

WESTERN RECORDER

Faith, Hope and Love these three

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

84th YEAR.

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

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A writer is severe upon men who "decline to follow the unfolding of their natures." Nonsense. They are to follow the Lord and not human nature.

The Wesleyan Reform Methodists in England are a small body, but they have been an aggressive one. But at their recent conference they reported 7,904 members, a decrease of 173; a decrease of 558 Sunday School scholars; and large decrease in the subscriptions for home and foreign missions. What is the trouble in England?

Here it is again. A writer in an exchange asks if some custom in the churches is "not out of harmony with the Christian thought of the times." That is not worth consideration. The thought of the times is not the religion of Protestants. The one and only question to ask is, is the custom in harmony with God's Word?

Howard Wesley who has recently joined the Mormons, claimed to be a descendent of John Wesley. If he was, it would be no disgrace to Wesley. The Levite whom Micah had for a priest for his graven image is said to have been a grandson of Moses. But as a matter of fact John Wesley had no children.

Last year was greatly blessed of God to the Japanese Baptists. Four hundred and two were baptized during the year, making the membership 3,225. That was an increase of more than 10 per cent. Would to God the churches in the United States might be as greatly blessed.

Men say arily, "Oh, we do not believe in these days what Calvin believed." That is a matter of no importance whatever. The sole important question is whether Calvinistic doctrines are taught in the infallible Word. We are to be judged hereafter by what is in that Word and not by what is "believed in these days."

CITY AND COUNTRY LIFE.

Rev. E. B. Pollard, D.D.,

The famous dialogue between the city mouse and the country mouse has lying behind it a fact of perennial interest. Ever since Cain went off and built the city of Enoch in the land of Nod, there has doubtless been a problem of the city. It seems a little significant that the first town ever founded was built by the man who bears the everlasting stigma of having been the first to slay his brother. The sacred historian says he named the city Enoch in honor of his first born son. But this, remember, was not the Enoch who walked with God, the seventh from Adam a-down the line of Seth, but Enoch—third from Adam along the line of Cain—more accurately spelled Chanock.

Two distinguished Baptists, one of whom was the Rev. Dr. H. H. Tucker, of Georgia, were discussing the comparative merits of the city and of the country life. The argument waxed warm. One of the debaters claimed that evil was far more serious and prevalent in the city than in the country. "No," said the other, "the most serious piece of wickedness the race ever experienced was committed in the country—when in a sparsely settled garden Adam and Eve ate the apple that brought sin and death into the world and all our woe."

"Did it ever occur to you," answered the antagonist, "that the place where that deed was committed was the most populous region in all the earth?"

Thus does the city bear off the palm for wickedness.

The distinguished and learned Ambassador from Great Britain, the Honorable James Bryce, in an address before the University of California some weeks ago, took occasion to speak a good word for the country, counselling a return to that interest in rural life, and that love for it, which characterized our people in the earlier days. Addressing chiefly Californians, he said:

"Here, if anywhere, country life ought to be attractive. Yet even here, one is told, the dislike to the comparative solitude and isolation of rural life, and the passion for amusement produces a steady drain away from the land into the city.

"This is a misfortune. It is far better for the health and physical stamina of a people that the bulk of them should live in the country and work there with plenty of fresh air around them. It is better for the national mind and character that men should be in contact with nature, instead of living cooped up in streets. There is truth in the old line, 'God made the country, and man made the town.' It is better for the political stability of a government that the town dwellers should not outnumber the country dwellers, and that there should not be too many vast aggregations of men living packed tightly together, and more liable to be moved by sudden excitements than country folk are.

"I will not go so far, as some have done in saying that the preponderance of large cities is necessarily dangerous, but it is certainly undesirable, on every ground, but most of all for reasons affecting the health and general vigor of the nation.

In the early days of our country, of course, there were no large cities. And yet up to the time of the Civil War thousands lived in the country, because they greatly preferred living there. There was the wealth, culture and religious influence that

made life happy and wholesome. Since that struggle, the South has seen her young men, and more lately her young women also, flock to the cities, leaving many a section, once the place of ease, refinement and material prosperity, only the mocking memory of its former glory.

This change has brought many a new question to the front.

The country churches have had a struggle for their very existence. Churches which once commanded the talent and service of the religious giants now find it difficult to secure the services even of a youngster of any especial equipment and promise. Material out of which lay leaders are made is scarce, because of removals to the city. For as soon as John looks out on life, he has ambition for a larger opportunity than the country seems to him to afford. As soon as Mary returns from boarding-school or college she has social aspirations—natural and commendable enough—which lead the family to decide to move from their old home in the country to some urban center where the social and cultured demands may be better met. Thus the tenant rapidly takes the place of the old resident, and the face of the land is vastly altered—domestically, culturally, religiously.

On the other hand, while the city is greatly helped by the influx of the rural population, the urban community tends toward moral retrogression. This is the moral condition of city communities is distinctly behind those of the country districts. Congestion makes for corruption. Were it not for the pure streams which the country is continually pouring into the cities, it is very doubtful whether all the personal and the organized efforts for the redemption of the city would be sufficient to hold it back from rapid moral and political decay. Our town churches are constantly being replenished by the country folk. All the walks of life show a very large percentage of country-bred people in places of influence and leadership.

Mr. Roosevelt, who, according to Mr. Bryce, in the address just quoted, did so much to further the interests of rural and agricultural life, is, we believe, the only President of the United States who was born and bred in a large city. And he, very early, learned to love the forest and the prairie, and spent much of his time in "God's great out-of-doors."

Certainly there is a distinct elevation and culture in close fellowship with the beauties of nature. It makes for thoughtfulness, for serious purpose, for depth of penetration and breadth of character. Robert Louis Stevenson's "The Wonderful World" reflects the early purifying, expanding influence of the trees, the grass, the flowers, the sky, the rivers, the gardens:

"Great, wide, beautiful, wonderful world, With the wonderful water around you curled,

And the wonderful grass upon your breast, World, you are beautifully drest.

"The wonderful air is over me, And the wonderful wind is shaking the tree—

It walks on the water and whirls the mills, And talks to itself on the top of the hills."

You, friendly earth, how far do you go? With the wheat-fields that nod and the rivers that flow,

With cities and gardens and cliffs and isles, And people upon you for thousands of miles?"

With what marked contrast to this spirit

is the one expressed by a recent thoughtful writer concerning conditions in submerged portion of darkest London. He expressed the fear that in certain tenement districts where many a dweller seldom or never sees the sun—but if any light at all only dim artificial light—the people would lose consciousness of the fact that there is any sun; and so, will be led in their thinking to disregard altogether the fact that this source of all good is from a God who made the sun and the sky, rather than from man who made the candle, and the lamp, and the squalid roof under which they are housed. Queen Elizabeth in her day greatly deplored, in fact, expressed some sense of alarm at the growth of London—the people coming constantly in from rural districts. Then London was but a very little larger than Louisville. What would Good Queen Bessie think now, should she return to London and mingle with her teeming, surging millions?

Chester, Pa.

DRAWING NIGH.

You may be a true believer in the Saviour, and have Him for your real trust, and, if so, you have redemption in His blood, the forgiveness of sins, and then you are accepted of God. Nevertheless, in all your approaches to Him in prayer, you may be going to Him each time as though it were the first time, as though He had never blessed you before. Instead of drawing nigh, as now and evermore abiding in Christ, and so you miss the comfort and strength of your acceptance. You may ask to-day for that justifying righteousness, which long ago, He gave you, even when first you believed in Him, for you may never have appropriated the sweet assurance that He did give it to you, thus slighting His efficiency because ignoring His words. Back to the starting-point again and again you go, foot-sore and weary, to make the journey over. Is it any wonder that God does not draw specially nigh you? Should you expect Him to meet you in such prayers? Would you be pleased at similar conduct toward yourself in your own child? Would it gratify you that he should be continually asking you for what you had already given him? You may work and watch, be very devoted, exceedingly in earnest, resolve, and resolve again, but no progress do you make, except you consciously abide in Christ. At once, then, all obstacles will have vanished; you are trustful and happy, loving and submissive; you plead the promises, and really expect them to be fulfilled; you confess your sins, and know they are forgiven; but you do not doubt that already you are saved, and that God does own and delight in you as His child. Shut in from human gaze, you are then no longer alone. You kneel in very contact with God. It is a personal interview. And then forth from your closet you are walking with God, and working for God, and living in God, and the very solitudes of thought are blazing with God. It is as if your friend were standing right by you, and you felt the breath of his presence, and saw his beaming smile, and heard the music of his voice.—W. R. Nicholson, D.D.

In how small a world that one lives whose sole thought is self, and whose measure of everything is the way in which it affects himself! And the worst of it is that in such a world the horizon contracts more and more as the days go by.

DESPAIR.

Despair is the name by which we express the extremity of moral depression, against which the mind has no power of reaction. Through this dreadful feeling, no ray of hope, no sunbeam of joy breaks in upon the darkness of the soul. To one who has reached this state of utter despondency, life is no longer desirable; the charms of nature or of art, call forth no throb of delight in his dark spirit, and the cheerful earth is a gloomy and barren wilderness.

"Hope withering flies, and mercy sighs farewell."

There are dark hours in the history of every human being, periods of despondency and gloom, when life seems without a solitary ray of brightness, and the future is shrouded in mist and melancholy. At such times the spirit is depressed, the soul within is involved in shadows, and it is in vain that we turn and turn and endeavor to avoid the ominous thoughts that crowd upon the brain. They force themselves upon us, and all our efforts to shake off this feeling of despair of the moment are idle and fruitless. Phantom shapes flit before the imagination; dismal foreboding, the loss of friends, crowd upon the mind; thoughts obtrude upon us, and a mysterious feeling passes like a cloud over the spirit; it often comes upon the soul in the busy bustle of life, in the social circle, in the calm and silent retreat of solitude.

How many in this world have felt its sting! How many have felt that life is one sad and endless day of perpetual misery! Oh, these are thoughts beyond control, which rack the human heart, and swiftly loose the pent up fountains of an anguished soul, and cause the fast and bitter tears to fall in deep despair!

"Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God." Many as are the shadows that flit across the horizon of earthly happiness, there does shine a star, there does speak a still small voice to the mourner's heart, to light the gloom and minister comfort. There is a balm for every pain, a haven of rest where the sorrowing heart may find relief. Desolate indeed must be the heart that has no source of comfort, no rock to rest on amid the storms that beat around it, no firm foundation on which to build its hope of final triumph and deliverance. The vicissitudes of life, how can they be borne when there is no friend to share the toil and burden; when the tempest gathers, and clouds roll over the soul? Where may rest be found in the moments of despair, but in Him who knows every infirmity, who can satisfy the longing soul and say to the raging waves, be still? And at last "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

How could we live without the precious promises of our Lord and Saviour!

"So precious is Jesus, my Saviour, my King,

His praise all the day long with rapture I sing;

To Him in my weakness for strength I can cling,

For He is so precious to me."

Hillsdale, Tenn.

L. E. J.

THE CHURCH AND LEGISLATION.

Prof. James Denny.

Impulsive and generous natures, moved to the depths by the vested interests of iniquity which trample on human souls, and convinced that nothing but force can sweep them away, are ready to appeal to force. There is nothing they would not do to see this or that evil, which devastates the life of man, violently suppressed. They call loudly on the church to join them in appeals to the legislature; sometimes they impeach the church of insensibility, and of contemptuous disregard for the spirit of its Master, if it is slow to respond to their call. Perhaps it does not occur to them that legislation is force. To legislate is to take the sword, and while there is no doubt a power which has this as its divinely appointed

function, it may well cross the mind of the church, whether the function is hers. A church which is acting on society mainly through its action on the State may well have misgivings.

It is not necessarily what is wisest and best in us which believes in short cuts and compulsory methods. It is quite as probable as not that Jesus wished to correct this misdirected ardour, when He said, The kingdom of heaven suffereth violence, and the violent take it by force.

Age, according to Goethe, makes us all quietists, but it is not age only which makes us skeptical about the law, or about legislative methods, in relation to the Kingdom of God. There are good laws and bad laws, and in a free country it is for the citizens to apply their intelligence and conscience to the subject, and to make the laws as serviceable as they can be made to the common good. But all who have thought deeply about human affairs, or, to put it less arrogantly and more truly, all who have felt deeply with human beings, know that when the laws have done their utmost the whole work of the church remains to be done. We do not need to be synical, and say, with Tacitus, *corruptissima republica plurimae leges*, the multiplication of laws measures the decay of the State. But who does not feel that the much experienced, deeply sympathizing soul of a great and good man is revealed in the exquisite lines which Johnson contributed to Goldsmith's "Traveller": "How small, of all that human hearts endure, that part which laws or kings can cause or cure"? It is the large outstanding part with which the church must always be mainly concerned. Of all the wonderful expressions in St. Paul, there is none which at the present moment better merits reflection than that which stands at the head of the most glorious chapter in the New Testament—What the Law could not do. There is no reason for the tense; it may just as well be rendered in the present. What the Law cannot do—what no law can do, whether it issue from Sinai or from Westminster; this is the subject of the gospel, and the main concern of the church.

It is one drawback to the faith in legislation which seems to prevail in certain quarters that it tends to throw into the background the things which should be central. Men look for a new heaven and a new earth to Acts of Parliament, and all the time sin and death are outstanding quantities, negligible remainders, apparently, to be thought about after the bills have been carried which are to make everything else new. A disposition is fostered which expects from law what law can never yield, and every advance in legislation is followed by a disappointment, not rarely by a reaction. It is not sufficiently considered that the law, which registers the average sense of right and wrong in the community, is only a challenge to the ingenuity of the bad; it does nothing to make them good. Frame it as subtly as men will, it is only a document after all, and the chances are that the wild living intellect of man will get round it somehow. The church's direct interest is not in framing acts of Parliament, no matter how Christian their motive; it is in regenerating men, who will give expression, indeed, to their new life, in their laws as in all their activities, but who, just because they are what they are in entire independence of the laws which they make, will have no vain expectations of what these laws will do for others.

The conclusion to be drawn is that the church will not only do its immediately Christian duty best, but best serve the State, if it leaves legislation to the institution to which in the Divine order it belongs. It lies properly within its duty to promote temperance, but it is as completely mistaken when it petitions for Mr. Asquith's bill as when it petitions for or against Mr. Balfour's. What is wanted is that its members act in either case with the sense of responsibility to Christ, not that the church as a body identify itself with a given policy. It may be properly eager to close public-houses; but what it has mainly to remember is that they would all close automatically, within the briefest of time limits, if nobody went in. It may be properly interested in the material well-being

of all men; but it is no part of its function to support anybody's right-to-work bill. It needs more than good will to act in such things; it needs an intelligence of conditions which it is no part of the church's business as a body to understand. The church's business remains, it may be said, when economic security has been achieved. It is not economic security which is going to secure the Kingdom. It is some degree of insecurity—it is the painful necessity of being anxious about our livelihood—that generates the elementary virtues of industry and honesty on which the stability of society depends. If every man and woman in the British Islands had a hundred pounds a year absolutely secured, the real question would be, not whether the kingdom of God had come, but whether the country was habitable for decent people. All concentration of mind on legal methods for attaining this or that end, even in the moral world, is indirectly prejudicial to Christian character, because it destroys the sense of moral proportion. The devotees of single virtues or blessings to be compassed by Act of Parliament are too often like men who have forgotten a main article of the Christian Creed—I believe in the Holy Ghost.—British Weekly.

BEGINNING ON THE INSIDE.

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

Socialism works on the outside of the man; Christianity works from within outward. Dr. Parkhurst said that Socialism is more concerned to keep people out of the poor house than to get them into the kingdom of God. Christianity does not shut its eyes to the ills and inequalities of the life that now is, but it emphasizes character rather than conditions, it dwells more on duties than on rights, its aims to make better times by making better men. Jesus lived in an empire in which every two men out of three were slaves. He destroyed it, not by revolution or social dynamite, but by putting in men's hearts the spirit of brotherhood. He lived in a city which then and now did not know the meaning of sanitation, and he dwelt, not on systems of sewerage, but on the reconstruction of the man. Jesus proved to be the greatest social reformer the world has ever known. He gave the fundamental principles by which to guide us in politics, but he kept out of all political movements.

A Christian character established will at once create new surroundings and conditions. A prominent writer in Boston said, within a few weeks, that the revival there has done for the city more than could be accomplished by ten years of ethical and social agitation. Christ's dwelling intelligently in a man means seats for clerks in stores, fairness in business, purity in politics, square dealing in public life. Christ rightly conceived will not be simply an emotion or a song on the lips, but the motive power of a new, a larger, a finer life, reproducing the Christ in daily life.

It is foolish and criminal in pastors to belittle the practical power of Christianity in life. A prominent New York pastor said in print recently: A minister with his lips says, "Come to Jesus," and then unless he votes the Socialist ticket, says, "Go to hell." This is to write Socialism with a capital S and salvation with a small s. Socialism is one form or theory of political economy; Christianity is the revelation of the Son of God. A prominent evangelist said recently that he did not care about the soul if only the people could be saved from their poverty and misery. If Jesus Christ could get a strong grip on any community he would beget hopefulness, a large outlook on life, would create economy and helpfulness, establish a savings bank, shut the saloon, and poverty and vice and selfishness and misery would fly away like bats when the sunshine comes.

Thomas Chalmers, the eloquent Scottish preacher, was not a Socialist, but a large-sized, common-sense Christian. He selected a verminous part of Edinburgh as a place in which to show how Christ can work to lift up a community. One-quarter of the people were on the poor roll, another quarter were reeking with all possible vices. In

one room fourteen murders had been committed. In an old loft Chalmers opened his schools and his church. There was personal visitation by good men and good women. There came a time when Chalmers, simply by Christian influences, had made over this entire neighborhood. In five years not a child of school-age was out of school. A large, self-supporting church was established. Chalmers did not despise, he welcomed the aid which the civil power could give him. He wrote: "I would again implore the aid of the authorities for the removal of all these moral, and the aid of the sanitary board for the removal of all these physical, nuisances and discomforts which are found to exist in this territory. Could I gain this help from our men in power I would look on the hallowing influence of the Gospel of Jesus Christ to bring in a better day."

Christians as Christian men ought to work for better tenement houses and improved social conditions, but only as helps and accessories to the gospel of Christ. Fifth avenue surroundings will not change a slum character. Nicodemus found the Sanhedrin needed a change as radical as the women who came from the filth. Chalmers was a man of large heart and hope. He said, when beginning his work in Eastport, "What a beautiful field for work this is." Christianity is in a world full of problems and difficulties. It may say, with Chalmers, "what a beautiful field for work this is, to show what I can do." A character, gotten hold of by Christ will mean, of necessity, changed surroundings, changed conditions. While we seek to change conditions, to help in the formation of character, it remains everlastingly true that for lifting up society permanently one ounce of changed character will equal sixteen ounces of changed conditions.—The Examiner.

LEARN TO GOVERN YOUR TROUBLES.

No matter how your heart aches, learn to greet everybody with a smile, with a sweet, cheerful expression. If you cannot get rid of your troubles, do not parade them, do not peddle them out. The people you are tempted to load with your own may have all they can bear of their own.

I once knew a woman who got into such a habit of telling her troubles to everybody that she could not restrain herself even when people went to her for sympathy in sorrow. Her own aches and pains, her own losses and sorrows took precedence of everything else. No matter what others might be suffering they must stop and listen to her tale of woe. She never allowed an opportunity to tell somebody of her troubles to pass unimproved. This became such a confirmed habit with her that when she got old, even people who felt kindly toward her avoided her.

A perfect contrast to this woman is a very sweet, charming old lady whose life has been full of trouble, but who has a way of covering it up so that one who did not know of her circumstances would never dream that she had any troubles. She knows how to hide her aches and pains, to conceal the thorn that is pricking her, and to keep unpleasant things to herself.

It is a great thing to learn to hide our aches and pains, to keep to ourselves unpleasant things—things which would project disagreeable, discouraging pictures into the minds of others.—Success Magazine.

The Word and Way speaks much truth in the following: "The modern Demetrius is not making silver shrines for Diana. He is brewing beer and distilling liquors. By these means he is getting his wealth now. But he is the same greedy, corrupt and conscienceless Demetrius that raised a mob and tried to run Paul out of Ephesus. His business is no more reputable now than it was then. He has the same old vicious craving for gain. He is yet the enemy of God and all good. Down with his business."

We feed ourselves upon novel speculations until our heads swim with the vertigo of universal knowledge, which changes into the paresis of universal doubt.

THE SOUL OF MAN.

By Wm. J. Holtzelaw, Ph.D., D.D.

The human soul has been the subject of discussion for many centuries, and it has also been the occasion of a vast deal of speculation on the part of many writers and teachers, especially those of the agnostic type. At the present time, however, the opinion of the world's greatest thinkers approaches nearer to a unit than at any time in the world's history.

With modern writers the soul is the central point of discussion in popular psychology. This is evidently because the form of our mental life necessarily presents self as the abiding thing. This abiding thing is unchangeable and eternal, and is capable of knowing and acting with a full consciousness of its own experiences. It is this thing, this conscious self, which is capable of thinking, feeling and acting, that we call the soul. The various writers and teachers have used different names for this conscious self, as mind, soul, spirit and other substitutes which express the same thing, as they claim. There are those, however, who hold that the soul is only a name for a group of conscious conditions which are intricate in their nature but have no fixed place in any active or real subject.

The discussions concerning the reality of the soul are made to involve the question of materialism and spiritualism, but the main question is whether the soul has the power to act independently or whether it is only a name for a number of conscious conditions caused by physical organization or otherwise. In other words the question is made to vacillate between materialism and spiritualism. But materialism has been made ambiguous by its various definitions. It is made to refer both to the doctrine of matter and the doctrine of mind. As far as we are able to see the physical and mental life come into existence together, and having developed and advanced together for a time, they die and disappear together. From this fact it is concluded that the mental has its origin in the physical from which it receives its support.

But there is another side to this question and what seems to be clear and cogent disappears as the facts present themselves. There is no likeness between the physical and mental facts for the reason that feelings belong to the physical while thoughts are the production of the mental. Thoughts are not the result of a grouping of the physical elements and they have nothing in common with matter and motion. Matter in its organic state shows no signs of either physical or mental life. The only way we can tell what matter is capable of doing or becoming is by watching its movements. It has certain properties which are made to appear only under certain conditions. For example, a telephone wire will take up words spoken into a receiver and convey them to another person many miles away. Movable matter fails to do what mystic matter will easily accomplish.

In all the realm of nature there are but two primary substances of which we have any knowledge as having a positive existence—matter and spirit. All species of being come within these two substances, whether animate or inanimate, as well as the individuals of each species. These two substances have their beings independent of each other, and they have properties that are distinct and cannot partake in common with each other. Man is called a three-fold compound consisting of body, mind and soul. Some change the order and say body, soul and spirit, making a distinction between soul and spirit. Within the compass of this view are those who hold that the body is formed of corporeal particles, that the spirit is pure intelligence, and that the soul is an ethereal vehicle in which the spirit is enclosed in order to its union with the grosser compages of the body.

But there are some difficulties with this theory which make it hard to secure harmony. However much the soul may be refined, as an ethereal vehicle, the fact remains that it must be either matter or spirit. Then if we suppose the soul to be spirit, as it evidently is, it is difficult to understand how a spiritual substance can be enclosed within a spiritual vehicle, or how a spiritual vehicle can be united with a gross material body.

There is a second theory which also makes man a three-fold compound body, mind and soul. This is the clearest and it is the most capable of harmony. The argument for the trinity of man is by no means new. The Greek philosophers taught that man is composed of three distinct parts—body, soul and spirit. Swedenborg, among the modern writers, claims that man is a three-fold compound and that these are the natural, spiritual and celestial. Plato taught the man terrestrial, having a trinity of soul, soul and body, and earth-body. The early Christian Fathers believed in the trinity of man as is seen in the writings of Clement, Origen, Tatian and others, and that he is physical, mental and spiritual.

There is a third theory which contends for the dual nature of man and its advocates seem to think it new, it is, however, very ancient. This theory gives man two natures both of which are called "mind," or that man has two minds—the objective and subjective. The objective pertains to the brain and the subjective to the soul. There are very many difficulties with this theory and harmony is impossible. This theory is made to contain certain doctrines concerning mesmerism, hypnotism, spirit mediums, etc., which have been repeatedly exposed.

The question, "What is Man?" has run through all the arguments for centuries past. Both ancient and modern philosophers and scientists have given much time to an effort to answer this question. Theologians are not agreed and much that has been written ought to have been consigned to the waste basket before it got to the press. The materialists tell us that man is only a mass of

matter. But what is matter? The scholars tell us that matter is an inactive and inanimate substance and that it is absolutely unable to transform itself into any other thing, and that it must remain as it is till the omnipotent hand touches it and transforms it into that which He pleases. But its transformation into this or that does not make it any less matter. If it be transformed into a human body it is still matter and incapable of action within itself. It must, therefore, have power to act from without or from a source greater than it possesses. This power is called the supernatural. The clay will remain clay and the body will remain powerless till the internal agent sets the machinery in motion. It is this internal power which enables man to think, to compare and judge. It differs very widely from matter. It is also the owner and controller of the will and it can act in whatever direction it pleases. By it man has the power to choose between right and wrong, and by it he is able to appreciate the reward of adhering to the right and to see the evil that must come from doing wrong. Man is possessed of moral sentiments which give him the power to love and to hate. He has power to love the Infinite Goodness and Wisdom and to conceive of a world of spirits and to fashion his life according to its requirements. Such powers are distinctly separate from matter which has neither self-motion, nor will, nor moral sentiment, nor spiritual tendencies or capacities. Hence man has something in his nature which is distinct from matter and which has not been derived from it or made dependent upon it now or hereafter. Then man is indebted for his character to some principle which is different from matter and this is called spirit. But what is spirit? How do we know that any such thing as spirit exists? The infidels say they can see and touch the body and know that it exists but that they can neither see nor touch spirit and for this reason they refuse to believe in the existence of spirit. But the actions of the spirit are just as distinct as those of the body. The soul controls both mind and body and every man is just what his soul is in character. The evil man possesses an unregenerate soul while the Christian man possesses a converted soul. Then it is clearly seen that we have as much evidence for the existence of the soul as for the body. We do not fully understand the essence of either soul or body but we see the effects of both. Just what the soul is in essence, how it originated, and what it is capable of doing are questions that have puzzled many. As for the nature of the soul there are many theories but the various theories have served to spur on the work of investigation. The false theories have been found wanting and the true theory stands on its well-earned ground. The Scriptures declare the never-ending nature of the soul and that it is not changed by any of the experiences of life nor in the dissolution of soul and body in death nor in eternity. It cannot lose its identity after the death of the body, for Paul says: "We shall know even as we have been known." Reason dies with the body but the soul retains its memory, and were it not for this fact we would not know in the judgment that we were being judged for our own deeds done in the body.

Consciousness is the basis of all our reasoning and decisions, indeed there is no higher authority. By it we decide all moral questions and we depend upon it in our intellectual pursuits. Man's moral freedom is a striking illustration of this truth. The conscience either approves or condemns our acts. In our infancy and youth we were creatures of sense but in our physical growth our understanding was awakened and our moral powers developed. Thus the conscience and moral sentiments are extended. The religious capacities are developed in the same way. When man fell he ceased to be holy but he remained "a living soul," and his redemption through the blood of Christ contemplates his spiritual development both in time and in eternity, and his internal powers must have some part in this work.

From first to last man is recognized in the Scriptures as a soul. In his creation he is called "a living soul." As the unfolding of man's nature begins he becomes conscious of a connection with the Infinite Spirit and also of the possession of faculties and powers which this life cannot fully develop. Hence there is an inward witness in the person of the Spirit and this witness is made and sanctioned by the Infinite Spirit bearing witness to the truthfulness of religion and the relation of God the Father to His children. The higher man's spiritual nature rises the greater its influence over his mind and body. There are aspirations in the soul which lift men towards heaven in their thoughts and desires. Even the worst men in their best moments cannot help thinking of the abode of the blest and those they believe to be there. What is this but the action of the soul within the body?

Whatever the arguments for the origin of the soul may be no theory can be true that leaves God out of it. Attempts have been made to dodge the question of original sin by arguing that souls are directly created and that in some way they become connected with the child either at the time of its conception or else between its conception and birth. The theory is far-fetched and irreverent. The whole tenor of the Scriptures on this subject of original sin is to the effect that man is born in sin. David wrote: "In sin did my mother conceive me, and in iniquity was I brought forth." It is claimed by some that a new-born child is holy if his parents are, but no parent is holy and no child can be. The babe in the crib of today may be the criminal or the scaffold of tomorrow. The sinful nature is born in the babe and soon develops. If souls could be born into the world without sin there would be no need of a Saviour. If there were sinless parents and they could beget sinless children we would soon have a sinless race. "If we say that we have no sin, we deceive ourselves, and the truth is not in us." The capabilities of the soul are very great.

It is declared by the Scriptures to reveal God. This is especially true of God's children, those fitted for His Spiritual Kingdom by regeneration. The exhortation to "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ," applies to the soul. It is a spiritual growth which must be led by the Holy Spirit. If we consider the capacities of the soul it grows more and wonderful. The understanding is expanded under spiritual influences. The eye becomes the window of the soul and the inlet of knowledge. It weighs all things and knows their value, and it is only when the flesh wars against the soul that wisdom's dictates are not followed. As the thermometer registers the heat and cold so the conscience acts as the monitor of the soul.

Oliver Wendell Holmes expressed a great truth in the following lines:

"Father of all, in deaths relentless claim
We read thy mercy in its sterner name:
In the bright flower that decks the solemn bier
We see thy glory in its narrowed sphere;
In the deep lessons that affliction draws,
We trace the curves of Thy encircling laws;
In the long sigh that sets our spirits free,
We own the love that calls us back to Thee."

THE LAYING ON OF HANDS.

At a recent ordination the question arose of dispensing with following the Scriptural precedent of laying on of hands, and we learn that occasionally ministers are set apart by prayer and other exercises without the laying on of hands. Of course we admit that men can preach the gospel without the laying on of hands, and so they can without being ordained or set apart in any way. But the setting apart for the special work of the Christian ministry was begun in apostolic times, by prayer and the laying on of hands, and has continued in the churches, according to scriptural precedent, as a solemn and appropriate way of recognizing the divine call and the fitness of a servant of God for the special work of preaching the gospel. As we have said, people can preach the gospel without the laying on of hands; and so people can be saved without being baptized by immersion. But exact following of Scriptural example requires the laying on of hands for ordination and immersion for baptism. Both are definite acts, and the terms cannot be accurately used for any other acts, even though they may be intended to accomplish the same purposes as ordination and baptism. When Ralph Waldo Emerson was pastor of a Unitarian church in Boston, he told his church that wine was not necessary to the observance of the Lord's Supper; that water could be used as well. And so they used water instead of wine. After a while Mr. Emerson told the church that it was not necessary to partake of the water and the bread; that they could get the same spiritual benefit by sitting in their seats, and contemplating the water and the bread. And so they sat in their seats and looked at the water and the bread. After a little Mr. Emerson told the church that it was not necessary to put the water and the bread on the table; that they could get the same spiritual benefit by sitting in their seats and thinking about Christ; and so the Lord's Supper was eliminated in his church. After he had once departed from the Scriptural example in substituting water for wine, Mr. Emerson's course was strictly logical. And in the interest of truthfulness and accuracy it is better to eliminate baptism, the Lord's Supper and ordination, than to apply the names to acts which are not according to scriptural example.—Watchman.

LITERARY.

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The Interlinear New Testament. Greek-English. New Edition with Lexicon and Synonyms. Cloth, \$4.00. Half-leather, \$5.00. Divinity Circuit, \$6.00 Hinds, Noble and Eldridge. The Interlinear translation is strictly literal. The King James version is presented in parallel columns in the margin. An entirely new Lexicon by Professor Berry is given. There is also a lucid presentation of the synonyms of the Greek Testament with a complete index. This book will be of help both to those who have studied the Greek and to those who have not enjoyed that privilege. It is a boon for the busy pastor.

The contents of the September Circle are as follows:
The Foreigner, a Tale of the Saskatchewan, by Ralph Connor; New Lives for Old, by Reginald W. Kauffman; Last Bull, a Story of a King in Exile, by Chas. G. D. Roberts; In the Days of Their Youth, by John P. Sousa, His Mother, by Roy R. Gilson; The Man I Married, being the Intimate Confessions of a Contented Wife; The Distant Warrior, Instrumental Piece Composed for The Circle, by Arthur Farwell; My Love is a R'der, song composed for the Circle, by Harriet Ware; Romance, instrumental piece, by Chester B. Searle; Departments—The Music Circle, Elizabeth M. S. Pite; The Business Circle, Handling Men, by Frank W. Edwards; General Supt. Tidewater Oil Com-

pany; Church Circle, Arthur H. Howland; School and College Circle; The Outdoors Circle, William B. Ashley; The Chess Circle; The Puzzle Circle; The Home Circle; The Cooking Circle; The Mothers' Circle, Virginia T. Van De Water; The Children's Circle, Conducted by Aunt Jo; Girls' Own Circle; Boys' Own Circle; Duke Bolivar; Fun Lovers' Circle, Marshall P. Wilder.

The Boy and the Church. Eugene C. Foster. 75 cents net. S. S. Times Co.

We have many books about the boy. Some deal with the psychology of boyhood or trace the details of his physical development. Others consider him socially, for the most part dealing with the neglected boy or with the delinquent. This book however deals with the Sunday-school boy in his various relations. Every teacher of boys and every boy-lover will find this book helpful and suggestive.

Little Busybodies. By Jeannette Marks and Julia Moody. 75 cents net. Harper and Brothers.

Five wide-awake children and a holiday life of good times give a strong story-setting to this book, so that no child will suspect a "lesson." But as a result the species and the life habits of each insect are made as clear and real as the life of human beings. Each chapter is accompanied by simple drawings by Julia Moody, showing where to look for the unexpected places in which an insect's ears or its eyes are to be found, or how the little creature makes its music.

Victorious Manhood. By Howard Agnew Johnston. 75 cents net. Revell & Co.

These are addresses to men upon some of those elements that must enter in to make up true manhood. They are virile, meaningful and inspiring. Acceptance and service of the Man of Galilee marks the true man. True Christianity is essential to true manliness. This is a man's message to all true men and well worth reading.

The Scofield Reference Bible. Oxford University Press.

A better and more accurate name for this Bible would have been "The Scofield Annotated Bible." The reference feature is of little practical value, although it is an improvement on the ordinary Teachers' Reference Bible. The features which commend this book are the definitions, summaries and annotations in which it abounds. The great words of Scripture are defined in simple terms. The introductions and analyses will aid greatly in the study of the Bible. The annotations are especially good. The editor, Dr. Scofield, disclaims originality. Other men have labored and he has but entered into their labors.

Supremacy of the Heart Life. By Wm. T. Moore. \$1.25 net. Revell & Co.

Dr Moore is a man of wide experience and broad sympathy. This volume is the fruit of a lifetime of thinking on the problem of evil and Christ's solution of it by the power of love. It establishes our faith by its conviction of the supremacy of the heart and the certainty of ultimate victory of good over evil.

Job. G. Campbell Morgan. \$1.00 net. Revell & Company.

This is one of the volumes in Dr. Morgan's series of analytical studies of the Bible called "The Analyzed Bible." There is a running analysis, showing the logic and progress of the book. A chart is also presented, showing vividly the analysis given. Dr. Morgan's reputation as a Bible teacher is a guarantee of the character of his work. This book well sustains his reputation.

HAVE A HOME OF YOUR OWN.

They are a wise young man and woman who start out in their married life in a home of their own in some place where they will have green grass about their house, even if it is only a few feet. It makes no difference how humble or how modest the house may be. The smallest box of a house with a plot of green is a temple of common-sense compared to the finest "flat" or "boarding-house" in the city. If there is anything appropriate in this life, it is that young people should live somewhere each day they can see their own unfolding lives reflecting in the unfolding workings of nature. There is no beginning, in the home sense, to a young married life so true, so wise, so lasting and so satisfactory as that. No life in a city is comparable with that which is lived in a small house with green things growing over and around it, where God's pure sunshine baths and sweetens every side of the house during the day, and where the surest life-giving odors that God gives to his children, the odors of soil and growing things, are blown into the house while we sleep.—Ladies' Home Journal.

SEARCH THE SCRIPTURES.

Bible study cannot be emphasized overmuch. Ignorance of the Book abounds everywhere. We find it where it is least expected. Men in the professions that call for liberal learning do not know it. Most of the knowledge of it we meet appears to be superficial. The church assembled to study the Scriptures is the true idea or the Sabbath school. The importance of it cannot be overestimated. The Standard once quoted the Scriptures in discussing the crime of murder. A prominent lawyer wrote us saying he could not find the quotations in the Bible. We sent him promptly book, chapter and verse. The Chicago Tribune once put this question to a minister with whom it was engaged in controversy: "If the fish story were eliminated from the Book of Job, would the Doctor then deny the authenticity of the epistle?"

Sunday-School Lesson

Sunday, September 26th.

I Cor. 10:23-33.

Motto Text.—"Let every one of us please his neighbor for his good to edification."—Rom. 15:2.

"All things are lawful for me, but all things are not expedient." That is, of course, all things which have no moral quality, things usually spoken of as indifferent. Among these things was the eating of meat of which the apostle had been speaking. Paul gives two principles, however, which would otherwise be indifferent. We must have a regard to our own welfare and that of others. The first phrase "not expedient," has no reference to others; the second, "edifieth not," to our own welfare.

Let no man seek his own but every man another's wealth." In these days of money worshipping "wealth" is used only to denote property. But that was not the meaning when our Bible was translated. Even in things indifferent, in which we are at liberty, we must think of others. As in the case of eating meat. They had liberty to eat, but they also had liberty not to eat. And, therefore, the strong should not consult their own appetites, but have regard to the weak brother who could not eat things offered in sacrifice to idols without being injured. Self must not stand even second with Christians. God first and then the good of their brethren.

"Whatsoever is sold in the shambles, that eat, asking no questions for conscience sake." In sacrifices part was burnt on the altar and other parts were sold. There was no obligation to inquire in regard to the meat, for in reality idols were nothing. Shambles means the meat market. "For the earth is the Lord's and the fulness thereof." This was the common form of grace said by the Jews at their tables before meals. The quotation is from Psalm 24:1.

"If any of them that believe not bid you to a feast and ye be disposed to go." Social intercourse with the heathen was not forbidden. They could accept invitations freely, if they wished to do so. "Whatsoever is set before you eat, asking no questions for conscience sake." As the sacrifices lost their religious character when sold in the market, so also at any private table they were to be regarded not as sacrifices but as ordinary food, and might be eaten without scruple.—Hodge.

"But if any man say unto you, this is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake." Some fellow guest. There was no probability that any one would say any thing on the subject of meat having been offered in sacrifice but some Christian brother who had conscientious scruples against eating. Some of these recent converts from heathenism could not yet feel confident that idols were nothing, and for those who felt the eating the meat was wrong, it was wrong, for it was violating their consciences. It is our duty to abstain from doing any thing indifferent which will lead others into sin. Of course this is only true of things which

are indifferent. God's commands must be obeyed without regard to the feelings or the consciences of any.

"Conscience I say, not thine own, but of the other." For his own conscience did not forbid the eating the meat, and the only reason for not doing it was that it might lead another to violate his conscience. "For why is my liberty judged of another man's conscience? For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks?" There is a difference of opinion in regard to these words. Some think Paul anticipates the answer of the strong brother who does not like to yield his liberty and that the next verse answers the objection. Others paraphrase thus: "Why should I make such use of my liberty as to give offense, and cause the weak to condemn and speak evil of me?" By grace here means the giving of thanks, just as to this day Christians speak of saying grace at the table.

And then follows the great law for all God's children, "Whether therefore, ye eat or drink or whatsoever ye do, do all to the glory of God." God must be first. Paul had been talking of our duty to our fellows and now gives the great reason for not only consideration of the consciences of others, but for every act of our lives. To do all for the glory of God we should have a constant sense of his presence.

"Give none offense, neither to the Jews, nor to the Gentiles, nor to the church of God." "Give none offense" means literally do not be a stumbling block nor cause others to sin. Our Lord spoke stern words of condemnation of those who cause others to sin. It were better for them that millstones should be tied round their necks and they be drowned in the sea. "Even as I please all men in all things, not seeking mine own profit but the profit of many that they may be saved." Paul set them an example by doing what he commanded them to do. "They accommodated themselves to Jewish or Gentile usage only in matters of indifference. They abstained from all accommodation, even in things indifferent, under circumstances which gave to these things a religious import. They allowed sacrifices to be eaten; but eating within a temple was forbidden. They conceded when the concession was not demanded as a matter of necessity, but refused when it was so regarded."

Paul said circumcision was nothing and uncircumcision was nothing, yet he resisted the circumcision of Titus when it was demanded by the Judaizers. The object of their concessions was not to gain more nominal converts, nor to do away with the offense of the cross, Gal. 4:11, but to save men. No concession therefore, whether to the manners of the world or to the prejudices of the ignorant, can plead the sanction of apostolic example, which has not that object honestly in view. It is included in the above particulars that Paul, in becoming all things to all men, never compromised any truth or sanctioned any error.

A CHURCH WITH A PAST—AND A FUTURE.

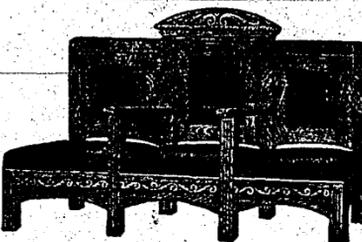
By Henry Alford Porter.

The Baptist church at Bloomfield, Nelson county, is older than the state of Kentucky. It was organized, as the inscription on the present building says, in 1791,

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eighteen years before the great men lived whose births are this year receiving their centennial celebration, twenty-four years before Louisville had a Baptist church.

William Taylor, familiarly known as "Father Taylor," was the leading spirit in the organization of the church. The first settled pastor was his son, Isaac Taylor, who assumed the duty in 1814. For twenty-four years this noble pioneer spirit wrought in Bloomfield and the surrounding country.

"Billy" Vaughn.

After him came the inimitable "Billy" Vaughn, who for thirty-three years wielded an influence that covered Kentucky. He appears to have been of the Rowland Hill type. Many stories are extant about his quaint sayings, his fearlessness and resolute character.

He was in advance of his age in his antagonism to the liquor traffic. On one occasion he poured out his vials of wrath on the subject, and offended some of the members to whom it was a tender point. Told of the storm caused by his words, he said, calmly, "Do not be troubled. I will be back again soon. Then I will apologize and make it all right." On his return he spoke to a crowded house, and these were his introductory words: "Brethren, I understand that in my last visit I hurt the feelings of some of you by what I said. I want to make an apology. I want to tell you that when I made those statements I did not know that there were any drunkards in the membership of this church." After that they probably let Bro. Vaughn alone.

His dying wish was that he might be buried under the pulpit of the Bloomfield meeting house. His request could not be complied with, but his body rests immediately in front of the building, and a fine monument commemorates the services of this sturdy soldier of Christ.

Three Pastors In a Century.

Dr. Wm. Vaughn was succeeded by Dr. Thomas Hall, who reigned in the hearts of the people for thirty-two years. Reared in an aristocratic Episcopalian family of South Carolina, he became a Baptist through the study of the Bible. He was a stalwart defender of our faith, and his ministry is still fragrant in the memory of the Bloomfield church.

Thus for nearly one hundred years this church was served by but three pastors, surely a record rarely surpassed.

Since Dr. Hall's death in 1902 the church has been ministered to by students of the Seminary. The present student-pastor is Rev. Ira E. D. Andrews. He is much loved for his character and for his work's

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sake, and all predict for him a future of uncommon usefulness.

It was no ordinary privilege to hold a ten days' meeting in Bloomfield, the center of so many notable Baptist doings, and the heart of a blue-grass section of exquisite beauty. The cooperation of church and pastor was full and unreserved the people came; the Spirit was present, and God gave the increase.

Kentucky Hospitality.

The writer was entertained in the home of Dr. Thomas Hall's daughters, or better, was adopted into the family with that delicate and perfect hospitality which is not yet a lost art in Kentucky. Mrs. Hall was a sister of that woman of sainted memory, Mrs. J. Lawrence Smith. Dr. Smith's sole surviving sister, Miss Lucy Smith, lives with the family and, though weak with the weight of many years, retains a blithesome spirit and is able to bless the house of God with her presence. Among her treasured possessions are about two hundred thousand dollars in Confederate bonds and currency, showing the faith of her father in the "Lost Cause" and the financial disaster that followed his loyalty.

During the meetings Dr. J. A. Booth cheered us several times by his presence, driving one day twenty miles to be at the services. His head is crowned with honors, not simply by his own churches at Taylorsville and Little Union, whom he has served for twenty-five years, but as well by the Baptists of all Kentucky.

Pastor Andrews closed the meeting on Sunday, baptizing all the converts.

I found the Western Recorder read in the homes and enshrined in the hearts of many of the people.

Knowledge of what is evil creates an obligation to avoid it, and knowledge of what is good, creates an obligation to perform it. All will admit the former. When an opportunity to do evil presents itself we must at any cost shun it. Yet many imagine that when an opportunity to do good is offered, we are a liberty to do just as we please. But there is no more liberty in one case than in the other. We are bound to make use of the opportunities to do good. Otherwise, we sin and guilt rests upon us.—J. Ross Stephenson.

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**"LIFT UP THINE EYES
ROUND ABOUT AND
SEE."**

The words of God spoken through Isaiah were never more applicable to God's people than they are today. The world waits for the message of God's love in Christ. The success attending the laborers are reassuring. The great question now is not whether we can conquer China, Japan, India, Africa, with the gospel message, but whether we can conquer ourselves enough to furnish the means to send the gospel. We are accumulating wealth by the millions upon millions. Will we use this to save the world or keep it to destroy our children and our fair land? The best way to save America is by Christianizing the world. We are neighbors to all the world. As long as our neighboring nations grovel in iniquity and sin there can be no peace and safety to our own people. America is today in the highway of the world and is rapidly becoming more and more potential in her life and influence. If she saves the nations, she will save herself. If she tries simply to save herself, she will inevitably destroy herself. We must look on world conditions as called on to do, by God, through Isaiah. The opportunities are before us. Will we enter in?

Four Months' Record.

It is four months since we began on this convention year. The reports from our missionaries are cheering; many baptisms are being reported; the cause is advancing; the Board has appointed twenty-one new missionaries; others are applying to be sent out, but we are facing a very difficult situation. In four months we have received scarcely enough to pay the expenses of one month. We thus have had to borrow the amount needed for the other three months and also to carry the debt left over from last year. Our missionaries plead for men and women, chapels, etc. What are we to do but put the case before our churches? We know there are many calls, but let us not neglect this, where millions die in night.

Our receipts from May 1st to September 1, 1909, are only a very little in excess of what they were for the same time last year. The Board has made some heavy appropriations for churches, hospitals, etc. We hope that a number of our brethren and sisters will remember the great need under which we are laboring and will help us with

Large Gifts.

Some could easily send checks now for \$600, the salary of a missionary, or \$1,000 for a chapel, or \$2,500 for a larger church building. Will you not trust God and make an investment for Him? Several large gifts; from \$600 to \$5,000 were made to our work last year. We hope for many this year.

Apportionment Plan.

At the last Southern Baptist Convention, each State was requested to give during this year a certain amount. These amounts have been divided up and the District Associations have been requested to try to raise their proportion of the same. Many of the Associations have divided up the amounts among the churches. In no case, can any person or body, except the church herself decide what we shall give, but we can all try to stimulate each other to good works. We rejoice that Dr. Porter, the Field Secretary of the

Board, who has been giving much time to this work of getting the apportionments adopted by the Associations, has received many letters of encouragement. A number of the brethren have written back that the amount apportioned to their Associations was too small. One brother sent his personal check for the whole amount asked from his Association.

Other Encouragements.

We are glad to see the interest taken in Mission Study Courses. The thousands who are now getting more information will soon become a mighty power in the work.

Our Foreign Mission Journal is doing well. But we want to issue 60,000 instead of 30,000 copies. You can help us by securing subscribers. Samples will gladly be sent free. We keep a large assortment of tracts which are sent free to any one applying for them. Our denominational papers are helping to inform and inspire our people on this great work. With all our efforts now being put forth for the various objects among us, we believe that a campaign in our churches to double the list of subscribers to these papers would be one of the cheapest, best and most effective of all efforts which we could put forth. Our people love the Lord, but many of them do little because they are not informed. We close with other words from Isaiah: "Arise, shine; for thy light is come and the gory of the Lord is risen upon thee."

R. J. WILLINGHAM.

Note.—In writing the above, I did not expect to add a word personal, but it seems to me that it may not be amiss. Just sixteen years ago, this morning, I entered upon the work here in trembling and weakness. During these years God has most graciously blessed us. Let us praise Him. The brethren and sisters have been so patient, kind and helpful. I feel it in my heart to thank you. As we begin a new year, let us get closer to God and be more consecrated, for it is His work and must be done for His glory. Oh, for His love to constrain us and His Spirit to guide us in it all.

R. J. W.

BAPTIST HISTORY — THIRD PERIOD.

Rev. R. J. Buckland.

The third period is that of the Church in the wilderness, hidden from the face of the Serpent;—the remnant of God's seed.

Rome throws out the taunting challenge: "where was your church before Luther?" She was where God said she would be—where his chosen ones were in the days of Elijah. Now, as then, God had reserved to himself a seed, a remnant, a lineage of faith. The light had not utterly gone out, nor the gates of hell wholly prevailed, though to human judgement it might seem so. But so it seemed in his day, to Elijah; so it seemed in the Babylonian captivity; so it seemed to the disciples, when their Lord was crucified.

The northern invasion sweeping over the Roman Empire caused a long age of confusion and change; but there were those widely scattered in the East and the West, who held to the faith and Word of Christ, practicing his ordinances and rejecting the commandments of men; and after ages were destined to bring them to light. The rise of the Paulicians shows a biblical faith in the East. In the West, the Welsh were driven into their mountains, there to preserve

for ages a distinct faith.

The followers of Vigilantius and Jovinian thronged the valleys of the Pyrenees and Alps; and while such men as Paulinus and Claude of Turin spoke aloud there were thousands to whom and for whom they spoke. Thousands were driven by persecution from the valleys of Italy into France, who rejected the teachings of Rome and the baptism of infants, and held the word of God to be their only guide.

It was in sympathy with these Christians that Berengarius wrote and taught. If he was not himself free from the trammels of Rome, those who by thousands held his sentiments were so and all Normandy was aroused to spiritual life, and filled with Christians holding evangelical doctrines. They penetrated Germany, and went in the train of William the Conqueror to England, where they found a voice in Piers Plowman, Chaucer and Wicliffe. The same doctrines had utterance in Arnold of Breseia.

The people holding the same faith appeared at Cologne in 1140, and it was there discovered that they existed in great numbers through Germany, Flanders, France, Savoy, and Lombardy, claiming a distinct history back to the pure days of the church, and a dissemination in all countries. Their lives were conceded by their enemies to be honest and pure, and their faith Christian. They made the Bible their only guide, denied infant baptism, and practiced that of believers upon profession of faith in Christ, and maintained congregational church government. Manichean sentiments have been ascribed to them, for such were widely disseminated, but it can be plainly shown that their doctrines were directly antagonistic to those tenets.

It was among this people that Peter de Bruys arose, who preached a long time, converting thousands, and teaching immersion in water upon a profession of faith, rejecting infant baptism and holding the Bible to be the law of Christ's church. Following Peter came Henry of Thoulouse, his disciple, preaching the same Baptist faith. Baptist churches were multiplying everywhere under his labors in the south of France, until Rome seemed to have lost her hold upon that region. Perhaps there were as many evangelial Baptist Christians then in that country as in the same extent of territory in our land to-day. It was in this same lineage of faith that Waldo arose about 1160. He caused the Bible to be translated into the language of the people, and went forth to scatter it and proclaim its truths. Persecuted and hunted, he passed with many of his followers into Picardy, thence through Flanders and Germany to Bohemia, where he died, after disseminating God's truth over a great part of Europe. At the same time, spreading along the Alpine valleys, through Lombardy and the Tyrol, the Waldensians reached Bulgaria and Hungary. Here their colonies rested, and their numbers increased to eighty thousand in Bohemia alone. They rejected infant baptism, immersed believers, and made God's word their sole authority. Their confessions from the earliest times make the ordinances to belong to believers only, reject all which does not agree with the word of God, and place baptism after a profession of faith and a change of life. Their great treatise against Antichrist, says: "Antichrist teaches to baptize children into the faith, and attributes to this the work of re-

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generation; thus confounding the work of the Holy Spirit with the external rite of baptism; and on this, grounds all his Christianity." This treatise is claimed to have been written by that eminent Baptist, Peter de Bruys, and the testimony of impartial scholars is, that these Albigenses and Waldenses, who can never be distinguished from each other, resembled most closely the Baptists of a later day. As to their numbers, it may be said that central Europe was full of them. They could travel through Germany and Lombardy, and find a lodging each night with their own brethren.

Such was the hidden Baptist church. Such, after the woman fled into the wilderness, was the remnant of her seed that remained, which kept the commandments of God, and had the testimony of Jesus, against whom the dragon made war.

Such is our lineage. Errors unquestionably there were, diversities and mistakes, but these pertain to every age and every opinion held by man. Yet it is impossible to see the remarkable unity of faith, in different lands and times, without acknowledging that it must have come from one source—the Bible. The great struggle of God's people was toward the New Testament faith as Baptists hold it. Baptist principles moved the hearts of all these Christians, and were held, more or less purely, by thousands, who lived and died in them and for them.

RESPECT THE MOTHER.

Mark the young man who is coarse and disrespectful to his mother. No roseate pathway can be hers who shall sustain to him the relation of wife. Not the happiest will be the lot of those who shall come to be his children. Not to be envied is the neighborhood ever in which he must reckoned as a citizen. It does not matter what the mental stature of that mother is, how old, how bent, how decrepit, the man to whom she is mother eyes to her gentleness, kindness, tenderness and consideration. Did she fall back and did the children, by means of superior advantage, pass her in her race? But think of the toil and trial, her devotion and denial, her mind and her years that she gave that the children

derive the benefit. Think of her sacrifice; no wonder if she fell behind, with her heart in her home, in the buds that were hers. There is no rank, no station, no condition that may exempt a manly man from a regard for his mother.—The Weekly Bouquet.

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.



"TO DIE IS GAIN"

God be thanked for His great-hearted,
From this mortal life departed,
Whom the angels gather in
From the hurt of pain and sin.

They shall tread no pathway dreary,
They shall never more be weary;
They have reached the fair home-place,
And have seen the Father's face.

Gone for them are tears and sadness:
Who can measure their great gladness?
They may well rejoice and sing
For so rich replenishing.

God be thanked for our departed;
And God make us, too, brave-hearted.

In that land of "no more pain"
We shall find our own again.

OUR PULPIT.



JUSTICE VINDICATED, AND
RIGHTEOUSNESS EXEMPLIFIED.

By C. H. Spurgeon.

"Being justified freely by his grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus."—Romans iii. 24-26.

The death of our Lord Jesus Christ answered many valuable purposes. It manifested the manifold wisdom of God. To angels in heaven, and to saints on earth, God never appeared so infinitely wise as in the ordaining of the plan of salvation by the substitution of his Son for guilty sinners. That death also revealed God's amazing love. It proclaimed to astonished worlds how "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." The atonement of Christ answered the purpose, moreover, of purifying his people; that he might sanctify the people by his own blood, he suffered without the camp. He loved his church, and gave himself for it, we know, "that he might present it to himself a glorious church, not having spot, or wrinkle, or any thing." The cross has also been the great battering-ram for breaking down the middle wall of partition between Jew and Gentile. It is by Christ's blood that we are made one. "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." Caste is abolished, and invidious distinctions are set aside. There is no longer in Christ Jesus barbarian, Scythian, bond or free, circumcised or uncircumcised, but Christ is All-in-all. That same atoning sacrifice also broke down the wall which separated both Jew and Gentile from God: "that he might reconcile both unto God in one body by the cross, having slain the enmity thereby." The alienation prevailed till the reconciliation was effected by the precious blood of Jesus. We remain enemies in

our minds by wicked works until we see the great love wherewith he loved us, and then that love melts our heart, and makes us friends of God.

According to our text, it appears that one main purpose of the sacrifice of Christ was the manifestation of the righteousness of God. The apostle twice over assures us that this was the case, "Whom God hath set forth to be a propitiation . . . to declare his righteousness." And as if this were not enough, "to declare, I say, at this time his righteousness." What a grand thought! The death of Jesus Christ is a resplendent manifestation of divine righteousness. When we have mused upon that, we will proceed to notice that divine righteousness—the moral government of the Almighty—is, by the death of Christ, cleared of two difficulties to which reference is made. Then we shall close by noting the lessons which this great doctrine teaches.

I have nothing new to say this evening—I should be ashamed of myself if I had. This is the old doctrine, this is the soul-saving truth. It is blessedly simple, and we thank God that it is, and that therefore the wayfaring man, though a fool, shall not err therein. It is plain to him that understandeth, and if the Lord giveth us understanding in this thing, we certainly have here the beginning, and we shall soon have in it the end of wisdom.

I. Jesus' death, then, manifested divine justice in the very highest degree.

The expulsion of our first parents from the garden of Eden did manifest the justice of God, but not fully. They were only expelled from paradise, but their lives were spared. In strict justice, they should have died. "In the day that thou eatest thereof thou shalt surely die." Though that curse was not confined to natural death, it certainly included it. Had justice there been fully vindicated, the human race would have been utterly destroyed. The expulsion of the sinner does not so fully set forth God's righteousness as does the expiation of the Saviour.

The justice of God was exhibited in dreadful forms when the deluge came, and swept the race of man from the earth. Yet why was yonder ark freighted with the chosen eight? Were they not sinners? If justice be come out in its full strength, why does it permit so many as eight to escape? The number may be few, but the principle is infringed. In strict, severe justice, apart from the atonement, not even Noah could have escaped, and certainly not his unrighteous son Ham. The eight, as they are floating yonder, indicate the exercise of some other prerogative than that of absolute and naked justice.

Then comes the destruction of Sodom and Gomorrah. See them, with the other cities of the plain, licked up by tongues of fire; behold the light smoke as it ascends and clouds the heavens! But here was only divine justice upon one atrocious sin—a sin which will forever bear the name of the place in which it came to its worst height. It was not the declaration of God's justice against sin as sin, so much as against sin in a certain form when the virus of evil had been most banefully developed.

Hark to the shriek that goes up from the midst of the Red Sea, when the waters, that stood upright as a heap, suddenly descend, and lock in their death-wooling arms the multitudes of Egyptian chival-

ry! Do you not see here the justice of God? You do; but you do not see it so completely, because a multitude of sinners, in front, have escaped by this very destruction. I permitted to be blotted out apart from satisfaction received. Christ, therefore, must himself give a satisfaction for sin, that, this rule may be declared, and written upon the forefront of the skies—God will not pardon sin by overlooking it; there must be redemption before there can be remission.

In the Saviour's sufferings, shame and sorrow were deepened, both of them, by divine desertion. "My God, my God, why hast thou forsaken me?" has the grief of ages in it. Here you have tremendous pangs distilled and given to Christ in quintessence. "Eloi, Eloi, lama Sabachthani?" is a more desperate cry than ever came from lost souls. Every word of it was emphatic, every syllable needs to be pronounced with the awful force of one who is in the pangs of death, and in the pangs of hell, for the Saviour could truly say, "The sorrows of death compassed me, and the pains of hell gat hold upon me; I found trouble and sorrow. Then called I upon the name of the Lord; O Lord, I beseech thee, deliver my soul." No answer came, for God had forsaken him. His enemies persecuted and took him, and there was none to deliver him. Herein, in the leaving of his own Son, his only-begotten Son, his ever obedient Son, God showed his intense righteousness and hatred of sin.

The death of Christ did more clearly set forth the righteousness of God than all these put together.

In some respects, even hell itself cannot so exhaust the vindication of infinite justice. Do you demur to this last assertion? You well do so, till I explain my meaning. It needs a whole eternity to set forth, in hell, all the justice of God in the punishment of sin. To manifest to those who suffer, being impenitent, all the vengeance of incensed Deity, demands an ageless age of years, countless and interminable. Behold the Lamb of God! In Christ, you have set forth at once all the fulness of the vengeance of God against the sins of men. See the cup of trembling drained to its utmost dregs. See the baptism accomplished. He sank beneath the swelling waves of vindictive wrath; but, lo! he rises again. He has finished the endurance, and paid the debt that none could reckon. There is more of the vindication of justice on the tree than can be seen at any one time, or at any one point, in the lowest depths of hell.

The death of Christ gloriously set forth divine justice, because it taught manifestly this truth, that sin can never go without punishment. It is a law of God's moral universe that sin must be punished. He has made that as necessary as the law of gravitation. The law of gravitation he may suspend; the law of justice, never. He will by no means spare the guilty. "The soul that sinneth, it shall die." "Cursed is every one that continueth not in all things which are written in the book of the law to do them." As the Lord had appointed the salvation of his people, even this, the dearest desire of his soul, does not lead him to tamper with his inviolable law. No, a substitute shall be provided, who shall to the utmost farthing pay what'er his people owe. Upon his head the fire-cloud shall discharge itself, and into his bosom shall be emptied out the coals of fire. No pardon without punishment! If the question be asked, "Why not?" it is enough to say

that, so long as God rules the universe, he rules it in wisdom, and his wisdom knows that it would be unsafe if sin were at any time permitted to be blotted out apart from satisfaction received. Christ, therefore, must himself give a satisfaction for sin, that, this rule may be declared, and written upon the forefront of the skies—God will not pardon sin by overlooking it; there must be redemption before there can be remission.

Nor was Christ spared the last pinch—one would have thought that he might have been spared that—He died. Here shame, and sorrow, and desertion reached the culminating point—the Saviour dies. The holy soul is parted from the pure and blessed body; he suffers the very pangs of death; he yields up the ghost. Though immortal, he dies. Brightness of the Father's glory, he slumbers in the tomb! See him, believer, as the disciples take him down, drawing out the nails, one by one, so tenderly! See him, as they lay him in the sheet which the holy women had prepared, and wrap him up in the spices which Nicodemus in his love, and Joseph of Arimathea in his bounty had brought! See the Saviour, as they put him in the tomb, and go away sorrowing, for the stone is laid, and the seal is set upon him! See him, I say. See him, whom angels worship, "over all God, blessed for ever," sleeping thus a captive in the grave! Does not Jehovah here reveal how he hates sin in that he spared not his own Son? The Christ must die when sin and expiation come into contact, even though that contact be but by imputation.

To one more point I must call your attention. The excellency of the Person who suffered all this is the great platform upon which God displays his righteousness. He who suffered this was the Just One—of spotless nature—a King; "the King of the Jews." He was the Messiah, the Shiloh, whom God had fore-ordained to be the Mediator of the covenant. Nay more; he was the Son of the Highest, being begotten of the Holy Ghost, and born of the Virgin Mary. Mounting higher still, he was himself a very God of very God. It is a great mystery, one which, however, we receive with reverence. The hand that was stretched out to the nail is the very hand that wields the sceptre of universal empire; the heart that was pierced is the very heart which will beat on throughout eternity in love to his

people; yet more, the very Being, who thus became capable of suffering, was he who built the heavens and scattered the stars like dust along the sky; who bespoke the light, and said, "Light be," and sent forth the Spirit to brood over chaos, and brought order out of its confusion. "Without him was not anything made that was made." He is the express image of his Father's glory and person; "in him dwelleth all the fulness of the Godhead bodily." I merely talk; this theme demands an angel's tongue to sing. Sing of him, spirits before the throne, in your rapturous song—sing of him, in wonder that he should ever leave your happy choirs, and forsake the throne of his eternal glory, to become a man! Sing of him when he stripped himself of his azure mantle, and did hang it on the sky, and took away his golden rings, and hung them up like stars, and laid aside the vestments of his glorious reign, and came to dwell in humble garments of clay! Oh, mysterious love—he came to suffer bleed, and die! Oh, mystery of righteousness, that such an One as this should have to bleed, should have to smart, even to the uttermost, and be obedient, unto death, even the death of the cross! Never, then, did righteousness receive such vindication as when God, the mighty Maker, having assumed flesh, in that flesh died for man, the creature's, sin.

II. This great manifestation of divine righteousness in the person of Christ, as I understand the text, intelligibly clears God's moral government of two difficulties.

When Christ became a propitiation, he declared God's righteousness for the remission of sin. We are pardoned through the forbearance of God. For thousands of years, men lived and sinned, and yet were justified—rebelled, and yet were forgiven—wandered, yet were restored. I say, for thousands of years, poor fallible men claimed complete righteousness and entered into the rewards which belong exclusively to those who are justified before God. There they go, streaming up to heaven, a long bright line of patriarchs, and prophets, and warriors for the holy cause, and kings, and priests, and saintly men and women, who believed in God, and this was imputed to them for righteousness. Now here we are in a difficulty. A just God is saving all these sinners, and taking them to heaven, without any sort of vindication of his justice! But Christ comes in, and declares the righteousness of God "for the remission of sins that are past, through the forbearance of God," and all the difficulties of the antediluvian, and patriarchal, and Mosaic times are cleared up at once.

Another difficulty, with which you and I are far more concerned is how God can be just, and yet the Justifier. The apostle says that this was cleared up: "To declare, I say, at this time, his righteousness; that he might be just, and the Justifier of him which believeth in Jesus." This is the great problem which the world has been trying to solve. I know of no religion, except Unitarianism—which is not a religion, but a philosophy—which ever pretends to do without a sacrifice. It is remarkable that no religion can be popular except that which deals with a sacrifice for sin; and where this is left out in any man's ministry, you very soon find there are more spiders than hearers, and very soon the place, which might have been crowded under an Evangelical

ministry; grows empty. It is a happy circumstance that it is so; but it is a very significant one. If a man were to open a shop for the sale of bread, and were to sell nothing but stones, it is certain that he would have but few customers. The baker's shop is the last that is shut up in the parish. When all other trades die out, his will live, for men must have bread; and so, if every other good thing should pass away, the gospel, because it meets the wants of common humanity, is quite certain to survive them all. Dr. Patten, the other Sabbath morning, said to me after service, "I am often asked why so many people come to the Tabernacle, and, my dear friend," he said, "I cannot give any answer; can you?—except this one, that you do try to preach that which the soul wants, the essential and vital point of how men are saved and justified before God through Jesus Christ; and so," said he, "if you keep to that old theme, there is no fear but what there will be enough hungry souls to come and feed upon that bread." And so I think it is. This I know, if a man would have a subject that will never grow stale, and never wear out, let him preach Christ crucified. You need not go to philosophies, nor turn over the books in your libraries, to find out some novelty; the old story is more novel than the new. There is nothing so new as Christ. We may say of him, "Thou hast the dew of thy youth" for Christ Jesus and his sacrifice exactly meet the common wants of our humanity.

Well, there is a sacrifice provided, and that sacrifice, dear friends, I say, answers the question which God has put into every man's mind, "How can I be saved, and yet God be just?" Man has the conviction, though he may not express it, that God is just. Every sinner knows that sin must be punished. He may trifle with that knowledge, but he cannot destroy it; and he never can get any peace of mind, when his conscience is really awakened, till he learns this great truth—God punished Christ instead of you. Christ has so honoured the law of God that, without God being unjust, or being thought to be so, he can forgive you. There has been such a satisfaction offered to God's violated purity, that he can be discovered to be infinitely pure, nay, severely just, and yet at the same time, infinitely gracious and merciful. O soul; hast thou ever caught a glimpse of this matter? My heart remembers when I first understood that. Through those words, "Look unto me, and be ye saved, all the ends of the earth," were the channel of my comfort, yet the ground of it was this—I did see that Christ suffered for me, that Christ stood as a Substitute for believers, and that precious doctrine of substitution was the window of light to my dark soul.

Hear, ye sinners, hear this! God demands of you two things—first, that you should keep his law. You cannot do this, for you have already broken it. If you never sinned again, you have put yourselves out of court. On Sinai's mount there is no safety for you. Even Moses said, "I do exceedingly fear and quake," when Sinai was altogether on a smoke. But God demands more than this. He demands punishment for the sins that are past, as well as a perfect obedience for the years to come. Can you bear this? Can you endure the flames of hell and the terrors of his vengeance? Your heart quails at the thought. Well, as

Christ has come into the world, he has provided for both. He knows your need. Christ has kept the law of God for you; and Christ has suffered the penalty of that law too. You have two answers to the Most High; and when conscience says, "Thou must be punished, for thou art guilty," thou canst say, "Nay, not I; Christ was punished for my sins. God will never punish two for one offence—first the Substitute, and then the sinner for whom he was a Substitute." And when conscience says, "Ah! but thou canst not bring in a perfect righteousness," thou canst answer, "Yes, I can, for Christ has wrought out and brought in a perfect righteousness, and he gives this to me, according to his own name and title, 'Jehovah-Tsidkenu,' the Lord our Righteousness." Oh, that we might have grace, dear friends, to understand that all that God wants of us is found in Christ! You think there is something for you to do in order to save yourself; but Christ has saved all who will be saved—saved them already, virtually; and you shall be saved actually when, by humble faith, you receive the salvation which Christ has wrought out. To add to Christ anything of your own, would be to tack on your own filthy rags to his gold and silver-threaded garments, to bring your filthy lucre to eke out the golden payment which he has laid down at God's throne. Do not this, sinner. God is content with Christ; be thou content with him; and as thou seest how God is just see also how thou mayest be happy and at peace.

III. And now I conclude by just drawing two practical lessons.

First, let us see what an evil thing sin is, and how God hates it. Christian, do you hate it too. Loathe it; never endure it. If I had to pass the place where some dear friend of mine was murdered, I should dread the very spot; but if there lived on earth the man who had stabbed my dearest friend to the heart, methinks I could never bear him affection, but I should feel moved to stir the myrmidons of justice to pursue him. Now, your sins have murdered your Saviour. Revenge here is holy. In other places, it must be very doubtful, but here it is sacred. Seize your sins. Where are they? Seize yourselves, and you have them. If you feel any anger against the murderer of Christ, turn to your looking-glass, and see his face. There stands the man who slew his Friend; there stands he who killed his Friend, who died to save him; yea, in the very act and suffering of murder that Friend gave himself up to bleed and die for the good of his murderers. Shall I spare the sins, then, that nailed my Saviour to the tree? O Christian! how you ought to hate the very thought of sin! We are very severe upon the sins of others, sometimes; how much more severe ought we to be upon our own! Truly, a man's foes are they of his own household. The very thought of sin, the word of sin, the very garments spotted with the flesh, should be hated by the Christian. The Lord give us to feel more and more of this! We shall only get it, however, by living more where the groans of Calvary ought to meet our ears, and the sight of the Saviour's wounds can melt our hearts.

Then, let us see our sad condition if we are not delivered from sin. If Christ became the object of his Father's wrath when sin was only imputed to him, how angry must God be, every day, with the

wicked whose own sins lie upon themselves! There can be no more dreadful thought to a sinner than this, if we will look at it in that light—that God spared not his own Son. Surely, if the Judge smites his own Son so severely, he will not spare you, his enemy. Ah, you who have no Saviour, and who have never looked to Christ to take away your sins, what will you do when you have to stand before the bar of God? Christ needed to be omnipotent to endure the stroke of his Father's sword; but what will you do when God's dreadful voice cries, "Awake, O sword, against my foe; against the man that despised my Son and trampled on his blood"? The wrath of the Lamb is the worst thing a sinner can ever feel. "The wrath of the Lamb!" Think of that! When love turns to anger, it is cruel as the grave. To despise incarnate love, is to entail upon yourself infinite misery. They who perish without the knowledge of Christ, perish happily compared with you. It shall be more tolerable for Sodom and Gomorrah in the day of judgment than for you if you have despised Christ.

My hearers, I have tried as best I can to preach Christ to you, and to lift him up as Moses lifted up the serpent in the wilderness; but some of you will not look at him. I fear you never will look, but that you will die in your sins. It was but the other day that I heard of one of your number who, after listening to this voice, suddenly went into eternity in a moment; and the like is happening to very many. You will not be able to say, at the

last, that you never heard of Christ or that I covered him up amidst a multitude of gaudy periods and high-sounding words. I have set forth Christ Jesus in all naked beauty of his mysterious sacrifice. Look to him souls! If I have never been able to move your heart before, may God move it now! Look to Jesus! Is salvation such a thing to be trifled with, that you can live without it? Are the joys of being reconciled to God such trifles that you will not have them? If you had to die like dogs, it would be worth while to prove the happiness of being reconciled to God in this life. But, oh remember the world to come! You shall soon pass through the gates of the grave; the death-sweat will settle on your brows; the night of death shall seal your eyes. What will you do, in those few solemn moments when the last sands are trickling from the hour-glass, without a Saviour? Say not that these are things not to be talked of because they are too distant. Men and women they will come to you. Tomorrow, ere next Sabbath-bells shall toll, you may be hurried to the land where the sound of the church-going bell is never heard. May God lead you to lay hold of Christ now; for if not, there remains for you nothing but the fearful looking for of judgment and of fiery indignation. The trumpet sounds, the dead awake Jesus sits upon the great white throne, the heavens are opened, the angels come to gather God's harvest, and it is gathered into the garner. But now they come to reap the vintage, and with their sickles they cut down clusters of the wild work. Oh! if you are there, you must be gathered with the rest, cast into the winepress of the wrath of God; and oh! how tremendous will that be, when he who once trod the winepress for his people, shall come to tread the winepress of his wrath for the last

time! How dreadful when, to use the prophetic words of the Revelation, the blood flows forth even unto the horses' bridles! Oh! tremendous vengeance of an incensed God, whose mercy has been despised, and whose grace has been put away!

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I am not in the habit of often using such strong words. I rather love to plead the love of Jesus Christ to souls; but strong words must sometimes be used, or slumbering souls will never else awake. Why will you perish? Do you choose your own destruction? Wherefore do ye choose it? Come, let a brother lead you back. Here, in these seats, cover up your eyes, and let the silent confession go up to heaven. Look to Jesus crucified fly to those dear wounds of his. A Substitute for sinners, there he hangs and bleeds, and dies.

"There is life for a look at the Crucified One; There is life at this moment for thee."

If thou believest in him, God give thee the grace to believe, for Jesus Christ's sake! Amen.

CHEERFULNESS.

You have just so long to live in this world: better smile the days through than to frown them away. There is nothing that is easier to bear in cheerfulness than life. Cheerfulness always puts a song in the mouth; a whistle in the lips. "Give us, O give us," says Carlyle, "the man who sings at his work. Be his occupation what it may, he is equal to any of those who follow the same pursuit in silent sullenness. He will do more in the same time—he will do it better—he will persevere longer." Cheerfulness will run ungreased all day. A sad countenance needs

lubrication every few minutes. A continued state of cheerfulness shows a wise head behind it. Cheerfulness in the home makes every house a sanctuary of joy. Cheerfulness at the table makes every meal a feast. Cheerfulness at our work makes every task a duty. Cheerfulness is health; its opposite, melancholy, is a disease. Cheerfulness is the very spirit of religion. Without it one, like the spies of old, always brings an evil report. Pygmies are giants. Hills are mountains. All streams are oceans which cannot be bridged. There is the sugar which God mixed with the dust out of which He formed every human creature. Let's keep the sugar stirred up.—New York Observer.

THE RIGHT KIND OF PITY.

The "pity" of some people is but a sentiment which every now and then they take out, like a pleasing piece of bric-a-brac, to admire for its seeming grace. Pity as sentiment, however, will never save the world, but only pity as service will do that sort of work. Pity that purposes, pity that pays, pity that practices, is the pity that counts, and the pity that makes converts for Christ.—New York Observer.

The gospel is the world's greatest "treasure." Yet God has seen fit to place this "treasure in earthen vessels." The saved are themselves mere earthen vessels yet they are allowed to carry this inestimable treasure to a world impoverished by sin. The messenger may have many infirmities, this "earthen vessel" may lack beauty, brilliance and genius, but the treasure is just as valuable, and more acceptable when carried in an "earthen vessel."

Editorial

THE BAPTIST HANDICAP.

Bro. Seddon's judgment that the only thing that prevents the liberated priests from flocking to M. Vincent's church is the name 'Baptist,' is affectionately commended to all our Baptist brethren who may read this article.

But this handicap of a name affects our Baptist brethren far beyond their relations with a band of ex-priests in France. For everywhere the Baptist name and 'Baptist usage' make the impression that these particular churches of Christ are living a party life and are witnessing in favor of denominationalism.—Christian Standard.

This thinly veiled proselyting scheme, is nothing if not ingenious, though we recognize in it the old Campbellite chameleon, in another of its countless colors. In all kindness we would suggest that Bro. Seddon's advice is as gratuitous as it is grotesque; and if it be no more reliable than his judgment of scriptural teaching, it is altogether worthless. Bro. Seddon has, however, unconsciously complimented us, in saying that it is only the name Baptist, that prevents the priests from flocking to our faith and church, and he might have added with more of truth, that it was only the name Christian that caused any of them to flock to his sect. But admitting for the sake of this Campbellite contention, that the name Baptist, is a bad one, we would still prefer to have a bad name and a good faith, than an assumed name and a bad faith.

But our brother not only offers us his unasked advice, but "affectionately commends it to us." Somehow there comes to our mind an affectionate meeting between Joab and Amasa, with its grave results.

Of course our brother would have us surrender the name Baptist, as applied to our churches, and substitute for it the name Christian. In other words he would have all Baptists become Campbellite Christians. There are several good and sufficient reasons why we would be unwilling to designate Baptist or Campbellite churches by the name Christian:

1. Because the name Christian does not designate or determine the class to whom it is thus applied. By common consent for more than eighteen hundred years this name has been applied to any and all of the followers of Christ. For a small sect cradled in the nineteenth century, to seek to monopolize this name, presents a picture of unparalleled egotism. Even the writers of this denomination in writing of their work, are forced to put the word Disciples, or Reformers, in parenthesis, so as to make intelligible their meaning.

2. We would be unwilling to call them "The Christian church, because another denomination appropriated it (Kellyite Christians) before it was assumed by the followers of Alexander Campbell. Such language would lack perspicuity.

3. We object to calling them "The Christian church," for according to the laws of language, if they have the Christian church, then other churches differing from them are not Christian. To thus denominate them would be to insult ourselves, and if forced to it, we would prefer resenting an universal insult, than to insulting ourselves.

4. We could not safely call them "The Christian church," until they have settled on a name by which they are willing to be universally called.

5. Because the name Christian, so far as the record goes, never left the lips of Christ; nor are any of the Epistles addressed to the Christians. There is not an example in the New Testament where one follower of Christ ever addressed another, as a "Christian." Neither is the phrase, "Christian church" mentioned in the Bible.

6. Because Alexander Campbell, who originated this sect, was emphatically opposed to the name Christian being applied to them. A father should have some right in naming a child, and a child should not be ashamed of its parentage. The following extract from the Millennial Harbinger Volume IV, makes mighty interesting reading in this connection: "I concluded that our brethren would come to reflect, that for at least two reasons they could not obtain the designation they sought. Because no party in Christendom will ever call them Christians, to the disparagement of themselves. When a Presbyterian, an Episcopalian, a Baptist or a Methodist call a denomination, 'the Christians' they must do it in the spirit of satire, irony or insincerity. For these two reasons I hold it impossible to gain the name Christian, except as a compliment from one to another." Mr. Campbell's reasoning in this particular is unanswerable, and should be heeded by his own and all other people.

For the foregoing reasons we have refused and shall continue to refuse to unchurch and unchristianize the host of the redeemed by designating this denomination, as "The Christian Church."

DENOMINATIONAL PAPERS.

At the meeting of the Northern Baptist Convention in Portland the committee on denominational papers brought in a pessimistic report. It said the subscription lists of the Northern Baptist papers had been falling off till now the combined circulation was less than sixty thousand.

We are inclined to believe the committee made a mistake in these figures. For we know they counted wrong in numbering the papers published in the Northern States. They said there were only eight. The Recorder exchanges with eleven, one in Maine, Massachusetts, New York, Pennsylvania, Ohio, Indiana, Michigan, Iowa, California and two in Illinois. And the vast majority are both able and sound. The circulation of the three omitted papers—which ones they were, we do not know—would bring up the figures.

The Congregationalist in speaking of the falling off in circulation reported by the committee to the Convention, says: "Indifference to denominational journalism is a sign and a promoter of denominational decay." Unquestionably it is a promoter of denominational decay. And if it continues and the lists of the Northern Baptist papers continue to fall off, it will not be long before the churches will show a falling off in additions as is the case with the English Baptists.

But we do not think it is a sign of Baptist decay. Some of the preachers, notably the professors have lost their grip on Baptist doctrine, but we feel confident the great body of Northern laymen are sound and earnest Baptists. And it is the laymen who support the papers.

We think the trouble in the North is the migration from the country and the small towns to the cities. Now 65 per cent of the people of the United States are living in the cities. And as in the South and West a majority are in the country it is probable that in the North and East more than three-fourths are in the cities.

It is a well known joke on city men that they have quit reading anything except the head lines in the papers. There is too much truth in it. They go with such a rush in their business they have but little leisure and they spend that in talking together.

Intelligent farmers, and that does not mean educated ones alone—some of the brainiest and most thoughtful men we ever knew had but little education—enjoy reading. When they are really converted men, they feel it their duty to read their denominational papers. And in the South, they have great State pride. A pious Baptist living in the country in any Southern State is ashamed to have his brethren know he does not take his State paper. Hence every Southern State has a Baptist paper except Maryland. And that exception is where the majority of Baptists live in Baltimore.

The problem then, before the Northern Baptists is how to get men in the cities to take more time to read or if they will not read themselves, to persuade them to subscribe for the papers for their mothers and wives and children to read. Or, if they have no families to make them love the Baptist cause enough to give \$2.00 a year, not five cents a week, to keep up the denominational papers which are necessary for the spread of the Kingdom and the maintenance of the truth as Baptists see it.

THE ROYAL RIDER.

And now we are apprised by the Examiner of New York, that Prof. B. W. Bacon, one of the great scholars of Yale, accuses Matthew of misrepresenting the facts concerning our Lord's triumphant entry into Jerusalem, because the evangelist describes him as mounted upon an ass and upon a colt the foal of an ass. If Prof Bacon perpetrates such a statement as this to weaken the credibility of the gospel of Mathew, he is not even one of the little scholars of Yale.

We grant that the translation of King James is unfortunate. At the same time it is rudimentary knowledge that kai (and) in Greek, which is most frequently rendered "and," carries at times an explanatory sense, and may be, as it often is, translated "even, namely" or some such explaining particle.

Paul says "concerning the hope and (kai) resurrection of the dead I am called in question." Here kai may be either explanatory or connect the two nouns by hendiadys. If the former it may be translated even-concerning the hope, even the resurrection of the dead; if the latter, then render-concerning the hope of the resurrection of the dead I am called in question, which is perhaps in this evase the preferable way of translating.

It must not be overlooked that this verse is a quotation from Zechariah 9:9, and is characterized by the Hebrew parallelism, wherein the second clause more fully defines the first. Read the whole verse and it will be seen that this peculiarity of the Hebrew language shows itself in the former part as well as the latter. "Rejoice greatly, O daughter of Zion: Shout, O daughter of Jerusalem: behold thy King cometh unto thee; he is just

and knowing salvation; lowly and riding upon ass, even (and) upon a colt the foal of an ass." Here we have rejoice followed by shout; daughter of Zion followed by daughter of Jerusalem. To the modern mind the passage labors under verbal redundancy throughout; not so to the Hebrew mind. It is the little, the seeming insignificant words of language that calls into play the student's steadiest thinking.

Any professor be he a great or little scholar, an alumnus of Yale, Harvard or Oxford—who succeeds in portraying from this language of the prophet Zechariah and the Evangelist Mathew, a sort of John-Robinson-Circus scene, deserves a free ticket to the show, or rather ought himself to be put on exhibition as a unique specimen of the genus asinus.

"EDUCATE OR PERISH."

Within certain limitations it is true, that we must educate or perish, yet it is equally true that we may educate and perish. While ignorance is the source of many and multiplied misfortunes, yet we know of no nation which has perished from want of learning. Strangely enough, the nations which have existed longest are those that have been most noted for their ignorance. India and Egypt, the most ancient of existing nations, have seen the rise and fall of Greece and Rome, though these two latter nations have not been surpassed in many of the aspects of learning and art. This significant fact should prove a determining factor in our final estimate of the value of education. We must come to realize that it is the character rather than the fact of education, upon which a nation must predicate its hope for perpetuity. This is as true of the individual, which is the national unit, as it is of the nation itself. Benedict Arnold, Aaron Burr, Booth, Giteau and Colgoz were all men of more than average attainment, and two of these at best of vast and varied learning. Knowledge is power, but a power for good or evil as it may be used. To our thinking, a Christless culture is a consuming curse, and with this curse we are seriously threatened. We need education, but it must be Christian education if it shall help the heart, mend the life and make for the final good. Let us have our college on Calvary, our class-room at the Cross.

A youngster, whose father was noted for not paying his debts, was asked the following question: "If your father owed me four dollars and paid me two dollars, how much would he then owe me?" The boy promptly responded, "\$4." Upon being told that he did not know arithmetic, he replied, "Maybe I don't, but I knows dad."

"Never mind little things," so say some of our broad brethren. It is well to remember that it was one little apple that occasioned the advent of sin, though our broad brethren do not generally believe this. We have heard too, that 42,000 men were slain in a day, for leaving out the letter "h."

We have been asked, "What will be the future policy of the Recorder?" We can only answer, that its future policy will be as its past only more so. We find it impossible to change our course until the Bible undergoes a change, and when this occurs we will give due notice.

EDITORIAL VARIETIES

The pulpit, the press and the petticoat is the world's triumphant trinity—may it ever be thus.

A man sometimes monkey's around, and a monkey sometimes man's around, but in both instances it is a monkey performance.

The heretics are the heralds of a better day. They have succeeded in arousing the Elect, and therefore their days are numbered.

Let us recall the thoughts we had while in the furnace of affliction, and fulfill the vows we made on a bed of sickness.

The day when sweetness will pass for sense, and buttermilk for brains, is fast departing. The "holy time" is no longer considered the voice of the Lord.

When the spiritual politician is dethroned, his lot is equally as unenviable as that of the discarded political boss—"none so poor to do him reverence."

And now that an Englishman has gone near to the South pole, and an American has reached the North pole, let us all seek more assiduously, the way of life.

We love to sing, "I love thy Kingdom Lord," and possibly there are some who feel without singing it—"And wouldn't I love to be king in that kingdom Lord."

A comparative piety is at best, a very poor sort of piety. A Confederate soldier, upon being asked if he killed many Yankees, replied, "I killed as many of them, as they did of me."

The old country deacon, who was asked by the smart young preacher, what he thought of his sermon, replied: "Waal, I have hearn better, but don't think I have ever hearn worse."

Rev. A. C. Dorris, of Lewisburg, who has recently been very ill, is much improved. We trust that the restoration to health, of this most excellent man, will be both speedy and permanent.

Wife Number 2, said that she had never heard of but one sinless person, and that person was her husband's first wife. The provocation for such a declaration was probably sufficient.

The much berated "Baptist" are being heard from and some of the liberals are making for taller timber. It is well never to concede the election until the "back counties" are heard from.

The Pacific Baptist gives two full pages of its space to personal commendation of the editor. Possibly a little old-fashioned Baptist doctrine might not prove a bad substitute for this sort of thing.

At Oxford on the occasion of Dr. Osler's sixty-first birthday one of the students wrote this poem:

"Brothers, I am sixty-one, And my work on earth is done; Peace should follow after storm, Reach me down the chloroform!"

One hundred thousand dollars has been appropriated by the Turkish Parliament for the relief of the sufferings of the persecuted Christians in Adana. This is indeed a significant fact and betokens the coming of the kingdom in the Ottoman empire.

By leaving out a line last week the printer moved Bro. L. W. Bruner from Kentucky to North Carolina. We are very glad that he has not left old Kentucky. In the omitted line it was stated that his son, Prof. J. D. Bruner, is president of the famous old Chowan Institute.

Richard Thurman, living near Hodgenville, a brother of Rev. Robt. L. Thurman who served his generation so many years as agent for Foreign Missions in Kentucky, is 92 years old. He says he has read the Western Recorder for 84 years. Perhaps no other person living could say that much.

A very timely tract has been issued by the State Board of Health, of Kentucky, on the "Prevention of Typhoid Fever." There were 13,305 cases of this disease in our State last year, and of this number, 1,579 proved fatal. Prevention is better than death or cure, in this connection.

The Sheik-ul-Islam the head of the Mohammedan religion has issued a ukase ordering all the priests to impress upon all true believers that their religion requires them to respect the freedom of conscience of men of other faiths. The young Turk government has told the priests that this ukase must be obeyed or they will be punished. There is every indication of a bright future for Turkey.

AMONG THE Churches.

Broadway—Pastor W. W. Landrum—Not Like Other Folks, I Sam. 8:5. Satisfying Vision, Matt. 5:8. S. S., 200. Under watchcare, 1. Preached at Return School in the Afternoon, attending six services during the day. Chestnut St.—Pastor J. M. Weaver: Two-fold Mission of Christ, Matt. 20:28. No service at night. S. S., 147. The first sermon by the pastor for five months. Crescent Hill—Pastor J. F. Griffith: Abraham, Justification, Rom. 3:28. S. S., 135. Deer Park—Pastor Robert F. Doll: The Hour is Come, John 17:1. A Religious Spirit or Religious Bondage, Isa. 44:20. S. S., 76. Eleventh and Jefferson Sts. Mission—Bro. J. G. Bow: The Prayer of the Cypriote Woman, Matt. 15:22. S. S., 49. East—Pastor Geo. H. Crutcher: What a Pious Can Do, H. Cor. 9:12-16. Bro. E. Duncan preached a splendid sermon. By letter, 1. Eighteenth St.—Pastor B. V. Bolton: Peter's Denial, Luke 22:54-62. Christ Weeping Over Jerusalem, Luke 19:41. S. S., 65. East Meade—Pastor W. L. Shearer: A Stern Resolution, Acts 21:13-14. The Parable of the Talents, Matt. 25:14-30. S. S., 81. Under watchcare, 1. One restored at Thursday night prayer meeting. Franklin St.—Pastor T. J. Duvall: Christ Enduring the Cross, Heb. 12:2-3. High Priesthood of Christ, Heb. 7:17. S. S., 227. Pastor resigned, but church declined to accept the resignation. Fourth Ave.—Pastor E. S. Alderman: The Church in Earnest, I. Tim. 3:15. A Universal Proposition and Promise, John 6:37. S. S., 167. German—Pastor Wm Argow: How Have We Learned Christ? Eph. 4:20 (I. Part). A Great Help by Little Means, II. Kings 5:10. S. S., 69. Hope Rescue Mission—Pastor Wm. A. Bruce—Commenced today a week's meeting at the L. & N. Shops, preaching every day at the noon hour. Highland Park—Pastor W. E. Mason: The Church and Its Members. Why Am I a Great Sinner, Matt. 22:36. S. S., 143. We have arranged to start a colporteur in Highland Park next week. Hazelwood—Pastor Chas. B. Althoff: Sunday School Rally. Acquaintance with God, Job 22:21. S. S., 174. Immanuel—Pastor J. C. C. Dunford: Love's Because, I. John 4:19. John's Message, John 1:29. S. S., 207. Fischer Ave. Mission, 55. Lytle St. Mission—Bro. T. T. Minnis: Praising God. Three professions of faith at cottage prayer meeting on Friday night. Ormsby Ave.—Pastor G. D. Billeisen: Serving God, Joshua 24:14. Humility, John 13:15. S. S., 115. Under watchcare, 3. Paid off the last note of indebtedness on our house of worship Saturday the 11th. People are rejoicing and expect to have a jubilee service September 26th. We enter a series of meetings next Sunday. Bro. S. J. Cannon will do the preaching. Parkland—Pastor E. G. Vick: Pharisees, Matt. 23:2. Interrogating Jesus, Matt. 22:23. S. S., 236. By letter, 3. Portland Ave.—Pastor L. W. Smith: Do We Need a Revival? John 4:35. How Can I Get the Most Out of Our Revival? S. S., 109. By letter, 1. Third Ave.—Pastor S. J. Cannon: Enlarging Our Tent, Isa. 54:2. Becoming All Things to All Men, I. Cor. 9:22. S. S., 155. By letter, 1; for baptism, 1; baptized, 1. Thirty-eight in Ninth St. Mission. Thirteenth and Kentucky Sts.—Pastor J. C. Burkett: The Dwelling Place of the Righteous, Isa. 33:16. The Holy Spirit, I. Cor. 2:10. S. S., 41. Twenty-sixth and Market—Pastor R. E. Reed: Philip and the Eunuch, Acts 8:29. Bro. W. H. Sledge: The Way to Ruin Blocked. S. S., 376. By letter, 2; for baptism, 2; baptized, 1. Van Buren St.—Bro. A. Scott Patterson: The Christian Race, Heb. 12:1-2. Saved by Grace, Eph. 2:8. S. S., 90. NORTH KENTUCKY PASTORS' CONFERENCE. Covington. First—Pastor A. C. Davidson: How we may lose our possibilities, Matt. 25:29. Saving a Life and Losing it, S. S., 172. Madison Ave.—Pastor W. A. Burns: Review and Outlook. The Two Builders, Matt. 4:27. S. S., 160. Immanuel—Pastor L. A. Cooper: Outline Plan of Benevolence. Christian Giving, I. Cor. 16:2. S. S., 193. South Side—Pastor F. P. Gates:

S. S., John 20:30. The Father's Coming to Reward his Children, Matt. 16:27. S. S., 156. Newport. First—Pastor W. J. Bolin: Stewardship, I. Cor. 4:2. Standards of Measure, S. S., 477. Baptized, 1. Dayton. First—Pastor R. H. Tolle: Christ the Master Workman. The Conversion of Lydia. S. S., 209. By letter, 2. Bellevue. First—Pastor J. B. Jones: Building on the Sure Foundation. Service for Parents, S. S., 85. Latonia. First—Pastor C. S. Ellis: The Will of the Lord be done. Created in Christ Jesus for Good Works, Eph. 2:10. S. S., 192. Ludlow. First—Bro. I. W. Bruner: Thoughts of Heaven, John 14:2. Paul Clark preached at night. S. S., 77. By letter, 1.

THE STATE.

Pastor A. N. Crouch writes: Please change my paper from Vandalia, Mo. to Owensboro, Ky., as I expect to be there next week to become pastor of some splendid country churches, viz.: Pleasant Grove, Sugar Grove and Pleasant Ridge. You must agree with me that I have a very 'pleasant' field. Bro. A. Malone writes from Frankfort: "I aided Pastor J. L. Hawkins in a meeting at Rock Bridge, Sumner county, Tenn., beginning the fifth Sunday in August and continued to the following Thursday night. Results, thirteen conversions, and fifteen received by experience and baptism." Announcements are out for the marriage of Rev. Robt. H. Tolle, of Dayton, to Miss Sallie Thompson Peck, of Falmouth. The happy event will take place at the Baptist church in Falmouth, on September 21st at 3:30 p. m. We extend congratulations to the contracting parties. Pastor J. B. Hutcherson writes from Rineyville: "September 12th I closed a meeting of thirteen days at Rineyville. Just had service at night. The Lord was with us in power. The church was revived and eight souls were saved, and added to the church by baptism, and two by letter. This is a young church, but the Lord is wonderfully blessing it. The church stood by their pastor faithfully, while he did the preaching." Bro. Henry Daniel writes from Red Bush: "Bro. Z. T. Amerson came to Flat Gap August 23rd and remained during the following week. He preached day and night while here. There were not any professions, neither any additions to the church yet we feel that much good was done, for he preached sound Baptist doctrine as taught in God's Holy Word. Some who were leaning toward open communion and alien immersion were convinced of their error." Pastor H. M. Shouse writes from Marksburg: "Bro. W. D. Moore, of Lawrenceburg, recently assisted me in a meeting with Benton church, Mercer county. At the close of the meeting the pastor's salary was increased and nine were baptized. Bro. Moore is a very earnest man, who preaches the old gospel with great power, and is an all-round splendid helper in a revival. Bro. Moore is too well known in Central Kentucky to need recommendation."

It is with sincere regret that Corbin church has had to give up her beloved pastor, J. W. Campbell, and his dear family, because of his failing health. Bro. Campbell and family were loved by all and were a help to us in every way it was possible for them to serve. We do miss them so much. We believe God called Bro. Campbell here last January and though he was allowed to stay only eight short months, we believe the same guiding hand is in it all, for "all things work together for good to them that love God." Bro. H. B. Wilhoite writes September 7th that he has just closed a meeting with his church at North Fork, Ky. Twenty-seven additions were the result of the meeting. Shortly before this he held a meeting with his church at Powersville, resulting in thirty-seven additions, thirty-three of whom were for baptism. He has just begun a two-weeks' meeting at Richland. May the Lord bless him as richly in this meeting. Bro. Wilhoite was a much loved protege of our late editor, Dr. Eaton, and the Recorder is always rejoiced to hear of his success. Pastor B. F. Swindler writes: "We have recently had a good and helpful meeting with this dear old church, Mt.

Pleasant, Jessamine county. Pastor G. W. Clarke, of Paris, Ky., did the preaching and did it well. His day sermons, or Bible readings, to saints were exceedingly helpful and strengthening. My soul feasted on them. He is an able minister of Jesus Christ, and the Lord is using him greatly to further His kingdom. Eight baptisms, one restoration and five to come in by letter were the visible results, but there's "more to follow," I believe. May the name of the Lord be magnified."

Pastor L. D. Stueker writes from Frankfort: "Recently closed a ten-days' meeting with Mt. Carmel church in the Franklin Association, in which Bro. G. J. Davis, one of the State Missionaries, did the preaching. The church was much built up and twenty-nine were added to its membership, twenty-four of them by baptism. Bro. Davis is a clear, strong preacher and tells the story of Jesus and his power to save in such a way as to convince his hearers. May the Lord of the harvest send forth more such laborers into his service."

OTHER STATES.

In a five-days' meeting with New Zion church, Miss. fifteen were received for baptism. The meeting at Marble Falls, Texas, resulted in twenty-three received for baptism. At Bogue Chitto, Miss., the meeting closed with nine received for baptism and nine by letter. Fifty-four united with the church at Stockdale, Tex., thirty-one came by experience and baptism. At Scranton, Texas, the meeting closed with thirty-two additions, twenty-two for baptism and ten by letter. A week's meeting at Salem, near Keawane, Miss., resulted in fifteen additions and the church much revived. Bro. Thomas M. Griffith, Jr., was set apart to the full work of the gospel ministry by the Cambrian church, Mo. Bro. C. N. Gaines has been set apart to the full work of the gospel ministry by the church at San Marcos, Texas. A good meeting at Tabor church, La., in which Pastor L. M. Nelson did his own preaching, resulted in twenty-four additions to the church. In the meeting with the Mulberry Canyon church, Texas, twenty-three were added to the church. Several restorations and the church greatly helped. The meeting house of the saints at Henry, Tenn., has been set apart to the worship of God. This church is just one year of age. At New Hope church, Simpson county, Miss., a seven-days' meeting resulted in twenty-one additions; sixteen received for baptism. At the meeting of Rose Hill church, one of the mission stations of North Carolina, thirty-one united with the church and others will join later. Bro. Wiley P. Page assisted Bro. J. O. Ten in a meeting at Judson, N. C., resulting in fourteen baptisms and the church greatly strengthened. Pastor L. T. Grumbles writes from Marlow, Okla.: "Please change the address of my paper from Marlow, Okla., to Crockett, Tex., where I go to become pastor."

Showers of blessings have descended upon the church at Ansonville, N. C. backsliders reclaimed and sinners converted. In a meeting of seven days twenty-four additions to the church. Pastor J. W. Beagle writes from Rockwall, Tex.: "The work here at Rockwall has been blessed of God since I came, and there has been added to this field eighty additions in the last nine months. Our report for the year to the Association showed a total of \$3,456 to all purposes. I just closed a meeting of two weeks with the church here and we had twenty-eight additions, twenty-five for baptism and all of these were ladies except one. Work is encouraging; Sunday School has more than doubled in attendance since I came, and I am happy in my work." Bro. T. G. Coffey writes from Bessemer, Ala.: "We have just closed a glorious meeting at Rock Creek church, the oldest Baptist church in Jefferson county, Ala. It has been entangled with great trouble for a number of years, but glory be to God the trouble has vanished. I began work there last March and God has been gracious unto us. Brethren A. White and Guthus Knight assisted me in the meeting. We also had a glorious meeting at the school house, one mile from the church, in which there were

SUNDAY SCHOOL PERIODICALS. Price List Per Quarter. The Convention Teacher... \$0 12. Bible Class Quarterly... 4. Advanced Quarterly... 2. Intermediate Quarterly... 2. Junior Quarterly... 2. Children's Quarterly... 3. Lesson Leaf... 1. Primary Leaf... 1. Child's Gem... 6. Kind Words (weekly)... 13. Youth's Kind Words (semi-weekly)... 6. Baptist Boys and Girls (large 4-page weekly)... 8. Bible Lesson Pictures... 75. Picture Lesson Cards... 24. Superintendent's Quarterly... 15. B. Y. P. U. Quarterly (for young people's meetings) in orders of 10, each... 6. Junior B. Y. P. U. Quarterly, in orders of 10 or more copies, each... 5. B. Y. P. U. SUPPLIES. B. Y. P. U. Manual, by L. P. Leavell, cloth... \$0 50. Training in Church Membership, by I. J. Van Ness, D.D., paper, single copy, postpaid... 30. Paper, per dozen, not prepaid... 3 00. Cloth, single copy, postpaid... 50. Cloth, per dozen, not prepaid... 4 50. Topic Cards, per dozen, 15 cents, postpaid... 75. Pledge Cards, Senior or Junior Grade, per hundred, postpaid... 50. Wall Pledge, Senior grade, on map linen, 40x50 inches, postpaid... 1 00. Wall Pledge, Junior grade, on map linen, 25x40 inches, postpaid... 75. Constitution, Senior or Junior grade, per dozen, postpaid... 10. Bible Reader Cards, per hundred, postpaid... 50. Invitation Cards, per hundred, postpaid... 50. See the two grades of B. Y. P. U. Quarterlies in the preceding column. BAPTIST SUNDAY SCHOOL BOARD. J. M. FROST, Secretary. NASHVILLE, TENN.

thirteen conversions. Truly God is good to Israel." Bro. Frank M. Wells writes from Jackson, Tenn.: "In my mass meetings for 'Men Only' I have given my lecture 'Jerusalem Under the Turks,' to 5,344 men in the last six weeks. We have had 586 forward for prayer at the close of the lecture, and 203 have accepted Christ, and confessed Him before the audience as their Lord, Saviour and King. I am truly grateful to God, and give Him all the glory."

CENTRAL ASSOCIATION.

This body met at Lebanon, September 7th. Was called to order by the former Moderator, Judge W. E. Sealeman, and J. H. Hancock, Clerk. The churches were not all represented. Considerable progress had been made in some of the churches. A goodly number of baptisms were reported. One of the most gratifying statements was that the Sunday School at Mackville had an actual attendance of more than 300, largely surpassing the number of church members. This condition ought not to be rare, but nevertheless it is. A strong, sound sermon was preached by Pastor R. L. Purdom, as introductory to the business of the Association. The Western Recorder had the right of way, and we found many good friends of the old reliable. Only remained one day and turned the interests of the Recorder over to Bro. J. S. Gatten. We noticed several visitors, Bro. J. S. Gatten, of Campbellsville; S. C. Humphreys, representing the Orphans' Home; and Rev. Wm. J. Mahoney, State Sunday School Secretary. Dr. A. C. Graves has been the pastor of Lebanon church for many years, and is still young and vigorous. A man's age is not always and only the number of years he has lived. The entertainment was superb and the dinner was served so gracefully and graciously. J. G. BOW.

TWO MORE NEW PREMIUM OFFERS

FOR THE MEN—A safety razor, with six blades and holder for stropping, with Western Recorder one year for \$2.50. FOR THE WOMEN—A splendid pair of large shears, adjustable, to cut any thickness of good, free to every new subscriber. These premiums to all old subscribers who pay one year in advance, write before the offer is withdrawn. No matter if you are up to date, send us \$2.50 and get the razor and \$2.00 and get the shears, and we will move your figures up one year.

W. M. U. NOTES.

Agnes A. Osborne. Do you feel no obligation To acknowledge Christ in you? Have you ever asked in earnest, Lord, what wilt thou have me to do! Report of First Quarter W. M. U. Foreign missions, \$1,104.28; Home Board, \$497.36. Sunday School Board, \$28.00; Preaching, \$239.34; Schools, \$194.91; Margaret Home, \$59.81; Training School—Support, \$7.07; Endowment, \$146.30. Total, \$2,397.07. So many good reports were made at our W. M. U. meeting at Broadway, which could not be embodied in our minutes as W. M. U. work is purely mission-

ary and the Central Committee only asks for reports bearing on this phase of the work. However, believing these reports would be of interest to our readers we will from week to week give a synopsis of these reports, taking them alphabetically. Beechland has a Ladies Aid and Missionary Society combined and have done commendable work. They have contributed over \$200 to their special church work, and over \$50 directly to missionary objects. Have a membership of twenty-six. Mrs. J. H. Williams president, and Mrs. J. M. Kennedy secretary. Broadway ladies pay the salary of Miss Priest (\$600) outright. They also gave to Home Missions \$112.85, and to the Training School \$10. They made a full report of the work done by their Ladies Association. Among the things reported are 100 buttonholes worked by their sewing class, 148 garments made, and 164 visits made by their visiting committee. Total amount contributed to all objects, \$983.71. Cedar Creek after having been on a financial strain for some two years, can now see the way clear to do more and better things for the Masters cause and we congratulate the Society on its good showing. They have given to missions \$8.15, then they adopted the penny a day plan which raised this amount \$6. \$2.10 was also given for church pews, making a total of \$14.25. The Ladies Missionary Society of East church made a fine report. It is a missionary society pure and simple, and so reported. They had collected a total of \$301.39 and expended it as follows: Foreign Missions, \$213.23; Home Missions, \$32.95; State Missions, \$7.50; City Missions, \$14.40; miscellaneous, \$7.35; total, \$275.43, leaving a balance on hand of \$25.96. Miss Minnie L. Burtis is the efficient treasurer of this society. October will be observed as enlistment month by the W. M. U. of the South. Most attractive literature has been prepared for W. M. U. S. Y. W. A.'s, Sunbeams and Boys' Chapters. Mrs. T. M. Sherman, 1145 Sixth street, will be glad to supply this. Miss Beulah Bowden, our W. M. U. Training School girl at Saltillo, Mexico, says, "They tell me I am doing very well with my tongue. It is getting interesting to me anyway. I am convinced that Christian education is one of the great channels of reaching the papal fields." The Chantanooga Association, Georgia, gave last year forty-two cents per capita. The W. M. Societies, Y. W. A.'s, Sunbeams and Boys' Chapters gave \$4.12 per capita. This is what the Association said: "One of two things must be true in the bounds of this association: either the women and children carry the purse and dictate the direction of contributions, or the women and children are putting the men to shame by their liberality. Those composing the association will know which of these two things is true." At a country church in Tennessee the women and the children have their meetings at the same time in adjoining rooms, we commend this to some of our country W. M. U.'s and Sunbeams. The theater at Ephesus, where Paul was ministered, by the people, has been cleaned up and a great religious meeting has just been held there. About twenty women are employed by the Home Board throughout the South. The Home Board has about twenty workers among the Indians.



REVERIE.

When my ship of golden visions
Filled with treasures from afar,
With her white sails full and swelling
Comes across the harbor bar:
While the setting sun in splendor
O'er the hill tops far away,
Throws its dart of gold and crimson
Out upon the shining bay.
Then my thoughts go swiftly homeward
To the land beyond the sea,
Where the loved ones all are waiting,
Waiting there to welcome me.

For my life is drawing nearer
To its closing day by day,
Softly, reverently, I'm waiting
Until God shall call and say,
"Launch thy boat, beloved, and follow
Out upon the boundless sea,
Though the storms may roar about you
When you leave the sheltered lee,
Fear no danger, only follow,
I'll thy guide and pilot be,
Till you reach the heavenly city
Ever more to dwell with me."
—The Watchman.

A LITTLE CHILD.

By Andrew Comstock McKenzie.

When young Donald, sick and alone,
Had turned his back upon New York,
As he thought for good, and had ridden his
big, gray horse into the heart of the
wild mountains of North Carolina, he
came at last over Looking Glass Knob,
brilliant with its veins of mica, into
Hog Back Cove, having ridden three
days since leaving the last settlement,
and having passed over many steep ridges
by dangerous trails and the sure-footed
courage of the gray. The horse picked
his way down the steep and stopped of
his own accord before the cabin of Jasper
Galway. Nor could he have brought
his master, now wearied nigh unto death,
to a better place in all that region. For
Jasper Galway, though by no means an
old man, was the elder at the church-
house, the justice of Hog Back district,
raised more corn and ranged more cattle
than any of them and owned the log store-
house, the only place for miles around
where the products of the clearing and
the forest were bartered for the scanty
necessities which the men and women of
the cabins could not raise, make or
shoot.

Jasper Galway had the heart of a lit-
tle child. He and his silent wife asked
Donald no questions, not even his name,
but nursed him in their cabin for three
weeks, at the end of which time he stood
up once more. The mountaineers, sum-
moned by Jasper, built Donald a room
of logs on the end of Jasper's cabin.
It was Jasper's grief that he had too
much room in his clearing, for no chil-
dren played about his door. He sent men
and mules to the settlement to bring
back Donald's traps. Donald had no
mind to leave this peaceful place, but
rested there many months, becoming in
time much loved of the simple mountaineers,
who called him the Little Yankee,
and in their ignorance came to count
on him as their doctor and lawyer and
teacher.

The Little Yankee settled many dis-
putes but he soon saw it was useless for
him to interfere in the Galway-McClure
fued, in which six men had already lost
their lives. So he shrugged his shoulders
and let it alone, save that he lay be-
hind a stump with his Winchester on the
night when the McClure boys came over
from Shoal Creek to burn Jasper's store-
house—and did not do it after they got
there. The McClures, however, quite un-
derstood that Donald was only in it that
night from the love of a fight inherent in
him, and bore him no grudge. Indeed,
the big gray and his rider were shyly
welcomed whenever they splashed through
Shoal Creek. But he could do nothing
towards stopping the feud.

The Little Yankee learned of the feud
on the Sunday morning when first he
rode with Jasper to the church-house
of tumbling logs on Looking Glass Ridge,
the dividing line between Hog Back
Cove and Shoal Creek. It was the only
church for miles around, and, like all
mountain churches, was Baptist. They
had preaching only at rare intervals,
when an occasional circuit-rider pen-
etrated them, but they held a primitive
Sunday-school each Sunday. This Sun-
day morning the Little Yankee was sit-
ting on his horse before the cabin, wait-

ing for Jasper to join him.

"What have you got your gun for?"
he demanded in surprise, as Jasper ap-
peared with a long-barrelled, muzzle-load-
ing rifle, so heavy that Donald could not
sight it.

"McClures," growled Jasper. The
anger of a passionate man made savage
his childlike face. They rode along in
silence, the Little Yankee wondering what
this sudden fierceness could mean in so
kindly a man. Then Jasper, seeing his
wonder, told him of the feud, speaking
in stern, bitter words.

The feud had originated in the troubled
times of the Civil War, when these moun-
tains had seen neighbors slaying each
other in bushwhacking fights. The two
principal families of this region were the
Galways, of Hog Back Cove, and the Mc-
Clures, of Shoal Creek. The Galways
held to the Union, the McClures went
with the Confederacy. The strife had
been fierce between them, and men had
died. Jasper Galway's father had cap-
tured Elijah McClure's rifle, the proudest
treasure of a mountaineer. When the
war had ended, old Galway, strong in
his pride, had gone to Elijah McClure's
forge, carrying the captured rifle in his
hand.

"Make me mule shoes out of that
thar," he had cried contemptuously, cast-
ing down the captured rifle. Then Elijah
McClure raised his sledge and struck old
man Galway dead, so that he fell by the
side of the rifle. The feud had begun.

The years that had passed had brought
prosperity to the Galways and adversity
to the McClures. Elijah McClure's three
sons had fallen in the feud, while Jasper
had lost a brother and a cousin. Elijah
McClure, now gray-haired and broken in
body, still lived in his cabin at Shoal
Creek, with his only grandchild, little
Ada, for his companion. When Jasper
told Donald of little Ada, his voice grew
gentle; for Jasper dearly loved children,
and his own cabin was desolate without
them. The sunny-haired Ada was the
most winsome little lassie of all the chil-
dren who came to Jasper's Sunday school
in the log church-house. Elijah never
came.

"But I takes nary chance," said Jasper,
tapping his rifle with grim signifi-
cance.

Late one afternoon, a couple of months
after this, Jasper and the Little Yankee,
having come in from hunting were smok-
ing in Little Yankee's cabin, when they
heard the clatter of hoofs coming down
the steep Looking Glass Trail at a crazy
pace. They both jumped to the door. A
mule, whose trembling legs and heaving
sides told of wild riding, plunged into
the clearing and stopped abruptly before
the cabin. A lanky mountaineer, with
gray beard and stooping shoulders, sat in
the saddle. A golden-haired little girl
moaned and twisted in his arms. Jasper
gave a great shout, jumped back into
the cabin, and a moment later had his
rifle leveled at the old man's head, just
above where the golden head rested.
Without a word the Little Yankee wrench-
ed aside the long barrel. The hair trig-
ger was set, and the gun went off with
a sharp report.

"What do ye want here, Elijah Mc-
Clure?" Jasper called out. His eyes
looked like the eyes of a wild animal.

The old man answered in a cracked,
tremulous voice that rose to a fierce wail.
"I want nought of you-uns, Jasper Gal-
way, curse ye! I want the Little Yan-
kee. Ada's rattle-snake bit."

"Put up your gun, Jasper, or get out
of here," Donald cried, angrily. "The
man has come to me for help. Can't
you see the child is hurt?"

He ran out to the mule and took the
suffering child in his arms, carrying her
into the cabin and placing her very ten-
derly on his rude bed. Old Elijah fol-
lowed him, walking by Jasper without
shrinking. Apparently, he had forgotten
the very existence of the leader of the
Galways.

"Ye must save her for me, ye must
save her," he quavered, piteously. "I
brung her to yer as fast as the old mule
could jump. Ye must save her, for she's
all I've got in the world."

"Where is she bitten?" the young
man asked, hurriedly.

"Thar, on the shoulder," and old
Elijah stretched out a big-boned hand
that trembled like the hand of a frighten-
ed girl. "She war a-picking up rough-
ness for the mule critter and took the
snake plumb up in her arms. Hit struck
her afore she could drop it. She cried,
and I pushed thar in time to yank her
back from whar the varmint war coiled
to strike agin. I brung her to ye as
quick as I could, fer I knowed ye would
save her if any one could. Oh, mister,
she's my little Ada! She's all I've
got."

The poor little one was in a paroxysm
of violent nausea, and moaned piteously.
When the Little Yankee would have un-
buttoned the homespun sash she wore, she
writhed away from him. He took his
hunting knife from its sheath and quick-
ly cut the sleeve from wrist to neck.

On the shoulder he saw an angry, black
swelling, in the crest of which the two
fatal punctures were.

"Here, you hold her," he said, au-
thoritatively. But the old man trembled
too much with grief and exhaustion.

"Where is Mrs. Galway?" Donald ask-
ed, turning to Jasper, who stood sullenly
in the doorway, still gripping his empty
rifle.

"She's ter the mill," growled Jasper.
"Well, fued or no fued, you've got
to help here. Be quick, Jasper. Hold
Ada still," commanded the Little Yan-
kee. Jasper laid aside his rifle and clump-
ed in, coming to the opposite side of the
bed from where Elijah trembled. When
he stooped over the little sufferer to put
his arms about her, and heard her moan-
ing in mortal agony, straightway all the
anger left his heart. His face became
indescribably tender.

"It's too late to suck the poison out,"
the Little Yankee said. But he drew the
keen edge of his hunting knife across
the swelling several times, till the blood
began to flow sluggishly. Leaving the
child struggling in Jasper's strong arms,
he crossed the cabin and began fumb-
ling in a soap-box nailed to the wall. It
was rapidly growing dark in the cabin.

"I must have light," he said, decisively.
He left the box and knelt before the
fireplace, where pitch splinters were piled
in readiness for a match. The pine
caught fire with a sudden roar. The
flames filled the farthest corners of the
cabin with wavering light. Then the
Little Yankee found what he had been
fumbling for in the box. He ran back
to the bed, carrying a whiskey flask and
a bottle of ammonia.

He deftly saturated a handkerchief
with ammonia, and handed it to Jasper.
"Hold that on the cuts," he said. Jasper
did so, paying no more attention to
the smarting odor than if the handker-
chief had been wet with water. "You
hold the bottle, and when I tell you, wet
the handkerchief again," he ordered
Elijah, passing the ammonia to him. The
Little Yankee knelt by the bed. Raising
the golden head very tenderly, he re-
peatedly forced the whiskey to the moan-
ing lips. All was silent in the cabin, save
for the roar of the fire, the gasping cries
of the child and the heavy breathing of
Elijah. So the moments "drifted" by,
until an hour had passed. The fire burn-
ed low. The waves of light, receding,
left the corners in gloom.

The moans of the child became fainter.
Old Elijah McClure felt she was slipping
away from him. In great fear he cried:
"Can't ye do something more? Can't
ye pray? She's all I've got."

"You pray, Jasper. You're an elder
in the church, you know," said the Lit-
tle Yankee, softly.

Then Jasper forgot he was a
Galway. Kneeling opposite the man who
had killed his father, he lifted up his
head and began to pray for a McClure.

"Our Father who art in heaven," he
began tremulously. Then a strong cry
broke from him. "Spare little Ada, dear
God. She's all we-uns hev got. She's
all we-uns hev got, dear God, don't be
a-taking of her away!"

"That are so. God, she's all we-uns hev
got," struck in Elijah, with broken
quaver.

When they had come to an end, all
was very still; for the child had stopped
moaning. The Little Yankee bent close
over her.

"Fellows," he cried, "she's going to
get well as sure as you're born."

On a Sunday morning, two weeks later,
the knot of mountaineers who always
gathered about the church-house door, but
who never went in, were amazed to see
Elijah McClure riding up the ridge from
the Shoal Creek side, without a rifle, and
carrying a laughing little girl on the sad-
dle before him.

"The ole man," muttered Uncle Jehu.
"are plumb crazy ter cum a-riding up
without a rifle ter whar Jasper Galway
air located."

But Jasper hastened to the rider with
outstretched arms. He took the child
from Elijah and carried her into the
gloomy doorway. Ada turned her head,
and cried shrilly: "You come, too,
grandpap." Elijah followed the child.
So he entered the church for the first
time in many years, and from that day
there was no feud between the Galways
and the McClures.

—Watchman.

THE VALUE OF SMALL THINGS

"Didn't I hear you say that such a
little thing couldn't amount to much?"
asked Uncle Ben as he came into the
sitting room, where Roy and Bud were
engaged in an earnest conversation.

"Yes, uncle," replied Roy. "I was
just trying to talk Bud out of a notion
he has in his head. I say such little things
waste too much valuable time." "Ah,
they do, you think," replied their uncle,
smiling, as he took a chair near the win-
dow. "Just let me tell you a few little
things which counted, and more than

made up for the time used in planning
them. You see this rubber erasing tip
on the end of this pencil, do you, not?"
continued Uncle Ben, taking a lead pencil
from his inside pocket.

"Yes, sir," responded the boys, look-
ing a little surprised.

"Very well. The New Jersey man who
hit upon the idea of putting this tip to
the lead pencils is worth two hundred
thousands dollars. It all came from
this little idea."

"You don't mean it, uncle?" ex-
claimed Roy.

"Indeed I do, my boy," said Uncle
Ben. "Yes; and furthermore, the man
who thought of the metal plates that are
used to protect the heels and soles of
rough shoes realized two hundred and
fifty thousand dollars in ten years from
it, while the inventor of the roller skate
has made one million dollars from his
invention. The man who made the re-
turning ball—the little ball with the rub-
ber string—didn't think he would ever
become a millionaire by so small an inven-
tion; and the minister in England who
made an odd toy that danced by winding
it with a string, didn't realize the value
of small things until he was a hundred
thousand dollars richer by his small idea."

I tell you, boys, it always has been, and
always will be, the little things that
count for most in this life."—Boys and
Girls.

A FISH GAME.

Here is a game that will prove interest-
ing with the boys and girls who have
come to your house are tired of the
romping games, and are ready to sit down
awhile with pencils and paper, and set
their heads instead of their feet to work.

1. What fish is found in every band?
Drum.
2. What fish is served with meats?
Jelly.
3. What fish is worn by officers in the
army? Sword.
4. What fish is a household pet? Cat.
5. What fish forms a resting place for
birds? Perch.
6. What fish represents the earth?
Globe.
7. What fish is not on this planet?
Moon.
8. What fish is found among royalty?
King.
9. What fish guides the ships? Pilot.
10. What fish was once used as a mili-
tary weapon? Pike.
11. What fish is man's solace? Pipe.
12. What fish is a destroyer of ships?
Torpedo.
13. What fish is a carpenter's tool?
Saw.
14. What fish is prominent in winter
sports? Skate.

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STORIES FOR LITTLE ONES

THE BREAD THAT CAROLINE CAST.

By Lily Manker Allen.

"If that boy hasn't gone and taken the bag of onions instead of his lunch!" exclaimed Mother to Caroline, peeping into the bag of dainty sandwiches and cookies left on the shelf.

Caroline heard from afar, but did not answer. She was out under the big willow tree in the backyard, with her crutches beside her, watching the children as they hurried along to school, over the side path that led through the next yard.

Every day she came here, irresistibly fascinated by the running and jumping of the sturdy-limbed youngsters, for whom she always had a cheery word of greeting. No one would have dreamed that she came here also to nurse her grief and loneliness where Mother might not see, and that the graceful, drooping branches of the old weeping willow had been silent witness to many a struggle.

It was the great sorrow of Caroline's life—greater even than the knowledge that she must always be dependent on her crutches, for she had months ago met that trouble and gloriously defeated it—that she could not go to school, like the others.

"If only some good fairy would bring along a 'milk-white' steed," she sometimes sighed to herself, "or a pair of magic wings, or even a wheelbarrow, with a little page to push it!"

This time she went a little farther, smiling whimsically to herself as she did so:

"I s'pose I might petition 'em to move the schoolhouse down to this block, just for my benefit. S'posin' they'd set it down right there on the path and say, 'There now, Miss, I hope you're satisfied!' And I guess I should be satisfied!"

The children had all gone past, but as Caroline was still gazing absently at the spot occupied in her imagination by the accommodation schoolhouse, two little girls appeared, coming from the opposite direction. Suddenly the younger one stopped and turned half round.

"Let's go on to school," she said, "it's such an awful ways back to Stimson Avenue, and I jes' know we'll be tardy. An' I lots drather go 'thout any lunch, 'sides."

"But you see we're cross-cutting, an' that saves lots o' time. Mommie said we mustn't ever go 'thout lunch, an' Sarah 'll be so cross if we don't come back and get it after she's put it all up. Oh, dear! I wish Mommie hadn't gone off today. Come on, we'll have to hurry like anything," and seizing the hand of the younger child she hurried her along.

Caroline thought quickly. "Wait minute," she called. The children stopped and looked across the low fence to where Caroline was eagerly getting out of the hammock.

"My brother left his lunch at home today, too, by mistake, and it's right in the kitchen all ready. I'll bring it to you. He goes 'way

up to the High School, you see, and he can buy something for his lunch up there," and hastening into the house—as fast as her crutches could carry her, she quickly explained to her mother.

"So you want to cast your bread on the waters," said her mother, as she slipped two extra cookies into the bag.

"Yes, but this is the kind that doesn't return—at least I hope it won't," replied Caroline, the last words coming back over her shoulder as she hurried out.

The two little maids received the gift shyly, but evidently with great relief, and scampered away again to school, while Caroline returned to her tree and her dreams, unconsciously happier for the little episode.

The next day was Saturday. Caroline was sitting by the window darning stockings. It was always Caroline who darned the stockings. She had begged the privilege because it seemed the one little thing she could do that really helped. She had mended the baby's pink-toed socks and strengthened Tommy's fast-thinning knees and was just beginning on some discouraging yawns in Howard's heels, when something outside the window caught her eye.

"Mother!" she exclaimed, "here's a big red automobile stopping at our house. There's a man and a lady and—yes, those two little children I gave the lunch to. What do you s'pose?"

But the lady was already at the door, and Mother had no time for "s'posing" anything.

"Is the young girl here who gave my little people their nice lunch yesterday?" she asked. "We have come to see if we cannot take her out to ride with us this morning."

Caroline could scarcely believe her ears. To ride in the big red automobile! Her most extravagant dreams had never gone beyond the "milk-white steed," and the splendid prospect so excited her that she stood rooted to the spot where she had risen, her stocking still in her hand. But with Mother's help she was ready at last, and as she sailed away in the big machine she waved a gay farewell to Mother and Howard and Tommy and the baby, watching from the window.

Two hours later she burst into the house, and bestowing her hat upon the bewildered Tommy and a bag of candy upon the shelf in the closet, hopping about on her crutches with amazing swiftness, she exclaimed, breathlessly, "What do you think, Mother? Mrs. Mansfield says they always send the little girls to school in the auto—only they didn't yesterday 'cause she and Mr. Mansfield went off on a long trip—and they can come around every morning and take me, just as well as not."

"Just remember, Sis," began Howard, as the family gazed upon Caroline's transfigured face, "when you come to pass your gratitude around that it was my taking the bag of onions to school that led up to your good fortune."

"Don't worry! I shan't forget your self-denying kindness," retorted Caroline.

But Mother said, "It means to me, Daughter, that you are finding your bread before 'many days' instead of after."

"I should think I was!" returned Caroline, happily settling herself again to the yawns in Howard's heels.—Congregationalist.

Dr. Baillie was a famous Scotch physician of the old school, patient and gentle, as a rule, but with

a great practice that sometimes made him a little testy with persons who consumed too much of his time with trifling complaints.

At one time, after listening to a long story of her ailments from a lady who was so little ill that she intended to go to the opera that night, the doctor left the room with a sigh of relief.

He had just got downstairs when he was called back.

"Doctor," feebly asked the lady, "may I, on my return tonight, eat a few oysters?"

"Yes, madam," roared the doctor, "shells and all."

A LESSON FROM THE APOSTLE OF SUNSHINE.

It was eleven o'clock on a disagreeable night as Chicago knew last winter that I ordered a cab to take me to the Northwestern station. Carriages were scarce, and I was asked to ride with another man.

"A good night this!" "Humph!" I replied, "if any body likes this kind, I don't."

"It is just the tonic I need for my eighty-two years. It blows the blues all out of a man if he ever had them, which I never do."

"Do you often ride nights at your time of life?" "Nearly every night; it does me good."

"Oh, I beg your pardon. This is Doctor Willetts."

"Certainly, and I would have been nursing old age twenty years ago if I had ever found anything bad in life. A night like this! Why to growl about it would take a year off my life."

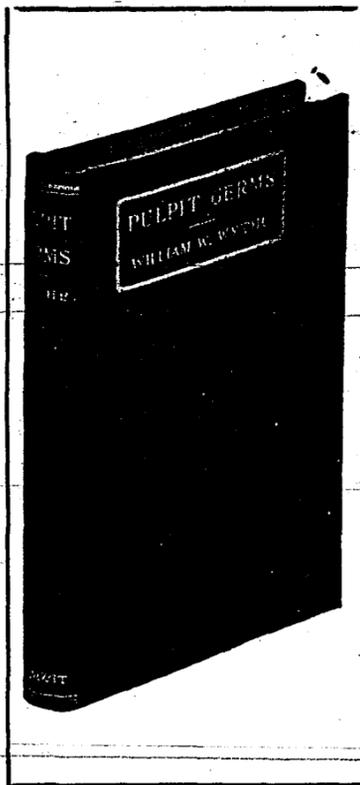
Thanks to Doctor Willetts I have not seen bad weather since, and I never shall.—E. A. Winship.

Adversity is another name for blessing if we can see it from the point of view of the loving heaven. Experience and observation prove that prosperity is harder to endure than adversity. For one man who can stand prosperity there are a hundred that will stand adversity, and will gather from it spiritual strength. "Whom the Lord loveth, he chasteneth."

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

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EARTH'S GREATEST CHURCH
A Baptist Meeting House.

Many people come over the sea and take much time looking at the cathedrals and miss the costliest house of worship in the world, and it is a Baptist meeting house! The Thomas Coats Memorial church, at Paisely, Scotland, costing nearly two million dollars.

The name Paisely is of Celtic origin, some trace it from the Latin presidium (Roman Station), others derive it from the Welsh Pasletty (house by a ford) or the Gaelic Paislight (ledge of rocks). It was a Roman camp, and Agricola came to it A. D. 84, the Romans held it till they left, A. D. 420. Christianity came in A. D. 397. In the early days, the Baptists were a feeble but faithful band. One of their descendants, Thomas Coats, with his industrious boys began thread making and became world famous. At his death the memorial church was built.

The seating capacity is nine hundred, but many more could attend the services. Every possible convenience is provided and there are services every day except Saturday. Sunday five services, including large Bible class taught by Mr. Geo. H. Coats. Monday, savings bank is held in the old church. Tuesday, ladies' sewing meeting at 3 p. m., in the deacons' room. Wednesday, devotional meeting, lecture by pastor, Rev. Walter A. Mursell. Thursday, Literary Society in the large lecture room in basement, seats over a thousand. Friday, choir practice, this is a large meeting, the girls and boys are both robed. Mr. Coats said some girls were inclined to outdress the others and by wearing robes all were equal.

The church has a score of rooms with perfect equipments for every good work. It is a great gospel workshop. In the baptismal room the walls are double and the inner one moves out, making twelve rooms. The baptistry is of beautiful marble and right in front of the pulpit. The Lord's Supper is observed every Sunday.

They have a Sunday School, a savings bank, a boys' brigade, a literary society, a sewing meeting, a missionary society, a medical mission, composed of ten circles of twelve ladies in each, supporting beds in India and China. Some young men aid in supporting a missionary in the Congo. A church magazine is published. Last year there were thirty baptisms.

The church is divided into nine districts with two deacons in each. Two of the Coats boys have been knighted by the crown: these are Sir Thomas Coats and Sir Peter Coats. The former is a member of Parliament.

Paisely has a population of 76,000. The famous Paisely shawls are no longer made and few are kept for sale, and several are preserved in museums. Col. H. L. Stone, of Louisville, was with me and bought one for Mrs. Stone.

The business maintained here now is mainly ship building, engineering, dyeing, weaving, soap making, fire clay, sanitary ware, Marmalade, corn flour, etc. Mr. Geo. A. Clarke, the great New Jersey thread maker, gave the city a \$100,000 town hall. Sir Peter Coats gave \$100,000 library and museum; Sir Thomas Coats gave a \$50,000 Coats observatory. The Clarkes are Presbyterians, and the Coats are Baptists, and once were competitors, but now the Coats own both concerns.

There is also a wonderful abbey

in Paisely, founded by Walter, High Steward of Scotland, in 1163; burned by Edward I; rebuilt by Abbot Terras and Robert Shaw.

Here are tombs of noted dead. One is Margery Bruce, daughter of King Robert the Bruce, wife of Walter, the High Steward, mother of King Robert, the first Stuart King. Robert III. was buried here 1406. Queen Victoria, on her visit August 23, 1888, put in a memorial window to the Stuarts. Wilson, the ornithologist, and Tannahill, the poet, are buried here. There are two other Baptist churches besides the Coats Memorial; these are George Street, Rev. Wm. Crozier pastor, and Victoria Place, Rev. R. E. Glendinning pastor. All Baptist tourists should visit Paisely. An electric line runs from Glasgow every ten minutes.

We are en route to Russia.
THOS. D. OSBORNE.

DEAR RECORDER.
The recent death of my very dear friend, Judge J. J. Orr, of Carrollton, recalled very vividly my first pastorate in Owenton, Ky. It was in the year 1885, two dozen years ago, that I went to that town fresh from school and began my life's work. I found as noble set of people as any man need want. But alas, the change years of sunshine and shadow have brought. There were then living to help and cheer me Judge J. W. Greene, J. H. Dorman, J. J. Orr, Dr. Rees, Brethren A. Cobb, Will Lindsay, E. E. Settle, John Henney, George Waldrop, Will Ransdall, S. L. Duvall, Frank Ford, Sr. and Jr., Thos. Herndon, Samuel Waldrop, Bennett Sanders, and women not a few.

What a splendid thing it was for me to begin with such people as they were. There I started, there I began and that little town nestling amid the hills of "Sweet Owen" will ever be dear to my heart and those saints who fought and won makes heaven dearer to me.

Judge Orr was one of the best friends I have ever had. He stood guard over me as though I were his son. Everywhere he would talk up his young pastor and made many believe I was worthy of their help and cheer in my work. He was a man of marked ability, cultured and refined. He had brain and heart and unusual courage to stand for the right. He appreciated real worth and despised littleness. His face was classic, his manner was pleasant, his presence was charming, his word was forceful and his life was a benediction. His door ever stood open to me and his noble companion was like a mother, and his children were like brothers and sisters to me. So you can well see how his going on to glory brings sadness amid joy. Nobly he lived and triumphantly he died. He has left a life of influence which is far better than gold. I feel that I am a truer man and a better preacher because I was his boy pastor. One could always tell where he stood on questions of right and wrong. May God bless his beautiful and noble life to the living.

G. W. PERRYMAN.
Norfolk, Va.

OHIO RIVER ASSOCIATION.

This body, composed of thirty-six churches of, Crittenden and Livingston counties, met with Walnut Grove church, August 18-19-20. Was called to order by the Moderator, Elder W. R. Gibbs. Elder W. C. Pierce preached the introductory sermon, using for his text the commission in Matt. 28:

18, strikingly presenting the claims of missions from the breadth of the command, breadth of the power and breadth of the promise. The letters from the churches were read after which officers were elected. Judge J. P. Pierce was elected Moderator, and R. A. LaRue Clerk.

The discussion of missions occupied most of the time of the body. The reports show an advance of more than twenty-five per cent over last year. The spirit of missions is taking a deeper hold upon our people than ever before. Pastors are waking up and leading the people by precept and example to greater consecration to the work of the Lord. Contribution to Orphans' Home and Ministers Aid advanced about 100 per cent over last year. The greatest advances were made by Marion church. Some of the churches made no advance. A Sunday School Union was organized which is hoped will develop greater interest in this department of church work. The report and discussion in Temperance showed enthusiasm and determination to continue the fight even to the destruction of the "blind-tiger" and "boot-legger". The Association was greatly delighted and helped by the following visiting brethren. Dr. H. B. Taylor, contending "earnestly for the faith." Dr. W. D. Powell contending earnestly for State Missions. Dr. J. C. Midjett, contending earnestly for Baptist education, especially at Ohio Valley College. Dr. C. W. Knight, of Morganfield, contending earnestly for the faith. Dr. J. D. Maddox, contending earnestly for Ministers' Aid and Dr. J. A. Bennett, contending earnestly for the Western Recorder. Come next year brethren to Crooked Creek, near Marion, where we shall again be pleased to meet you.

The Association was royally entertained by the church and people of Walnut Grove. It is an ideal place for such meetings.
R. A. LaRUE.

BAPTIST DOCTRINE—No 13.

Justification.

Etymologically this word means to make just or right. That is exactly its scriptural signification. God not only treats the true believer in Christ as just, but he makes him just, justifies him. Paul says, "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us." Rom. 8:33-34. Man in a natural state is guilty, under condemnation. "There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." Rom 3:10-12. Justification by the law is impossible.

The following statement is too plain to need any explanation: "Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God."

Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin.

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: For all have sinned, and come short of the glory of God.

Being justified freely by his grace through the redemption that is in Christ Jesus.

Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.

To declare, I say at this time his righteousness that he might be just, and the justifier of him which believeth in Jesus.

Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

Therefore we conclude that a man is justified by faith without the deeds of the law.

Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also:

Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.

Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. 3:19-31.

"What shall we say then that Abraham our father, as pertaining to the flesh, hath found?"

For if Abraham were justified by works, he hath whereof to glory; but not before God.

For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

Now to him that worketh is the reward not reckoned of grace, but of debt.

But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works.

Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.

Blessed is the man to whom the Lord will not impute sin. Rom. 4:1-8.

Yes, we are justified by Faith.

He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God.

And being fully persuaded that, what he had promised, he was able also to perform.

And therefore it was imputed to him for righteousness.

Now it was not written for his sake alone, that it was imputed to him.

But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead.

Who was delivered for our offences, and was raised again for our justification." Rom. 4:20-25.

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. Rom. 5:1.

"But that no man is justified by the law, in the sight of God, it is evident; for the just shall live by faith." Gal. 3:11.

"Wherefore the law was our schoolmaster to bring us to Christ, that we might be justified by faith." Gal 5:24.

"Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we (we Jews) have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law, for

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by the works of the law shall no flesh be justified." Gal 2:16.

Through grace and by the blood of Christ.

"Being justified freely by his grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time His righteousness; that He might be just and the justifier of him that believeth in Jesus." Rom. 3:24-26.

Again, "Much more then, being now justified by His blood, we shall be saved from wrath through Him." Rom. 5:9.

We close with this divine assurance of glorification. "That being justified by His grace, we should be made heirs according to the hope of eternal life." Tit. 3:7.

and, "Moreover whom He did predestinate, them He also called, and whom He called them He also justified; and whom He justified them He also glorified." Rom. 8:30.

NORTHERN BAPTIST CONVENTION NEWSPAPERS.

E. A Russell.

I have been so impressed by the Portland "Resolutions" and the importance of a wider circulation and better support of our denominational weeklies that I asked fourteen publishers to kindly send me a copy of their current number.

Nine responded and, with the five I read regularly, here are fourteen beautiful and instructive Baptist papers spread out on my table; each and all breathing a tender solicitude for every denominational interest except, its own.

Pleading for Education, for Home

and Foreign Missions; for Pastors, that they may be better sustained; for church life in the prayer-meeting and Sunday school; with rarely a word for themselves, while some of them carry financial burdens unknown to other branches of denominational work.

If each of these deserving papers could be welcomed into every Baptist home on its chosen field, with all subscriptions paid in advance; what a change would be wrought in the rank and file of our membership.

The *Watchman*, of Boston, in its ninety first year, is as keen-eyed and brilliant as in the days of its youth. If we should "cut down the list to four or five" we must retain *The Watchman*.

The *Examiner* is in its eighty-seventh year but needs neither crutch nor cane. A grand exponent of the gospel as delivered to Baptists. This was the first Baptist paper that came into my father's family after my conversion and it had much to do in shaping destiny. It was in the palmy days of Dr. Bright and from it I got a firm grip upon many a Baptist truth and, as a young pastor learned to believe the truth before I tried to teach it.

Here is *The Western Recorder*, in its eighty-fourth year; published in Louisville, Ky. Clean in type; clean and pure in doctrine; its sixteen pages are filled with interesting matter. It must be filling a grand place in the field to which it belongs.

And here is our beautiful friend, though hoary with age: *Zion's Advocate*, eighty years old. A paper of eight pages. One can see, at a glance, that the twenty-one thousand Baptists of Maine will not willingly give it up.

Neither will the eighty-five thousand of Ohio easily part with *The Journal and Messenger*, after its seventy-eight years of valuable service. One who has become familiar with this paper will always want it; no matter into what part of the country he removes. It has always maintained a distinct personality and hits the nail squarely on the head.

The Standard, of Chicago, just beginning its fifty-seventh year has wrought more good than it will ever know. It still breathes the beautiful spirit of its sainted editor, Dr. Smith and other co-workers: not to forget that worthy layman Mr. Goodman. It has been a constant visitor in our family for more than forty years, helping to indoctrinate our children, all of whom are Baptists.

The Central Baptist has had forty years of faithful work upon its chosen field; St. Louis and Kansas City. A beautiful and instructive paper for the family.

The Michigan Herald, with its forty years of service to the forty five thousand Baptists of its own state, has not reached the dead line. When a tried editor lays by his armor and goes home to heaven, another takes his place and his work goes on. Dr. Trowbridge laid down his work to be succeeded by others who are doing it nobly and well.

Next is the bright, beautiful, sparkling *Pacific Baptist*, in its thirty-third year. It would have attained a riper age if that great domain which it calls its own had been settled earlier. It is a wonderful paper with its thirty-two pages running over with rich, ripe Baptist gospel.

And there is our beloved and charming *Young People*, almost thirty years old. The acknowledge superior of all papers published for young people.

The Baptist Standard, of Dallas, Texas, is just such a paper as we might expect from such an empire as Texas. The state has five thousand Baptist ministers; taking fourteen pages of our Year Book to record their names, with three columns to a page. Let us hope that all these ministers are readers of this excellent paper. Texas has over eighty thousand Baptist families; what a magnificent field for Baptist literature.

The Word and Way, of Kansas City, Mo., is only fourteen years old but it has blazed its way into many a Missouri home, where Baptists are so numerous that they number one to every seventeen of the population.

Our neighbor, over the line in Iowa, the *Baptist Record*, with its ten years and sixteen pages, is doing valiant service on its field.

Last in point of age, is the *Illinois Baptist*, with four to its credit, has eight pages well filled with matter congenial to the people of its locality.

The suggestion at the Portland meeting that many of these papers be sifted out and the number reduced to four or five, reminds me of a picture in an early history of the United States of a Mr. Dustin saving his family from the Indians. A little group of seven small children were fleeing towards the fort. The father upon his horse with his trusty rifle, between them and the Savages, keeping them at bay as best he could when, being sorely pressed, he determined to select the one he loved best and escape to safety. But he found it impossible to choose and his arm was nerved to beat back the savage foe and the whole seven were saved.

If the sifting time shall ever come it will be found difficult to decide which are to be left out. The fields differ as much as the tone and quality of these papers. And I am sure there would be signs of war in our Baptist Israel if the four or five which you or I welcome to our homes were forced upon the entire membership of our Northern Convention.

If indeed "we could no more afford to lose some of these papers than we could our best educational institutions" it is high time we bestir ourselves to their rescue. Not only must the responsibility be assumed by our Agency and Missionary force but by Pastors and Deacons, as well: to see that every home in their church is enlightened by one, at least, of our denominational papers.

It seems to me that the next essential is a ringing campaign all up and down our Baptist heritage for subscribers, paying subscribers, for these excellent papers.

Ord. Neb.

SEVERAL THINGS.

T. E. Richey.

It was a splendid victory, acquired by a meeting of days with Bro. Rudolph Lane's mission station people at Beckner's chapel, in which he was assisted by pastor W. E. Huter, of Princeton. The culmination was the organization of a Baptist church on the fifth Sunday in September. Bro. John Boord and I assisted. An immense crowd was present affording two large congregations to be preached to at the same hour by Bro. Huter and your scribe. After the organization opportunity was offered for membership whereupon two were received under "watch-care" of the church and four were approved for baptism, one being from the Methodists and two from the Presbyterians. The Methodists

formerly occupied this territory but our people have taken possession with a fine outlook having made contract for ownership of the building.

For two days this week the Sunday school union of this Association enjoyed a feast of fat things with the saints of New Bethel church. Drs. C. M. Thompson, pastor of the Hopkinsville church, and M. E. Dodd, pastor of First church, Paducah, enlivened the occasion with their splendid personalities and their masterly addresses. Altogether the meeting was a magnificent success and amply confirms the wisdom of Secretary W. J. Mahoney's conception of the worth of Baptist Sunday school Unions. Let every possible encouragement be given our peerless secretary's great work for our Baptist hosts.

Entirely without his knowledge, I feel like saying that our aged brother and my close friend and neighbor for near two score years, Rev. R. W. Morehead, is doing in a quiet way a great work in the Master's Kingdom. "Laid on the shelf" as some would say as a minister owing to age he is nevertheless busy selling the very best of books and tracts and speaking a word here and there for the Lord cheering the hopeful, admonishing the negligent and warning the impenitent. His work keeps us reminded of Solomon's wisdom when he said: "A word fitly spoken is like apples of gold in pictures of silver." Princeton, Ky.

Men are responsible, not merely for their actions, but for the effect their actions have upon others. "No man liveth to himself." There is an exaggerated idea of "personal liberty" current in our day that is calculated to deceive men on this point. Paul met the same false idea in his day, and answered it by saying, "All things are lawful for me but all things are not expedient... all things edify not." Life's liberties must be tested by the effect their exercise will have upon others.

How can I hear what you say, when what you are is thundering in my ears?—R. W. Emerson.

Goodness outranks goods.—Maltbie D. Babcock.

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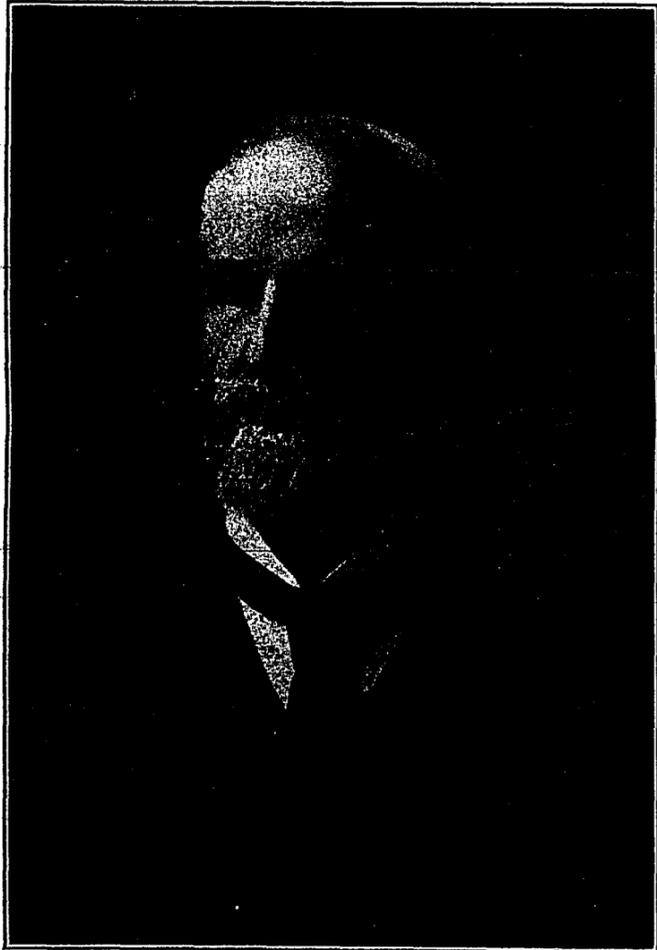
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The thoughts of the coming of the Lord are most sweet and joyful and despondent is about as reasonable as for the son of a millionaire character of His saints to love His to dread starving to death. Do not appearing and look for that blessed impress men that you know so little about your Father.



GRAVIES AND SAUCES.

By Hilda Richmond.

Cream Gravy.—Pour off the surplus fat in frying ham and leave the brown, salty crumbs in the pan. Heat very hot, and add one cupful of thin, sweet cream. Shake well in the pan until the gravy is a fine brown, and pour on the platter with the ham.

Fried Chicken Gravy.—After the chicken is removed from the pan, add one cupful of boiling water and cover closely to loosen all the bits of meat and flour from the pan. Have ready two tablespoonfuls of flour rubbed smooth in sweet milk, and thicken the gravy with this. Salt and pepper.

For Stewed Chicken.—Make thickening as above, and add to the chicken broth. Add a large lump of butter if the chicken is not fat.

Brown Gravy.—Brown the flour carefully by shaking in a frying-pan over a brisk fire, but do not burn. Use the brown flour instead of white for thickening.

For Roast Beef.—Remove the beef from the roaster, and shake about three tablespoonfuls of flour lightly into the hot fat. If there is too much fat, pour off part before adding the flour. Shake well over the fire, and stir the flour into the fat. It will remain slightly lumpy, but that does not matter. Add one cupful of milk and water mixed, and thicken over fire.

Turkey Gravy.—Chop the giblets fine after they are boiled or roasted, and add to the hot fat in the roaster. Add two cupfuls of boiling water, and boil up once or twice. Then add the thickening made of three tablespoonfuls of flour rubbed smooth in sweet milk.

Horseradish Sauce.—After frying steak, add a little butter if the steak lacked suet, and thicken by shaking a tablespoonful of flour lightly in the hot fat. Add one cupful of boiling water, and shake well. Just as it is leaving the fire, add one cupful of freshly-grated horseradish mixed with vinegar. Can also be made with the drippings of a beef or pork roast.

Apple Sauce.—Cook sour apples in a very little water till they drop to pieces. Sweeten and add a very little nutmeg.

Tomato Sauce.—One quart of strained tomato, half of a medium onion, two teaspoonfuls of sugar, salt and pepper. Cook half an hour. A tiny pinch of cloves and allspice may be added if liked. It goes well with veal or pork.

Cream Sauce.—Have one pint of thin cream or rich milk in double boiler, or watch it closely in saucepan to prevent scorching. Mix one tablespoonful of flour in a little cold milk, and add to the hot cream. Season with salt and pepper, add a lump of butter, and a tablespoonful of parsley chopped very fine.

Sauce for Baked Fish.—Butter the size of an egg into which one tablespoonful of flour has been rubbed smooth. Place over the fire, and as it cooks, thin with the juice of one lemon. Add salt and pepper, and pour over two hard-boiled eggs chopped fine.

SOME RECIPES FOR COOKING GAME.

By Frances E. Peck.

Unlike most other game birds, quail and partridges should be eaten shortly after they are killed. Long hanging destroys the delicate flavor and, instead of becoming "high" like dark meated birds, they become tasteless. Savarin says that "A partridge properly roasted, is a dish fit for beings better than men," and calls the proper preparation of a quail "the transcendentalism of cooking," and yet these delicious birds too often come to the table tasteless and dry as the result of long hanging of of too protracted a stay in the oven. Both are whole-meated, and like all white meats, must be so thoroughly cooked that the red tint shall have disappeared. Twenty to thirty minutes will usually suffice to cook young partridges. As old birds will require a full hour, roasting them is out of the question. By braising alone are they rendered eatable.

Roast Partridge.—Singe, draw and wipe young birds carefully and cut off the head, leaving sufficient skin to skewer back neatly. Rub each bird with a level tablespoonful of salt and half that quantity of paprika. Cover the breast with sweet, fat salt pork cut to a lace-like thinness, tying it twice around the bird. Truss neatly, and put into the body of each bird a little chopped celery or a few cranberries; lay them on a roasting pan with a generous lump of butter and very little water, and placing them in a very hot oven, roast them from twenty-five to thirty minutes, basting frequently. Serve the birds on a hot dish garnished with cress or peppergrass.

Braised Partridges With Cauliflower.—Select a large, well blanched cauliflower, or two medium-sized ones; trim, break into flowerets, and parboil for five minutes. Drain, and place in a braising pan with one onion stuck with three cloves, a sliced carrot, four ounces of salt pork, a bouquet of herbs, a seasoning of salt and pepper, and three cupfuls of veal or chicken stock. Take, from choice, four old partridges and prepare as for roasting. Dust them with pepper and salt, rub the breasts thickly with butter, and roast them for six minutes, or until lightly browned. Form the cauliflower in a nest shape; place the birds in this nest and cover them with the cauliflower, placing on top a piece of buttered paper to preserve the flavor. Put on the lid and cook for an hour in a brisk oven. Serve the birds arranged on the cauliflower, with the carrot-slices and the pork cut in cubes for a garnish, the onion and bouquet being discarded.

Partridges With Jelly.—Prepare young partridges as for roasting, season with pepper and salt and spread with butter. In the body of each bird put croutons of bread which have been fried in butter. Roast in a brisk oven and serve with cress and a tart "snappy" jelly.

Quails Broiled With Bacon.—After singeing, drawing and wiping, split the birds through the back without separating the parts. Rub each one with olive oil, dust paprika and salt, and let them lie for thirty minutes, that the seasonings may have time to penetrate the flesh. Broil them over a moderate fire for six minutes on each side, and serve them on a dish

decorated with thinly cut slices of broiled bacon and lemon "cups" filled with lemon or parsley butter.

—The Delineator.

Nobody's real life is lived in public. There is no more stupid fallacy than the one which assumes that the career which is ever in the popular eye is the best one. All the springs of happiness and power flow from secret places. It is in the shelter of the home, in the private intercourse of friend with friend, in the unnoted communion with the great spirits who speak through the printed page, that men and women truly live. And one's religion is not measured by public activities, but by the hidden nurture of the soul in the closet of meditation and prayer.

There is more sunshine than cloudy weather, take it all together in every one's life; so sun yourself in the bright spots and pass quickly over the hard lines. Think of the good time coming and bear the transient evils that fall to your lot heroically.

SENSE ABOUT FOOD.

Facts About Food Worth Knowing.

It is a serious question, sometimes to know just what to eat when a person's stomach is out of order and most foods cause trouble.

Grape-Nuts food can be taken at any time with the certainty that it will digest. Actual experience of people is valuable to anyone interested in foods.

A Terre Haute woman writes: "I had suffered with indigestion for about four years, ever since an attack of typhoid fever, and at times could eat nothing but the very lightest food, and then suffer such agony with my stomach I would wish I never had to eat anything."

"I was urged to try Grape-Nuts and since using it I do not have to starve myself any more, but I can eat it at any time and feel nourished and satisfied, dyspepsia is a thing of the past, and I am now strong and well."

"My husband also had an experience with Grape-Nuts. He was very weak and sickly in the spring. Could not attend to his work. He was put under the doctor's care but medicine did not seem to do him any good until he began to leave off ordinary food and use Grape-Nuts. It was positively surprising to see the change in him. He grew better right off, and naturally he has none but words of praise for Grape-Nuts."

"Our boy thinks he cannot eat a meal without Grape-Nuts, and he learns so fast at school that his teacher and other scholars comment on it. I am satisfied that it is because of the great nourishing elements in Grape-Nuts."

"There's a Reason." It contains the phosphate of potash from wheat and barley which combines with albumen to make the gray-matter to daily refill the brain and nerve-centers.

It is a pity that people do not know what to feed their children. There are many mothers who give their youngsters almost any kind of food and when they become sick begin to pour medicine down them. The real way is to stick to proper food and be healthy and get along without medicine and expense.

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

Mason County.—The farmers in this county were busy during the past week cutting tobacco, and a great deal of it was put away. The hot weather prevented them from cutting a great deal at a time, for just as soon as the tobacco was cut it had to be hauled to the barn to keep it from burning up, consequently many crops are only half cut.

Logan County.—Nearly all the tobacco has been housed. We are beginning to suffer for rain, corn is coming rapidly. Some has been cut. The pea harvest will begin next week. Prospects good for a fine yield. Several pieces of land have been sold recently for good prices. The young mule market is very active just now. Melon crop not very good.

Crittenden County.—This county is needing rain badly. The corn crop will be cut about 30 per cent if we don't have rain in ten days. Pastures are drying up and ponds going dry. Stock water is scarce and also drinking water. Tobacco is holding its own. Some is being cut, while the bulk of the crop will go into the house in two weeks more without rain. Stock of all kinds looking well. Mr. Fred Clements sold a fine bunch of hogs averaging 200 lbs. for \$675.

Bourbon County.—Grass continues in abundance and fatted stock were never in better condition and are moving freely in shipments to the eastern market and at prices highly remunerative and satisfactory to the producer. Blooded stock of all kinds are being put in condition for exhibit at the old Bourbon fair which promises this year to far excel any former display. Fall plowing is progressing slowly owing to the heavy coating of grass and undergrowth which materially interferes.

Bracken County.—Farmers are still hurrying their tobacco into the barns as it is becoming ripe very fast. Several small rains have fallen during the week which have been of great benefit to the farmers and gardens. Usually little if any tobacco is cut in this county at this time, but now many barns are full. A great many new barns have been built and any number of old ones have undergone an overhauling. The hay crop is the biggest known in this country for years and is selling very low. Hands are scarce and high priced and the housing of the tobacco under proper conditions will be difficult.

Woodford County.—The weather has been fine for cutting tobacco, which is well under headway. Surprising to say tobacco worms are just now making their appearance but it is thought they can be managed without the use of Paris green. Tobacco that has been hung is curing all right, and there is no evidence yet of houseburn and the majority will be housed by the last of the week.

Fleming County.—Many of the farmers have dug their potatoes, and say they have a fine crop. Many burley growers are cutting tobacco this week. The melon season is on in full in Fleming county. The water melons are poor.



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TRAVEL

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CHAS. C. FULLER, Superintendent. Lou. and Cin. Packet Co., Incorporated, Louisville, Ky.

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MORAL FORCE IN WAR.

Lieutenant-General Sir Reginald C. Hart, V.C., K.C.B., K.C.V.O.

Military history illustrates the eternal truth of Napoleon's dictum that the moral forces in war are to the physical as three to one, and unless a commander not only admits this but is capable of applying it in practice, he is not a true leader of men, no matter how thorough his knowledge of the material aspect of war, nor how great his intellectual qualifications. That so few men are endowed with the necessary intuition to give its true importance to this factor accounts for the fact that many generations of men produce even more rarely a Hannibal, a Caesar, or a Napoleon than they do a Kepler, a Herschel, or a Newton, whose marvelous calculations and discoveries are not perhaps so much affected by the moral factors.

If it is admitted that the moral forces in war are really to the physical as three to one, it must clearly be right to foster and develop the moral faculties during the plastic state of youth. This wise course distinguished Sparta, and is in vogue in Japan, but that it has practically no place in the educational curriculum of the British Isles is only too well known, and it is to be regretted that in the home life, and in the schools, we do not give more serious attention to the moral training—such as inculcating in the young that duty, justice, honesty, truthfulness, unselfishness, patriotism and so on, should be the moral equipment of every good citizen, and that a good name should be esteemed more highly than material prosperity.

But, unfortunately, a boy's prospects depend too much upon a mere intellectual capacity, supplemented by a good memory, so that no care is taken to cultivate even his reasoning faculties, because success depends upon examinations that are based on mere knowledge, often so wholly undigested as not to be available for any practical application; and consequently, the boy with great force of character and high moral faculties, if without a good memory, is handicapped, and is accounted the inferior of the so-called clever boy, with his purely scholastic attainments, whom he may absolutely distance later in life.

Prizes and scholarships fall, as a rule, to the lot of only those boys who are gifted with good memories—that is, the boys who can acquire most knowledge and retain it if only temporarily. And yet, why do so few of these early prodigies ever make their mark in after life? The answer is not far to seek; it is because brains, knowledge, and a splendid educational equipment are insufficient for success in life if unaccompanied by certain moral qualities. What is the use of the highest ability and knowledge to a general in the field if he is lacking in physical and moral courage, in determination and decision?

Napoleon said: "It is rare and difficult to find in one man all the qualities necessary for a great general. What is most desirable and immediately brings anyone to the front, is, that the understanding and the attainments should be in equilibrium with the character and the courage. If his courage is much superior to his attainments, a general attempts what is beyond his capacity; and, on the contrary, if his character and his courage remain below his intelligence, he does not dare carry out his plans."

Supposing a British general goes in command of an army, what moral forces can he awaken? Can he appeal to glory as Napoleon did, to religion as Cromwell did, or to duty as Wellington and Nelson? Hardly at first to glory, in these days when militarism is openly condemned by public speakers as if it were an accursed thing, like a vampire sucking the very life-blood of the people. Some will suggest patriotism. But has patriotism such a strong hold on the nation? Well, it is most probable he will make no formal appeal to any moral forces. It is not now a British custom to do so. But what may happen is this. If the commander is a real leader of men, as soon as he has established confidence, he will be beloved and idolized by his troops, and great victories will call into being many moral forces, but they will be personal to him. Remove him from his command, and his successor will not, at first at all events, have these forces at his disposal. It was acknowledged by the Duke of Wellington that the presence of Napoleon in the army was equivalent to a reinforcement of 40,000 men, and that was in the days of small armies; in these days it would be far more. Surely a great general is a valuable national asset.

Too much wealth, luxury and ease, and security from foreign aggression develop not favourably the character of a nation. It is perhaps as well, if the manly spirit of England is to be retained, that security from aggression will become less and less as the navigation of the sea and air becomes easier. Nothing short of that will persuade us that we should rely upon the manhood of the nation, and not so much upon our wealth and our battleships. Rome was never so great as when she was fighting for her very existence against Hannibal. We know what caused the decline of Rome. It is wrong to say that money is the sinews of war. Money or mercenaries never saved a nation. The sinews of war are the flesh, bone and blood of the people.—Hibbert's Journal.

SANCTIFICATION.

Much has been said and written concerning the Bible meaning of the word sanctification. Baptists believe that its primitive meaning is to set apart for God's glory. Scholars, such as are perfectly familiar with the Greek, say that its Bible meaning, when referring to the life of the Christian, always means to set apart for God's glory; but there are some who say that it refers to a life of perfect sinlessness. To make such a statement is to admit that a person may live a sinless life, and when this is done, it makes Christ's death on the cross as not necessary to man's salvation. If it had been possible for man to live perfectly free from sin, there would have been no need of Christ's dying.

But He knew this was an impossibility on man's part, so He submitted to the death on the cross. "Without the shedding of blood there is no remission." But says one, "We are saved from sin." Yes, that is true, for it is Bible; but, how are we saved from it? Not by our righteousness (for that is filthy rags), but by Christ's righteousness. His righteousness, as we trust Him for salvation, blots out all past sin and also blots out all sin that we commit after conversion; for "if we sin we have an advocate with the Father, even Jesus Christ the righteous." This certainly does save us from all sin. You who claim

the sinless life, could you not have trusted Jesus without His having to die for you, and have followed His perfect life, just the same as if He had died for you? What was the use of His dying? What effect does His death have on you to enable you to live free from sin? Could you not have lived the "sinless life" just the same, if He had not died, but had just left you a "sinless life" example, and imparted His spirit to you to enable you to do this? It is true that God's spirit keeps us from letting sin rule us, as it did before conversion, but we must remember that God's ways are not our ways, and His thoughts are not our thoughts, and that while we may feel that we are alright, and are living such a pure life, God may see us in a different light; and if we do look upon ourselves as being in such a "perfect" condition, He surely does see us as full of sin. The nearer a Christian lives to his God, the more humble and unworthy he feels, is the testimony of the best Christian people who have ever walked this earth. Paul, the inspired, says: "And not only they, but ourselves also, which have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

The Adamic sin is still in the flesh, and ever at war with the spirit, and we will never be perfectly free from sin till we are changed at the last trump, in a moment, in the twinkling of an eye, at which time this corrupt body shall put on incorruption, this mortal body shall put on immortality.

Let us then not deny the necessity of Christ's death, by claiming that we can live perfectly free from sin while here in the body; and let us not put our poor judgment against that certain knowledge of the inspired apostle.

IMPERFECTION.

OUR NATIONAL DISEASE

Caused by Coffee.

Physicians know that drugs will not correct the evils caused by coffee and that the only remedy is to stop drinking it.

An Arkansas doctor says: "I have been a coffee drinker for 50 years and have often thought that I could not do without it, but after many years of suffering with our national malady, dyspepsia, I attributed it to the drinking of coffee, and after some thought, determined to use Postum for my morning drink.

"I had the Postum made carefully according to directions on the pkg. and found it just suited my taste.

"At first I used it only for breakfast, but I found myself getting so much better, that I had it at all meals and I am pleased to say that it has entirely relieved me of indigestion. I gained 19 pounds in 4 months and my general health is greatly improved.

"I must tell you of a young lady in Illinois. She had been in ill health for many years, the vital forces low, with but little pain. I wrote her of the good that Postum did me and advised her to try it.

"At the end of the year, she wrote me that Postum had entirely cured her, and that she had gained 40 pounds in weight and felt like herself again.

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

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

A BEAUTIFUL DEED.

The whole country was shocked and grieved a week or two ago to read in the papers that Beatrice Pass, a Lancashire lass yet in her teens, was to be deported because she had consumption and there was no relative who was able to give bond that she would be cared for. Her brother, a hard-working, honest laborer, had sent for his sister; she was motherless and had no one in the old country to care for her, but he could not give the two thousand dollar bond. In despair this brother wrote to the North American, of Philadelphia, this letter:

"I am the only relative in the world that she has. Both of her parents are dead and I am her only brother. I think the authorities ought to let her come through, so long as she is so near. I promise to give her good care and medical treatment. I have a physician who says that he will take care of her. While I am not the owner of a home, I work all the time and make good wages, and I can support her."

The paper published it but made no comment. That morning a Philadelphia business man read at his breakfast table the story of Beatrice and her brother. Before noon the immigration officer had been notified that a signature and ample security were ready for that bond, and J. Blair Kennerly opened for that sister and brother the door of happiness and comfort.

Singular to say—we wonder if "singular" it is—if the benefactor had not been so swift to carry out his good impulse he would have been cheated out of his chance. Around a table in the smoking room of one of Philadelphia's prominent clubs, later in the day,

a syndicate was formed of ten of the city's business men, to give the English lass a chance for life among those who loved her. They were too late, for the deed was already done. All honor to them, none the less.

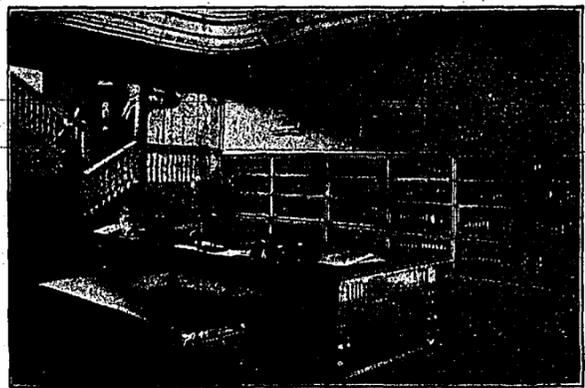
Perhaps another chance will come their way some day. The world is full of big hearts and strong minds. Greed and self-love are not all the world's make-up, not even the biggest part of it. This expression of unselfishness is not unusual except in the pathetic circumstances. This world abounds in love.—Baptist Commonwealth.

PERSONAL APPEALS.

We need in our work as soul winners more personal and pointed appeals tenderly put and born of prayer. There are many ways in which it may be done. Years ago a protracted meeting was in progress in a church. It was felt to be a cold meeting and was discouraging to the congregation. Days of preaching had passed and no responsiveness by any one was apparent. About noon on Thursday a pious and praying elder sent notes to seventeen young men and youths of the congregation asking them to stop for a minute wherever they might be at sunset that afternoon and unite with him in prayer to God for the salvation of their souls. The next Sunday morning all of this number and no others stood before the pulpit in the presence of the congregation and confessed Christ as their Saviour.

The measure of greatness is the service one has given to God and his fellow men; self-aggrandizement is the worst littleness.

No guise is too good for sin to appropriate.—Ram's Horn.



How Your Library Looks

has an important relation to the value of your books. If they are attractively housed, the library will be more alluring—a room of pleasing atmosphere—something to be proud of.

The Viking Sectional Bookcases are built for the man or woman with discriminating taste in furniture. They come in Craftsmen type, De Luxe Home Library, or in any of the preferred styles, and in the finest seasoned woods, with plain or leaded glass doors. You can have the

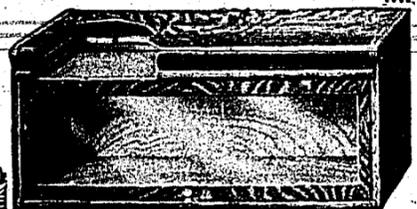
Viking Sectional Bookcase

in one section or enough to fill any space. Interlocking device builds stacks into a solid case of perfect alignment, giving a built-in effect. No metal bands mar the appearance of the sides. Double tops are dust-proof and damp-proof. Doors run on frictionless steel guides, and do not stick, rattle or bind. Air-cushioned construction makes the dropping of the door perfectly noiseless. Cases for music rolls, etc. Tops, bases and corners to fit any room. Come in and see the Viking.

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ITEMS OF INTEREST

News The World Over.

The fiscal year of the United States Treasury begins July 1st. In two months the deficiency amounts to \$38,000,000. This is not because the revenues have fallen off, but because an extravagant Congress has greatly increased the expenditures. It is high time the public watched their Congressmen and refused to re-nominate the men who vote for big appropriations.

Earthquakes have been reported from various places. In Japan 400 buildings were destroyed and many people killed, and 2,000 houses were partially destroyed. The mountain Ibuki, 4,300 feet high, collapsed. An earthquake in Rome did no damage beyond breaking crockery. The one in Panama was more severe, but no lives were lost. In 1821 there was a very destructive earthquake in Panama.

All sorts of airships are afloat in all directions. Aerial navigation is established, but it remains to find machinery suitable. Count Zeppelin recently took a trip to Berlin, where he received as great a welcome as usually falls to the lot of victorious generals. But a propeller broke as he went and he had to come down for repairs. And in returning another propeller broke, and punched a hole in the balloon. He reached the ground safely. Meanwhile records are broken every day.

Mail advices show that the telegraphic reports from Monterey brought no exaggeration. Eighteen inches of rain fell, there was a great flood in the Catarina river, which came with awful suddenness. Fourteen hundred people were killed and 15,000 people are homeless. The property loss is estimated at \$12,000,000.

E. H. Harriman, the great railroad king has died of cancer of the stomach, in his great palace at Arden, N. Y. He worked at his business a pro an hour and a half of his death. A man of wonderful mental power, executive ability, a man who would have made a soldier like Napoleon or Caesar, a ruler of a kingdom equal to the mightiest of kings. But his great intellect was given to business. He was a member of the Episcopal church.

Lieut.-Gen. H. C. Corbin died in a hospital in New York City, after an operation. His trouble was not stated in the telegram, but it is believed to have been a cancer. He was born in Clermont county, Ohio, and was sixty-seven years old. He entered the Northern army as Second Lieutenant in 1862, and was rapidly promoted. He served in the Spanish war as Adjutant General. Gen. William Shackelford also died last week. He was a general of cavalry in the Northern army during the war, and made himself famous by the capture of Gen. John Morgan. He was buried in Cave Hill, in this city.

The war between Spain and the Moors in Morocco drags on, with the honors with the Moors. Recently the Moors crucified 100 Spanish soldiers whom they had taken prisoners in sight of the Spanish troops at Melilla. This action will fire the heart of Spain and make the people more ready to carry on the war.

A week after Dr. Frederick A. Cook's announcement that he had reached the North Pole a dispatch came from Peary, "The American flag is nailed to the North Pole." He followed it with another denouncing Cook as a liar. Cook accepted Peary's claim without hesitation. Peary said he reached it on April 5th, this year, Cook's date was April 17th, last year.

Peary's violent denunciation of Cook has caused the world generally to take Cook's side. The thing which caused doubt of Cook was that no one had ever travelled as fast in those regions as he claimed to have done. But Peary claims to have made even faster time, so he supports Cook in this thing. It is a very great pity that Peary did not, in a dignified and courteous way, say that the thing to be done was for both men to lay their proofs before the geographical societies and let them decide.

Dr. C. L. Lucas, of the laboratory of Columbia University, has proved by experiments on animals, that less than one-half the amount of benzoate of soda which the board of referees said would not hurt human beings, killed guinea pigs in from five to seven hours. Dr. Lucas said when several persons took not more than three-tenths of a grain per day, nearly all of them suffered from ill effects. He said even smaller doses in susceptible persons caused burning in the stomach, gastric pain, fullness of the head and muscular weakness.

ELKHORN ASSOCIATION.

The Elkhorn Association met with the Midway church on September 6th and 7th. When the hour for opening had arrived the church building was comfortably filled. Moderator J. R. Howard called the meeting to order and Dr. Frost caused us to feel that we were standing on holy ground, as he discoursed on the sacredness of our Bethel wherever we have it. The Moderator and Secretary-Treasurer, Malcom Thompson, were elected, and Rev. B. F. Swindler was Assistant-Moderator.

Somewhat of a struggle came when a programme was being voted on that had provided for a committee to digest and report on the letters from the churches, instead of reading the letters. The letters were not read, however, and the individual reports for next year will be brought to notice by the use of a large chart for statistics.

The meeting was characterized by an earnest, prayerful spirit, and the liberality of the brethren and sisters showed the reality of the religion of Bluegrass Baptists. Several calls were made from needy fields. But the Kentucky mountain work received the most consideration.

Bro. Burns presented the claims of Oneida and especially the fact that he was trying to provide for twenty girls that had earnestly requested a place in the school. Without any begging or solicitation by Bro. Burns, Bro. Geo. W. Clarke, of Paris, stood and pledged his church to support one, and the whole twenty were provided for within twenty minutes—\$1,000 raised! May the twenty homes so blessed by having a daughter trained how to read, cook, sew, beautify their homes—in fact, to make life worth living—prove a power for good.

Reports were encouraging from all the lines of activity of the churches. Much evangelism had its record in the form of a large number of baptisms reported.

On Tuesday night the laymen had the programme in charge, and their practical, wholesome talk was a refreshing contrast with the preachers' style of doing things. A male quartet furnished excellent music for the occasion.

Bountiful dinners were served in elegant style. Everybody in Midway were Baptists—for the time being—and all the churches loyally assisted Bro. Scruggs in entertaining the visitors. Midway knows how to do the thing.

We wish to mention especially the annual sermon by Dr. J. W. Porter on "What the World Owes to Baptists." We can only say "It's the best we've heard from him," and that's enough said. The Association requested that it be published in the Recorder.

Brothers Hibbs and Sledge won a place in our hearts, as did all the visitors. Brethren Mahoney, Maddox and Humphreys were on hand representing their work. There is only one trouble with a Bluegrass Association—in fact, with any preaching in the Bluegrass—the people treat one so hospitably, one is ashamed to tell them of their main fault—namely, self-satisfaction. All those in attendance were encouraged and inspired to do greater things in God's service and for His glory.

J. G. PRATHER.

DEAR RECORDER:

I am just home from a meeting with Rev. B. T. Vincent and his noble people at Corn Creek church, in Trimble county. It is one of the oldest churches in the State, like a pillar and ground of truth she has stood upon that holy hill throughout the sweep of over a hundred years. Of late she has taken on new life and vigor under the wise and consecrated leadership of the man of God whom the Lord has sent among them as pastor. The meeting closed with the visible results of twenty-two additions, most of whom were young men, upon whom the future of the old church may well rest.

It has been the writer's pleasure to hold a number of meetings in that section of the country, and I offer it as my opinion that it is one of the most important fields from the standpoint of the Baptists in the State. It is a rich and prosperous people, who are already Baptists at heart and simply have been waiting all these years for the right man to come and tell them what Baptists really are. For years other denominations have largely held the field, but the tide is turning and it looks now as if the backbone of their power is broken in all that section and men are turning to the Lord and the truth as held alone by the Baptists.

I go next to assist Bro. Vincent at Milton. This splendid little city sleeps quietly at the foot of the hills and right on the banks of the Ohio. It is in many respects the most important point between Louisville and Cincinnati, as it is the gateway into all that county. Let every one whose eyes are arrested by this note pray that the Lord may give us a great victory at Milton this year. I was there two years ago and we had a real good meeting under the circumstances.

Let us hope that a richer harvest may await the Master's sickle.

From Milton I go to Westport, Ky., and from there to Clinton, and in the meantime try to keep somewhat apace with the new church movement now on hand with us here at Pewee Valley. Our plans are rapidly maturing, under the masterful hands of our building committee. The new site has been secured, the best, I think, I ever saw, and something over \$5,000 subscribed toward the undertaking. So the movement so graciously started by Dr. Porter, when he was with us in a meeting in July, goes gloriously onward and our hearts are overjoyed that its the case, and, like David of old, we exclaim: "Bless the Lord, O my soul, and all that is within me bless His holy name."

The very best wishes for the majestic old Recorder and all her interests, and thousands of friends and supporters.

J. M. WALKER.

Beard, Ky.

DR. R. J. WILLINGHAM.

The Religious Herald says just what we intended to say about Dr. Willingham and says it better than we can flatter ourselves we could, so we quote from it instead of writing. All will join us in rejoicing over the improved health of our brother beloved.

"While we are thinking of anniversaries of one sort and another, attention may be suitably drawn to the fact that on the first of September of this year Dr. Willingham began his seventeenth year of service as Secretary of our Foreign Board. We have been close to him in every way during those busy and fruitful years. Our gracious God never gave to Southern Baptists a finer spirit. He is heart and soul in his work. The burden he has carried can never be described, and the joy he has experienced as he has seen the great cause of which he is the impersonation grow at home and abroad, he himself can never tell. But these tremendous experiences have somewhat affected his physical strength, and several months ago we were all anxious about him. He is stronger now, and if he can be kept within bounds, his valuable life may be spared to us for years to come. No man among us is more surely established in the hearts of quite so many of our Southern people. He finds it hard to limit himself in his work. The fact is, that the work itself has grown so greatly it has so many aspects and involves so many difficult questions, that it is almost impossible for a man of Dr. Willingham's temperament to keep away from it, even for a brief season. Somehow or other we must order him away for a little while."

GEORGETOWN NOTES.

B. A. Dawes.

The recent meeting of the Elkhorn Association affords an opportunity to say something of the Georgetown Baptist church. The letter sent to the Association showed a good year's work. The contribution to missions was better than usual. The additions for the year were 186. In the last two years 260 have been received into the membership of this church. Our letter shows the present membership to be 630. Next year the Association meets with this church. That will be the centennial year of the church's existence. Before that time we hope to have completed the enlarging of our church auditorium and Sunday School plant. Already the church has voted to try to raise from \$12,000 to \$15,000 for this purpose. What Georgetown church undertakes to do she generally accomplishes. It has a very large number of strong, active, godly men. It is also very strong financially. The Sunday School attendance this year is the best in its history. The other departments of work have gone on well.

Next Tuesday the college opens. The prospects are unusually bright for the largest attendance in ten years. Dr. Arthur Yager, as president, has fulfilled the highest expectations of his friends. His guiding hand is an unusually skillful one. During the year he has done an enormous amount of work. This year he will be surrounded by an able faculty. With the local health conditions unusually good, we are looking forward to a record-breaking year's work.

DEAR RECORDER:

To every Baraca in Kentucky the Tuckebatchee Baraca Class of Maysville sends greetings. In the month of August we increased our enrollment from sixty-one to seventy-six. Our attendance during this month has been the largest. We are doing our best to "do things." We know that the Baraca organization is the thing to get and keep men in the Bible class. The Tuckebatchee Boys are planning to give a big demonstration in the near future at a Sunday School con-

vention. Our class is making quite a reputation as a demonstrator. We are getting results.

People, do you know our State Baraca Secretary? If you don't you ought to get acquainted with him. You just ought to hear him talk Baraca a spell. He is full of it. Yes, just running over. We know him every day and Sunday, too. He is our teacher.

Well, if you are a Baraca we wish you well; if not a Baraca and of the male persuasion we wish you would join our ranks.

TUCKEBATCHEE BOYS.

Maysville, Ky.

DEAR RECORDER:

Warren Baptist Academy had a fine opening yesterday. Over seventy have already been enrolled and others will enter at once. Dr. Dill, one of our trustees, delivered a masterful address on "Christian Education."

With property worth at least \$12,000, a splendid body of students and a thoroughly equipped faculty, the outlook is fine and as the school is owned by Warren Association and fostered by the Kentucky Baptist Education Society, its permanency seems secured.

WM. M. STALLINGS.

Smith's Grove, Ky.

DISTRICT ASSOCIATIONS—TIME AND PLACE OF MEETING.

- 16—Lynn Camp, Pleasant Ridge ch.
17—Landmark, Chestnut Stand ch.
17—Second North Concord, Fairview ch., near Fonthill.
22—East Lynn, Mt. Carmel, Taylor Co.
22—Edmonson, Little Jordan ch.
22—Freedom, Otter Creek, near Monticello.
22—Irvine, Mt. Gilead ch., Maulden.
24—Goose Creek, New Home No. 2. Clay County.
24—South Union, Young's Creek ch., near Williamsburg.
28—East Union, Jellico.
28—Pulaski County, Oak Hill ch.
29—Severn's Valley, Rhudea Creek ch., Cecilian.
29—Goshen, Hanging Rock ch.
29—South Concord, Betha ch., Wayne County.
30—Little River, Mt. Pleasant ch., near Cadiz.
30—Upper Cumberland River, Four Mile ch., Day.

OCTOBER.

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

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

WANT COLUMN.

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

WANTED—Envelopes and circulars to address at home; experienced penman. Will call for and deliver work. Address Mrs. E. M. Drake, 638 Fourth ave.

MEN WANTED.

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

A Christian's longings are like the hollows of the seashore; and God's grace is like the tide, sure to fill all the hollows.

Live Stock Markets.

CATTLE.

Table with columns for stock types and prices. Includes items like 'Good to choice ex. steers', 'Light shipping steers', 'Good to choice butch str.', etc.

HOGS.

Table with columns for hog types and prices. Includes items like 'Good to choice prs. and brs.', '200 to 300 lbs.', 'Medium Packers, 165 to 200.', etc.

SHEEP AND LAMBS.

Table with columns for sheep and lamb types and prices. Includes items like 'Good to choice fat sheep', 'Medium to good sheep', 'Com to medium sheep', etc.

TOBACCO.

Table with columns for tobacco types and prices. Includes items like 'BURLY—Dark Red', 'Trash (sound)', 'Common lugs', 'Medium lugs', etc.

BURLY—Bright Red.

Table with columns for tobacco types and prices. Includes items like 'Trash (sound)', 'Common lugs', 'Medium lugs', 'Good lugs', etc.

DARK.

Table with columns for tobacco types and prices. Includes items like 'Trash (sound)', 'Common lugs', 'Medium lugs', 'Good lugs', etc.

BUTTER.

Fresh, packing, 19c lb.

POULTRY.

Hens, 13c; chickens, 16 to 17c; roosters, 7c; ducks, 8 to 10c; turkeys, 12 1-2c.

EGGS.

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

THE FEED THAT FATTENS. Cotton Seed Meal Cotton Seed Hulls Write for prices for Fall Delivery. Prompt Personal Attention given to all orders, large or small. WILLIAM A. BURNETT. BOURBON STOCK YARDS, LOUISVILLE, KENTUCKY. Home Phone 8516 Cumberland Main 51-7. All Night, South 1098-A.