

# WESTERN RECORDER

Faith, Hope and Love, these three

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

84th YEAR.

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One attack on the inspiration of Scripture is made by insisting that the doctrine of the atonement needs "restatement" because it is presented in a forensic aspect, or as some say, in a commercial aspect. But this is the Bible statement. The legal terms were chosen by the Holy Ghost and are therefore infinitely better than any restatement by modern men.

These men say that Paul used the legal terms of the courts in speaking of the atonement. But Paul wrote as he was moved by the Holy Spirit. Therefore his terms cannot be improved. The Bible is the infallible word of God and uses the very best words to express the mind of the Spirit.

"If we wish reform we must adhere to orthodoxy. By insisting specially on the immanence of God we get introspection, self-isolation, quietism, social indifference, Tibet. By insisting specially on the transcendence of God we get wonder, moral and political adventure, righteous indignation—Christianity."—Chesterton.

An exchange says that ultimately Baptist Conventions and Associations will be composed of representatives of the churches. Can Baptist churches have representatives? The Baptist belief through the ages has been that they could only send "messengers."

The Presbyterian of the South is one of the ablest and best informed of our exchanges. Hence it is a mystery that it does not know the Baptists have the congregational form of church government. It talks editorially of the "Baptist Church" when it means all the churches. There is no such thing as "The Baptist Church."

Christian work never said a wiser or more needed thing: "The danger is that in our eagerness to make education fit young people to make a living we forget that its first purpose is to fit them for life."

## THE WIND BLOWETH WHERE IT LISTETH, ETC.

By T. T. Eaton.

We find the comparison of the work of the Holy Spirit to the action of the atmosphere running all through Scripture; from the dawn of Creation when the breath of God moved upon the face of the waters onto the time when the Heavens shall pass away "as when a figtree casteth her untimely figs, when shaken of a mighty wind." It would be interesting to trace this comparison through the Bible that we might learn how the Holy Spirit acts upon the souls of men. Then, too, the farther science advances and the more becomes known of the air in which we live, the more clearly do we see the lessons to be learned by this beautiful and striking comparison.

Notice a few of the points in which the atmosphere happily typifies the Holy Spirit and his work in the world. When during my series of sermons on Christian doctrine, I spoke to you of the Holy Spirit, I touched upon some of these, but it is not my purpose to-day to go over that ground again. I would rather show you the force of the comparison which comes home to each one of us. It is not without reason that the Persons of the Trinity are revealed to us by the names they bear in Scripture. The Father is the great Father in Heaven of all His earthly children, with all a father's authority and loving care. The Son by bearing this name shows how He is identified with all God's children and is not ashamed to call them brethren who are co-heirs with Him to the inheritance that fadeth not away. But when we come to the third person of the Trinity no name showing family ties or human relationship is given, but rather Spirit, wind, atmosphere, that we may learn how He works upon earth and what are the relations we bear to Him.

Some have attempted to make of the Holy Spirit simply an influence of the Father and deny His special ministry among men. The merest glance at the Words of Scripture is sufficient to overthrow this view. The Holy Spirit is again and again referred to by using "He," "who," and other pronouns, which could not be used of an influence. Jesus said to His disciples, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name He shall teach you all things." The apostle closes his second epistle to the Corinthians with the benediction, "The grace of the Lord Jesus Christ and the love of God and the communion of the Holy Ghost be with you all." It would make nonsense of these words to substitute "influence" for Holy Ghost in these sentences. Many passages might be cited, but I dismiss the matter as unworthy of our serious attention.

"The wind bloweth where it listeth." That is to say, where it chooseth. The Holy Spirit is sovereign and acts when and where and how He pleases. No men have ever been able to calculate the movements of the wind, much less to control them. It has been literally true ever since our Lord stood face to face with the Jewish ruler on that memorable night in Jerusalem that men have heard the sound of the wind, but could not "tell whence it cometh nor whither it goeth." So no human philosophy has been able to explain the operation of the Holy Spirit and because they cannot explain it men have been found to deny it. There never was a greater exhibition of

human silliness than this tendency to deny what we cannot understand. No man denies that the wind bloweth, and yet no man can explain its blowing. There are several scientific theories of storms now afloat and any earnest scientist will tell you that probably neither of them is the true theory. When Newton advocated his theory of gravitation men stoutly denied it, because they could not see how the earth could exert force so far from itself as the moon, or be controlled by a force from a body so far off as the sun.

We cannot see the wind nor explain its blowing, but we do see and feel its effects. We feel it upon our cheeks, we see the trees moved, may we see them torn from their roots and scattered along the tempest's track. The effects of the Spirit's work are also plainly visible, old sins rooted out, evil institutions blown down, false worship like those of Jupiter and Wodin destroyed. We have only to glance out into the world and over the centuries to see what a powerful factor the Holy Spirit has been in human history. Sometimes the wind blows strongly and many houses and trees are prostrated, sometimes it blows so gently that only those standing in favorable places can feel it. Sometimes whole communities are stirred by the Holy Spirit, and again only the quiet worshiper feels His presence. The Spirit thundered from Sinai, and whispered to Elijah on Horeb.

Then the atmosphere fitly typifies the Spirit in the tremendous power it exerts in the world. Just think of it, the barometer proves that the average pressure of the air is fifteen pounds to the square inch. Upon the body of a man of ordinary size the pressure therefore is thirty-two thousand pounds, and upon every square mile of the earth's surface the atmosphere presses with a force of twenty-six million tons. We can form no conception of so mighty a force. Yet, so nicely is this tremendous force balanced that an infant's sleep is not disturbed by it, nor a gossamer thread broken. When by some means this equilibrium is unlocked, you can form some feeble idea of the stupendous results the atmosphere is capable of producing. The great power of the ocean has been pictured and sung by every generation of men, and yet the ocean is harmless, save when lashed into fury by the wind, so that the power which mans

"Alike the Armada's pride or spoils of Trafalgar."

is after all the power of the wind. Nothing in the world could so fitly typify the infinite power needed to renovate the race. All human force is powerless before sin. Men's resolutions go down before the sweeping tide of appetite and passion, and they leap madly over all the barriers, which law and love place in their way. It requires the mighty power of God to lift a soul from the slough of iniquity and guilt, and put him on the highroad to Heaven.

The wind also is the world's great purifier. It absorbs moisture from the ocean, which it carries over the land and rains down in cleansing showers. It scatters the miasma, which would otherwise be the winding sheet of a dead race; just as the Holy Spirit moves upon the hearts of men and prevents their evil from bringing upon them speedy ruin. And the time is coming when all the miasma of sin shall be lifted and rolled away from the world by the Holy Spirit, and we shall have a "new Heaven and a new earth wherein dwelleth righteousness."

It is for us who profess to be "born of

the Spirit" to bear "the fruit of the Spirit" in our lives. It is for us to show His power to cleanse and to strengthen by being clean and strong in the world. Nicodemus knew the wind blew, not because he could see the wind, but because he saw its effects. Let us show to all about us the glorious effects of the Spirit of God. Let us show to those whose carnal hearts cannot discern the things of the Spirit that He does make the impure hold, the covetous benevolent, the drunken sober, the false truthful, the dishonest upright, the envious kindhearted, the proud humble, the quarrelsome loving, the lazy industrious, and the selfish self-sacrificing. Thus, we will open the windows of the world for the free entrance of the Spirit, so shall gain-sayers be silenced and souls saved.

Let us think more about the Holy Spirit, strive to learn more of His character and work, and avail ourselves more of His good offices in the world. Let us mount up, as on eagles' wings, above the lowlands of earth with their darkness, their miasma and their sorrow, and upborne by the Spirit, as the air bears up the eagle, let us cut our way above the tempest's fury and beyond the storm clouds' power.

The Holy Spirit is to our souls all that the air is to our bodies, but He is far more, there are elements in His great work in the world, which the atmosphere cannot symbolize. He is the Comforter of God's people in all their sorrows, their strength and deliverer in every trial. He abides with us. Jesus said, "I will pray the Father and He shall give you another Comforter that He may abide with you forever." Jesus could not himself remain in the world, but He sent the Holy Spirit who does abide with us. He is the regenerator of men and without the regeneration He only can bring, no man can see the Kingdom of God. What man needs is not a second natural birth, as Nicodemus understood Christ to mean, but regeneration by the Holy Spirit. A second natural birth, if a man could experience it, would free him from his sins and make him innocent. It is not innocence that men need, but holiness. Innocence does not prevent men's becoming sinners, else every babe would grow up a saint. If a man could have a second natural birth and so become again innocent, he would grow up vile as before. Not only must his sins be forgiven, but he must be made a new creature in Christ Jesus, ere he can enter Heaven, and this is the work of the Holy Spirit.

Finally the Holy Spirit sanctifies the children of God. He guides them along the path of life, leading them in the way of all truth. He breathes forth in their words and deeds and bears the fruit in their lives, even the fruit of righteousness—"love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance." After leading God's people through all the struggles and temptations of life, after ripening them for Heaven, He sustains and cheers them in death and opens to them the gates of eternal Glory!

The kingdom is coming. It takes time. Long is the way and hard that out of hell leads up to the light. Everything that God does takes time. The sands of his holy purposes run out slowly, but the kingdom is coming.

If you do not have as much sunshine as you think you deserve, start a little shine factory of your own. In giving to others, you will get some yourself.

## QUESTIONS ANSWERED.

BY SENEX.

"How do we know that all the apostles had been baptized? The New Testament does not tell when and by whom they were baptized." The Bible mentions but few names of persons baptized and the name of the administrator of the ordinance. During the life of our Lord, no baptism of any one person is recorded except his own.

The apostles baptized many others Jesus baptized not but his disciples, John tells us. It is inconceivable that men who rejected the ordinance themselves, or as for that matter, deliberately and continuously refused obedience to any of the Lord's commands should have been made apostles. On the day of Pentecost, Peter said: "Repent and be baptized every one of you," it is inconceivable that he would have said this when neglecting the ordinance himself.

The apostles were all John's disciples. They were chosen early in the Lord's ministry, and our Lord in his careful honoring of John on every occasion, would choose them from among those whom John had prepared for his coming. John was sent to baptize all of Israel, who were ready to welcome the Coming One, and it was the duty of all good men to be baptized by him. As Dr. Broadus says in speaking of our Lord's baptism, "Jesus as a man, was under obligations to do whatever was incumbent on other good men." That our Lord would have chosen for his apostles men who refused the duty incumbent on all good men is inconceivable. This is evident also from Luke 7:30. The Lord strongly rebukes those who had not accepted John's baptism. "But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized by him." Our Lord would not have chosen his apostles from among those who rejected the counsel of God.

In the first chapter of Acts, when they were selecting an apostle in the place of Judas, a necessary qualification was that he should have "Companied with us all the time that the Lord Jesus went in and out among us, beginning with the baptism of John." That would not have been a condition of apostleship had it not been true of all the apostles. Matthew is no exception, for John baptized many publicans. He did not tell them to cease their business of tax gathering, but to be guilty of no extortion.

"Does the Holy Spirit regenerate men before repentance and faith? Are all men quickened and made alive and then left free to repentance and faith, or to accept or reject?"

Regeneration in logical sequence precedes faith and repentance. It is generally preceded by conviction of sin, it may be always preceded by it. But men may be convicted of sin, they may feel the deepest remorse, and stifle their convictions and never be regenerated. Regeneration is an instantaneous act of God. Man is dead in trespasses and sin and no dead body can contribute to its own resurrection. "Man cannot co-operate in regeneration. This follows from the fact that co-operation implies some agreement between the parties. God and the sinner must harmonize before they can work together. Two forces cannot co-operate unless they are co-ordinate and co-incident forces. But up to the instant of regeneration man is hostile to God. The carnal mind is enmity towards God. And enmity cannot co-operate with love."

Regeneration is the cause and faith and repentance are the results. While regeneration precedes logically, it is probably chronologically co-incident with faith. I say probably because no one can tell the moment at which he was regenerated. No man can be regenerated and faith and repentance not follow. Of course infants dying in infancy are an exception. They are regenerated either at the moment of death or the first moment in Heaven. For all who have arrived at years of responsibility faith and repentance are the proofs

of regeneration. A man who has been regenerated is free from compulsion, but he is sure to choose God voluntarily. For regeneration acts on the will and the regenerated man wills to believe and repent. For the proof texts of all this, let the brother look in the Philadelphia Confession of Faith. He certainly is enough interested in these great doctrines to spend ten cents to get that confession.

### THE UNCONCERNED SPECTATOR

In the day that thou stoodest on the other side.—Obad, 2.

Jerusalem had been captured; its enemies had assailed it, and it had fallen; and in the hour of that assault Edom did nothing; it stood as an onlooker on the other side. Edom was not a distant country—it lay just across the Jordan to the south. Edom was not a land of foreigners—the Edomites were the children of Esau, Jacob's brother. Yet in the day of Judah's direst need, when her enemies were thundering at her gates, Edom was content to be an onlooker. That is what stirs to hot anger the heart of Obadiah, as he recalls the hour when Jerusalem was devastated. It is that a brother-nation should never have raised a finger to help their hard-pressed brothers in their need. So Edom is cursed for being looker-on—for playing no part in the drama at its gates—for assuming the attitude of culpable neutrality.

It is to be observed, too, that this attitude is blamed because the cause of Jerusalem is the cause of God. There was far more being enacted across Jordan than the common onset of one tribe upon another. The Bible does not encourage interference. It does not incite men to rush into every quarrel. "Man, who made Me a judge or divider over you," was the answer of Jesus once to two disputing brothers. But this was far more than a quarrel between parties. It was a phase of the unceasing battle between light and darkness. Jerusalem was God's city—she stood for the cause of God—and it was against God that her besieging foes were fighting. Had it been a mere quarrel between two jealous states, Edom had been well advised to take no part in it. She had her fields to till, and she had her vines to cultivate; it would have been folly to have interfered. But this to the prophet was not a strife of party. It was right against wrong; it was goodness against evil; and it was because in that conflict Edom took no part, that Obadiah launched God's curse on her.

Now no one can be an attentive student of the Bible without finding that from first to last it takes that view. Where moral and spiritual issues are at stake it regards neutrality with a divine abhorrence. "I would thou wert cold or hot," says Christ to the Laodiceans, "I would thou hadst taken a clear stand upon one side. I should have more hopes of thee if thou wert thoroughly in earnest, even if it were in the service of the adversary; but because thou art a mere onlooker like Edom—what can I do but reject thee with contempt." For always, whether in Judah or in Laodicea, the battle between earth and heaven is being waged; it takes a thousand forms, moves to a thousand issues, clothes itself in the burning questions of the hour; and in that battle one thing that God abhors, and visits with His curse throughout the whole of Scripture, is the attitude of standing aloof and looking on.

Think, for example, of the curse of Meroz, as we find it in the Book of Judges. "Curse ye Meroz," saith the angel of the Lord, "curse ye bitterly the inhabitants thereof: because they came not to the help of the Lord, to the help of the Lord against the mighty." Deborah and Barak had gained a noble victory over the Canaanites under their Captain Sisera. It was a gallant and hazardous attempt, and men had taken their lives into their hands to dare it. And its men were busy toiling for their bread, and at the best it was an insignificant place. And it lay far away from the line of march of Sisera, and really it had little interest in the matter. But "Curse ye Meroz," saith the angel of the Lord, "because it came not to the help of the Lord against the mighty." God will accept many an excuse for honest error; but

God will accept no excuse for being neutral. So Meroz has perished—no man knows its site—it has been cast by the arm of heaven into oblivion—and all because, like Edom, in the hour of trial it stood aloof and played the looker-on.—Selected.

### SERVICE AND SALARY.

The complaint that our learned professions are miserably underpaid runs parallel with the complaint that the learned professions are badly overcrowded. A fundamental fact of economics is thereby violated or confirmed, according as we identify our causes and effects.

But the economist may approach the subject from another point. Why, if the reward of professional labor is so poor, should there be so tremendous a rush to the professions? Few trade facts have been so well advertised as the fact that the average physician's income in this country is about seven or eight hundred dollars a year, or a little more than that of a New York street-sweeper. The poverty of the college professor is, and promises to remain, one of Mr. Carnegie's most enduring monuments. Yet our professional and graduate schools keep grinding on, more finely perhaps, but with no slackened speed. Under the circumstances, it must be apparent either that common report has exaggerated the dryness of the professional man's crust, or that the professions offer compensation other than monetary, or that both things are true in part. Otherwise, the situation is an irrational one. Is it to be supposed that men, born to a far higher standard of living than the European peasant, will keep rushing into our overcrowded professional markets, just by sheer force of inertia?

The truth would seem to be that the real wage of the American professional man has been underestimated. We have been to a considerable extent victims of that convenient mathematical formula, the average. If fifteen dollars a week seems little for a doctor's income, it must be remembered that such a sum looms up much larger in the little Iberian village than in Rome, in Wyandotte, Kan., than in New York. Owner probably, of his own house and his garden patch, secure in his social position, and sending his son to the free State University, our Wyandotte lawyer or doctor stands, of course, far above the level of destitution which fifteen dollars a week connotes for his colleague in a great city. And so with the clergyman, and so with the college professor. Just to what extent the doctor's or lawyer's average is reduced by the failures in their professions, we cannot say. But there must be a very large number of men in the bar associations and the county medical societies whose income is nil, and properly so.

Still, the best we can hope for is to show that the physician, the lawyer, and the college professor are not so poorly paid as we are sometimes led to think. Their best is poor enough. If, therefore, young men continue to crowd into their ranks, it must be because of the extra-monetary rewards that such callings offer. And herein is the pleasing side of the case. We might almost hold that it would pay the nation to condemn its learned professions to meagre living, if thereby it could foster the type of man who is attracted by ambition, by natural taste, and by the love of loyal service. If in this country we are too much given to measure social standing by wealth alone, we sink only deeper into the mire when we clamor for more money for the college professor that he may hold his own with all the butchers and candlestick-makers in town who run their own automobiles. Why should the professor's wife be put out because the brewer's wife doesn't ask her to her parties? What could the professor say to the brewer if he went? Since when has the professor's business been anything but working very hard for very little? Why must he have his summer vacation, his trip to Europe, his long leisure to keep up with progress in his own line, as the phrase goes? The latest work with which he wants to keep up is being carried on by poorly paid German and French professors, who take no long vacations and have no need to travel for inspiration.

That is the encouraging feature about the rush to the professions. It shows growing recognition of the fact that service and salary are not always commensurate. It will end in forcing social recognition for highly-endowed men of little income.—New York Post.

### MAKING IT INTERESTING.

A professor of history discusses the question how the teaching of history can be made interesting. To some people it cannot be made interesting. The trouble is not in the history, nor in the teacher, but in themselves.

By "interesting" they mean romantic, poetical, surprising. "I do not try," says the professor, "to make history interesting in that sense, because it can not be done without adulterating history and mixing it with falsehood. That is interesting in the proper sense which affects our interests, which closely concern us, and is deeply important to us. And, therefore, when I find a man who tells me that he does not find history interesting it does not occur to me to alter history, I try to alter him."

What is true of history is true of religion. There are people who have no interest in it. Some in the churches, or associated with them, blame this on the ministry or the official management. They say make the sermons and service interesting. The prayer meetings are dull, make them interesting. The Sabbath school drags, make it interesting.

Whether one is interested in a religious service depends on himself. If he is in the spirit, if he seeks to worship God, and knows his will, any ordinary service will furnish him food and enjoyment and help. If he is after sensation and thrill and novelty he will be hard to please.

The average prayer meeting is a place of great interest to some people. They delight in communion with God, and with each other. They enjoy the prayers and remarks and hymns just as loving children enjoy meeting each other. They enjoy sermons as a healthy person enjoys healthful food.

Where a man complains he has no interest in religious services, we might look up the matter of improving the service, but our chief effort would be along the line suggested by the professor. We should not try so much to alter the service as to alter him. If the complainant were a member of the church we should earnestly exhort him to do his own part in the prayer meeting and in other services and so increase their interest and his own.—Herald and Presbyterian.

### THE SOCIALISM OF CHRIST.

#### Quiz and Quit.

An able Episcopalian paper says editorially, "Christ's life, His mission, His commands are all social." His life? Did He never pray alone, but always in company with others? His mission? Did He never take a man away from the crowd in order to heal him? Is His salvation not for individuals but applicable solely to aggregates of humanity? His commands? Did He warn His disciples against giving alms and praying in private and command them always to do these things socially, and keep trumpets handy to blow on such occasions; not only let their left hands know what their right hands were doing but be careful to let all the other hands in the field also know? And to render these commands decisive, did He assure His hearers that the pious always prayed and gave publicly and socially, only the hypocrites in secret and solitude? Or, happy thought, is the Sermon on the Mount "spurious?"—Baptist Commonwealth.

It has long been recognized that the large college and university, whatever their undoubted advantage, have this decided disadvantage, that the student comes too little in contact with his professors. More is to be learned by social intercourse, often, than by the hearing of lectures. It is more the spirit of scholarship and the manner of gentlemen that is desirable, than the exact details of books—though, of course we must have those, also.

THE EVIDENCES OF PARDON.

By A. Malone.

The evidences of pardon have ever been under discussion; and are, in the very nature of the case, destined to continue so, so long as there is a denomination on earth to teach salvation by works.

- 1. A lack of personal regeneration.
2. A lack of growth in grace.
3. A lack of acquaintance with the Word of God.

4. A lack of acquaintance with the philosophy of the human mind, and the terminology of philosophy. That is, many men of characteristic ability, for lack of a proper terminology, are unable to defend the facts of consciousness that make up the experience of the children of God.

1. The regenerate man has mental states which are unknown to the unregenerate man. If not, what does regeneration mean?

And just here we come face to face with the great law of mentality, which fixes an impassable gulf between the man of a given experience, and the man who has no such experience.

Of this law of the human mind Cardaillac says: "A fact of consciousness, however well observed, however clearly expressed, and however great may be our confidence in its observer, is for us as nothing, until, by an experience of our own, we have observed and recognized it ourselves. Till this be done we cannot comprehend what it means, far less admit it to be true." Quoted in Hamilton's Metaphysics, p. 263.

Of the same fact Francis Wayland, D. D., L. L. D., says: "Thus, if we wish to make known to any man a simple energy of the mind, we mention the circumstances under which it arises; he refers to his own experience, and instantly recognizes our meaning. If he has no such experience, he can never arrive at the knowledge." Intellectual Philosophy, p. 191.

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

Nor do I mean that the sinner cannot know that he is a sinner, and needs a Saviour. Nor do I mean that he cannot, under the light of the glorious Gospel of the blessed God, come to Him who is the Way, the Truth, and the Life. The Eternal Spirit, through the Gospel, reveals to the lost sons of an apostate race that they are great sinners, and that Jesus Christ is a great Saviour.

2. A growth in grace is necessary that we may know at all times that we are the children of God. The Apostle Peter enumerates the graces which we should add to our faith, and says: "But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." II. Peter 1:9. The Apostle John says: "And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us." I. John 3:24. Now note: It is not the simple act of keeping the commandments, as such, that enables us to cry, "Abba Father," but the Spirit which we receive when we keep the commandments. The Apostle Peter says: "And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him." Acts 5:32.

These passages show that God gives the Holy Spirit to them that obey him. Here I might give many passages contained in our theological works, but I have another point in view.

3. But a lack of a knowledge of the Word of God has hindered many. But to save space I shall refer the reader to Gardner's Missiles of Truth, pp. 9-16.

4. A lack of acquaintance with the philosophy of the human mind, and the terminology of philosophy has long lain in the way of many who study and defend this great question. That is, they are unable to show how the Holy Spirit can operate immediately through the Gospel upon the human heart. I once heard two men, strong in debate, discuss this question, one a Baptist, and the other a disciple, or Campbellite. The Baptist affirmed that the Holy Spirit operates immediately upon the heart of man through the Gospel. His opponent denied it, and said: "If the Holy Spirit operates immediately upon the heart, it is not through the truth; and if through the truth, it is not immediately."

The Baptist—now dead and in glory, was a strong man, and well versed in the Bible; yet, in the discussion he was often perplexed because he knew not the terminology of philosophy. But I do not mean that a man must be a philosopher in order to have the witness of the Spirit. For the philosopher in his chair, and the peasant who crouches in the sun and sings in the furrow, know with equal confidence that they are the sons of God. But, I mean that any philosopher knows that every act of cognitive knowledge which in one relation is mediate is in another, immediate. See Hamilton's Metaphysics, p. 314.

But to vary the choice of language. Every mental state which is objectively a cognition is subjectively a feeling. See Davis' Elements of Psychology, p. 239. That is, the promises of the Bible are objective cognition, and the testimony of the Holy Spirit that they are fulfilled in us, are subjective cognitions. They are psychological correlatives, and inseparably connected in the salvation of the soul. And for this reason, the immediate work of the Holy Spirit upon the human heart is through the light of the Gospel of Jesus Christ. Objective and subjective truths are unitary elements in a single cognition. Hence there is no conflict between revealed truth and the direct testimony of the Holy Spirit.

Franklin, Ky.

SECOND QUALIFICATION FOR THE LORD'S SUPPER.

Rev. J. W. Sarles, D.D.

"All power was given to me in heaven and on earth. Go, therefore, and disciple all the nations, immersing them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things, whatever I commanded you."

This is our Lord's final charge till "he comes amidst the clouds." It is laid upon his apostles, standing before him to represent the whole church on earth, including every disciple of every age, the world over. Whatever is here enjoined, falls, first and directly, upon the churches of Christ; and then by implication, upon every one who has ears to hear. It contains three specifications in the following order:

- 1. They shall go into all the world, seeking to make all men Christ's disciples, by preaching the gospel to them.
2. They shall baptize all who become disciples.
3. They shall instruct all baptized disciples to practice, hold unaltered, and pass down inviolate, all things whatsoever Christ has commanded.

If the order here given is inspired, there is no more room for the supper before baptism, in the command, than there is place for it before baptism as a symbol. Whether infinite wisdom and love have less to do with the order than with the subject matter, will be made to appear in looking at some possible changes in the order of carrying it out.

First. Reverse the order entire; make that first which is here last.

We shall then go into all the world, first teaching them to observe all things whatsoever Christ has commanded. Teaching whom? All among the nations whom we can teach. Teaching them what? Whatever commands of Christ do not relate to discipleship, and that unconverted people can be taught to observe.

In this reversed order, faith in Christ does not yet appear. Next, baptize those so taught, in the name of the Trinity; and, now, seek their conversion by preaching the gospel to them.

We shall then have men, women, and children schooled in formalism, and baptized into hypocrisy preparatory to discipleship. We shall compass sea and land to make proselytes to Christ, and shall succeed in turning out self-sufficient, conceited, haughty, hardened religionists, trained to mockery, practiced in deceit and self-deception, ten times more the children of Satan than before.

In the Jewish nation, there had been an extended trial of this order of teaching religious observances, with the most lamentable results. There was no class of men so personally hopeless, and requiring, both for their own sake and that of others, such unsparring severity at the hands of the great teacher, as that class.

It will make some difference, whether our Lord's great charge is carried out in one order or another. Any change would much more than neutralize its design.

The specification that stands second, let it be put first. Simply transpose the first and second. Baptize first, then disciple, then teach.

Already it has been tried. Let history bring forward the results. On the map, you will see the outlines of a vast empire, stretching across all the northern parts of Europe and Asia, and compassing nearly half the globe. That is Russia, with its sixty or seventy millions of inhabitants. Those living masses of immortals, as well as those of Greece and contiguous States and large islands, are mainly without God; and almost no missionary effort is put forth for them by any Christian people. What is it that has rendered the condition and prospects of these even worse than that of the heathen? Why! that is itself called a Christian land—the Bible has been in their possession for long centuries; churches are scattered far and near, having some of the most magnificent structures in the world, with various orders of officiating ministers, all sustained at governmental expense. Missionary effort among such a people! They accept it as an insult. Scarcely a man is in the realm who has not been three times baptized, and who is not in full fellowship with the churches.

What is it that, in those lands, has rendered truth powerless, paralyzed every Christian effort, and made these the pitiable victims of delusion they are? Is it Popery? No! Tens of millions of them loathe and detest it. Not Popery, but this:—Baptism before discipleship. For see: they begin with baptism, that rite which is initiatory; baptism, then, must change the heart, or induct the world into the churches—sweeping away all distinction between the churches and the world. But as baptism does not change the heart, it has done the other thing; and you see these fruits. Ah! yes, and much more than this twice told. Baptism before discipleship! that is what the Catholic church avows—that is what the Lutheran churches intend—that is so-called Pedobaptism.

Whether any thing else than Baptist testimony and influence have prevented a worldly membership from following Pedobaptism, with results similarly disastrous to the cause of truth and the souls of men, in England, Scotland, and America, judge you.

There is possible yet another change in the order of carrying out that last injunction.

Third. Begin, as commanded, with discipleship; then transpose the second and third, so as to allow training in the observance of all things (except baptism) to come in before baptism. We shall then go into all the world, faithfully seeking to make all men Christ's disciples by preaching the gospel to them. We shall persistently insist upon discipleship before baptism; we shall refuse to take a step in advance without it; but when men truly believe, we will say, Who can forbid the Communion that these should not partake, who have received the Holy Spirit as well as we? Waiving their baptism, we will invite them at once to the Lord's table as disciples, take them

into membership, and proceed to teach them.

This too has been tried, and some of its results are before us.

It may seem very harmless to make changes in the order, after once discipleship has been secured; and a very loving thing to pass from discipleship at once to the table. Not so has it proven. Under the beguiling thought that, by this change, baptism was only transposed, good men have easily yielded; but that apparent change of place has proven to be a daring erasure.

See.—The unbaptized disciple, in an Open-Communion Baptist church, if he persists in absenting himself from the table, or in neglecting other duties recognized by the church, forfeits his standing, and is put away. But never did you hear it that if, at the expiration of five or fifteen or fifty years, one who had been admitted to such a church unbaptized did not see it to be his duty to submit to that rite, he should be put away. The thought even is unknown. No; he may persist ever so long in neglecting baptism; his standing is not forfeited; his relations are not disturbed; his position was never fairer; his influence increasingly weighty. There is no remonstrance, no labor, no reproof; nay, he passes on into the position of office-bearer and pillar. He may live in the neglect of it till the day of his death, and the church of which he is a member takes no notice of it.

What does this mean? It means that Open-Communion Baptist churches, in their official capacity, have consented to drop from the commission the ordinance of baptism. If, in individual instances, baptism comes up afterward, it comes up from individual convictions, and not from any church action; it comes up, outside of the acknowledged jurisdiction of the churches, and after as churches, they have agreed upon its sacrifice. They have drawn up and signed the stipulation, that baptism shall be observed or not, at the option of each applicant for admission. If he says "no," they bow assent; if he says "yes," they acquiesce; but will be no judge of such matters. They leave the ordinance to stand without a witness. Yes, it is that; as churches they have consented, they have agreed to drop it from the commission. Deliberately they take away its place, as if under promise to give it a better, and then desert it. In their practice, as churches, in which capacity alone it is that they are immediately charged with whatever the commission contains, in that charged capacity they have betrayed the ordinance of baptism.

What a humiliating spectacle is presented! Century after century withstanding the Pedobaptist brother to his face, because he was to be blamed in the matter of changing an ordinance, and still having a separate existence to remonstrate against that wrong; and finally discovering that the controversy may be settled by an abandonment of the ordinance in dispute. The living child shall be divided; and as the other is not the mother, the father is not unacceptable. Where the Pedobaptist dared to change an ordinance, the Open-Communion Baptist has dared to strike it out.

The spectacle is not only humiliating as before, but fearful as in the sight of God. As a command, the estrangement from it is complete. From such lips, of course, it can come no longer as a command. They do not know it as such: how can they utter it? So held, the ordinance will cease to be administered under individual convictions. Will the fire of God's Spirit descend to burn that command into the souls of men from their lips? God not often so works. By utter neglect it will die. Another must take their crown.

We say this—mourning over a development of human weakness, such as has often attached to the greatest and best of men—to give another instance of the perversion of judgement that follows every attempt to change, in the slightest degree even, the order of Christ's great charge. Results are accumulating such as these:—The subject of baptism, in the pulpit or in the church, the apple of discord; the pastor, unconsciously drawn aside from it, and bribed by the mixed character of the church itself; the ordinance taught or practiced, unwelcome, and finally distasteful; its administration transferred from the Lord's Day to a day of the week, to be witnessed by the little group, not the multitude; Baptist ministers pastors over Pedobaptist churches; and Baptist churches of a century's standing transformed to Pedobaptist churches.

All this, from attempting the least disturbing change possible in the order of the commission. Can further proof be needed that the subject-matter of that charge, and the order in which it is given, must stand or fall together? To carry out its specifications is possible in one order only, and that order the one given. The particulars enjoined are so related to each other, that change of order, as certainly as change of matter, vitiates the whole. Why should the inspiration of the order ever have been a question? Where was it learned that the substance, but not the order, of any part of the word is inspired? Then, any argument may be broken, each sentence torn asunder, every verse displaced. Last of all, may explicit orders from the ascending Conqueror be tampered with. If Christ does not determine in what order that commission shall be carried out, who shall determine it? And if his determination is not expressed in the commission itself, where shall it be expressed. But, if it is expressed here, let it never again be asked where there is direct authority, or the force of a command, for requiring us to see that disciples are baptized before sitting with them at the table. Rather, where is the line or the hint in the living oracles that seems to permit it? On his avowed disciples this farewell charge falls and rests. An attempt to shift this responsibility is in the immediate direction of anarchy against government in the kingdom of Christ.

Yes, here it is—express authority—the churches required by Christ to give the undivided weight of their influence to secure the baptism of every disciple; required to be as unyielding in it, as in

insisting upon discipleship before baptism, and undeviating in both.

Only the difference of a penny or two in trade, but a moral principle goes with it, and in the end the difference is as wide as between a church and a prison.

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 American Review of Reviews for September are as follows:

Lieutenant Shackleton, frontispiece; Record of Current Events, with portraits and other illustrations; The Cartoonist's Point of View; The Present Situation in Spain, by Luis Guijarro; Hawaiian Problems of To-day, by Forbes Lindsay; Making Better Use of Our Soils, by Hugh H. Bennett; Does Bread-Hunger Threaten the World?, by W. C. Tiffany; The Work of the Illuminating Engineer, by Donald Shafer; The Payne-Aldrich Tariff, Leading Articles of the Month, Finance and Business. The New Books, The Progress of the World.

The Fighting Saint. By J. M. Stiffer. Price 75c net. Revell & Co.

The presentation of a series of short discussions on some of the daily struggles of life. These talks are eminently practical and are full of common sense advice from a man who has both wide experience and deep faith in God. In telling how he has fought his own fight, the writer hopes to be helpful to others. The reader will find much for his encouragement in these short essays.

Popular Lectures of Sam Jones. Price 75c net. Revell & Co.

Mr. Jones' son-in-law, Walt Holecomb, in editing this volume has preserved to us some of the more striking and entertaining lectures of Sam Jones. However much one may have criticized Sam Jones' deliverances one cannot call them dull. These lectures are alive and enlivening. They will be enjoyed by the reader.

The Apostle of Alaska. By John M. Aretander. Price \$1.50 net. Revell & Co.

This is a record of the life work and experiences of Wm. Duncan during fifty years missionary effort among the Indians of British Columbia and Alaska. The story is full of interest and reads like a romance. The book is not only of value to the general reader, but is also instructive as to successful methods of missionary work among the Red men in these out-of-way parts. Many illustrations, photographs, maps, anecdotes and legends enliven the book.

Paul—The All-Round Man. By Robt' E. Speer. Price 50c net. Revell & Co.

In this study of the man Paul and of the principles that developed and dominated his life. Mr. Speer has given us an interesting and instructive little book. The great facts of the great Apostle's life are simply, clearly and forcefully presented. Paul the Pharisee, Paul the Roman, Paul the Christian, Paul the Bible student, Paul the Friend, Paul the man of Prayer and Paul the missionary are some of the chapters that make up the book.

For the Life that Now Is. By Milford Hall Lyon. Price 75c net. Revell & Co.

The author says: "My chief purpose in preparing these addresses has been to emphasize the present worth of Christianity, to accentuate the value of the personal, vital relationship with Christ, for supplying and satisfying present needs. We would in no sense discredit it, the importance of salvation as a preparation for eternity. It is all this, but it is more. I am convinced we have a great unappreciated power in our Gospel to solve the problems and lighten the burdens of every day living here and now." Read the book and see whether he has achieved this purpose in his discussion of the following topics: The Gift of Peace, The Why of Suffering, The Sufficiency of Grace, Ability and Responsibility, Witnessing for Christ, The Master of Self, The School of Affliction, Triumphs Through Subjection.

History of Alien Immersion and Valid Baptism. By J. H. Grime. Price 15c net. Baptist Book Concern.

Bro. Grime has well accomplished his announced purpose "to determine the attitude which the denomination has occupied on this point in the past." The rejection of Alien Immersion has always been a Baptist peculiarity. Its reception is a modern inconsistency which has arisen in some quarters. The question is a live one and the time is at hand when it must be settled. It cannot be let alone, even though some "sweet-spirited" sentimentalists think it will not do to discuss it. There is need of enlightenment on the subject and this booklet by Bro. Grime gives the historic aspects of the question clearly, logically and concisely. The points of agreement, as well as the points of difference, among brethren today, are plainly stated. Every Baptist, whether for or against the reception of Alien Immersion, ought to read it. The book is calculated to do great good and deserves wide circulation.

BAPTIST DOCTRINE NO. 12b.

Faith.

Baptists believe "That Repentance and Faith are sacred duties, and also inseparable graces wrought in our souls by the regenerating Spirit of God." The freeness of the blessings predicated upon these graces is set forth, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price."—Isa. 55:1.

Also in the Saviour's declaration, "Whosoever will let him take the water of life freely." The poet expresses it—

"Ho, ye needy, come, and welcome; God's free bounty glorify. True belief and true repentance, Every grace that brings us nigh, Without money, Come to Jesus Christ and buy."

But this priceless blessing is appropriated only by a personal living faith in a personal living Saviour. Then there are certain conditions and blessings predicated upon this personal faith, which can come through no other channel than God's grace, and are promised only to those exercising this faith, namely, Remission of sins. "To Him give all the prophets witness, that through His name, whosoever believeth in Him shall have remission of sins." Mark you, this remission is not promised to them after they have joined the church, been baptized, reformed their lives, complied with some ritual or ceremony or ordinance, but on believing in Him. Then it is not to the thief on the cross only, or to Abraham alone, but "whosoever believeth in Him shall have remission of sins."

Justification. "And by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Acts 13:39. "But, now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God, which is by faith of Jesus Christ, unto all and upon all them that believe; for there is no difference." Rom. III, 21-22. "Therefore being justified by faith we have peace with God." Rom. 5:1.

Salvation. "He that believeth and is baptized shall be saved." "Believe on the Lord Jesus Christ and thou shalt be saved." "God so loved the world that He gave His only-begotten Son that whosoever believeth on Him should not perish, but have everlasting life." Jno. 3:16. This salvation includes everlasting life, as quoted above; and again, "And this is the will of Him that sent me, that every one which seeth the Son and believeth on Him may have everlasting life." Jno. 6:40. "Verily, verily, I say unto you, He that believeth on me hath everlasting life." Jno. 6:47.

Through this faith is secured real Bible sanctification. "And put no difference between us and them, purifying their hearts by faith." Acts 15:9. And again, "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."—Acts 26:18.

Another form in which this blessing of salvation is expressed, is spiritual life, and this is also predicated upon faith. "But these

are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His name." Jno. 20:31. "The life which I now live in the flesh I received me and gave himself for me." Gal. 2:20.

Faith is God's instrument of keeping us. "Kept by the power of God through faith unto salvation ready to be revealed in the last time." I. Peter 1:5. It secures our adoption. "For ye are all the children of God by faith in Christ Jesus." Gal. 3:26. Gives access to the favor of God. "By whom also we have access by faith into this grace, wherein we stand, and rejoice in hope of the glory of God." Rom. 5:2. "In whom we have boldness and access with confidence by the faith of Him." Eph. 3:12.

Time would fail us to tell of its glorious products. It produces hope, as above quoted. It also produces joy. The jailer rejoiced "Believing in God with all his house." Acts 16:34. "In whom, though now ye see Him not, yet believing ye rejoice with joy unspeakable and full of glory." I. Pet. 1:8. Another product is peace, "Now the God of hope fill you with all joy and peace in believing." Rom. 15:13. By it the saints live. Gal. 2:20; Stand, Rom. 11:20; Walk, II. Cor. 5:7; Obtain a good report, Heb. 11:2; Overcome the world, I. Jno. 5:4-5; Overcome the devil, Eph. 6:16.

Then without faith it is impossible to please God. Heb. 11:6. Without faith there is no salvation. "Except ye believe I am He ye shall die in your sins." "He that believeth not shall be damned." Baptists believe that salvation "is of faith that it might be by grace, to the end the promise might be sure to all the seed."

"TOO SMALL FOR THEIR DENOMINATION"

By Rev. A. Judson Hughes.

I saw a cartoon in a paper the other day. Johnnie sat at his desk in school. It was near an open window. It was spring-time. Outside were birds, squirrels, dogs, cows, waving trees, green grass and other things equally tempting, inviting Johnnie into the open. And Johnnie wanted to go; his face indicated that. There was written on it disgust with his confinement and a longing for liberty. What ailed Johnnie? Nothing, only that he was too small for his place.

There are Baptist ministers who are like Johnnie. They sit at the window of their denomination and look out. What they see is a vision of freedom from the restraints of New Testament teaching. It appeals to them and they long to enjoy it. What ails these ministers? Nothing, only that they are too small for their denomination.

Johnnie was excusable for wanting to get out into the open. He was a boy and his longing was natural to the boy. Yet, he would have proved himself a boy of larger mould if he had turned his eyes away from the open fields and fastened them upon his studies and done his work. Thereby he would have proved himself large enough for the demands of school-life in the early spring-time.

Ministers, on the contrary, are not excusable for sighing for the open fields of liberties interdicted by the Word of God. They are men. Let them prove themselves men by buckling down to work as students in the School of Christ,

and toilers in His vineyard, rather than by toying with temptations that lie outside. Thus they will prove themselves big enough for the denomination to which they belong and fit to rank as custodians of the youth.

There are some ministers among us whose place in the public eye is large, who are sitting at the window of their denomination and looking out. Unlike Johnnie of the cartoon, they do not merely sigh in secret after forbidden liberties; they berate their denomination for saying that the open fields and the class-room are all one, and he that goes out into things that are disallowed is the same as he who stays inside; indeed, is to be preferred much before the other. Thus they go three or four, or a half-a-dozen, ahead of Johnnie.

This impatience of denominational restraint and assumption of denominational censorship, is popularly interpreted as the sign of a broad mind. But is it so? Does a cheap regard for law indicate mental or moral breadth? Somehow, men seem small when they trifle with the demands of law. Look at our first parents in Eden. They seem small on that fateful day when they listened to the sophistries of the tempter and broke the Edenic law with regard to the forbidden tree. Look at Abraham in Egypt. He seems small when he violates the law of truth and says his wife is his sister, thereby risking her purity for his own safety. These would all have proved themselves men of larger mould if, on these outstanding occasions in their lives, they had acted inside the scope of law. But there is a strange logic applied to certain New Testament requirements. It is to the effect that the man who ignores these shows himself a man of courage and breadth. One cannot but wonder why they were enacted if men are free to shuffle with them as they please. Did not the Master have something to say about "setting aside the commandments of God for the traditions of Men?" The scribes and Pharisees of His time do not impress us as very broad-minded men, but they were great on substituting other things for the Law of God.

There are some ministers who are next to nothing so far as New Testament convictions go. They allow themselves to be quoted as having no denominational preferences. Their theology is so expansive and adaptable that it includes all the denominations, or at least several of them. They are equally at home in any of their pulpits. Denominational policies are mostly on a par with them and as for the ordinances and the manner of observing them, "let each man be fully persuaded in his own mind." Such an attitude is regarded by many as broad-minded and chivalrous; it is really narrow-minded and unsoldierly. A broad mind, with a firm grasp of truth, would not so dally with error. Daniel Webster was a broad-minded statesman and lawyer, not because he trifled with the Constitution of these United States, but because he mastered the spirit as well as the contents of it and expounded it for the nation's good. A minister's broad-mindedness is to be judged, not by his playing fast and loose with the Constitution of the Kingdom, but by his study of it, his loyalty to it and his ability to expound it for the well-being of others.

Whatever gains may come to ministers who run down their own denomination in the name of liberty, let it not be understood that the men who do this are too large for their denomination; for as the laws of the universe are big enough for everything that the universe holds, so New Testament law, as summarized in Baptist confessions of faith, is large enough for the most expansive intellects in any of the denominations. And he who yearns after a larger liberty than his denomination allows or bolts his denomination in order to enjoy it, thereby proves himself too small to appreciate the dignity and authority of New Testament Law.—Watchman.

HAPPENINGS IN THE PALMETTO STATE. Two late events in one little State deserve to be chronicled—one of them sad, the other joyful. (a.) Both the State of South Carolina and our Baptist Brotherhood in particular, mourn the death of Judge Joshua H. Hudson. From poverty and obscurity he rose to legal and judicial distinction. He "took first honor" over fifty years ago, in a class of thirty at the South Carolina College, then taught school for several years, while studying law, was "admitted to the bar," and quickly won distinction, being a Judge of marked ability for eighteen years. When the War of States' Rights "broke out" in 1861, he volunteered as a private, and at its close he was a Lieutenant Colonel. He was in middle life before he became a Christian and Baptist, but he became a very useful, godly man. He was a faithful member of the Baptist church at Bennettsville, S. C., and was for two years the President of the South Carolina Baptist State Convention. The present writer—one of his warm friends—recalls but few pleasanter experiences than that of "turning over" to Judge Hudson the President's gavel, in Charleston, S. C., December, 1896. Our brother was a trustee of Furman University for years, and also a trustee of the Southern Baptist Theological Seminary. He was a patriot, gentleman and humble Christian, being ever guileless and sincere.

(b.) On the 17th of August, 1909, twenty-one counties in our State held elections for "Prohibition vs. County Dispensary." Fifteen of these counties "went dry," most of them by large majorities. Twenty-one counties had already voted out "legalized liquor," making a total of thirty-six "dry" counties out of forty-two-six remaining "wet." Prohibitionists are rejoicing at this signal victory, and will now go on "fighting" the nefarious whiskey traffic until we "clean up" the whole State. If in the Legislature next winter we do not get a law driving out the whole business, then we shall look after the matter in the State and county elections in 1910.

This is the period for the annual meetings of Baptist Associations in our State, and our official denominational agents and leaders are busy, visiting these bodies for various benevolent ends. The friends of State education—Public Schools and Colleges—are also busily engaged in "educational rallies" all over the Commonwealth of South Carolina. Many good protracted meetings are being held in the churches, especially with the country churches, during the warm weather, and large accessions are being reported.

R. W. SANDERS. Greenville, S. C.



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When a Christian moves into a new community it is neither kind nor Christ-like to hold aloof from the church in that place, and put the members of that church on trial to see whether or not they are a cordial set. Most likely they are unaware of your unkind scurrying of them. It is probable that you will know more quickly the location of the church of your faith than the members of that church will learn of your coming. The right, the kind, the Christian way is to attend the church at once, make yourself known to pastor and officers, and arrange for the transfer of your church membership without delay. Such action on your part will invite and stimulate cordiality even if it were lacking before.

The old myth that alcohol is a necessity in cold climates has been thoroughly refuted by the experience of Lieutenant Shackleton and his famous expedition which recently made a new "Farthest South" record in their attempt to reach the South Pole. He says: "Through the long journey extending over four months, the party never had one drop of alcohol, except on one occasion, it being a birthday celebration, they had just a little wine, but found their resistance to cold dropped so they at once placed a ban upon the further use of alcohol."

**MEETING AT DRY RUN CHURCH.**

Have just closed a two weeks' meeting at the above place, the results of which I think will be of interest to the denomination. Our meeting was marked by two peculiarities: First, of the entire twenty-five additions none were by letter, but all for burial with our Lord in baptism; second, one of this number asking fellowship with us was from the Methodist church, two from the Reformed church, and two were Jews; one a man of forty and the other a young girl of about sixteen. Paul's heart's desire and prayer to God for Israel was that they might be saved; Jesus said that every valley shall be filled and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God.

Not only was our brother of Israel converted himself, but he at once became the instrument in God's hands of bringing others to the Saviour. Strange as it may seem, this man who traces his lineage back to Abraham, after he had found the Christ, went not to his brethren, but to two Gentile friends of his, and telling them of his own experience, led them to seek and finally to find the lamb of God and to yield their lives to Him.

This is the third successful meeting Dry Run church has had in the past three years. For awhile it seemed as if this people of God were as a root in dry ground; that their lot had indeed been cast in dry places. But through the power of the Gospel as voiced by the servants of the Lord who have assisted the pastor, and through the faithfulness, consecration and earnest endeavors of a few of the remaining ones who love the Lord's work the springs of salvation were opened afresh and the living waters have flowed into the hearts of many with much rejoicing.

Surely, every effort ought to be made to keep our country churches self-sustaining! The pastor of one of our foremost city churches recently said that more than one-third of his present membership had come from nearby country churches. This, being true, the success of the city churches, is in a large measure, dependant upon the success of the country churches, and those who want to see the work of the Lord prosper should keep this fact in mind and in heart.

Was assisted in the meeting just closed by Bro. T. C. Ecton, of the Calvary Baptist church, of Lexington. Bro. Ecton preaches a pure and undefiled gospel, and with boldness. I wish to use this opportunity to publicly thank his church for the loan of his services. With best wishes for the success of the Western Recorder.

JESSE H. WELLS, pastor.

**DEAR RECORDER.**

I thought as I had been wonderfully surprised I would let others be as much surprised as I have been. It is in regard to old Hopewell church. A few years ago it was thought that she was dead, never to be resurrected again. But what was the matter? The right man had not been sent for to preach to the dry bones and I want to tell you when the right man went there the old bones did rattle. Several months ago the members employed Bro. Fowler to come and preach a sermon for the church and see if he could do anything to revive the church, and

Ezekiel came in the person of a deacon ordained. The church at Flatgap once had a large membership, kept up a Sunday School and ran a High School. But some years ago the members began to move away, some died, some joined the united Baptists and some joined the new regular Baptists. When I reached the field only seven members remained and they were so discouraged that it took a week to get them together. They are now organized and ready for service when they can get a pastor. That church occupies a very important field and we should do everything in our power to hold it. The field is rich in coal, oil and gas. About twenty years ago, a company leased the land around Flatgap and sunk a well for oil. They struck oil rock and plugged the well and went away. Enough gas escapes now to send up a flame three or four feet high when lighted. The well is within three hundred yards of our church building and would light up a considerable city if the well was opened up. A railroad has been recently surveyed through this section, passing within thirty yards of our meeting-house. When this road is built Flatgap will be a considerable town. We cannot afford to surrender the field. The church is sending up the Macedonian cry for a pastor. Unless the church gets a pastor right away the situation will be lost. Let the brethren all over the State pray for and give largely to the support of our work in Eastern Kentucky.

Z. J. AMERSON.

**Paintsville, Ky.**

**DEAR RECORDER:**

For some weeks I have had it in mind to write you a brief letter; but this and that thing have conspired to prevent it until now.

First of all, I want to congratulate you on the wisdom you have shown in selecting an editor to succeed Dr. Thompson. I do not know Dr. Porter, but I have felt his power. He is a vigorous thinker and wields a trenchant pen. Judging from what I have seen, I do not believe that you could have secured an editor who would better fit the place. Since he has taken hold of the editor's page, I am reminded more and more of the pungent, powerful paragraphs of Dr. Eaton. Really, I did not believe that we had another such editor, but I am convinced that we have. The present editor has only to work to work wisely and well, as did Dr. Eaton; and the loss is fully repaired. This is saying much; but this is saying what I believe; and what in my judgment will be generally acknowledged in the coming months. And deep down in my heart, I thank God, the Giver of all good things.

Vacation is about over; and mine has been filled with good things; and when I tell you that I have visited Blue Mountain, Miss., nothing more is necessary to confirm the truth of the statement. What a power and what a blessing are the Lowrey family! There is not another such school in all our Sunny Southland. As evidence of its tremendous worth, I have but to mention the fact that with no soliciting agent in the field, all available rooms are taken already. Five hundred enrolled, and more than one hundred other applicants could not be accommodated. That is what good, conscientious work does. And those Mississippi Baptists! What a joy they are. Talk about Virginia hospitality and cordial fellowship if you will, but to be convinced that it is not alone in old Virginia, just visit the Blue Mountain Encampment one time. A sore throat took me away all too

P. S. BRYANT.

**DEAR RECORDER.**

Will you please give me space in the columns of your paper to say a few words in regard to an editorial in another paper, headed "The Baptist Chronicle's Misrepresentation." The courteous and sweet spirited editor states again, as he did in reporting the proceedings of the General Association at Ashland, that Bro. H. G. Garrett, a layman from Boone's Creek Association, "about" Winchester. "This true that I am "about" Winchester. I took up my residence at this place some ten years ago. I had not been here long until I learned that a certain editor had been about Winchester, and I soon further learned that the tares that this champion liberty-loving brother had sown "about Winchester" had all been dug up and burned. This I learned from the fact that the aforesaid editor and alien immersion took their departure from Winchester about the same time. While this may have been a mere coincidence, I rather believe it was providential, because soon after their departure there was spread on the church records a resolution repudiating alien immersion, which has deterred any subsequent sojourner from attempting to foster this heresy on the church.

However, the editor is not consistent, as in one breath he attempts to ridicule the Ashland resolution, and in the next he says that the very life of our organized work is at stake in this issue. If standing for the truth, as taught in God's Word creates an issue with the editor or others, so be it.

H. G. GARRETT.

Winchester, Ky.

**DEAR RECORDER.**

On the 29th inst. I closed a week's meeting at Flatgap, Ky., twelve miles northwest of this place. The church was revived and

soon for the best things—So I have been told. But, if anything was better than H. L. Martin's sermon on Monday, Sept. 9, 11 a. m., the hearers were not far from Heaven, itself. Georgia sends greetings to Kentucky with every letter of this character. Prohibition does prohibit, if near beer does intoxicate. Let the sober boys fight on, in old Kentucky, and the victory is theirs. And, O! What a victory. When that victory is realized, thousands will both be singing and seeking the "Old Kentucky Home." And of all the Southern States Kentucky ought to have prohibition; for she has already so many of the best things. The greatest Theological Seminary, the greatest—had I not better stop on this line? Envy is still cruel. We mourn with Kentucky in the loss of Mr. Theodore Harris; we rejoice with Kentucky that such a man lived, and was a Baptist. In spite of Bro. Thomas E. Watson's adverse criticism, Georgia Baptists will lead Kentucky Baptists again in contributions to the great cause of Foreign Missions. The attack has been made; and the Cause is no less dear to the hearts of thousands of Georgia Baptists. God bless you, dear old Recorder. For nearly a century you have been a blessing. May the hand of our God steer your way in the way everlasting. A. B. VAUGHAN.

But in the case of one who is naturally inclined to indulge in unbelief, even such a thing is dangerous, because it is apt to aid in the growth of doubt, and also positive unbelief. The young religious person, although questioning certain Bible statements, accepts the book as a whole. After a while he makes a profession of religion, and regards himself as being a Christian. In the course of a few years he has come to doubt Bible statements which he formerly believed without reservation. The habit of unbelief grows. He does not realize it. He fancies that he is still as good a believer as any Christian is. Perhaps he thinks that he is a wiser and truer believer than the most of Christians are; and yet all the while he is growing in unbelief. This process goes on until this person rejects even the fundamental doctrines of the Bible. An instance of this kind may be seen in the notorious George B. Foster, professor in the University of Chicago. I knew of him when he was pastor of the First Baptist church of Saratoga Springs, N. Y., and I heard him in an address before the Baptist State Convention. That was his first pastorate, and he did not seem to be skeptical, though it appears that he was a moderate doubter. Slowly and silently he grew in unbelief. About ten or eleven years ago, while he was in Chicago, I observed some heretical statements in a printed address of his. I wrote an article on it and sent it to a religious paper in Atlanta, Ga., whose editor, thinking that I had misjudged Mr. Foster, sent the article to him. In replying to the editor he denied the charge of unbelief, and the editor accepted the denial. But Mr. Foster's growth in unbelief became so great and prominent in a few years that that editor was obliged to confess that the article did not misrepresent the man. Beware of the subtle growth of unbelief!

**GROWTH IN UNBELIEF.**

Personal growth in unbelief is one of the most deceptive things that one can be subject to. Many a young person, having an interest in religious questions and concerns has begun to doubt the truthfulness of certain Bible statements. Perhaps the statements are not of a vital character. They may be incidental. One may be a Christian, and yet not believe certain minor and incidental statements in the Bible.

**GROWTH IN UNBELIEF.**

C. H. WETHERBE.

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GOD'S LEADING.

"Lord it belongs not to my care  
Whether I die or live;  
To love and serve Thee is my share,  
And this Thy grace must give.

"If life be long, I will be glad  
That I may long obey;  
If short, yet why should I be sad  
To soar to endless day?"

"Christ leads me through no dark-  
er rooms  
Then He went through before;  
He that unto God's kingdom comes  
Must enter by His door.

"Come, Lord when grace hath  
made me meet.  
Thy blessed face to see;  
For if Thy work on earth be sweet,  
What will Thy glory be?"

"Then I shall end my sad com-  
plaints,  
And weary, sinful days,  
And join with the triumphant  
saints,  
Who sing Jehovah's praise.

"My knowledge of that life is  
small;  
The eye of faith is dim;  
But 'tis enough that Christ knows  
all,  
And I shall be with Him."

—Baxter.

OUR PULPIT.



THE CHAPTER OF THE FIVE KINGS.

Rev. Archibald G. Brown.

"For if by one man's offense death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. That as Sin hath reigned unto Death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."—Romans V. 17 and 21.

This chapter has been very aptly termed "the chapter of the five kings;" and if you bear this in mind you will find it a great help in your reading and study of the chapter. I can almost imagine there are some ready now to say: "The chapter of the five kings? Where do you find them?" They are all in the verses we have just read. There is King Sin, for sin reigned. There is King Death, for I read "death reigned." There is King Grace, for grace reigned. There is King Jesus, for we reign by one, Jesus Christ; and then, as a consequence, you have kingly saints, for "they which receive abundance of grace shall reign."

In this chapter you have the conflict of the kings—a more marvellous battle than that described in the Book of Genesis when the five kings met the four kings in conflict, and when, as the result, Lot was taken prisoner and was afterwards delivered by a kingly soul named Abraham. In this 5th of Romans you have two kings opposed to two kings. Terrible is the fight, but the two holy kings obtain a victory; and, as the result, there are a number of captives delivered, and they themselves become more than conquerors and actual kings. The conflict, you will see, is waged between King Sin and King Death on the one side, and King Grace and King Jesus on the other. We know who wins the day, because "where sin abounded, grace did

much more abound." The army of King Grace swept like a torrent over the forces of King Sin, and all who are one with Christ share in His triumph, and, as the Word says, they also reign through Jesus Christ.

Our subject, then, will be

The Five Kings.

of the 5th of Romans. May the Spirit of the Lord enable us to perceive and to appropriate the precious truths which lie like ingots of gold in our theme.

We shall have, first, to look at King Sin. You find him in the 21st verse—"Sin hath reigned." Then we shall ask you to note King Death. You have him mentioned twice—first in the 14th verse, and then in the 17th. "Nevertheless death reigned." "By one man's offence death reigned." Then we shall ask you to look at the bright and blessed combatants on the other side. There is King Grace in the 21st verse. "Even so might grace reign." You then have King Jesus in the 17th verse. Although it is not said there that he reigns, it is clearly implied, for it says of believers that "they shall reign by one, Jesus Christ." They could not reign if he were not a king. And then we shall look at those who were once captives, but are now monarchs. You find them in the 17th verse. "They which receive abundance of grace and of the gift of righteousness shall reign in life."

Now, then, in dealing with these five kings let us, first of all, look at that terrible monarch,

King Sin.

There never was a more loathsome, foul, abominable tyrant than he. It would need all the power of a Milton's tongue, with all the weird, graphic genius of a Dore, to set forth before you the hideousness of this monarch, who lays claim to every son of woman born. I need hardly tell you how, by wily strategem, he obtained the town of Mansoul, and how, by a subtle lie, accompanied with marvellous ingenuity and power, he wormed his way into the very citadel of man. As soon as King Sin had taken his place upon the throne, what a foul court he at once constituted! The change which Tobiah worked in the Temple at Jerusalem was naught compared with the change King Sin effected in the soul of man. I read that Tobiah turned out of the Holy Place of God the incense, the frankincense, the myrrh, and all the other things that belonged to the service of the Lord, and in their place brought in his own household stuff. Think what King Sin turned out—how he cast out of that holy heart which was once Jehovah's shrine, every pure thought, all adoring love, all reverential homage, all worship, all devotion, all purity; and in a moment transformed the heart of man, which, up to that time, had been like a Holy of Holies where God alone dwelt, into something more foul and loathsome than the lair of the wild beast or the nest of the unclean bird. Into the place where all was holy he brought everything that was vicious, and, says the apostle, "sin reigned." Oh, do not run away with the idea that Paul is using a language which is too strong when he says, sin reigned. We cannot

dispute sin's victory. It was simply complete, and now see what an empire he has. It is the popular thing just now to employ a high-faluting style in describing Britain's greatness, and we are told how, when the evening drum ceases to sound in one place, the morning beat is heard in another, and that the sun never sets on our imperial dominion. No monarch, however, in the world has an empire to compare with Sin's. In his awful empire all empires are included, all nations embraced, all possible classes of society subjected. If you want to see the extent of King Sin's empire, read at your leisure the 3rd of Romans, the most humiliating portion of the whole Word. "There is none righteous, no, not one. They are all gone out of the way. They are together become unprofitable. There is none that doeth good, no, not one." From the time of Adam, down to the present moment, there has not been heard the cry of an infant of which Sin could not say, "He is born in my dominion." Sin has touched, trained, polluted, grasped all, and damned unnumbered hosts.

And this empire includes every part of man. King Sin reigns in every chamber of man's being. This, again, is the Apostle's argument. Not only does sin claim every man, but sin claims every part of each man. O, sir, if thou couldst say, "Though sin has carried many outworks of my being, yet there are some citadels of my manhood which have defied his power," thou mightest have something of which to boast. But canst thou tell me of any one part of thy manhood in which King Sin does not reign? In that same wonderful 3rd of Romans, after the Apostle has shown that all have sinned, he goes on to demonstrate that all have sinned, all over—throat wrong, lips wrong, eyes wrong, feet wrong, heart wrong. The man is wrong all over. Sin's sceptre is swayed over every nerve and over every fibre of our body—over every member, every limb—over all our mental powers and all our effections. You will find all that recorded in the 3rd of Romans, at the 13th verse. What an empire, then, King Sin has!

The Laws of King Sin are our own Lusts.

And what are his laws? The laws of King Sin are the lusts of the man's own heart. If you turn to the 2nd of Ephesians and the third verse, you will see there the laws by which King Sin reigns. "Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind." Take down the statute book of King Sin, and can you read anything more filthy? Take down the laws of Sin's empire. What are they? Condensed, they are this: "I, King Sin decrees that every man shall be a law unto himself, and that that law shall be the foul lusts of his own heart." Now, when these are the laws, what is the life likely to be? The Apostle has photographed it in the 1st of Romans and the 28th verse. "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind to do those things which are not convenient." Now follows the picture of the men who are governed by the laws of King Sin:—"Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, despisers, proud, boastful, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful; who, knowing the judgment of God that they which do such things are worthy of death, not only do the same, but have pleasure in them that do them." There is God's own pic-

ture of the style of court King Sin surrounds himself with. Need we go far in order to see that the picture is not exaggerated? You know very little of London life, sir, if you could not find every one of those things mentioned by the Apostle being carried on, if not in broad daylight, yet under the milder beams of the moon. Oh, the scenes that the stars look down on! I sometimes wonder that they draw not down their lids over their holy eyes. Why, festering all round about us on every hand you can find these things. Still, King Sin has for his laws the lusts and the desires of the heart and of the mind. Sin does for man what Milton, in his poem, represents Comus doing. You remember that Comus had a crystal vase, and in that vessel there was a liquor which he would offer to everybody he met; and if any drank of

"His orient liquor in a crystal glass,  
To quench the drouth of Phoebus,"  
what was the consequence?  
"Soon as the potion works, their human count'nance,  
The express resemblance of the gods, is changed  
Into some brutish form of wolf, or bear,  
Or ounce, or tiger, hog, or bearded goat,  
All other parts remaining as they were;  
And they, so perfect in their misery,  
Not once perceive their foul disfigurement,  
But boast themselves more comely than before,  
And all their friends and native home forget;  
To roll with pleasure in a sensual sty."

The Subjects of King Sin are Willing Captives.

Let us go a step farther. One of the saddest things about King Sin is that he can say all his subjects are voluntarily so. They are willingly captives. He does not hold them with a grip against their wish. That fatal drink which he has given them has so maddened their brains, and made them so drunk with iniquity, that they love their monarch. O, poor sinners, if you did but feel that you were in captivity, I should have more hope in preaching to you. The worst of it is that you are so deluded by Sin, so enamoured of the monarch whose reign must end in death, that you love your iron fetters. Your eyes are blinded, and you say, "Look at these wreaths of flowers given us by our King." We can see the marks of his whip upon you worse than a scourge of scorpions, and yet you point to your own bruises and say, "See the love tokens which our monarch gives us." Besotted by your monarch, you are content to be damned, and hate that other King who comes to deliver you from your bondage.

And, lastly, you will see, if you look at the text, that King Sin's reign is a cruel one, for in the last verse you read "sin hath reigned unto death," or, as the word may be translated, "in death." First of all, he puts out the eyes of his subjects, and then he slaughters them. He hath "blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." And Moses at Sinai interceding for Israel, after having blinded every one of his subjects, he leads them at last like sheep to the slaughter. "Sin hath reigned unto death." Such is the foul, loathsome king that is mentioned first in our list.

Now let me ask you to look at King Death.

You find him in the 14th verse, and afterwards in the 17th. In the latter verse we read, "For if by one man's offence death reigned by one"—that is, by "one offence." Hence, the first point that comes to our mind is that King Death is King Sin's firstborn because it was by sin that death reigned.

Now, I must ask you for a moment to mark the Apostle's argument. Death reigns by sin. Satan reigns by both. It is a triple empire. They stand or fall together. And this is why the Holy One attacked sin, because he knew that if sin fell, hell and death would both fall with it. Oh, what an empire King Death has! With two exceptions, it is as wide as the domain of sin. Leaving out Enoch, who was translated, and Elijah, who was caught up, death can say concerning every man of woman born, "I claim him as my subject." Who can compete with King Death? He can say what no monarch on earth can utter:—"I have never suffered a defeat. I have entered into the lists with the wisest, and my finger has touched that busy brain, and it crumbled into dust, and all the man's wisdom was powerless to defeat my end. I have entered into combat with the man whose sinews were like iron. I touched Samson, and every sinew shrank, and the strong man bowed himself. The wealthy have not been able to bribe me, and the longest life has had to succumb at last. Though old Methuselah appeared long to escape me, and wrestled with me for nine hundred and sixty-nine years, I only played with him. When the hour came, I laid him low with perfect ease." There is this difference between King Death and King Sin. King Sin's subjects are all voluntary, but King Death's subjects are all involuntary. Although they love sin, they hate death. Although they willingly serve King Sin, they dread King Death; and, therefore, in the Book of Job, he is spoken of as the "King of Terrors." Now, I think that you perceive that the Apostle has brought forward two of the mightiest monarchs that we can conceive—Sin and Death.

PICTURE OF AN OLD-TIME REVIVAL CHURCH.

By G. H. Trever, D. D.

It is sketched in Acts 4, 24-33. It is a church that, surrounded by hostile throngs and in face of all conceivable odds, had such revival power that in a few days it added to its membership thousands of loyal souls. The spirit and practice of that church repeated everywhere in Methodism would infallibly result in such revivals as would shake the nation. It need not be said that it was a praying church. Threatened and forbidden to speak again in the name of Jesus, those Christians realize keenly their independence upon God. The burden upon their hearts, brings their bodies to the knees, makes the eyes look up, as from their inmost souls ascends the appeal to the throne. They know that more things are wrought of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." And Moses at Sinai interceding for Israel, after having blinded every one of his subjects, he leads them at last like sheep to the slaughter. "Sin hath reigned unto death." Such is the foul, loathsome king that is mentioned first in our list. receiving while in prayer the de-

ascending Spirit and the approving voice from the skies, and upon Hermon transfigured so that His face did shine as the sun and His lust-stained garments of earth became white and radiant as the light? Had they not received their own Pentecost in answer to prayer? So it is the testimony of the ages that no great spiritual triumphs have ever been won by individual or by church without the earnest waiting before the throne. Just as certainly as God has made gravitation the law in the universe of worlds, and plowing and sowing the law of the harvest, so certainly has He made prayer the condition of spiritual victories.

Let us listen to that prayer. It has the typical revival accent of faith. Winged by trust in God, this petition does not fall like bullets to the ground, but ascends as a bright-pinioned angel to the skies. Such prayer of faith is the appointed means for watering the thirsty soil. On the one hand are the limitless reservoirs of divine power, full after all draughts, never lowered a hair's breadth in their pure basin, though the thirsty millions refresh themselves there. On the other side the parched soil of our human nature. What shall open these arid wastes to the inflow of these living waters? The prayer of faith.

They refreshed this faith by calling to mind the omnipotence of God. "Lord, thou art God, which hast made Heaven and earth, and the sea, and all that in them is." They see their Master upon the throne of the universe and clothed with power as with a garment. He certainly can meet their need. Moreover, He has promised to do it. They recall the prediction in the lyric of the psalmist foretelling the assured triumph of the Messiah in spite of all His foes. The heathen may rage and plot, against His kingdom, but it will be in vain, for He that sitteth in the Heavens laughs, Jehovah has them in derision. So must the church of to-day refresh her faith by a vision of the plentitude of the Redeemer's power and by a memory of His sacred pledge to His people.

Then what mighty earnestness in that petition! In that emergency they must have help. No cold, formal words are here, but the warm, eager, straightforward, importunate, prevailing prayer. When Isabella, in Shakespeare's drama, was pleading for her brother's life, she began somewhat coldly and her petition was rejected. She was about to turn away discouraged when a sympathetic bystander exclaimed:

Give 't not o'er so: to him again, entreat him;  
Kneel down before him, hang upon his gown;  
You are too cold. If you should need a pin  
You could not with more tame a tongue desire it.

Are not some of our prayers for a revival uttered with a tongue so tame that one might almost be excused for thinking that we are asking for trifling pins instead of for blessings of worth incalculable?

The matter of prayer is also noteworthy. Threatened with death, some of them just out of prison, they pray for what? For personal safety? For the paralysis or destruction of their foes? Nothing of the sort. Self is effaced. They offer a martyr prayer for unshaken fidelity in testimony. "Lord give thy servants boldness to witness thee." Prayer also for the manifestation of the saving power of Jesus among the people. They knew that without him their words would be as sparks upon

rock. So should the church ever remember that she might as well stand on the beach and bid the main flood bate his usual height;

As well say question with the wolf why he hath made the ewe bleat for the lamb.

As well forbid the mountain pines to wag their high tops,  
When they are fretted with the gusts of Heaven.

as to hope, by our feeble speech alone, to tame the hearts of wicked men. O Lord, stretch forth Thy hand!

The result of this earnest, truthful, unselfish prayer? It was answered to the letter. The place was shaken where they were sitting and they were all filled with the Holy Ghost. The room became electric with spiritual forces. It was not the invention of some new ecclesiastical machinery for the making of converts easily, but the inrush of spiritual power from on high. Its effect was precisely that for which they had so eagerly asked. They spake the word of God with boldness. It required boldness to do it then. Imprisonment, scourging, tortures, death, menaced them should they again speak in the name of the Lord Jesus. But, inspired by the Spirit, what feared they the face of clay? Nor was it only a little handful of especially devout spirits who received this baptism and with courage witnessed, but all. Too often in the modern church no small portion of the membership seems to think that the church is like an ocean liner in which a few do all the work of managing the ship, feeding the crowd, caring for the state-rooms, while the majority are simply passengers enjoying a delightful journey home, congratulating themselves if they pay something toward their fare. That old-time revival church was more like one of the ancient triremes, in which each rower did his work, so that a broken, unshipped, slipping, or idle oar delayed the boat.

A further effect of this fullness of the Spirit was unity and mutual love in the church. The multitude of them that believed were of one heart and soul. What a picture is that. As Ruskin says: "You cannot quarrel in a side-by-side push, but the moment the best of men stop pushing and begin talking they mistake their pugnacity for piety, and it is all over." There is nothing like the breath of the Holy Ghost to transform the quarrelers into pushers.

This unity was shown not only in the absence of discord, but in positive beneficence toward each other. Whatever may be said of the peculiar form which that beneficence took, the spirit of it must abide through the ages in any true church of Jesus Christ.

Then there was powerful preaching. "With great power gave the apostles witness to the resurrection of the Lord Jesus." There will always be that kind of a voice in the true revival church. Not mere flinging pretty, perfumed bouquets to the people, not hurling at them the sincere milk of the word in frozen chunks that must be thawed before they can be digested, not a droning of old saws distilled from some worm-eaten homilies, but God's truth spoken from a glowing heart with the tongue of flame. Such preaching does not send people home saying simply, "I enjoyed that sermon." The preaching in the revival church sends people to their homes, saying not "What a nice sermon, how we enjoyed it!" but, "I must be more like Jesus and do more for His cause."

There is one more feature of this old-time picture. "Great grace was upon them all." They were living illustrations of the power of Christ to ennoble character. Well, those Christians not only spoke but lived the gospel truth. The grace of Christ which they published they possessed and it made their lives gracious. During the French Revolution, it is said, a maddened mob poured through the streets of Paris, sweeping the soldiers before it. Lamartine made his way to the middle of the street and stood before the leaders. One said: "Soldiers, we are in the presence of a man who represents seventy years of noble living." The rude mob uncovered. It might have been said that great grace was upon Lamartine. So was it with the members of that revival church of the long ago. Their words and testimonies were eager, sincere, burning, and because of the grace of Christ within them, His beauty was upon them. Their lives were therefore, trumpet tongued witnesses to the saving power of the Saviour whose praises they proclaimed.

Given such a church to-day, what could stand against its holy energy of speech and life?—New York Advocate.

"YE ARE MY WITNESSES."

Suppose a witness brought up in court to testify in a case should spend most of his time talking of other things. Would the court allow it? And would the one whose witness he was be pleased and satisfied?

If we are true Christians we are sent of Christ to tell the world of his teachings, and his past, present and future work. In apostolic days that is what the Christians did, in the homes, streets, lanes and fields. Paul taught and warned the people by the river side, from house to house, in the courts, synagogues and prisons. "day and night, with tears," and the persecuted, scattered church "went everywhere preaching the Word." The people of modern denominations in their early history were filled with the Word and the Spirit, and "out of the abundance of the heart the mouth" spoke, "both of the goodness and severity of God;" of his past, present and future dealings with men, and there were acceptable witnesses, whose testimony was blessed of God to their own rejoicing and the salvation of multitudes.

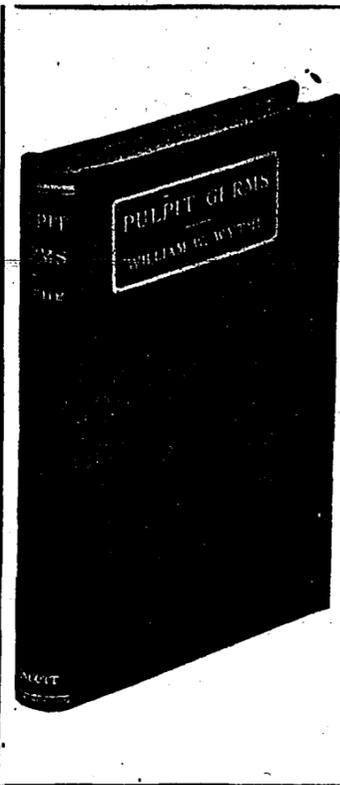
But now of what are Christ's witnesses speaking. The world sits in judgment on Christ and his work. What does the world learn from our lips, pens, presses and lives? Can he for whom we witness be pleased when we occupy precious time and space repeating the claims and teachings of false leaders, to the exclusion of important testimony for him? Is the world convinced of Christ's power, authority, purity, wisdom and love by our disputings over our own beliefs and our criticism of the beliefs of others?

Why, Christ and the apostles might have occupied all their time in repeating, contradicting and "showing up" the false religion of their day, but they were so full of truth that they seldom had time to mention those errors. Let us use our opportunities to testify to a perishing world what God has done, is doing, and will do, to save those who hear and obey his word, and punish the disobedient and rebellious. Oh, that we might help men to see their lost condition, and how to be saved, and the bliss and glory salvation brings!—M. A. Dake.

# PULPIT GERMS

—BY—

WILLIAM W. WYTHE.



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

## BAPTIST BOOK CONCERN

(INCORPORATED)

JOHN W. HILL, Manager Book Department.  
636-638 Fourth Ave., LOUISVILLE, KY.

### A MODEST GENTLEMAN.

John Sunday, an Ojibway preacher and full-blooded Indian, made an address, which is reported thus:

"There is a gentleman who I suppose is now in this house. He is a very fine gentleman, but a very modest one. He does not like to show himself at these meetings. I don't know how long it is since I have seen him, he comes out so little. I am very much afraid that he sleeps a great deal of the time when he ought to be out doing good. His name is Gold.

"Mr. Gold, are you here to-night? Or are you sleeping in your iron chest? Come out. Mr. Gold, come out and help us in this great work of preaching the gospel to every creature.

"All Mr. Gold, you ought to be ashamed of yourself to sleep so much in your iron chest. Look at your white brother, Mr. Silver; he does a great deal of good while you are sleeping. Come out, Mr. Gold. Look, too, at your little brown brother, Mr. Copper; he is everywhere, doing all he can to help us.

Why don't you come out, Mr. Gold? Well, if you won't show yourself, send us your coat—that is, a banknote. That is all I have to say."

As a matter of fact, dear reader, do you ever see a gold coin on the collection plate?—Ex.

The heart knoweth its own bitterness. God knows it, too; and though a stranger cannot intermeddle with its joy, he whose temple and dwelling place is the soul that loves him, is no stranger, but the soul's most intimate and only friend.—R. W. Dale.

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

If you are going to win the judge's approval by good morals, they must be very good. The safer plea of the best moralist is "God be merciful to me a sinner."

# Editorial

## THE CUTTY-STOOL.

The matter of Church discipline is a very grave one, often-times no less delicate than perplexing. Cases loudly calling for Church action are occasionally of such a nature as to deter or even to repulse investigation, and so, becoming for a time current scandal, they are suffered to die of galloping consumption. It would seem that some churches are opposed even to censuring offenders, and in their supposed enlarged Christian charity, would rather bear with them.

Some pulpits ding-dong on the failure of their congregations to be instant in little duties, such as paying tithe of mint, and anise and cummin, but hardly ever sound the gong with reference to the weightier matters. A monotonous pulpit grumbler, whose mind and mouth have, by dint of assiduous practice, become set in this fashion—in whom fault-finding has grown to be a chronic, incurable disease, is a pulpit pest, withal an object of sincere commiseration; whereas the preacher who now and then fires on iniquities, whether domestic or social, commercial or municipal, is hailed as the man of the hour.

One important function of the man of God is evidently to hold up discreetly in the pulpit the sins and derelictions of the worshippers. All the manifestations of God, as recorded throughout the Old Testament and the New, are designed to make sin appear exceeding sinful and to get it out of the world. "Cry aloud, spare not, show my people their transgressions," is the language of Jehovah by the prophet Isaiah. And Paul writes to Timothy, and that in the first Epistles: "Them that sin rebuke in the presence of all, that the rest also may fear." And as if to give awful weight to this counsel, he solemnly adds—"I charge thee, Timothy, in the presence of God, and the Lord Jesus Christ, that thou observe these things, without preferring one another"—treating all alike.

Shame is a strong controlling factor among the variety of corrective influences. To have our evil deeds of which we are painfully conscious held up before others, is mortifying beyond measure. In the school which I attended when a child, no punishment was dreaded more than to stand on a stool in a conspicuous place in the room, wearing the Dunce's Cap. However desirous the little offender might be to pull the cap down over his eyes to hide his shame (as he thought) the teacher did not suffer him to do it.

The Scottish Kirk, as everybody knows, is notorious for going the whole hog, whether in doctrine or discipline. As a necessary part of the equipment of their old Churches was the unique cutty-stool. This penitential device was a plain elevated seat, or short bench, near the pulpit, on which those who had offended against chastity were required to sit for three successive Sundays, and be publicly rebuked by the parson, if they desired to be restored to communion.

To sit on the cutty-stool, was, we may well believe a pretty effectual deterrent from unchastity. Moreover, the reader may be reminded in conclusion that this Scotch adjective occurs in a rather unsavory connection in Tam O'Shanter, who, on that never-to-be-forgotten night, described with muckle mair, in auld Kirk Alloway:

"Her cutty sark o' Paisley harn."

At all events the Scottish Kirk carried out to the full Paul's authoritative direction to Timothy—"Rebuke them that go astray in the presence of all, that the rest may take warning."

## A CURIOUS CRITICISM.

"The new Editor of the Western Recorder makes this remarkable statement: 'Our theological views are those which were believed and taught by Dr. James P. Boyce. Should we depart from these in any material particular, we would count it a kindness to be reminded of the fact.' This sounds unpleasantly like submitting one's conscience to the dictation of another person."—Pacific Baptist.

Let us see why the above quoted statement should be considered a "remarkable" one. Will our critical friend make that statement which he clearly implies, that is, "Our theological views are not those which were believed and taught by Dr. James P. Boyce"? Our critic either does, or does not believe the system of theology as taught by Dr. Boyce. If he does believe it, why quibble at our statement? If he does not, let him frankly state in the columns of his paper wherein his faith differs from that of Dr. Boyce. He not only owes this to the cause, but also to his constituency, though this is a debt that we predict he will be a little slow in discharging. The Apostle gave the following injunction: "Be ye followers of me, even as I also am of Christ."

Would not the language of the Apostle likewise appear "remarkable" to our critic? Dr. Boyce's theology is not true because he taught it, but he taught it because it was true. It is the same theology that is taught in our Southern Baptist Theological Seminary and generally believed by Baptists. If believing what some other man has believed and systematized, is equivalent to "submitting one's conscience to the dictation of another person," then all who hold to the Philadelphia Confession of Faith, are liable to this charge. The Philadelphia Confession was arranged and set forth by uninspired men. Does our critic believe that the Philadelphia Confession of Faith is a correct statement of Scripture teaching? If this confession is not scriptural, will our critic point out wherein it is faulty? If he does believe that it is Scriptural, has such a belief caused him to submit his "conscience to the dictation of another person?" What we said of Dr. Boyce in this connection we could have said with equal truth of Dr. Eaton and many others, but we chose Dr. Boyce, as he had written a work on Systematic theology. From our point of view, we would do violence to our conscience and to the Scriptures not to believe what Dr. Boyce taught.

UNION AND A HIGH TIDE.

We copy the following from one of our Exchanges:

The high tide of enthusiasm in every Convention or Congress of the Disciples is reached when some representative Baptist or Free Baptist pleads for the reunion of these two bodies as a step toward the answer of the Savior's intercessory prayer.

Five great auditoriums with aggregate seating capacity of 30,000 have been engaged by the Pittsburgh Committee for the parallel sessions of the Celebration and convention. If the high tide at Pittsburgh, is dependent upon the plea of some

representative Baptist for union with this sectarian sect, we predict that there will be a mighty low tide, and a mighty, "Mourning of the Bar," when this union craft is launched on the sea. To the credit of our representative Baptists they have learned that this puerile plea for union was only intended for proselyting purposes. In a recent Campbellite meeting in this State, the evangelist stated that the two denominations would soon be together, and hence urged the Baptists to come on and join his people. Several Baptists were caught by this insincere and specious plea, in fact it is not long since, when much of this sort of talk was heard in our own city, but strangely enough, silence now reigns in this connection. This plea for union, is but a repetition of the time-honored invitation, "Will you come into my parlor said the spider to the fly?" No, thank you! We would feel ill at ease in such a home, for it is not such a one as we have been used to for the past nineteen centuries. If our friends of this sect desire to come home, and have so changed their faith that they would feel "at home" with us, they will find the old home just where they left it. It would be a little unusual to move the old home to the prodigal in the far country. The application of the Savior's intercessory prayer in this connection is far-stretched and futile, as it is well known that this peculiar sect was not in existence when this prayer was made.

## A TEST OF FELLOWSHIP.

We have heard much, in recent days, of a new test of fellowship in connection with the Alien immersion controversy. There may be those who really desire to make Alien immersion a test of fellowship, but so far, if such there be, we have failed to find them. As we see it, there is a very vast difference between a campaign of education concerning a question, and in making that question a test of fellowship. Certainly, within the limits of good journalism, the brethren have a perfect right to discuss Bible teaching and church polity. Nor should a brother be charged with agitating a matter, for the purpose of making it a test of fellowship until he has expressly declared such to be his intention.

It is claimed that the Scuttle fish, when pursued emits a fluid that blackens the waters, thus enabling itself to evade its enemies. We much fear that this cry concerning a test of fellowship has somewhat the same object in view. Of course, we can see how this question might become a test of fellowship, as it is a question about baptism and baptism is a test of fellowship with Baptists, but we see no likelihood of this at present.

It goes without saying that a church has a right to settle this and other questions, as it may see fit; but it is equally true that the individual church should respect the settled policy of the great sisterhood of churches to which it belongs. It is my duty to consult my own conscience, but none the less my duty to respect the consciences of others.

We do not believe, however, as has been suggested, that the agitation of this subject will tend to promote the proscriptive spirit. To the contrary, we believe that it will result in a better knowledge of the teaching of the New Testament concerning the question, and hence in the final establishment of a uniform practice in all the churches regarding it. If Alien immersion is genuine baptism, let

no Baptist church ever again object to receiving it; if to the contrary it is spurious baptism, let no Baptist church ever again consent to accepting it. It is either right or wrong, and it cannot be both at one and the same time. For our part, we believe that Baptists are entitled to the very best, and if Baptist baptism is admittedly the best, then let us have only the best.

## FAITH A TRANSITION.

The student discovers that in the New Testament the Greek verb *pisteuein* (to believe) takes a much wider range of construction than it has in the Greek classics. In these, when not used absolutely, it takes the dative case. Such is its normal construction. But it is rarely so construed in the New Testament, wherein it has three other constructions—with *epi*, *en* and *eis*. One is said to believe on, to believe in, and to believe into Christ. This last has always seemed to us of special significance. "Jesus manifested forth his glory, and his disciples believed on him—the original being, believed *eis* (into) him. So again, "Jesus spake this of the Spirit, which they that believe *eis* (into) him should receive."

Believing is a sort of mental and spiritual movement that conducts the believer into Christ, "that being in Christ he is a new creature; old things are passed away, behold, all things are become new." Believing carries one into Christ, so that thenceforth and forever his "life is hid with Christ in God, and when Christ who is his life shall appear, then shall he also appear with him in glory."

There would seem, then, to be in faith or belief (*pisteuein*, *pistis*) something more than mere assent to the evidenced truth of a proposition. It is a transition from death to life.

## DEFINITIONS.

We have all, along with the lexicographers, experienced the difficulty of defining words with exactness. This difficulty can never be altogether overcome, even by those who are best acquainted with the niceties of speech. In fact the Bible is often the best dictionary we can use. Take for example its definition of sympathy: "I will mention the loving kindness of the Lord and his great goodness to the house of Israel—in all their afflictions he was afflicted." Could Richardson or Murray, Worcester or Webster, improve this definition? Then too it is so concrete. Is it not odd that neither the noun sympathy nor the verb sympathize occurs in the version of King James; since the Greek verb (*sympatheo*) from which our word comes by simple transliteration, is used in the New Testament? Heb. 4:15.

## WOMAN'S WORK.

Among the many departments of church work, that have received special emphasis during the past decade, probably no one of them has achieved more notable results than that of the women. In the amount of money raised by them for denominational purposes, they have surprised themselves and astonished the brethren. In fact the ratio of increase in their contributions, has been greater than that of the general work, during the past ten years. A majority of the Sunday school teachers of our nation are women, and this is likewise true of our Foreign Mission forces. The present need seems to be a greater development of the male members of our churches. It is hoped and believed that the Layman's movement will meet this need.

# EDITORIAL VARIETIES

The kiss of affection is not as loud as the cannon of war, but its echo is far more lasting.

Idiocy is innocent, but ignorance in spite of opportunity is criminal. Nothing less than a life will atone for such a crime.

The missionary in the mountains, or in the Foreign Field is as much, yea, more of a philanthropist than Andrew Carnegie.

One of our exchanges says of a certain preacher, that he has read everything. If this is true, then the aforesaid preacher has never read anything.

By repeated blunders, many of us, undo much of the good we have done. Like the famed Penelope who spent the day in weaving a web, which she unraveled at night.

The busy man is the blessed man. David was busy with his sheep, when called to higher service. Gideon was engaged in threshing wheat when God called him to command. Get busy!

It was thoroughly in accord with the eternal fitness of things, for the congregation, after listening to a sermon of more than an hour on a very hot day, to begin singing. "Halleluiah 'tis done."

It is said that a drunken man fell in front of a saloon, where he had been drinking. Another man passing, called to the saloon-keeper that, "his sign had fallen down." This was not an unfair way to state the case.

A call has been issued for a conference on Lay Evangelism, to be held in New York. It is stated in the call, that "It is no part of the plan of this conference to form a new organization." This is both refreshing and assuring.

There has been established a reformatory prison for women at Framingham, Mass. There are more than 400 inmates. The prison is intended as a correctional institution and should prove a great blessing.

The Christian Herald, of Michigan, says there are 3,497 Christian Endeavor Societies in Baptist churches. This may be a truth, but if so certainly a very sad one. We have our B. Y. P. U., and within its folds there is ample room for all of our young people.

There have been more copies of Webster's spelling book sold in America, than any other book, except the Bible. It is estimated that more than 30,000,000 copies of this book have been sold in our country, and yet there are people who cannot spell correctly.

While attending recently a meeting of B. Y. P. U., in our church, our attention was arrested by these words of the pledge, "I hereby promise to be true to Christ in all things and at all times." Would it not be well to insert the word "try" in this connection?

The sixty-second session of old Chowan Institute, so dear to the heart of North Carolina, opened on Wednesday. The school has always had a high standard for education and its prospects are of the brightest. Its president is Prof. I. W. Bruner, who is so generally known and loved in this State.

The rather cheap effort to make orthodoxy distasteful by coupling it with the Pharisee, will not discredit orthodoxy nor place a premium on heresy, though this is doubtless the purpose of those who scornfully connect the two. It is to the credit of Paul, that while a Pharisee, he was an orthodox one.

Corresponding Secretary P. T. Hale finishes up his three years' work with the Baptist Education Society on September 10th and begins immediately his work with the Southern Baptist Theological Seminary. It will be remembered that Dr. Hale was elected last May as Financial Secretary and Lecturer on Evangelism in the Theological Seminary, and his first work will be toward raising the endowment. A great educational work has been done in Kentucky.

In a note renewing his subscription, Bro. J. G. McCall, of Quitman, Ga., gives some reminiscences of his life in Murfreesboro, Tenn. He was quite young when he became a professor in Union University, where he was associated with Dr. J. H. Eaton, and took part in his funeral. Dr. T. T. Eaton was one of his pupils in Greek and Latin. Prof. McCall went into the Southern army at the beginning of the war and was desperately wounded at Gettysburg. But his vigor of mind and body is unimpaired and he stands high in his profession, the law.

AMONG THE Churches.

Walnut St. (Third and St. Catherine) Pastor Henry A. Porter: The Deeper Life, Luke 5:4. Babel-building, Gen. 11:4. S. S., 330. By letter, 1; for baptism, 1. Pastor spoke in the afternoon at the fourth anniversary of the All-Prayer Foundlings' Home at Marcus Lindsay Memorial Methodist church. Broadway—Pastor W. W. Landrum: God's Building, I. Cor. 3:9. Sins of Omission, Matt. 25:40. S. S., 165. By letter, 2; under watchcare, 1. Chestnut St.—Bro. Taylor Bagby preached at both hours. S. S., 123. Crescent Hill—Pastor J. P. Griffith: The Man Christ Jesus, I. Cor. 2:5. The Word of God, Heb. 4:12. S. S., 112. Our church made a canvas of Crescent Hill on Saturday afternoon and found nearly three hundred Baptists in the neighborhood of the church. Calvary—Bro. Clarence Walker: The Call of the Christ. The Death of the Christ. S. S., 141. Deer Park—Pastor Robert F. Doll: Jesus Baptized, Mark 1:9. The Battle of the Temptation, Matt. 4:1-11. S. S., 67. Eighteenth St.—Pastor B. V. Bolton: God, Our Refuge, Ps. 16. The Dying Malefactor, Luke 23:43. S. S., 51. Our beautiful new pews have arrived. East Meade—Pastor W. L. Shearer: Taking Heed, Matt. 24:4. S. S., 83. Eleventh and Jefferson Sts. Mission—Supt. R. J. Rogencamp. S. S., 33. Fourth Ave.—Pastor E. S. Alderman: Christian Excuses, Luke 14:18. Propositions Plausible but Pernicious. S. S., 118. Franklin St.—Pastor T. J. Duval: The Christian's Crown, II. Tim. 4:8. Bro. H. C. Roberts: Follow Me. S. S., 200. Pastor home from his vacation. Helped W. H. Moody in an eight-days' meeting at River View, near Bardstown, Ky. Seventeen additions to the church. Bro. Moody has done a splendid work on his field. German—Pastor Wm. Argow: The Hindrance Upon our Church Way, Acts 3:2. It Becometh Us to Fulfill all Righteousness, Matt. 3:15. S. S., 56. Baptized, 4. Hazelwood—Pastor Chas. B. Althoff: God's Promise to the Penitent, Jer. 3:12-19. Set Thine House in Order, Isa. 38:1. S. S., 110. Highland—Pastor L. W. Doolan: Children's Sermon, II. Pet. 1:5-7. Mt. Calvary, or Rejecting God, Luke 23:33. S. S., 131. Pastor gave an address at the Masonic Widows' and Orphans' Home in the afternoon. Pastor leaves this week to begin a meeting with Bro. A. R. Willett, of Clayville. Hope Rescue Mission—Pastor Wm. M. Bruce: Splendid services at jail and workhouse. Preached morning and evening at Twenty-sixth and Market Street church. Highland Park—Pastor W. E. Mason: Missions, Acts 1:8. Backsliding versus Falling from Grace, Hosea 4:16 and Heb. 6:4-6. S. S., 170. Our meeting closed last night. There have been received fifty-seven additions, thirty-two for baptism, twenty-five by letter, etc., thirty subscribers for Our Home Field; raised for different purposes locally \$120; started a subscription for missions which will reach \$15 per month. Immanuel—Pastor J. C. C. Dumford: Recognized Need of Faith, Luke 17:5. Human Responsibility, John 15:22. S. S., 139. Fischer Ave. Mission, 44. Kosmosdale—Pastor C. K. Houghland: How to Behave in the House of God, I. Tim. 3:15. The Reproof of Sinners, Prov. 1:23. Long Run—Bro. J. P. Detweiler: Spiritual Activity, II. Pet. 1:5. What is the Gospel? Luke 2:10. S. S., 35. Lytle St. Mission—Bro. T. T. Minnis: Col. 3:2. S. S., 39. Tabernacle (New Albany)—Bro. E. L. Mills: The True Move in Service, II. Cor. 5:14. Babylon, Dan. 5. Ormsby Ave.—Pastor G. D. Billeisen: Rise Up and Build, Neh. 2:18. Making Ready, Matt. 26:19. S. S., 102. Portland Ave.—Pastor L. W. Smith: The Demons Cast Out, Luke 8:26-39. The Stray Sheep, the Lost Coin, the Wayward Son, Luke 15:1-7. S. S., 120. Parkland—Pastor E. G. Vick: Proving Our Works, Gal. 6:4. Experimental Religion, Heb. 6:7-8. S. S., 187. Third Ave.—Pastor S. J. Cannon: Sunday School, Col. 3:16. Love, Col. 3:14. S. S., 195. For baptism, 2; baptized, 2. Twenty-sixth and Market—Pastor R. E. Reed: Is It I? A New Creature. S. S., 358. For baptism, 1; baptized, 1. Twenty-second and Walnut—Pastor M. P. Hunt: Polishing Drafts, Isa. 49:2. The Alpha of the Christian Life, Ps. 80:18. S. S., 550. By letter, 3. Took a

collection of \$80 for Ministerial Education. The church had five students in William Jewell last year for the ministry and one in the Seminary. This year we will have seven men in William Jewell, one in the Seminary and one in Georgetown.

Van Buren St.—Bro. A. Scott Patterson: Christ Praying for His Disciples, John 17:9. The Power of a Life Linked With God and God, Gen. 1:27. S. S., 93. West O St. Mission—Bro. Herbert Nye: Love, I. Chron. 1. Christ at the Door of the Heart, Rev. 3:20. S. S., 45.

NORTH KENTUCKY PASTORS' CONFERENCE.

Covington.

First—Pastor A. C. Davidson: Discovering and Using Possibilities. The Study of Providence. S. S., 150. Madison Ave.—Pastor W. A. Burns: Search the Scriptures, John 9:35. For Christ's Sake, Matt. 13:9. S. S., 156. Immanuel—Pastor L. A. Cooper: Is God Deaf? What Think Ye of Christ? Matt. 22:42. S. S., 178.

Dayton.

First—Pastor R. H. Tolle: Luke 13:8. Bro. Greathouse spoke in the interest of the Seminary endowment. S. S., 158.

Bellevue.

First—Pastor J. B. Jones: A Suffering God, Rom. 5:8. Is the Young Man Safe, II. Sam. 18:32. S. S., 90.

Latonvia.

First—Pastor C. S. Ellis: The Judgment, Acts 17:31. Gathering the Fragments, John 6:12. S. S., 190.

Ludlow.

First—Pastor Don Q. Smith: Matt. 18:6. Parable of the Great Supper. S. S., 68. Pastor resigned his work.

MARRIED.

To the surprise of their many friends, Rev. W. P. Wilkes, the joint missionary of the State Board and District Board of Bethel Association, and Miss Manie Powell, daughter of our Corresponding Secretary, Dr. W. D. Powell, were married on Friday at high noon, at the residence of the bride's father, 112 East St. Catherine street, this city. Dr. H. A. Porter, pastor of Walnut Street church, officiated, assisted by the bride's father. The Recorder forewent all extended congratulations.

The death of Miss Louise Woodbury, daughter of the well-beloved Mrs. E. B. Woodbury, saddened many hearts in the city for her own sake and her mother's sake. Miss Louise was teacher of mathematics in the High School, a young lady of rare mental ability, high scholarship and winning personality. Miss Louise was a member of Walnut Street church, and her mother has been teacher of the infant class for many years, and is probably the most generally loved lady in the city.

THE STATE.

There are fourteen Associations which meet in the State this week.

Bro. J. W. Hickerson, recently of Grand View, Mo., but a native Kentuckian, who returned to his old home for the purpose of entering the Seminary, held a meeting of days at New Highland church, in Salem Association. There were thirty-seven additions to the church, thirty-one by experience and baptism.

Bro. F. M. Marshall, of Covington, has been engaged in meetings for some weeks. He has received into the churches more than one hundred members during the year. Though he is totally blind he is pastor of several churches and baptized those coming into his churches. He has baptized more than three score this year.

Bro. A. B. Gardner writes: "The fifth Sunday in August I dedicated for the Richland Baptist church, in Butler county, their new meeting house. The State Board encouraged them by giving them \$50 to build a house worth \$1,000. This is a weak church, in a good farming community, with much opposition. They are much encouraged and gaining ground. Bro. J. E. Bruce, of Richlieu, Ky., is the pastor."

Pastor D. F. Shacklett writes from Corydon: "As a result of a fourteen-days' meeting conducted by the pastor and members of Corydon church we had eleven added to the church, eight by experience and baptism, two under watchcare to get letters, and one by relation. Of the eleven, two were from the Free-will Baptists, one from the Methodists and one from the Christians, all of whom were baptized, except one, who had been baptized by a Baptist minister before joining the Freewills. The church is

much revived and strengthened and the work seems to move on harmoniously and with a steady healthy growth. To God be all the glory. I leave tomorrow to assist in a meeting in Gorin, Md."

The Recorder extends sympathy to the Shelbyville people, and especially to Dr. B. B. Bailey and the First Baptist church, in the loss of their elegant house of worship. The church house had recently been repaired and refitted. The loss is estimated at \$20,000, and no insurance. The fire broke out about 3 a. m., Friday, in the rear of Shannon & Co., undertakers, on Main street. The total loss will perhaps foot up \$150,000, with possibly one-third covered by insurance.

OTHER STATES.

The meeting at Horn Hill, Texas, resulted in twenty-five additions.

In the meeting at Highlands, N. C., twenty were baptized, with others approved for baptism.

The meeting with the Pine Grove church, Miss., closed with thirty-seven additions.

In the meeting with the church at Fannin, Miss., there were eleven additions.

As a result of the six days' meeting at Betts, N. C., eleven were baptized, one restored and one received by letter.

The revival at Cooper's Chapel, two miles west of Osceola, Texas, closed with forty-five additions to the church.

Thirteen joined the Beaumont church, Miss., by experience and baptism, and one by letter, result of a good meeting.

At the Black Water church, Kemper county, Miss., Bro. J. P. Culpepper held a meeting resulting in twenty-one additions.

Pastor Railey, Cheneyville, La., assisted by Bro. W. C. Friley, held a meeting, resulting in twenty additions received for baptism.

Pastor J. B. Smith, New Hope, Mo., held a meeting, doing his own preaching, in which twenty-eight united with the church.

The meeting at the church at Tabor, La., in which Pastor L. M. Nelson did his own preaching resulted in twenty-four additions.

A good meeting was held in Pastor Joe W. Vesey's Pell City, Ala., church, lasting ten days; thirty-eight additions, twenty-seven for baptism.

Brethren H. Jeff Pritchard and Will H. Muston have been set apart to the full work of the gospel ministry by the church at Midway, Texas.

A meeting closed at Cardwell, Mo., resulting in twenty additions, another at Smith, Mo., with forty-five additions; both held by Bro. R. D. McKinnis.

The church at Mt. Nebo, Cooper county, Mo., has been graciously blessed; nineteen added to the church by experience and baptism and one by letter.

The two weeks' meeting at Creston, Tenn., was held in the new house now nearing completion and resulted in twenty-three additions, twenty for baptism.

A ten days' meeting at Quitman, Miss., in which Bro. W. A. McComb did the preaching, resulted in thirty-three additions, twenty-three received for baptism.

Pastor C. A. Lode writes from Jonesboro, Tenn.: "Please change my paper from Herrin, Ill., to Jonesboro, Tenn., as I shall begin my pastorate here at once."

Pastor L. H. Hawkins, Mangum, Okla., is "shouting" happy. One hundred and thirty-three additions the result of his meeting and the church presented him with a \$250 carriage.

The church at Puryear, Tenn., has been wondrously blessed. Their meeting conducted by Evangelist L. D. Summers, resulted in forty-six additions, thirty-one for baptism and fifteen by letter.

Pastor S. M. Phillips, Gonzales, La., held a meeting and twenty-two united with the church, seventeen for baptism. This is a mission church in a Catholic stronghold, yet the work is progressing.

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.

Bro. A. H. Clark assisted pastor Clyde Doyle, at Mt. Nebo church, La., in a meeting of ten o'clock a. m. Quite a number of W. M. U. workers greeted Miss

Bailey, Vice President of Long Run Association, as she called the meeting to order. Mrs. John G. Roach, Broadway church, conducted the devotional exercises, reading the fourth chapter of I. John. Her comments thereon, in her gentle, yet forceful, manner, taking love as her theme, were a fitting introduction to the meeting, and an inspiration to the women present. Mrs. C. S. Gardner prayed. "Love Divine All Love Excelling" was sung and Mrs. W. H. Matlack prayed. Miss Heck's annual letter to the societies was read by Miss Bailey. A letter, which seemed almost personal in its intense earnestness, from Dr. Willingham, was read by Miss Agnes Osborne, and one from Dr. Gray was read by Mrs. C. S. Gardner.

Pastor W. I. Hargis, Concord church, at Splinter, Miss., assisted by Bro. A. T. Camp, held a meeting of eleven days. Forty were added to the church, thirty-two received for baptism, one of these a gray haired man of sixty.

TEN MILE ASSOCIATION.

This Association met September 1st and 2nd at Concord church in Gallatin county. Dr. Edward Day was re-elected moderator and J. W. Couly, Clerk.

The introductory sermon was preached by Rev. J. A. Hensley on Discipleship, Text John 15:8.

All the churches were represented and most of them reported an advance both in numbers and contributions. They reported \$383.47, for all missions, and \$27.05 for Ministers Aid Society.

On the second day Rev. J. A. Lee was called home and the writer was asked to take his place and preach the missionary sermon.

Dr. W. D. Powell our Corresponding Secretary was on hand at night and made an address on missions. Dr. J. D. Maddox representing the Ministers Aid Society also made an address in behalf of his work, and your scribe represented the Western Recorder and was kindly received.

Pastor C. T. Brookshire and his people had abundant provisions and Kentucky hospitality for the messengers and visitors. One great trouble in this body is that so few people read the religious papers. They are not interested in our denominational enterprises because they are not informed about them, they are uninformed because they do not read.

We obtained quite a number of new subscribers to the Western Recorder and hope the pastors will secure many more. The Association passed unanimously a resolution recommending their churches not to receive or countenance the modern practice of Alien Immersion.

J. G. B.

LONG RUN ASSOCIATION.

The Long Run Baptist Association met at the Broadway Baptist church, September 1-2. Bro. W. E. Powers, who has served so faithfully and efficiently for many years as Moderator was re-elected. He made a strong speech, accounting briefly the history of the Association for the past twenty-nine years. He said that the differences and divisions that had arisen were due to the efforts of some to please other denominations other than their own Baptist brethren; to substitute policy for principle, the opinion of men for the Word of God and to justify man rather than to please God. He plead with the younger ministry to be true to God, His Word and to the denomination. His address was heartily endorsed by all the true Baptists present. Too much honor cannot be bestowed upon this grand old stalwart.

Dr. R. W. Taylor was elected Assistant Moderator. Bro. T. A. Johnson was elected Clerk and Bro. L. M. Render Treasurer.

The various reports received full consideration, and many good speeches were made.

Pastor E. G. Vick, of Parkland church, preached the Associational sermon.

More time was given to education than perhaps to any of the other subjects.

On Thursday night District and City Missions were discussed. There seemed to be a disposition to place a superintendent of missions in charge of all the city mission work in Louisville. Brethren who are fearful of creating a new executive for a much needed State work worthily championed the creation of a new executive for this particular work.

Pastor M. P. Hunt was conspicuously prominent in all discussions and on all questions.

Q.

Mrs. Creal, Kentucky Y. W. A. leader, made us all ashamed by telling publicly the many excuses we make for not having a Y. W. A. and then blowing them away as chaff before the wind. Forty churches in the Association and eight Y. W. A.'s. Mrs. B. Pressley Smith told of the need of Miss McKenzie's Infirmary and of the great sacrifice this consecrated missionary is making in order to get this much needed help in her work. Three hundred dollars is asked for this work; \$100 is already pledged and the boys will give \$50 additional to equip the infirmary.

One of the pleasant features of the meeting was the solo by Miss Lucy Humphrey, of Broadway.

A rising vote of thanks was extended the Broadway ladies for their beautiful and bountiful luncheon, for indeed it was both and for their s'terly care of the body during the entire session. After an earnest prayer by Mrs. Belle Moorman, of Beechland church, the W. M. U. adjourned to meet with Mrs. Moreman's church, September 2, 1910.

DEAR RECORDER:

Thought it best to give you a short statement of our revival meeting that has just closed at the Artemus church. The Lord has blessed us wonderfully in this meeting of two weeks, carried on by our pastor, R. Mays, and Rev. J. T. Stamper, of Barbourville. There were twenty-two additions to the church, four by letter, eighteen by experience and baptism. We thank God for this good meeting and feel that there has been much good done here for the Master.

MRS. J. W. HEMPHILL, Artemus, Ky.

W. M. U. NOTES.

Agnes A. Osborne.

The W. M. U. of Long Run Association held their annual meeting at Broadway church, Thursday, September 2, beginning at 10 o'clock a. m. Quite a number of W. M. U. workers greeted Miss

After expressing great pleasure at meeting with the ladies—as she had not been permitted to do so for some time—Miss Broadus made an inspiring talk, closing by asking, "Are you growing and how are you growing?" She also explained the expense fund for Vice President of Long Run Association, and the work of the colored missionary among the colored women and children of our State. Fifteen dollars is needed for this expense fund, and \$11 was soon secured in cash, and pledges from the ladies present.

An interesting part of the meeting was the roll call of the societies, the following responding—some verbally, others with written reports: Beechland, Mrs. Belle Moorman; Broadway, Mrs. C. S. Gardner; Cedar Creek, by letter; Chestnut Street, Miss Agnes Osborne; Crescent Hill, Mrs. J. P. Griffith; Deer Park, Mrs. A. E. Smith; East, Mrs. C. L. Hawkins; Elk Creek, Miss Bailey; Fourth Ave., Mrs. E. S. Alderman; Highland, Mrs. L. W. Doolan; Immanuel, Mrs. J. C. Dumford; Little Flock, Miss Emma Bailey; Parkland, Mrs. Eben G. Vick; Pewee Valley, Mrs. Claude Moody; Pleasant Grove (Ballitt county), Mrs. Nannie Smith; Third Ave., Mrs. S. J. Cannon; Twenty-second and Walnut, Miss Gore; Walnut Street, Miss Frances Gregory.

"The Flowering of Missions," which originated with Mrs. W. H. Matlack was used by that elect lady to show the connection between our Boards, the W. M. U. at Baltimore, the State W. M. U., and individual members.

Miss Sulter's work in New Orleans was ably presented by Miss Leachman. Kentucky women are asked to pay \$300 of this worthy young woman's salary, the Y. W. A.'s paying \$100 of this amount. Mrs. Eager, as usual and everywhere, talked for our W. M. U. Training School, claiming for Long Run women the sponsorship of this school. As it was under the fostering care of Kentucky women the first three years of its existence and more especially those of Long Run Association, Kentucky women are appointed \$600 towards the endowment of the institution and \$450 towards the running expenses.

The Margaret Home came in for its meal of praise under the guiding hand of Mrs. J. N. Prestridge.

Lunch was served at 12:30 o'clock by the Broadway ladies, and at 2 o'clock sharp the meeting was again called to order by Miss Bailey. Mrs. H. A. Porter, of Walnut Street, conducted devotional exercises. Mrs. Porter read the sixteenth Psalm, basing her remarks on "I have set the Lord ever before me."

After reading a letter from Dr. Frost, Mrs. T. M. Sherman explained her work of sending out the mission literature. It was insisted that the societies use these leaflets. They are a source of information and we must be informed if we expect to grow. We were inducted into the beauties and the wisdom of Sunbeam work by Miss Hair, of the Highland church, and we are sure there can be no fairer enthusiast in boy's work than Miss Stark, of Parkland church. If the fires her talk enkindled continue to burn there will be many a boy's chapter reported to Mrs. Bennett in the near future.

Mrs. Creal, Kentucky Y. W. A. leader, made us all ashamed by telling publicly the many excuses we make for not having a Y. W. A. and then blowing them away as chaff before the mind. Forty churches in the Association and eight Y. W. A.'s. Mrs. B. Pressley Smith told of the need of Miss McKenzie's Infirmary and of the great sacrifice this consecrated missionary is making in order to get this much needed help in her work. Three hundred dollars is asked for this work; \$100 is already pledged and the boys will give \$50 additional to equip the infirmary.

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Family Circle

Stories For The Young And Old.

A GOOD EXAMPLE

By Anna M. Pratt.

Whenever Elsie came from school And fell to senseless fretting, Complaining of her comrades thus (Her own mistakes forgetting):

"I think they're very selfish girls; On all my rights they trample," Her mother always said, "My dear, Did you set a good example?"

If ever in a crowded place With people jostling nearly, She felt her neighbor's elbow push, And criticised severely:

"Their manners are extremely rude. I'm sure, if that's a sample," Her mother always said, "My dear, Did you set a good example?"

Now, boys and girls, I hope my hint Is plain, and that you'll take it; Sometimes we lay to other folks A trouble when we make it.

And if our friends seem harsh, they need Allowance that is ample, For half the blame is ours unless We set a good example. —Ex.

WHEN FATHER AND MOTHER REBELLED.

A Story of Christmas: By Eleanor H. Porter.

(Continued from last week)

For a time the man by the hall door watched in silent amazement; then with a low ejaculation he softly let himself out of the house, and hurried back to the hotel.

"Well!" greeted half a dozen voices; and one added: "What did they say?"

Frank shook his head and dropped into the nearest chair. "I—I didn't tell them," he stammered faintly.

"Didn't tell them?" exclaimed Ella. "Why, Frank, what was the trouble? Were they sick? Surely, they were not upset by just seeing you!"

Frank's eyes twinkled. "Well, hardly!" he retorted. "They—they're having a party."

"A party!" shrieked half a dozen voices.

"Yes; and a tree, and a dance, and ice cream, and pink peppermints," Frank enumerated in one breath.

There was a chorus of expostulation; then Ella's voice rose dominant. "Frank Bertram, what on earth do you mean?" she demanded. "Who is having all this?"

"Father and Mother," returned Frank, his lips twitching a little. "And they're got old Uncle Tim and half a dozen others for guests."

"But, Frank, how can they be having all this?" faltered Ella. "Why, Father's not so very far from eighty years old, and—Mabel, Mabel, my dear!" she broke off in sudden reproof to her young niece who had come under her glance at the moment. "Those are presents for Grandpa and Grandma. I wouldn't play with them."

Mabel hesitated, plainly rebellious. In each hand was a gray worsted bed-slipper; atop of her yellow curls was a brown neckerchief, cap fashion.

There were exclamations from two men, and Ned came forward hurriedly. "Oh, I say, Ella," he remonstrated. "You didn't get those for presents, did you?"

"But I did. Why not?" questioned Ella.

"Why, I got slippers, you see. I never can think of anything else. Besides, they're always good, anyhow. But I should think you could think of something—"

"Never mind," interrupted Ella airily. "Mother's a dear, and she won't care if she does get two pairs."

"But she won't want three pairs," groaned Frank.

There was a moment of dismayed silence, then everybody laughed. Ella was the first to speak. "It's too bad, of course, but never mind. Mother'll see the joke of it, just as we do. You know she never seems to care what we give her. Old people don't have many wants, I fancy."

"Do you know," Frank said, a little unsteadily. "I believe that's a mistake?"

"A mistake? What's a mistake?"

"The notion that old people don't have any wants. See here. They're having a party down there—a party, and they must have got it up themselves. Such being the case, of course they had what they wanted for entertainment—and they aren't drinking tea or knitting socks. They're dancing jigs and eating pink

peppermints and ice cream! Their eyes are like stars, and Mother's cheeks are like a girl's; and if you think I'm going to offer those spry young things a brown neckerchief and a pair of bed-slippers you're much mistaken—because I'm not!"

"But what—can—we do?" stammered Ella.

"We can buy something else here—tonight—in the village," declared Frank; "and tomorrow morning we can go and give it to them."

"But—buy what?"

"I haven't the least idea," retorted Frank, with an airy wave of his hands. "Maybe 'twill be a diamond tiara and a polo pony. Anyway, I know what 'twon't be—'twon't be slippers or a neckerchief!"

It was later than usual that Christmas morning when Mr. and Mrs. Samuel Bertram arose. If the old stomachs had rebelled a little at the pink peppermints and ice cream, and if the old feet had charged toll for their unaccustomed activity of the night before, neither Samuel nor Lydia Ann would acknowledge it.

"Well, we had it—that tree!" chuckled Samuel, as he somewhat stiffly thrust himself into his clothes.

"We did, Samuel—we did," quavered Lydia Ann joyfully, "and wa'n't it nice? Mis' Hopkins said she never had such a good time in all her life before."

"An' Uncle Tim an' Grandpa Gowin—they was as spry as crickets, an' they made old Peto—tune up that 'Money Musk' three times 'fore they'd quit."

"Yes; and—my grief and conscience, Samuel! 'tis late, ain't it?" broke off Lydia Ann, anxiously peering at the clock. "Come, come, dear, you'll have ter hurry 'bout gettin' that tree out the front room 'fore the children get here. I wouldn't have 'em know for the world how silly we've been—not for the world!"

Samuel bridled, but his movements showed a perceptible increase of speed. "Well, I do know," he chuckled. "Twa'n't anythin' so awful, after all. But, say," he called triumphantly a moment later, as he stooped and picked up a small object from the floor, "they will find out if you don't hide these 'ere pep'mints!"

The tree and the peppermints had scarcely disappeared from the 'front room' when Frank arrived.

"Oh, they're all coming in a minute," he laughed gayly, in response to the surprised questions that greeted him. "And we've brought the children, too. You'll have a houseful, all right!"

A houseful it certainly proved to be, and a very lively one, too. In the kitchen "the girls" as usual reigned supreme, and "bundled" off the little mother to "visit with the boys and the children" during the process of dinner-getting, and after dinner they all gathered around the fireplace for games and stories.

"And now," said Frank when darkness came and the lamps were lighted, "I've got a new game, but it's a very mysterious game, and you, Father and Mother, must not know a thing about it until it's all ready." And forthwith he conducted the little old man and the little old woman out into the kitchen with great ceremony.

"Say, Samuel, seems as if this was 'most as good as the party," whispered Lydia Ann excitedly, as they waited all in the dark.

"I know it; an' they hain't asked us once if we was gettin' too tired! Did ye notice, Lydia Ann?"

"Yes, and they didn't make us take naps, either. Ain't it nice? Why, Samuel, I—I sha'n't mind even the bed-slippers now," she laughed.

"Ready!" called Frank, and the dining-room door was thrown wide open. The old eyes blinked a little at the sudden light, then widened in amazement. Before the fireplace was a low sewing-table with a chair at each end. The table itself was covered with a white cloth and hillocks indicating concealed treasures beneath. About the table were grouped the four eager-eyed parents. With still another ceremonious bow Frank escorted the little old man and the little old woman to the waiting chairs, and with a merry "One, two, three!" whisked off the cloth.

For one amazed instant there was absolute silence; then Lydia Ann drew a long breath.

"Samuel, Samuel, they're presents—and for us!" she quavered joyously. "It's the bed-slippers and the neckerchiefs, and they did 'em all up in white paper and red ribbons just for us."

At the corner of the mantelpiece a woman choked suddenly and felt for her handkerchief. Behind her two men turned sharply and walked toward the window; but the little old man and the little old woman did not notice it. They had forgotten everything but the enchanting array of mysteries before them.

Trembling old hands hovered over the many-sized, many-shaped packages, and gently patted the perky red bows; but not until the grandchildren impatiently demanded "Why don't you look at 'em?" did they venture to untie a single

ribbon. Then the old eyes shone indeed at sight of the wonderful things disclosed: a fine lace tie and a bottle of perfume; a reading glass and a basket of figs; some dates, raisins, nuts and candies, and a little electric pocket lantern which would, at the pressure of a thumb, bring to light all the secrets of the darkest of rooms. There were books, too such as Ella and Frank themselves liked to read; and there was a handsome little clock for the mantel—but there was not anywhere a pair of bed-slippers or a neckerchief.

At last they were all opened, and there remained not one little red bow to untie. On the table, in all their pristine glory, lay the presents, and half-buried in bits of paper and red ribbon sat the amazed, but blissfully happy, little old man and little old woman. Lydia Ann's lips parted, but the trembling words of thanks froze on her tongue—her eyes had fallen on a small pink peppermint on the floor.

"No, no, we can't take 'em," she cried agitatedly. "We hadn't ought to. We was wicked and ungrateful, and last night we—we—" she paused helplessly, her eyes on her husband's face.

"Samuel, you—you tell," she faltered. Samuel cleared his throat.

"Well, ye see we—yes, last night, we—we—" he could say no more.

"We—we had a party to—make up for things," blurted out Lydia Ann. "And so ye see we—we hadn't ought ter take these—all these!"

Frank winced. His face grew a little white as he threw a quick glance into his sister's eyes; but his voice, when he spoke, was clear and strong from sheer force of will.

"A party? Good! I'm glad of it. Did you enjoy it?" he asked.

Samuel's jaw dropped. Lydia Ann stared speechlessly. This cordial approval of their folly was more incomprehensible than had been the failure to relegate them to naps and knitting earlier in the afternoon.

"And you've got another party tonight, too; haven't you?" went on Frank smoothly. "As for those things there—" he waved his hand toward the table—"of course you'll take them. Why, we picked them out on purpose for you—every single one of them, and only think how we'd feel if you didn't take them! Don't you—like them?"

"Like them!" cried Lydia Ann, and at the stifled sob in her voice three men and three women caught their breath sharply and tried to swallow the lumps in their throats. "We—we just love them!"

No one spoke. The grandchildren stared silently, a little awed. Ella, Frank and Ned stirred restlessly and looked anywhere but at each other.

Lydia Ann flushed, then paled. "Of course, if—if you picked 'em out specially for us," she began hesitatingly, her eyes anxiously scanning the perturbed faces of her children.

"We did—specially," came the prompt reply.

Lydia Ann's gaze drifted to the table and lingered upon the clock, the tie and the bottle of perfume. "Specially for us," she murmured softly; then her face suddenly cleared. "Why, then we'll have to take them; won't we?" she cried, her voice tremulous with ecstasy. "We'll just have to—whether we ought to or not?"

"You certainly will!" declared Frank, and this time he did not even try to hide the shake in his voice.

"Oh!" breathed Lydia Ann blissfully. "Samuel, I—I think I'll take a fig, please!"—Ladies Home Journal.

MRS. HAMILTON'S SURRENDER.

By Mrs. A. E. C. Maskell.

Mrs. Hamilton liked music. She could sing sweetly and play the piano beautifully. She had joined church when but a little girl, and had been told that she ought to use her talent in God's service. So she sang and played in church, prayer meetings and sacred concerts and imagined that she was doing it all to the praise and honor of God.

It never once entered her head that she so loved adulation and praise that she might be doing the largest part of it for her own glory. When she married an easy-going, good-natured man, it never occurred to her that she ought to give up the least bit of her passion for his comfort; so she kept on with her music, hiring a woman to do the housework, the he could ill afford it.

The husband thought their home the prettiest little place in the world, but it did not always seem like home with his wife out night after night, and he was often too tired with a hard day's work to accompany her. The first night he asked her to remain at home and sing and play for him she answered: "Why, you know I have an engagement to sing at a sacred concert. Come and go along with me, and imagine it's all for you."

"I am too tired to-night," he answered. "I would be asleep before it is half through," and he flung himself down wearily on the couch.

She stooped and kissed him lightly on the forehead, then went out alone into the night. The next Sunday, when she asked him to go to church with her, he said: "No, I thank you; I have no faith in a religion that cannot sometimes sacrifice its own pleasure for the good of others, even if the others are sinners. I will stay home and read the Sunday paper."

"My own pleasure?" she said. "You mean you want me to sacrifice God's pleasure for you."

"It is God's pleasure that a wife should please her husband some part of the time, I think. You know I don't like your playing and singing in public. I believe it is woman's first duty to shine in her home."

"He that loveth father or mother more than me is not worthy of me," she quoted.

"That doesn't mean your husband." "Why, Tom! it means everybody."

"It doesn't mean that you are to give all your love to anybody, and your husband but a drop in the ocean, as it were," he said.

"You naughty boy! To be jealous of God Almighty, even. Whoever heard of such a thing?" and she went out, lightly humming:

"I surrender all," feeling that meant husband, home and everything. But they couldn't get Tom into the church that winter, though they were all praying for and entreating him. "And you with such a good wife, I cannot understand it," said the preacher. Tom thought he understood it, but said not a word.

It was not until three winters later that Mrs. Hamilton changed. It was at a great revival, where all Christians were entreated to pray for more light and religion. Mrs. Hamilton was one of the most earnest of the seekers, and received such a blessing that she was bubbling all over with joy and gladness.

"I surrender all. All to him I fully give," seemed to take on a new meaning.

It meant for her to surrender her will to Christ. To be willing to be led entirely by Him, even if it was not the most pleasant way. To be something, or nothing, just as he pleased.

She went home from meeting that night and found her husband yawning over a book. She threw an arm around his neck and softly sang:

"It may not be on the mountain height, Or over the stormy sea; It may not be at the battle's front, My Lord will have need of me, But if by a still, small voice he calls To paths that I do not know, I'll answer, dear Lord, with my hand in thine.

I'll go where you want me to go. I'll say what you want me to say, dear Lord, I'll be what you want me to be."

Her husband looked at her and said: "I never heard you sing with so much feeling before. You sing just as if you meant it."

"I do mean it, Tom. I have given up the greater part of my music, even. You will see."

"I like that," laughed Tom. "If you wouldn't give up your music for me, who would you give it up for?"

"For God if he wants me to. If he wants me to be a better wife, I am going to be what he wants me to be," and, true to her promise, the very next morning Ruth Hamilton discharged her girl, and prepared the breakfast with her own hands and did all the day's work, meeting Tom at the door with a hearty kiss.

"This is like heaven," said Tom, sitting down to a dainty supper. "I have faith in a religion that gives up its own faith for the good of others."

"It wasn't religion at all, Tom. It was my own self I was pleasing. I loved to see people so under my influence. I loved their praise and flattery. I found out how things were six months ago or more. When I got mad and declared I would have nothing more to do with church service if I could not have my own way about it. That was proof enough, for if I had been working for God alone I would have been happy to do it his way and not all in my own."

It seems strange now to go to Mrs. Hamilton and find her so absorbed in housework.

"I thought you didn't like such work?" I said to her one day.

"I used to hate it," was the reply, "but I like it now, for it pleases my husband, and is doing and being what position, but I could not in justice to God want me to be. Oh, no, I have the trust imposed upon me recommend not given up my music entirely. It is you for this."

Two minutes later a girl hurried down the street, her cheeks burning and her eyes full of tears. But she had learned her lesson.—Selected.

I think he is coming out from the world, step by step. He goes with me to God's house and seems to have much more respect for sacred things than ever before. At any rate, I am glad I am not a stumbling-block in his way anymore. I believe, with Jesus, in rendering unto God the things that are God's, and to Caesar the things that are Caesar's.

Christian Work

THE HEART OF A FRIEND.

"Broken friendship," says a writer in an exchange, "like china, may be repaired, but the break will always show." And it is a bit of real truth and wisdom. Friendship is a precious thing—too precious a treasure to be carelessly broken or thrown away. The world handles the word "friend" lightly; its real, true, deeper meaning is forgotten, and the acquaintance of an hour or the chance comer is designated by the term which in itself bears a wealth of meaning. Your friend is the one who appreciates you—your faults as well as your virtues—who understands and sympathizes with your defeats and victories, your aims and ideals, your joys and temptations, your hopes and disappointments, as no one else does or can. It is your friend to whom you turn for counsel, for comfort, for praise; he may not be as learned as some or as wise as others, but it suffices that he understands you, and even his quiet listening gives strength and renewed courage. Blessed is the man or woman into whose life has come the beauty and power of such a friendship. Prize it well. Do all in your power to keep such a friendship unbroken. Avoid the break, for when it comes it cannot be easily mended, and the jarring notes mar the harmony of the whole glorious symphony. It is not alone a question of forgiveness; that may be full and complete. It is the hurt in the heart that will not readily heal and the confidence that will not fully come back!—The Pilgrim.

LABELS.

"You can go right on talking to father, Mr. Jerrold," Madge Roberts said, gaily, "but I want Mrs. Jerrold to see my Viot hat."

"I am sure, just because I happen to be a mere man, you wouldn't be cruel enough to deprive me of a pleasure," Mr. Jerrold retorted.

Madge dimpled, and made him a courtesy. She could not help being happy that the hat was so becoming.

"And it cost, exclusive of the label that I begged from Cousin—Adelaide, exactly six dollars and seven cents," she explained, triumphantly, to Mrs. Jerrold. "Every girl I know, except one that I've let into the secret, really thinks it is a Viot."

"Why not let them think it a Roberts, and get the credit you deserve?" Mr. Jerrold suggested with, beneath the light words, a gravity which Madge was too absorbed to notice.

"If that isn't a 'mere man' question!" she responded. "To get looked down upon by lots of people when a simple little label can get me looked up to! I made my suit myself, and it's as big a success as my hat—and everybody thinks it came from Hammond's. It's my good luck to have rich cousins who can furnish the labels of the swell shops. I'm quite willing to keep my talents in the background; it counts a great deal more to be stylish than to be talented. I must run now—and take my Viot to the recital. Good-bye, both of you!"

It was a careless scrap of talk—nothing was farther from the girl's thought than that it would influence her life. Yet only four months later, when her father's sudden death made it necessary for her to become a wage-earner, that winter evening returned to her in a way she was never to forget. She had gone to Mr. Jerrold to ask his influence in obtaining a secretaryship of which she had heard.

Mr. Jerrold was kindness itself, but he shook his head gravely.

"Miss Madge," he said, "I would rather lose a thousand dollars than say what I must say to you. I should not be fair to you if I did not say it. I cannot recommend you for the secretaryship, because it is a position of responsibility, and demands a woman of irreproachable honesty and honor. It is the Viot label that stands in the way. Miss Madge, it is not that I should not trust you as far as you saw, but—I could not be sure that you would see clearly. I will do my best to help you to obtain some other position, but I could not in justice to God want me to be. Oh, no, I have the trust imposed upon me recommend not given up my music entirely. It is you for this."

Two minutes later a girl hurried down the street, her cheeks burning and her eyes full of tears. But she had learned her lesson.—Selected.



**STORIES FOR LITTLE ONES**

**PINKY'S PREFERENCE.**

Most wild animals stoutly resist all our well-intentioned efforts to bring them up in dooryard ways, and take to the woods again with the first opportunity. I have tamed squirrels; but sooner or later every one of them escaped to the wilds. I have never known but one wild animal that wanted to be domesticated, that refused to stay in the woods when taken there; and this was a little possum named from the color of his long nose, Pinky.

He was one of a family of nine that I caught, several springs ago, and carried home. In the course of a few weeks his brothers and sisters were adopted by admiring friends; but Pinky, because he was the "runt," and looked very sorry and forlorn, was not chosen. He was left with me. I kept him—for his mother was dead—and fed him on milk until he caught up to the size of the biggest mother-fed possum of his age in the woods. Then I took him down to the old stump in the brier patch where he was born, and left him to shift for himself.

Being thrown into a brier patch was exactly what tickled "Bre'er Rabbit" half to death, and any one would have supposed that being put gently down in his home brier patch would have tickled this little possum still more. Not he. I went home and forgot him. But the next morning, when breakfast was preparing, what should we see but Pinky curled up in the feather cushion of the kitchen settee, fast asleep.

He had found his way back during the night, had climbed in through the trough of the pump-box, and had gone to sleep like the rest of the family. He gaped and smiled, and looked about him when he awakened, altogether at home, but really surprised that morning had come so soon.

He took his saucer of milk under the stove as if nothing had happened. We had a good many possums, crows, lizards, and the like. So, in spite of this winsome show of confidence and affection Pinky was borne away once more to the briars. He did not creep in by the pump-box trough that night. Nothing was seen of him, and he passed quickly out of our minds. Two or three days after this I was crossing the back yard, and stopped to pick up a big calabash gourd that had been on the wood pile. I had cut a round hole, somewhat larger than a silver dollar, in the gourd, intending to fasten it up for the bluebird's to nest in. It ought to have been as light as so much air, almost; but instead it was heavy—the children had filled it with sand, no doubt. I turned it over and peeked into the hole; and, lo! there was Pinky. How he managed to squeeze through that opening, I don't know, but there he was, sleeping away as soundly as ever.—St. Nicholas.

**AT HIS POST.**

The older boys in Oakley were building a snow fort, and Philip Merrill watched the boisterous fun

with envious eyes.

"May I help?" he asked.  
"No, you'd only bother," replied Tim Drake, as he and George Lewis placed an enormous snowball on the tower of the fort.

"But I won't get in the way," urged six-year-old Philip. "I could help a lot."

"Only boys that are big and brave enough to stand a real hard fight can belong to this garrison," said George. You'd cry at the very first snowball that hit you."

"No, I wouldn't. I can be brave," insisted Philip.

"Well, then you come here tomorrow. We want a brave man for sentinel," said Tim, winking at George.

"I'll come. I'm awful glad I can be a soldier," and Philip's face was wreathed in smiles.

"Then we'll depend on you for sentry duty. It's getting dark now. You'd better skip."

The boys laughed as the child ran home. "He'll stand guard about three minutes when he gets here and finds no one at the fort," remarked Tim. "for to-morrow is Saturday, and we'll all be skating."

"Papa, what does a sentinel do?" asked Philip that evening.

"Why, usually he just walks to and fro in front of the place he is guarding, and carries a gun," replied his father.

"How long does he do that?"

"Until he is relieved; that is until the soldier whose turn it is next to stand guard, comes."

"What if he gets tired?"

"He goes right on just the same, if he is a faithful soldier he will not desert his post," explained Mr. Merrill.

"I s'pose it wouldn't be brave to stop before the other sentinel came?" asked Philip, after a pause.

"No," returned the father, who by that time was thinking of something else.

The next day at noon Mrs. Merrill said, "I wonder where Philip is. I thought he was playing in the yard, but when I went out to call him he wasn't there. It is snowing hard and I wish he'd come home."

"He'll turn up soon hungry as a little bear," answered Mr. Merrill. But an hour passed and Philip did not come, and his father, who began to share Mrs. Merrill's anxiety, started out in search. The storm had developed into a blizzard, and he fought his way through it to the houses of Philip's various playmates, but none of them knew anything about the child. As he was returning in the hope that the child had come home during his absence, he met George Lewis.

"Can't you find Philip?" said George, sympathetically, and then with a sudden thought he added, "Have you been to the snow fort at the schoolhouse?"

"Snow fort?" repeated Mr. Merrill, reminded of Philip's questions. "Let's go there at once."

Warily trudging back and forth painfully struggling against wind and snow, they found the small sentinel.

"I didn't stop until you came," he murmured. "I was a brave soldier." The toy gun dropped from his numb fingers and he sank unconscious in the snow at his father's feet.

His father gathered him into his arms and carried him home, where all night long George and Tim, who humbly came to be of any assistance possible, heard his baby voice crying between croupy gasps for breath; "I was a brave soldier, papa—I didn't desert the post."

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With Introduction

By J. A. Leavitt, D.D., LL.D.,

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For sale by The Baptist Book Concern.

In the early morning, when the little fellow was pronounced by the doctor out of danger, Tim and George, with hearts too full for words, looked at each other with swimming eyes.

As they left the house, George said, "It seems to me I couldn't have stood it if that brave little chap hadn't gotten better. I guess it's a lesson for us, Tim."

"It surely is," answered Tim in a choking voice.—Children's Magazine.

**STICK TO YOUR LAST.**

Former Governor Douglass, of Massachusetts, from a very humble start in life, came to be the head of a large shoe factory. When occupying the gubernatorial chair (which means the Governor's place), he made an address to boys on "Success in Life." In this address he said:

"What are the secrets of success? Shall I tell the boys of Massachusetts what I think the secrets are? Recently, in talking to a delegation of bright-faced boys, I told them they should, in order to make the most of life, obey the old maxim, 'Stick to your last.' If you don't, you'll find that old ogre, called trouble, bobbing up in your pathway, every now and then, and you'll never get to be on speaking terms with success.

"Fortune," you know, "favors the brave." Well, in the battle of life, the really brave man is the one with courage enough to 'stick to his last' in the face of early rebuffs and temporary reverses. He's the fellow who will eventually be taught to laugh at trouble, and to get chummy with success.

"What would you think of a shoemaker who, after making part of a shoe on one last, became dissatisfied and started another shoe on a different last, keeping up this method until he had finally spent all his money for stock, and had nothing but a lot of half-finished shoes to show for it? Foolish way to do, isn't it? But it's no more foolish than for a young man to tackle a new line of business every little while until he grows too old to learn any business thoroughly.

"Everything in nature is fitted to do one thing well, and spends its whole life doing it. You never hear of the ant going into the honey-making business; nor the bee building ant hills for a change. Each one knows its place in the world, and sticks to it; and that is what boys must do, if they would accomplish great things.

And remember always to keep your ambition up to the top-notch. Whatever you do, try to do it better than the other fellow. At school, make it a point to stand at the head of your class; and at play, don't be satisfied until you can jump the farthest or throw the straightest. Then, when you enter business life, this matter of getting

ahead will become a habit."—Exchange.

**ROOKS AND CROWS.**

A curious incident in the recent history of the Gray's Inn settlement of rooks is mentioned by a London correspondent in the Manchester "Guardian."

It appears that a couple of carrion crows settled in the gardens, and one day it was discovered that the rookery was deserted. The benchers, who are particularly proud of their rooks, gave orders for the carrion crows to be destroyed, and the gardener prepared pigeon's eggs with good doses of arsenic. The crows swallowed them and seemed to grow fatter and healthier. At last strychnine was used, and the pair were poisoned.

Then a curious thing happened. Not a rook had been seen for weeks at Gray's Inn, but the next day they were all back as though advised by telegram.

Life is more than the story of it; its realities belie the glamor of the tale.

**IT WORKS.**

The Laborer Eats Food that Would Wreck an Office Man.

Men who are actively engaged at hard work can sometimes eat food that would wreck a man who is more closely confined.

This is illustrated in the following story:

"I was 12 years clerk in a store working actively and drank coffee all the time without much trouble until after I entered the telegraph service.

"There I got very little exercise and drinking strong coffee, my nerves grew unsteady and my stomach got weak and I was soon a very sick man. I quit meat and tobacco and in fact I stopped eating everything which I thought might affect me except coffee, but my condition grew worse and I was all but a wreck.

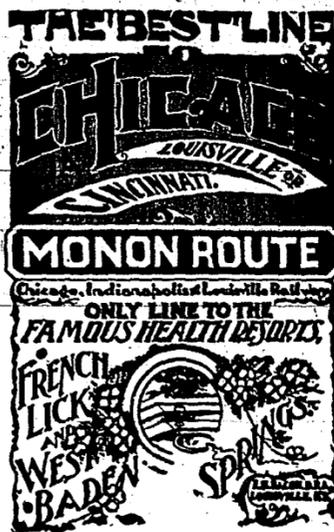
"I finally quit coffee and commenced to use Postum a few years ago and I am speaking the truth when I say, my condition commenced to improve immediately and today I am well and can eat anything I want without any bad effects, all due to shifting from coffee to Postum.

"I told my wife today I believed I could digest a brick if I had a cup of Postum to go with it.

"We make it according to directions boiling it full 20 minutes and use good rich cream and it is certainly delicious.

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



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DR. W. E. POWERS' ADDRESS AT LONG RUN ASSOCIATION.

At the meeting of Long Run Association last week the venerable W. E. Powers was elected Moderator of the body; the twenty-eighth time he has been honored by his brethren in being elected to this position. He was first elected in 1880, but in 1882 and 1883 Bro. I. W. Edwards served as Moderator. With these two years excepted he has served constantly in this capacity. Upon taking the chair he made the following remarks:

"Twenty-nine years ago today, I was elected Moderator of this body for the first time. But what a change twenty-nine years has made. As I look around I miss so many familiar faces. Boyce is gone; Broadus, Manly, Spencer, Worrell, Eaton, have done their work and gone to their reward. How I miss these men. They stood by me in the proclamation and defense of God's truth. They have done their work, and did it well, and received the applaudit of, 'Well done, good and faithful servant.' It now remains to be proven by our acts, whether we will stand as close to the truth as did those faithful men. Truth has not changed, the same truths that they had we have. Will we maintain them as they left them to us? While we have lost so many noble men yet humbly we would say, 'the will of God be done.' The Lord has greatly blessed our work, increasing us in numbers and financial ability, until today this Association stands at the front of all the Associations of the South. We have had pleasant times, much sunshine, and yet we have had our storms. While we return thanks to God for all the blessings conferred upon us, yet we have had our trials and our difficulties. This is an important time, and as an honest historian I want to review some of the troubles of the past, with the causes thereof. I do not hesitate to say that our troubles as churches and as an Association have almost universally been brought about by men trying to please other denominations. If the same effort had been put forth to please the Baptists and the Lord that there has been to please other denominations, we would have had fewer troubles, because all of our great troubles, denominationally, have been produced by the effort upon the part of Baptists to please other people. Take pulpit affiliation, take union meetings, take a belief in branch churchism. These all arise from an effort to please other denominations, and it is high time that the Baptists were waking up all over the land to take hold and control their own affairs; and I now sound the warning note, as I hear the muttering thunder of discontent, not only in Kentucky, but in other States, caused by this effort to adopt alien baptism, pulpit affiliation, getting bishops of other denominations to do our lecturing, to do our teaching, making the impression upon the outside world that these men are better able to do that work than Baptists are to do it themselves. Already some of our Associations are for the present withholding their contributions from the Foreign Board, because of the appointment of a man to the foreign field who said that he would receive the ordinance of baptism, though administered by an infidel; and that had its starting point in the Long Run Association. The Baptists are demanding, and nothing else will satisfy them, but that our leaders and our teachers fall back to the original idea of

Baptists doing their own work. But I am happy to say that the outlook is bright, and I am satisfied that it will be a long time before another Baptist pastor of this Association exchanges pulpits with a preacher of another denomination. We have paid very dearly for some of our knowledge, such as our experience in union meetings. They are always a loss to the Baptists. A short time since we sent to a far distant State to get two men of a different denomination to hold a meeting for the Baptists of Louisville. All we gained by that transaction was the information that the Baptists were the losers. The Baptists now come to the front, and demand at the hands of our literary institutions, that talk Baptist so loudly, once a year, that they continue that talk the entire year. And our theological institutions certainly should learn by this time that the Baptists are the best men to teach and to train the rising young men of our denomination, and that the Baptists of Kentucky and the Baptists of the South are demanding of Long Run Association that we walk closer in the paths of our fathers."

LONDON'S LARGEST LIGHT.

Spurgeon's Star Still Shines.

The day we went across the city of London to the Metropolitan Tabernacle was dull and drizzly, but we found light, life and warmth in Spurgeon's church. Deacon Charles Wagstaff, who is Assistant Sunday School Superintendent, gave us a charming welcome and Rev. W. Y. Fullerton, pastor at Leicester, where he succeeded Rev. F. B. Meyer, preached a powerful sermon on the Holy Spirit. After the sermon he made many inquiries about American Baptists.

It being a holiday season, there were only 1,100 in Sunday School, the church has 2,300 members, and twice that number attend the preaching services. The deacons and pastor pray in the study before each service, and march down to the pulpit circle together. A small Sunday School organ is the only musical instrument in the church, and the choir, composed of the boys and girls from the orphanage, sit beneath the pulpit. The pastor, the Rev. Dr. Archibald G. Brown, was absent in Switzerland, but sent a cheering letter to the children, which was read by the pastor protem, and as it was Dr. Brown's custom to make a talk to the children preceding every sermon, Dr. Fullerton made a delightful discourse of five minutes, detailing some of his youthful history.

What a royal roll compose the list of pastors here! An ancient writer says in the 1909 Manual: "This people had formerly belonged to one of the most ancient congregations of Baptists in London, but separated from them in the year 1652, for some practices which they deemed disorderly; and kept together from that time as a distinct body."

The first pastor was William Rider, his successors were: Benjamin Keach, 1668-1701 (Often in prison for preaching); Benjamin Stinton, 1704-1718. (Son-in-law of Benj. Keach); John Gill, D. D., 1720-1771 (Learned scholar, degree from Aberdeen); John Rippon, D. D., 1722-1833 (Founded Alms House; wrote hymn book; Joseph Angus, 1837-1839 (Resigned to be Home Mission Secretary); James Smith, 1841-1851 (Greatly gifted, but not educated); William

Walters, 1851-1853 (Resigned for harmony's sake); Charles Haddon Spurgeon, 1854-1892 (Greatest preacher since St. Paul); A. T. Pierson, 1893 supply; Thomas Spurgeon, 1894-1897 (Resigned on account of sickness); Archibald G. Brown, 1897-1909.

Houses of Worship.

The church has had eight meeting places: First, in a private house on an alley in Jacob street; second, in Widow Colf's house at Kensington; third, a chapel in Goat's Yard passage; fourth, Custer Lane Chapel, built by Dr. Gill; fifth, New Park Chapel, built by Dr. Rippon; sixth, Exeter Hall, where Spurgeon preached because the chapel was too small; seventh, Hall in Royal Surrey Gardens; eighth, the Metropolitan Tabernacle, built by Spurgeon, cornerstone laid August 16, 1859, completed and occupied March 18, 1861, costing \$155,000; burned April 1898, and reconstructed slightly smaller, the present size is length, 195 feet, width 103 feet, height 91 feet; the auditorium is 130x81 feet and is 59 feet high.

Services.

Sunday seven meetings, Sunday School 9:45 a. m. and 2:45 p. m. Prayer meeting 10 a. m.; public worship 11 a. m. and 6:30 p. m.; Lecture hall service 3 p. m.; Bible Class 3 p. m.; Monday prayer meeting 7:30 p. m.; Tuesday (third and fourth) church meeting; Wednesday Band of Hope 7 p. m.; Young Christian Association 7:45 p. m.; Thursday, Pastor's prayer meeting 6:45 p. m.; preaching service 7:30 p. m.; Saturday, prayer meeting 7 p. m.

Missions.

The Young Christian Missionary Union supports ten foreign missionaries! The Pastors' College, founded by Spurgeon in 1856, to equip young men for the Baptist ministry, has there educated eleven hundred. The Pastor's College Missionary Association supports two foreign missionaries. The Metropolitan Tabernacle Colportage Association, founded by Spurgeon in 1866, works fifty districts in England and Wales, supplying Bibles and Gospel literature and making house to house mission work, the cost annually is \$4,000. Spurgeon's Orphanage, founded by Spurgeon, provides for 500 fatherless children. The Metropolitan Tabernacle Evangelists' Association, founded by Spurgeon, does work at three mission stations, also in theaters, halls and cottages. The Metropolitan Tabernacle Loan Trust Society has a band of workers who deliver over 3,000 copies of Spurgeon's sermons to homes, exchanging as occasion requires. There are also maintained Mission Sunday Schools, Ragged Schools, Bible Flower Mission, Berean Band, Ladies' Working Benevolent Society, Maternal Society, Poor Ministers' Clothing Society, Street Missions, Alms Houses, Mothers' meetings, etc.

Nearly all these the fruits of seed sown by Spurgeon who being dead yet speaketh.

THOS. D. OSBORNE.

JESUS IS GOD

It is perfectly fair to ask for credentials of the stupendous claim that is made for Jesus as Christ, nor do I object to the demand that they should be "credentials which would never have occurred to Paul or a Plutarch." But si quaeris, circumspice. Read such a survey of the world outlook as is presented in Mr. J. R. Mott's re-

markable speech in the Albert Hall last November. See how in every part of the world men and women of every race and every state of culture, or absence of culture, are pressing towards Christianity, while the old Christian states slumber oblivious, and only a handful of enthusiasts are awake to the opportunity. What is this that is sweeping over Korea like a prairie fire, drawing Brahmin and Pariah in India, taming the cannibal in the New Hebrides within one missionary's career, and at the same time winning the devotion of the lowest and the highest in our own country, the simple rustic and the choicest brains among the young students of our Universities? Credentials! Is not the Bible House in Queen Victoria Street worth all the apologetics in the world? Take any book ever written, the very flower of literature and the supremest effort of human thought, translate it into 412 languages, from Sanskrit down to the rudest jargon of savages, and scatter it broadcast over the world. When that is done, and the books have sold everywhere and brought civilization and humanity wherever they have gone, it will be time to discuss whether there is anything unique in Christianity.

And, let it be remembered, what has done all this is the New Testament as it stands, and the Gospels first of all. It is Jesus, then, whose triumphs are witnessed today by missionaries in every quarter of the globe. But if this Jesus is nothing more than a supremely good Jew of the olden time, of whom we know very little, so that a learned man from somewhere or other has even determined Him to be a myth, how are we going to explain the way the world is going after Him? The simple Christ alone can work the marvel we see today. Those who think it all incredible should go and look for themselves. They would find men and women of races and cultures and languages lying poles asunder all taking hold in their different ways of this unlettered Jew of long ago. By an instinct that men cannot explain, they all find in Him their own countryman and contemporary, the Friend of their own daily life; the Strength of their realised weakness. Who less than the Son of Man, He who is Universal Man because He was God over all, could thus meet the heart's needs of every son of man? The earliest message of Christian preachers was "Jesus Christ is Lord." It is the message still, and we win our way to it through paths of rigid historical and higher criticism, comparative religion, and broad unprejudiced modern outlook on the facts of life today. To deny it is to throw away the only key that can unlock the mystery of the world.—James Moulton.

DEAR RECORDER.

The Baptist church at Irvington has just closed a most successful meeting. Perhaps the results of no meeting can be written in figures or words. Certainly is that true in this case. Bro. S. J. Cannon, pastor of Third avenue, Louisville, was with us. I never knew the preaching to be done better and it was blessed of God, and the church has taken on new life and power. Bro. Cannon is a delightful associate and leaves a blessing in all the homes he visits. His sermon on "Some things Baptists believe" was absolutely convincing and inoffensive. We baptized eleven and received six by letter. Besides giving Bro. Cannon a liberal purse the church gave the pastor a free

will offering. I do not know a safer and more effective helper for a pastor than we had in this meeting.

T. W. GAYER, pastor.

DEAR RECORDER.

Our church, Little Flock, is without a pastor, and though our pulpit has been supplied regularly with able men, we feel the need of a pastor very much. Rev. T. H. Mahaffey, who labored with, and for us, for two and a half years, resigned the charge to accept a call to Trimble, Tenn., and very reluctantly we saw him depart. The Lord had graciously blessed his ministry here, and great good resulted spiritually and materially. Our church hopes to celebrate her centennial next year, and has instructed her messengers to invite Long Run Association to meet with us in 1910; when we hope to have with us as many of our former pastors as can reach us.

I am getting what material is available for the purpose of preparing a history of our church, and will modestly request any one having any incidents concerning it to kindly furnish same to me and I shall appreciate the favor.

Our church is a firm friend to the Western Recorder. I think we have never had a pastor who has not preferred it to any other paper, therefore we are an orthodox Baptist church.

MRS. J. R. HOLSCLAW, Shepherdsville, Ky.

The best college is that in which the student is brought into the closest contact with teachers of ability and of Christian character. Mere lectures, however able, do not greatly influence the character of the students. It is personal contact.

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**ABRAHAM INTERCEDES FOR SODOM.**

You see the ground of Abraham's confidence in his prayer. The Judge of all the earth must do right. There was his singular confidence. The gods of the nations could do what they listed, right or wrong. The trust of Abraham was based on the absolute righteousness of God. The defect of Abraham's prayer seems to be that he knows precisely what is right and therefore what God ought to do. Our sense of right is unquestionably imparted to us by God, but it is a sense which needs to be educated and enlightened. The inference from Abraham's prayer is that it would have been wrong to sweep away the righteous with the wicked, but on the other hand, might not one agree that it would not be right for the sake of ten righteous people to save alive fifteen hundred, who for the rest of their natural lives would work evil on the earth. Would it be right in view of the surrounding people and of the unborn children? We may cite the righteous people in Sodom, but the question may well be asked whether they had any business there, or whether, in the hopeless corruption of the place, they ought not long ago, at all risks, to have shaken off the dust of their feet in testimony against it. On one side of it the destruction of Sodom may be regarded as a crowning mercy—a mercy to rid the earth of such moral defilement, a mercy to the little children, that after a few moments of pain they were delivered from the soul-destruction that most surely awaited them. And even if the righteous people had perished in the overthrow, we might well remember what, perhaps, it had not been permitted to Abraham yet to see, that to the righteous death is not an evil or a loss, but in the light of the New Testament an infinite gain, and that which we persist in regarding as a calamity may be a great blessing. Here, however, seems to be the lesson for us. That very righteousness of God to which Abraham appealed made it imperative that Sodom should be destroyed for the sake of the land and for the sake of the future. The destruction of Sodom was a solemn warning to the then existing world—a warning against evil living. There was nothing, I suppose, that men dreaded more than physical death, and death came upon them swift, sudden in an appalling form. Even to-day it strikes our imagination with solemn awe: a city blotted out, its site becoming a desolation, to show God's abhorrence of sin. After all, the awful thing about Sodom and Gomorrah is not that they perished. The cause of their perishing is the dreadful thing. Prophets and Christian martyrs have suffered far more than the people of Sodom did. It was the fact that they were no longer fit to live, that in mercy to the earth and in condemnation of their sins, God was bound to remove them, that constitutes the tragedy. It is not the suffering that is supremely awful, nor death. Of both in the New Testament men are forbidden not to be afraid. It is the cause that is awful. The same pains rack the man who has shattered and wasted his nerve strength in vicious living as the man who has worn himself out in devoted service to men. But they are not the same. One is a victim of his sin, and the other is a voluntary sacrifice; over the one cross is a halo of glory, over the other a cloud of eternal shame. And the death is

not the end. Do you remember the words of Christ about these very people, words which declared them living, and that in a day to come the people amongst whom He lived who had never descended to the depths of evil living to which they had sunk, but who had refused Him, a worse fate than that of Sodom was in store. So our Lord takes those people for whom Abraham pleaded and pleaded in vain, and who have become the type of grossest and most revolting immorality, and says, what no one else had dared to say, that the people of His time who had turned away from the light of God's own presence and refused to repent were worse than the men of Sodom. It was of Capernaum, of which you sing, "At even ere the sun was set," His own city, that He, who loved Capernaum with a greater love than Abraham had for Sodom, said the most terrible words that ever fell from His lips: "It shall be more tolerable for Sodom in the day of judgment than for you." And all you can say is that if He could say that of Capernaum, He might say it of us, for we have the light which Sodom and Capernaum had not. No words can efface the solemnity of a saying such as that. It means that a calamity, of which physical death of a sudden and appalling character is only a type, may fall on the people who live in the blaze of Gospel light and privilege and refuse to walk in it. Even the pleading of a greater than Abraham cannot avail for men who will not repent. One cannot be thankful enough that to the people on whose hearts there must have fallen a great awe as such words were spoken, came the other words, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest."

**ALIEN IMMERSION IN THE DIRT.**

I recall a deliverance of the Rev. Dr. Hooper somewhat noted as a Baptist writer in his day. It appeared in the Religious Herald at the time of a notable controversy on alien immersion, and the Southern Baptist Theological Seminary, perhaps in about 1872 or in 1873. His writing was after this fashion (I give the substance only). The command he said, is "Go ye into all the world and preach the gospel to every creature he that believeth and is baptized shall be saved and he that believeth not shall be damned." Now asserted the good Doctor two things are here specified, these are "believing and baptizing," thus making it quite clear that the personality of the administrator is unimportant and immaterial. This he asserted, makes it equally clear that, whosoever can or may tell the gospel story of good news in such way as to lead people to believe may also administer the baptism. In keeping with this process of reasoning the dear brother went farther to repeat that the administrator of baptism was of so little important consideration in carrying out the order in the Master's Commission, that whoever, and by whatever means, may lead one to believe in Christ could and might for any requirement in the Bible to the contrary give scriptural and valid baptism to that convert. But let us follow Dr. Hooper to his reasoned out conclusion and see if those Widemark brethren will go with him to the end. His conclusion was this, that so clearly does it appear in the New Testament that of the only essential factors in baptism are the believer and the act

of baptism, and so clearly is the administrator left out of the equation, or his importance ignored, that any person be it man, woman or child, who had caused any one to accept Christ, could give him valid baptism, and so true and logical was this conclusion that if he were a heathen, an atheist, an infidel, or even the devil, himself, if he be in the roll of such propagandism could without violating any scripture law of truth or propriety baptize his own converts, and that he and they would be as much in the orthodox line, as if an ordained minister with all church authority had done it. This to my mind is where the logic of alien immersion leads its apologists and which I further conclude is into the mire and dirt of fatal error, and hopeless confusion. Now, I have written as I said from memory, and in some of the minor particulars may not be perfectly accurate, but in the main outline of warp and woof, it is, I am sure, substantially correct and the older files of The Religious Herald, if in existence, will show it to be true. "Will a man rob God?" Well, yes, unless sacrifice is better than obedience, but God's word proclaims to the contrary. He said that to obey is better than sacrifice. He furthermore said, "Go, ye teach and baptize." May God help His people to do it just that way. J. A. H.

**A NEW BOOK.**

The Revised Edition of Theodosia Ernest is now ready for sale. This work, which has been so popular, and which has enlightened many enquirers after truth, was originally published in two volumes. The author, Dr. A. C. Dayton, has passed to his reward. We decided the work could be made more serviceable by condensing the work and publishing it in a single volume. We secured the services of Mrs. Lucie Dayton Phillips, daughter of the author for this delicate task. She has done her work well. We think the beauty of the story has been enhanced, and the heavy reading of the second volume has been greatly improved. The retail price of the book is 75 cents, postpaid. We will give the book and the Western Recorder for one year for \$2.50 to all new subscribers, and to all old subscribers who pay up to date, and then add the \$2.50. All the living readers of the original will want the revised edition.

The buried experiences of the past are as valuable to our life and service as are the buried deposits of carbon in vast coal fields to our material comfort. As we bring forth the coal that has remained buried for ages, and make it minister to our comfort and warmth, so from the experiences of the saints of the past we may gain much that will help us in our experiences of today. This truth is abundantly confirmed by the large space that is given in the Bible to the records of the experiences through which the saints of God have passed. Human nature is much the same always. God never changes, and life leads each of us along the way the saints before us have trod.

Whatever may be the disappointments of our cherished hopes, whatever expectations of private happiness have been destroyed, whatever longings for the triumph of truth disappointed, whatever clouds may seem to overhang the future, let us rejoice that the Lord reigneth.—Thomas Hill.

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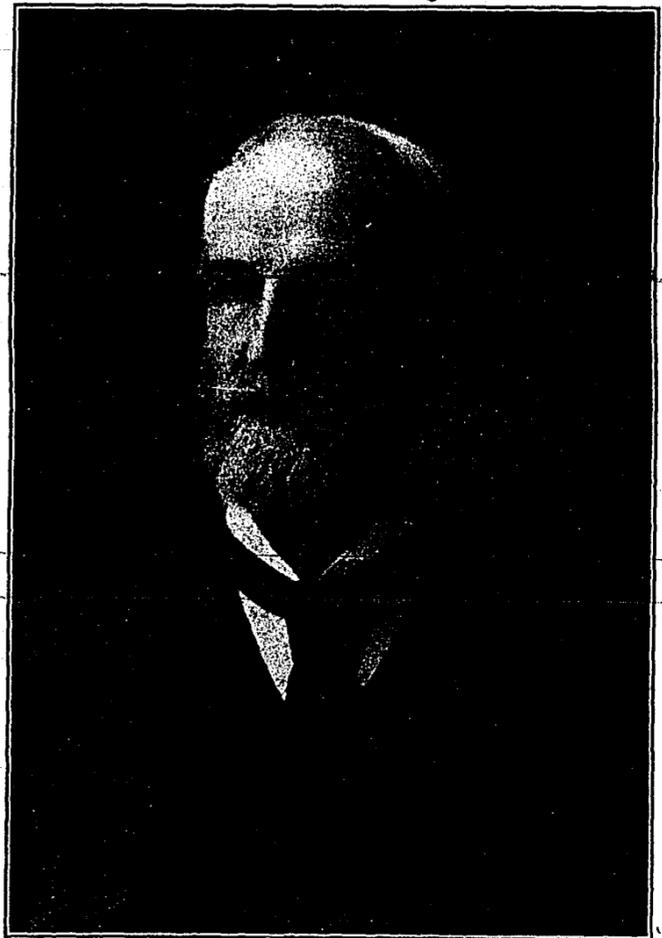
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No commission can be allowed where premiums are given.

Earthly business may be done in celestial ways. James reveals the secret of this when he warns us to make all our business plans with this proviso. "If the Lord will," and blessing in all their business To take God into partnership with affairs?

## The Farm and Household

G. C. Thompson sold to Simon Wel, fifty head of 1,359 pound cattle at 5 1-2 cents and thirteen 1,300 pounders at 5 cents.

At Winchester Bratton Bros., of Bourbon county, bought 110 ewes from W. E. Little at \$5 per head Monday.

W. Macke Miller, of Bardstown, bought a pair of 3-year-old mare mules for \$360.

J. R. and J. S. Claybrooke, of Springfield, purchased ten yearling mare mules from D. Young for \$1,050.

C. L. Brady, of Springfield, sold to Spalding & Co., of Bardstown, eight 3-year-old horse and mare mules for \$160 per head.

J. Newt. Renaker, Winchester, sold a 3-year-old gelding to B. T. Jones, also combined gelding to Rev. W. A. Penn, of Harrison county, at satisfactory prices. Mr. Renaker also sold 16 stock ewes to John Daniels, of Clark county, for \$6 per head.

Harry Lazarus & Co., Bowling Green, bought 1 load mules in Hopkins, Christian and Caldwell for \$75 to \$250; 1 load in Barren, Hart and Warren for \$65 to \$250; 8 mules and horses in Grayson county for \$75 to \$155. Mules in good shape are bringing good prices.

Hardin county — Tobacco is fairly good in this vicinity. Some few have their tobacco all in house, all the rest are cutting the weed. Wheat all threshed, crop short. The drouth is cutting the corn crop short. Few good horses changing owners. Stock hogs scarce, can not be bought at 8 cents in this neighborhood. Oliver, Hill & Glasscock shipped a load of fine 3-year-old steers from here recently.

Madison county—The tobacco growers of this county are very much elated over the prospects of their tobacco crops this year, and many have gone so far as to say that this county will produce the largest quantity of Burley tobacco of any county in the State this year.

Harrison county—Stock of all kinds is in demand and good prices prevail. Frequent sales of stock ewes at from \$3.50 to \$7 per head, have been made while stock hogs for the fall feeding are scarce and hard to find, the price averaging 7 cents per pound. Poultry of all kinds is scarcer this year than for many years and prices are high.

Fleming county—There have been very heavy rains in Fleming county, little damage has been done to the land or the crops, in some parts of the county the land was badly washed. The tobacco is very fine and a number of farmers have already cut and say it is the best tobacco they have had in years. Most of the wheat has been threshed in this county, although not up to the standard it is much better than the farmers expected.

Mason county—The farmers in this county have commenced to cut their 1909 crop of tobacco. The yield promised to be a heavy one, but the recent heavy rains have injured the plants very materially.

### BLACK KNOT IN PLUMS.

The writer has been interested in looking through the college orchard recently to notice the comparative susceptibility of the different varieties and classes of plums to black knot, and in comparing present indications with past experience along the same lines.

The tree agent who sells plum trees which are warranted to be "knot proof" is undoubtedly a nature fakir, but if he selects the right varieties among the Japanese he will come much nearer than usual to the truth. In two rows in the college orchard of twenty-two trees each, one of Red June and the other of Burbank, I found, in a reasonable long search, not a single specimen of black knot. And last year their record was almost equally clean. On trees in adjoining rows of Engelhart and Bradshaw, however, knots are all too abundant, though not nearly so bad as last season. They would probably average a half dozen knots to the tree this season, while last year the same trees yielded a couple of bushels of knots from the two rows. And these trees have been well-cared for, too, both as to spraying and cutting out the knots.

While this is a little discouraging to the man who wants to grow the domestic plums (as everybody does who wants high quality), still it is surprising how little time is required to keep down this disease if it is taken in time and systematically handled. And it is equally surprising how badly a tree can be affected and still be recovered satisfactorily. A few years ago the writer undertook to revive some old trees which would ordinarily have been cut down and put on the brush heap. They were a mass of knots from top to bottom. We selected a time when the snow was on the ground so that the knots could be easily gathered up, and cut out every vestige of the disease, though in some cases this left a pretty small proportion of the original tree. In removing a knot we cut at least six inches below it, so as to be sure and take out the roots of the disease. That year the trees made a big growth, often three or four feet, but a good many new knots also come out which were removed that autumn, the trees also receiving two thorough sprayings with Bordeaux mixture during the summer.

The two following years we did nearly all our cutting in the summer, and found it much more satisfactory in its results than cutting during the dormant season. To begin with, as the knots were removed as soon as they appeared, we saved the crop of summer spores which would otherwise have spread the disease. Then the knots being young and soft, we could frequently shave them off and thus save the branch on which they grew. Lastly, when it became necessary to cut out a branch altogether, in getting rid of a knot, the tree being still in growth would at once fill in the space thus made, so that by autumn it could hardly be seen.

This work was done in a section where the black knot flourishes like the proverbial green bay tree; yet we found it by no means a serious matter to rid these trees of the disease and keep them reasonably free. Three cuttings during the summer, with an autumn clearing up (after the leaves were off) of the knots which had escaped thus far, combined with three applications of Bordeaux mixture, did the work. Our sprayings were applied, one before the leaves opened, one after the blossoms fell, and one about two weeks later. Lest some may think this a pretty serious

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program, I may say that the summer cutting the third season took just four and one-half hours for an orchard of ninety trees.

Hogs can live for a time in filthy surroundings; but they appreciate good care and a clean sanitary pen. By nature the hog is a clean, respectable animal. It is man's fault, not his, that he has a bad reputation for uncleanness.

A good reputation is a valuable asset for any breeder, and a bad reputation will lead him to ruin.

### FROM THE BENCH

#### A Judge Commends Pure Food

A Judge of a Colorado Court said, "Nearly one year ago I began the use of Grape-Nuts as a food. Constant confinement in doors and the monotonous grind of office duties had so weakened and impaired my mental powers that I felt the imperative need of something which neither doctors nor food specialists seemed able to supply.

"A week's use of Grape-Nuts twice each day convinced me that some unusual and marvellous virtue was contained therein. My mental vigor returned with astonishing rapidity; brain weariness (from which I had constantly suffered) quickly disappeared; clearness of thought and intellectual health and activity which I had never previously known were to me the plain results of a few months use of this food.

"Unhesitatingly I commend Grape-Nuts as the most remarkable food preparation which science has ever produced so far as my knowledge extends."

The judge is right. Grape-Nuts food is a certain and remarkable brain builder and can be relied upon. "There's a reason."

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

### HOG BRISTLES.

"Farm Journal" notes that when bran is fed alone to hogs it does not produce so good as when mixed with other grain.

Rye and barley ground, mixed with wheat bran, gives satisfactory results.

Bran fed alone produces coarse-grained meat of inferior quality.

One-fourth of the ration for hogs should consist of roots.

Hogs weighing 275 pounds each require about twice as much feed for 100 pounds gain, as those weighing thirty-five to seventy-five pounds.

The feed for the sow before farrowing should be nutritious but not concentrated.

Heavy feed may be given value by adding bran, roots and chopped clover hay.

The hay can be softened by pouring boiling water over it.

Feed rich in protein such as oats, peas, middlings and barley should supply most of the nourishment.

For a few days after farrowing feed very lightly.

A thin, warm slop of middlings and oatmeal, given a little at a time, will quench thirst and answer all requirements.

If any of your hogs are getting crooked legs you may be sure that they are in too cramped quarters. Give them more room to walk around in, especially on the ground, if you can.

Ashes from hard wood, charcoal and a bit of salt are almost a specific for intestinal worms. Have it where the hogs can eat it whenever they want it, and don't be afraid that they will eat too much if they have it regularly.

Grease molds evenly with butter or oil, using a brush. Lumps of butter on the side of molds leave an uneven surface on the article cooked or molded in them. Molds for jellies are not greased.



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PROGRAMME.

Following is the programme for the Baptist Sunday School Union of West Union Association, to be held with Friendship Baptist church, Loneoak, Ky., September 16 and 17, 1909:

Thursday Evening.

Devotional Services—Rev. J. R. Stewart.

The Parent Problem in Sunday School Work—S. E. Peak and G. W. Potts. Sermon—Rev. G. B. Smalley.

Friday.

Devotional Services—Rev. J. P. Biley. Adult Bible Class Movement—Miss May Ellis and Rev. T. V. Shoemaker.

Special Days in Baptist Sunday Schools—(a) Children's Day, R. W. Jacob. (b) Rally Day, Jesse Bell. (c) Decision Day, Rev. J. R. Stewart. (d) Easter etc., Rev. T. M. McGee.

Soul Winning in Sunday Schools—Rev. J. R. Clark and H. K. Lukins. Primary Problems—Mrs. U. C. Wallace, Mrs. G. R. Haley.

Friday Afternoon.

The Baptists and Interdenominational Schools—John W. Gholson and Rev. D. Wilson.

Our Literature and Lesson Helps—Tell Carneal, and W. T. Cochrell.

Report of Committees—(a) Organization, Rev. M. E. Dodd. (b) Elementary Work, Mrs. Frank Wahl. (c) Teacher Training, Mrs. I. O. Walker. Report from all Sunday Schools in Association.

A. M. ROUSE, G. B. SMALLEY, MRS. FRANK WAHL, Committee.

DEAR RECORDER:

On July 12th I went to Salem church, near Burkesville, to assist Bro. J. R. Hunt in a series of meetings. I spent twelve days with him, and up to the time I left the Lord had added thirteen members to the church. I have been informed that four more were added after I left, making in all seventeen additions to that church. The church was greatly revived and strengthened by the meeting. After spending only four days at home I then went to Cartwright to help Bro. Gooding in a meeting at Stony Point. This one of the churches where the lamented Dr. J. J. Porter did some of his great work in his early ministry, and his influence is felt there yet. We worked together with the Lord for thirteen days. The results were one restored, two received by letter, and eleven baptized. It may seem to some folks egotism for me to say it, but it is a matter of rejoicing with me that all of the converts joined the Baptist church where they were converted.

We aim to begin a meeting here at Albany on September 5th. Bro. O. M. Huey, of Somerset, Ky., will do the preaching. We ask the prayers of our friends everywhere that the Lord will come in great power and give us "showers of blessings."

I am enjoying my work here as I never did before anywhere in my ministry of eighteen years. The Lord seems to have me in hand as never before. The Albany church is taking "higher ground."

M. L. BLANKINSHIP, Albany, Ky.

DEAR RECORDER:

We have just closed a great meeting with Union Band church in Nelson county. Bro. E. W. Coakley did the preaching, and there is no use saying he did it well. Our people were greatly delighted to have Bro. Coakley back again. He was with this church three years ago in a meeting and this is where he taught school when a young man before entering the ministry.

His singing was grand, his preaching plain, and his theme salvation by grace through faith in the Lord Jesus Christ and obedience to Him after saved. The church was greatly strengthened and eleven were added to the church by experience and baptism.

And still the Recorder grows stronger and stronger. Hodgenville, Ky. S. J. SPARKS.

ATTENTION, CONFEDERATES!

Official Call for a Reunion of the Fourth Kentucky Cavalry.

Eminence, Ky., August 6, 1909.—Notice is hereby given—that the annual reunion of the Fourth Kentucky Cavalry, C. S. A., will be held at New Castle, Ky., Thursday, October 7, 1909.

Free transportation in vehicles will be furnished between Campbellsville and New Castle and between Eminence and New Castle—coming and going—to all old Confederate soldiers who come by rail to those stations. Soldiers who intend to get off the train at either station will please notify J. B. Coleman, Chairman Transportation Committee, New Castle, Ky. It is hoped to have every member of

the regiment present, with as many members of other commands as possible. W. B. CRABB, Commander. W. J. Turner, Secretary.

DEAR RECORDER:

Rev. L. A. Cooper, who has been employed by the Baptist State Mission Board for the past year, has resigned and accepted the call extended to him by the Immanuel Baptist church, Covington. Rev. Cooper comes highly recommended as both pastor and evangelist. His mighty influence is already being felt and distinctly noticeable of the increased attendance at all the services of the church, although he has been on the field so short a time.

Bro. Cooper, who is very much opposed to societies and socials, proposes to run the financial part of the church without their support. Our ladies, we think, will heartily co-operate with him along this line, as this will relieve them of quite a burden. We feel that the Lord has blessed us beyond what we deserve in sending us a man of such power and personality. Pray for us that the next year of 1910 may be one of great prosperity for the cause of Christ at Immanuel Baptist church and this part of Covington.

DEAR RECORDER:

Of course, I am practically a stranger to the Baptists of Kentucky, but the most of you have heard of me at least. You have heard of the Methodist preacher that Dr. Powell baptized last October. I am the man. I guess Dr. Powell told it all over the State, but I don't care if he has. I am glad today that I am a Baptist, and I shall spend my life in the Cause of Christ and defending the truth. I closed a meeting a few days ago at the Fork of Beaver Creek. This was a destitute place, where they could not get a man to preach to them.

I began preaching to them, and remained with them for three weeks. The Lord was with us in great power. We organized a church with thirty-three members. During the services we did not have a single interruption. Everything went off quiet and nicely. We baptized twenty-seven. We are going to put in a church and school building combined. We expect to put in a graded school here. They have the students right on Beaver Creek to make a school of from two to three hundred students. Beaver Creek is the best farming section of Floyd county. The people are well fixed in the way of houses and lands, but they are behind in their educational work. This school will be the greatest help to this section of anything that ever came to this part. I think we will put up a cement block building that will cost from three to four thousand dollars. We have also let the contract for the building of a church-house at the mouth of Beaver Creek, six miles below this point. This building is to cost us twelve hundred dollars. We will also build a church at Cone Creek, and the work moves on. Pray for us that God may greatly bless us. F. HARDIN.

DEAR RECORDER:

I have just returned from the Muhlenberg Association, which met at Penrod, Ky. There was a large attendance, good order, and unbounded hospitality extended to all. Our efficient Moderator, Bro. C. E. Eades, occupied the chair. I thought it would not be amiss to give expression of my appreciation of my new field of labor. My family is pleasantly located within sixty feet of the Baptist church, with other pleasant environments that we can not fail to appreciate. I began my work as missionary of Muhlenberg Association on June 1. I have visited most of the churches, preaching to attentive and appreciative congregations. I have held one meeting in one of the most destitute places in the association, spending twenty-four days. The meeting resulted in the organization of a church, composed of a dozen of the most influential people in the community, ten of whom are heads of families. One of the members was almost a Saul of Tarsus in his influence against the church, but the Lord converted him, and turned his influence to the interest of the Cause of our Redeemer. Truly the Lord raised up of the stones, children unto Abraham. We secured pledges sufficient to cover all the expenses of the meeting, and had a beautiful site, convenient to water, and delightfully located, donated and without taking up a subscription, had enough proposed to be given to place material on the ground to build a good house of worship. I also assisted Bro. L. D. Stirsman in a meeting of one week at New Prospect, which resulted in the baptism of six. I must say after meeting a large congregation of Baptists at the association that they are the same old congenial, hospitable and joy-

al Landmark Kentucky Baptists. I have met most of the ministers of this association, and it does my soul good to work and worship with them. A. N. WHITTINGHILL.

ANTIOCH MEETING.

A number of Baptist ministers, a great number of members with a large multitude of people met with Antioch church, Todd county, Ky., Aug. 27-29, 1909, for religious instruction. Most of the old members of the organization were absent, but the Lord sent in a new crew, bringing essays and addresses, and a lot of Bible questions, which elicited much interesting discussion.

Several young ministers took part the first time in meetings for criticism. They were: Elders Kelly, Gregory, Benson and Thornberry. Before the writer arrived the meeting was organized, making him Moderator. He has had part in like meetings for over forty years, but never saw greater crowds at minister's meeting. So eager were the people for preaching that ministers of the body spoke to standing congregations mornings and evenings in the shade of trees during the session.

Many said the services were more instructive than the exercises of an association. The pastor said that that church had taken new life in the support of the Gospel. May another Paul and Barnabas be sent. Good women furnished sumptuous supplies for the people. So many subjects were considered in the meeting that we cannot recall nor find space for all. The discussions were spirited and harmonious; and the singing so inspiring that there was audible rejoicing at the close. A large assignment for next meeting with Pleasant Hill church embracing the fifth Sunday in October.

Of those who have been longest members of the meeting present were, the Colporter, W. M. Hall and the faithful Secretary, J. W. Bodine.

F. M. WELBORN, Auburn, Ky.

DEAR RECORDER:

Summering in Texas "this season, the hottest for ages"—to one who has spent the several previous ones in or near the mountains of Western North Carolina, is a contrast much in favor of the mountains.

Many parts of West and Central Texas have been dry all summer more or less and crops are very poor in this county. But the Baptists grow, and hold meetings. We have had quite a number of first ones since August set in. Your correspondent spent his vacation (?) in later meetings. He preached to one church and at two mission stations. There were forty-five professions and thirty-five additions to Baptist churches.

Three great objects attract the Baptists of Texas now, viz.: State Missions, a great heavy pull until the State Convention in November; then the location and endowment of the Southwestern Baptist Theological Seminary; and the establishment of several other Baptist Sanitariums, besides the great one in Dallas costing some \$250,000. Soon to be opened.

The Baptists of Texas rejoice with you Baptists of Kentucky in the rich heritage you have received from Bro. Harris' estate. To live as he lived is to be rich in death; but his riches to you left at his death, makes you Kentucky Baptists rich by his life and rich in his death.

B. W. N. SIMMS, Comanche, Texas.

DEAR RECORDER:

On August 26th we closed a good meeting at Hill Grove, Meade county, Kentucky. Had the assistance of Bro. D. D. Smith, of Ludlow, Ky., who did fine preaching. Logical and convincing was the tone of his Gospel messages. We were all delighted with him. The church took on new life and six souls were saved, and were baptized into the fellowship of the church.

Long will live the interest of this meeting. This is one of the best country churches in the land. May it ever live so to be.

On the 30th day of August a council was called from sister churches by Fork of Otter Creek church to set a part to the full work of the Gospel ministry. Brethren T. C. Brummer and Virgil Hobbs. The council was composed of the following brethren: B. E. Hagan, J. B. Luthe, W. B. Jagers, G. E. Scott and the writer. The young men showed themselves to be acquainted with the Bible and Baptist doctrine.

Bro. Hogan led in the examination. Bro. Jagers preached the sermon. Bro. Hutcheson gave the charge to the church. The charge and presentation of the Bible by the writer, and the ordaining prayer by Bro. Scott. The congregation then joined in singing, "I Love

to Tell the Story," and the benediction by Bro. Brummer. Long will be the memory of this good day. Bro. Brummer leaves Sept. 1 for William Jewell College, and Bro. Hobbs will resume his work in the seminary. Many the blessings of God rest upon them is the prayer of their pastor. C. W. BOWLES, Vine Grove, Ky.

Happy is the man whose Christian life and service is a love story; who, whether he teaches or prays, whether he gives, forgives or is much forgiven, whether he waits for orders or breaks camp for the march, can count his cycle of years but as a few days. Christ's life is the supreme love story.

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ITEMS OF INTEREST

News The World Over.

Last week the world was startled by the announcement that Dr. Frederick Cook, of Brooklyn, had reached the north pole on April 21, 1908.

There are skeptics, of course, but they are mostly among those who are jealous and envious because friends of their's did not reach the pole.

Dr. J. W. Buckley has asked many students in different colleges, mostly denominational schools, the question, "Whether it is common for the presidents and professors to take a decided personal interest in the religious state of students, appealing to them privately."

Modern navies again. This time the men were not to blame. Is it impossible for civilized man to build huge iron ships which will be safe in times of peace?

But the worst about modern battleships is that even when they do not blow themselves up and competent men manage them, they do not last. Iron does not endure some how.

Again we ask, this time in amazement, where does Mason & Dixon's line run? All colored persons are hereafter to be excluded from the galleries, lobbies and entrances of the British Parliament.

So far three Legislatures have voted on the question of altering the United States Constitution so as to make the income tax constitutional.

Strikes have been unusually numerous and extensive. The foreign laborers who struck at Fort William, Ontario, were so riotous an especial force of Canadian police had to be called out.

The House of Commons unanimously passed to its second reading the bill for the South African constitution.

The Duke of Abruzzi, one of the royal house of Italy, has broken all records in mountain climbing. He has ascended 24,000 feet on Mt. Godwin-Austen.

JUBILEE PROGRAMME.

The next regular session of the Southern Baptist Theological Seminary will begin on September 29th, instead of October 1st, as is usual.

Wednesday, September 29-10 a. m. Theological Education and Teacher Training—By Wilbur F. Tillot, D.D., LL. D., Dean of the Theological Faculty of Vanderbilt University, Nashville, Tenn.

The Present Status of Theological Education—By George E. Horr, A. B., D.D., President of the Newton Theological Institution, Newton Centre, Mass.

The Preacher's Leadership—By Sylvester Burnham, D.D., Dean of the Theological Seminary, Colgate University, Hamilton, N. Y.

The Rise and Present Position of Biblical Theology—By Edward B. Pollard, Ph. D., D.D., Professor in Crozer Theological Seminary, Chester, Pa.

The Contribution of this Seminary to Theological Education—By Edgar Y. Mullins, D.D., LL. D., President of the Southern Baptist Theological Seminary, Louisville, Ky.

The Present Outlook in Theology—By Augustus H. Strong, D.D., LL. D., President of Rochester Theological Seminary, Rochester, N. Y.

Fifty Years in Practical Theology—By Arthur S. Hoyt, D.D., Professor in Auburn Theological Seminary, Auburn, N. Y.

Regular Annual Faculty Address—By William O. Carver, Th. D., D.D., Professor of Comparative Religion and Missions in the Southern Baptist Theological Seminary.

Virginia Institute, Bristol, Va., will open at 10:30 a. m., September 9th with the brightest outlook in its history.

I have just closed a twelve-days' meeting with Ellisburg church. The results were forty additions to the church, thirty-one by experience and baptism and six by restoration and two by letter.

more than a year, working under difficulties, but God honors his labors and the band of soldiers of Jesus. The church was clothed with the power of Christ.

There have been many memorable Baptist Conferences in the past, but none more so than those of the last two years.

NEWS NOTES.

The Barren River Association of Anti-Missionary Baptists, calling themselves "The Original Barren River Association," convened with the church at Concord, Barren county, Ky., Saturday, August 28, and was in session three days.

Bro. Swan closed a good meeting at Monroe church recently. Baptized 34. He is in a good meeting with the church at Gamaliel.

I came to this field June 1st, from dear old Kentucky. It was with many regrets that we were compelled to leave Kentucky, on account of the health of our little boy.

I have four meetings to hold, the times of which are already set, and two the times of which are not yet set.

On September 6th, at the regular meeting of the Board, Dr. W. D. Powell was elected executor to represent the General Association of Kentucky respecting the will of Theodore Harris, recently deceased.

STATE BOARD MEETING.

On September 6th, at the regular meeting of the Board, Dr. W. D. Powell was elected executor to represent the General Association of Kentucky respecting the will of Theodore Harris, recently deceased.

Quite a number of appropriations both to missionaries and to church buildings, and also loans to church buildings were made at the meeting on Tuesday.

A NEW ARGUMENT? OR DODGE.

Two old gray haired men sat in the depot. One said, "I was in the pulpit and announced if any one had a text of Scripture that he thought taught immersion to give it to me, and I would examine it."

I wondered how many people were deluded by such silly twaddle. It is really too silly to merit a reply.

DISTRICT ASSOCIATIONS—TIME AND PLACE OF MEETING.

- SEPTEMBER. 9—North Concord, Fellowship ch., near Barboursville. 10—Booneville, Burning Springs. 10—Enterprise, Prestonsburg. 10—Greenville, Elizabeth ch., Breathitt County.

OCTOBER.

- 1—Laurel River, Pleasant Grove ch., Clay County. 5—Whites Run, Locust. 6—Little Bethel, Slover ch., near Lisman.

We have been unable to secure any report from Oneida Association. Corrections or changes should be directed to the paper.

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.

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BURLEY—Bright Red.

Table with columns for tobacco types and prices. Includes entries like 'Trash (sound) 11 00a 12 00', 'Common lugs 12 00a 13 00', etc.

DARK.

Table with columns for tobacco types and prices. Includes entries like 'Trash (sound) 7 00a 7 25', 'Common lugs 7 50a 7 75', etc.

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