-strings. Sin breeds endless discords, rebellious thoughts, murmurings, hatreds, often breaking out into blasphemous against a loving Father. The regenerated heart, attuned by the Holy Spirit, vibrates to a new music. "He hath put a new song in my mouth" really signifies a change of heart. The spirit of ingratitude and opposition to God has been taken away, and the soul has been brought into unison with Him. The real essence of holiness is to agree with God in all things. There was a new music in the once bloodthirsty and bigoted soul of Saul of Tarsus when it was said of him: "Behold, he prayeth Christ's hand is on the heart-strings now, and they are pitched to a new melody. When Napoleon found that his wearied troops were ready to give out during their toilsome climb over the Alps, he sent word to the bandmasters to "change the tune," and a lively strain from the bugles put new life into the weary feet. The grace of Jesus Christ put into the heart so changes enmity into love that life becomes a walking with Christ, and then the hardest uphill climb becomes a fresh step towards heaven.

A devout heart has a very large repertoire of music. At one time it is a burst of gratitude: "Bless the Lord, oh, my soul, and forget not all His benefits!" At another time it is a low, tender key of penitence. But no strain is more audible to the Divine ear than that which proceeds from the broken and contrite heart. Seasons of sharp trial call forth some strains to which bright and prosperous hours are strangers. In the Black Forest of Germany an old baron built a castle with two lofty towers. From one tower to the other he stretched several wires, which in calm weather were motionless and silent. When the wind began to blow, the wires began to play like an Aeolian harp in a window. As the wind rose into a boisterous gale, the old baron sat in his castle and heard his mighty hurricane-harp playing grandly above the bat-

lements! So while the weather is calm and the skies are clear, a great many of the emotions of a Christian's heart are silent. As soon as the winds of adversity smite the chord, the heart begins a hurricane of terrible trials, you will hear strains of submission and faith, and even of sublime confidence and holy exultation, which could never have been heard in the calm hours of sunny prosperity. Oh, brethren, let the rough winds smite us if they only make the spices flow; let us not shrink from the deepest trials if at midnight we can, like Paul and Silas, sing praises to our God.

It is sin that makes the wretched discords. Anger, malice and uncharitableness kill the spirit of devotion; and the foolish, contemptible worries that we too often indulge in, put us shockingly out of tune. Our hearts, like pianos, often require retuning, in order to bring us into submission to God and into a holy harmony with Him. When a piano or melodeon is in right condition, we always feel sure that its keys will discourse eloquent music. So out of an obedient, Christ-loving heart proceed pure thoughts and generous sympathies and holy desires and noble deeds. It is out of the abundance of such a heart that the mouth speaketh.

It is our reproach that we do not oftener touch that chord in the hearts of the sinful, the hardened and the profligate which may respond to every syllable of kindness. It was the kind word of the Joel Stratton, the humble shoemaker of Worcester, and a cordial hand on the shoulder, that first brought the drunken John B. Gough into the temperance meeting and pioneered the reformation of the most eloquent advocate of total abstinence that a century has heard. In the hardest heart is some silent chord that will vibrate to the touch of love. Happy the Christian who knows how to touch the harp-strings that had only emitted complainings or curses, and evokes praises to our God!

This world is only a rehearsal for eternity. Some hearts are preparing for the wailing. Others, attuned by the Holy Spirit, are rehearsing the oratories of heaven. Into those celestial choirs shall be admitted only those who by penitence and faith have learned the new song of Moses and the Lamb. They will be the harpers harping with their harps. Why should we not all be rehearsing by Christly living for those melodies?

"Hearts once filled with thoughts of heaven,

Hearts to generous actions dear,
Hearts redeemed, and sins forgiven,
Hearts where love has cast out fear,
Hearts that would be ever raising
Loving thoughts for love untold,
Hearts on Jesus ever gazing,
Such hearts as these are harps of gold."

WHAT IS GOD TO YOU?

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

It is vitally important to have correct opinions. The man who "does things" seems to be the hero of the hour, but he must first think before he acts. He must have great ideas before he can perform great deeds. No man can make his mark helpfully and permanently upon his generation who has not correct opinions. Too often you hear it said: "If I'm sincere it doesn't make so much difference what I believe, does it?" Yes, it does. I once sincerely believed that I was on the right street car to take me to the home of a friend in New York City. It never en-

tered my mind that I was riding in the wrong direction until discovering that I was going through a part of the metropolis that was entirely new to me, I made inquiry, only to learn my mistake. My sincerity availed me nothing until I got aboard the right car.

Saul was thoroughly sincere in his opposition to the church, and his slaughter of the Christians, but not until he was arrested in his mad career by the Sheriff of the Universe, and turned right-about-face, did he please God and bless the world by a life whose deeds will never die.

You must be right as well as sincere, and this is especially true in matters of religion. For a man's religious ideas take hold of the very roots of his being, they abide in the very sanctuary of his heart. In one of the parables of Jesus, the parable of the talents, the faithful servants of the master are contrasted with the unfaithful servant. The latter gave as the reason for his idleness his conception of the master as a hard and exacting man. "It's no use," thought he, "to work hard all day long for such a master. He's so severe and so unjust that I would get no appreciation, no wages, no reward." And so he lived an idle, careless life. He regulated his conduct not by what the master actually was, but by what he believed him to be.

"Get right with God," is an exhortation which should be applied to the opinions of the intellect as well as the attitude of the heart. We must think aright before we will act aright. "Faith is the reason together" are the words of God himself. "Set

"IF I ONLY HAD THE TIME."

Some boys will pick up a good education in the odds and ends of time, which others carelessly throw away, as one man saves a fortune by small economies, which others disdain to practice. What young man is too busy to get an hour a day for self-improvement??

"You will never find time for anything. If you want time, you must take it."

If a genius like Gladstone carried through life a little book in his pocket lest an unexpected moment should slip from his grasp, what should we, of common abilities, resort to to save the precious moments from oblivion?

"Nothing is worse for those who have business, than the visits of those who have none," was the motto of the Scottish editor.

Drive the minutes or they will drive you. Success in life is what Garfield called a question of "margins." Tell me how a young man uses the little ragged edges of time, while waiting for meals or tardy appointments, after his day's work is done, or evenings, what opportunity—and I will tell you what that man's success will be. One can usually tell by his manner, the direction of the wrinkles in his forehead or the expression of his eyes, whether he has been in the habit of using his time to good advantage, or not.

Four things come not back—the spoken word, the sped arrow, the past life, and the neglected opportunity.—Success.

Castles in the air may be beautiful to look upon, but when men want homes they call for stone and lumber. We may construct beautiful allegories about the hereafter, but when we come to die we want to pillow our heads upon the truth. An improved theory is a poor pillow for a dying man.

If conscience smite thee once, thy condemnation is twice if it is condemnation.

CHRIST'S CONJUNCTIONS.

By Arthur S. Burrows.

Dr. E. H. East, for years a medical missionary among the Chins in Burma, among the most ignorant and degraded people in the world, says that they have traditions about God, about the Son of God, and about the Devil. It is remarkable how much like the Bible stories these traditions are. Many of these Chins actually sacrifice to God. Cords that were broken will vibrate once more. Joyful hope fills the heart of the missionary.

What sublime knowledge of God has the faithful Christian in our land. We know the love which God has in us. The degree of God's love is, our redemption from destruction. We know that God is love. It is not an accident in the divine nature; it is essence. It is not the aspect of the divine spirit at certain times; it is the same yesterday, to-day and forever.

How do we know such wonderful love? Because we believed and accepted the unspeakable gift: we have appropriated it, and are working it out. Amid all of our experiences, understood or unfathomable, we know that God is love. Our heavenly Father is love; we repent our sins. The Son of God is love; we believe Him, and are saved. The Holy Spirit is love; we obey Him, and are enabled to trust at all times.

God's word is sown in the heart like seed; Our hearts will tend it, our lives defend it, And it bursts into flower as a deathless deed.

Herein is love; not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Herein is love made perfect within us, that we may have boldness in the day of judgment; because as Christ is, even so are we in this world. Christ's use of the conjunction is remarkable; as he is in this world, so are we. This indicates close relation between Christ and his Christian. This is because the love of God is shed abroad in our hearts.

Here is Christ's wonderful love to his followers: As the Father hath loved me, even so have I loved you! Our Saviour shares with us the peculiar and exclusive love of his Father. How do we know it? We love him because he loved first! God loves us because we love his Son Jesus.

Whoever abides in the divine love abides in God, and God abides in that lover. Jesus says: Abide in me, for I am with you. God, who spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things.

The divine source of the wonderful love is within the Christian. As the Father hath life in himself, so hath he given to the Son to have life in himself. Christ Jesus is the quickening power of the converted soul. Whoever abides in Christ will so walk even as he walked.

The Spirit of God is the same in any age of the world. Enemies of Daniel in Babylon said: "You will find nothing against this man, except as concerning the law of his God." The three heroes in the fiery furnace said: "Be it known unto thee, O King, we will not serve thy gods, nor worship the golden image which thou hast set up." Jesus said: "Get thee behind me, Satan, for it is written, Thou shalt worship Jehovah thy God, and him only shalt thou serve." The Christian apostles said: "We must obey God rather than men. As Christ is in this world, even so are his Christians."

The divine love gives practical comforting. Christ's rule of Christian love is: As ye would that men should do to you, do ye even so to them. A minister said to a friend: "I have left my church; two of my officers have been trying to undermine me for a long time; I have patiently, and silently endured it, but I am done now; I am tired out through hypocrites within the church; I shall never forget these men, and I do not think that I can ever forgive them; I am giving up the church and ministry, and the whole of it. Some months afterward, the friend was visited by this minister. He said: "I cannot keep on hating those men, I shall die! But the more I try to love them, the more I think of their disloyalty; so I have prayed and

prayed for myself for weeks; they have no minister yet in the church; and last week I wired those two men that I was coming to preach. I have been and preached to the church, and those men came, and they wept, and I wept, and they were the first to come to the platform after benediction, and they threw their arms around me, and asked me to forgive them."

God works in his own mysterious way his wonders to perform. Great are his moral miracles. Herein is love made perfect within his dear children. It is his love that is perfected within us, so that even as Christ loves, so we love.

Our life we fancy strong with strength that is not power divine.

You take up many a task at length that is not his, but thine.

Our Savior comes to touch our souls with power that is his own.

It is only thus, saith he, that I can work my works in thee.

Paul urges us to work out our own salvation with reverence and humility, because it is God who worketh within to make it possible for us to accomplish Christian living. Christ's principle is world-wide. As the Father hath sent me into the world, even so send I you into the world, and I will be with you unto the end. Christ's send means, to make go. He says: "The harvest is plenteous and laborers are few; pray ye the Lord of the harvest that he will thrust forth laborers into his harvest." This was originally addressed to those who were to become his first ministers in the grace of God to this perishing world. Christ told them to go into the uttermost parts of the earth, and preach his Gospel to every soul. God so loved the world. Christ so loved the world. The Christian church so loves the world. The Christian so loves the world.

Does not this word of our Lord appeal to Bible School Teachers, to preachers, to parents, to sons, to all young Christians who sing?

I will go where you want me to go, Lord, Over mountain, or valley, or sea, I will do what you want me to do, Lord, I will be what you want me to be.

Are you willing to have Christ thrust you out, to make you go, no matter what trouble of cost, of self-denial, of relinquishment of things dear to your heart? Like the young man who knelt to Jesus, and asked him what good thing he could do to inherit eternal life, and who did not do anything after all—have you been like that? One young Christian came to the minister, and said: "I wish to be a missionary. They talked it over together. He asked: Do you know many young people? The answer, Yes, a good many. Do you know any who are not Christians? the answer, Yes, quite a few. Have you ever tried to win them to Christ? the answer, N-n-no! I never have. Then came the searching question: Do you think that Christ will send you into foreign lands to try to do what you have never tried to do at home?"

Herein the love of God is perfected within the Christian. As Christ is in this world, even so are we. He so loved the world, that he gave himself up for the world, even so does his Christian. Christ loved the church, and gave himself up for the church, even so does the Christian church member. One divine reason for perfecting God's love within the Christian is, that we shall have boldness in the day of judgment. The wicked will not be able to stand in the judgment, nor sinners in the congregation of the righteous. Christ declared that the coming of the Son of Man who is Judge will be sudden. Again he uses his striking conjunction: As in the days of Noah, so shall the coming of the Son of Man be! His urgent warning is: Be ye ready, for in an hour when ye think not, the Son of Man cometh.

The soul in which the divine love is being perfected lives the simple Christian life; increasing in patience; developing under endurance; realizing self-control; rejoicing in hope. Do you expect to see Christ face to face? He says: I am preparing a place for you, that where I am, there you may be also. Are you trying to be ready for his coming, or for your call?

He says that, your loins are girded with truth, your lamp is burning with the flame of his Spirit, your eyes are looking for his return, and you shall see the King in his beauty.

Face to face shall we behold him, far beyond the starry sky,

Face to face in all his glory we shall see him by and by!

Worcester, Mass.

A GENERAL JUDGMENT.

"Does the Bible—the New Testament—teach that there is to be a general judgment day?" Another question often asked, and yet it may seem readily answered. It has been strenuously denied, and all who live in sin and rebellion against divine authority are prone to comfort themselves with the assurance that it will not be. But the New Testament is very positive and authoritative in the statement that the day is coming when the Son of man shall sit upon the throne of his glory, and before him shall be gathered all the nations and he shall separate them into two classes, and only two, the one upon his right hand, the other upon his left, and then will he address them, assigning to each class its portion. There will be no third party, no opportunity for further preparation. The ground of the separation will be the relation of each to him upon the throne: "I was a hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was naked, and ye clothed me: in prison and ye visited me." And when the "righteous" answer, "When saw we his thee in need?" the Judge points to his brethren and says: "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

It should be noted, however, that the test is not found in conduct toward all men, as so many assume; it is not humanity which is made the object of ministry; not because one has done good to fellow men; not because of general benevolence; but it is because of ministry to the brethren of Christ, to those who love him and are loved of him. This discrimination ought to be carefully kept in mind. A great many people seem to think that any kindness shown to the poor, or the needy, or to humanity at large, is to be reckoned as evidence of friendship to Christ. But that is a great mistake. It is distinctly said that the kindness must be shown to "these my brethren" (Matt. 25:40), and in Luke 8:23 we are told that the brethren of Jesus are those who "hear the Word of God and keep it." In that day the unrighteous will be unprepared for the condition upon which the judgment will turn. They will attempt to make themselves believe (as they do now) that kindness shown to fellow men will be reckoned as though it had respect to Christ. But he can not be deceived. He will deny the claim. He who does for a Christian only what he would do for any other can not claim that he belongs to Christ, in that day.

We need no other scripture to teach us that there will be a general judgment; but we have other declarations, such as Rom. 14: 10; II Cor. 5: 10, in both of which places it is expressly said that we must all appear before the judgment seat of Christ. And it is clearly stated that all men, of every age, and of every kindred and tribe and tongue, will be there; as we are told, in Rev. 20: 12, 13, when the dead, small and great, are seen standing before God, when the books are opened, among them the book of life; when all are to be judged "according to their works," the one work effective above all others being relationship to the Lord Jesus—a name written in the book of life. "And whosoever was not found written in the book of life was cast into the lake of fire." All depends upon what is written in that one book—the "book of life." Paul speaks of those who are thus written, in Phil. 4: 3, and Jesus himself spoke of such as are written there (Rev. 3: 5), declaring that those who overcome shall not be blotted out of that book. In Rev. 13 John saw a "beast," who made war upon the saints of God and overcame them, and it is said that all who are on the earth will worship him, that is, "as many as are not written in the book of life of the Lamb slain from the foundation

of the world." Nothing is said of the good and generous and benevolent things done. The question is, What is the relation of that soul to Jesus Christ? How has it stood the trials to which it has been subjected in the world? Has it been faithful unto death?—Journal and Messenger.

HEADS OR TAILS, WHICH?

Much is being said, and more is being written, concerning the preacher and his message. Some of it is exceedingly helpful and wise, but much otherwise. We are endeavoring to ascertain from the unregenerated what would be a good message to help them to heaven. We send letters, we call conferences, we invite professional men of all vocations to come to tell us what to preach. Each man gives his peculiar view. Just imagine for a moment a doctor calling all his patients together to tell what would please them to take! Can you think of John the Baptist inviting Herod and Herodias under the spreading palm tree to ascertain what message might be suitable and acceptable to them when they came to hear him preach? It might have saved his head, but not his favor with God. John had a message for all classes of men. Yea, it was a burning message. He did not need the soldiers, publicans nor the aristocracy of his times to suggest his message: He was with God. We may plead the times have changed. Yes, but human nature, sin and the remedy have not. We are in danger of becoming men with an earthly message for heaven, instead of a heavenly message for the earth. The times demand a ministry not less scholarly, but more "I have a message from God to thee." We can not improve the ministry of John the Baptist. We can not make any correction of the method of Paul. They received their message from being in touch with the Christ. The men whom God has been pleased to honor in his kingdom have been men of prayer and close students of the Word.

There is a solemn warning in the Bible which God gave to the children of Israel. In case they disobeyed his commandments. "He shall be the head and thou be the tail." In case they kept his commandments. "Jehovah will make thee the head, and not the tail."

We know that the head directs the whole body of the ox. We also know that the tail is useful in brushing away flies and other pestiferous insects. Now, seriously, is not this the use that many men would make of the church? They want her teachings to suit their convenience.

Does not God intend that men should inquire of her the way of the Lord, rather than she of the world? Does not God intend that the actor come for instruction, rather than to instruct? Which are we, Head or Tail?—Herald and Presbyterian.

"I WILL GIVE YOU REST."

Your sin brings you into dispeace with yourself and with the whole world, and you need a man like Jesus who can come and take hold of you by His power and forgive you your sins and lead you to God.

And what does Jesus tell you? He says: "Come unto Me, and I will give you rest. Come unto Me and I can cleanse your sin; come unto Me and I will show you God." And what a God! God who is agonizing over you even as Jesus agonized in the garden, God who is distressed by that sin of yours and will not give you up, God has power to carry you out from your sin and set your feet in a broad place and establish your goings. That is the God whom Jesus manifests to you. Come unto Him, and He will give you rest.—R. A. Falconer.

TEACH THE ELEMENTS.

Many pastors assume that Christian people are familiar with the simple elements of personal salvation, and that an attempt to instruct them in the first principles of the doctrine of Christ is like teaching capable readers their alphabet. But in this they greatly err. Most of those who come out of sin into the life of God have no definite conception, either of its character or the process by which it was done.—Northwestern Advocate.

PASTORAL EVANGELISM.

By S. J. Sparks.

The Aim in Evangelism.

The ultimate aim in all Christian work must be, if we are to follow the teachings of Jesus, to seek and to save that which is lost.

Jesus says himself that his mission from heaven to earth was to seek and to save that which was lost. It was for lost souls then that Jesus died. They must then be precious in the sight of the Master. He loves them even as he loved us in our sins.

If the seeking of lost souls were of such vast importance as to call the only begotten Son of God from the glories of heaven to the shame of the cross dare we go on any other mission or with any other motive than to seek the lost of earth and lead them to the cross of Christ?

Let us realize, brethren, that getting men and women into the church is not getting souls saved, and that a report of great numbers does not always glorify God. It is far better to persuade one lost soul to repent toward God and accept Jesus Christ as a personal Saviour than to get the whole world into the churches unsaved. Let us have less quantity if need be and more quality.

The Agency in Evangelism.

However, in our search for the lost, we should never go so far as to lose sight of the agency commissioned to disciple the nations of earth. Glory to God lies, not so much in the amount of work done, but rather in the spirit in which it is done. God prefers little done in pursuance of his plans to much in our own way. "To obey is better than sacrifice."

The commission to teach and to baptize all the world is to the churches. It would appear at once then, that whatever would strengthen and build up the churches, the agents of God, the body of Jesus Christ, that work will be most abundantly blessed in the salvation of lost souls.

The churches are the nurseries for the babes in Christ. It is here the soul, born into the Kingdom of God, is to be fed and nourished, trained and guided into spiritual manhood or womanhood.

It is reported by health authorities that thousands of children, born into the world each year, must grow into pale and sickly dwarfs because of conditions existing in the nurseries of the poor; then should the authority on soul conditions make his report, how many are they that are born into the Kingdom of God and dwindle into spiritual weaklings from no other cause than the conditions existing in the nurseries, spiritual poverty of the churches? The number would be appalling could the figures be read out before us here to-day.

If the negro nurses of the South have changed and forever marked the speech of that section of our great country, is it not well for us to be careful of conditions that arise in the nurseries of the soul?

The Plan in Evangelism.

The churches form the agency in evangelism and he who would seek the lost must do so through and by the aid of the churches. He must lead the churches in their search for the lost, who would be an evangelist of God doing his will.

The time is ripe for words of no uncertain meaning along this line. In this day of modern thought and hurry, of modern methods and numbers, men are prone to forget the nurseries—in thinking of the number in them, too often, of the financial rating of some who have come in, not for nourishment and training, but for personal convenience and public favor.

I repeat it that he who would be an evangelist for God and of God's kind, must be a leader of the churches. This is no small task. To lead men and women requires a knowledge of their surroundings and circumstances, an insight into their needs, with ability to in a measure supply these needs. What is true of individuals, is true of whole congregations, for, as strange as it may seem, there is a great deal of human nature in the churches of to-day.

The evangelist must be able to see the conditions in the churches; that what they need is not numbers, but a consecration to God. The churches of to-day do not need numbers nearly so much as they need the Gospel of the Son of God. Then seeing this need, the evangelist must have some ability to supply it and lead the churches to a deeper consecration before God, where they can pray the prayer of faith that will cause the lost to be drawn to the Cross of Christ and eternally saved.

I have little to say of the so called Modern Professional Evangelism, more than I think it has served its time and purpose and should be retired from active service. In the great spiritual awakening of the past few years, this kind of evangelism has played a very important part; but movements grow into conditions and conditions create demands. Professional evangelism is like soap, in that popularity produces a cheaper grade and thereby reduces its ability to meet the need of the day.

It is a well-known fact that many have gone out as professional evangelists with no pastoral experience, having never served any church as pastor, and, by very questionable methods and advertising, have been pronounced successful; but one needs only to follow one of their trails but a short distance to find that it is only a hunt for "Jiners," and not a real effort for the salvation of the lost. A filling of the nurseries, not with true born babes, but with foundlings.

Numbers has come to be the test of success in such evangelism and he who would have a name and an income, must have numbers. They seem to forget everything else in the mad rush for success by the number test and resort to card systems and to any other system that will seemingly make the way of salvation easier to those who do not want to repent of their sins.

Such men seem to forget that the Bible com-

mands men and women to repent of their sins instead of signing cards or doing any of the modern things men do to get their names in the meeting and on the church books without repentance toward God and faith in the Lord Jesus Christ.

The greatest meeting I have ever read of for the time it was carried on, had for the keynote "repentance." They were told to repent and then be baptized and the remarkable thing about this meeting over modern meetings is, "As many as believed were baptized," and about three thousand joined the church that day and there is never a word in the record about the pastor having to resign or the church dying as a result of the meeting.

Yet I read in the records of the churches of to-day where only a few hundred and often less than one hundred were added to a church and that church has been spiritually dead ever since. Dead because of the large number of unconverted members swept in under excitement and systems with lives standing out before the world a reproach to the very name of Christ. Rest assured, brethren, the world is taking note.

A brother in discussing the condition of his church not long since, said he had thought of getting a certain noted evangelist to aid him in a meeting, because he thought that fellow would be able to get up a stir in his church. And, he did. They stirred things around considerably, but they have not moved since. This is one case, there are many others just like it every year throughout the country.

Such conditions having arisen, a demand has been created for a saner evangelism, for a more efficient evangelism, an evangelism that has for its results transformed lives and teaches men and women something to begin, as well as something to quit.

This demand is coming from the more spiritual churches, from local and general associations from our conventions. The demand can only be met by a broader use of the term Pastoral Evangelism. In this broader sense, it is not argued that only those actively engaged in the pastorate are competent to meet this need, but those who have had pastoral experience; those who have held the finger on the pulse of the church and the heart on the pulse of God and have thus located and solved the problems that perplex churches and retard the progress of the Cause of Christ.

Such men, whether in the pastorate or in the broader field of evangelism, have the shepherd's heart, they have the shepherd's eye; they feel the anxiety of the pastor's heart, they see the need of the pastor's church; they bring from their broad experience and close association with God, the solution to the problem that perplexes the pastor, from the rich treasures of the gospel, they bring forth that which abundantly supplies the need of his church. And, at the same time, with all the ability of a professional, lead the church in a mighty search for lost souls and stir the membership to greater activity along all lines of the Master's work.

Such men, instead of leaving the church tired and staggering under the load of sinners not saved by grace, with more or less dissensions arising and some kind of gulf between pastor and church, they leave the church filled with the Holy Ghost and sinners saved by grace and rejoicing in a Saviour's love, ready to do or die for their Lord and King. The church is thus strengthened and pastor and people are so firmly bound together that where he would lead them under the spirit of God, they are willing to follow. The work does not cease nor the meeting die when the evangelist must go away; but rather the work continues and in many instances there is the much desired and much needed continuous revival kept going from one meeting to another.

The all importance of pastoral evangelism in this sense is becoming more and more recognized; we see it in the number of pastors aiding each other in meetings; our State boards, with whom we trust the work of selecting State evangelists, and, who, we feel do this work in the fear of God and under his direction, are appointing men from the pastorate and their work is a great argument for this kind of evangelism.

Yet, the work of pastoral evangelism is not without its hindrances; in the case of pastors aiding each other in meetings, the church at home must suffer more or less if this is carried to a very great extent. More than one church suffers each year in the Southland while the pastor aids his brother in strengthening his church to more effectively do the work of the Master.

This is a question that each individual pastor and church will have to prayerfully consider and decide together under God. "How much time can the pastor give to other churches?"

I know there is strong temptation to the pastor, with some ability as an evangelist, to heed all the calls of those who want the gospel. I know it is hard to say "no" to those who plead for a ten days' meeting and show the possibilities of leading souls to Christ, while one would be doing comparatively little in a visible way at home, yet, we must learn, brethren, that visible results are not always the most telling in the end. We must study our churches and learn to know when they can be safely left and when the work demands our attention whether there are visible results or no.

We cannot afford to lessen our opportunities to do good by neglecting the work in hand to do outside work. Our own churches are weakened by it and their ability as a soul seeking agency is lessened and the very Cause we would build up and strengthened has been weakened.

Let us hope and pray and work to the end that there shall soon be enough evangelists brought from the pastorate by our boards and put on the field to do enough of this work that pastors will not be so crowded with the outside evangelistic work. Let us also hope and pray and work to the end that all pastors shall have such an evangelistic training as to make them, to some degree of efficiency, evangelists.

All pastors should be trained and developed

along evangelistic lines. Let us pray that God will provide the way for our seminaries to give training along this line to the young men who are going out to be pastors—the real leaders of the people toward God and the right.

On the other hand, the pastor cannot ignore the necessity of this work and give all his time to the routine work of the pastorate. It is absolutely necessary for him to do some outside evangelist work if he would do his best work with the church at home. It is necessary to add fuel to the spiritual fires of the soul if we would lead others to do the same. The pastor must be the leader of his people, he can never lead his congregation to higher ground than he himself occupies. The daily routine or pastoral duties tend to sap the pastor's spiritual strength and the indifference and spiritual diseases which he must encounter and contend with, flags his energy till he needs refreshing, a season of change from the daily routine that will favor an opportunity for rebuilding.

There is nothing which helps the worn pastor more than to be associated with another church in a campaign for lost souls. Here he is associated with the leading soul seekers of another church. He gathers enthusiasm from their experiences, he gets strength from their prayers. He sees more of the need of the world, his heart is more heavily burdened for the lost; he returns fired with a greater zeal, which catches in his own church, and more is accomplished in a single service than might have been in a dozen, the Kingdom is moved forward and the Cause is greatly strengthened.

Many churches nod in the p. w, while the pastor draws in the pulpit, because the flame of zeal has burned out and without knowing the needs of a lost world or themselves, are complacently sleeping on in their selfish desire that every thing shall be done at home and feeling that their pastor has been paid to care for that one church and has no right to go outside to work in other churches. The time has gone by for pastors and churches to stand still and see the salvation of the Lord. We must bring the salvation of the Lord into our midst by constant activity and prayer.

The New Testament places unqualified approval on the plan of placing only men in the churches as evangelists who have had experience in church affairs; in the first place, we are told that he set evangelists in the churches. Then they are to be church members not a non-denominational, non-doctrinal, non-sensical, uninterested people in church affairs, but church members doing their work under the church for the glory of God. Again, Paul told Pastor Timothy to do the work of an evangelist. Pastors labored as evangelists in the days of Timothy and Paul and I have never read where they had been ordered out of the work. Phillip, the evangelist, may or may not have been a pastor, but he had been a deacon in the church at Jerusalem, which gave him experience in church affairs sufficient for him to know the prosperity of the church in the future depended upon what was done while he conducted the meeting there.

Let us be careful and prayerful, brethren, that we weaken not our own churches in doing too much work away from home. Let us neither develop the spirit of selfishness and sleepiness in them by doing all our work among them. And, above all, brethren, let us not be in too big a hurry to leave the pastorate for the broader field of evangelism. Moses was well educated and skilled in the arts of war when he left the courts of Pharaoh, but he had to feed sheep forty years before he could lead the children of Israel out of Egyptian bondage; let us then be willing to feed the Master's sheep until we have the necessary experience to lead the churches in freeing the lost from their bondage to sin.

Hodgenville, Ky.

POSSIBILITIES IN CONGREGATIONAL SINGING.

By the Rev. Henry M. Simpson.

For the pulpit occasionally to occupy the pew is an advantage to both. Upon a Sunday morning in church recently, the singing of a devout member of the congregation across the aisle was quite noticeable. The devotion of the singer seemed equaled only by the lack of consciousness of the attention attracted. As an object lesson it might easily have been a means of grace excelled by nothing which occurred during the hour. The event led to the reflection as to possible consequences if all the occupants of the pews had done likewise. It can scarcely be doubted that upon the preacher and people, as well as upon non-church-goers informed of the fact, the effect would be most remarkable.

I recently heard a preacher, after a life-long and very comprehensive experience, say that were he to begin his ministry over again it should be his aim—next to the conversion of souls through the Word—to secure such a complete reform in the matter of congregational singing as would result in such a volume of praise from all the people present, whether technically accurate or devotionally spiritual, as would be in marked contrast to the present church habit. Phenomenal and audible use of the hymnal in church is the exception rather than the rule, notwithstanding the facts that at no time has so much attention been given in the schools to the subject of music, and at no time has the church made such large and lavish outlay to provide musical leadership and facility for the accommodation of all worshippers.

The question might arise as to what extent the service of song is optional for the church frequenters? The Book of the Psalms seems the resource of both the casual and the constant Bible reader; it cannot therefore fail of notice that its great theme is the individual song of praise to God. Listening is not worship, except it be listening to the voice of God. Much of religion is set to music. Extract the hymn of praise, and what is left of religious expression to the mass of men and women? The personal song service

as a religious testimony increases in value in proportion as other experience meetings diminish. It is presumed that the regular attendants at church service anticipate heaven at some future time. None can fail to remark that a large part of heaven, as revealed in the Scripture, is associated with the song of the redeemed.

Opportunity measures responsibility. The habitual is not always the ideal. Our utmost pleases God. Only the dead cannot praise Him, according to the Divine Word.

I have in mind a picture of a city church crowded to its utmost capacity three times a day. I attended its services once, as a boy, under the ministry of the Rev. S. Y. Monroe, D. D. There was no choir. The rear gallery was occupied by an orchestra of some dozen pieces.

And yet, when the volume of vocal music was uttered by that great congregation, the instrumental music was out of hearing. It is not to be wondered at that such great results of a spiritual character are recorded of that church.

Just at a time when the thought of the Church is turned to extraordinary evangelistic effort, who can tell the possible result of such a method of hymn service? Some things a church cannot have, however they may be regarded as an additional source of power, but the whole-hearted and unanimous singing of the hymns of the church is within the reach of all who desire it.

Tourists who have entered the church of Mr. Spurgeon in London were accustomed to comment upon the never-to-be-forgotten singing habit of that immense assembly. Without choir and without instrumental music, it was secured through the appeal of the preacher and conspicuous time-beating of a slender, frail man, who loved the voice of praise.—N. Y. Advocate.

THE SHY CHILD.

The first important step toward helping a child of this kind is to give her self-confidence, even if you run the risk of making her vain and conceited. She needs a little wholesome praise to make her feel as attractive as possible, and tell her that she is attractive. As she gets older see that she excels in athletics, in anything that will give her confidence in herself when she associates with her schoolmates. If she is going away to school or college give her lessons on the banjo or guitar so that she can join the banjo and guitar clubs. If she has any talent of any kind by which she can entertain her friends help her to develop it. She must be taught to feel that she can help others to have a good time and that consequently she is welcome among them and liked by them. Once that feeling is established the battle is won.—Harper's Bazar.

NO ESCAPE FROM DUTY.

A sense of duty pursues us ever. It is omnipresent, like the Deity. If we take to ourselves the wings of the morning and dwell in the uttermost parts of the sea, duty performed or duty violated is still with us, for our happiness or our misery. If we say the darkness shall cover us in the darkness as in the light, our obligations are yet with us. We can not escape their power nor fly from their presence. They are with us in this life, will be with us at its close; and in that scene of inconceivable solemnity which lies yet farther onward, we shall still find ourselves surrounded by the consciousness of duty, to pain us wherever it has been violated, and to console us so far as God may have given us grace to perform it.—Daniel Webster.

Do the best you can where you are and when that is accomplished, God will open a door to a higher sphere.—Beecher.

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 contents of the September Century are as follows: Frontispiece in full color, portrait of Ann Seton, by William Funk; The Bixby Deafness, by Emilia Elliott; St. Etienne de Bourges, by E. R. Pennell; Cleveland's Re-Election and Second Administration. Second part of these interesting and valuable reminiscences of years of a close friendship, containing many letters of Mr. Cleveland, published with the permission of his executors; The World's Greatest Aqueduct, by Alfred Douglas Finn, engineer; Bela Pratt, by Christian Brinton; The New York Police in Politics, by Gen. Theodore A. Bingham; Ritual For Birth and Naming, by Ridgely Torrance; The A. Elat Major-Polonaise, second part of a richly humorous story of Nova Scotia poaching, by Albert Hickman; Fulton's Invention Of The Steamboat, by Alice Crary Sutcliffe; City Farms and Harvest Dances, by Jacob A. Riis; Meredith, by Cale Young Rice; The Signorina's Debut, by Hulbert Footner; The Boy, The Girl, and the Union, by Caspar Day; The Crisis, by William Leonard; The Great scene of Act 11., by Edward W. Townsend; The London Police From A New York Point of View, by William McAdoo, formerly police commissioner of New York.

Sunday-School Lessons

Sunday, September 12th.

Close of Paul's Third Missionary Journey.—Acts 21:1-17.

Motto Text.—"The will of the Lord be done."—Acts 21:14.

"And it came to pass that, after we were gotten from them," The Ephesian elders who had met him at Miletus. The expression indicates the reluctance of the elders to let him go. After some days at Miletus the ship went on its way. "We came with a straight course unto Coos." The wind was favorable. Coos was an island about forty miles from Miletus. "And the day following unto Rhodes." An island with a city on it of the same name, fifty miles from Coos. Patara was a seaport of Lycia, near the mouth of the Xanthus.

"And finding a ship sailing over unto Phenicia." The country of which Tyre and Sidon were the chief cities. The Phenicians were the chief seafaring people of antiquity. "Now when we had discovered Cyprus." They saw it as they sailed past, but did not stop. Phenicia was on the seacoast of Syria, and Tyre was at that time a larger city than Jerusalem.

"And finding disciples, we tarried there seven days." Their voyage had been so prosperous they could give these disciples a week and yet reach Jerusalem at Pentecost. "Who said to Paul through the Spirit, that he should not go up to Jerusalem." They were prophets and the Spirit disclosed to them that bonds and afflictions awaited Paul. They thought that this revelation was given them that they might persuade him not to go to Jerusalem. But Paul knew that was not what the Spirit intended by his revelation.

Verse 5. Paul was a man who won the hearts of the brethren wherever he went. They not only revered, but loved him. Here all the brethren with their families went with him to the shore on his way to the ship, and there knelt down for his last prayer with them. "And when we had taken our leave one of another." Showing their affection for each other. Paul and his companions sailed away from Tyre and the brethren returned to their homes. "And when we had finished our course," Their sea voyage. "We came to Ptolemais," thirty miles south of Tyre. The old town Accho had been named for Ptolemy, the king of Egypt. Here, too, they found a church and Paul remained a day to talk with the brethren.

"And the next day we that were of Paul's company." Luke, the writer, Aristarchus (27:2) and Trophimus (v. 29) were in the party. How many more cannot be said. "Came unto Cesarea," seventy miles from Jerusalem and thirty from Ptolemais. "And we entered into the house of Philip, the evangelist, which was one of the seven." One of the seven deacons. He was the one who preached to the Ethiopian Eunuch. "And the same man had four daughters, virgins, which did prophesy." Such a number of prophetesses in one family seems to have been unusual. Prophecy in the New Testament always means to be inspired to foretell future events.

"And as we tarried there many days." The Greek word translated many is in the comparative degree,

and means either more days than they had at the other places, or more days than they originally intended. "There came down from Judea a certain prophet, named Agabus." A prophet some years before in Antioch, had foretold a famine. This is thought to be the same man.

The prophets in the Old Testament often impressed their prophecies upon the minds of the people by actions which attracted attention. Agabus took Paul's girdle and bound his own hands and feet. "Thus saith the Holy Ghost, so shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles."

"And when we heard these things." Luke and the others of Paul's traveling companions. They gathered from Agabus' prophecy that the Holy Spirit wished to prevent Paul from going to Jerusalem. Paul, on the other hand gathered that the Holy Spirit wished him and the brethren to know that the things which should befall him were in accordance with the will of God. Thus would Paul be strengthened, and the churches would not feel so crushed when the great apostle was taken from them.

"What mean ye to weep and to break mine heart?" His companions must have been especially impressed with the words of Agabus, for they had heard often before that bonds and afflictions awaited him. It may be that he had previously expected he would be freed from the prison as Peter had been, and this was the first time they had heard of his being delivered to the Gentiles. Paul was one of the most tender hearted of men, singularly dependent upon the presence and love of his friends. It broke his heart to see their grief.

"For I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." Martyrdom had no terrors for him. But he did not court death. He had made his escape from several cities when a longer stay would have meant death. It is evident that he had no doubt whatever that it was God's will he should go on to Jerusalem.

"And when he would not be persuaded." They brought every possible argument to bear to change his purpose. Their Lord had died when delivered unto the hands of the Romans. His death was necessary that they should be saved. But Paul's death would make no atonement, and they did not see how the cause could prosper without him. "We ceased saying, the will of the Lord be done." "We ceased because to go on persuading was a vain labor; it only added to Paul's burden, instead of saving him from it; they began to realize that Paul was guided by the Spirit and understood the message better than they."—Peloubet.

"And after these days." Reference is to the days of their stay mentioned in verse 10. "We took up our carriages." The old English meaning of carriage as referring to the thing carried, and not to the conveyance. We would say, "we packed up our baggage." Jerusalem was seventy miles from Caesarea, and the journey was made in two days.

Verse 16. The construction is a little ambiguous, but the general opinion is that Mnason was not in Caesarea, but the disciples looked him up after they reached Jerusalem and brought him to Paul. The "old" does not mean he was an old man, but that he had been a disciple some time. Not only Mnason but all the brethren joy-

fully welcomed Paul and his companions.

OUR SUNDAY-SCHOOL WORK

No one, who believes in preaching a whole gospel to a whole world, lost in sin, doubts the importance of our Sunday School work. It is foundation work. It gets hold of the mind, heart, soul, the life (not before it is lost), but before all the evil tendencies are developed. It secures the religious training of the child. How important that this training should be done by trained teachers—men and women who have been with Jesus and learned of Him, not only teachers who know the Bible, but teachers who know Jesus. The ultimate object of all true Sunday School teaching is the salvation of the soul, to make it a disciple then after leading the one who has really become a disciple to obey Christ in baptism, to teach such a one to "observe all things" which are commanded, to be done by a baptized disciple of Jesus. No true Baptist believes these things can be secured in a union school, as a result of undenominational teaching. Hence the failure of so-called union schools, in the vital purpose of a Sunday School, condemns them to all true thinkers.

The effort is being put forth by our State Board of Missions, through the labors of the Executive Committee of the Sunday School work, under the superintendence and direction of our efficient State Sunday School Secretary, Rev. William J. Mahoney, to have more schools and better schools; larger schools, with more efficient teachers and better equipment.

His plans are sound and sensible, acknowledged by our best Sunday School workers to be in advance of anything hitherto advanced in this important field of Christian labor. He is attempting to organize a Baptist Sunday School union in every District Association in the State, these to cooperate with the State Sunday School union, organized at Elizabethtown last spring. The object of this committee and Secretary is to secure the co-operation, the united efforts of all our Sunday Schools and Sunday School workers, so that these Baptist Sunday Schools will support our own Sunday School work instead of frittering away their time and means on the inefficient, inconsistent (dis-)union schools, who boast of their non-sectarian principles, which means they do not teach, nor do they allow others to teach the whole truths of the Bible. Baptists who stand for regeneration and believers' baptism, and church independency, can not stultify themselves by endorsing the teaching of any such emasculated gospel. Baptists are the guardians of truth. Let us be faithful to our trust. Write for full particulars to Rev. Wm. J. Mahoney, Box 421, Louisville, Ky.

KEEPING UP STEAM.

Rev. Robert J. Burdette, D. D.

It is urged upon the congregation of Temple church, to which I minister, if they can attend but one meeting a week, to remain at home Sunday and come to the prayer meeting. One good prayer meeting, with our people at least, is worth more than a month of evangelists. At least I think so; we have never had the services of an evangelist. About 30 per cent. of the church-membership attend the prayer meeting—sometimes more than that. The topics are se-

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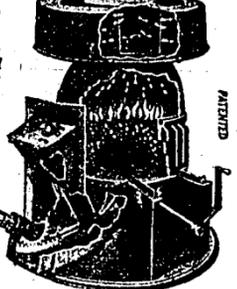
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lected as conditions demand; at home was homesick for the sometimes at the request or suggestion of a church member; sometimes for a special mission, but at no periodical date; always for aged, something vibrant with life to it. But if, after the leader has spoken his "foreword," the meeting starts off joyously and earnestly in an entirely opposite direction, not the slightest attempt is made to hold the worshippers to the topic announced. They know what they want better than the leader can guess. A "prayer-meeting killer" who prays too long is privately warned not to do it again. A man who speaks too long doesn't do it the first time; he is cut in two with a hymn, started by the leader, who is usually the worst singer in the church. If the pastor takes up too much time, his flock know him well enough and love him well enough to tell him so, and he reforms—for a little while. If there comes a benison of silence into the meeting, sweet as the peace of God, the leader doesn't profane it by imploring the brethren to "occupy the time." There is beautiful worship in meditation and silent communion. "If you have nothing to say, say it," but for love of the church, don't feel compelled to say it aloud. A prayer-meeting isn't necessarily a "gab-fest." Give the meeting all liberty. A pastor is a shepherd. Well; you don't lead sheep with a halter. You merely walk before them. They will follow, and they follow much better if the shepherd doesn't keep turning his head and shouting at them.

When the pastor is tired—that is, so tired he can't help showing it; when he is dispirited, discouraged, disgruntled, out of tune in any way, I think he had much better ask some one else to lead the meeting. For it takes its tone and spirit from the leader. A discouraged leader, with a cloud of gloom on his face and a tone of woe in his voice—or a merely indifferent leader, can kill a Pentecostal prayer meeting. And the preacher who goes to the prayer meeting unprepared, will serve his church far better to stay away from it entirely. I spend nearly as much time in preparing for the prayer meeting as I do in preparing any sermon; maybe a little more, because I am shut down to a ten-minute talk, and it takes about an hour a minute to get up a live "short talk." Don't talk about "giving up the prayer meeting," brethren. If we must give up one or the other, let's give up the sermons. Praying is better than preaching, anyhow. At least, it's better than mine. Time to sing a hymn.

And yet it must not be thought that indulgence in grosser vices is the only way of sowing to the flesh. Every desire, every action that has not God for its end and object is seed sown to the flesh. If a man is sowing for a harvest of money in this world he is sowing to the flesh, and will reap corruption just as surely as the liar and adulterer. No matter how "polite" and "refined" and "respectable" the seed may be, no matter how closely it resembles the good seed, its true nature will out—the mas night, and we said people would want to be at home. And I think every one who voted to stay Moody.

BARREN RIVER ASSOCIATION.

This body met with the Monroe church, Monroe county, August 18-19. The former Moderator, Elder W. N. Davis, was elected Moderator, and Elder J. T. Downing, the Model Clerk, was elected Clerk. The churches, some of them, made better reports than they did last year. Our missionary, Elder T. F. Grider, has done a good work. Besides holding several meetings, reporting a good number of conversions and baptisms, he reported three church-houses completed and dedicated during the year at a cost of \$2,450. Another house under contract to be completed by November, \$800, the money nearly or quite all ready to pay for it. Another house to be completed in the spring. I guess there ought to be twenty church-houses built in his field. Brethren, remember the commandment, "Thou shalt not covet." Now, don't covet our missionary.

The meeting was harmonious. Agreed to restore the custom of having an introductory sermon, and to have three days' meeting instead of two. Will meet with Indian Creek church next year.

The association adopted as its own the resolution adopted by the General Association, on Alien Immersion as follows: "Resolved, that this association places itself on record as opposed to the practice and acceptance of Alien Immersion in lieu of Scriptural Baptism." It was unanimously adopted by a rising vote.

The presence of the following visiting brethren was noted: Dr. Padfield, representing the Western Recorder; President R. E. Hatton, of Liberty College, Glasgow; Elder J. R. Hunt, from Burksville, and Elder J. M. Rich, from Stoughton's Valley Association.

R. H. SPILLMAN,
Fountain Run, Ky.

FRANKLIN ASSOCIATION.

This association, composed of churches in Franklin county, was called to order at Glenwood Park, near the city of Frankfort, Friday morning, August 20, at 10:30 o'clock, by the former Moderator, Prof. E. R. Jones, the superintendent of schools for the county.

Dr. J. W. Porter, editor of the Western Recorder, preached the introductory sermon. After the letters from the churches were read, Prof. Jones was again elected Moderator, and Bro. J. H. Martin, Clerk. The subject of education was accorded a prominent place in the proceedings of this body and pointed, convincing and even thrilling speeches were made by Drs. Yager, Prestridge, Gardner and Mr. McChesney, ex-Secretary of State, who is a loyal Baptist and a teacher in the Sunday School of the Baptist Church at Frankfort.

Our denominational interests have received just consideration in Franklin Association during the past year. Foreign missions, Home missions, State missions and the Orphans' Home have been generously helped.

No association nowadays is quite a success without the presence and optimistic voice of Dr. W. D. Powell, Secretary of State Missions. His rapid, vivid sketch of work accomplished in the mountains and the pressing needs of State work—the fields that are white unto harvest—waiting for men and means—makes every one an interested listener to this marvelous man.

Dr. Adams was—so to speak—

host of the association, greatly assisted by all the pastors and churches in the county.

It was the privilege of the Recorder man to stop in the home of the Frankfort pastor. Where he was not entertained, but permitted to do as he pleased. This kind of social function can rarely be improved on.

Just a word about Dr. Adams' work in the Capitol city. Assisted by his accomplished wife he is making substantial progress and each year finds the church increased in numbers and efficiency. His Sunday School is a place where there is something doing every Sunday morning. Though the heated season is still on he preached to large congregations last Sunday, both morning and evening. Other churches that know of his ability to bring things to pass are trying to win him away from Kentucky. I hope they will not succeed.

A. N. WHITE.

"BAPTIST AND A HALF."

It is becoming quite noticeable that some of our brethren object to the use of the above expression.

Now, of course, everybody knows that it is only a nick name, applied in a joking way to one who claims to be a "strong Baptist." And understanding what the expression means, how can it be hurtful or misleading to any one. And, why should any of our brethren object to some of the rest joking one another, while the joke is by no means directed at them? If they object to the brethren being "strong Baptists," I wonder still more. Why, in their great breadth they should be "broad" enough to let their brethren be as strong Baptists as they like, even if it takes the words, "Baptist-and-a-half" to express it.

If some like Baptist meat well enough to eat it in great quantity, till they become a "Baptist-and-a-half," let them exercise their liberty in becoming as strong as they please. On the contrary, if others prefer to drink milk and remain so soft that it can barely be said of them that they are Baptists—and that in a low voice—let not our stronger brethren—"Baptists-and-a-half"—be trying to read them out of the list, just because they like milk the best. It may be that their diet was changed too early. (I Cor. 3: 2.- And the change made them sick, and gave them doctrinal dyspepsia. With this disease it is not only nauseating to take strong meat, but also to see others taking it very freely. They are like the boy who ate so many bananas that it made him sick. He said afterwards that he still liked bananas, but didn't want any more. These brethren like Baptist doctrine, but they don't want any more and don't like to see others making too much of it.

Well, let's be patient along all lines and be "broad" enough to love one another anyway.

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THE MASTER'S TOUCH.

"He touched her hand, and the fever left her." He touched her hand, as He only can. With the wondrous skill of the Great Physician, With the tender touch of the Son of Man. "He touched her hand, and the fever left her." Oh, blessed touch of the Man Divine! So beautiful then to arise and serve Him, When the fever is gone from your life and mine; It may be the fever of restless serving, With heart all thirsty for love and praise, And eyes all aching and strained with yearning Toward self set goals in the future days. Or it may be a fever of spirit anguish, Some tempest of sorrow that dies not down, Till the cross at last is in meekness lifted, And the head stoops low for the thorny crown. Whatever the fever, His touch can heal it; Whatever the tempest, His voice can still: There is only joy as we seek His pleasure, There is only a rest as we chose His will. And some day, after life's fitful fever, I think we shall say, in the home on high, "If the hands that He touched but did His bidding, How little it matters what else went by!" Ah, Lord! Thou knowest us altogether, Each heart's sore sickness, whatever it be; Touch thou our hands! Let the fever leave us, And so shall we minister unto Thee!

OUR PULPIT.



ENQUIRING THE WAY TO ZION.

C. H. Spurgeon.

"They shall ask the way to Zion with their faces thitherward." —Jeremiah 1. 5.

You remember that Zion of old was the place, above all others, where God manifested himself. To ask the way to Zion means, therefore, to seek after God, to desire to be reconciled to God, to long to be pardoned and accepted by God. Zion was also the only place where the offering of sacrifices was permitted. Though the disobedient and idolatrous Jews offered sacrifices on the high places which they had profaned by their abominations, they did so contrary to God's commands. The only place where the sacrificial victims could be acceptably offered was in the temple on Mount Zion. To come to Zion, to-day, means to come to the one sacrifice which God has provided for the sin of man, name-

ly, to Jesus Christ, his only-begotten and well-beloved Son, who is the one propitiation for human sin, and who has by his death upon the cross, made a full atonement for the guilt of all who believe in him. Zion was also, in the olden time, the appointed place of public worship, whither the tribes went up, on their solemn feast days, to join in the joyous psalms that arose with thundering acclaim from ten thousand voices. There the multitude bowed in solemn prayer, and there they heard the Word of the Lord. In a somewhat different form from that which we now observe, yet in a similar spirit to that in which we now meet, they worshipped God. So to ask the way to Zion means to desire to worship the Most High, to seek to become true and acceptable servants of the ever-lasting God. Zion, too, has been regarded as a picture of heaven. To desire to know the way to Zion is, therefore, to desire to know the way to heaven. To say, "Tell us the way to Zion," is the same thing as to say, "Tell us how we may reach that blessed state of salvation which shall secure for us a joyful entrance into bliss everlasting." Who will do this? We will try to find out who they are who ask the way to Zion; and, first, they are evidently those who are weary of other ways. They have been treading the way that leads to hell; they have known and walked in the ways of pleasure and folly; they are familiar with the way of worldliness; many of them have tramped along the miry way of self-righteousness; and they have run in the road of wilful wickedness. Yet they are willing to leave all these ways, for a man cannot go in two opposite directions at the same time. He must go only in one or the other of them; and, in asking the way to Zion, it is taken for granted that the truthful enquirer is weary of all other ways. Is it so with thee, my hearer? Thou art not yet saved, but art thou discontented with all that thou hast ever known as yet? It is a blessed thing when God makes a man discontented with all but Himself;—when the way of sin is no longer so smooth and pleasant as it once was, and the enjoyments of the world are no longer so delicious and alluring as they used to be. Surely, if this is thy case, my hearer, thou art being weaned from the breasts of thy vain delights that thou mayest come to thy Father who can make thee truly blest. I can only praise God, from the depths of my heart, if any of you, who are not yet in the way to Zion, have had your way hedged up of late, for it may be that the thorns, which have rent and torn you, have only kept you from going yet further astray from the right road. I hope that even the wretchedness which arises through treading the paths of sin may drive many to find relief from it in the Saviour who is himself the way to God. Am I addressing any who are in such a condition at this moment? Surely there must be someone here who is saying, "I want to find something real, for I have tried the sham, and found it useless. I want to get peace of conscience if I can, for I am distracted by the thought of my guilt. Wealth cannot satisfy me, I have abundance of this world's goods, yet I am not happy. Worldly ambition cannot satisfy my soul; I have gained the position for which I strove, but I am not content. My mind is driven to and fro as by a whirlwind; I am like a cockshell boat at the mercy of the stormy waves, or like

the chaff from the threshing-floor is not child's play; it is not a matter to be dreamed over. No man ever hit this mark by accident. No man's soul was ever saved by mere chance. Many a soul has gone to hell through neglect, but never has even one soul gone to heaven in that way. Remember that solemn unanswered question of the apostle Peter, "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" If it is only after stern fighting and struggling, and often a long wearisome pilgrimage, that the Christian gets into heaven, and if even he is sometimes "saved, yet so as by fire," how shall they escape who neglect so great salvation? If they who serve God most diligently have nothing to glory in, what will be the portion of those who rebel against the Lord, or who simply "neglect" his great salvation? O sirs, if the best of saints sometimes fear that they will be castaways at last, though that fear is needless if they are the Lord's,—what will become of godless Sabbath-breakers, or of you who never read the Bible, and never bow your knees in prayer, but who live as if there were no God, or as if it mattered not whether you served your Maker or abhorred him? This fatal presumption will never do, and I hope there are some of you who have now done with it for ever, who are no longer hoping to stumble into eternal life, but who are asking the way to Zion, knowing that there is but one way, and sincerely desiring to find it. There is another thing about this asking the way to Zion, it shows anxiety on the part of the enquirers. Sometimes, when one wants to find a certain spot in the intricate streets of London, one stops and asks a policeman or someone else, which is the way to such-and-such a place, and an answer is given with more or less clearness; but, having gone in the direction indicated, and not having found the place, one naturally asks again, and perhaps again: If you are afraid of missing the spot you want to find, there is seldom anything lost by asking and it is always better to spend one minute in asking the way than to waste ten minutes in going wrong. He who is the most anxious to find the right way is the man who will ask the oftenest, and I trust there are some here who are willing to ask of the Word of God, and to ask of God's servants, "Tell me, is this the road to heaven, or am I mistaken? Is this the plan of salvation, by which alone sinners can be delivered from the wrath to come? O sirs, I cannot afford to be mistaken here, for my soul's eternal welfare depends upon it; a mistake here would involve my everlasting misery! So, as before the living God, tell me the truth; even though it should hurt my feelings, and make me angry, yet be faithful with me, O men of God! I ask you again, and yet again, the way to Zion." I think, too, dear friends, we may say, with regard to this enquiry, that the man who makes it is not a sceptic. He would not ask the way to Zion if he did not believe that there is such a place. There are some people who are continually trying to amuse themselves by pretending to be doubters. I speak what I really feel about this matter, for I do not believe in the honesty of nine out of ten of the doubts of which I hear, or of the new ideas that are constantly being brought forth concerning one truth or another. I am sometimes asked why I do not preach more often against these heresies. What! am I to tell every-

body what any fool likes to say against God? Not I! If anybody else wants to propagate infidelity in that way, let him do it; I shall not blow a trumpet to call attention to the falsehoods that men keep on inventing. If I answered everything that they have said up till now, they would say something else that was false next week. I have better employment than that of blacking the devil's boots in this way; and, beside that, I have the satisfaction of knowing that the most of you are not troubled by these heresies. You know, in your inmost souls, that this Book is true, that there is a God, and that, before long, you will have to stand before him to give an account of the deeds done in the body. If any of you do not believe the Bible, that does not affect the fact that it is true; and what I have to say to you is to charge you, as you love your never-dying souls, to escape from hell and flee to heaven;—to point out to you which is the right road, and to beseech you not to miss the overwhelming glory of eternal life for the sake of indulging your foolish and fatal pride. There is a heavenly Zion; ask the way to it; press forward and find it. I will make only one other remark upon this part of my subject. Those who sincerely ask the way to Zion are evidently not asking out of mere curiosity; for, if they were, they would ask where Zion is, and what sort of a place it is; and they would probably ask some very foolish questions concerning it. Instead of doing so, they simply say, "Show us the way." That is practical; they ask the way to Zion. I often fear that the questions which are asked by many people concerning various mysterious or difficult doctrines in the Bible are only asked in order to try to lull their consciences to sleep while they themselves are living in rebellion against God. A man says to me, "Can you explain the seven trumpets of the Revelation?" No, but I can blow one in your ear, and warn you to escape from the wrath to come. Another says, "Can you tell me when the end of the world will come?" No, but I can tell you how to be so prepared for it that you need not be afraid if it were to come to-night. I can urge you to trust the Lord Jesus Christ as your Saviour, so that, let the end of the world come when it may, you can await it with holy joy, and enter into bliss eternal. We want more, amongst sinners especially, of practical questions, and not mere captious and curious enquiries. There will be time enough for thee to ask all proper and right questions, and to have them answered, when thou hast sought and found the Saviour; but, meanwhile, my dear hearer, thine immortal soul is in jeopardy, so attend to that first of all. A man who is sinking in the sea is mad if he says, "I won't lay hold of that rope until I understand all about astronomy." A man in a burning house need not trouble his head about geology; his first business is to get into the fire-escape; he can leave his study of geology till tomorrow. So, you unconverted ones should "seek first the kingdom of God and his righteousness," and all other things you need shall be added unto you. Now, we will consider the direction in which these enquirers' faces are turned: "They shall ask the way to Zion with their faces thitherward." I hope I am addressing many who are saying, "We do want to be saved; we are in real earnest about it; we would do anything in our power to be true Christians,

and to have our sins forgiven." Here is God's own truth in God's own words; and when I find that whether your faces are turned in the right direction? A man who has his face towards Zion is in earnest about divine things. He used to trifle concerning eternal realities, or to assume the appearance of earnestness on certain occasions. When he heard an earnest preacher deliver an impressive discourse, he felt his spirit somewhat stirred, but he soon cooled down, and was as careless as before. A man who has his face Zion-wards is constantly in earnest. He feels that the chief business of his life is to get salvation, and I do not believe that a man is in real earnest about eternal life without sooner or later obtaining it. I do not think there will be one lost sinner in hell who will be able to say, "I honestly and earnestly sought the Saviour, but I sought him in vain." A man may be in earnest, and yet, through lack of knowledge, he may miss the mark for a while; but I believe that, sooner or later, the light will come to him. If God continues to cherish the earnest desire within his heart, it will be a sign that he means ultimately to open the prison door, and set the bound spirit at liberty. So, earnestness is a good sign of the face being set Zion-wards.

Another sign that a man's face is towards Zion is seen when he hears the Word attentively. There is great hope for the man who constantly attends the preaching of the gospel; that is to say, if it be really the gospel he hears, and if it be honestly and earnestly preached; and if, while attending the house of prayer, the man does not merely come in and go out as a mere formal worshipper, but anxiously listens and watches to hear whether there is a message that is specially suitable for him. I know that I have some hearers who seem to go a-fishing in my sermon to see if there is something in it; suited to their case, that they can catch, and appropriate to themselves; like the little boy, who used to listen so attentively that his mother asked him why he did so, and he replied, "I heard a minister say once that, if there was a word in the sermon that might be blessed to us, Satan would be pretty sure to try to distract our attention so that we might not hear it; so I want to hear it all, and see if there is something that may be useful to me." I am satisfied that your face is set Zion-wards when you can honestly say, "I come to the house of prayer, and sit there, not merely because it is the Lord's day, and we must go somewhere to worship him;—not because I like to see the crowded congregation, and to join in the joyous song of praise; but because I hope that, one of these days, the minister will be guided by the Holy Spirit to let fall a handful on purpose for me, and that even I may know what it means to be saved in the Lord with an everlasting salvation."

Perhaps a better sign still is when a man, not only continually hears the gospel preached, but frequently, and as often as he can, reads the Word of God with a view of finding therein something that may meet his case. In some respects, the preached Word has a very powerful influence over those who hear it, because it comes with a living power from living lips, and God has ordained that, by the preaching of his Word, men shall believe, and be saved; but in other respects, this divinely-inspired Word is far superior to anything that we can ever say, for it is the infallible Word of God, which liveth and abideth for ever.

own words; and when I find that not like to be deceived about so important a matter, yet, at times, there is a most blessed brokenness of heart about you. You cannot look back on your past history without feeling that your tears must flow as you mourn that you should ever have lived as you have lived,—that you should have had so many privileges, and should have sinned them,—that you should have had so many warnings, and should have despised them. You do not imagine that this feeling is true repentance; but I believe that a truly repentant soul scarcely ever thinks that it does repent as it ought to do. When a man is most tender in heart, he generally says, "I grieve that I feel so hardened, and that I am not as tender as I ought to be." Remember this, there never was a saint who repented as much as he should have done, for repentance should be perfect, and no Christian has ever attained to that height.

There is one better sign still, and that is this;—I am glad to know that some of you have begun really to pray. I expect that most of you used to pray, after a fashion, even when you were children; your mother taught you to say a little prayer at her knee before she put you to bed, and many of you did not give up that habit until you went away from home. Perhaps you were apprenticed, and possibly there was another apprentice in the room where you slept, and you had not the moral courage to kneel down while he was there. Well, I am sorry if it was so; yet I fear that, when you did observe that form, you did not really pray. But now you do truly pray, and from your heart you do really speak to God. It may be that there are others of you, who have always used a printed or written form of prayer; yet, till lately, you never prayed in the true sense of that word. You used to read or recite the words just as the followers of Mahomet repeat their stereotyped form; but your heart was not in them, and you were often half asleep even while you were uttering those meaningless words. But, now, you cannot help praying; you groan out to God poor broken sentences that you would not like to see in print. I recollect the time when I used to pray after this fashion, "O God, save me! I hear the gospel preached whenever I can, but it does not bring peace to my heart. I am still without God, and without Christ, and without hope in the world. O Lord, do save me; save me. I beseech thee; and save me now!" If that is the spirit in which you have prayed, never mind what your words may have been; if this has been your desire, your face is set heavenward, and I do not believe that the Lord will long let you cry thus unto him without sending you a distinct answer of peace. You remember that the Lord said to Ananias, concerning Saul of Tarsus, as one of the evidences of the great change that had been wrought in him, "Behold, he prayeth;" and if that can be said also of you, there is good reason to hope concerning you. Surely the Holy Spirit has already been at work within you if you have begun continually to pray, and to pour out your heart's supplication in secret before the living God.

I shall only detain you while I mention the best sign of all,—a sign, dear friends, which I believe is present in many of you, namely, that you are beginning to repent of sin, and beginning, though you hardly dare to think that you are, to believe in Jesus. Only a few days ago, you did really think that you had believed in Jesus, though you are afraid to

think so to-night, and you would not like to be deceived about so important a matter, yet, at times, there is a most blessed brokenness of heart about you. You cannot look back on your past history without feeling that your tears must flow as you mourn that you should ever have lived as you have lived,—that you should have had so many privileges, and should have sinned them,—that you should have had so many warnings, and should have despised them. You do not imagine that this feeling is true repentance; but I believe that a truly repentant soul scarcely ever thinks that it does repent as it ought to do. When a man is most tender in heart, he generally says, "I grieve that I feel so hardened, and that I am not as tender as I ought to be." Remember this, there never was a saint who repented as much as he should have done, for repentance should be perfect, and no Christian has ever attained to that height.

As for believing in Jesus, I know that there are some of you, who—when you have just been reading a very sweet promise in the Scriptures, and your heart has been enabled to rest upon it,—have had thoughts like these, "I cannot say that I really do believe in Jesus, but I do desire to believe in him; and one thing I know, if he is not yet mine, I will not be fully at rest with anyone but himself. "Other refuge have I none." "If I cannot nestle under his blessed wing, I will never try to hide under any others." You hope sometimes that you really have trusted in Jesus, and I think that you have done so, although your faith is very feeble. Remember, however, that even a feeble faith is a saving faith. Though your faith is no bigger than a mustard seed, so that you can hardly see it, it will bring salvation to you. Even if you cannot see it, God can see it. If you do but touch the hem of Christ's garment, virtue will flow out of him to the saving of your souls.

EXPOSITORY PREACHING.
By Edwin A. Wilson.

Stephen, "full of faith and power," was an expository preacher. We have but one sample of his way with the most Holy Scriptures, given by inspiration of God in the Acts of the Apostles, but we know it was an effective way, for those "disputing with Stephen . . . were not able to resist the wisdom and the Spirit by which he spake." Stephen believed that "all Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." Hence Stephen, a man full of faith and of the Holy Ghost, did not esteem any part of the Word of God incongruous, lacking in authority, or ill-timed, but in his simplicity he began with God in His way with Abraham, "And all (even his opposers) that sat in the council looking steadfastly on Stephen, saw his face as it had been the face of an angel."

Stephen was God's messenger with God's message. Stephen was not a human filter but being "of honest report, full of the Holy Ghost and wisdom," heaven's benediction accompanied the rehearsal of the Divine Record of Jehovah's dealings with His people. There are two classes of messengers now as in the days of David; one order is headed by Ahimaaz, the priest, the son of Zadok, the

other by Cush. The former insisted upon running with no tidings, had seen the tumult but knew not what it was; he might generalize in an optimistic way, saying, "All is well," but the King said, "turn aside."

Stephen had every mark of the Divine approbation, if he had no comfort or consideration from his fellow man. The treasures of Heaven were opened to him. If like Moses his face was ablaze with the glory, he wist not that in shone. He may not have known what manner of man he was, but he knew the man in the glory.

Stephen knew men but his optimism Godward is seen in his first and only sermon on record. Certainly if the glory of God is paramount with the preacher, this specimen of a sermon is one worthy of emulation.

Stephen began with the appearance of the God of glory to Abraham, and he had, as he fell asleep, this testimony that he pleased God, the approval of his crucified, risen, ascended, glorified and coming Lord standing at the right hand of God, whom perhaps no one else had seen, sufficed for one who was obedient even unto death.

Stephen had studied to show himself "approved unto God (not man) a workman that needeth not to be ashamed, rightly dividing the Word of Truth," hence "bringing forth out of his treasure things new and old."

The common believing man wants "the bread of heaven." When he sits in the Lord's house, on the Lord's day, he is hungering for the Lord's Word. He has had enough of man in six days to suffice to surfeiting, and unless the man in the pulpit believes and exemplifies the words of Jesus, that "man" shall not live by bread alone but by every word that proceedeth out of the mouth of God,"

We shall see Him, and want to serve. We shall be like Him, and able to serve. We shall know, and be prepared to serve. Inspiration for service in vision; equipment for service in correspondence; preparation for service in knowledge! Thus Himself will be the reason of all the service of the new life, and therefore His will be the plane of Heaven's activity.—G. Campbell Morgan.

he cannot expect the benediction of heaven nor the approval of Bible men and women.

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WHY SOME ARE INDIFFERENT.

The church is blamed in these days for almost everything for the indifference of men to it, among other things. It would be well for those who so readily publish their criticisms of the Church to attempt seriously the work of bringing men to a knowledge of and submission to God. They would soon find that others besides the Church are at fault. The truth is, that the more Christlike the Church the more unacceptable to some people. Many are indifferent to the Church, and even hostile, because they are indifferent and hostile to Christianity, which they will not accept because it interferes with their manner of living. Mr. Moody was once in conversation with a man who sold soap which he claimed would do remarkable things, one of which was to remove grease spots. "The soap will do all that is claimed for it," said he, "but the truth is, it rots the clothes, and if I become a Christian, I must give up my business; and I can't afford to do that." Mr. Moody remarks that it was soap that kept that man out of the Kingdom of Heaven. Naturally, such a man would be indifferent to the Church.—Advocate.

We shall see Him, and want to serve. We shall be like Him, and able to serve. We shall know, and be prepared to serve. Inspiration for service in vision; equipment for service in correspondence; preparation for service in knowledge! Thus Himself will be the reason of all the service of the new life, and therefore His will be the plane of Heaven's activity.—G. Campbell Morgan.

Stephen had every mark of the Divine approbation, if he had no comfort or consideration from his fellow man. The treasures of Heaven were opened to him. If like Moses his face was ablaze with the glory, he wist not that in shone. He may not have known what manner of man he was, but he knew the man in the glory.

Stephen knew men but his optimism Godward is seen in his first and only sermon on record. Certainly if the glory of God is paramount with the preacher, this specimen of a sermon is one worthy of emulation.

Stephen began with the appearance of the God of glory to Abraham, and he had, as he fell asleep, this testimony that he pleased God, the approval of his crucified, risen, ascended, glorified and coming Lord standing at the right hand of God, whom perhaps no one else had seen, sufficed for one who was obedient even unto death.

Editorial

Where are you going, my pretty maid?
I am going to college, sir, she said.

The time of the year has come when the question of sending the children to school must be asked and answered. It is to be hoped that in hundreds of homes throughout Kentucky, this great question is being earnestly and prayerfully considered. No more important problem ever confronts the heads of a household than this.

Leaving home for college is a real crisis in the life history of the child, and of the home from which he goes. Upon the issue hangs the destiny of both. The Recorder wishes to enter into this family discussion with a few words of earnest heart-to-heart counsel and suggestion.

In the first place, if the time has come to send your boy or girl to college, do not postpone, shrink from it or let it go by default. It will cost sacrifice, there will be an aching, lonely void in the home when the son or daughter is gone. But take up the matter bravely and accept the sacrifice as a part of the inevitable lot of parenthood. To postpone it is to hazard the future of the child. In another year other instincts may ripen, other interests usurp control of the boy's mind and it may be forever too late. Procrastination is the thief of many things more valuable than time. In the second place choose the school with all the care, thought and wisdom of which your soul may be possessed. Be not beguiled by the eloquent descriptions and persuasive pleas of solicitors of this or that school. Choose a religious school whose professors are not only competent and scholarly men—they must, of course, be all that—but also men of God, who love their task and are trying to serve God and humanity by training the young.

Sound learning is the handmaid of religion. It is more important that a boy's conscience should be trained, his moral character developed, and his heart be kept true to his mother's God, than that his head be filled with all the lore of modern science.

Choose also a small college, a college not too large for its president and professors to come into close personal touch with all of its students. If the college professors are the men they ought to be and are fit for their high positions, your child will gain as much from close friendly intercourse with them as from the lectures and recitations.

Lastly, choose a Baptist school. If you are a Baptist you wish your children to be Baptists, loyal, true, consistent Baptists. To send them to pedo-baptist schools is to imperil their loyalty to their own denomination, and to diminish their influence in their own churches. Why run this risk? There is not the slightest need to do so. We have here in Kentucky excellent schools of our own, that every Baptist should rejoice to patronize. At Georgetown we have a first-class high grade college whose work is recognized by the greatest universities in America, whose graduates can enter the Senior Class at Vassar, Harvard and Yale. We have in Eastern, Western and Southern Kentucky other Baptist schools, which are the first in their spheres, and all well worthy of the support of every loyal Baptist. Patronize these schools.

CHRISTIANITY AND WAR.

Many thoughtful readers of the Bible through all the christian centuries have held its teachings to be utterly at variance with war. They base this opinion not only on what they regard as direct prohibitory statements, but also on the benevolent spirit and irenic tone of the entire New Testament. From the earliest times of Christianity to the International Peace Commission of the present, strenuous and persistent efforts have been periodically put forth to abolish "this worst vestige of barbarism, this grossest outrage on the principles of Christianity," and to usher in the predicted day when the nations shall beat their swords into plowshares and their spears into pruning hooks and learn war no more; when the prestige of West Point and Annapolis, of Greenwich and Woolrich shall forever have departed. Soon after the Prince of peace left the earth, his followers began to be mightily agitated on this fearful subject. The Christianity of the day became more and more infused with the military spirit. This began in the advocates of peace a more settled conviction of the dire evils of war and a stronger opposition to it. And under this conviction many were willing to forego position and influence and even to suffer death. As a martyr to his opinion Maximilian yielded up his life under Diocletian solely because, having been enrolled as a soldier, he declared that he was a christian and therefore could not fight. Some historians have supposed that one of the causes of the terrible persecution of the christians under this emperor, was their refusal to engage in war. When the sceptical Celsus reproached the followers of Jesus for their pusillanimity, Origen who constantly locked horns with him, justified them on the ground that Christianity was incompatible with military service, at the same time declaring that the prayers of the christians were more efficacious than the swords of the legions. The histories of this early period, written from both points of view, leave no doubt that very many christians did enlist in the army. Among the ecclesiastical regulations of those times was one prescribing that soldiers returning from war, from what was regarded even a just war, should not be admitted to communion until after a period of penance and purification. Though the type of supreme excellence conceived by the imagination of the Pagan world, which was the patriot and soldier, appealed more and more to Christian men, yet many who had become soldiers abandoned the army for the ascetic life. Tertullian, Basil and others lifted their voices and yielded their pens mightily and rousingly against military christianity, but were unable to control the war-like spirit, yet they held it in moderate check, and their vigorous opposition served to restrain its diffusion. In more modern times sentiment has been divided as to the right of christians to engage in warfare. In our Civil war it was not an unusual thing, to see the officers of opposing forces engaged in earnest prayer for the blessing of God upon their arms, and that too, on the very verge of conflict. May the God of all grace hasten the day, when the dove of peace shall fly swifter than the eagle of war, and an unbroken brotherhood shall cover the world as the waters cover the sea!

THE MAGIC OF A NAME.

In Paul's second epistle to Timothy whom he addressed as his be-

loved son, we find these words: "Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them." Truth becomes more living and often more precious when we recall the lips from whom we received it. Even at this period of life our Sunday School teacher and the preacher of our boyhood days, still live with us as we study God's holy book. How we do love to think of them in connection with the saying truths they impressed upon our mind and heart. And so today we enjoy reading the more when we know who the writer is, especially if personally acquainted with him. In our weekly papers we generally make time to read the editorials, if nothing else. But in one of these papers the name of the editor (or editors) is not given, and, though there are about two pages of "Editorials," we are left in the dark about the writer, or rather the writers; for it is clear they do not proceed from the same pen. Now, we are interested in knowing of whom we are learning. The name of the writer more than the caption of an article, often determines us to read it. The Review and Expositor gives the names of the contributors, and to the Book Reviews, which are numerous and excellent, the names of the different reviewers are attached. This is as it should be. Anonymous communications leave room for all sorts of oblique implications. Most persons will allow that the anonymous or pseudonymous paragrapher in under temptation to slip in an unsavory remark which, even though true, he would not like to see over his own signature. For several years we have been expressing our thoughts in print, with name attached, nor do we see any reason for departing from this custom, as editor.

To end where we began. How seldom this affectionate sentiment of Paul to his dearly beloved son finds expression by our pen or through our lips: continue to heed the things you have learned, knowing of whom thou hast learned them. We miss the help of such personal sympathy when a writer studiously conceals his name. Let all editors receive the word of exhortation.

A GOOD CHURCH USHER.

We cannot at present recall an editorial of this subject, though it will be generally admitted that a good usher is essential to the most effective church service. Since so much is conditioned upon the usher great care should be used in his selection. Above all, he should be a man of real piety, and in whose piety the people generally have implicit faith. It does not place a premium on piety to be shown to a seat in a place of worship by an impious usher. We recently heard a friend say, that he would never again enter a certain church, as long as that church retained an usher, who was frequently known to engage in gambling. He should be a man affable in manner and courteous in deportment. No crabbed, cross-grained creature should be permitted to pilot one along the glad aisles of the sanctuary. The very spirit of such a one is contagious and his disagreeableness infectious. We naturally gain the impression from such a one that his religion does not agree with him, and shudder for fear that we will catch the same kind of disease.

Much might be said of the particular duties of the usher, and also of the manner in which he should discharge them. First of

all, let the usher see to it that there is an abundance of pure fresh air in the building and that this air be kept at exactly the right temperature. This can only be done by constantly consulting a thermometer—an article all too rare in the average church. Much of the sleeping in our churches is caused by the enervating air. Many a church places a premium on sleep- ing within its walls. It is ordinarily wise to open the windows while the song, immediately preceding the sermon, is being sung. Strangers should not only be given the best seats, but shown special consideration. A stranger will soon cease to be a stranger where he receives a warm welcome. "I was a stranger and ye took me not in," may still be truthfully said concerning many of our churches. The usher should rigidly enforce the rule of not seating any one while the Scriptures are being read. We have often seen persons seated during the reading of God's Word, but never without serious hurt to the service. Few ushers would have the bad and irreverent taste to seat any one during prayer. If then it be wrong to show one to a seat while the man of God is talking to God, is it not even worse to do so while God himself is talking to his people. Not only will the usher be constantly required to command his common sense, but withal to be resourceful, keenly observant of everything that will help or hinder the service. Let the usher feel that he has an important office, and one that he should magnify to the glory of God and the good of the church.

BE THOU FAITHFUL UNTO DEATH.—Rev. 2:10.

We shall never forget a sermon on this text, preached in the First Baptist Church of Newport News, Va., during our pastorate in that city. This sermon was preached by the peerless Eaton, only a few weeks before he was called home. Oh! how he wrung the changes on the words, *success and faithfulness*. He declared that we were not to be successful unto death, but faithful unto death, and that faithfulness and not success was the final test of a Christian life. He closed this great sermon with these words, "May the God of all grace keep us faithful unto death, that we may have a crown of life." As the last words left his lips, his eyes were filled with tears and his towering form shaken with deep emotion.

Of the many sermons we have heard from this mighty man, this one seemed to us the greatest. Tender, thoughtful, thrilling, it will continue with us, an inspiration and a blessing through all the coming years. Ah! how little he thought, standing in the meridian of magnificent manhood, that even then, the shadows were gathering about him. How little he dreamed that the coronation day of which he had spoken, was so nigh at hand. Like a warrior wearied with victory he takes his rest. We love to think of this defender of the faith, who never feared a foe, or forsook a friend, though misunderstood and maligned, going grandly to the goal of a God-given destiny. He placed popularity upon the altar, for his ultimate triumph of truth. He is already coming into his kingdom, and around his name fond memory wreathes many a precious garland.

He has departed to be with Christ, which is far better, but the truth, for which he so valiantly contended still remains with us. May we be as faithful as he, and follow him as he followed Christ, is our plea and our prayer.

EDITORIAL VARIETIES

The man who believes that the world owes him a living, will usually experience some difficulty in making the collection.

The burial place of the one talent would have been the burial place of the five talents, had the same owner possessed them.

It has been said that heaven will consist far more in what we carry there, than in what we find there. This is equally true of perdition.

We do not have to cross the river of death to find the tree of life. This tree blooms on both sides of the river, and the air of earth is filled with its fragrance.

Aunt the union of the Disciples and the Baptists, we would suggest that the prodigal return to his father's house, and that we do not move the house to the prodigal in the far country.

David wished for the wings of a dove that he might fly away and be at rest. The modernist prefers the air-ship. Neither of these will prove a means of rest, which comes from within and not from without.

A teacher of a mission Sunday School class desiring to test the scriptural knowledge of a recent recruit, asked: "If thy father and mother forsake thee, who will take thee up?" The response was prompt—"the perlice."

We are glad of the fine prospects for Bethel College next year. Kentucky Baptists have great reason to be proud of their schools. Bethel College has a long and noble record, and it never stood higher than it does today.

England and Russia are now cultivating neighborly arrangements. This is a case of the lion and the bear lying down in peace together, and possibly a harbinger of the time when the "lion and the lamb shall lie down in peace together."

Why all this silence out of Africa! Charleston News and Courier. Softly Brother! Teddy is not dead, but like a Numidian lion in grim repose, he only sleepeth. Soon shall he awake and his roaring will be as the roaring of many waters.

The University School of Louisville conducted by Prof. W. H. Tharp and several assistants, is easily the leading school of its kind in the State. In fact we know of no better anywhere. Patrons are absolutely safe in patronizing this institution.

A little boy recently complained of the preacher, preaching so long that it made him sleepy, and so loud that he couldn't sleep. This little fellow was unlike the nervous sister, who when opiates had failed, listened to her pastor and dropped into a dreamless sleep.

We received an invitation from Mr. and Mrs. T. S. Meek, Suffern, N. Y., to the marriage of their daughter, Miss Grace, to Rev. Thomas Wingo. It would give us pleasure to attend, but it is impossible. We congratulate the young folks and wish them long lives of usefulness and happiness.

The union of South Africa needs only an Act of Imperial Parliament to make it an accomplished fact, and this Act will be forthcoming at the next session of Parliament. This character of union was long ago perfected by Canada and Australia, and is a part of England's far-reaching Colonial scheme.

In the recent automobile races at Indianapolis, seven lives were lost in a desperate effort to lower a record a few seconds. It is strange that men will rush headlong into eternity, to save a few seconds. It is high time that the law should take a hand in these suicidal performances. Are we returning to the days of the Gladiators?

Mr. Balfour, speaking in the House of Commons in support of the South African Constitution, made the following declaration concerning the equality of the races: "So far as government, society and the higher forms of civilization are concerned, it would be impossible to give equal rights to the colored races without threatening the whole fabric of civilization." This is both timely and true.

A question has arisen over the burial expenses of the Niagara Falls suicides. It is asserted that about all of the suicides enter on the American side, but that their bodies find their way to the Maid of the Mist, which is on the Canadian side. The Canadian Commissioners have appealed to the American park commissioners to share the expenses of burial, which request has been refused by the Americans. This is a grave international question.

AMONG THE Churches.

Walnut St. (Third and St. Catherine) Bro. W. J. Howell: The Motive that Prompts to a Life of Separation and Dedication, John 17:19. Pastor Henry A. Porter: The Pious Prodigal, Luke 15:25-32. S. S., 310. Broadway—Bro. C. S. Gardner: The Fatherhood of God, Matt. 5:47. Pastor Landrum will preach both hours next Sunday. Chestnut St.—Bro. T. C. Bagby: Prayer, Dan. 9. S. S., 103. Calvary—Bro. J. M. McFarland: Rom. 8:14. Matt. 12:44. S. S., 102. Crescent Hill—Pastor J. F. Griffith: God's Plan of Salvation, John 5:39. Unbelief, John 20:25. S. S., 91. By letter, three. Dear Park—Pastor Robert F. Doll: Forgiving, Eph. 4:32. Children of God, Rom. 8:16b-17a. S. S., 76. East Meade—Pastor W. L. Shearer: Repentance, Luke 13:3. Bro. Clarence Walker: Neglect, Heb. 2:3. S. S., 78. Eighteenth and Lytle—Bro. J. E. Fulton: The Inadequacy of Human Means to Meet the Soul's Needs. Isa. 28:20. S. S., 38. Eighteenth St.—Pastor B. V. Bolton: The Effect of a Righteous Man's Supplication, Jas. 5:16. Taking Heed Against Covetousness, Luke 12:15. S. S., 48. Eleventh and Jefferson Sts. Mission—Pastor H. I. Parks: Knowledge of God, II. Peter 1:2. S. S., 31. East—Bro. J. L. Watson: John 10:10. S. S., 159. German—Pastor Wm. Argow: Our United Divine Worship. Acts 3:1. Who is so Fair as the Moon? Song of Songs 6:10. S. S., 56. Hazelwood—Pastor Chas. B. Althoff: Whither Art Thou Going? Prov. 14:12. Almost Persuaded, Acts 26:28. S. S., 107. Highland Park—Pastor W. E. Mason: Blessings of the Fall, Rom. 8:28. Four Skeptics, viz.: The King's, Courtier, II. Kings 7; Thomas, Pilate, Nathaniel. S. S., 125. In a meeting for two weeks; additions, eighteen for baptism, sixteen under watchcare, thirty-four to date. The meeting will continue this week. Ormsby Ave.—Bro. Clarence Walker: Trying of Your Faith. Pastor G. D. Billeisen: A Memorial, Matt. 26:10. S. S., 96. Under Watchcare. 1. Parkland—Pastor E. G. Vick: Building Battlements. The Taken and the Left, Matt. 24:41. S. S., 153. Twenty-second and Walnut—Pastor M. P. Hunt: Divine Guidance, Ps. 37:23. To the Uttermost, Heb. 7:25. S. S., 457. By letter, 3. Third Ave.—Pastor S. J. Cannon: Doing Things, Matt. 7:24. Christ Came to Seek and Save the Lost, Luke 19:10. S. S., 125. By letter, 3; for baptism, 1; baptized, 2. Twenty-sixth and Market—Pastor R. E. Reed: Buy for Yourselves, Matt. 5:9. A Strong Contrast, Isa. 65:13. S. S., 325. Baptized, 3. Thirtieth and Kentucky Sts.—Jas. C. Burkett: Service, Gal. 6:10. The Song of the Redeemed, Rev. 5:9. S. S., 34. Van Buren St.—Pastor E. G. Sills: God is Love, I. John 4:8. The Son of Man Lifted Up, John 3:14. S. S., 93. Willisburg (Washington county)—Bro. J. G. Bow: The Three-fold Mission of a New Testament Church. Matt. 28:19-20. Church dedicated; cost \$2,800; debt of \$1,400 raised. Preached at Springfield at night: The Priesthood of Christ, Heb. 4:14-16. NORTH KENTUCKY PASTORS' CONFERENCE. Covington. First—Pastor A. C. Davidson: The Tragedy of Absalom, II. Sam. 19:18. S. S., 121. Madison Ave.—Pastor W. A. Burns: Labor Not Lost, I. Thess. 2:1. Seeing None But Jesus, Matt. 17:8. S. S., 130. South Side—Pastor F. P. Gates: What is That in Thine Hand, Ex. 5:4. The Issues of Life and Eternity, Jer. 12:5. For baptism, 2. S. S., 130. Newport. First—Pastor W. J. Bolin: Our Inheritances, I. Pet. 13:4. Sane Egoism, Jno. 1:23. S. S., 398. Bellevue. First—Pastor J. B. Jones: God's Plan for Soul Growth, Mark 4:28. The Great Question, Acts 16:30. Latonia. First—Pastor C. S. Ellis: How God Blessed Thee, I. Kings 17:9. For My Sake, Matt. 10:39. S. S., 144. Ludlow. First—Pastor D. Q. Smith: How to Better One's Condition, Gen. 12:2. Sowing and Reaping, Gal. 6:7. S. S., 69.

THE STATE.

Bro. J. T. Betts held a fine meeting at Verona, with Pastor Theobald. Church greatly revived, forty-two additions, thirty-nine by baptism. On Sunday the Arlington church, Bro. W. C. Taylor, pastor, raised \$500 to pay for a missionary in the mountains, and then paid off a debt of \$290 on the furniture. Rev. Don Q. Smith has just closed a good meeting with Pastor C. W. Bowles, at Hill Grove church, in Meade county. Nearly everybody in the community are members of this church. There were six conversions and six baptisms. We were startled and grieved to receive a telephone message on last Saturday that Dr. A. U. Sizemore was dying. He had been at the Jewish Infirmary in this city for five weeks, and we hoped was slowly recovering. Dr. Sizemore was forty-nine years old and was a Tennessean. He was well known throughout the South. He was pastor of several important churches, and while being faithful to his duties as pastor found time for so much study as to acquire a fine reputation as a scholar. Rev. W. H. Williams, pastor at Springfield, has been engaged in a meeting with Pastor R. L. Purdom, at Mackville. There were thirty additions to the church and twenty-seven baptisms. Purdom is a great pastor. He has an attendance of more than 300 at his Sunday School, a great congregation. He has been a long time the bishop at Mackville and Bethlehem. Those people think Purdom the greatest preacher in Kentucky, and are afraid other people will find it out. Bro. Williams is an earnest, efficient pastor-evangelist. Pastor John S. Willett writes from Roberta: "Today we closed a ten-days' meeting with Little Bend church, which resulted in three baptisms and two came under the watchcare of the church. Bro. A. R. Willett, of Shelbyville, did the preaching with much power and earnestness. He endeared himself to both pastor and people, reviving and building up the church, which now seems filled with new zeal and renewed energy. Our meeting was one of the most enjoyable of my life, of a long ministry of forty-seven years. Bro. A. R. Willett is sound to the core and did not fail to make a good talk for the Recorder, which seems to grow better and better, even though it changes editors. May the Lord be with you." OTHER STATES. The meeting at Durant, Miss., resulted in twenty-four additions. The meeting at Horn Hill, Texas resulted in twenty-five additions. The church at Conners, S. C., has been graciously blessed in their meeting, thirty-eight accessions. Twenty-three have been added to the church at Durango, Texas, result of an eleven days meeting. Pastor W. C. Moffett, Eagle Springs, near Waco, Texas, closed his meeting with twenty-four additions. A church has been organized at Camp Colorado, Texas, with thirty-one charter members. Pastor Williams held a meeting with his church at Gibson in which twelve united with the church. Bro. A. A. Jones, of Ralston, Tenn., held a meeting at Bible Union, resulting in twenty-seven baptisms. At Berry's Grove church, N. C., Bro. J. W. Downey held a meeting resulting in fifteen received for baptism. Pleasant Grove church, Ark., closed a meeting August 14th, which resulted in twenty-two being added to the church. The meeting at Grassy Creek, N. C., closed with twenty-four received for baptism, five restored and two received by letter. The meeting at Harrisburg, Ill., closed with good interest, and twenty-one approved for baptism and ten united by letter. Bro. W. A. Gibony assisted pastor Geo. W. Thomason in a two weeks' meeting at Somerville, Texas, resulting in sixteen additions. Pastor J. B. Smith, New Hope, Mo., held a meeting, doing his own preaching, in which twenty-eight united with the church. As a result of the meeting at Jonesboro, La., forty-four were added to the church, twenty-two by experience and baptism, three from the Methodists. A

Woman's Missionary Society was organized. A tent meeting at Hugo, Okla., closed with twenty additions, eleven trunk Baptists were reached, seven received for baptism and two joined by statement. The meeting at old Parron's Chapel church, near Bolivar, Tenn., Bro. W. A. Gaugh, pastor, resulted in fifteen additions. Brethren H. Jeff Pritchard and Will H. Houston have been set apart to the full work of the Gospel Ministry by the church at Midway, Texas. The church at Mt. Nebo, Cooper co., Mo., has been graciously blessed, nineteen added to the church by experience and baptism and one by letter. The meeting at Rocky Creek, Texas, resulted in twenty-nine additions, twenty-one received for baptism, twelve young women and nine young men. Pastor R. E. Guy, assisted by Evangelist Summers, held a meeting with his church, at Bird Creek, near Paris, Tenn., resulting in twelve additions. A meeting closed at Cardwell, Mo., resulting in twenty additions, another at Senath, Mo., with forty-five additions. Both held by Bro. R. D. McKinnis. A fourteen days' tent meeting at Marshall, Texas, conducted by pastor C. D. Owens of the Second Church resulted in twenty-five additions with more to follow. Pastor W. R. McCann has resigned the care of the church at Crossett, Ark., in order to finish his course in the Seminary in Waco, Tex. This leaves a promising field open for a hustling preacher. The Judson church, Ashby, Ark., closed a meeting on Sunday, August 22nd, which resulted in sixteen additions to the church, and many others asking for prayer. Pastor John L. Ray held a meeting with his Mt. Vernon church, Ala., in which twenty-seven were added to the church, twenty-three by experience and baptism. In a meeting with the church at Wagener, S. C., Bro. James C. Holly, a Methodist minister was among the number who united with the church. He has been set apart by this church to the full work of the gospel ministry. Bro. Holly is a brother of Rev. J. B. Holly, of Baptist faith, and is a man of much strength and force of character. FROM UNION UNIVERSITY. Having been unanimously recalled to my chair in the University at Jackson, and having obtained the consent of the officials of the Hall-Moody Institute at Martin, I have announced my acceptance and have returned to Jackson. If only one student for every one hundred Baptists in Tennessee were to go to any one of our four great Baptist schools in Tennessee each school would have four hundred Baptist boys and girls, besides those who come from other denominations and States. Whether this patronage is received depends largely on the loyalty of the pastors of Tennessee. If the pastors of Tennessee were as loyal to the Baptist schools of Tennessee as those of Mississippi are to the schools of Mississippi, it is done. Public as well as private prayers should be offered for these schools; public as well as private speeches should be made for them. Concerted action on all other Baptist enterprises. One of the several auxiliaries to our educational work at Jackson is the large library which Dr. T. T. Eaton gave, and which has been put up and under the management of a trained librarian. The library is constantly gaining favor as an important part of every school that offers a liberal education. G. M. SAVAGE. Jackson, Tenn. DEDICATION. For years our brethren have recognized the need of a church house at Willisburg, in Washington county. A few noble spirits, encouraged by Dr. Powell, our Corresponding Secretary, undertook this necessary work. On Sunday, August 24th we dedicated a splendid house, costing about \$2,800. About half that amount had to be raised on dedication day. Dr. Powell was sick and sent me in his place. There was a mighty throng of people and some heroic givers. We recall Brethren Perkins, Harlow, Riley and many others. The pastor, Bro. Sims, worked faithfully. I doubt if we had succeeded but for the efficient help of Bro. W. H. Williams, bishop of Springfield. He preached to the overflow, and then worked faithfully, both privately and publicly for the liquidation of the debt. Bro. Jos. F. Thomas, of Mackville, Presented the church with a handsome pulpit Bible. Bro. Williams and his peo-

SUNDAY SCHOOL PERIODICALS

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

B. Y. P. U. SUPPLIES.

Table with 2 columns: Supply Name, Price. Includes B. Y. P. U. Manual, Training in Church Membership, Paper, single copy, postpaid, etc.

BAPTIST SUNDAY SCHOOL BOARD

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

ple are building a splendid temple for the Lord at Springfield. They expect the plant to cost about \$20,000. Preached at Springfield Sunday night to a good congregation. J. G. BOW. DEAR RECORDER: We have just closed our meeting at Kosmosdale, in which God has been very gracious unto us in adding twenty-two to our membership, eleven by letter and nine by baptism. The pastor was assisted by R. T. DeSpain, one of our lay preachers. He presents the truths of the Bible in a most striking, vigorous and forceful way. He is a most energetic and enthusiastic soul winner. When DeSpain takes a man's hand and looks with intense earnestness into his eyes he makes that man feel that the all-important thing of his life is the salvation of his soul. Bro. Theodore Platt assisted us in leading the singing and gospel solo work. He is a student at William Jewell College, and gives promise of making a great preacher. We hope in the near future to buy a lot and build a house in which to worship God. C. K. HOAGLAND, Pastor. DEAR RECORDER: The Elkhorn Association meets with Midway church, September 7th and 8th. The entertainment-committee desires that every messenger and visitor register before their arrival at the church. It is the hope that this will be kept in mind. All representatives of our denominational work will be cordially welcomed. The introductory sermon will be preached by Dr. J. W. Porter. First church, Lexington, Ky. Midway, Ky. J. P. SCRUGGS. W. M. U. NOTES. Agnes A. Osborne. Ye shall be witnesses unto me both in Jerusalem and in Judea, and in Samaria, and unto the uttermost part of the world. Acts 1:8. Rise up ye women that are at ease; hear my voice ye careless daughters; give ear unto my speech. Isa. 32:9. "God bless us every one," as we meet in our W. M. U. meeting in connection with Long Run Association. May all that we do and say be done to His name's honor and glory. And may the older women, the younger women, the Sunbeam leaders and those having the boy's work in charge, get all the good possible from this meeting and on their return home "to communicate forget not." An impromptu woman's meeting was held at Mackville. Our good missionary Miss Leachman met with the ladies and they had a goodly number present. Harrodsburg, Frankfort, Bethlehem and Mackville were represented. These good women have done much for the Master that the world knows not of. We have just heard of \$132 given by the Bethlehem church in their quiet way. And our Mackville sisters are taking turns about taking care of the church—one week at a time, doing a sexton's work—and giving the money to missions. Four societies promised \$5 each for Miss Salter in New Orleans. OF THE 1,746 Churches in Kentucky 737 of them are non-contributing. Is your church one of these? From April 20 to August 1, 1909,—Kentucky W. M. U. has given to foreign missions, \$935.11; to home missions, \$430; Sunday School Board, \$25.74; Margaret Home, \$38.71; Training School, \$211.90; Y. W. A.'s foreign mis-

sions, \$95.17; home, \$21.54; Training School, \$8.97; bands and boy's chapters, foreign, \$74; home, \$45.82; S. S. Board, \$2.26; Margaret Home, \$11; Training School, \$2.50. Total \$1,902.72. Kentucky now has nineteen missionaries on the foreign field, seven men and twelve women, one of these, Miss Luella Houston, went out in 1909. Miss Elsie Gilliam, so lovingly remembered by the Eleventh and Jefferson st. mission, this city, has been made W. M. U. Field Secretary of the Strawberry Association, Va. Miss Gilliam, in an address at this association, urged an active personal interest in missions, on the part of the young women of our churches. She is a full graduate of our W. M. U. Training School, from Virginia. The W. M. U. of Ashdown, Ark., has adopted the "penny-a-day" plan, hoping in the near future to reach the nickel-a-day. Congratulations are in order. Our missionaries are marrying folk, and the month of August seems to have been a favorite month. Bro W. A. Tipton and Miss Mary G. Bryson were married August 3, and will go to Wuchow, China. Br. J. V. Turner and Miss Bessie Belle Tatum on the 29th of the month, and will go to Shantung Province, North China; still another, Bro. C. P. Stepp and Miss Mary S. Shannon on the 26th, and will go to Bahia, Brazil. Have you seen the W. M. U. number of the Home Field? The pictured face of our handsome Secretary, Miss Edith C. Crane, greets you on the cover and the inside is brimful of good things from W. M. U. workers. One of our workers among the Indians writes thus of an Indian Association: "The Indians are the best behaved, most reverent people in church I ever saw. They make me feel ashamed sometimes. No matter what goes on outside, they never look as though they were conscious of it, but listen as attentively as though there was nothing anywhere to disturb or attract attention. Each tribe and its interpreter were grouped together, seated on the floor. All the interpreters interpreting at once, sounded like Bedlam, and seemed rather confusing at first, and I wondered how any one could hear anything, but I soon saw that each tribe listened to its own. A small boy when asked the chief exports of India hesitated and said: "I don't know, I've forgotten." Then brightening he added, seriously: "But I know what the chief imports are." "Do you? Well, what?" "Why, the missionaries, of course." We clip the following from the Foreign Mission-Journal. It was written by Dr. H. A. Porter. Look and Go! Lift up your eyes, you Baptists. You alone are endeavoring to carry out the Great Commission in its entirety. You alone have not sought to put asunder what God has joined together—disciplining and baptizing. Therefore has God blessed your efforts beyond those of any other people. Lift up your eyes, then. Behold the opportunity! It is epochal. Behold the outlook! It is splendid! Kings coming to His banner, nations turning in a day; until at last, as suddenly perhaps as the burst of angelic song over Bethlehem, shall Heaven and earth join in the final shout, "The kingdoms of this world have become the kingdom of our Lord and of His Christ. And He shall reign forever and ever."



PASS UNDER THE ROD.

By Mrs. Dana.

I saw the young mother in tenderness bend.

O'er the couch of her slumbering boy; And she kissed the soft lips as they murmured her name,

While the dreamer lay smiling in joy. O! sweet as the rosebud encircled in dew, When its fragrance is flung on the air, So fresh and so bright to that mother he seemed,

As he lay in innocence there. But I saw when she gazed on the same lovely form,

Pale as marble, and silent and cold; But paler and colder her beautiful boy, And the tale of her sorrow was told!

But the Healer was there who had stricken her heart,

And taken her treasure away; To allure her to Heaven he has placed it on high,

And the mourner will sweetly obey. There has whispered a voice—'twas the voice of her God,

"I love thee, I love thee, pass under the rod!"

I saw a father and mother who leaned On the arms of a dear, gifted son, And the star in the future grew bright to their gaze,

As they saw the proud place he had won; And the fast-coming evening of life promised fair,

And its pathway grew smooth to their feet; And the starlight of love glimmered bright at the end,

And the whispers of fancy were sweet. And I saw them again bending low o'er the grave

Where their hearts' dearest hope had been laid, And the star had gone down in the darkness of night,

And the joy from their bosom had fled. But the Healer was there, and his arms were around,

And he led them with tenderest care. And he showed them a star in the bright upper world—

'Twas their star shining brilliantly there! They had each heard a voice—'twas the voice of their God,

"I love thee, I love thee, pass under the rod."

WHEN FATHER AND MOTHER REBELLED.

A Story of Christmas: By Eleanor H. Porter.

"Tain't more'n a month ter Christmas, Lydy Ann; did ye know it?" said the old man, settling back in his chair with a curiously resigned sigh.

"Yes, I know, Samuel," returned his wife, sending a swift glance over the top of her glasses.

If Samuel Bertram noticed the glance he made no sign. "Hm!" he murmured. "I've got ten neckerchiefs now. How many crocheted bed-slipppers you got?"

"Oh, Samuel!" remonstrated Lydia Ann feebly.

"I don't care," asserted Samuel with sudden vehemence, sitting erect in his chair. "Seems as if we might get something for Christmas 'sides slipppers an' neckerchiefs. Just 'cause we ain't so young as we once was ain't no sign that we've lost all our faculty for enjoyment!"

"But, Samuel, they're good and find, and want ter give us somethin'," faltered Lydia Ann; "and—"

"Yes, I know they're good an' kind," cut in Samuel wrathfully. "We've got three children, an' each one brings us a Christmas present ev'ry year. They've got so they do it regular now, just the same as they—they go ter bed ev'ry night," he finished, groping a little for his simile. "An' they ain't jest about as much thought into it, too," he added grimly.

"My grief and conscience, Samuel—how can you talk so!" gasped the little woman opposite.

"Well, they do," protested Samuel. "They buy a pair o' slipppers an' a neckerchief an' tuck 'em into their bag for us—an' that's done; an' next year they do the same—an' it's done again. Oh, I know I'm ongrateful, an' all

that," acknowledged Samuel testily, "but I can't help it. I've been jest ready to bile over ever since last Christmas, an' now I have biled over. Look a' here, Lydy Ann, we ain't so awful old. You're seventy-three an' I'm seventy-six, an' we're pert as sparrers, both of us. Don't we live here by ourselves, an' do 'most all the work inside an' outside the house?"

"Yes," nodded Lydia Ann timidly. "Well, ain't there somethin' you can think of 'sides slipppers you'd like for Christmas—specially as you never wear crocheted bed-slipppers?"

Lydia Ann stirred uneasily. "Why, of course, Samuel," she began hesitatingly. "bed-slipppers are very nice and—"

"So's codfish!" interrupted Samuel in open scorn. "Come," he coaxed, "jest supposin' we was youngsters again, a-tellin' Santa Claus what we wanted. What would you ask for?"

Lydia Ann laughed. Her cheeks grew pink, and the lost spirit of her youth sent a sudden sparkle to her eyes. "You'd laugh, dearie. I ain't a-goin' ter tell."

"I won't—'pon honor!"

"But it's so silly," faltered Lydia Ann, her cheeks a deeper pink. "Me—an old woman!"

"Of course," agreed Samuel promptly. "It's bound ter be silly, we know, if we want anythin' but slipppers an' neckerchiefs," he added with a chuckle. "Come—out with it, Lydy Ann."

"It—It's a tree."

"Dampers an' doughnuts!" ejaculated Samuel, his jaw dropping. "A tree!"

"There, I know you'd laugh," quavered Lydia Ann, catching up her knitting.

"Laugh! Not a bit of it!" averred Samuel stoutly. "I—I want a tree myself!"

"Ye see, it's just this," apologized Lydia Ann feverishly. "They give us things, of course, but they never make anythin' of doin' it, not even ter tyn' 'em up with a piece of red ribbon. They just slip into our bedroom an' leave 'em all done up in brown paper, an' we find 'em after they've gone. They mean it all kind, but I'm so tired of gray-worsted-and-sensible things. Of course I can't have a tree, an' I don't suppose I really want it; but I'd like somethin' all pretty an' sparkly and—"

and silly, you know. And there's another thing I want—ice cream. And I want to make myself sick eatin' it, too—if I want to; and I want little pink-and-white sugar pep'mints hung in bags. Samuel, can't you see how pretty a bag o' pink pep'mints 'd be on that green tree? And—dearie me!" broke off the little old woman breathlessly, falling back in her chair. "How I am runnin' on! I reckon I am in my dotage."

For a moment Samuel did not reply. His brow was puckered into a prodigious frown, and his right hand had sought the back of his head—as was always the case when in deep thought. Suddenly his face cleared.

"Ye ain't in yer dotage—by gum!" he cried excitedly. "An' I ain't, neither. An' what's more, you're a-goin' ter have that tree—ice cream, pep'mints, an' all!"

"Oh, my grief and conscience—Samuel!" quavered Lydia Ann.

"Well, ye be. We can do it easy, too. We'll have it the night 'fore Christmas. The children don't get here until Christmas Day, ever, ye know, so 'twon't interfere a mite with their visit, an' 'twill be all over 'fore they get here. An' we'll make a party of it, too," went on Samuel gleefully. "There's the Hopkisses an' old Mis' Newcomb, an' Uncle Tim, an' Grandpa Gowin—they'll all come an' be glad to."

"Samuel could we?" cried Lydia Ann, incredulous but joyous. "Could we really?"

"I'll get the tree myself," murmured Samuel aloud, "an' we can buy some o' that shiny stuff up ter the store ter trim it."

"And I'll get some of that pink-and-white tartan for bags," chimed in Lydia Ann happily; "the pink for the white pep'mints, and the white for the pink. Samuel, won't it be fun?" And to hear her one would have thought her seventeen instead of seventy-three.

A week before Christmas Samuel Bertram's only daughter, Ella, wrote this letter to each of her brothers:

"It has occurred to me that it might be an excellent idea if we would plan to spend a little more time this year with father and mother when we go for our usual Christmas visit; and what kind of a scheme do you think it would be for us to take the children, and make a real family reunion of it?"

"I figure that we could all get there by four o'clock the day before Christmas, if we planned for it; and by staying perhaps two days after Christmas we could make quite a visit. What do you say? You see father and mother are getting old, and we can't have them with us many more years, anyway; and I'm sure this would please them—only we must be very careful and not make it

too exciting for them." The letters were dispatched with haste, and almost by return mail came the answers, an emphatic approval, and a promise of hearty co-operation signed "Frank" and "Ned." What is every one's business is apt to be no one's business, however, and no one notified Mr. and Mrs. Samuel Bertram of the change of plan, each thinking that one of the others would attend to it.

"As for presents," mused Ella, as she hurried downtown two days before Christmas, "I never can think what to give them; but I suppose, after all, there's nothing better than bed-slipppers for Mother, and a warm neckerchief for Father's throat. Those are always good."

The day before Christmas dawned clear and cold. It had been expected that Ella, her husband and her twin boys would arrive at the little village station a full hour before the train from the north bringing Ned, Mrs. Ned and little Mabel, together with Frank and his wife and son; but Ella's train was late—so late that it came in a scant five minutes ahead of the other one and thus brought about a joyous greeting between the reunited families on the station platform itself.

"Why, it's not so bad we were late, after all," cried Ella. "This is fine—now we can all go together!"

"Jove! but we're a cheery sight!" exclaimed Ned, as he counted off on his fingers the blooming faces of those about him. "There are ten of us!"

"Only fancy what they'll say at the house when they catch their first glimpse of us!" chuckled Frank. "The dear old souls! How Father's eye will shine and Mother's cap-strings bob! But maybe Ned—"

He paused and turned questioning eyes on his brother. Ned shook his head. "Not I," he said.

"Why, then—then they don't know," cried Ella, aghast. "They don't know a thing!"

"Never mind, come on," laughed Ned. "What difference does it make?"

"What difference does it make?" retorted Ella indignantly. "Ned Bertram, do you suppose I'd take the risk of ten of us pouncing down on those two poor deats—like this—by surprise? Certainly not!"

"But, Ella, they're expecting six of us tomorrow," remonstrated Frank.

"Very true. But that's not ten of us today."

"I know; but so far as the work is concerned you girls always do the most of that," cut in Ned.

"Work! It isn't the work," almost groaned Ella. "Don't you see, boys? It's the excitement—'twouldn't do for them at all. We must fix it somehow. Come, let's go into the waiting-room and talk it up."

It was not until after considerable discussion that their plans were finally made and their line of march decided upon. To advance in the open and take the house by storm was clearly out of the question, though Ned remarked that in all probability the dear old creatures would be dozing before the fire, and would not discover their approach. Still, it would be wiser to be on the safe side; and it was unanimously voted that Frank should go ahead alone and reconnoitre, preparing the way for the rest, who would wait, meanwhile, at the little hotel not far from the house.

The short winter day had drawn almost to a close when Frank turned in at the familiar gate of the Bertram homestead. His hand had not reached the white knob of the bell, however, when the eager expectancy of his face gave way to incredulous amazement; from within, clear and distinct, had come the sound of a violin.

"Why, what—" he cried under his breath, and softly pushed open the door. The hall was almost dark, but the room beyond was a blaze of light, with the curtains drawn, and apparently almost every lamp the house contained trimmed and burning. He himself stood in the shadow, and his entrance had been unnoticed, though almost the entire expanse of the room before him was visible through the half-open doorway.

In the farther corner of the room a large evergreen tree, sparkling with candles and tinsel stars, was hung with bags of pink and white tarleton and festoons of puffy popcorn. Near it sat an old man playing the violin; and his whole wiry self seemed to quiver with joy to the tune of his merry "Money Musk." In the center of the room two gray-haired men were dancing an old-time jig, bobbing, bowing and twisting about in a gleeful attempt to outdo each other. Watching them were three old women and another old man, eating ice cream and contentedly munching peppermints. And here, there and everywhere was the mistress of the house, Lydia Ann herself, cheeks flushed and cap-strings flying, but plainly in her element and joyously content.

(Concluded Next Week.)

WHICH DID YOU WIN?

Little Boy was in a very serious frame of mind; in fact, he was quite gloomy and dejected. To be sure, his side hadn't won the cricket match, but that was scarcely enough to account for his present state of feeling. He had lost before, and usually with pretty good grace. But to-day no sympathy appealed to him, no cheerful encouragement won so much as a shadow of a smile. The hopeful, merry, happy Little Boy had entirely disappeared.

Mother, whose experience with little boys had warned her of occasions when it was a case of "do-better-do-nothing-at-all," as Hans says in the Grimm story, waited for the situation to develop, and at last the silence was broken. Slowly, seriously, solemnly, Little Boy said it:

"Mother, God was on the side of the bad boys, and they won. You see, we fellows thought we would try awfully hard, and not get mad or cheat or say bad words. And not one fellow did. And the other fellows did—like fury! I guess they swore. And they won, and we were licked. God was on their side, all right, and it's not fair."

Ordinary comfort and explanation availed nothing. The fact remained. The faithful little band that had tried to do right had been beaten by the rough little crowd that didn't care anything at all about it. God was on the side of might—not right. This was self-evident, and did not admit of explanation; and who wants comfort for injustice? Not Little Boy. After a while father came in, and before Little Boy saw him, mother had presented the case. He thought carefully a moment. Then his cheerful voice was heard.

"Well, my boy, I hear you won out to-day."

"Well, then," in a voice of awful solemnity, "you heard wrong, 'cause we didn't; we were licked."

"Oh, but I heard that there were two contests; which did you win?"

"Why, I don't know what you mean, father."

"Mother told me about it. She told me you lost the match, but you won the big important thing; you didn't beat the other fellows; but you beat yourselves, and conquered all the anger and unfairness and bad language. Congratulations, old fellow! You won out, and I'm proud of you."

Little Boy's face was slowly undergoing a change. It was growing once more interested, happy, hopeful. "Why, that's so, dad," he said joyously, after a minute; "I didn't see that. And God was on our side after all, wasn't he?"

"Better is he that ruleth his spirit than he that taketh a city," said the father, with a smile.

That night when Little Boy said his prayers, this is the way he ended his petition: "And please, God, excuse me for the way I thought about you this afternoon. I didn't understand."

Grace Duffield Goodwin, in the Interior.

ON A STREET CAR.

By Rev. John T. Faris.

Some years ago, while spending a few days in New Orleans, I was attracted by a street car conductor who was busy every possible moment with a little book he carried in his pocket. His was a night-run—chosen, I learned later on, that he might have opportunity for study. During the long hours from eleven o'clock to three, he was able to spend most of the time in diligent study.

"What are you studying so constantly?" I asked him in the morning, when I was in the rooms of the Young Men's Christian Association and saw him with book in his hands.

"I'm trying to be ready for a Civil Service examination which is advertised for the first week in next month," he answered. "You see, I had to leave school early to support my mother. I don't know much. And a fellow has to be up in a good many things if he would stand any show in the stiff examinations they put up at the Federal building."

Then I asked him a few questions, and he continued:

"I study at night on the car, and in the morning I come here for two hours. I can't sleep until toward noon. I am getting hold of arithmetic here; you see on the street car I can't work the examples. I am studying spelling there. I took the examination six months ago, and failed, just because my spelling grade was something awful. They caught me on some words I had never thought of looking up. But I don't think they can catch me next time! I have a spelling book that has them all. What is it? Why, the dictionary, to be sure!" And he showed me an abridged dictionary, the book I had seen in his hands the night before.

"Of course, it is rather tedious going through the dictionary," he continued. "But I don't want to fail again."

"Suppose you do fail!" I was cruel enough to ask.

"Well, I can try again, can't I?"

"But suppose you fail even then?"

"At least I'll have had the gain of studying; they can't take that away from me!" was the smiling answer.

I have not seen him since. Did he succeed? Is he still on his street car? Or is he employed by the Government? I do not know; but I know this. He deserved to succeed, for he was doing his very best in a way few men would have attempted.—Journal and Messenger.

PERSONAL INFLUENCE.

Carlyle has written: "Cast forth thy act, thy word, into the everlasting, ever-working universe. It is a seed grain that can not die; unnoticed to-day, it will be found flourishing as a banyan grove, perhaps, alas, as a hemlock forest, after a thousand years." Begin the day by asking for the abiding fellowship of Christ, and every word and deed will be freighted for good to yourself and others. We are sowers. Eternity will reveal, in its fullness, the quantity and quality of the harvest. Some one has written: "Others are affected by what I am, and say, and do, and these also have their sphere of influence, so that a single act of mine may spread in widening circles through a nation or humanity! Let our homes be fountains of purity. Study to have books, pictures and journals of the type that will elevate. Let the conversation and daily life reflect the Great Master. From such homes there will flow a constant stream of uplifting influence. It is ennobling to breathe the atmosphere created by the best and purest thoughts of the noblest men. Let us see to it, for the sake of others, that we are cultivating personalities that will work good to our fellow beings. Tennyson presents Christ's glorious personality in the following words: "I am amazed at the splendor of Christ's purity and holiness, and at his infinite beauty." It is our privilege to grow into the Christ likeness, and be partakers with him in the work of elevating humanity. Influences are like God's word; they will stand forever. They will last when "Time's effacing fingers Have swept the lines where beauty lingers."

—Sarah Boyle.

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STORIES FOR LITTLE ONES

TED'S TRIP.

"Oh, please let me go," pleaded Ted. "I'll be a real good boy if you will let me go to see grandmother."

Ted was busy all that week getting his playthings together, and finally the time came for him to go.

It was 7 o'clock when the supper bell rang. Ted was so hungry he had eaten five biscuits before he stopped.

"Grandmother may I go over and ask Mrs. Rapp's little boy to come over and play in the water a little while."

Uncle Will was passing and saw Ted's arm floating on the water. He pulled off his coat and brought Ted safely to the bank.

"Ted, my son," said grandmother, "don't you think it would have been better for you to have listened to what I said?"

that he listens to what grandmother told him.—Naome Duncan.

SNOW IN SUMMER.

By Julia H. Johnston.

"It's so hot," sighed Louise, wiping her face with a wisp of a handkerchief that had been used the same way before, by its looks.

"So hot!" echoed the other half of the twin-pair. Lucy was Louise's echo, no matter what she said, but she looked now as if she couldn't say anything else.

"It ought to be hot now," said mother, looking pleasantly at the smeared little faces.

"Why should it be hot now?" asked the twins almost in a breath.

"It is good for the growing things. June is the time for warm weather. Our Father God knows when to send it."

"Does he always send it now—this time of year?" Louise could not remember enough summers to make sure of this herself.

"Yes," mother began, "most always; but I know of one time when he did not. I wonder if you would have liked it that time?"

"Please tell us about it," begged Lucy.

Mother could not stop sewing, but she began with the delicious "Once upon a time," which made both twins forget how hot it was.

"Once upon a time there came a Sunday in June, far away in New York State. In a country parsonage a little girl named Wealthy was getting ready for church."

The twins laughed silently over that very funny name, and felt sure that "once upon a time" was very long ago. "It was a long, low house, with asloping roof. In front was the fore-room, and in a back was a lean-to. On one side of the little entryway was the bed-room where Wealthy was getting on her things, while mother got the footstove ready—a little boxlike thing of tin, with holes in it, filled with coals."

"Yes," mother went on, "the ground was covered with snow on that June Sabbath, and it was deep enough to go to church in a sleigh. The father was the preacher, and had his sermon safely tucked away in a very large pocket. Wealthy never forgot that sleigh ride in summer. It was very strange, but it was sad, too. What became of the buds and blossoms, that, though a late spring were now unfolding? It was pretty hard for the farmers all round, you may depend. But no one could help it, but when he got better grandmother came in and had a talk with God sent the snow in summer for good reason, but are you not glad that he keeps it back now, and does not let it fall on our roses and on our garden?"

"I s'pose listened to what I said?" Ted broke out in a sob and promised never it. "But how did you know 'bout to disobey again. So ever after all this?" suddenly asked Louise.

"You weren't there." Mother smiled. "No, indeed," she answered; "but I have heard my grandmother tell about that snow in summer. Her name was Wealthy. Wait and I will show you something that she gave me long afterwards."

Mother went upstairs, and soon came back. In her hand was what looked like a thin square book, covered with dark blue paper. Inside were written pages, covered with a firm, clear handwriting, in black ink of some unfading kind, for it might have been but a day old. It was a sermon, and in the upper lefthand corner the minister had written the place and the time of its preaching. Mother showed the lines to the little girls as she read aloud. Paris, N. Y., June 2, 1820. Rode two miles to church in a sleigh."

"How soon that snow in summer melted," said mother, as if talking to herself. "Yet here after all these years, are the words the good minister spoke to his people that day. Wasn't it a good thing that what has lasted so long was what would help and not hurt people?"

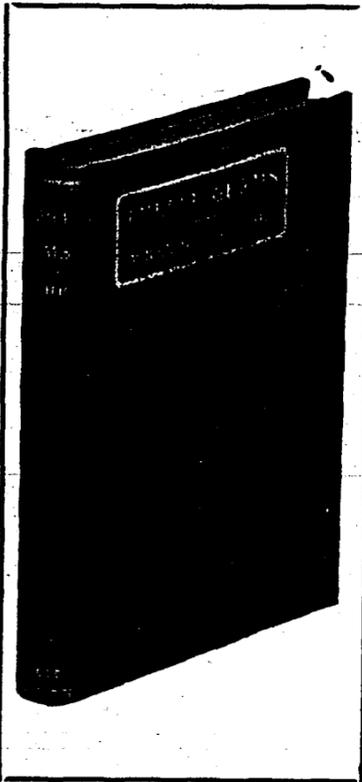
mother," whispered the children, touching the yellowed paper with reverent little fingers. And they had forgotten all about the heat of the June day.—Presbyterian Standard.

PATIENCE.

Patience is the truest sign of courage. Ask old soldiers who have seen real war, and they will tell you that the bravest men, the men who endured best not in mere fighting, but in standing for hours to be mowed down by cannon shot; who were most cheerful and patient in shipwreck and starvation and defeat—all of those things ten times worse than fighting—ask old soldiers, I say, and they will tell you that the men who showed best in such miseries were generally the stillest, meekest men in the whole regiment. That is true fortitude, that is Christ's magic—the meekest and the bravest, too.—Kingsley.

Bacon said that reading maketh a full man. A wise man will avoid getting too full.

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CHURCH WORSHIP.

S. L. Caldwell, D. D.

And, therefore, that it may be spiritual, it must be simple. If spirituality does not exclude some form and outward observances, it puts discouragement and practical prohibition upon all artificial, ceremonial, ritual worship. It disallows the very principle on which that has always been practiced, namely, that religion, religious feeling, is to be promoted by impressions made on the senses, the imagination by any thing but the action of truth upon the moral nature. It favors and requires simplicity in all rites of worship. It may be asked what is the criterion of simplicity? When do forms become excessive and hurtful? Where is the limit? Is there a line, beyond which spirituality is imperiled: within which it is preserved?

It is safe to say that they exceed, when they attract the mind to the form and divert it from the truth; when they are not natural and spontaneous suggestions and helps of feeling, but sought out and contrived for effect, elaborate, artificial, antiquated, remote from the real and present feeling of the worshippers; when they are fixed, traditional, inelastic; when millinery and gilding and show take the place of the Word which is a fire and a hammer; when they tempt the mind to stop, to rest in them, instead of taking it up to God. There is a line which practically divides ceremonious, ritual, liturgical, formal worship, from that which is free, spontaneous, simple, spiritual; broadly, the Catholic from the Protestant; more closely, the priestly from the congregational, the ceremonial from the puritan, the liturgical from the extemporaneous. And we set our faces against forms and toward freedom, simplicity, spirituality. "For we are the circumcision which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh."

In the first place, the gospel prescribes no form. That everybody allows. There is no sign of any order, or ceremonial, or dress or written and repeated prayer, of uniformity, or establishment of worship—nothing but freedom and simplicity. There are two simple sacraments. There are signs of a Lord's Day of joyful praise. But no liturgy, no order. Indeed of the prayers of our Lord and of the apostles—none are repeated; but each one sprung out of the occasion. They were not repetitions of previous prayers, nor were they designed to be repeated. What is called the Lord's Prayer is given in different form of phraseology; the context indicates that it was a prayer to be offered in secret; it is expressly given as a specimen of that simple spirituality which is opposed to vain repetitions and heartless formalities; and there is no sign that it was in public use, in the age of the Apostles, or of their successors. And as Christ and his Apostles established no form, so the New Testament gives no right to anybody to do this, to fix worship and stereotype it, to prescribe prayers any more than sermons, to lay upon the people of God an unvarying, canonical order. Its whole spirit is against the assumption of a right to fasten upon the Church forms of dress, of action, of prayer, which cannot be altered. Indeed, if any form had been devised which would, on the whole, have been so perfectly adapted to human nature as universally and always to promote pure, spiritual worship, our Lord and his Apostles would not have been likely to leave it

unwritten and unknown. The omission is clearly intentional, that the Church might be free. Moreover, if the clergy are competent for any thing, for their office, to preach, why not to pray? If they can be left to teach the people of God, why not to lead their devotions, free to adapt sermon, and prayer, and reading of Scriptures to the occasion?

The tendencies and dangers and effects of ritual worship are not to be disregarded. The tendency, under the simplest form, is to stop in it, and make that worship; to rest and be satisfied with the outward observance, with keeping a day sacred, and going to a place, and even saying words of worship, without gathering and girding up the mind to think, to embrace the truth, to wrestle with the Invisible and Eternal. And this tendency, so natural, so strong, the less spiritual, the more carnal the mind, is of course and inevitably aggravated as forms are multiplied, as they are more elaborate, attractive, impressive. It is a tendency not only to vitiate the purity and sincerity of worship, but to make the religious character of a people superficial and shallow. This is the tendency, not always the result. When religion is a matter of costume and etiquette and ceremonial, it loses dignity and manliness, as it will be likely to lose its nobler and holier qualities. This is history. The Roman Church has carried out to the last and worst results this tendency, and shown, for the warning of all who love the substance rather than the form, to whom religion is not a social appearance, but the life and power of God in the soul, that spirituality is kept only by simplicity, that when the mind of a people is tickled by parades and not fed with truth, and so much of its worship is trivial and gaudy, instead of being an exercise of thought, then it lacks vigor and manly tone, as well as the highest spiritual force. And all ritualism travels the same road, though it may not go so far, and is liable to corrupt simplicity, and enfeeble religious earnestness, and have the same effect that attention to surfaces and shows instead of realities has in every thing else.

Simple, unritual, spiritual worship belongs to an advanced stage of thought and character, to the intellectual and spiritual manhood of the race. Pictures and pageants are for children; men put away childish things. As general education prevails, society drops, in courts, in assemblies, in social life, the elaborate ceremonials, the stately etiquette, the outward and gaudy show of earlier and less intelligent times, when such things had their significance and use. The pageants of chivalry disappear with a more mature civilization. And why keep them in the Church after they are dropped elsewhere?

It is claimed, that taking men as they are, human nature as it is, a simple naked, austere worship, will not effect them; that as it was with the Jews, so always on account of the hardness of men's hearts, to accommodate the low, unspiritual nature, there must be a ritual of outward pomp, such as will captivate the senses and the imagination; that with the mass of men, with their inert minds, art is necessary, something besides simple truth, prayers made for them, symbols to impress them, outward helps and incentives. But is the race to be kept in childish ways forever? To make the young bird fly, throw it into the air, let it use its wings and help itself. A religion of forms, invented to attract men by display, because simple truth has not enough power, will keep them in

intellectual infancy, and suppress when it ought to stimulate. The form will hide the truth rather than reveal it. Like the pagan's idol, it will take the place of God.

FRAGMENTARY.

Jos. N. Barbee.

A Hundred Years Old.

Our Campbellite brethren are going to celebrate on the 11th and 12th of October, in Pittsburg, Pa. They are going to have a big time as announced, on account of the fact that the denomination will have lived to be 100 years old. They are going to make much of the fact that Alexander Campbell was their foremost champion; but the notice doesn't say that he was excluded from the fellowship of a Baptist church. Of course, this didn't hurt that particular church.

In connection with a notice of the big meeting, I read the following:

"September 7, 1809, a pamphlet of fifty-six pages was published at Washington, Pa., under the title of a 'Declaration and Address.' The Presbyterian minister who wrote it was an Irish immigrant of marked scholarship, piety and grace, whose name, Thomas Campbell, indicated that before he was an Irishman he was a Scotchman. It was a plea for the doctrines, ordinances and life of the Apostolic Church. It called for the abolition of all creeds and confessions of faith as tests of fellowship"—but

it seems that a 100 years hasn't abolished the dreaded things—"and the reinstatement of the Word of God and particularly the Scriptures of the New Testament as the united churches only rule of faith and practice. It plead for the renouncement of all human leadership and the exaltation of Christ as the one head of the church. It breathed the kindest spirit of Christian fellowship and was manifestly inspired by a yearning for peace and unity in the family of God as well as by loyalty to Christ."

After mentioning Alexander Campbell, who was the son of Thomas Campbell, as one of the foremost leaders in the new movement, the notice of the meeting says:

"A million and a half of dollars was devoted last year to missions, benevolence and education. This is to be increased to two millions this year. The claim is 11,000 churches, in whose fellowship a million and a quarter members are now living; are variously known as Churches of Christ, Christian Churches, or Disciples. The culmination of the celebration will be a great convention in Pittsburg October 11, 1909. Fifty thousand delegates are expected to attend. One of the monumental features of the celebration will be entire roll of a million and a quarter names, which will be perpetually preserved both in brotherhood depository and in the library of Congress at Washington."

What They Started Out to Do.

As in the body of the article just quoted, they started out, to do away with all creeds and confessions of faith as tests of fellowship, etc. And yet these people have a creed. They tell us, "the Bible is our creed." Then, according to the article called for, published in 1809, they ought to abolish the Bible, as they claim the Bible as their creed. Then they want "the Word of God reinstated." I am somewhat at a loss to understand exactly what they mean by this. The fact is, they want the earth if they

can obtain it.

What They Have Not Done.

In one hundred years they have not settled on a name, "Variously known as Churches of Christ, Christian Churches or Disciples." In some localities they are denominated "the Church of God." Maybe in the next 100 years they will be able to find a suitable name; or settle on one or the other under which they now exist. Its somewhat strange, however, that in 100 years these professed followers of Christ shouldn't have been able to select some distinctive name.

They have not grown exceedingly, as I figure it; only a million and a half in a 100 years. Especially has the increase been slow during the last four or five decades when it is known that they have courted "union" in the strongest possible way, and more especially since it is known that to get into their organizations on earth and into the kingdom of God hereafter, it is easy, compared to the views of other Christian denominations (at least some) as to the something I mean the requirements. Salvation made easy and church membership no more difficult has been one of their specialties; baptism for the remission of sins and a wide-open invitation to the Lord's table; an attempt to cry down creeds, and just take the Bible, and especially the New Testament Scriptures, and we are the Christian Church, etc., and still have one grown one million and a half in 100 years.

What Have Baptists Done?

In some length of time Baptists have grown numerically to more than 5,000,000, notwithstanding their restrictiveness, combatting every form of error in doctrine and practice, asking no quarters and giving none, scouting the dressed up and whitewashed idea of union (as the Campbellites want it), and having "the world, the flesh, and the devil to contend against, including the prejudice of Rome and all her allies. We have simply been contending "for the faith once for all delivered to the saints."

The First Church Organization Question.

It is fundamental or not? Sufficiently so as I see it, not to be passed over by simply attempting an excuse. I think Bro. Slaten, whose article occurred in the Recorder of May 6th, has hit the nail on the head, and I wish his article could be produced in all our papers. But then some of them would turn it down.

Louisiana, Mo.

CAMPBELL COUNTY ASSOCIATION.

This association convened with the church at Dayton, Ky., on the 25th of August. The annual sermon was preached by W. J. Boliu, the popular Newport Bishop. Text, Eph. 3: 21. "Unto Him be glory in the church by Christ Jesus throughout all ages, world without end."

Well, there was not any 1641 theory, or modern invention of baptism, or church branch theory, nor derivation of the churches of Christ out of the Roman Catholic hierarchy, either in the text or in the sermon.

Rev. C. J. Bagly was honored by being elected Moderator for the tenth time. Rev. C. E. Baker was elected Clerk. The venerable N. E. Pettit was present and took interest in the discussions and business of the body. Quite a number of visitors were present from Covington and Cincinnati. All churches were represented. The usual topics re-

ceived due attention, and the discussions were highly interesting.

Under the discussion of religious literature the writer had the unwarranted audacity to tell some things for which the old Recorder stood, and some of the things it had antagonized in the past, and this was done without any reference whatever to any other paper, as if no other paper existed in the world. For instance, the Recorder had fought the battles of the Baptists in former days, standing for truth and orthodoxy against universalism, Parkerism, Campbellism. Whitsittism and now stands against unionism with Campbellites, against alien immersion, open communion and the other errors and isms, which follow in the train of these. One visitor tried mighty hard to make it appear that I was a merciless persecutor, seeking (as most errorist do) to elicit sympathy by crying persecution.

After two days of feasting, both temporally and spiritually, the body adjourned to meet next year with the church at Newport. The pastor, Robert H. Tolle, and his people provided abundantly and handsomely for the entertainment of the body. Going to Campbell county is like visiting at home.

J. G. BOW.

Better never to be born than not be born again.

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BAPTIST DOCTRINE.—No. 12a.

Faith.

Thousands of sermons have been preached on this theme. Newspaper articles, homilies and lectures have been prepared on this subject. Dr. T. T. Eaton wrote a book on "Faith and The Faith," destined to outlive the present and many future generations, but to treat the subject in a brief article in the Recorder is another impossibility. However, there is so much to be said we will say a small part of it.

In the book above referred to Dr. Eaton said: "What we are to believe, what we are to be and what we are to do 'According to the Scriptures,' this is 'the faith' which was 'delivered once for all, and for which we are to contend earnestly.'"

Now take notice God's word says "delivered." It was not invented, not discovered, not evolved from self-consciousness, but delivered. Again it was delivered once for all. God who knows the end from the beginning has no need to experiment, try this and then that, no need to speculate about its effect on men, or its popularity among men, no occasion to change the object of faith or the conditions of salvation based upon this faith, no need to bring it "up to date," to make it conform to modern ideas, to science falsely so called, or to the whims and fancies of higher critics, or idealized history. It was delivered "once for all," as irrevocable and unchangeable as its unchangeable author and finisher.

The Objects of Faith are:

1. **God.** "Ye believe in God." Jno. 14: 1. Jesus said to the bewildered disciples as they stood by the withered fig tree, "Have faith in God." This means implicit confidence, unwavering faith in God the Father, in God the Son, in God the Holy Spirit, and necessarily in God's word. Faith in all His promises, they are to be fulfilled. They are all "yea and amen in Christ Jesus." Yes, faith in His threatenings and anathemas, too. Not a jot or tittle shall pass without perfect fulfillment.

2. **Christ.** "Ye believe in God, believe also in me." "Believe on the Lord Jesus Christ." "This is the work of God that ye believe on Him whom He hath sent." Paul preached "Repentance toward God and faith toward our Lord Jesus Christ."

3. **God's Word.** Paul said, "But I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets." Jesus said, "All things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms concerning me." While it is true that "faith comes by hearing and hearing by the word of God," yet it is also true that even this is God's gift to the children of men. Paul says, "For by grace are ye saved through faith and that not of yourselves, it is the gift of God." Again—"According as God hath dealt to every man the measure of faith." Again, "For to one is given by the spirit the word of knowledge by the same spirit, to another faith by the same spirit."

While faith is the gift of God, still God works by means and so the Scriptures given and inspired neighbors were enjoying the same. God are designed to produce domestic felicity. The neighbor had this faith. "But these are written given the advice to practice the that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name."

"And that from a child thou I am sure Dr. Frost is one, may

have some scruples where the matter of living with a traitor is pressed upon them.

How could this principle have applied when A. Campbell was sowing the seeds of error among us? How can we practice the art of living with Dr. Foster and others who deny the divinity of Jesus Christ?

The four elements of "Baptist affinity" the Dr. lays down are good. O that all Baptists believed them and would live by them. But do they? There is a chance for the traitor to arise and greatly disturb the fellowship of "conversion," "doctrine," "ordinances" and "service." What are we to do? Again I ask Dr. Frost, whom I love for his great work's sake, What is to be done with the traitor in the ranks?

It is characterized by certain definite things. To the children of God it is precious. Peter says, "To them that have obtained like precious faith with us through the righteousness of God and our Saviour, Jesus Christ."

It is an active, working principle. "Remembering, without ceasing your work of faith, and labor of love, and patience of hope."

James says, "Show me thy faith without thy works, and I will show thee my faith by my works." "For as the body without the Spirit is dead, so faith without works is dead."

Faith is always accompanied by repentance in our coming to Christ. John the Baptist said, "Bring forth therefore, fruits meet for repentance."

Again, "Repent ye and believe the gospel." Jesus said, "And that repentance and remission of sins should be preached in His name." Where there is not repentance there can not exist that faith which unites the soul to Christ.

(Continued Next Week.)

A QUESTION.

The article of Dr. J. M. Frost on "The Baptist Art of Living Together," which appeared on first page of your issue of August 26, was very fine, and breathed the Spirit of Christ. I hope it will aid materially in eliminating any unnecessary suspicion and criticism that may be among us. The genial Dr., however, lays down only general principles; but, I presume his great mind thought we are able to make application of these principles, as concrete cases come up in our denominational life. In doing this I come to a halt at once, and ask courteously and in good faith, what is to be done with a traitor in the ranks? Shall we practice the "art" of living together with him? When we are convinced that he is selling out sacred and bloodbought principles, and that the cause is in imminent danger, shall we clasp his hand and say, brother, and sing, "Blest Be the Tie That Binds," and "practice the art of living together."

The story goes that a young husband, who did not always agree with his wife, sought comfort and advice of his good neighbor. He said, what must I do; for my wife, being the stronger physically, is too much for me, and I can not live with her? The neighbor said, Go home, my friend, and take it as a husband's part, all men and their wives have their spats and fights, and you musn't tell this any more. The young husband went home, and it is presumed that when his head was bleeding from a broom stick wound he consoled himself with the thought that some of his neighbors were enjoying the same.

The neighbor had given the advice to practice the "art of living together." Some, however, may have grave doubts as to the soundness of the advice. Conscientious Baptists, of whom Dr. Frost is one, may

have some scruples where the matter of living with a traitor is pressed upon them.

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W. J. PUCKETT.
Cave City, Ky.

Long Run Association is in session at Broadway church, in this city.

Session will hold Wednesday and Thursday. Rev. W. E. Powers has served as Moderator of this body twenty-seven years. Dr. T. D. Osborne, the Clerk, is in the Orient.

Dr. C. M. Thompson, till recently editor of the Western Recorder, was appointed to preach the annual sermon. Pastor E. G. Vick, alternate.

ALABAMA LETTER.

W. D. Hubbard resigns Twenty-seventh street church, Birmingham, and accepts call for First Church, Huntsville.

H. E. Rice resigns Merrimack and West Huntsville churches. His future plans are not known.

C. C. Dobbs resigns Sixty-sixth street church, Birmingham, and will do the work of an evangelist.

Wm. M. Blackwelder resigns the Greenville pastorate and accepts the call of the West End Church, Birmingham.

M. K. Thornton has accepted a call to Bessemer, Birmingham district. He comes to Alabama from Starkville, Miss.

W. N. Swain has been called from Augusta, Ky., to the pastorate of the Sixty-sixth street church, Birmingham, and it is thought he will accept.

J. F. Brock becomes pastor of an important field in West Alabama. He lives at Carrolton, and serves the church there, together with the Aliceville and Pickensville churches.

T. J. Porter leaves Roanoke and accepts Winchester, Ky.

W. H. Foster resigns Parker Memorial, Anniston, and accepts First Church, Wilmington, N. C.

J. A. Smith, who completed his studies in the seminary in the spring, has accepted the call of the Luverne Church.

All Alabama rejoices that L. O. Dawson will remain at Tuscaloosa. His health has been completely restored; he has declined the call to Murfreesboro, Tenn., and will take up his work again at Tuscaloosa in the early fall.

The reports of great meetings are coming up from every section of our State. Never, perhaps, in our history have we had better meetings than this year.

Otto Bamber has resigned the Jasper pastorate and will begin work as one of the Home Board evangelists, Sept. 1.

The writer has just closed a ten days' meeting with the Albertville church (where our State Convention meets next year) in which there were eighty-five accessions, about seventy of them for baptism.—R. S. Gavin.
Huntsville, Ala.

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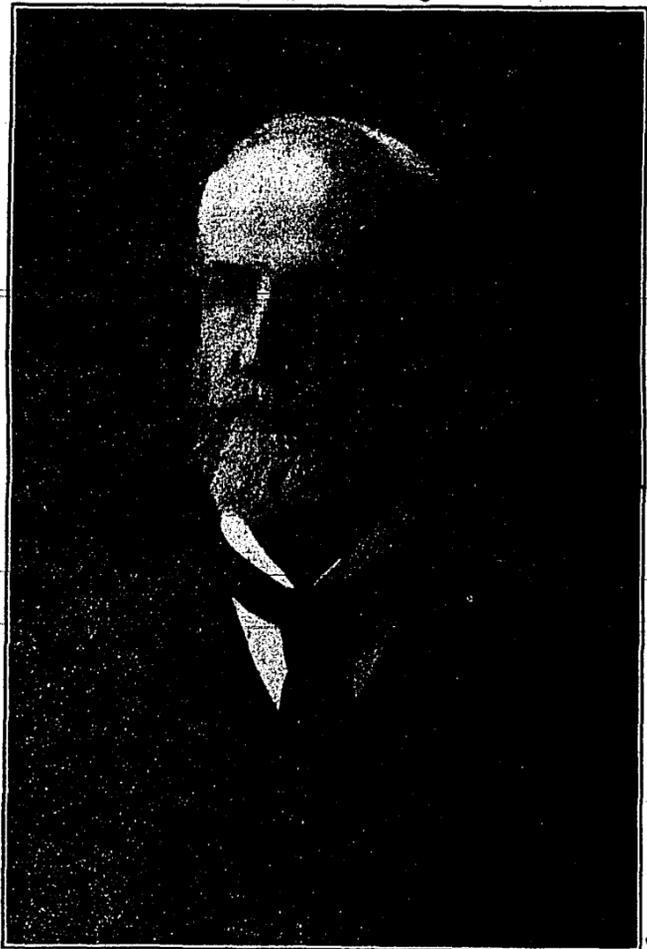
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2. To every one getting five new subscribers and sending us \$10 we will send a splendid picture of Dr. Eaton, 16x20 inches, in handsome gilt frame, as a special premium for procuring these new subscribers. The party receiving this premium to pay transportation on same.

No commission can be allowed where premiums are given.

When we have paid our debts to the past, we shall find it hard to the past, we can more easily fulfill the exactions of the present charge our duty to the present, and to face the future with courage. But if much of our present energy age and hope. "Do the work of a and strength must be used to do day in its day," is God's rule, and the duties which we have neglected it is wisdom's way.

The Farm & Household

Henry Kendig bought twenty head of mule colts at Carlisle last week at prices ranging from \$50 to \$69. N. H. Rankin also bought the same number at same range of prices.

Gentry & Thompson, Lexington, Ky., sold to Ira Sharp, of Illinois, a pair of bay mare mules, one of them two and the other three years old, for \$800.

Lyon County—Except on land needing tilling, crops are very fine. Tobacco fine, but much reduced in acreage. Blackberry crop finest in years. Fruit on highland fair yield, but low in quality. Wheat and oats only fair—acreage small. Everybody will sow wheat this fall.

Bourbon County—John Woodford threshed 50 acres of wheat which averaged 33 bu. per acre. Clell Turney bought twenty-five white face yearling cattle for \$32.50 per head, Monday, and Wm. G. and Hart Talbott bought fifteen head of yearlings from Matt Long for \$4.50 per cwt.

Logan County—Ploughing is being done for fall sowing. Some tobacco will be cut this week, it is a fine crop through this section. The corn crop will be an unusually large one, due to so much rain. Fruit and vegetables are plentiful. The mule market will soon open up—already a number are out looking for them.

Washington County—Contrary to what was expected, the tobacco crop in the county this year, promises to be somewhat light. Some crops are being cut this week and while it is believed that the crop will be of a fairly good grade, the yield per acre will not be as large as that of last year.

Crittenden County—We are needing rain in this county. Corn is fine up and late corn will be a failure without. Tobacco is looking well considering the dry spell. All topped and some about ready for the knife. Wheat threshing is over, a good average and a good grain. Our Irish potato crop good. Hay baled, some has been sold. Apples are scarce, but plenty for home use. Watermelon crop promises to be a good one. Mr. J. T. Bigham sold to Moore & Co., stockmen, five young cattle, two very fine steers for \$100 in lump.

HOW WE MAY SERVE THE CURRANT.

Currants served au naturel—Currants should always be sweetened and served in large whole clusters. Raspberries in a dish with currants have the flavor increased and improved.

Cleaning the currant—Put them in a squash strainer and sprinkle thickly with flour. Rub them well until they are separated and the flour grit and fine stems have passed through a strainer. Then place the strainer and currants in a pan of water and wash thoroughly. Lift the strainer and currants together and change the water until clear. Drain between towels and pick carefully over. Dry them in a sunny place or between towels, but do not harden them by putting into the oven.

Currant juice with bananas—

Pick over a quart of currants, wash, drain and mash them. Sprinkle a cup of sugar over them, and let them stand until the sugar is dissolved. Stir occasionally, then squeeze through a coarse cheese cloth or press through a strainer, fine enough to keep back the seeds. Peel four bananas, remove all the stringy membranes, cut them in halves lengthwise and crosswise. Arrange them in a shallow glass dish and pour the currant juice over them. Keep in a cold place until ready to serve. The flavor of the currant juice improves the bananas and the color gives a pretty effect. Do not use the currants without sifting, for the seeds will be quite objectionable in the sauce. Any berry juice may be used in the same way. It makes a cool dessert for a hot summer day.

Currant water-ice—One pint of currants, one pound of sugar, one pint of boiling water. Mash the currants, let them stand an hour, then strain through a bag under pressure. Boil the sugar and water together for five minutes, then stand aside to cool; when cold, mix with the currant juice and freeze. This will serve six persons.

Currant sponge—A half-pint of currant juice, a half-pint of sugar, a half-pint of boiling water, a half-box of gelatine and four eggs.

Cover the gelatine with a half-cup of cold water, and soak for a half-hour, then pour over it the boiling water; add the sugar, and stir until dissolved, add the currant juice and strain into a basin; put this basin in a pan of cracked ice or snow, to stand until cold and thick, stirring occasionally. Then beat to a stiff froth, add the well-beaten whites of the egg, and beat until smooth; turn into a fancy pudding mould. Serve with a vanilla sauce poured around it.

Currant catsup—Eight pounds of currants, eight cupfuls of sugar, and quart of vinegar, two tablespoonfuls of cinnamon, pepper and allspice. Boil in a granite kettle until just thick enough to run freely from a spoon. Seal carefully.

Iced currants—Procure some of the finest bunches of currants, beat well the whites of two eggs and mix them with one-quarter of a pint of water. Dip each cluster of currants separately into the egg and water; drain for two minutes; roll them in finely powdered sugar. Repeat the rolling in sugar and lay them in sheets of white paper to dry, when the sugar will become crystallized. Alternating white and red currants make a pretty effect.

Currant flummery—Soak half package of gelatine in one-half cupful of cold water until soft, heat to boiling point two and one-half cupfuls of currant juice, sweeten to taste, and turn over the soaked gelatine, stir until perfectly dissolved, then strain and set the dish on ice to cool. When cold, beat the whites of three eggs to stiff froth and stir into the thickening gelatine. Beat until the whole is a solid foam, stiff enough to retain its shape. Turn into small moulds; previously wet with cold water, then pile roughly on a dish. Strew over some currants, and serve with whipped cream.

Currant pie—Butter a pie plate and line with rich paste rolled quite thin; fill with ripe red currants not previously cooked; sprinkle plentifully with sugar; dredge in a little flour and put in two tablespoonfuls of water; wet the edge of the paste and cover with a top crust; slit in the center, press the edges well together, and bake forty minutes. Green currant pie is excellent made the

same way with a little additional sugar.—Philadelphia Inquirer.

POULTRY.

Grit is another necessity. A dish of chick size grit should be always before them, that they may help themselves.

Keep plenty of sharp, clean chick grit before the chicks all the time. This grit is of smaller size than the ordinary grit for older fowls. They need it with which to grind their food.

Fresh, cool water should be constantly accessible so that a drink can be taken whenever wanted. Many cases of cramps are caused by letting the chicks become thirsty and then fill up on water.

Young chicks are fond of milk. It is highly nutritious and promotes growth, and may take the place of other animal feed to some extent. Skim milk is excellent. If whole milk is fed it is well to dilute it with one-third to one-half of water.

When on free range the chickens pick up insects and worms. These are most abundant during the spring and summer, and it is at this time that the chickens thrive. When they can not get these abundantly animal feed must be furnished in some other form. For the youngest chicks the hard boiled eggs are sufficient, and as the chicks grow older beef scraps and green bone may be fed.

If convenient, the sexes should be separated, for both the cockerels and pullets will develop better. In the case of the more precocious breeds they should be separated when removed from the hen or brooder. The more slowly maturing varieties may be allowed to run together somewhat longer, but in any case the separation should be made before the cockerels begin to annoy the pullets.

Many successful poultrymen keep charcoal before the chicks, while others equally successful

never use it. Considering the number of successful growers who use no charcoal it can not be said that there is much need of keeping it always before chicks, but if they are not thrifty, it is one of the simple things to supply before changing feed or beginning to give medicine.

Where only a few are raised the feeding of johnnycakes is often practiced, but when so many chicks are kept that the baking of cakes becomes burdensome, mash is preferable. Add a little soda to sour milk and stir in cornmeal to make a stiff batter. The addition of a few infertile eggs will improve the cake. Bake until well cooked through. Make the cake thick, so as to reduce the proportion of crust. Other cakes may be made as follows: One pint of corn meal, one pint of bran, one teaspoonful meat meal, one raw egg, one teaspoonful soda; add water to make stiff batter and bake two hours. Another is: Ten parts corn meal, three parts wheat middlings, one part meat meal, by measure; mix with water or skim milk and bake.

A few drops of onion juice improve made-over meat dishes, not enough need to be used to give a pronounced onion flavor.

To extract onion juice, press the raw surface of an onion against a grater, move it slightly, and the juice will run off the point of the grater.

Chop suet in a cool place, and sprinkle it with flour to prevent its oiling and sticking together. Remove the membrane before shipping it.

Butter added slowly in small bits to creamy mixtures, or sauces, prevents a greasy line forming.

Crumbs grated directly from the loaf give a more delicate color than dried crumbs to fried articles.



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LOUISVILLE, KY.

OUR HOME MISSION WORK.

Dr. B. D. Gray, Cor. Sec.

We have many demands, at the Home Board office, for facts about our work. While we believe that what the brethren really wish is oftener the significant facts with their suggested interpretation, than the bare statement in figures and word-outlines of facts, yet we purpose in this article to present a number of facts about our work as it is at the present time, without any effort at interpretation. The reader may be his own judge as to whether this is the form in which he prefers to receive information about the Home Mission work. It may be said of this method, at least, that it enables one to say more things in briefer space.

It is a fact that Southern Baptists raised last year \$283,000 for Home Missions; that this was an increase of more than 100 per cent. over the amount given five years ago; that the apportionment for the present fiscal year for Home Missions is \$343,500; that Kentucky is apportioned \$25,000 of this amount.

It is a fact that the work of our Home Board last year surpassed all its previous records and all the records of other Home Mission Boards. It added a member to a Southern Baptist Church for each half-mile around the globe, and brought in one by baptism for each mile around the globe. It organized 338 churches.

It is a fact that most of the truly remarkable work of the Home Board was done in co-operation with various State Mission Boards, and that the Home Board is as proud of the splendid co-operative work as it is of the large amount of work which it was enabled to do by itself.

It is a fact that the evangelistic department of the Home Mission Board is increasing each year in efficiency and popularity; that the present number of evangelists of the Board is eleven; that our evangelistic work has done a great deal to emphasize in the denomination the prime importance of saving the lost; that it has done much toward effectively coupling sanity with fervor in preaching the truth in Christ in evangelistic efforts.

It is a fact that the Home Board is doing a great work in aiding in the erection of church buildings; that it spent \$85,000 last year in this work; that it is instructed by the Convention to work in the present year more largely than ever before for the creating of a permanent church building fund.

It is a fact that the Home Board's work in Panama and Cuba is being greatly prospered; that we have fourteen preachers and more than 1,000 members in Cuba; that we have a successful Baptist college in Havana; that we have eighteen churches and thirty-two preaching points in Cuba; that we have three missionaries and two lay-workers in the work in the Canal Zone; that the Southern Baptists were the first people who entered into mission work in this particular field.

It is a fact that foreigners are coming more and more into the South; that the only way to save our Southern cities from the ruinous influence of multitudes of foreigners with their un-Americanism in the future is to Christianize them now.

It is a fact that our Home Board work among the negroes is remarkably successful; that at a very moderate expense, in co-operation with the Negro National Baptist Convention, Southern Baptists are having a great and wholesome influence upon the negro Baptists through the co-operative evangelizing agency.

It is a fact that Southern Baptists are conducting in the Southern highlands twenty-four mountain mission schools that surpass any similar work that has ever been done in America for economy in administration and effectiveness in reaching the boys and girls of the native Anglo-Saxons of the Southern mountain belt.

It is a fact that our work among the Indians in the Southwest is eminently successful; that we have seventeen missionaries employed wholly or in part by the Home Mission Board working among the Red Men.

It is a fact that the work of the Home Board in the Southwest in helping to evangelize and develop into churches the hundreds of thousands of immigrants that are going into that section each year is the largest single phase of the work of this Board; that the territory is larger than all of the Southern Baptist Convention territory east of the Mississippi; that nearly two-thirds of the baptisms resultant on Home Mission work last year were in this territory.

DEAR RECORDER:

Happy were the family of the pastor on their arrival Friday night to find so many marks of devotion of the people for the pastor and family. The home made comfortable by loving hands of many faithful sisters, who came with shades, mattings, scrub brushes and many

other things to make preparation for the home-coming of pastor's family, while others came both men and women, with tokens of love, remembering that preachers and their families like good things to eat. Happy the pastor of such a people. May each day bring us closer one to the other, "That we may set together in heavenly places in Christ."

Since accepting the work July 1st, there has been seven additions to the church. The Sunday School moves forward. May we expect great things for the Lord, who shall have all the praise.
E. H. GARROTT.
Uniontown, Ky.

DEAR RECORDER:

Rev. J. T. Cunningham's faithful work at Bainbridge, Christian county, culminated yesterday in the organization of Bainbridge Grove church, in which Rev. T. T. Piercy and I had the honor of assisting. A good crowd was present and profound interest was very manifest. The organization was effected with nine charter members after which nine others were received, four by relation, two under watchcare until letters are secured from the church of their present membership, and three approved for baptism, one of which came from the Freewill Baptists, and one from the Methodists. Thus the church enters upon the scene of action for the Master with an assured membership of eighteen. Five others are almost sure to offer for baptism very soon and quite a number will ask for membership by letter and by relation. The field is a wide one and the brethren have a mind to work as is shown by the fact that \$450 and a quantity of lumber are already pledged and a lot secured for building a house, and they have their eye on a bright young brother for pastor.

God bless him and them and make them a great power for good. I made a talk for the "old reliable" Recorder, and secured one subscriber, with hope for others.
T. E. RICHEY.
Princeton, Ky.

DEAR RECORDER:

We have recently closed a glorious meeting at one of my churches (Salem), three miles from Burkesville, Ky. Bro. L. M. Blankenship, of Albany, Ky., assisted us. He is a staunch Baptist, a pleasant co-worker, and did some fine preaching while here. Our church was greatly revived. Some old wounds of several years standing were healed, and many of the hearts of the saints made to rejoice and praise God. After being with us ten days, in which we had eleven professions, Bro. Blankenship felt that duty called him home. As the revival spirit was on, the pastor continued the meeting four days longer and was amply rewarded for his labor, as there were seven others professed. There were sixteen added to the church by experience and baptism. On the following Thursday night a weekly prayer meeting was organized. We are much encouraged and trust the revival will continue.
J. R. HUNT.
Burkesville, Ky.

DEAR RECORDER:

Coleman church (Texas) has just closed a good year. There have been seventy additions, fifteen of them baptized. We have raised \$1,900 for denominational purposes and about \$1,600 for home expenses, making in all about \$12.50 per member. The church also sent her pastor to the Convention at Louisville, with a month's vacation. I have been out in a month's meeting with Pastors McCorkle, Tabor and Davis. On two Sundays while I was away our laymen conducted services in the morning. They had fine congregations and splendid services. More and more laymen are coming to the front. Blessings on the dear old Recorder. I have read it for twenty-five years.
J. D. ALLEN.
Coleman, Tex.

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

THE PATIENCE OF GOD.

God is ever blotting out sins from His remembrance—never tiring. Oh! I will tell you what it is like. It is like the infinite, tireless patience of the sea. The children heap the sand up, they dig deep into it. . . . And then quietly the old sea turns upon its course, and rolls its waves across the sands, and every trace of scar is obliterated, becomes as if it had never been.—C. Silvester Horne.

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- My Days and Nights on the Battlefield. By Coffin.
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BAPTIST BOOK CONCERN

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ITEMS OF INTEREST

News The World Over.

A telegram tells of the loss of the missionary steamer Hiram Bingham, and the death of its captain, Alfred C. Walkup, but no particulars are given.

Poor little Shah! The revolutionists who deposed the Shah in Persia, made his son, a beautiful boy of twelve, ruler in his stead.

A speed race for automobiles came off at Indianapolis. This took place on a speed track prepared for automobiles as race tracks are prepared for horses.

When the Dingley tariff bill was passed the Republican Senators voted solidly for it. When the recent tariff was passed seven Republican Senators voted against it.

The torpedo boat destroyer, Paul Jones, ran on the rocks near Sitka and was badly damaged. The boat ran high out of the water and nearly turned over.

The burning of the city of Osaka, Japan, brought great loss on the thousands who were left homeless, but their low wooden houses can soon be replaced.

The Legislature of Massachusetts has voted \$10,000 a year to be used by the State forester in buying hills from which the timber has been cut and planting them with trees.

A political paper having said that Kentucky is dependent upon whiskey for prosperity, Harper's Weekly answered: "If the case is so bad as that, perhaps Kentucky had better 'go bust' and have a receiver and take a fresh start."

Owing to the increase of the tax on cotton and woolen goods the importers rushed large consignments in during July. In New York the excess of importations over those in 1908 for one month was \$8,000,000.

The great Carnegie Steel Company has announced to its employees that total abstainers will be given the preference in promotions, and the men who are not total abstainers will be gradually weeded out.

According to the reports of the public libraries of England, novel reading has decreased all over the kingdom and is still decreasing. Not more than 15 per cent of the books taken out are novels.

DEATH OF REV. A. V. SIZEMORE.

After an illness of five weeks, three of which were spent in the Jewish Hospital, the Rev. Alphonzo Virgil Sizemore, theologian, scholar and linguist, died Saturday afternoon at 3.50 o'clock.

The death of the Rev. Mr. Sizemore was especially pathetic, for the reason that he came to this city to recuperate his health and spend a brief vacation with relatives.

He was educated at Oxford, Miss., and the Southern Baptist Theological Seminary of this city. He was reared a Presbyterian and was ordained as a



THE REV. A. V. SIZEMORE.

Cumberland Presbyterian preacher. Being called upon to sprinkle some children he attempted to prepare a sermon on baptism and the study of the subject led him to see that only believer's baptism was taught in the Bible.

He was at one time assistant to Dr. H. Allen Tupper, while he was pastor of Broadway church, this city. He then became pastor at Southgate street, then a mission on Broadway, now the Calvary Baptist Church.

In 1892 he was married to Miss Martha Landrum, of Louisville. To them were born four children, Virgil L., Margaret E., Martha Belle and Marietta, all of whom are living.

The funeral services were held at the Walnut Street church, on Monday, August 30th, conducted by the Pastor, Dr. H. A. Porter, assisted by J. G. Bow, after which the Masons, of which order he was an honored member, took charge of the services.

He leaves an aged father, three brothers, two sisters, a wife and four children. The Lord comfort the bereaved ones.

UNION ASSOCIATION.

This body met with the Beaver church on Wednesday, the 25th of August. Dr. Wm. M. Martin was re-elected Moderator, and C. M. Jewett, Clerk. Dr. Martin has served as Moderator for a period of twenty-three years, and is held in high esteem by all the brethren.

Mrs. E. W. Bramble was in charge of the woman's meeting and reported a suc-

cessful session. Mrs. Bramble seems admirably adapted to her work. Bro. Burgess, the pastor of the church with which the Association was held, had wisely planned for the meeting, and everything went according to schedule.

NOTES FROM UNION UNIVERSITY.

It gives us very great pleasure to announce to the patrons of Union University that we have secured Miss Grace L. Petty, of Virginia, the daughter of an eminent Baptist preacher, to be head of the Department of Expression.

We have also secured the services of Miss Irene Lambert, who is a full graduate of Judson College.

With these two additions to our Conservatory Department we feel that the University is far better prepared for work this year than in many years of its history.

Prof. Beutel, of the Department of Music, we are free to say is unsurpassed in the South.

It is understood that Dr. J. H. Anderson will continue in the Bible Department, teaching theology as he only can. Dr. Anderson is safe, sound, conservative, and yet remarkably inspirational.

HERBERT W. VIRGIN, Chairman Executive Committee. Jackson, Tenn.

DEAR RECORDER:

You may have done so in some issue I have not read, but if not, I rather believe you will instruct the Sunday School Board's Apollos in the way of the Lord more perfectly.

Convention—Bible Class Quarterly, Page 23, 2nd Special Topic.

"The record shows no cast-iron rule of procedure, for the Spirit was given to some men before baptism, and to others after it. But Christian baptism sets forth the great cardinal saving truth of the gospel, that Jesus died for our sins, and was raised again for our justification. John's baptism simply indicated that there had been penitence for sin, and that God was pleased to cleanse them. It was a preparatory rite to something further. When these men received the full gospel, hearing from Paul the completed story of redemption, they accepted it with gladness, and were baptized, just as hundreds had been at Pentecost who had been formerly baptized of John, upon the profession of their faith in Christ. The Holy Spirit approved this action, and pentecostal power came upon them." Even Apollos didn't teach such as that.

B. L. PORTER, Lagrange, Ky.

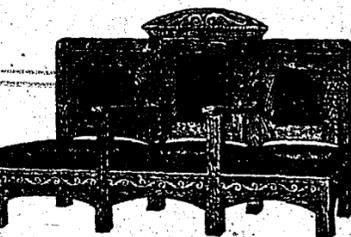
DEAR RECORDER:

Kindly announce that a splendid programme has been arranged for the Laymen's Meeting on the night of September 7th, at Midway, Elkhorn Association. Press Kimble and others will deliver addresses. Let the churches send their men. We expect the Recorder to be represented.

GEO. W. CLARKE, Paris, Ky.

DISTRICT ASSOCIATIONS—TIME AND PLACE OF MEETING.

- SEPTEMBER. 7—Central, Lebanon. 7—Elkhorn, Midway. 7—Rockcastle, Brodhead.



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- 8—Bay's Fork, Hopewell ch., near Cedar Springs. 8—North Bend, Bullittsburg ch., near Bullittsville. 8—Greenup, Willard ch., Carter County. 8—Oven, 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 Bardstons. 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—Goosa Creek, New Home No. 2, Clay County. 24—South Union, Young's Creek ch., near Williamsburg. 28—East Union, Jellico. 28—Pulaski County, Oak Hill ch. 29—Severn's Valley, Rhudes Creek ch., Cecilian. 29—Goshen, Hanging Rock ch. 29—South Concord, Bethel ch., Wayne County. 30—Little River, Mt. Pleasant ch., near Cadiz. 30—Upper Cumberland River, Four Mile ch., Day.

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

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.

YOU MAY WIN \$500 in cash or one of 100 other large cash prizes by acting as our agent. Sample outfit free. No experience or capital necessary. Mrs. Lillian Harned, of Trenton, N. J., made over \$1,000 in her spare time; write us today. McLEAN, BLACK & CO., Inc., 129 Beverly st., Boston, Mass.

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

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

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Table with columns for CATTLE and HOGS, listing various types of livestock and their market prices.

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Table with columns for TOBACCO, listing various types of tobacco and their market prices.

Table with columns for BURLEY—Dark Red, listing various types of tobacco and their market prices.

Table with columns for BURLEY—Bright Red, listing various types of tobacco and their market prices.

Table with columns for DARE, listing various types of tobacco and their market prices.

BUTTER.

Fresh, packing, 19c lb.

POULTRY.

Hens, 13c; chickens, 16 to 17c; roosters, 7c; ducks, 8 to 10c; turkeys, 12 to 12c.

EGGS.

Case count, 19 to 20c; candled, 21 to 22c.

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 81-Y At Night, South 1086-A