

WESTERN RECORDER

Faith, Hope and Love, these three.

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

84th YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, SEPTEMBER 23, 1909.

No. 46A

Published Weekly by
THE BAPTIST BOOK CONCERN,
(Incorporated.)
636-638 Fourth Avenue, Louisville, Ky.

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

TERMS OF SUBSCRIPTION.

PRICE—Per year in advance \$2.00. Single copies, 5 cents.

RECEIPTS and credit of payments is shown in about two weeks by the date on the address label. If proper credit has not been given within two or three weeks, notify this office at once.

POST-OFFICE ADDRESS—Instructions concerning renewal, discontinuance or change of address should be sent two weeks prior to the date they are to go into effect. The exact post-office address to which we are directing paper at time of writing must always be given.

SAMPLE COPIES—We print each week a limited number, which may be had for the asking.

DISCONTINUANCE—If a subscriber wishes paper stopped at expiration of his subscription, notice to that effect should be sent; otherwise it is assumed that a continuance of the subscription is desired. Do not pay subscription to any one not known to you personally to be responsible, unless the party has written authority from WESTERN RECORDER office, Louisville, Ky.

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

An inference is a very different thing from a logical deduction. Whatever logically follows from a statement is as true as the statement itself.

After having said in his book there is no God in existence, God being only an idea evolved from the inner consciousness of primitive man, in the *Standard Prof. Foster* talks of God as if He is a real being! Evidently the proper place for a man who thus contradicts himself is an insane asylum.

A sane man can believe there is no God, a sane man can believe there is a God; but a sane man cannot believe at the same time there is a God and there is none.

Strong protest is made in the secular papers in England because so little time was given for discussion in the meeting of the Free Church Council. "Important questions were put to the vote," says the *London Daily News*, "without any opportunity of adequate discussion, although it was distinctly stated on the official card that the papers and addresses would be followed by open conference."

Prof. Hugh Black, of Edinburgh, has come to this country to a professorship in Union Theological Seminary. Recently he said of things as he finds them here: "The faculty of organization is in the constitution of the American mind. My students at Union can make wonderful sermon outlines, but that is no sign of ability to preach a good sermon. So many of them can organize a truth but can't apply it. And you are the same way in your churches—you organize a society, and when you can't make it go, you organize another society. This is the weakest point in American church work today."

BE OF GOOD CHEER.

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

Sunshine is democratic. It goes with equal readiness into the cottage of the poor and the palace of the rich. It falls upon the rosebush, making the bud burst into bloom of beauty. It seeks admittance to the sewer where it delights to go with its purifying power. So is the gospel. It shines for all. No sinner so low that it cannot reach and cleanse if he will only look up and receive it. No Saint so high that he does not need its constant shining.

These words are a ray of sunshine which bursts from the New Testament in five plans. In the first plan it gives us the good cheer of forgiveness. The palsied man was brought to Jesus for healing, but our Lord who always sees beneath the surface of things, perceived that his soul was more diseased than his body, and He gave first what was needed most—the forgiveness of sins. One may have good cheer even while sick, if he has the assurance that his sins are forgiven, and there can be no good cheer even in health, while guilt like a sword of Damocles hangs over the head. Unforgiveness is a cloud without a rainbow, a night without a star, a desert without an oasis. To the soul in such a state all light is darkness, all music is discord and all pleasure is pain. No man can be happy while he is conscious that the guilt of sin condemns him, the defilement of sin pollutes him and the thralldom of sin enslaves him.

In the second plan it gives us the good cheer of the presence of Christ. Our Lord had constrained the disciples to get into a ship and go before Him unto the other side of the lake, while he sent away the multitude and went up into the mountain to pray. The obedient disciples are soon in a storm with the wind against them, tossing their little boat upon the waves. Jesus came to them walking upon the rough waves. They take him for a spirit and are troubled. Misconceptions of Christ always gives trouble, but He relieved their fears by answering their cry of distress with the words "Be of good cheer; it is I." The presence of our Lord is good cheer in any storm and we may be certain of his continued presence, for he said "Lo I am with you always even unto the end of the age." In the third plan the text gives us the good cheer of victory. "In the world ye shall have tribulation; but be of good cheer, I have overcome the world." (John 16: 33.) Jesus Christ is the world's conqueror. He is the master of all the forms that swirl about us. Many things seem to be against us, but if we love God, he will somehow make all things work together for good. Tribulation is the flail in the hand of the winnower with which he beats out the chaff and thus the true and brave gain the victory over the false and unreal. It is the furnace in which the gold conquers and banishes the dross. It is the lapidary whose hands the beauty of the diamond prevails over its original homeliness. When we fully surrender to Christ, we become more than conquerors. He then takes the battle in hand and gains the victory for us.

In the fourth plan it gives the good cheer of opportunity. Paul has been jeered by the infuriated mob in Jerusalem. "Away with such a fellow from the earth, for it is not fit that he should live." The centurion had to hurry him into the castle to keep them from tearing him to pieces. The night following the Lord stood by him and said: "Be of good cheer, Paul; for as

thou hast testified of me in Jerusalem, so must thou bear witness also at Rome." (Acts 23:11.) In other words "Paul, you have been exposed to great dangers and suffered much as a witness for me in Jerusalem." "Be of good cheer," I will give you the opportunity of facing greater danger and suffering now as my witness in Rome." This is not the kind of good cheer that most of us are seeking. It might have suited us better, if God had said: "Be of good cheer, for I will soon remove you from all danger and relieve you of the necessity of suffering more for my sake." But God thought too much of Paul to appeal to his selfish love of ease. He appealed to the heroic in him and to such a hero the opportunity of suffering and sacrificing more for Jesus Christ was good cheer indeed. He was glad to be accounted worthy to suffer for such a friend. John Bunyan said that he had such joy in the Lord while in prison that he could pray for a darker dungeon and greater suffering. May God give us grace to welcome with sweet cheer all persecution and every opportunity to witness for his name, however great the suffering it may involve.

In the fifth place it gives us the good cheer of faith. Paul was in a storm at sea which threatened the destruction of the ship and the loss of all on board. They had already thrown the cargo into the sea. The ship was leaking. As Paul looked at the clouds they seemed to say with a frown, "We will send you to the bottom." As he looked out upon the white waves, that seemed like the paws of hungry tigers creeping upon him, they said with a growl, "We will tear you to pieces!" As he listened to the wind it said with a howl and shriek of an infuriated savage, "I will drive you upon the breakers." The leaky, creaky ship replied to frown of cloud and growl of wave and howl of wind, "I will make little resistance and thus help you in the work of destruction." But God had told Paul that he would reach the land in safety and the crew would be saved with him. Paul believed God in spite of cloud, wave, wind and leaking ship. His eyes and ears were witnesses against God's word; still he believed God. I once saw the sun go down into the waters of the Mediterranean Sea. I saw it when it touched the water, a circular ball of fire, six feet in diameter. I saw it when it was half-way submerged, and I could almost hear the water boil. At length it passed out of sight and I saw the water roll over it. Though I saw this I did not believe it, for I had read from a man named Sir Isaac Newton that the sun which I saw go down was really more than ninety-four million miles away, and I believed Sir Isaac Newton in spite of my eyes. Shall I trust a man in spite of my eyes and refuse to trust God? Let God be true and every sense a liar.

It is plain also that Paul was feeling bad. He may have been seasick, as he had eaten nothing solid for fourteen days. And when a man is seasick he cannot depend upon his feelings for assurance of salvation. And yet, in spite of his feelings, Paul trusted God. It was a faith that led him to do the next and nearest thing. Paul was on his way to Rome, and it was a glorious mission. He was eager to preach the gospel in the shadow of Caesar's palace. He wished to see this gospel, the power of God, measure arms with the power of Rome. Rome was the center of law and military glory. Its eagle had led to victory in every part of the world. Its legions were invincible. Paul believed that he had a message, the power of which even Rome

could not resist, and he was ambitious to deliver it. But just now he was not thinking of the seven-hilled city. His Rome is the deck of that leaky vessel and his mission is to the frightened crew. He forgets the present glory while he attends to the present duty.

Every one of us should have a noble ambition. I believe in day-dreams. Castles in the air sometimes become solid structures. "Young men shall see visions." But the vision which takes in the distant goal should not so absorb us that we fail to perform the present duty. I have read of an astronomer who walked out one bright night gazing at the stars, when he fell into a ditch and stuck his head in the mud. It is well to gaze at the stars, but star-gazing should not make us forget that we are on the earth when there is need of taking care of the next step.

Most of us preach every Sunday to a lot of statues. For years they have been on the verge of starting a Christian life, or, if they have become Christians, they are on the point of doing something worthy of Christ. But they disappoint us. They do not move. Some of them are waiting until they reach Rome. They expect by and by to do something great for God. My friend, begin now. Look after the distressed crew on the vessel with you. Help your neighbor. Seek the salvation of those who sit at the same table with you. Do now what you can and leave Rome and its glory for the future.

Calvin's doctrine of divine sovereignty was the father of intellectual and political democracies. He cleared all else away, that each man might stand face to face with God. And in that clearance of awe and reverence men found themselves as well as God. Our government was shaped by Calvinists and the ideals so imperfectly realized in Geneva have been a leading light for many of our strongest citizens. The story of this idealism has often been told; we need not dwell upon it here. But a final word must be said of those personal qualities which made Calvin the center of Protestantism for the brief space of his life in Geneva. He was more than a clear thinker. He had an unshrinking and unfaltering courage which in the midst of threatenings never yielded to alarm. He was the truest friend, unsparing of his little strength and precious time in practical advice and service. He was an ideal lover—after he had married a wife on purely practical considerations. He was a physical ruin and one of the serenest souls that ever lived the life of faith and love. He gave all for the glory of God in a continual self-forgetting. Here are materials for a better verdict than that mixture of admiration and contempt which the ignorant offer nowadays to the memory of the great Reformer. We have confessed that he was, by the best ideals of our own age, a sinner. As we come to study him more closely we shall be likely to give thanks also that by the best ideals of all the ages he was one of the eminent saints of God.—Sel.

A fitful fervor of feeling fails to accomplish as much in the soul's development as a steady, serene purpose to do God's will. Quiet communion with God in the study of His Word will make the soul strong for all life's emergencies. Sometimes we think we need more fervor in our spiritual services, and we do. But working ourselves up into an artificial fervor is like trying to warm ourselves with a match when we have the sun.

QUESTIONS ANSWERED.

BY SENEX.

I condense a question. A sister brought a very grave charge against the pastor. The church took the matter up of course. The accuser has a relative in the church who sided with her. A committee was appointed, the church appointing half and the accusers half. The committee went into the matter thoroughly and reported unanimously that the pastor was not guilty, and the church by a unanimous vote accepted the report. The sister was excluded. So far the church did exactly right and acted with great fairness, doing justice to both sides.

The question is now in regard to the lady's relative. He refuses to believe in the pastor's innocence, refused to be reconciled to him and will not attend church. I am asked what the church should do.

I think the church should be very patient and forbearing with him. Unless, of course, he slanders the pastor. In that case he should be brought to trial, and if he will not keep silence should be excluded. But if he does not attack the pastor's character and only refuses to go to church, be patient with him. He is naturally sore. If he is a proud man whose family has stood high in the community, he is greatly humiliated. His relative, at best, has lied and slandered the pastor. At worst it is a case of attempted black-mail, or it may be worse still. Potiphar's wife has had many descendants.

He cannot bear to believe that one of his family should do this thing. He shuts his eyes to the proof which convinced the men of his own choosing on the committee. We can all sympathize with him, for we should be loath and very slow in similar circumstances to believe it possible a relative had been so guilty. Give him time then to get over his soreness and humiliation. Meanwhile pray for him in your closets and treat him with even greater brotherly kindness than ever.

If he is really a converted man, and a man of good mind and clear judgment, he will come to see how wrong he is behaving. God will give him grace to overcome his family pride. He will see that his course is neither just nor honorable; that he is erring greatly both as a Christian and a gentleman. And he will return to his duty to his God and his church.

If he is not converted, or is not a gentleman at heart, he will not do this. Therefore after the church has borne patiently with him, it will become her duty to bring him to trial.

"What should a Baptist church do with a member who is an ordained minister and persists in taking the communion with the Methodists?" There are only two honorable courses open for that church. One is to bring the man to trial for heresy. If he refuses to acknowledge his sin and to promise he will never be guilty of the sin again, to depose from the ministry and exclude him from her fellowship.

If the church is too indifferent to the truth as Baptists hold it or cares more for that man than she does for her Lord, then she is in honour bound to report to the Association that she has become a Free Will church, to withdraw from the Association of regular Baptists and to join the nearest Free Will Baptist Association. Those are the only two honourable and upright courses for that church to pursue.

A church at a regular business meeting (about one-tenth of the members being present and voting) by a majority of about 2 to 1 adopts the individual communion cup. The church also under similar circumstances vote to use grape juice instead of the regular wine. There are several members who cannot conscientiously take the communion as now observed by the church, yet this has been their church home for many years and they do not want to leave it. What is their duty in the matter?

It is the immemorial custom in Baptist churches to require a unanimous vote to make any change in their worship, just

as they require a unanimous vote for the reception of members. This is done that the peace of Zion may not be disturbed. Innovators must always yield. If the church had been using the individual cup when these members joined, they would have had no right to insist on a change to the single cup. But if the single cup has been used a church does wrong to introduce the individual cup when any of the members are opposed to it. And this without any reference as to which is best. The action of the church is unjust, unbrotherly, unbaptistic and unchristlike.

The majority ought to keep on using the common cup and the wine till every member is willing for the change. There is nothing wrong in using them. Certainly our Lord and his apostles used the same cup, and the church in Jerusalem did not have individual cups. Dr. W. W. Keen, the greatest brain surgeon in the world and moreover a Baptist deacon said not long ago that in a long and wide experience he had never known nor heard of any one taking any disease from the communion cup. It would be impossible it is said where wine is used, for alcohol is a germ killer. And the use of the wine is scriptural we know. For the Corinthian members used it and Paul, while reproving them sharply for drinking too much did not tell them not to use wine. So that the majority can easily go on in their old way without doing any wrong.

But if they will not, if they persist in such unbaptistic conduct as allowing innovators to rule, what ought the minority to do? If there is another church within reach, they should take their letters and join it. If there is not, let them ask the church to appoint one day every quarter for those to have the Lord's Supper who are not willing to use the innovations. It should be some Sunday when the others do not have the Lord's Supper. If either party can convince the other so that they can be in harmony, well and good. If not, for the glory of God and the peace of Zion, the innovators should yield. If neither of these things are done and there is no Baptist church in reach, the best thing I can think of, is a special day for the Lord's Supper for those who are following the old paths their fathers trod.

THE RESURRECTION VICTORY.

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

If we extinguish the lamp of divine revelation we must admit that the "Greenwoods" and "Mount Auburns" and "Woodlawn," with all their exquisite gardenings of green and pomp of marbles, are nothing but hopeless and melancholy haunts. They would be splendid charnel houses, and nothing else; we should be loath to enter them while living, and still more loath to be laid there when dead. Thanks be to God, this Bible lamp is inextinguished; the light that has broken into the tomb can never be put out. A truth once known can never be unknown; a divine voice that has once spoken can never be silenced. And with this inspired infallible Book of God in my hand, I go out into yonder beautiful city of the dead that overlooks the great, wide sea, and opening its pages I read, "I am the Resurrection and the Life. All that are in their graves shall come forth. Death is swallowed up in victory."

Several things are made gloriously certain.

Better a slow wit than a keen man without discretion.

One is that there shall be a positive, actual resurrection of the dead; what went into the tomb shall come out of the tomb. Whatever may be the transformation when the corruptible puts on incorruption, and the mortal puts on immortality, still the fact remains that what went into the grave shall come forth. Personal identity shall

be entirely preserved in the resurrection process. When the Bible asserts our sameness it does not explain precisely wherein the sameness consists.

The most sagacious physicist can not tell just where the principle of the organic life of the body is. Dr. Charles Hodge has justly said that "it may be in the soul

which (when the times comes) may unfold itself into a new body, regathering its materials according to its own law, just as the principle of the vegetable life in the seed unfolds itself into some gorgeous flower gathering from surrounding nature the materials for its new organization." Paul likens this resurrection process to the sowing and the sprouting of grain. We can not infer from looking at a kernel of wheat just how a spear of golden grain will look next August. Equally impossible will it be to determine from what goes into the grave just what will be the nature of the bodies that shall rise on the resurrection morn. But it is the same individual wheat plant, and the same individual man. Identity is not impaired in the least degree.

Another revealed fact is that what goes into the tomb as a "natural body" shall reappear as a "spiritual body." By this we are to understand a body that shall be adapted to the spiritual and immortal state of being. These earthly bodies of ours are adapted to this present world and are subject to disease, decay and death. They are adequate for the purposes of this life, but not for the celestial state of existence; they answer very well for earth, but not for heaven. The Apostle tells us that "we shall be changed." Not as to identity. Paul declares the very opposite. He affirms that "this mortal shall put on immortality and this corruptible shall put on incorruption."

Then the poor body that was racked with sickness and sin and riddled with disease and turned by death into a dust-heap shall be transformed and fashioned like to the "body of his glory." Mysterious and marvelous change! We can not comprehend it; but faith rejoices to believe it. Perhaps that appearance which our Lord wore upon the Mount of Transfiguration may give us some hint of what we shall be when the body of our humiliation has been refashioned. Upon the top of Mount Hermon, the Man of Sorrows, for a few moments, shone with a splendor like the splendor of the sun. His worn and dust-stained garments glittered with a luster whiter than the snow. Why may not our "vile bodies" take on as wondrous a transformation when they shall be refashioned like unto "the body of his glory?"

That shall be the final triumph of redemption—"death is swallowed up in victory." The once conquering death is unhorsed and in the dust his lance shivered to fragments. To Jesus, the Christ, to Jesus, the Victor over death and hell, belongs the glory of this most magnificent triumph. Human science never planned it or dreamed of it; "nature" never constructed any law to accomplish it. The Resurrection—reverently be it said—is Christ's own idea. It is Christ's stupendous achievement. Now is Christ risen from the dead and became the first fruits (the first harvest sheaf) of all his own who have slumbered in the tomb. This crown flashes on the enthroned Redeemer. He hath purchased the redemption of the bodies and the souls of his beloved flock. He shall present them in their attire of glory before his Father with exceeding joy. Thanks be unto God who giveth us this victory through our Lord Jesus Christ!

RELIGIOUS DISSIPATION.

With the development of church organizations and religious activities, one often wonders if there is not a dissipation of faith and spiritual force. The criticism has long been made upon the old form of Christian life, that it ignored the needs of this world and concentrated its attention and interest too absorbingly upon the next. Salvation was regarded too much as the attainment of bliss in Heaven and not enough as service on earth. Is there not reason to fear that the modern Church is in danger of missing the mark just as widely and regarding the Christian life as a call to go to meetings in this world and to Heaven in the next?

It is not an uncommon thing for churches to hold five or seven services on the Sabbath. And the children and youth are expected and urged to attend all of these. The Young People's Societies must of course be attended and maintained by the

very persons who constitute the bulk of the Sunday school roll. And what pastor does not consider the absence of his young people from the morning and evening service for worship and preaching as a lapse from duty? Yet while he urges their attendance on the church services, he insists upon their presence in these other gatherings and often calls upon the same devoted and responsive youth to labor in the mission work of the afternoon.

At the summer conference we note the same tendency to multiply religious meetings and to rush from praise service to prayer meeting, from one popular assembly to another. And with this enthusiasm for song and what is called "testimony," there is seen comparatively little retirement for meditation, private communion with God in secret prayer, and the personal patient study of His Holy Word. Often these are urged by leaders who yet organize the conferences and multiply the public gatherings in such a way as to leave no time for these solitary talks with the soul and its God. During this present summer we have seen conspicuous instances of this; we have heard the younger delegates urged to the cultivation of the prayer-life and warned against the neglect of the daily meditation on the Bible; we have heard the insistent calls of the leaders that important far-reaching life-decisions be made. And yet all the while the leaders had their scouts and their whips, as they are called in the English Parliament, busily engaged in rounding up and calling to account every one who had missed any of the six or seven or eight public and strenuous classes and conferences of the day.

Young people whose bodies are wearied and whose mental energy is dissipated by various and constant meetings, by incessant lectures or discussions on changing themes, are hardly in the best frame of mind to face and settle the broadest and profoundest issues of life.

We are not criticising the current method in any captious spirit. It is worth while, however, to raise the question whether the church today does not need more Bible classes rather than more meetings, more study and reflection, character-building, rather than the exchange of hasty and immature opinions called testimony and the various meetings that seem to find their end and result in themselves, to be answered only by their own echo. Every society and gathering should deepen the spirit and habit of private prayer, of Bible study.—Exchange.

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 spires of old, always brings an evil report. Pygmies are giants. Hills are mountains. All streams are oceans which cannot be bridged. There is a seriousness in life which is always cheerful. Cheerfulness is the sugar which God mixed with the dust out of which He formed every human creature. Let's keep the sugar stirred up.—N. Y. Observer.

Be not anxious about little things, if thou wouldst learn to trust God with thine all. Act upon faith in little things; commit thy daily cares and anxieties to him, and he will strengthen thy faith for greater trials that may come.—Dr. Pusey.

"GOD THE SOLE, THE EFFICIENT CAUSE."

Edwin A. Wilson.

When in the beginning God said, (the earth being without form and void), "Let there be light," His words were authoritative and they were enabling. Who dares deny that the words of Jesus in Mark second, "Stretch forth thy hand," were as fully authoritative and as equally empowering? As long as men in their ignorance view man as possessed of a divine but latent spark easily susceptible of better things, under better human conditions, so long will men deny the aggressive force, the constraining initial influence, as well as the enabling personality that wrought so signally and so effectually in the conversion of Saul of Tarsus at the gates of Damascus.

Ignorance of God and His word, together with the dense ignorance of man concerning himself in his fallen condition, operate as insuperable obstacles to a correct apprehension of the omnipotence of God and the wholly lost and undone condition of man.

Saul's attitude toward the Christ of God was aggressive, bitterly antagonistic. His adamant heart was unmoved by the truth as it fell from Stephen's lips and his personal endorsement of the plan inaugurated for the punishment of this faith-filled, this Holy Ghost-filled martyr, proved him in absolute alienation to God, and without one redeeming feature Christward. When Paul was born he was unconsciously an alien from God. With all his religiousness, there had no change taken place for the better at the time when he consented to Stephen's death, and he was practically worse when he reached the gates of Damascus. God's goodness and the love and care of a long-suffering God, was met by Saul's climax in evil at the point where the Lord unsought intervened. Here began a work initiated by God, carried on by God alone, to which Saul yielded by and through the constraining, enabling power of God, the Spirit. Where is there a spirit taught man who would admit for a moment Saul's willingness or ability of himself to co-operate of his own volition with God in the radical work wrought in him and for him, on that most eventful day in his life, near old Damascus. Saul, like every other Israelite after nature, was a transgressor from his birth, and "there is no difference" between the Jew and the Gentile, "for all have sinned and come short of the glory of God. There is none righteous, no not one."

Cornelius, the unsaved Centurion, a devout-praying, alms-giving Gentile, is prepared of God to "hear words" of Peter whom the Lord prepares whereby Cornelius and his house is to be saved. The Lord takes the initiative in this presumably first Gentile convert with the helper and the helped one to the praise of His grace and both wrought blessedly at the hand of the omniscient one who unaided and unsolicited plans to begin and complete the work in harmony with His most Holy Word. Phil. 1:6, "Being confident of this very thing, that He which hath begun a good work in you, will perform it until the day of Jesus Christ."

What was there from a mere human standpoint in Abraham's personality and environment that attracted Jehovah to this Son of an idol-worshipping father? Yet the Lord called him alone and blessed him. Why did Jehovah set Isaac before Ishmael, Jacob before Esau, Ephraim before Manasseh, Moses before Aaron? Jehovah's pre-natal interest in Isaac proves him and his purposes concerning this child of promise, fully in the mind of the Lord before he was born. Rebekah in her dilemma before the birth of her sons, inquired of Jehovah and learned their history in advance, and God's plan concerning them. Every step taken by Jezebel and her husband, Amram, in the life of Moses from his birth, was ordered of the Lord in that preparation which was so essential in the purposes of God concerning the man Moses and his momentous life.

Paul recognized the overruling call of God as involving a point of time which antedated his birth, Gal. 1:15, "But when it pleased God, who separated me from my mother's womb, and called me by His grace," but the sound of which did not reach his ear until that eventful day at the heaven-lit hour of noon, when with a hateful and hating heart he reached the gates of Damascus. Paul recognizes the force of call and it establishes the fact that the Lord is the leader in the new relations He establishes between Himself and the alien sinner. This vital truth, which adds so much stability to the union formed through the Saviour with the sinner, has added value when we find it is not only at least co-extensive with our days, but as we have seen, before we were born.

How worse than absurd for any of the progeny of Adam, (every one of which, apart from grace, in absolute alienation to God), to presume to trace reconciliation to God on any principle where the initiative is of man.

The saddest part of the lost and undone condition of man is found in his absolute ignorance of what is involved in that which is written, "Wherefore as by one man sin entered into the world, and death by sin, and so death passed upon all men for that all have sinned."

"If one died for all, then were all dead." II Cor. 5:14.

"For by one man's offence death reigned." Rom. 5:17.

"Dead in trespasses and sins." Eph. 2:1.

"Even when we were dead in sins." Eph. 2:5.

"You being dead in your sins." Col. 2:13.

How worse than that which is sinful and absurd is the silly sinner who holds to the false theories of men about the limitations of God and the exaggerated place given to men in a domain where only the Creator, God, can act, and where lost man, the creature, is in open and defiant rebellion against his Maker. How sweet amidst the changing scenes of a world where sin reigns for the

believer, a heavenly pilgrim, to read, to appropriate, to inwardly digest the wonderful utterance of Paul by the Spirit in Ephesians 1:3-12.

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.

According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love.

Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will.

To the praise of the glory of His grace, wherein He hath made us accepted in the beloved.

In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace.

Wherein He hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself.

That in the dispensation of the fullness of times, He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him.

In whom also we have obtained an inheritance, being pre-destinated according to the purpose of Him who worketh all things after the counsel of His own will.

That we should be to the praise of His glory, who first trusted in Christ." Springfield, Ill.

PREDESTINATION.

The first of October, 1858, I held a meeting at Hatchet Creek church, the annual meeting. As there was evidently much interest in the congregation the meeting was continued at the request of the elders. The congregations were large, and many manifested deep concern for their salvation. One night after preaching in the tent, I requested any who would like to spend a little time and talk on personal religion to meet me in the church immediately after the benediction. Quite a number did so.

The first person I met after entering the church was a man of some thirty-five years old or more. Very much to my astonishment, when I began conversing with him, he asked me, "Do you believe in predestination?"

My reply was, "I do, but what has that to do with your salvation?"

The next question was, "Do you believe in election?"

My reply was, "I do, but what has that to do with your salvation?"

The next question was, "Do you believe God knows all things and knows whether I will be saved or not?"

My reply was, "I do, but what has that to do with your salvation?"

He said, "Well, if God knows I am to be saved, and I am predestined and elected to be saved, it will be all right. If I am not, I cannot help myself."

In reply I said to him, "You are a farmer. You believe God knows everything."

"Certainly I do."

"Do you think he knows whether you will make a good crop next year or not? He knows that just as well as he does whether you will be saved or not."

"Of course he does," was his reply.

I said to him, "Then I tell you what to do. Go home and sell your mules, don't plow your land, or plant any corn or cotton, don't enslave your land, and you will make the best crop you ever made in your life," and I left him.

The next day after the morning prayer meeting he met me and said to me, calling my name, "I don't understand that farming operation."

I said, "Neither do I," and I left him.

He was present at the morning service. I never saw any one who appeared more deeply interested as I urged the immediate acceptance of Christ as the only hope for the salvation of any one.

Soon after the benediction he met me again and said again, "I don't understand that farming operation." My reply was again, "Neither do I," and I left him to meet some others.

Just after the three o'clock sermon, meeting me in the campus, he said to me, "I am troubled about that farming operation. I do want to be saved, and I am bothered about it."

My reply was, "You have nothing to do with God's secret purposes. Secret things belong to God, that which is revealed to us and our children."

He said, "I think I have been acting the fool on the doctrine of election."

I said to him, "I don't think anything about it, I know it. The devil is trying to persuade you to take it easy and it will come out all right, as God has fixed it all. Suppose next year is a splendid crop year, the sunshine and rains are all just right, but you never plowed or planted any crop, how much would you make?"

His reply was, "I would make nothing."

"On the other hand, suppose you prepare your land better than you ever did in your life, get the best seed you could find and cultivate your crop to the very best of your ability, but you had not a drop of rain from the time you planted the seed, how much would you make?"

"Nothing, absolutely nothing," was his reply.

I said to him, "God has ordained the means, as well as the end, and the end can only be attained through the use of the means necessary thereto, and there is no other way. God of His infinite mercy, has for us poor sinners, provided and offered to us a way of salvation, and that is through Jesus Christ his Son, and there is no other way by which we can be saved. That is a sure and certain salvation for every one who accepts Christ. God says, 'Ask and ye shall receive; seek and ye shall find; knock and it shall

be opened unto you.' The Master says, 'Him that cometh unto me, I will in no wise cast out.' We are taught that he is able to save to the uttermost them that come unto him.' Paul tells us, 'This is a faithful saying, and worthy of all acceptance that Christ Jesus came to save sinners, of whom I am chief.' 'Come unto me all ye weary and heavy laden, and I will give you rest. Whosoever will, let him take the water of life freely.'

The next morning he came and said to me, "I am rid of all my trouble. I have accepted Christ as my Saviour and trust all to him. My desire is to unite with the church and, looking to Christ for strength, to spend my life in his service." He was received into the church, became an active and useful deacon, and by his life gave good evidence that he was a true child of God.

THE OLD IN THE NEW.

Rev George Carnes.

Notwithstanding the appearance of ceaseless change and novelty, the avowal that "There is nothing new under the sun," will be to some extent borne out, if you consider that much which seems new is but the reconstruction or revival of the old. The forms of things are ever varying, whilst the substance or essence remains the same.

Each successive spring and summer, budding plants and flowers come forth with a rush of beauty and freshness on the world; but, with apparent newness, the glory of each season is but a recreation or revival of the past. The leaves of bygone autumns withered and fell, not to be annihilated, but to moulder away into the earth, from which new forms of life are again brought up.

Nature only, as it were, melts the old materials in her crucible and moulds them into shapes of grace and beauty again. Not an atom does she ever suffer to go to waste; not one particle of matter, with all her vast wealth of materials, does she ever lose. There is no annihilation in the world, only decay, disorganization, and reconstruction. Never since the world's creation has there been one new atom of matter under the sun. And not only the same materials, but the same types of things are continually reappearing. Multifarious, almost infinitely diversified though they be, yet it is after the same patterns that the successive productions of nature, the flowers of each spring, the successive races and generations of animate existence, are formed. No two plants, indeed, are ever shaped exactly alike; every acorn unfolds a different oak; each separate flower each tiny insect's wing, is tinted with different loveliness.

still all this variety is subject to a law of unity. The individuals slightly differ, the race or type remains the same. With lavish munificence, yet at the same time with wondrous frugality, ever changing, yet ever repeating, and reiterating, Nature works so that, amidst her myriad aspects and forms of organic existence, it may yet be pronounced that "There is no new thing under the sun."

And the same thing holds good of man and of human life; the elements of which it is composed are ever the same. The individuals vary, but the type is constant. Each separate soul is a new creation; each separate history differs more or less from all that preceded it. Still in substance human nature is the same wondrous product of infinite wisdom, the same thing of thought and feeling and will, of restless desires and mysterious capacities, of awful responsibility and immortal destiny. The varieties are but on the surface.

An outward circumstances, in the accidents of fortune, birth, station, in the peculiarities of personal aspect, in the degree of talent or intellectual attainment, in the greater or less prominence of special elements of character, men may differ from each other; but these, after all, are but the surface forms of life, the root or essence is everywhere the same. The substantial agreement is infinitely more real and important than the outward and accidental differences. Everywhere man is the same creature of thought and feeling and energy, possessed of the same moral nature, tainted with the same guilt, capable of the same glorious restoration, and with the same untold possibilities of being and of blessedness before him.

That which is really great and wonderful in human life changes not with the changing years. Wherever mortal man exists, the same story, inexhaustible in its interest, is told anew—the strange story of "being a breathing thoughtful breath, a traveller 'twixt life and death." Ever, too, in human life as it proceeds are to be found the same moral elements of love, and sorrow, and hope, and disappointment—of short-lived raptures and enduring cares, of temptation issuing in the strength of conquest or the weakness of discomfiture—the same strange medley of greatness and littleness, things mundane and things celestial—of contrasts that move now our laughter at their incongruity, and now our terror at their awfulness—in one word, in all times and places, under a thousand accidental varieties, human existence is the same rapid course, run out beneath the silent heavens, with the shadow of the awful future creeping ever nearer and more near, till the darkness closes round us, and our little life is lost in its impenetrable mystery. In this respect, emphatically it may be averred, that "That which has been is that which shall be, and that there is no new thing under the sun."

There is one debt that can never be discharged in such a way that the obligation to pay it is ended. That is the debt to "love one another." After we have made all payments of love that we are able, there still remains the obligation to love. With truth has it been said: "Every man has a right to our love. It is his due and our debt." The attitude of others to us, their loveliness or their unloveliness, does not release us from our obligation to love them. If God were governed in His love to us by our loveliness, we would be excluded from all enjoyment of His love "Herein is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins."

Life brings to each of us no happier thought than that contained in the comparison of life to a book, expressed in these beautiful words by Dr. Maltbie D. Babcock: "How good it is that though new chapters go on with our life's story, and people drop out whom we have loved, and incidents change so that it seems quite like another tale, yet the real plot is spiritual and eternal. The true friendship and affections will all come in again, in the next volume. There is no 'Finis' at the end of Volume One, nor yet of Volume Two. Always to be continued, never to be concluded, are the life and love that are rooted in Jesus Christ."

The upward way never grows easy. There is always the cross to carry, the burden to bear. But there is joy in the new views that we obtain as we climb higher and higher. There is a sense of satisfaction that we are counted worthy to enter new fields of service and to have new fellowship with the Saviour in His sufferings. And as we ascend in this upward way, a truer, deeper love for God and for man fills our souls, and the blessing of a nobler, brighter, stronger, happier life settles down upon our spirits.

Some one must read a good deal of poor stuff; the presses do not print without purchasers.

HOW DO I KNOW THAT I AM A CHILD OF GOD.

By A. Layman.

One day while reading of the things of God, this question came up before my eyes as though the words had been printed in letters of fire upon the page. The subject before me was the life of Caesar Malan of Geneva and the pertinent ques-

tion put by this child of God to a visitor: "Are you of God's elect? The question came to me as above and caused me to sit down to answer it to myself.

Upon what am I depending? Upon any fitness there may have been or is at the present time in myself as to my life; upon any sacrifice of temporal things or upon any service to God by testimony or by speaking to others or by an upright moral life? Is there any resting upon any effort I may be making for God to assure myself of enjoying that wonderful position as the "Elect of God"? Now let the examination be very searching and once for all. Am I depending upon my own fitness or upon the Word of God? Upon what I can do or become or upon His grace? Let me see what the Word of God says about it.

First "All men are conceived and born in sin," David says, "Behold I was shapen in iniquity and in sin did my mother conceive me." Psalms 51:5. And it is written: "For there is not a just man on earth that doeth good and sinneth not." Eccl. 7:20.

So that according to God's Word, I, who must take my position with all men, was conceived in sin and shapen in iniquity. And never can by being just or by trying to do good be reckoned by a righteous God as sinning not. In other words, I am infected with that sin that God hates and the cure is not in me. Now am I engaged in the hopeless task of trying to cure myself of an incurable disease; or am I just resting upon what God says in His Word is the remedy for my lost condition? Let me see what there is for me. First let me remember Eph. 2:8. "For by grace are ye saved through faith and that not of yourselves, it is the gift of God, not of works lest any man should boast." And II. Tim. 1:9, "Who hath saved us and called us with a holy calling not according to our works but according to His own purpose and grace which was given us in Christ Jesus before the world began." And Titus 2:11: "For the grace of God that bringeth salvation hath appeared to all men."

So it is written in the Word of God that I am saved not because of any merit whatever on my part, but in my sinful undone, for-from-God condition the grace of God in Jesus Christ reached me and saved me by taking away my sin, and now keeps me in spite of my unworthiness, only asking me in the first place to yield to the faith He puts in me, and now to submit myself to His guidance. It is an undeserved kindness of God to me, for there never was any worthiness and never of myself will there be any worthiness except in my Lord and Saviour Jesus Christ.

Now the question for me to decide is: Has there been an acceptance of the sacrifice Jesus made for me on the cross, and a standing, cleared of guilt in Him, "The Lamb of God," by faith? Do I accept the Word of God that all this was a work of grace for me and spend a saved and exalted life in submission to His will as shown me by the Holy Spirit; or is there still a trying to earn and deserve something from Him? Or am I doing these things because of a knowledge and belief that I am saved by the undeserved kindness of God to me through Jesus Christ, and am constrained by the Spirit to testify of salvation by grace through faith?

After an hour of self-examination, the position is attained that I know whom I have believed and am persuaded that He is able to keep that which I have committed unto Him until that day, and in humble dependence upon Him for help, and not trusting in the flesh, I submit my will to His guidance as much as this poor sinful body can do in this world. Praising Him for salvation so dearly bought and so freely given.

I submit my introspection to other of God's children, for there is a substitution of works for grace in the heart of many.—The Intelligencer.

There is one debt that can never be discharged in such a way that the obligation to pay it is ended. That is the debt to "love one another." After we have made all payments of love that we are able, there still remains the obligation to love. With truth has it been said: "Every man has a right to our love. It is his due and our debt." The attitude of others to us, their loveliness or their unloveliness, does not release us from our obligation to love them. If God were governed in His love to us by our loveliness, we would be excluded from all enjoyment of His love "Herein is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins."

Life brings to each of us no happier thought than that contained in the comparison of life to a book, expressed in these beautiful words by Dr. Maltbie D. Babcock: "How good it is that though new chapters go on with our life's story, and people drop out whom we have loved, and incidents change so that it seems quite like another tale, yet the real plot is spiritual and eternal. The true friendship and affections will all come in again, in the next volume. There is no 'Finis' at the end of Volume One, nor yet of Volume Two. Always to be continued, never to be concluded, are the life and love that are rooted in Jesus Christ."

The upward way never grows easy. There is always the cross to carry, the burden to bear. But there is joy in the new views that we obtain as we climb higher and higher. There is a sense of satisfaction that we are counted worthy to enter new fields of service and to have new fellowship with the Saviour in His sufferings. And as we ascend in this upward way, a truer, deeper love for God and for man fills our souls, and the blessing of a nobler, brighter, stronger, happier life settles down upon our spirits.

Some one must read a good deal of poor stuff; the presses do not print without purchasers.

Sunday-School Lesson

Sunday, October 3rd.

Paul a Prisoner. The Arrest.—Acts 21:27-39.

Motto Text.—“Thou therefore endure hardness as a good soldier of Jesus Christ.”—II. Tim. 2:3.

“And when the seven days were almost ended.” This refers to the seven days in which the offerings were made. So far as the Nazarite vow was concerned, a month was the customary time for it to continue. “The Jews which were of Asia.” From the province of Asia in which Ephesus was situated. The Jews of Ephesus were among Paul’s most malignant enemies. They looked upon him as a renegade and an apostate. They thought he was guilty of the most arrogant hypocrisy in preaching Christ to the Gentiles and then in coming here to the temple, as though he was one thing in Ephesus and another in Jerusalem. They stirred all the crowd which was then in the temple.

“This is the man.” Showing that Paul’s work was well known to all, although they did not know him by sight. “All men everywhere.” Shows how widespread had been his labors. “Against the people.” The people of Israel as a nation, not the crowd there in Jerusalem. “This place.” Jerusalem, especially the temple. Not only had Paul done this yonder in Ephesus, but he had done worse things here in Jerusalem. “And further brought Greeks also into the temple.” In the court of the Israelites. Gentiles were allowed in the outer court. Josephus says the Romans permitted the Jews to kill any Gentile, even a Roman, who dared to enter the court of the Israelites.

“For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.” They jumped at a conclusion and stated their suppositions as true. This is a sin to which men are still prone. It was not a malignant falsehood, they believed what they affirmed. But they had no right to believe nor affirm without proof. “And all the city was moved.” Nothing excited the Jews more than the desecration of their temple. They had risen in fierce rebellion against their conquerors for this very thing. When they had drawn Paul out of the temple, the Levites shut the gates to keep out the turmoil. The mob dragged Paul out of the temple to put him to death, not being willing to pollute its precincts with blood. They only took Paul into the outer enclosure of the temple area.

“Tidings came unto the chief captain of the band.” The Roman garrison was in the tower at Antonia at the northwest corner of the temple area, overlooking that area, with steps running down into it. The Jews had been unusually turbulent and the garrison was very large. “Who immediately took soldiers and centurions and ran down unto them.” Down the steps into the temple area. He took with him at least two hundred men, as he had more than one centurion. It is thought from the word translated “band,” he had a full cohort with him in the castle. So soon as the mob saw this body of armed and disciplined Romans, very small in comparison with their own num-

ber, but strong with the strength iron discipline always gives, they ceased beating Paul. Had they not have been so eager to make his sufferings as great as possible, by lengthening them out, they might have killed him before the Romans had an opportunity to interfere. Then they could have said, with no one to disprove their word, he had brought Greeks into the temple and the chief captain would have been satisfied. But their cruelty, through God’s overruling providence, saved Paul’s life.

“Then the chief captain came near, and took him, and commanded him to be bound with two chains.” Thus rescuing him from death, and yet holding him as the cause of the disturbance. The Jews should not beat him. But he would punish Paul himself when he had learned his offense. “And some cried one thing and some another.” A graphic picture of a frantic mob who did not know what they were doing. Such was the uproar and such the impossibility of getting at the truth in regard to his silent prisoner, the Roman’s patience was exhausted, and he ordered the soldiers to carry Paul up the stairs into their castle. The soldiers obeyed. The mob balked of their prey, so far forgot their fear of Roman spears as to press upon the soldiers. There was danger the little man they were guarding, in the press of the crowd would be trampled under foot or lost. So the soldiers lifted him upon their shoulders and carried him thus.

“For the multitude of the people followed after, crying, away with him.” Once inside the castle he was saved from their vengeance and could only be tried by law. They could not frighten the chief captain as they had Pilate. Not only was the troop at his command much larger than Pilate had, but the worst of the Roman emperors did not dare to punish the chiliarchs of the army as they could the governors of the provinces. How the scene brought back to Paul the martyrdom of Stephen, in which he was one of the mob. The “away with him” had rung through the temple when Pilate had cowered and yielded.

When they had struggled their way to the top of the stairs, the chief captain holding his place close to Paul’s side, for the first time speaks to him. “Canst thou speak Greek?” Greek was the language of culture at that time. It is evident it was in Greek Paul spoke to the captain; when he addressed the people he used Aramaic, the colloquial Hebrew.

“Are not thou that Egyptian?” The original is not exactly a question. The idea is: “Since you can speak Greek you are evidently not the Egyptian whom I took you for.” “The Egyptian for whom the tribune had—probably from a mere natural conjecture of his own—taken Paul, was a pseudo prophet, who in the reign of Nero wished to destroy the Roman government and led his followers, collected in the wilderness, to the Mount of Olives, from which they were to see the walls of the capital fall down. Defeated with his followers by the procurator Felix, he had taken to flight; and therefore Lysias, in consequence of his remembrance of this event still fresh after the lapse of a considerable time, light-

ened on the idea that the dreaded enthusiast, now returned or drawn forth from his long concealment, had fallen into the hands of popular fury.”—Meyer.

tian’s adherents as thirty thousand. The word translated murderers means assassins, men who made murder a business. Lysias is probably referring to a well known band whom the Egyptian kept with him all the time. Such bands had been numerous under the feeble rule of Felix.

“But Paul said: I am a man which am a Jew of Tarsus, a city in Cilicia.” And not an Egyptian at all. “A citizen of no mean city.” No undistinguished city. Lysias was sure to have heard of Tarsus. Having thus made known who he was, Paul made known his requests. It is remarkable what an influence Paul had with the Roman officers. No body of men appear to better advantage in the Scriptures than do they. Lysias might have doubted the report this stranger, against whom the whole city seemed roused to fury, had given of himself. But he believes Paul, instinctively seeing that he was a gentleman, even though he proclaimed himself one of this fractious race which was no favorite with the Roman. Lysias might well have dreaded lest Paul should rouse the city to greater fury by a speech. And what the Jews could do when in a fury he knew. But the little man whose personal appearance was mean and contemptible impressed the soldier, and he granted his request.

It was for the sake of his enemies who were crying “away with him,” that the apostle wished to speak to them. Every where he would preach Jesus. Thus began the fulfillment of that prediction of the Holy Spirit that bonds and imprisonment awaited him.

SULPHUR FORK ASSOCIATION.

This body met with the Eminence church on Wednesday morning, September 8th. The former Moderator, Pastor J. S. Satchwell, called the Association to order; he also preached the introductory sermon, of which I heard very favorable mention. Judge J. S. Morris was chosen Moderator.

The delegates came together promptly at the appointed hour, and under the manipulation of the capable Moderator they were soon engaged in the work for which they had convened. The churches in this Association work under what is known as the Warder plan, and push along the claims of the different Boards together—State, Home and Foreign. In this way, too, they are able to bunch their reports at this annual gathering and yet each one receives due consideration in the discussions that follow.

The annual missionary sermon was preached by Pastor J. M. Fowler, and he so stirred the large congregation by his presentation of the necessity of an unswerving loyalty to Christ in carrying out the great commission that at the close of it there was an immediate and unanimous request for its publication, and the Association voted to assume the expense of issuing it in tract form.

Nearly all the churches in this Association have active, efficient pastors and the reports showed that liberal contributions have been made to all the denominational enterprises, but the amount given to the Orphans’ Home was generous to a degree, \$284 and possibly more.

The presence of all the pastors and their participation in the discussion of the reports show a widespread interest in denominational work. The profit and interest in the discussions were greatly enhanced by the presence of Drs. Moody, Bow, DeMent, Powell, Secretary

ATTENTION!

A RARE OPPORTUNITY.

A beautiful farm for sale; 177 acres; good house, built of dressed stone; six rooms, cellar under whole house; several springs of splendid water; good well; barn worth \$2,000; a good chicken house, underground cellar, separate from house for milk, butter and vegetables. About 200 large sugar maples in almost perfect state of preservation. Less than half mile from good pike, three miles from county-seat and railroad where there are good schools. Good soil, adapted to the production of corn, wheat, tobacco, grass, clover and alfalfa. Specially adapted to the dairy business. Near the house is a large double cave, one route dry, in which you can store car-loads of potatoes out of the reach of frost. In the other route a spring of cold water.

Price \$7,500. Land adjoining and no better held at from \$50 to \$100 per acre. Address J. G. BOW, Box 616, Louisville, Ky.

Mahoney and Evangelist Sledge. And not the least among those whose presence and speeches are always welcomed in Sulphur Fork Association was Dr. Yager, President of Georgetown College. And no marvel, for he is a product of Henry county and when he speaks from a platform in this Association he is on his native heath. His speech fairly throbbed with the sense of the obligation resting on Kentucky Baptists to educate their boys and girls. The logic of the situation demands that they should do this both because of the increase in efficiency to the churches and the greater service to be rendered to the commonwealth.

Those who have attended an Association at Eminence know how well the people there can serve their guests and it is enough to say there was no falling off in quantity or quality. This scribe was entertained admirably at the Moody House.

A. N. WHITE.

Hypocrisy is the only evil that walks invisible, except to God alone.—John Milton.

Special Announcement.

A LIMITED EDITION OF RALPH CONNOR’S

“The Doctor”

—AT—

50 Cents Net

Postage 15 cents Additional.

Checks outside of Kentucky and Tennessee, add 10 cents for Exchange.

THE FIRST TIME THIS BOOK AT SO LOW A PRICE.

Originally published at \$1.50

BAPTIST BOOK CONCERN INCORPORATED.

636 638 Fourth Ave., LOUISVILLE, KY

JOHN W. HILL, Manager Book Department.

Bethel College Russellville, Ky.

Fifty-sixth session begins September 7, 1909. Strong faculty of specialists; high standard scholarship. Splendid gymnasium and athletic park, in charge of skilled director. Classic buildings, magnificent grounds substantially improved and beautified. High-water mark endowment, with steady growth. Healthful climate; no saloons; terms moderate. F. D. PERKINS, President. Address Charles M. Long, Secretary Faculty, Russellville, Ky.

The Crozer Theological Seminary

Extensive campus. Group of ten buildings. Faculty of eleven professors and instructors. Curriculum designed for college graduates and others of like attainments. Electives for competent students in University of Pennsylvania. Degree of B. D. in course to college graduates. Scholarships for students of merit. Tuition, room-rent and servants’ attendance free. School year begins September 22nd. Address correspondence to

MILTON G. EVANS, President Chester, Penn.



3 BOOKS OF INTEREST TO THE PREACHER and PUBLIC SPEAKER

1. How to Develop Power and Personality in Speaking. \$1.25 net.
2. How to Speak in Public. \$1.25 net.
3. Humorous Hits. \$1.00 net.

These Three Books Are By GRENVILLE KLEISER, Formerly Instructor in Public Speaking at Yale Divinity School.

A SPECIAL OFFER FOR ALL THREE \$3.00

BAPTIST BOOK CONCERN Incorporated. JOHN W. HILL, Mgr. Book Dept. 636-638 Fourth Ave., LOUISVILLE - - - - - KY. Handlers and Publishers of Religious Literature.



BELLS.

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

THE SANDY VALLEY'S GREAT LOSS.

Last Wednesday morning as the Chesapeake & Ohio passenger train pulled out of the Sandy Valley it carried away from our people, in the persons of Bros. W. H. Sledge and W. C. Roof, two of the greatest Christian workers that ever visited this section.

One year ago they came to Prestonsburg and began a series of meetings, where there was no Baptist church and never had been and out of a population in our little city of some 1,200 people, not over five could be found who adhered to Baptist doctrines. The Southern Methodist Church, the then leading church of the town, which had been established many years ago, and the Presbyterian church were both without a pastor and the town was what one might term "religiously dead." The college that had some three or four years ago flourished in our town with an attendance of over 500 students had left us and located at Louisa, Ky., and the old Methodist Church was hardly ever opened for preaching, unless it was when the elder would make his quarterly visits.

At the close of the five weeks' meeting held by Bros. Sledge and Roof, a church of 184 members was organized and today at the close of the year we have a flourishing church of 244 members who have contributed during the year to the church more than \$1,100, and the Prestonsburg Baptist Institute established here closed its last year's session with an enrollment of 314 pupils, and all this great achievement was due to the untiring energy and Christian labors of Brothers Sledge and Roof. Today our people are happy, the Methodist friends have taken on new life, all because, no doubt, of the necessity to do so, lest the Baptists "take the town."

These brothers and their good families carry with them the love and respect of our people of all denominations, and there is no greater evidence of this fact than the great gathering of the people of our little town on the lawn in front of the residence of Judge James Goble on last Tuesday evening at 7:30 o'clock where almost all the inhabitants of the little town irrespective of religious beliefs came and stayed and engaged in the farewell service. There were prominent lawyers of our bar, staunch Methodists, who spoke words of praise to the honor of these two brothers. Judge Goble, a prominent Methodist, the genial host of the occasion, voiced the sentiment of the multitude when he called for the farewell address from Brother Sledge, saying "he was a man who always spoke the right thing at the right time and in the right place."

W. H. MAY.
Prestonsburg, Ky.

DEAR RECORDER.

Have been a little busy for the last two months; will try to tell you how gracious the Lord has been to us. At Sand Spring, beginning the last of July, we had a two weeks meeting and great blessing from the Lord. There were 21 additions to the church, 13 for baptism and 8 by letter; we go to half-time preaching from October. We have here one of the best Sunday Schools in the Country, and the best little churches any where, due to the grace of God and the good people who make up the congregation and the faithful men of God who have gone before me as Pastor; viz: Revs. B. F. Adkins and W. D. Moore. Here too was the home of that faithful man of God

who went to his reward several years ago, J. T. Hedger.

In August I spent twelve days with Pastor E. H. Blakeman, the faithful, loving and beloved Pastor of my old home church Bethlehem, in Spencer County, where I was born and lived for thirty-five years. Oh! this was a joy, and yet how sad so many of my own kindred and eleven friends gone, one of my own nieces buried during the meeting. The Lord was with us here; fifteen by baptism, six by letter and ten subscribers for the Western Recorder. We believe this church also will go to twice a month preaching. Here I gave out a few copies of the Recorder of August, the fifth, and publicly requested the congregation to read Puckett's article on "The Logic of Baptismal Remission." At the close of the meeting, five campbellites stood approved for baptism. One of my boyhood friends whom I love as a brother, but he is in the Campbellite church, said that he had read and re-read and expected to read again that article. He also said that he could see nothing unscriptural or illogical in it. This was one of the most intelligent and most progressive farmers in that community, this man paid me in advance for a year's subscription to the Western Recorder. By all means let us have that article in connection with one on the inconsistency of "Alien Immersion," in tract form, and send me five hundred copies at once without further order.

The first Sunday in September we closed a twelve days' meeting, and this also closed my pastorate with the Long Lick Church, Scott County. Rev. Arthur Dailey, a ministerial student, of Georgetown College and Pastor at Sadieville church did the preaching and so endeared himself to the church, that upon my resignation, they called him for half-time and increased the salary by a multiple of three. This church had only been having once a month preaching, this church also organized a Sunday School with sixty scholars to begin with. The house of worship here was rededicated the first Sunday in July, which had been repaired, furnished and lighted at a cost of \$1700, all being paid. We are greatly indebted to Pastors B. A. Dawes and G. W. Hill who did the preaching for us and helped so nobly with many of their members from their noble churches, Georgetown and Stamping Ground, respectively, these are truly noble men and great churches. We are truly grateful to all who contributed to this work and may the Lord richly bless his people.

Last, but not least, we had the pleasure of attending the great body of Baptists, of the Elkhorn Association, and learned to know more of the goodness of that good man of God, Bro. Seruggs and his people, at Midway. Of course we will have a full report of this great body and the work they are doing, and with the Holy Spirit's power we will hear of still greater things at Georgetown next year.

If you will bear with me, I want to express my appreciation of the great speech of our own good Dr. Yager, the best President of the best College, in the best Town, with the best people, the best student body, faculty and teachers on earth. I was glad to hear him declare so implicitly before that body that he believed in "Baptists doing their own teaching and baptizing their own people, and holding their own meetings." Would it not be a good idea to have a report from all our Baptist Schools, Colleges and Seminaries as to whether we have any unbelievers or those of other denominational tendency teaching

our boys and girls, or our young preachers. And, if it is in order, I make a motion that we ask for a report of this kind. What say you, brethren?

Just one thing more, if you will pardon me for this long letter. I promise as the man promised the Lord when he was praying to be delivered from the shipwreck, if he would hear him, that he would never bother him again. I won't say never, but a long time.

Some of the pastors stated at Midway that there were some needy fields where some of our Georgetown ministerial students might be used. I want to say that I have been especially interested in these young men and we have had every year a goodly number of self-sacrificing, consecrated, earnest and devoted men here who would be glad to be used anywhere for the glory of God as supplies or pastors, or through the vacations as evangelists, colporters or missionaries, and sometimes even a little work of this kind means so much for the young preacher himself. So brethren when you have not preachers on the field, do not forget you can get them here.

May the Holy Spirit use us all for the glory of God through Jesus Christ our Saviour.

E. W. S.
Georgetown, Ky.

DEAR RECORDER.

As we enter school again we have great reason to give thanks to the Lord for his blessings during vacation.

On the night of June the 15th, Bro. J. P. Jenkins, State Evangelist from Louisville, Ky., came to us at Junction City. Here the Lord was very gracious to us granting the accompaniment of his spirit to the preached word and giving us 16 professions of religion and 7 by relation.

From Junction City next the writer went to Franklin county to assist Pastor T. C. Chandler in a meeting at Cedar Grove, which resulted visibly in 14 additions to the church.

Pastor Chandler is an able and earnest preacher and as a leader has a good hold on his people. May the Lord richly bless them in their labor for him.

On the ninth of August we began a meeting with the church at Hickory Grove in Kenton county. Bro. Jenkins arrived in good time, and in the weeks of our laboring there greatly endeared himself to this good people. The Lord blessed us in the salvation of 4 precious souls and 2 by letter and a meeting which we feel will be felt for God and good in the days to come.

From here we went to old Hillsboro church in Woodford county, whose history is linked with the memory of the sainted Dr. Kerfoot who was her pastor for 8 years. Bro. Jenkins seemed at his best and for two weeks preached the pure

gospel with power. The Lord granted a gracious spiritual revival with 13 professions of faith and 2 by relation.

As we retrospect the work here mentioned we feel under a debt of deepest thanks unto a gracious God for his blessings to our churches and people at Junction City, Hickory Grove and Hillsboro.

The Lord never permitted feeble man to serve a better more noble people than can be found in the above named congregations.

Bro. Jenkins, in the sweetness of simplicity told the story of Christ and the Cross and in accordance with the God given promise the message did not return void. The memory of our labors with him shall be held among our dearest recollections. May a gracious Father yet grant him many years to serve Him. Our people gave for State Missions \$204.90. Pray for us as in our weakness we attempt to serve these noble people.

H. S. SUMMERS.
Georgetown, Ky.

DEAR RECORDER.

We have just closed a very delightful and successful meeting at Cox's Creek. This is the second revival meeting in one year, or less than a year. In the first we had the valuable services of Bro. J. W. Greathouse. In that meeting we had ten professions and ten baptisms. Greathouse and I expect people to be Baptists. We tried to give them the Word and they came out all right. These ten are today active workers.

In the recent revival Bro. N. T. Selected.

Bro. Jones, one of our able State evangelists, helped us. We had twenty additions. A number of these by letter. It was a great meeting. There are only three young men left in this entire community who are not Baptists or Catholics. But there is a wonderful lot of development to be made now in these lambs of the fold.

Bro. Jones is a unique preacher. He is positive; he has a message and a conviction to present his message. God will honor the man who has the divine touch. God honors Bro. Jones' preaching. He is a sound Baptist; you can trust him. We hail with joy the man with a message from God and a positive conviction to deliver the same. We praise God for his wonderful work of grace and for his loving kindness and tender mercies.

J. W. LONG.

Following Christ is a daily, hourly choice—deciding for the church service through the rain this morning, instead of the quiet hour by the fireside; for the gentle silence this afternoon instead of the sharp retort that may well be deserved; for the unwelcome task, instead of coveted leisure; for resolute routing of one's own care to sympathize with some other one's burden. In all these and a countless host of other little daily commonplace, the choosing of the kingdom goes on. It is the selecting, day by day, of the threads we weave into each day's loving kindness, self-sacrifice, faithfulness.

Quaker Oats popularity. Why?

Here are a few instances that indicate why Quaker Oats is—and deserves to be the most popular food.

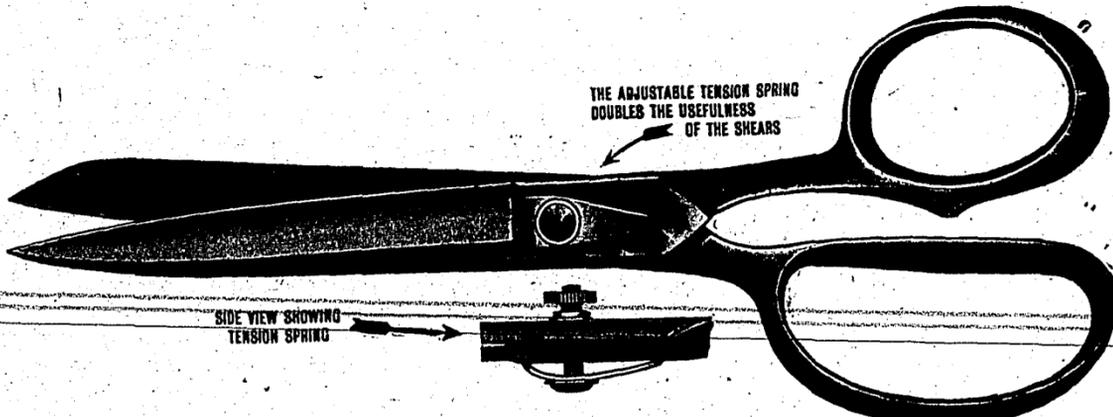
Sometime ago a mother with a puny little baby that couldn't retain food long enough for assimilation, made a thin porridge of Quaker Oats, cooked it thoroughly, strained it and fed the baby. Every baby in reach or that mother's voice or pen is eating Quaker Oats porridge because of the health and strength it brought to her baby.

It has been observed that school children who eat a hearty breakfast of Quaker Oats are never among those who show signs of great fatigue in their work in the class room.

The experiments with athletes in one of our great universities in 1908 proved absolutely that such food as Quaker Oats gives strength and endurance far beyond that secured by the eaters of meat.

It costs about ten cents a week to supply three persons with Quaker Oats breakfasts every day.

The Quaker Oats Company
CHICAGO



This pair of shears, this size, for one new subscribed and \$2.25, or any old subscriber who pays one year in advance and adds 25 cents. No commission allowed where premiums are given.

LIFT UP THINE EYES AND LOOK.

Walter M. Lee, Th.D.

My soul, look out, not in;
Look upward, and not down
Look forward with a smiling face,
Not backward with a frown.

Look out upon the fields,
The harvest now is white.
Go labor there till close of day,
And labor with thy might.

Look upward, see, the sun
Turns all the grain to gold;
Go garner in the precious sheaves,
Wait not to be twice told.

Thy time is fleeting fast,
Thy day will soon be done;
Then garner in the precious sheaves,
Before the setting sun.

And when the evening dusk
Shall cool the mid-day's heat,
Lay down thy sheaves and fall asleep,
Before the Master's feet.

OUR PULPIT.



SAMUEL'S WARNING.

Rev Charles Brown.

"For the Lord will not forsake His people for His great Name's sake; because it hath pleased the Lord to make you His people. Moreover, as for me, God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and the right way: only fear the Lord, and serve Him in truth with all your heart; for consider how great things He hath done for you." I Samuel xii. 22-24.

This may be accurately described as Samuel's valedictory address to Israel. Spoken to the people whom he had loved and for whom he had lived ever since he was a child. No one need think of Samuel as a perfect character; whoever does so goes beyond what is written. He made mistakes, as other good men have done, and probably his spirit was not perfect and ideal when he was asked to abdicate in favour of Saul. Doubtless some hypocritical people, who delight in discovering the defects of Old Testament saints, would call the first verses of this chapter egotistic and self-righteously boastful. But it was something at that time in that land, and, indeed, would be something today extraordinary to find any ruler or official or judge whose hands were perfectly clean. And it is always to be remembered that the worst enemy of Samuel was unable to reply to his challenge to produce a single instance in which he had deviated from the path of absolute rectitude. And it would be well nigh impossible to discover or to imagine a finer spirit than that manifested in verse 23.

The facts of the situation are these: The people had determined to have a king to be in the fashion. They held it necessary to their political well-being. How could a nation expect safety and prosperity without a throne and a palace, and a standing and a trained army, and the like? Who would keep back and beat off the insurgents? It was very well to talk of unseen protection and the safety of those who trust in God and the rest, but

they wanted something tangible, material, visible. They were tired of being a peculiar people. And they had got their way and their king. The possible sorrows and evils of such a possession had been faithfully placed before them and they had still persisted. They were willing to take all risks if only they could have the advantages. And just now they were immensely exalted. What seemed to be a marvellous proof of their own sagacity had been granted them. A crushing military defeat had been inflicted by the new king and his army on the Ammonites. Now they knew they were right, events had proved it, and there is nothing pleases people more than getting events over to their side. They had gone against the will of God, and yet they had prospered. How could a nation fail to prosper who had a king? They might possibly be able soon to do without God!

In this perilous condition of mind Samuel convokes a national assembly at Gilgal and talks to them solemnly, seriously. Even nature herself is summoned through the agency of the prophet's prayers to awe the self-confident spirit of the people.

He insists upon it until he wrings the reluctant confession of the people, that their demand for a king is a mistake. But he does not propose to undo it. Things that are done, that had better not have been done, are often impossible to undo. You must go on with them, and under wise management good may come out of evil.

The point upon which Samuel insists seems to be this: Whatever form of government you have, judge or king, you cannot do without Jehovah. Your hope is not in your king but in Him, and whatever your mistakes and folly may have been you may have Him.

There is one of the wonderful things of life. It comes from this old story to these modern times. You have gone wilfully astray in judgment and in act. You have gone clear against the will of God. You have badly blundered and disastrously failed. You may even, if I may use the phrase, have thrown God over, as these people had done, cast Him out of your life as a living power to be reckoned with and consulted. Now the two considerations belonging to this old time, pertinent to our own are—

(1) You cannot do without God whatever else you have in your Church of human ability, organization, wealth; whatever you have in your work in the way of apparatus and machinery, you cannot do without Him. The great danger of Israel now was that she should trust entirely in her king. The great danger of human nature in all ages has been to trust in machinery or in man. The great danger of the Church has always been reliance on an arm of flesh, on state aid, on the brilliant preacher, on the handsome building, on musical arrangements. The peril of your minister is to rely on learning training, his library, his power of speech. You may have of these, as Israel had its king and army, but they will be an elaborate mockery unless you have God.

And (2), the other thing is that we may have God. He does not forsake even men who forsake Him. He will be true to His covenant, even though men break their part of it. Oh, my brethren, it is one of the crowning mercies of life that God does not forsake even people who forsake Him. It is our one and only hope that He clings

to us, and in our wilfulness still seeks to keep a controlling hand on our life. You know how we act on the contrary, or how we are prone to act. When any one rejects our advice we give him over. When he goes wrong we flee away from him and make haste to disown him. It is the wrong way. No man was ever brought back to right thinking or right doing by denunciatory methods. He has often been driven into the arms of the enemy that are waiting to embrace him. Denounce the error if you will, or at least demonstrate it, and declare the truth with all the vehemence of which you are capable; but pray for the man, and seek by every means in your power, by remonstrance, by reasoning, by patient endeavour to bring him back.

(2) At least, this is what Samuel does. Whatever fault critics may find with him in the earlier part of the chapter it would be impossible to imagine a nobler spirit than that displayed in verse 23.

You have to remember that the people had thrown him over. They had grown weary of his government. His pure and saintless rule had palled upon them and they could not wait for his death. He had been desposed, and, apart from all personal consideration, he sincerely believed that they were going wrong. Now, listen to what he says—"It would be sin against God if I were to cease to pray for you." It would be sin against the Lord to pay back ingratitude with resentment and neglect and the refusal to serve.

Do you not think that Samuel might give us Christian people points for imitation? The ingratitude and errors of people are to be no excuse to us for failing in our duty to them. They may not appreciate faithful and loving service. Many a child does not in the home, but the mother goes on rendering it, and will to the end of her days. "It would be a sin against the Lord," says Samuel, "to cease to pray for you," and he says that to the people themselves. Not a mere venial fault, certainly not, as some would say, a natural action on his part who had been so poorly recompensed. "It would be a sin against the Lord." The attitude seems to be this: "If God to whom these people owe everything; even life itself, can cling to them, and be merciful and patient, then I must be in some measure like Him. To refuse to be so would be sin. I must endeavour to be what I know God to be."

It is certainly an impressive picture that we get in this narrative. The man who is rejected as temporal ruler, after giving his life to the service of the people, will still be their spiritual counsellor and guide. He will not cease to pray for them and to warn and instruct them; indeed, for the rest of his days he gives himself to this sacred service of interceding for the people with God and with the people for God. And what is more, he founded the schools in which an order of men might be trained whose business in life it should be to ascertain and reveal the mind and will of God to the nation; who, free from the influence both of the palace and the priesthood, shall be the spiritual mentors and guides.

Now see how the situation stands with these people. They have their king with his army; they have the assurance that their God has not forsaken them; they have, further, the assurance of Samuel's prayers and instructions. It is not to be wondered at that Samuel should remind them of the great

things which God has done for them. Now there is one other factor, in some sense the most important of all.

(3) They have themselves. Everything hinges on their own behaviour. There was the possibility of their trusting in a wrong way to the Divine promise and declaration, and to the assurance of Samuel's intercessions and teaching, as truly as there was the possibility of their trusting in a wrong way to the fact of the king and his army. The king and his army could do nothing for them apart from God, but God could do nothing for them apart from themselves.

There is a wrong way of trusting to God, and it may safely be said that these people discovered it and walked in it. You must put verses 22 and 25 side by side and read them together. The ruinous fact in Jewish history was that they read the one without the other. They perverted the consciousness that they were the chosen people to their own undoing. They presumed upon it, they bound it as a bandage about their eyes, and refused to look at their own share in the matter.

In a spirit of grotesque antimianism they said, "We are the chosen people and we can live as we list, God is bound to defend us whatever we do;" and to the very last in old Jerusalem, even when the Roman was thundering at her gates, the Jews believed, in their strange fatalism, that there would be some miraculous intervention to save them, because they were the chosen people. That kind of destructive heresy has persisted through the ages. There are people in Christian pulpits who go much further than that, and who declare, on what authority I know not, that all will be well with everybody; who charge all responsibility for everything, good or evil, upon God, from whom everything proceeds. Who is bound to put everything and everybody right; people who regard sin, I have heard one of them say so recently, as the Christian Scientist regards disease, as not having any reality, as being a phantasm of the brain. All I can say is, that if this be true, this hopeless confusion of good and evil, the Bible has sadly misled us. It declares with no uncertain sound, and the example of Israel's history endorses the declaration, that God's purposes of grace and mercy depend for their fulfilment upon the willing obedience of man.

Excessively bold are men who venture to declare that it would not be to the credit of God to allow destruction to come upon men whom He has created. If it be permissible to talk in that strain, it might surely be said that it would not be creditable to make no vital distinction between the righteous and the wicked, the foul and the pure, and to allow unblushing evil to go on its way unpunished. If there be a Bible doctrine that needs emphasis today it is that which is writ large on almost every page of it, that God's purposes, like His laws, depend upon the co-operation and obedience of men. Respond to them, go in a line with them, and they bless and prosper you; resist and defy them, and they crush you. The true and saving effect of God's goodness on us is that urged in verse 24, viz. that we should fear and serve Him in truth with all our heart. Unless that be so, then the greater the goodness, the greater the sin and the shame, and the surer and more

dreadful the condemnation. That seems to be Samuel's message to the men of his day and nation. It is his message and the message of the Bible to us. We all believe in the goodness of God, or at least, we assume it; everybody insists that it must be a fact. But from a great and blessed fact it is possible to draw wrong and mischievous deductions, and some of us fail to see, what the Jews failed to see, that the goodness of God lays us under immense obligation and heavy responsibility. There is a disposition on all hands to treat the goodness of God too lightly, to take it as a matter of course. We do not, in Samuel's words, consider how great things He hath done for us. If we did, we who have the gospel and who still hold by its central teaching, that Christ gave Himself for our sins, if we gave a solid hour this day to resolute thought on the great things that God hath done for us, our hearts would be profoundly stirred, we should see something of the purpose for which all His goodness has been poured out upon us—not to make us idle and self-satisfied and self-contained, but to make us, in some measure, like Himself, and we should feel how heavy must be the condemnation resting on the life that has received all this and rendered back nothing.

It is curious to see how the space clears around a man of decisive spirit and leaves him room and freedom.—John Foster.

PRESSED HARD

Coffee's Weight On Old Age.

When prominent men realize the injurious effects of coffee and the change in health that Postum can bring, they are glad to lend their testimony for the benefit of others. A superintendent of public schools in North Carolina, says: "My mother, since her early childhood, was an inveterate coffee drinker and had been troubled with her heart for a number of years and complained of that 'weak all over' feeling and sick stomach. 'Some time ago, I was making an official visit to a distant part of the country and took dinner with one of the merchants of the place. I noticed a somewhat peculiar flavour of the coffee, and asked him concerning it. He replied that it was Postum.

"I was so pleased with it, that after the meal was over, I bought a package to carry home with me, and had wife prepare some for the next meal. The whole family liked it so well, that we discontinued coffee and used Postum entirely.

"I had really been at times very anxious concerning my mother's condition, but we noticed that after using Postum for a short time, she felt so much better than she did prior to its use, and had little trouble with her heart and no sick stomach; that the headaches were not so frequent, and her general condition much improved. This continued until she was as well and hearty as the rest of us.

"I know Postum has benefited myself and the other members of the family, but not in so marked a degree as in the case of my mother, as she was a victim of long standing."

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.

UNOBSERVED SINS.

By G. H. Morrison.

There are multitudes to whom the smile of heaven means little, but who would not forfeit for worlds the smile of men. There are many whom the fear of God cannot restrain who are yet restrained by the fear of human censure. And sin, taking occasion by that law, whispers to men that they are unobserved, and so makes it easier to transgress.

We see it, for instance, in men who go abroad, whether to travel or to settle down. It is a matter of common notoriety how often men are different when abroad. At home they spend a quiet and restful Sunday, redeeming the time by worship and by service, but abroad they do a hundred things on Sunday that they would have been ashamed to do in Scotland. I grant you that that is not the highest type of character. In the highest character there is always a fine permanence. The man who is rooted in the life of God will show himself the same in every land. All I say is that there are men innumerable who have led orderly and cleanly lives at home, and who go to Africa, and to India, or to Paris, and there behave themselves in very different fashion. Like Moses they look this way and that way, and they see no man. They thrill with the thought that they are unobserved. The strong restraint of a neighborhood that knows them is no longer operative in a foreign country. And just because they deem themselves unnoticed, they take unwarrantable and unworthy liberties, which they would never dream of taking when surrounded by the watchful eyes of love. That is why it is so imperative for our young men to have matters settled before they go abroad. When a man has given himself to God in faith there is always One who sees and understands. By the lakes of Africa, in the cities of India, amid the color and music of continental towns, a man has always an audience of love when he has with him the presence of his Lord.

Again, I think we are face to face with this peril in the seclusion and secrecy of home. There are men with whose conduct the world can find no fault, but whose behaviour at home is quite contemptible. Of course such men at the heart of them are cowards, but that does not in the least excuse their conduct, for the cowardice that wrecks itself upon the family-circle is perhaps the most contemptible of all. Far am I from saying that one should be at home just what he is in his converse with the world. There is a happy freedom in the home which we neither look nor practice in society. And just because love is so exquisitely sensitive—so quick to discern the cloud on the horizon—so often homes the most rich in love are most exposed to the falling of the shadow. But the penalties we pay for love are one thing, and the evils we lovelessly inflict another; and home may be a sphere of meanest torment, because it is so secret and secluded. Are there none here who have a smile for everybody, except for the one who longs for it at home? Are there none whom all the world call good-natured, saving the one heart that has to live with them? Ah yes, we look this way and that way, and we see no man. We are secure from observation in our dwellings. The peril of home for a certain type of character is just the peril of

being unobserved.

Once more, in our modern civilization this is one of the dangers of our cities. It is because men and women think themselves unseen there that the way of degradation is so easy. Those of you who have had your homes in country places—and there are many here to-night who have had that—know well that you can draw no sharp distinction between town and country, giving the town a monopoly of vice. It is part of the disenchantment of experience, which the wise man must live through and overcome, to find the fairest corners of God's world so tainted and so defiled with sin. Still for all that, in our great and teeming cities, there is a depth of misery, a rioting of vice; there is an excess of squalor and of evil of which the rural hamlet knows but little; and at the back of that, with many other causes, there can be no question that one cause is this, the dying out of the thought that men are known. In the village no one is a stranger. The humblest man in the village stands apart. Each one knows every one, nods to him in the street, meets him at market, sees him in the church; and it takes a man who is very bent on evil to break through all these barriers of respect. But the villager drifts into the city, and from that hour he ceases to be a unit. He is swept into the crowd of those who toil and die; he looks upon a thousand faces and knows none. Until at last, feeling his insignificance, and how indifferent to all he does is mighty Babylon, it becomes harder for a man to stand, and a thousand times easier to fall. In the village he looked this way and that way, and he saw some who had known him from his childhood. In the city he looks this way and that way, and he sees no man—no one who knows or cares. And could we read the tale of many a life, that was cradled in Highland glen and here was wrecked somewhere among the causes of its ruin—we should find the city-born sense that there was none to see. That is the value of a little human sympathy on the part of those who go down among the lapsed. If you cannot speak to them about religion, you can at least show them that you care. And who can tell what a kindly word may do in helping a man to feel that he is known, or how it may strengthen him against these sins that grow so easy when we are unobserved.

SPIRITUAL CONSTITUTION OF THE CHURCH.

Rev. C. B. Crow.

The true idea of the constitution of the church of Christ, being that of an organized society of Christian believers, I pass to say:

This idea gravitates toward such a conception of the doctrine of regeneration as makes it exclusively a radical and interior change of the nature, solely in consequence of which, it is proper for the regenerate to enter into a sacramental relation with the church. It requires that a man born of God, be set loose from the dominances of sin, be made a partaker of the divine nature, be in purpose and character a true disciple of Christ, as the precedent condition of entering into the organized Christian membership. It withholds from him baptism, and the Lord's Supper, till he be interiorly a new creature. The administration of these ordinances does not contemplate him as a sinner, but only as a saint. Spiritual fitness in him is the sole

ground of his reception of them. And when this fitness is produced by the operation of the Holy Ghost, then the ordinances of the church are administered to him as the signs and tokens of it.

Thus does the Baptist idea of the constitution of the church, by a necessity of its own nature, contemplate regeneration as an inward and radical thing, as a thing essential to an entrance into ecclesiastical relations, as a primal and all-important thing; and thus does it guard and conserve it in its true import and purity. It sets aside the fact of incorporation into the visible body of Christ, by baptism and the Lord's Supper, as being no sufficient evidence of discipleship; and resting the evidence solely upon a condition of spiritual regeneration, as revealed in character and life, at once exalts regeneration into due pre-eminence, and tends toward the development and culture of inward piety.

The ecclesiastical system, on the other hand, which admits unregenerate persons into relations which imply regeneracy, even though it be with the hope that they may thereby be brought forward into the regenerate condition, is not merely unphilosophical as well as unscriptural, but it also tends to the making dangerously overmuch of the merely outward change of relations. If it be the all-important thing to be entered into the body of Christ's church by the dripping of baptismal waters—falsely so called—from priestly fingers, then, not to have thus entered into the church, is to remain in a most unpromising and forlorn condition. Hence, it is no strange thing that the rigid logicians of the establishment of the apostolic succession can offer no assured promise of salvation to unbaptized infants and dissenting Christians, leaving them all with generous sadness to the uncovenanted mercies of God. The sacramental is the thing most eminent in thought and faith. Indeed, since to those who are thus consciously or unconsciously, made the subjects of baptism and outwardly regenerated, all the best names which can belong to the ripest saint are accorded, such as "regenerate children," "sons of God," "disciples of Christ," "dearly beloved and holy brethren;" and since there are no new names to be accorded after the contemplated inward change is effected, there is possible, and even realized danger that such inward change will be deemed an unimportant, if not a visionary thing.

Hence, the tendency of this false idea of the constitution of the church is toward the corrupting and denial of the doctrine of spiritual regeneration, and toward merely formal religion instead of inward and genuine piety.

The theory of an exclusively regenerate membership of the church whereby all who compose it are on terms of spiritual equality, looks toward a democratic ecclesiastical polity, in the operating of which, and by its reflex influence, there is attainment to manliness and womanliness in the religion, as well as in the social and political spheres. Monarchy and aristocracy, according to Neander, do not harmonize with the spirit of Christianity. The indwelling in all, of the divine Spirit, is the enfranchisement of all: for "where the Spirit of the Lord is, there is liberty;" "the truth shall make you free;" "if the Son, therefore, shall make you free, ye shall be free indeed." And the condition of enfranchisement is, under God,

the condition of self-government. Hence, since the entire membership of the church is lifted into the plane of a divine freedom, and is subject only to Christ, it is endowed with autoeracy: in its totality it elects and deposes its officers, determines all its methods of procedure, augments or diminishes its numbers by the exercise of its discipline. It projects no select guild or order of men above itself for its sovereign control, nor does it accept the imposition upon itself, from any source whatever, of such a sovereign guild.

We are learning, in these last days, that if we would make a man of a human being, we lay responsibility upon him: endow him with the right of self-control; admit him to the handling of august and sacred things; thrust him into the fellowship of legislative and administrative work.

Accepting, as Baptists have done this divinely appointed constitution of the church, there has been produced among them so much freedom and personal independence, and common responsibility

in ecclesiastical administration, that you find nowhere else such dignity and intelligence in the conduct of religious enterprises.

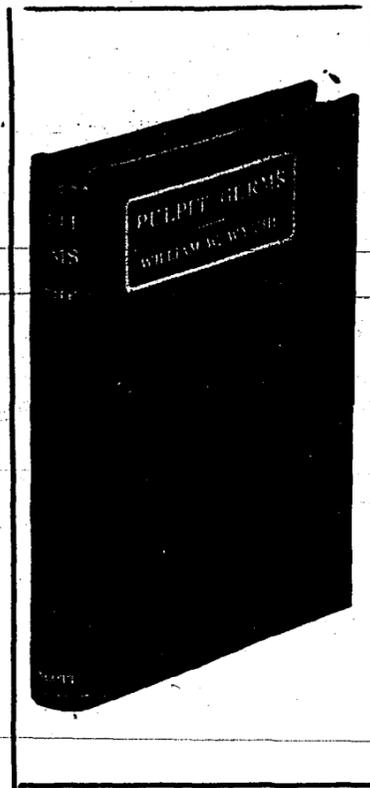
And it is a matter of history, that such men as Jefferson and Bancroft have discovered in the Baptist polity the principles which should be organized into a free and democratic political superstructure.

Loving God is the secret which reconciles all. This is the secret of being occupied, with interest in the things of earth without ceasing to love the things of heaven. But ye divided hearts, who have dreamed of a compromise between heaven and earth, and have appeared tormented with fears and scruples, now know the cause of your condition: Ye fear God, but ye do not love him. Love had speedily cut the difficulty; everything for God, provided God is mine. Then let him enrich or impoverish my life, let him extend or limit my activity, let him gratify or oppose my taste; if I have my God, I have all things at once.—Alexander R. Vinet.

PULPIT GERMS

—BY—

WILLIAM W. WYTHER.



A
R
E
M
A
R
K
A
B
L
E
B
O
O
K

S
P
E
C
I
A
L
P
R
I
C
E

\$1.00
Net
Post-
paid

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

BAPTIST BOOK CONCERN

(INCORPORATED)

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

Editorial

SUNSHINE.

The philosophy of religion is joy, the genius of the gospel is gladness. The Incarnate gospel came to the world with earthly hallelujah and heavenly hosanna. This gladness is not so much an act as it is an attitude. Sin and sadness should never be separated, gospel and gladness never divorced.

Christian cheerfulness is a fact and factor in many lives, and multitudes are learning that there is sunshine all along the pilgrim pathway. Though one is not responsible for being born with a sad disposition he is responsible if he dies with such a disposition. I am not responsible for being born without a knowledge of the alphabet, but I am responsible if I die without a knowledge of it. We are too prone to pessimism, and some of us, even taken our pleasures sadly. An elongated face is a libel on the Lord, and an undeserved compliment to Satan. We usually find what we hunt for and hear in the words of others, the echo of our own voice. Why strike the mournful note, the minor key and descending scale? Thank Heaven, there are those who were never born to believe that heaven is draped with black, or that they were destined to keep step to a Dead march.

True enough the night will come, but it is the night that brings out the blessed stars. The storm will come, but it is out of the storm that the radiant rainbow is born. Winter will come, but there is always summer time somewhere. When the lilies perish the roses perfume the earth, and the grave of the rose is the cradle of the chrysanthemum. Let us not bar out the breath of the flowers and the song of the birds. Ceaseless sorrow is certain suicide and despondency will kill anything that is not immortal. We would rather be the lark and soar and sing in the sunlight, than the raven croaking in the darkness of despair. Laughter is a far better tonic than peruna, and has much less of alcohol in its make up. Give us the young man who can run faster, work harder and laugh louder, and we will show you a man who can sing and pray and practice more piety than any spiritual dyspeptic.

We owe a sunshiny life to those about us. Sadness and gladness, are alike, contagious. It is far better to associate with a man with measles than a man with melancholy. Sadness and smallpox and small people should alike be shunned. The cloud on your countenance may shut out the sunlight from the eyes of others. The melancholy man may be fit to live, but he is not fit to help others to live. The sad saint scents the storm in the evening breeze and finds the deadly bolt of lightning in the innocent firefly. A failure himself, he thinks others must be, and seems to think that God ought to be.

The basis of a sunshiny life is the abiding presence of Christ. We must look up if we would sing, for not even a bird will sing upon the ground. No criminal is known for his laughter, or vile person for his cheerfulness. If one has neither sense nor salvation, he should be insanely sad, but with sense and salvation he should be gloriously glad. There can be no happiness in sin, nor abiding sorrow in the Saviour. With faith in God, we shall not fear a frowning future. Through faith, the defeats of today become the victories of tomorrow.

Faith feels that sorrow may endure for a night, but it knows that joy, everlasting joy cometh in the morning!

RELIGIOUS CENSUS.

In 1890 the United States government published a religious census, and the second has now been published. It gives the figures of the various denominations as reported by themselves to the government in 1906. Those who have been grieving that the churches are dying out will find they have no occasion for jeremiads.

In the sixteen years the population of the United States has increased 33.8 per cent, and of church membership 60.4 per cent. The increase in church building is 35.3 per cent. In 1890 there were 145 denominations, great and small. Of these 20 have died out, but 61 new ones have taken their places.

There has been much lamentation and woe over the decrease in the ministry. We have always said we thought the decrease was only in the Theological Seminaries, and not in the number actually entering the ministry. The census shows the ministry is on the increase in proportion to the church membership. In 1890 there was a minister to every 185 members, in 1906 one for every 139. Among Southern Baptists there has been also a most gratifying increase in the number attending the Theological Seminaries.

The greatest increase has been of the Jews 231.9 per cent. This is due to great immigration from Europe, to the large families these foreign Jews have, and the fact that all of them are counted. The Catholics come next with an increase of 93.5 per cent. This is also due to immigration and to their counting all who have been sprinkled in infancy as members whether they ever attend the church or not.

Taking all the denominations together the number of members is 92,936,445. Of these the Protestant bodies have 20,287,742, an increase in the sixteen years of 44.3 per cent. Jews, Greeks, Christian Scientists, etc., etc., are not counted among the Protestants.

The Methodists reported 5,749,838, but the increase was only 25.3 per cent. Baptists come next with a membership of 5,662,234 an increase of 52.5 per cent. It is most probable that we have gone ahead of the Methodists in the last three years. The Lutherans report 2,112,494, an increase of 71.6 per cent. Much of this comes from German immigration.

The Presbyterians report 1,830,555 an increase of 43.3. The Disciples 1,142,359, the Congregationalists, 700,480, the Episcopalians, 886,942. The Reformed church 449,514.

In twenty-nine states the Protestants are in the majority. In sixteen the Catholics. The Catholic States are the six New England States, New York, New Jersey, Wisconsin, Michigan, California, Montana, Nevada, Arizona, New Mexico and we are very sorry to add Louisiana. In Utah the Mormons are in the ascendant. The largest proportion of Methodists is in Delaware; of Lutherans in North Dakota; of Presbyterians in Tennessee, of Disciples, in Kentucky. In Georgia, Alabama, Mississippi, Virginia and South Carolina Baptists have more than half the entire church membership.

The statistics of the number of men and women in the membership of the churches are also given. And these are not pleasant reading. In the Catholic church about half are men, but as all who were

sprinkled in babyhood are counted these figures signify nothing. Among the Lutherans the figures are 46.1 to 53.9; Mormons 48.6 to 51.4; Presbyterians 37.9 to 62.1; Episcopalians 38.5 to 61.5; Baptists and Methodists 38.5 to 61.5. This ought not so to be. There ought to be as many men as women in our churches. Brethren, make especial efforts for the salvation of your sons. See to it that they go to church in their boyhood regularly, that they read their Bibles, and that your lives, especially at home shall show them you think religion the one great thing and your great purpose in life is to do all to the glory of God. Charles Boothe in his great work on England said the Baptists have a virile faith which attracts strong men, and there were more men in the Baptist congregations than in any of the others.

SUPERSTITION.

Superstition is of pagan parentage, but unfortunately is not restricted to pagans. The lives of many good and noble people are unconsciously influenced by this consuming curse. Superstition has stubbornly contested every inch of ground with the allied armies of civilization and religion, though superstition itself is but an exaggerated form of religion. Even spiritualism claims scriptural authority for its Punch and Judy performances, and Christian Science hides its hydra head under the cloak of religion.

Fear, is the fruitful factor, that grafts superstition upon the religious life. The average man is conscious of the fact, that he is mean enough for something fearful to befall him, and hence he not only fears that something may befall him, but often seeks by divination to ascertain what that something may be. Should an innocent rabbit cross the pathway of some people, it becomes a sure sign of coming calamity. Just how a poor rabbit could play the prophet, or become a harginger of evil, is to say the least, not of easy solution. The howling of a dog at the home of sickness is deemed by many the fiat of fate, betokening speedy dissolution. There are good and more or less enlightened people who believe that the wearing of a bag of asafetida will keep away all diseases—it would us.

The fortune-teller and the palmist, will flourish as long as superstition exists. It is, by no means uncommon to hear one say, "I had my fortune told, though of course I don't believe it." As a matter of fact there is some sort of faith in the fortune-teller, or one would not pay to hear his story. But after all, the ratio of ignorance determines the dominion of superstition in any life.

The remedy for superstition is two-fold. First, a better knowledge of natural law, which will yet reveal the utter falsity of this ever-current curse. The time will come when the hobgoblins will no longer haunt our lives and dog our steps. We should outgrow our superstitions as the child outgrows the nursery tale.

The final and most effective cure for superstition is a better knowledge of the teachings of the Bible. Christ not only regenerates the heart, but will purify the intellect. It is the "unknown God," that primitive slavish fear, and this shadow must recede with the advance of Christian civilization.

SWEET MEDITATIONS.

Few of us find time for meditation these days. The word itself has almost fallen out of use. At least, it must be regarded as

archaic, together with its cognates, meditate and meditative. How seldom does any of these words—noun, verb, or adjective, find place in our ordinary speech. As to serious meditation on God and the things of God, on heaven and heavenly things, this would be regarded an abnormal exercise with most professing christians. Occasionally, when we visit the old church yard where repose the hidden forms of some of our loved ones, we are led to solemn musings, but oftentimes these are not such as to gladden. The soul is not thereby lifted to God, in any such sense as the Psalmist's was: "My meditation of him shall be sweet."

The future tense is only the expansion of what he had enjoyed, was still enjoying, and expected to enjoy, world without end. A perusal of the psalm will show the reader that this unusual expression of feeling is in view of the wisdom and goodness of God.

There is perhaps no surer mark of a good man than his abiding delight in thoughts of God. The ungodly are not so. They shut eyes, ears, hearts against God, murmuring, We desire not a knowledge of thy ways.

How sweet would life be even this life, if—

"All thoughts, all passions, all delights,

Whatever stir this mortal frame" lived, moved and had their being in the conscious presence of God.

CAPITALS COUNT FOR NOTHING.

If any man have not the Spirit of Christ, he is none of his. Rom. 8:9.

Though, in most English versions, my brother, Spirit is here printed with a capital letter, this does not prove that the Holy Spirit is meant. The earlier Greek manuscripts were written throughout in what were called uncial (capital) letters, or that a noun beginning with a capital had no pre-eminence. But most printed editions of the Greek Testament employ cursive letters. Then some editors here write Spirit, others spirit. A glimpse at the editions of Tischendorf, Nestle and others will show these variations not only in Spirit, but also in other words. If, as some interpreters hold, the Spirit of Christ here means the disposition, the temper or mind that Christ possessed, such Christ-like disposition must have been wrought by the Holy Spirit. At any rate it is nugatory to reason from the initial capital.

We were made glad at what we were permitted to see and hear at the recent meeting of the Baptist Association, at Prestonsburg. Our brethren here have a splendid school and church, and the prospect is indeed promising. We were entertained in the delightful home of Bro. John L. May, one of the leading lawyers of the town, and a recent addition to our church.

We would recommend to the Higher critics the following version of the Prodigal: "When he came to himself," that is having spent all of his money for whisky, he pawned his coat, and afterwards his vest, and then his shirt, and when he came to himself he went home. We can agree in advance with the critics that there is no evidence of divine authorship in this version.

Ever and anon some benighted Christian fancied that he has fallen upon a new truth, when as a matter of fact his discovery is of the Vinage of 110 A.D.

EDITORIAL VARIETIES

Prof. J. E. Willette has returned from his trip to Canada, and is available for engagements as cornetist. He is one of the few men who positively refuses to receive money, or its equivalent, for his services. He is an excellent addition to any royal service.

We had the pleasure of preaching recently for Bro. Clarke, at Paris. Bro. Clark has labored against fearful odds, but is succeeding admirably with his work. His new church building, which will be one of the prettiest and best in the State, is rapidly nearing completion.

Some times in trying to be brief men say amusing things. A minister, who was going away on his vacation, gave out from the pulpit, "The preacher next Sunday will be Rev. Mr. Blank, and the one for the Sunday after you will find hanging up behind the door."

Pastors, Sunday School Superintendents and Teachers will confer a favor by notifying Mr. I. C. Swain, Lexington, Ky., of students from their churches who are attending the State University. If notified, Mr Swain will see to it that they are visited and urged to identify themselves with some Baptist Sunday School.

The ceremony uniting in marriage Miss Alice Pence and Arthur Cannon, of Fargo, N. D., was performed by the editor on last Wednesday evening, at the First Baptist Church, Lexington, Ky. The father of the accomplished bride is Prof. Pence, of the State University, and both father and mother are leaders in the work of the First Baptist church.

Bro. T. J. Porter is taking strong hold on the hearts of the Winchester saints, and we confidently predict for him a great and blessed work. He was the noble and notable host of the recent Association, and many indeed were the kind things that were said about him. "Here's our heart and here's our hand."

The funeral of Mrs. T. C. Stackhouse was conducted by the pastor on last Tuesday at the First Baptist church, of Lexington. Mrs. Stackhouse was the wife of Dr. T. C. Stackhouse, and comes from two of the best families of our State. May the same gospel which our brother has so ably and eloquently preached to others be his stay and consolation.

Life says a man died this summer in New York City with all the modern improvements to aid his departure. During his illness his wife nursed him by telephone from Newport; his doctor treated him by telegraph from Bar Harbor, and yet in spite of their devotion and skill he died. At the funeral a letter was read which was written by his pastor on the top of the Alps.

It seems school boys are not the only ones who show a shameful ignorance of the Bible. A correspondent of the Churchman tells of a candidate for ordination to the ministry who, being asked, "Who was Jacob?" replied, "Person unknown, called in the Bible a 'wash pot.'" How many of our readers can tell who or what it was that is called the Lord's wash pot?

In a speech to a school, Mr. Arthur Bourchier gave advice on a point which is too often neglected. He said the chief thing in oratory is to remember the gentle art of speaking distinctly, which was of vital importance to success in every walk of life. Distinctness or utterance could only be acquired by cultivation and by taking pains. The voice need not be loud, but the words enunciated clearly.

As we go to press Hon. J. T. O'Neal is barely alive and the physicians have given up all hope. He will not in all probability live through the day, though his great vitality and strength of constitution may prolong his life for a few days. He will be greatly missed in the Broadway church of which he has so long been a prominent member; in the city of which he has been so long a public spirited citizen and in the legal ranks where he has been so long a leading lawyer.

One of the most brutal and cowardly attacks was made on Mr. and Mrs. T. E. Layman, who live five miles from Bonnieville. Three masked men broke down their door at 1 o'clock in the morning, struck Mr. Layman a heavy blow with a club on his head, which knocked him unconscious and hung Mrs. L. to the rafters till she told them where to find the money they had in the house. There are no finer people, more generally honored and loved in Hart county than the aged couple, and the community is hot with indignation.

AMONG THE Churches.

Walnut St. (Third and St. Catherine) - Pastor Henry A. Porter. The Compensation of Life, Job 37:21. Sending Jesus Away, Matt. 8:34. S. S., 402. By letter, S.

Buck Creek - Bro. J. G. Bow: God, Righteousness, Rom. 3:21. Glorification of God's Children, Ps. 84:11.

Broadway - Pastor W. W. Landrum: Christ Shut Out of His Church, Rev. 3:20. Christ as a Soul-Winner, John 4:9. S. S., 208. Business Men's Sunday School Class organized, all deacons being members.

Chestnut St. - Pastor J. M. Weaver: Seek First the Kingdom of God, Matt. 6:33. No service at night. S. S., 163.

Crescent Hill - Pastor J. F. Griffith: The Gospel a Light, I. John 2:8. The Broad and Narrow Way, Matt. 7:13-14. S. S., 132. By letter, 4.

Monday to assist Bro. J. H. Burden in a meeting at Bethlehem, in Henry county. Organized a Business Men's Class with about fifteen members.

Clifton - Bro. Herbert Nye: God's Guiding Hand, John 4:4. The Sonship of Christ, Matt. 22:42. S. S., 190.

Deer Park - Pastor Robert F. Doll: Living or Dying, Christ, Phil. 1:2. We Would See Jesus, John 12:21. S. S., 75. By letter, 2; for baptism, 1.

East - Bro. DeMent preached in the morning, and Bro. Wishard at night. Pastor is sick.

East-Meado - Bro. G. C. Cromer: Faith, Heb. 11. Pastor W. L. Shearer: God's Way of Saving the Lost, Rom. 10:14-15. S. S., 89. Two restored at evening service.

Eleventh and Jefferson Sts. Mission - Sunday School Secretary Wm. J. Mahoney: John 3:16. S. S., 4.

Fourth Ave. - Pastor E. S. Alderman: Consecration and What it Implies, Rom. 12:1. The Primary Demands of the Gospel, Acts 2:37-39. S. S., 157.

Franklin St. - Pastor T. J. Duvall: Faith Progressive, I. Thess. 3:10. Satan a Hinderer, I. Thess. 2:18. S. S., 198. By letter, 1.

German - Pastor Wm. Argow: How Have We Learned Christ (II. Part), Eph. 4:20. Joseph, a type of Jesus, was sent by his Father to his Brethren and Found Enemies, Gen. 37:12-16. S. S., 70. Dismissed three by letter to Chicago.

Hazelwood - Pastor Chas. B. Althoff: Arise, Shine, Isa. 60:1. The Savor of Life, Matt. 5:13. S. S., 103.

Highland Park - Pastor W. E. Mason: A Question, Are There Few That Be Saved, Luke 13:23. The Laymen's Movement, S. S., 172.

Immanuel - Pastor J. C. C. Dunford: The Fatherhood of God, John 8:42 and 44. The Great Commandment, Ex. 20:3 and Luke 10:27. S. S., 201; Fischer Ave. Mission, 67. Evangelistic meetings conducted by lay brethren of church every evening at the mission.

Lytle St. - Bro. T. T. Minnis: Good Works, Matt. 5:16. S. S., 38.

Ormsby Ave. - Pastor G. D. Billeisen: An Equation, Luke 6:38. Incidents of Gethsemane, Matt. 26:38. S. S., 117. Under watchcare, 2. The auditorium of the chapel has been receiving a new coat of paper, the woodwork has all been varnished, two beautiful chairs have been placed beside the communion table, a gift to the church; a fine organ has been placed in the church for the revival meetings now in progress. The pastor is assisted by Bro. S. J. Cannon, of Third Avenue Baptist church, this city.

Oakdale - Pastor Erwin L. Averitt: A Joyous Invitation, Ps. 122:1. The Sun in Eclipse, Judges 16:17. S. S., 142. For baptism, 1.

Portland Ave. - Pastor L. W. Smith: Saving the Lost, Luke 19:10. Lord Save or We Perish, Mark 4:38. S. S., 109. Revival meeting in progress.

Parkland - Pastor E. G. Vick: My Sheep, John 10:27. The Sea, Rev. 21:1. S. S., 208.

Twenty-sixth and Market - Pastor R. E. Reed: Advantages of Personal Work, Acts 8:29. Seeking the Light, Isa. 59:9. S. S., 382.

Third Ave. - Pastor S. J. Cannon: Continuing Our Work, Phil. 1:5. Having Christ's Mind, Phil. 2:5. S. S., 138. Baptized, 1. Thirty-six in Ninth St. Mission. Pastor closes his work as pastor October 1st to enter evangelistic work. The church is a unit, and in fine condition to go forward. No friction between pastor and people.

West Broadway - Pastor James A. White: The Second Coming of Christ, Acts 1:11. S. S., 20.

NORTH KENTUCKY PASTORS' CONFERENCE. Covington.

First - Pastor Davidson: A Plea for

Old Evangelists, John 4:29. The New Song, Rev. 14:3. S. S., 179.

Madison Ave. - Pastor Burns: Ps. 85:6. Col. 3:1-17. S. S., 163.

South Side - Pastor Gates: Mark 2:12. Matt. 9:26. S. S., 151. Baptized, 1.

Newport. First - Pastor Bollin: Matt. 5:5-7. II. Cor. 8:9. S. S., 475. Ft. Thomas Mission, 35.

Dayton. First - Bro. P. T. Hale: Justification, Rom. 4:6. S. S., 202.

Bellevue. First - Pastor Jones: Spiritual Drouth, Jer. 14:4. Evening service in charge of the young people. S. S., 94.

Latonia. First - Pastor Ellis: Luke 16:10. Gal. 5:6. S. S., 174.

Mentor. First - Pastor Martin: Matt. 25:1-10. Heb. 2:3. S. S., 98.

MRS. W. S. WILSON.

The sad news comes of the death of Mrs. W. S. Wilson, of Eminence. She had come to the city for an operation, and did not recover. Only a few days ago we saw her in attendance upon the Association at Eminence. While she was not at all well, we did not suppose the time of her departure was near at hand.

We extend sympathy to the husband and sisters and friends. Many are the preachers who have enjoyed the hospitality of their elegant home.

THE STATE.

State Evangelist R. A. Barnes has just closed a good meeting with Pastor Duke, at Waco, Ky., and goes now to Mt. Washington, to aid Pastor B. F. Adkins in a meeting.

Pastor J. S. Pate writes: "Please change my address from Hopkinsville, Ky., to Redlands, Cal. I am now located here with prospects for a fine work. Can't do without the Recorder."

Dr. J. S. Detweiler has accepted a call to the pastorate at Hodgenville, and enters upon his work with bright prospects. We congratulate the Hodgenville saints. Such young men as Dr. Detweiler with forty years experience behind them are worth something in the pastorate.

Kings church, in Bullitt county, has enjoyed a great meeting. The pastor, E. C. Stevens, was aided by Sam P. Martin, of Shepherdsville. There were sixty baptized and twenty-two by letter. Stevens and Martin are a whole team. They did not receive any on alien baptism, though they had an opportunity to do so.

Bro. R. W. Morehead writes from Princeton: "Please announce the meeting of Little River Association to be held with the Mt. Pleasant church, seven miles from Cadiz, Trigg county, Ky., beginning on Wednesday, September 20th, at 10 o'clock a. m., and not the 30th, as you now have it. Hope to see some one of the Recorder force with us at this meeting."

OTHER STATES.

As a result of a six days' meeting at Marks, Okla., fifty-nine united with the church.

The White Sand church, Miss., closed their meeting with thirteen accessions, two by letter.

The meeting at Womack, Texas resulted in twenty-five additions, eighteen of which were received for baptism.

Bro. J. A. Joyce, pastor at Oak Ridge, Stokes county, N. C., held a meeting in which there were sixteen additions.

Bro. C. H. Robertson has been set apart to the full work of the gospel ministry by the church at Winston, N. C.

In a ten-days' meeting at Seagoville, Texas, forty-one were added to the church, twenty-six received for baptism.

A good meeting at Stephens, Ark., resulted in thirty-one additions to the church, twenty-one received for baptism.

A church was constituted at Needmore, Miss., with nine charter members, six more were received by experience and baptism.

The Bookin church, Hill County, Texas, closed their meeting with thirty additions, twenty-five by experience and baptism.

Pastor H. G. Johnston, Conersville, Ark., was assisted in his meeting by Bro. L. Tomme. Sixteen were added to the membership.

Pastor B. F. White, Osage, Texas, held

a meeting resulting in nineteen accessions to the church, fifteen received for baptism.

An eleven-days' meeting at Cherry Valley church, Ark., closed with twenty-eight additions, twenty by experience and baptism.

The meeting with the Shady Grove church, Miss., resulted in twenty-six received into the church for baptism and two by letter.

Bro. John E. Tatum held a meeting at a mining camp, at Fidelity, Ark., in which forty-three were added to the church, thirty-three baptisms.

The DeGray church, Ark., has been wonderfully blessed. Twenty-five additions by experience and baptism, three restored and three joined by letter.

The new meeting house of the saints at Fortuna, Mo., has been set apart to the worship of God. Bro. B. F. Heaton, Clifton Hill, preached the dedication sermon.

The church at Rudy, Ark., which is just one year old held a meeting resulting in twenty baptisms, five from the Methodists and one from the Campbellites.

There were more than forty professions of faith in the meeting at Rochelle, Texas, a large per cent of them men. Forty-five received into the church. A. B. Y. P. U. organized, with thirty members.

Pastor D. B. Vance was assisted by Bro. R. D. Cecil, pastor evangelist, in a meeting of twelve days, resulting in eight professions of saving faith, eight additions by baptism, three additions by letter; total, eleven.

Pastor J. M. Page, Turkey, N. C., closed his meeting with nineteen additions. He was aided by his brother, W. P. Page. This church was only organized last winter, the prospects are bright for a strong church at Turkey.

The meeting at Eureka, N. C., held by Pastor Josiah Elliott, assisted by Bro. A. Butler, from Hertford, was one of the best for years. Ten received for baptism, three by letter and three by restoration.

Bro. Jas. H. Bennett writes from Claude, Tex.: "I have just closed a very gracious meeting at Elk City, Okla., which resulted in seventy-eight additions, forty-six of these by baptism. The church was greatly revived and will now take advance grounds. Bro. Seb. J. Thomas is the pastor. He is much loved by all his people and has a strong hold on the hearts of all the people of the city. I have just reached home, after an absence of twenty-eight days, during which time I held three meetings, the three aggregating 141 additions to the three Baptist churches. I thank God and press on."

ANNIVERSARY.

The sixtieth anniversary of the union of the First and Second Baptist churches of Louisville into Walnut-Street church will be celebrated on Sunday, October 10th. The First church was organized in 1815. The Second church was organized some years later, and united with the First church in 1849. An interesting part of the celebration of this jubilee will be the unveiling of a tablet to the memory of Dr. George Claude Lorimer. It was through the ministry of this eloquent and beloved pastor that Walnut-Street first came into prominence, and it seems fitting that his name should be especially honored at this anniversary. The tablet will be erected by the gifts of those who revere his memory and contributors will be asked to give not more than one dollar each. The occasion will be used for the raising of a large sum of money. On Tuesday night, October 12th, will be held a Jubilee Reception to which all the people of this city who were ever members of Walnut-Street church will be invited.

ORDINATION.

On Tuesday, September 14th, New Highland church set aside to the full gospel ministry Bro. Joel E. Bruner. A council was called consisting of the pastors and deacons of Brandenburg, Paynesville, Sandy Hill, and Salem churches. Bro. I. N. Neafus of Salem was elected Moderator of the council. Bro. James Haynes, of Brandenburg, was elected Clerk.

The ministers present were Bro. Bruner, W. H. Bruner, H. J. Blackburn, J. D. Norris, I. C. Argabright, and J. W. Hickerson. Bro. J. E. Bruner, the candidate, gave his experience and call to the ministry. This was followed by the candidate stating his views concerning the inspiration of the Bible and the doctrines contained therein. He was found to be sound on every point. Bro. H. J. Black-

burn took the lead in questioning the candidate but he had given such a thorough discussion of every point in stating his views that there were but few questions needed.

Bro. J. W. Hickerson preached the sermon. His text was taken from Matt. 11:11. His subject was "John the Baptist, or the Man and His Message."

Bro. W. H. Bruner, the father of the candidate prayed the ordaining prayer. It was very touching and there were only a few dry eyes in the house when the father closed his petition in behalf of his boy.

Bro. Bruner has another boy studying for the ministry. The charge to the candidate was given by Bro. J. D. Norris. It was very instructive and helpful. Bro. I. C. Argabright presented the Bible, insisting that the brother always take that as his counsel and guide. The candidate prayed the benediction.

He returned on the 16th to William Jewell College.

J. W. HICKERSON.

CLINTON COLLEGE NOTES.

Clinton College had a very delightful opening on the seventh. The extensive additions in buildings, made during the past summer, greatly add to the efficiency of the work.

The new teachers greatly strengthen the faculty, and are already being felt in the town as intelligent Christian characters.

We now have a faculty of nine men and women, thoroughly trained for their respective specialties. Our trustees express themselves as sure that Clinton College has the strongest faculty it has ever had.

We are especially delighted with the student body. We have more grown young men and women than heretofore and they come from five States. Several young preachers are already here and others are expected in within a few days. The number in attendance the first day was larger than in past years, while the bearding pupils number more than twice as many as the past year. We are already about to confront the question of enlargement of rooms for young ladies. The reason is evident: Superior Teaching, Christian Culture and Superior Location of our Plant.

Our grounds are among the most beautiful in the land.

Our town is clean and healthful. The students receive the maximum of personal attention from teachers.

The present is highly gratifying to all the friends of the institution and the future was never brighter or more hopeful.

W. R. HILL.

NELSON ASSOCIATION.

This association met with Mill Creek church on September 15th and 16th. The introductory sermon was to have been preached by Pastor S. P. Martin. He was engaged in a glorious meeting at King's church, in Bullitt county, and the impression was current that he would not reach the Association at all. The writer was requested to preach a sermon introductory to the business of the body, which he did from Eph. 2:10, "Divine Workmanship." Dr. J. A. Booth, Moderator of the General Association, was re-elected Moderator for the tenth time. Bro. T. P. Samuels, who has served the body as Clerk and Treasurer for twenty-five years, was detained at home on account of sickness, but was re-elected notwithstanding this, to his old position, and Bro. Q. J. Wright was elected assistant Secretary, and expected to do the work.

There was a large attendance and interesting discussions of the usual topics, especial interest being manifested in temperance, missions, education and Sunday Schools.

Dr. J. D. Maddox was present representing the Ministers' Aid; Wm. J. Mahoney, representing State Sunday School work; Dr. W. O. Carver, representing the Seminary; J. N. Prestridge, of the World, and the writer representing the Western Recorder.

The Treasurer reported \$2,002.68 received for all objects during the year.

The body will meet next year at Belmont, on the L. & N. railroad, twenty-five miles from Louisville.

The following resolution was unanimously passed:

"Whereas, There has been much heated discussion on the subject of alien immersion, and some of our Baptist brethren are disposed to endorse the practice of same; therefore, be it resolved:

That we as the Nelson Association do hereby declare ourselves to go on record as opposed to the practice of alien immersion among Baptist churches."

Dr. W. D. Powell, our Corresponding Secretary, by a forced march, after attending Boone's Creek and Russell's Creek Associations this week, reached the Association just as they were preparing to adjourn, and then we had a late dinner.

J. G. B.

W. M. U. NOTES.

Agnes A. Osborne.

"Give strength, give thought, give deeds, give help. Give love, give tears, and give thyself; Give, give, be always giving, Who gives not is not living; The more we give, The more we live."

Will a man rob God? Yet ye have robbed me! But ye say wherein have we robbed thee? In tithes and offerings. Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, If I will not open you the window of heaven and pour you out a blessing that there shall not be room enough to receive it. Malachi 3:8-10.

If the Baptists of Kentucky should devote one-tenth of their income to the Lord's cause we would have annually four million dollars at our disposal. We must accustom our people to do their largest giving to State Missions in September and October, as our General Association will hereafter meet in November.—W. D. Powell.

New Societies.

Do you wish help in organizing? Write to Mrs. T. M. Sherman, 1141 Sixth street, Louisville, Ky., for constitutions and helps of various kinds. She has many tracts for free distribution, and is greatly interested in making these as useful as possible. When sending word of a new society, please be sure to say what Association your church belongs to, and give name and address of your secretary. All the members of the Central Committee are glad to correspond with pastors or others seeking information about the women's work. A great many new societies must be organized, if we are to raise the money for which we are asked by the Boards of the Convention.—E. S. Broadus.

Elk Creek W. M. U. has a membership of about twenty-five and meet monthly, the second Saturday in the month, and pay 10 cents dues. The visit of Miss Bailey to them last fall was much appreciated and was productive of much good.

Fourth Avenue Society reports for all objects \$352.42. Of this amount \$116.35 was given to Foreign Missions; \$57 to Home Missions; \$10 to Self-denial fund; and \$10 to the current expenses of W. M. U. Training School. The balance of the amount was divided among the various objects fostered by the Society.

The W. M. U. of Little Flock have a membership of twenty-three and meet Wednesday after the first Sunday in the month. After business meeting discuss the missionary fields as suggested by the W. M. U. at Baltimore. Contribute to Home, Foreign and State Missions, in a general way and also make a special offering at Christmas and a Thank-offering to Home Missions in March. Contribute to the Training School, to Long Run extension work and to the colored missionary. From the "one egg a day" plan they realized quite a little sum and suggest to other country societies to try this plan. They are reaching forward this year to larger, higher things.

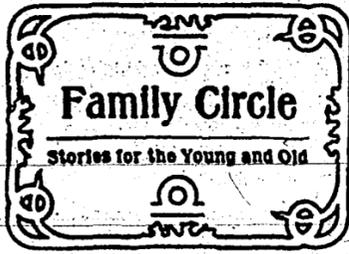
Parkland has a purely woman's missionary society and makes a splendid report. Foreign Missions, \$88; Home Missions, \$41.50; Mountain Schools, \$23.19; Box, \$136; Y. W. A., \$5; Sunbeams, \$3.65. Total \$297.42.

We give Third Avenue report in full: Woman's Missionary Society, Third Avenue church—Motto, "Go—forward." We have accomplished very little of the great work that is before our women of the Southland. We have made special effort, and gained five members by distributing missionary literature; holding social meetings. Made our money by piecing quilts, making aprons and towels, and freewill offerings. Collected during year, \$32.96; paid Home Missions \$6; Foreign Missions, \$6; City missions \$12; Colored women's State work, \$2; miscellaneous, \$4.10.—Mrs. S. J. Cannon, Secretary.

We gladly give space to the following from Miss Elizabeth Garrott, Vice President of the Bethel Association, and trust the societies in that Association will take notice and act accordingly:

At the meeting of Bethel Association at Lewisburg, August 3rd and 4th, the body voted that the societies of the Association be requested to send their funds to Mr. H. H. Abernathy, Hopkinsville, Ky., treasurer of the District Board, so that the Association could get credit for the work done by the women of the churches. So instead of sending our money directly to our State Treasurer, Miss Lamb, we must send it to Mr. Abernathy, with the request that he forward it promptly to Miss Lamb. A recent letter from Miss Lamb assures us that this plan meets with her hearty approval. Nearly half of the convention year has passed, so let the women of Bethel Association unite their efforts and do all they can for the spread of the gospel and the extension of the kingdom.

J. G. B.



THE HUSKING SEASON.

The husking season is over, The last load gathered home, The husks are torn from the ears of corn And the grain is left alone.

What a grand and glorious season When we all are gathered home, And stripped of earthly garments, Our souls will stand alone.

But we love th's earthly garment, That was ours through all the years, Of winter storms, and summer suns, That marked our sojourn here.

To this clay tenement of ours, That has seemed a comrade true, At the parting of our ways I breathe this wish for you.

These hands that have toiled for us, Must now be lain aside; They have been our faithful allies, In fortune's ebb and tide.

These feet that have trod the "road of life" And stumbled o'er many a stone, Must rest at last in Nature's breast, Their work on earth is done.

The body is husked from the soul, Its mission is complete, The soul mounts up on wings of love To plead at Jesus' feet.

S. N. L. Ghent, Ky.

THE STORY.

The Cave-In at The Aqueduct and How It Made Friends of Two Enemies.

By W. Bert Foster.

Bierce Carberry and John Woodman were sworn enemies. They had been enemies in school and upon the playground; and now that both had gone to work, and chance threw them more or less into each other's way, their enmity still smoldered, ready to break out into a strong flame at the first provocation.

How the feud had commenced neither Bierce nor John could have told you. It was too far in the past for either of them to remember very accurately, and, besides, they thought they had enough recent sources of trouble to think about, without going back to the "primal cause."

There was that time, in the last year of their grammar-school course, when both were striving for the prize in oratory. Bierce's oration mysteriously disappeared only a few days before the time set for its delivery, and he knew John was the enemy who took it from his desk. That the janitor found it, a fortnight or so later, among the litter in the cellar, did not clear John in Bierce's eyes. Of course he threw it there with the other sweepings after he was sure that Bierce could not win the prize, although the master and all the other boys were confident that, in accordance with his usual careless habits, Bierce had dropped the paper out of his desk himself.

Bierce, having not perfectly learned his oration before the first draft, of course broke down when he came to speak on the prize-giving day, and John, his bitterest enemy, bore off the prize. That was a terrible blow to Bierce.

John owned a dog—a beautiful little water-spaniel, with eyes almost human in their intelligence—and every boy in town was fond of it; that is, every boy but Bierce Carberry. John's dog was a jolly little creature, believed everybody—especially every boy—his friend, and was proud to "fetch and carry" until he dropped from fatigue. Of course he was a great water-dog, and the boys delighted to get him down to the riverside and throw out chips for the intelligent little animal to swim for.

One day in winter—it was the last winter the two enemies attended school—right after the usual January thaw, when the river was open in spots and the boys could not get on to the thicker ice to skate. Bierce Carberry and several other boys were strolling along the river bank, when John's dog spied them from the main street of the village, and, knowing by past experience that where a party of boys was there was likely to be some good fun on hand, he raced down to the shore. "Here's Jack Woodman's miserable

little cur," said Bierce, as the spaniel commenced dancing about the group and barking loudly. "Let's see what he's good for."

He picked up a big chip as he spoke, and was about to hurl it far into an open piece of water, several rods from the shore, when one of his companions stayed his arm.

"I wouldn't do that, Bierce, if I were you," he said. "The poor little beggar'll be sure to go out for it, and the ice is so thin that he won't be able to run on it, and yet thick enough to keep him from swimming through."

"Oh, you go on!" returned Bierce, crossly, shaking off the detaining hand. "It ain't your dog, is it? If he's got any pluck in him, he'll get back all right."

He threw the chip as he spoke and the spaniel saw it. One of the boys tried to hold him, but the little creature broke away, barking gleefully, and plunged into the ice-cold water. Some of the boys tried to call him back, but he mistook their shouts and whistling for encouragement, and kept on toward the chip.

When he reached the ice he endeavored to crawl out upon it, but it was not strong enough to bear even his slight weight. Several times he tried this feat, and the boys thought he would give up the attempt.

Suddenly, however, he dove beneath the ice. A full minute passed before he again appeared, and then his head popped up in the little patch of open water where floated the chip; but the boys all saw that he was greatly exhausted.

He barked pluckily, however, and grabbed the chip; but how to get back was now the question. Evidently the spaniel feared to try the feat of swimming beneath the ice again, and he swam round and round the little basin of open water, still clinging to the chip, pitifully trying to find a way out of the dilemma.

Some of the boys tore off several lengths of fence rails, and one went after a rope; but nothing could be done, for nobody knew how to go about it. In the midst of the trouble John Woodman appeared on the scene. The dog, seeing his master on the shore, made one more frantic effort to reach him. Still holding the chip, he dove beneath the ice again. The chip after a time came to the surface, but the dog never did. Chilled by his long stay in the water, the animal became confused, and the current of the stream doubtless swept him away.

Loud indeed were the lamentations of the boys—all but John. He grew very white, but listened to an account of the affair without comment. Then throwing off his hat and coat, he demanded "satisfaction" from his enemy, Bierce, nothing loth, was willing, and the two boys entered into a most disgraceful fight, in which John, although almost blinded by tears of rage at the loss of his pet, managed to pummel Bierce severely, "and served him right," as all the witnesses declared.

Of course such occurrences as these—the loss of Bierce's oration and the drowning of John's water-spaniel—served to strengthen the boys' enmity, and they sought to do each other all the injury possible. They were both only children in their families, or they might have dragged both households into the feud. As it was, occasionally their two mothers would become exasperated, each at the other's son, and try to stir their husbands up to "do something about it"; but Mr. Carberry and Mr. Woodman were not to be moved by their wives' stories. Instead each finally took his own son out in the woodshed, and, although they were nearly sixteen years of age, administered such chastisement as each deemed proper. It is safe to say that after that Bierce and John did not seek to draw their parents into their disagreements.

Although their boys were ever at war, Mr. Carberry and Mr. Woodman remained the best of friends. For years they had been partners in the firm of Carberry & Woodman, contractors, and they hoped that their sons would follow in their footsteps, and become partners in the business, too. Both fathers firmly believed that a grammar school education was really all a boy needed in the business world, and as soon as Bierce and John had graduated they were set to work as time-keepers and general assistants of the partners.

At this time the firm of Carberry & Woodman had taken a contract on a great aqueduct in a neighboring city, and employed nearly four hundred men. It was an immense work, and was let out in sections to various contractors, who were under bonds to complete their several sections within a given time.

It was the largest job the firm had ever undertaken, and the partners were quite anxious about it. Their two sons, just from school, with their wits sharpened by brushing against their schoolfellows, were able to be of assistance to them in very many ways. But oftentimes they spoiled their usefulness by their wretched enmity, and caused

their parents more bother than the whole force of men put together.

At length, one day, the partners found their respective sons engaging in a fierce encounter behind a pile of timber, out of sight of the workmen, and had to fairly pull them apart, for both were fighting like tiger-cats.

"Look here, you rascal!" exclaimed Mr. Carberry, shaking his son until his teeth rattled. "What do you mean by such conduct as this? Look at your face! You look like a prize-fighter. If, at any future time, you feel as though you must take a licking or burst, you come to me, and I'll accommodate you."

"What were you fighting about?" demanded Mr. Woodman, holding back his own boy in a strong grasp, for John was almost beside himself with passion.

"He called me a liar!" cried John. "What if he did? That didn't make you one, did it?" inquired his father, sternly. "You might just as well be a fa'sifier as a bully."

"Now, I tell you what it is, Bierce," declared Mr. Carberry, "if I hear of a repetition of this disgraceful scene I'll set you to work with pick and shovel with the other men. Do you understand?"

"And I'll do the same for you, John," said Mr. Woodman. "You boys could be of great assistance to us; but if you won't behave, why, down you go into the ditch with the rest of the shovellers."

With the threat of this punishment in their minds, Bierce and John managed to behave themselves quite respectably for some time; but the feud still smoldered in their hearts.

The section of the aqueduct being built by Carberry & Woodman included in its length a portion of the great brick culvert which passed through a new street just at the foot of high bank. The bank was of treacherous sand, and many tons had to be dug away ere it was considered safe for the men to work at the foot of the declivity.

The street was yet to be built, as well as the aqueduct; but along the summit of the hill, which was fully a hundred feet above, was a much older highway, which was solidly built upon the side opposite the declivity to blocks of tenement-houses. In digging away the hill to allow the building of the aqueduct, this upper street was trespassed upon quite extensively, and at one point, where there had been a slight landslide, a piece of the city water-main—a six-inch iron pipe—had been exposed.

"It's a dangerous spot," Mr. Carberry often said, anxiously gazing at the bare sand-cliff upon which the weight of a foot-step might set tons of soil in motion. "The city should build a bank-wall here if they want us to put in the culvert in its present position."

No accident had occurred, however, until now the new aqueduct was almost completed beneath the hill, and was partially covered level with the new street. Between the bank and the brick tunnel, which was arched above and quite four feet through, was a space alternating from two to four feet in width, amply sufficient, it was thought, to receive all the loose sand which would rattle down during the course of construction.

It was a new portion of the city where Carberry & Woodman and their contract, and buildings were going up on every hand. Above the aqueduct, on the street before mentioned, one of the tenement-houses was being moved back to make room for a still larger one in front, and building material was being carted to the street on top of the hill and dumped there almost every hour.

Sometimes the shock of a load of bricks or building stone being dumped would start bushes upon bushes of sand rattling down the hill into the ditch between the aqueduct and the bank, and the older men would look up at the cliff and shake their heads in doubt grumbling among themselves at the dangers of the situation.

It was not a job which anybody craved to keep that ditch clear from sand, and some of the men absolutely refused to go into it. One morning a young man named Donald Gregson was clearing away the sand, and more was rattling down than usual. Suddenly, following immediately upon the dumping of a heavy load of stone above them, a ton or more of sand and gravel slid down, burying Gregson's legs to his knees.

The fellow struggled out of the ditch, and, in great fear, leaped the aqueduct to get out or harm's way. Both Bierce and John were near by, and the former laughed loudly at the workman's fright.

"Don't you laugh too loud, young man," responded Gregson, wagging his head warningly. "That ere who's bank'll cave some day, you mark my word."

"Pooh! don't be so chicken-hearted, Gregson," responded Bierce, scornfully. "A little slide like that's not going to hurt you. There won't be another right away."

"There won't be another while I'm there, you're right," returned the man.

doggedly, "for I don't go back into that ditch for no money."

"I believe those fellows up there are dumping their teams right next to the fence the boss put up in the middle of the road," declared another man. "The bank wouldn't cave so if they weren't. They'll have the whole thing down upon us if they keep it up. I wish one of you boys would go up and see what they are doing."

"I'll go up," said John, moving away toward the part of the hill where the ascent was easier.

"Oh, pshaw!" Bierce exclaimed, in disgust. "There's no danger at all. Here, give me that shovel, Gregson. I'll clear the ditch myself."

He leaped over the brick work as he spoke, and commenced throwing out the accumulated sand. John, however, kept on up the bank; but when he had almost reached the top, another load of stone was tipped, with a shock greater than that of the last load.

There was a cry of horror from the men below, and John saw that the shock had indeed had the effect that had been feared. It had caused a mudslip just where the piece of water-main was exposed.

Ton upon ton of sand and gravel was sliding swiftly down the hill, and several great rocks were bounding down the slope in the rear of the avalanche!

The landslide struck the aqueduct with a dull shock that could have been heard for half a mile, and the rocks bounded down among the men like huge cannon-balls. The last rock from the load so carelessly dumped struck the water-pipe in its passage. The brittle pipe snapped like clay, and the weight of the great stone carried away a full length of the main, while the water gushed from the broken pipe like a great fountain.

The men rushed from all parts of the aqueduct with hoarse shouts; but for a moment John Woodman sank to the earth, almost paralyzed by the terrible sight. No one but his old enemy, Bierce Carberry, was in the ditch, but he was buried almost to his armpits in the sand. Fortunately, none of the rocks had fallen upon him, although many of them were heaped all about his position.

A dozen men leaped the aqueduct with shovels to dig out the unfortunate boy; but they leaped back almost as quickly. The great stream of water was pouring down into the ditch and bringing ton upon ton of soil every instant. Like a great hydraulic pipe the broken water-main spouted its six-inch stream into the yielding bank, and the water, thick with the loosened sand, flowed down the declivity in a wide, deep stream, directly upon the imperiled boy.

Naught could save him, for, fastened as he was by the great weight of the avalanche, the water, which found an outlet through the choked-up ditch very slowly, would soon rise above his head, and he would miserably perish. The men stood horror-stricken, unable to do the first thing to save him.

Not so the boy high up on the bank, however. He saw the only course by which he might save his enemy; but now there was no thought of the old feud in his heart. He remembered only that a human life was in imminent peril, and that with him, and him alone, lay the only possible means of saving Bierce Carberry.

Running hastily along the oblique hill, each step sending the treacherous sand rattling downward, John approached the broken water-pipe. The terrific power of the stream showed itself in the cavity it was excavating in the hillside, and the gully which it had forced for itself down the bank was already waist deep. In striving to leap the water-course, the boy fell back into it, and was at once carried off his feet; but he recovered himself several yards below, and fought his way out upon the further side of the gully.

Below him, in the ditch, the water lashed to yellow foam, in which now and again, Bierce Carberry's face appeared. The flood had not yet covered him!

With an almost superhuman exertion, John mounted straight up the bank and grasped the exposed end of the pipe, out of which the water was hurtling with an almost deafening noise. Deeper and deeper was the stream, digging into the hill, every instant increasing the danger of a second and greater landslide.

Hastily slipping off his coat, he partially rolled it up and thrust it into the mouth of the pipe. It was like trying to bridle a vicious horse, or to gag a wildcat, to close the mouth of the pipe. The water beat him back once, and almost carried him down the hill again; but he persevered, and stuffed the coat into the pipe; and his arm, up to his shoulder, to hold it.

The men below saw what he was doing now, and they cheered him. The water ran slower and slower—and then stopped. Clinging to the pipe with one arm, he pressed his other shoulder against the opening, and held the coat within the pipe by the mere weight of his body. "Turn off the water!" he shouted. The men heard him, but could he hold

on long enough for it to be accomplished? He was saturated from head to foot, and his arm thrust into the pipe was numb with cold. Suppose he should be forced from his position? Once more the stream would burst forth and fill the ditch below with a murky flood.

He could not see what was going on below him, nor could he see above. At any instant another terrific landslide might start and carry him with it to the foot of the bank. He could hear shouts and hoarsely given orders, but whether addressed to him or not he did not know. Consciousness seemed slipping away from him, and his only thought was to cling to the pipe.

Suddenly a great cheer arose from the crowd below, and the next moment John knew that a man had reached his side from the summit of the hill. It was his father, and he had a rope about his waist the other end of which was held by strong hands above. He felt himself drawn away from the pipe, and again the water gushed forth; but slowly now, for the supply had been shut off. Then, for a little while, his senses did leave him.

A little later John opened his eyes to find himself lying besides Bierce Carberry upon a hastily made bed in one of the tool-houses. Several men were standing about—two of them physicians—with Mr. Carberry and his own father.

"Your son has sustained a fracture of the left leg above the knee," one of the professional men was saying to Mr. Carberry, "and is badly used up; but, although his hurt is severe, it is not necessarily dangerous. As for this youngster here—and a regular little hero he is—he will soon be about again, although he seems considerably bruised and exhausted now. Let me tell you Mr. Woodman, you ought to be proud of such a boy."

And without doubt Mr. Woodman was proud, and thankful, too, that John had been fortunate enough to go through the great peril with so little injury. Bierce poor fellow, was laid up for several months, and went about on crutches for weeks after he got out-of-doors; but in all that time he had no more devoted nurse than his erstwhile enemy, John Woodman.

"John, old fellow, you are too good to me after all I've done to injure you," Bierce sometimes says.

"Hush up my son," returns John, with gravity, though smiling; "two fellows who have been so near death together as we have can no longer be enemies!" —The Outlook.

STAINED GLASS FOR CHURCHES AND RESIDENCES. BLUM ART GLASS CO. Home Phone 351. 640 Third Street. LOUISVILLE - KENTUCKY

ROYAL MAGNESIAN Spring Water Co. 229 S. Second St. Delicious, Pure, Sparkling Spring Water for your home. Delivered free anywhere in the city. Call us up. Both phones.

Louisville Nat. Banking Co. JOHN H. LEATHERS, President. E. THURSTON BALLARD, Vice-President. BEN C. WEAVER, JR., Cashier. JOHN T. BATES, Assistant Cashier.



ROVER AND THE HORNETS.

A good many years ago two boys and I went blackberrying in a big meadow several miles from home. On our way to the meadow, as we paddled along the dusky highway, we met a stray dog. He was a friendless, forlorn-looking creature, and seemed delighted to make up with us, and when we gave him some scraps of bread and meat from our lunch basket, he capered for joy, and trotted along at our side, as if to say, "Now, boys, I'm one of you." We named him Rover, and, boylike, tried to find out how much he knew, and what he could do in the way of tricks; and we soon discovered that he would "fetch and carry" beautifully. No matter how big the stick or stone, nor how far away we threw it, he would reach it and draw it back to us. Fences, ditches and brambles he seemed to regard only as so many obstacles thrown in his way to try his pluck and endurance, and he overcame them all.

At length we reached the meadow and scattered out in quest of blackberries. In my wandering I discovered a hornets' nest, the largest I ever saw, and I have seen a good many. It was built in a cluster of blackberry vines, and hung low, touching the ground. Moreover, it was at the foot of a little hill; and as I scampered up the latter I was met at the summit by Rover, frisking about with a stick in his mouth. I don't see why the dog and the hornets' nest should have connected themselves in my mind; but they did, and a wicked thought was born of the union.

"Rob! Will! come on. "Let's have fun."

They came promptly, and I explained my plan. I pointed out the hornets' nest, and proposed that we roll a stone down upon it, and send Rover after the stone. "And, oh, won't it be fun to see how astonished he'll be when the hornets come out?" I cried in conclusion. They agreed that it would be funny.

We selected a good-sized stone, called Rover's special attention to it, and started it down the hill. When it had a fair start, we turned the dog loose; and the poor fellow never suspecting our trick, darted after the stone with a joyous bark. We had taken good aim, and as the ground was smooth, the stone went true to the mark, and crashed into the hornets' nest just as Rover sprang upon it. Immediately the furious hornets swarmed out, and settled upon the poor animal. His surprise and dismay filled our anticipation; and we had just begun to double ourselves up in paroxysms of laughter, when, with frenzied yelps of agony, he came tearing up the hill toward us, followed closely by all the hornets.

"Run!" I shouted, and we did run; but the maddened dog ran faster, and dashed into our midst with piteous appeals for help. The hornets settled like a black, avenging cloud all over us, and the scene which followed baffles my power of description. We ran, we scattered, we rolled on the ground, and we howled with agony.

I have never known just how long the torture lasted, but I remember it was poor Rover who rose to the emergency, and with superior instinct showed us a way to rid ourselves of our vindictive assailants. As soon as he realized that we, too, were in distress, and could give no assistance, he ran blindly to a stream which flowed through the meadow not far away, and plunging in, dived clear beneath the surface. We followed him, and only ventured to crawl out from the friendly element when we were assured that the enemy had withdrawn. Then we sat on the bank of the stream, and looked at one another dolefully through our swollen, purple eyelids, while the water dripped from our clothing, and a hundred stinging wounds reminded us what excessively funny fun we had been having with Rover.

The poor dog, innocent and free from guile himself, judged us accordingly, and, creeping up to me, licked my hand in silent sympathy. Then some dormant sense of justice asserted itself within me.

"Boys, we've had an awful time; but it served us right."

Neither of them contradicted me; and, rising stiffly, we went slowly homeward, with Rover at our heels.

"That, my boy," said Mr. Stanley, in conclusion, "is a good instance of poetic justice."—Our Dumb Animals.

THE TARDY ASTER.

Little Bessie Berry was almost always late for school. She was almost always late for everything. It wasn't because she had to run errands, or mind the baby, but because she was an "in-a-minute" and a "pretty-soon" and an "after-a-while" little girl, who liked to dilly-dally better than anything else in the world.

There were some other children in Bessie's room who were often tardy, too; so the teacher began to wonder what she could do. And soon she thought of something. She went to the seedman and bought some seeds. They were aster seeds, in paper packets.

"Listen, children!" said the teacher. "How many of you ever had a flower garden?"

Bessie had; most of the children in Bessie's class had.

Then the teacher said a nice thing. "These seeds are for you—one little packet for each one in this room."

Here Bessie raised her head. "One for each one in the room," she went on, "who isn't tardy a single time this month."

That wasn't all. They would plant the seeds and after a while have flowers. And then the seedman would give a prize to the boy or girl who had the finest flowers. It was really two prizes.

So the children looked at the seeds longingly and promised that they wouldn't be tardy one single time. And some weren't. But Bessie was—four times!

The next month was April, and the tardy ones tried again. Bessie was tardy twice. They were to try once more in May.

"Try, try again," said Bessie's papa. So she tried again. And mamma helped. Every morning

when she kissed her little girl goodbye. Bessie said "Seeds" over and over, all the way to school, and didn't dilly-dally once.

And on the last day of May she took a packet of seeds home. Bessie and her mamma planted them right off. They didn't dilly-dally

about it at all. Bessie hoped she might win the seedsman's prize.

But it was late and dry, and the seeds didn't come up very quickly. Only one seedling grew. Papa called it a dilly-dally flower. It just wouldn't catch up with Clara Bell's across the street. But Clara Bell had won her seeds in March.

When the day for the flower show was nearly come, some of Bessie's friends had big blue and white asters in their gardens, and Bessie had one fine aster plant, with hard green knobs at the top.

Every morning she counted the days that were left, until at last a bit of white showed in one of the knobs. But then there was only one day left.

So everybody, even Bessie, knew that it would be a tardy aster, just as Bessie had been a tardy little girl.

When at last the day for awarding the prize came, it was a very, very sad Bessie Berry who stood in the back garden looking down at a tardy aster, while all of her little friends, with hands full of punctual asters, went to the flower show.

Wasn't it too bad? But it must have been a good lesson for Bessie, for she doesn't dilly-dally any more.—Lulu G. Parker, in Little Folks.

LITTLE BLACK SOLOMON.

Claire was sitting up in bed waiting for the doctor. She had been sick for a fortnight, but now was almost well again. Dr. Bell was down in the hall talking to her mother, and in a minute they would both come upstairs to her. Sometimes the doctor brought her a little gift. Yesterday it was a nest of three pill boxes. She wondered if he would have anything for her today.

The door opened, and in came Dr. Bell, a puff of paper held carefully in one hand. "You never could guess what I've brought you," he said. Then he put the paper on the bed and uncovered the wretchedest specimen of a little black crow that you ever saw.

"O-o-o!" cried Claire.

"I found him by the side of the road over on the mountain," said the doctor. "I knew he would die there, for he isn't old enough to fly; so I thought I'd bring him to you. If he lives, he'll make you a fine pet, though he isn't very handsome at present."

"O, I shall just love him—I know I shall!" Claire exclaimed delightedly.

Master Crow cocked a bright eye up at her in a way to make them all laugh, and Doctor Bell said: "O, I shouldn't wonder if he turned out to be a regular Solomon for wisdom!"

"I'll call him Solomon!" cried Claire. "Wouldn't that be a good name?"

And so Solomon it was.

The bird grew fast, both wise and handsome; and by the time Claire was quite well her pet was able to fly. At first there was talk of clipping his wings; but the little girl could not bear to have it done, so he was left to use his beautiful wings to fly away if he choose. Occasionally he would be gone for hours; but he was sure to come back at dusk and rap at the window with his strong bill. On being admitted he would utter a joyful

"Caw! caw!"

Once Claire looked out in the yard to see Solomon talking to a whole flock of crows, and she trembled lest he should be coaxed away; but her pet had no idea of leaving his home, and after a while the strangers departed.

Solomon was fond of anything bright, and the family had to keep their coins out of sight. Occasionally they wanted extra milk, so they set a pail out on the steps, dropped the pennies in to pay for the milk, and put on the cover. Once or twice the money was missing, and then naughty Solomon was caught carefully taking off the pail cover and grabbing the coins.

All the neighbors knew Solomon and he paid them frequent visits; but whenever he was not wanted, all they had to do was to say, "Go home!" and off he would fly at once.

Claire missed him one day and wondered what had become of him. He did not appear for dinner or supper. At bedtime he had not come, and she feared her pet had gone forever. The next night he was still away, but before she went to sleep she heard his familiar "Caw! caw!" and she jumped up to open the window. But such a Solomon! His feathers were ruffled, and his tail was gone.

Where he had been nobody has ever found out, but for days he seemed afraid to leave the house. Now he always returns home by nightfall, and Claire looks forward to having Solomon for a pet for fifty years to come.—Emma C. Dowd, in Zion's Herald.

EASY FOOD

Ready For Instant Use Without Cooking.

Almost everyone likes a cereal food of some kind at breakfast and supper, but the ordinary way of cooking cereals results in a pasty mass that is hard to digest, and if not properly digested, the raw mass goes down into the intestinal tract where gas is generated and trouble follows.

Everyone knows that good food properly digested keeps the body well, while poor food, or even food of good quality that is poorly prepared and not digested is sure to bring on some kind of disease.

The easiest food to digest in this line is Grape-Nuts, made from wheat and barley, and cooked thoroughly at the factory, some 12 to 16 hours being consumed in the different processes of preparation. The food, therefore, is ready for instant service and the starch has been changed to a form of sugar, so that it is pre-digested and ready for almost immediate absorption.

A Chicago young lady writes that she suffered for years from indigestion and dyspepsia from the use of food that was not suitable to her powers of digestion. She says:

"I began using Grape-Nuts, and I confess to having had a prejudice at first, and was repeatedly urged before I finally decided to try the food, but I have not known what indigestion is since using it, and have never been stronger or in better health. I have increased in weight from 109 to 124 pounds."

People can be well, practically without cost, if they will adopt scientific food and leave off the indigestible sort.

"There's a Reason."

Grape-Nuts food is crisp and delicious to the taste. It should be served exactly as it comes from the package, without cooking, except in cases where it is made up into puddings and other deserts.

Book of delicious recipes, and "The Road to Wellville," in pkgs.

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



REDUCED ONE WAY RATES

—VIA—

THE ILLINOIS CENTRAL RAILROAD.

—TO—

CALIFORNIA, OREGON And The NORTHWEST.

Daily September 15 to October 15, 1909.

Only line running through, personally conducted excursion sleepers.

LOUISVILLE TO CALIFORNIA, ARIZONA, TEXAS.

Special Reduced Homeseekers' Excursion Rates to points in

MISSISSIPPI, LOUISIANA, ARKANSAS, OKLAHOMA, TEXAS, and the West and Northwest, on the first and third Tuesdays of each month.

Best line to Memphis and New Orleans. Solid trains with Pullman Sleepers and Free Reclining Chair Cars.

Ask for Rates and Information anywhere. W. J. McBRIDE, C. P. & T. Agt., Fourth and Market Sts., Louisville, Ky., Or Address F. W. HARLOW, D. P. A., Louisville, Ky.

WINTER TOURIST TICKETS

Now on Sale daily VIA

SOUTHERN RAILWAY

TO

JACKSONVILLE, FLA. MIAMI, FLA. TAMPA, FLA. HAVANA, CUBA. ASHEVILLE, N. C.

And to many other Winter Tourist Points in the South. Special Winter Service now in effect.

Through Pullman Sleeper, Louisville to Jacksonville and Asheville, without change. Direct sleeper connection to all other points.

For full information call on, or write,

A. E. COOK, D. P. A., Louisville, Ky.

DR. MULLINS ON ALIEN IMMERSION.

By J. B. Moody.

In the Baptist and Reflector of September 2nd, Dr. Mullins fully endorses a previous editorial of Dr. Folk on this subject. A few things I wish to notice, not for the sake of controversy, but for the better understanding of each other. I will notice these expressions...

"I am sure your editorial will do good in calling the brethren to the proper attitude on this matter and emphasizing the constructive side of the Baptist work."

Which is the constructive side of the Baptist work? That is the question that needs to be decided. If to "keep the ordinances as they were delivered;" if to "contend earnestly for the faith once for all delivered to the saints," is destructive work, then the Saviour called us to it in the great commission: "Teaching them to keep safely all things whatsoever I have commanded you, and lo! I am with you in all the days to the end of the age."

Was alien immersion commanded? Was regular baptism commanded, or irregular? It appears to me that those who are contending for the liberty to apologize for, defend, or contend for that which is acknowledged to be irregular and uncommanded, are on the destructive side of Baptist work, and the others are on the constructive side. I am as sure of this as I am of any question in dispute among Baptists. I am sure that the introduction of irregular baptism into our churches will prove seriously destructive, as the great majority of Baptists will lay down their lives, as millions of the faithful did during the dark ages, rather than fail to "keep the ordinances as they were delivered." Frowns, nor threats, nor sword, nor fire, will intimidate the faithful witnesses; not because they love controversy, but because they love their Lord. If some say that irregular baptisms are valid, then those who believe and practice otherwise will be called Ana-baptists, because there will be a repetition of baptism, as they must charge. They will deny that they are Ana-baptists, and will also deny that those thus forced in on them are Baptists. The constructive side is the Scriptural side, and the side that has no commandment for its doctrine and practice is the destructive side. This to many pure minds is plain enough.

I will use here the language of Dr. J. M. Frost, on the Baptist Art of Living Together:

"We have in the territory of the Southern Baptist Convention over twenty-one thousand churches with a membership of largely more than two millions; and every one of these two millions made a public profession of faith for himself before some Baptist church, was voted a place among its members, was buried with Christ in baptism and raised up again to walk in newness of life. What a host they are, and by what mighty bonds they are held! Thinking of them as a vast army for God, what can they not accomplish for him when they are trained in the art of camping together, marching together, fighting together, winning victories together—united in one mighty effort and purpose for the world's conquest, and for the coronation of Christ as King in Zion. This is our hope, our inspiration and joy."

I like that, as I do nearly every thing that this brother writes. If all who come to be numbered with us, would "come with his profes-

sion of conversion, and be voted in to our membership, and then be buried in baptism, and raised up again to walk in newness of life," "by what mighty bonds they would be held." Here we are all agreed. Then, why introduce confusion and strife and division? Let me presume to speak for the great majority of Baptists, by saying loud and long—we will not, no, never, recognize, receive, or fellowship as baptism that which all of us agree to be irregular and uncommanded. I imagine I hear a million or more of ameps! Put a multitude of big men in one side of the scale, and loyalty to Jesus Christ in the other, and one side would be as chaff, while the other would be weightier than worlds and dearer than life. Fellowship with Christ is greatly to be preferred.

Now the next sentence: "I am frank to say to you that if the denominational Boards and leaders should yield to the clamor of extreme people and make this matter a test of Baptist fellowship, I see no end to the division and strife that would ensue in the Baptist denomination. The end would inevitably be a split. For it is perfectly certain to my mind that all Baptists are not likely to agree on all of the incidental points."

This is very objectionable language. Are all of our Boards and leaders on the alien immersion side? Are the others the "extreme people"? and is their claim to their own convictions to be set down as "clamor"? If the clamor of these extreme people continue, then they are threatened with disfellowship, and strife, and division. That is to say, that if these extreme people don't desist, then the division will follow, because the "Boards and leaders" will split the denomination, if this clamor don't cease. Now, the right thing to do is to let the offensive innovations cease, then the clamor will cease. As for fellowship I fear that is already broken on one side. Those on the right side of this controversy know and feel that they have been long and sorely disfellowshipped, more than any religious sect in the land.

Is this not the old controversy under a new name? I greatly fear it. He says "the end would inevitably be a split. For it is perfectly certain that all Baptists are not likely to agree on all the incidental points." But the incidental points in controversy are unscriptural. Then, why split the denomination? We have an example of the correction of irregular baptism in Acts 19. No difference what the incidental point might be, it was surrendered, and the ordinance was kept as delivered, and there was no split. Who is to be blamed if the split comes? I beg our Boards and leaders not to do it. One more:

"I said to some of the brethren here some time ago that the Seminary's influence had all along been quietly in favor of regular baptism, and that if the brethren persisted in misrepresenting us and trying to make a test of fellowship of this point, it would inevitably put upon us and others the obligation and necessity of emphasizing freedom, and insisting upon it that this was a question where Baptists should exercise their freedom. I think many of them have come to see that this result has followed, and that it was an unnecessary necessity imposed upon us."

Has the time come to claim "freedom" in emphasizing irregular baptism? Christ never gave such freedom. It is assumed and asserted, and if it were not so unpoetical, I would call it "the clamor of extreme people." Christ gave the liberty to contend for that which is regular. Where did the

liberty to contend for that which is irregular come from?

If a pastor should persist in bringing in the aliens over the consciences of those that are within, and if I were a member of that church, I would not recognize, fellowship, or commune with those I deem unbaptized. They or I would have to get out. Then who caused the split? If the liberty to force them in is claimed, and this unyielding position asserted, then the only safeguard I see is for the churches to put it on their books, that they will not receive such so-called but miscalled baptisms, either directly or indirectly, as one church can't force another to depart from the faith or to make valid what is acknowledged to be irregular and unscriptural. Let it first be proved that any Baptist has the freedom to emphasize freedom to push and force "irregular baptisms" on the churches of Jesus Christ.

BAPTIST DOCTRINE—No. 14.

Sanctification.

The primary meaning of the verb which is translated, "to sanctify," is "to hallow, to purify, to consecrate." The noun derived from this verb is defined, "consecration, sanctification."

Consecration is the "act or ceremony of separating from a common to a sacred use, or of devoting and dedicating a person or thing to the service and worship of God." As we dedicate our church buildings. We set them apart for sacred uses, the service and worship of God. As the vessels of the temple were dedicated or sanctified for special and sacred purposes; so of God's people. "But know that the Lord hath set apart him that is godly for himself." Ps. 4:3.

Yes, we believe, too, that they are made holy by being made "partakers of the divine nature." But this righteousness is imparted, not inherent. "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." I. Cor. 1:30.

We are not sinless and perfect here in the flesh. John was not. He said, "If we say we have no sin, we deceive ourselves, and the truth is not in us." I. John 1:8.

Paul was not. He said, "For I know that in me (that is in my flesh), dwelleth no good thing; for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not; but for the evil which I would not, that I do." Rom. 7:18-19.

Again he says: "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 the body." Rom. 8:23.

That which is perfect is in the future, "But when that which is perfect is come, then that which is in part shall be done away." I. Cor. 13:10.

This much abused and grossly misunderstood doctrine is plainly taught in the Word of God.

The setting apart, the dedication, the sanctification of the priests and of the vessels of the sanctuary, for holy uses is a case in point.

God said, "I will sanctify the tabernacle of the congregation, and the altar; I will sanctify also both Aaron and his sons, to minister to me in the priest's office." Ex. 30:44. Again, "And thou shalt appoint the tabernacle of the congregation therewith, and the ark of the testimony; and the tables and all his vessels, and the candlestick and his vessels, and the altar of in-

cense, and the altar of burnt offering with all his vessels, and the laver and his foot. And thou shalt sanctify them, that they may be most holy; whatsoever toucheth them shall be holy. And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto me in the priest's office. Ex. 30:26-30.

God commands his people to be separate. "Wherefore come ye out from among them and be ye separate, saith the Lord." II. Cor. 6:17.

Take notice that this is God's work. "And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be established in the midst of them for evermore." Ezek. 37:28.

This through Jesus Christ, "For both He that sanctifieth and they who are sanctified are all of one." Heb. 2:11.

"Wherefore Jesus also, that He might sanctify the people with His own blood suffered without the gate." Heb. 13:12. All this is accomplished by the agency of the Holy Spirit. "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus and by the Spirit of our God." I. Cor. 6:11.

It is through the all-sufficient atonement of Jesus Christ. Hence we read, "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." Heb. 10:10. It is included in the great and essential doctrine of substitution. "But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification and redemption." I. Cor. 1:30.

Sanctification is not a something which a few of the more fortunate obtain, it is the heritage of all the saints.

Jesus sent Paul to the Gentiles "To open their eyes and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith in me." Acts 26:18.

The ultimate glory of the church when sanctification shall be complete and manifest. "That he might sanctify and cleanse it (the church) with the washing of water by the word, that He might present it to Himself a glorious church, not having spot or wrinkle, or any such thing but that it should be holy and without blemish." Eph. 5:26-27.

BAY'S FORK ASSOCIATION.

This body met with the church at Hopewell, Allen county, Ky., on September 8th and 9th. The introductory sermon was preached by Elder Willie Harlan. It was a good sermon, and showed that the preacher had studied his subject.

Elder Harlan was elected Moderator, and Bro. Jackson, Clerk. The Association is made up of twenty-two churches, with an aggregate membership of about 2,250, including a new church. The meeting was harmonious, and the general routine of business transacted. The body has made but little, if any, growth for a few years, but we all hope for prosperity in the near future.

The Association agreed to meet with Rough Creek church, about five miles south of Scottsville, next year. The attendance was large, and good things to eat were abundant. The preaching at the stand in a grove near the house was good. Elders J. W. Spillman, S. H. Pope, and J. M. McFarland and possibly others preached. The following visiting brethren were present: Elders T. J. Ham, S. H. Pope, J.

NOW READY

Theodosia Ernest,

NEW AND REVISED. Complete in One Volume. Fully Illustrated.

Originally written by REV. A. C. DAYTON. Revised by his Daughter, LUCY DAYTON PHILLIPS

75c net, postpaid.

To those that have read this work, as originally written, we would suggest their re-reading it. A Treat is in Store for Them.

This Book should be read by all Baptists, and especially by the young members, who should be diligently trained for effective service.

This also makes interesting reading for people of other Denominations.

BAPTIST BOOK CONCERN

Incorporated. JOHN W. HILL, Mgr. Book Dept. 636-638 Fourth Ave., LOUISVILLE - - - - KY.

W. and R. H. Spillman, W. T. Davasher, J. B. Witcher, T. M. Tinsley, J. W. Shockley, L. D. Robinson, James Brunson, and possibly others. The Western Recorder was represented by Bro. McFarland, assisted by this scribe. Liberty Female College, Glasgow, Ky., was represented by President R. E. Hatton.

R. H. SPILLMAN, Fountain Run, Ky.

ENTERPRISE ASSOCIATION.

This Association met in its thirty-second annual session at Prestonsburg, on Friday, September 10th, with the Moderator, Rev. L. F. Caudill, in the chair. After a short and appropriate devotional exercise, the introductory sermon was preached by Bro. Caudill. Dr. W. D. Powell then addressed the audience on the subject of "missions. A collection was taken to assist a brother in need. The Association was permanently organized by electing Bro. Caudill to serve another year as Moderator. By the way, Bro. Caudill is one of the best Moderators it has ever been my pleasure to work with.

The work of the Association showed progress along all lines. The reports were replete with information and were ably discussed by the brethren. Dr. J. W. Porter was present Friday night and delivered a magnificent address on the subject, "The Debt the World Owes the Baptists." His address stirred every heart present and was highly spoken of by all on the streets the next day.

The brethren are proud of their mountain schools and they are nobly supporting them. The school at Prestonsburg and the school at Salyersville each reported a large enrollment for the year. The school at Salyersville, under the management of Prof. A. C. Har-

lowe, has been running four years. This school has turned out some graduates, two of which have gone to Georgetown, one to study for the ministry. Prof. Harlowe is doing a great work.

The Association covers four counties and has only twenty-three churches and ten Sunday Schools, and not more than a half dozen regular prayer meetings. Many places have been destitute of services. We are thankful for the reinforcements sent to us by the State Board in persons of Rev. Don Q. Smith and Rev. H. B. Bush. They have good fields and will find plenty to do.

The spirit of the Lord was with us in great power throughout the entire session. Many times the brethren were raised to the mountain top, during the proceedings, and great tears of joy flowed down their cheeks as the brethren talked of the work that had been done among them. Every one was encouraged to do more and work harder this year. A fifth Sunday meeting was arranged and Allen was the place selected to hold it.

I never saw greater fellowship and love manifested anywhere. The hospitality of the Prestonsburg saints was magnificent. It was good to be there.

The next session of the Association will be held with the First Baptist church at Paintsville. I now serve notice on the editor to be present.

Z. J. AMERSON.
Paintsville, Ky.

FROM BAPTIST ASSOCIATION

[Baptist Association ordered a copy of these resolutions to be printed in the Recorder.]

We desire to reaffirm our belief in the great commission, "Go ye therefore into all the world and preach the gospel to every creature baptizing them into the name of the Father, Son and the Holy Ghost." We believe the Foreign Mission Board is the servant as well as the friend of the churches and believe the commission can be best carried out through the Foreign Mission Board.

We regret, however, that the said Board has appointed one John Moncure, who affirmed that he would be in favor of receiving immersion administered by an infidel. Now, therefore be it,

Resolved, By the Baptist Association that we instruct our Treasurer to withhold all Foreign Mission funds until our Executive Board can take up the matter with our Foreign Board and secure a satisfactory explanation, or to hold the funds for further instructions from the churches of the Association or Association. We wish it to be understood that we want the work done that is being done by our Foreign Mission Board and it is because it is our board that we submit this resolution.

ELMO ROYALTY.

THE DIVIDING OF STONE MOUNTAIN ASSOCIATION.

The session of Stone Mountain Association was one of the most notable in the history of Georgia Baptists. Stone Mountain Association was probably the largest Baptist Association in the world. No Association exerted a larger moral or physical force than it did. It included all the great churches in Atlanta, and extended down the Georgia Railroad for sixty miles. It was in a constant state of growth. At this session there were two applications for membership from new churches that were received, and one from another that was rejected for some informality which in the mind of the committee,

made it unwise to recommend it for membership.

The difficulty with this association is that it had grown so large in numbers as to be unwieldy, and beyond the capacity of any but the strongest churches to entertain it. Besides that, by far the larger part of it lay in Fulton county and chiefly in Atlanta. The need for work in the territory contiguous to Atlanta, which the association ought to do is very urgent, yet it has been practically impossible to get this work upon the hearts of the brethren outside of Atlanta. Then there is work to do along the length of the land in the country which the city churches never could see. These conditions have been on the hearts of many of the baptists of Atlanta for years, but it impressed Dr. John E. White so seriously, that he determined to move in the matter. About two years ago he mentioned it in the Baptist Ministers Conference, and by wisely considering the progress of events and the forming of public sentiment, he has pressed the matter to this conclusion. Among the first to respond to his suggestions, was Rev. I. G. Walker, one of Georgia's leading country preachers. It has been largely due his prudent co-operation, that the division has been affected without hurting anything. The Fulton county association will be formed at an early day. And the country churches will keep up the Stone Mountain and will seek to gain the co-operation of other churches that are practically in the same field.

The session of the association was excellent. Dr. W. H. Young, of Decatur, preached the introductory sermon. It was the reply that John wrote to all the modern infidelity, yecept: "Unitarianism." The text was I. John, 5:20. "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true even in his Son Jesus Christ. This is the true God and eternal life." Dr. Young pictured John as looking down into our times and writing that sentence for us, to be used in these bad days when the enemies of truth are so strongly entrenched among the misplaced dollars of some, too worldly wise millionaires. Dr. Young's excellent sermon set the key of religious thought for the whole meeting. The idea was: "The Reality of it all." Christ, the Son of God, actual. And with us. And working with us. He is our present help. These thoughts continued to crop out all through the meeting. And at the end of the session, nearly, in a speech of a few minutes in length, on the state of religion in the churches, a speaker voiced this sentiment:

The notion that Christ established His church in the world to take his place as his executive, and his vice-gerent is not the teaching of the New Testament. Rome says that it was, but the great commission says: "go ye, and lo I am with you always." If you want laborers in the harvest ask the Lord of the harvest to send them, which means that he will appoint all his harvesters. Paul tells us of the various "gifts." Why "gifts?" Who gave the powers mentioned? It was the Lord. And the gifts were to be perpetuated through all time. And they are still with us, as truly as they were in the church at Corinth. We must not think that we have cut loose from the Lord who made us. He is still with us looking after his work. The spirit is now directing the servants of God about their work, as truly as he sent Philip into the desert to save the Eunuch. The supernatural parts of our religion are as real

as any of it. In fact the supernatural is the main part of it. If we hear that the days of miracles are past let us tell them that it is no tso. We do not need the "signs" to attest the truth of our messages as the prophets and apostles did but the work of the Lord is still going on, in his way, and it moves in ways that are past our finding out.

J. L. D. HILLYER.
Atlanta, Ga.

SERMON OUTLINES.

Over 800 world's recent greatest sermons; 5 cents at once and one a month for a year, 17 copies in all, 35 to 70 sermons in each copy, all for \$1.00.
CO-OPERATIVE PUBLISHING CO.
East St. Louis, Ill.

LOW RATE

Excursion

October 5 and 19

VIA



South
Southeast
Southwest

Stop-over Privileges
25 Day Return Limit

Tickets for the Excursion Are on Sale From Louisville at Low Rates to Many Points in

Alabama, Florida, Georgia
Louisiana, Mississippi
North & South Carolina
Tennessee, Virginia
Arizona, Arkansas
Mexico, New Mexico
Oklahoma and Texas

CITY TICKET OFFICE
410 FOURTH AVENUE
PHONES 258

THE MOODY LANDS
FOR SALE

200,000 acres of corn, wheat and alfalfa land in the East Panhandle of Texas, adjoining the Oklahoma line in the fertile valley of the Canadian river; pure water, sunshine and health for all. Two crops will easily pay for land; if you are not making what you should on your farm, or if the climate does not agree with you, why not make a change? You can buy the best farm lands from \$8 to \$25 per acre, one-third down, remainder in five annual payments at six per cent interest. This land will advance very rapidly in value. Take a trip with me in our private Pullman car and see for yourself. Very low rates for the round trip. FIRST and THIRD TUESDAYS of each month.

For literature and information apply to

W. B. LaMASTER.
509 LEXINGTON CITY NATIONAL BANK BUILDING,
LEXINGTON KY.

ENGRAVED
WEDDING INVITATIONS
AND
ANNOUNCEMENTS

We are prepared to make the finest engraved work on short notice, such as engraved visiting cards, engraved business cards, wedding invitations and announcements, society stationery, etc. Send for samples or call at office

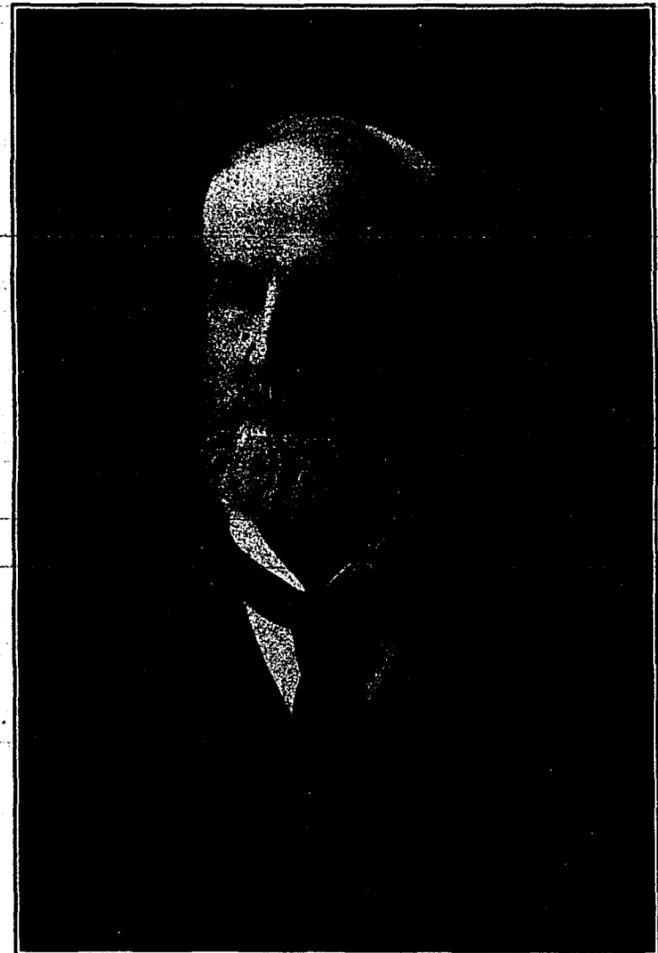
Baptist Book Concern

INCORPORATED

JOHN W. HILL, Manager Book Department

636-638 Fourth Avenue,

LOUISVILLE, KY.



DR. T. T. EATON.

EDITOR OF WESTERN RECORDER FOR TWENTY YEARS.

We want every Baptist to have a rge portrait of Dr. Eaton in the home. We will send, for a limited time, a handsome portrait, Japanese painting, size 16x20, in a frame of Roman Gold, burnished tips, valued at \$15.00, all for five new subscribers to Western Recorder at \$2.00 each.

OUR PREMIUMS.

1. For every new subscriber, and every old subscriber who pays \$2.00, one full year in advance, we will send upon request a cabinet size picture of Dr. T. T. Eaton; or

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

No commission can be allowed where premiums are given.

St. Paul's Cathedral is nothing but a glorified quarry if Jesus be not there, and a gipsy tent is a cathedral if he is there.

We cannot serve God and mam-

mon; if we follow Christ anything but in name, we must sit loose to the world and the world's interests; we must be content, if need be, with beatitudes of poverty and persecu-

The Farm

and Household

GARDEN CELERY RAISING.

When I commenced raising celery 30 years ago, I raised it in the old, laborious, orthodox way, according to the directions of the authorities.

I did not raise it long in this manner before I came to the conclusion that, in the language of Dr. Franklin, it was "paying too dear for the whistle." I then tried the experiment of setting the plants on top of the ground like cabbage in rows three feet apart, and the plants eight inches asunder in the row; and after several hoeings and "handlings," placed boards about a foot wide (one on each side of the row) and secured them with stakes driven into the ground. The "handling" was by drawing the leaves of the plants together, holding them there with one hand and pressing soil about them with the other. The object of this was to make them grow upright and keep them from sprawling. It also hastened their blanching. A little soil was hoed up against the bottoms of the boards to make the shade more perfect. As the prisoner in his cell, confined away from the sun, grows pale, so the celery, shaded, grows white instead of green.

When raised in this manner, it is easily dug. All that is necessary is to pull up the stakes, take away the boards, when much of the earth falls away itself, and the remainder is quickly hoed away. Then the grub-hoe is driven under the plants and they are lifted out without breaking off any of the leaves. Some writers assert that celery rust is caused by hoeing it when the ground is too wet. I think it is a disease, or blight, like the potato blight, and has some connection with the celery blight.

Celery can be grown on any good garden soil as well as on muck or peaty land but needs to be watered in dry weather. Our celery dug last fall, raised as described above, was as fine as any I ever saw exhibited at agricultural fairs, white as alabaster, not a speck of rust, was as tender, juicy and agreeable as if grown in a ditch surrounded with earth. For early planting, seeds are sown in a box, in March, and kept in the house until May. For later planting, they are sown in a bed out-of-doors. As the seeds are the slowest to germinate of any in the world, they must be watched and watered, and when they come up, thinned so that they will grow stocky, and when transplanting, will hardly wilt. I supposed for some time that I was the discoverer of the board system of blanching, but soon learned that others had practiced it before me.

I saw 1,500 acres of celery growing about Kalamazoo, Mich., which is celebrated for the large quantity raised and its excellence. All of it was banked up with boards from 10 to 12 inches wide, without a particle of earth between. The land was once a great swamp of small quantities of corn meal mixed black soil or peat, and has been partially drained with open ditches about two feet deep; there was standing water in the bottoms of the ditches two or three inches in depth. There is always water within 20 to 22 inches of the surface, and the celery roots can get all the moisture they need in the driest time.

Our method of storage for winter use is in boxes 8 inches wide and 20 inches deep, placed in the cellar. The plants are dug with a large ball of earth adhering to the roots, and after being placed in the box some loose soil is pressed about the roots and watered. If rats infest the cellar, the boxes must be deep enough so that they can be covered. We stand the plants in an upright position, packed as closely as possible.—J. W. Ingham in Country Gentleman.

IN A CITY LOT.

Poultry keeping has its fascination for the city dweller as well as the farmer's wife who needs to make a few dollars for spending money. Fresh eggs are a necessity in the city, and a man who has a taste for poultry, and has a lot of sufficient size, can enjoy this luxury as well as his country cousin. The conditions are not quite so favorable as on the farm, where unlimited range exists, but with a little more attention perhaps, poultry can be made to pay as well.

That they will pay a profit varying from \$1 to \$2 cash for a year, I have demonstrated to my own satisfaction many times. Last season I hatched from four sittings of eggs twenty-nine chickens, which I raised to maturity. Of these, fifteen were cockerels. They were all hatched in May, except eight, which came out July 4th. These chickens were raised on my back lot, and confined in small yards to maturity. I took extra good care of them, as I wished to get them laying before December if possible.

As part of the lot is devoted to gardening, there was always some fresh, succulent food available for their use. All the clover that could be found was thrown to them, and greedily devoured. Alfalfa, procured of a local supply house, and beef scraps, were regular portions of their diet, as well as middlings, bran and oats.

My efforts were successful, for I found my first egg on the dropping-board on the morning of November 15. In addition to my own pullets, I purchased ten pullets from a farmer on September 25, which had been hatched in June. One died shortly after, so this left me with 23 for the winter. I got 21 eggs in November; 107 in December, 223 in January, and 28 in February, which I consider not a bad showing for late-hatched pullets. The value of these eggs at current local prices, if sold at our grocery, was \$17.49. The feed cost \$10.63, leaving a profit of \$6.86 for the three winter months.

These chickens are a mixed lot some pure-bred Buff Orpingtons, some part Plymouth Rock, and some a mixture of several breeds. They have been kept in a small house during the night where the droppings would freeze in a few hours. They had access to the outside air every day by having the use of a covered yard to keep out snow, but open in front to give abundance of fresh air. Dry food was kept in hoppers where they could help themselves at all times, and at noon I gave them a mash of the bran, shorts and cut alfalfa and a small quantity of corn meal mixed with warm water.

The best thing to give your enemy is forgiveness; to an opponent tolerance; to a friend, your heart; to a child, a good example; to a father, deference; to your mother, conduct that will make her proud of you, to yourself respect; to all men, charity.

TWENTY USES OF A LEMON.

The publishers of "What-to-Eat," who offered prizes for the best "Twenty uses of a lemon," awarded the first prize to Mrs. B. Wilson, of Louisville, Ky., for the following:

Few people realize the value of lemons which cannot be overestimated; in cases of fever, sore throat or torpid liver, the medicinal qualities are unexcelled:

1. Two or three slices of lemons in a cup of strong tea will cure a nervous headache.

2. A teaspoonful of juice in a small cup of black coffee will relieve a bilious headache.

3. The juice of half a lemon in a cup of hot water taken on awakening in the morning is an excellent liver corrective and successful substitute for calomel and other alterative drugs.

4. A dash of lemon juice in plain water makes a cleansing tooth wash not only removing the tartar, but sweetening the breath.

5. A lotion of lemon juice and rose water will remove tan and whiten the skin.

6. Lemon juice and olive oil is far superior to vinegar for a salad dressing—equal parts used for blending.

7. Lemon juice and loaf sugar is good for hoarseness.

8. Outward application of the juice allays irritation caused by insect bites.

9. A refreshing drink is made by adding a freshly beaten egg to lemonade, and.

10. The same mixture when frozen makes a delicious ice.

11. If when boiling sago rice a teaspoonful of lemon juice is added, the kernels will be whiter and a delicate flavor is imparted.

12. An old-fashioned remedy for croup, remember, is honey, alum

and lemon juice.

13. We all know the value of salt and lemon juice for removing rust stains from white goods.

14. After the juice is extracted the rind dipped in salt cleanses brass beautifully and conveniently.

15. It also removes unsightly stains from the hands.

16. For flavoring cookery, lemon juice is unexcelled.

17. After the pulp is removed the skins make dainty receptacles for serving salads, ices, etc.

18. Tough meat can be made tender by adding a teaspoonful of lemon juice to the water in which it is boiled.

19. Slices of lemon garnish fish of all description.

20. Tea is greatly improved by the addition of a slice of lemon—either iced for summer use, or as Russian tea on a cold winter's day.

In buying lemons, select those having a thin, dry rind—these are cheaper and are much juicier than the fresh plump ones.

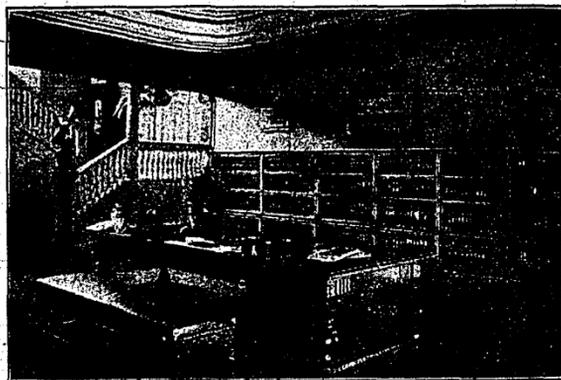
PLYMYER B. CHURCH
Write to Cincinnati Ball Foundry Co., Cincinnati, O.
Please mention this paper.

NEW HOTEL ALBERT

11th St. and University Place, New York City, 1 Block W. of Broadway.

The only absolutely modern fire-proof transient hotel below 22d St. Location central, yet quiet. 400 rooms, 200 with bath, from \$1.00 per day upwards.

Excellent restaurant and cafe attached. Moderate prices. Send 2c for Illustrated Guide and Map of New York City.



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

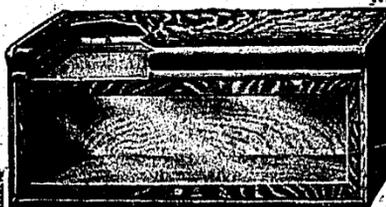
Viking Sectional Bookcase

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.

Double Dust-Proof Top

Baptist Book Concern

Incorporated.
636 Fourth Ave., Louisville, Ky.
JOHN W. HILL, Mgr. Book Dept.



Cannot Be Improved

Upon So We Remind You Again Of

Glorious Praise

The Best Song Book on the Market (Barring None)

For The Money

PRICES—Single copy, 35c; dozen, \$3.60, not prepaid; 100, \$25.00, not prepaid.

Round and Shaped Notes. More Songs, Better Songs, Best Binding, Cheapest Prices. For use in Church Services, Prayer Meetings, Sunday Schools, Young People's Meetings, and Evangelistic Meetings. Churches buying "Glorious Praise" need no other Song Book.

Best Silk Cloth Binding; sewed (so it will stay open on organ). The old favorites with the old tunes. Every hymn has its tune.

BAPTIST BOOK CONCERN

INCORPORATED.

JOHN W. HILL, Mgr. Book Dept.

LOUISVILLE, KY.

TRAVEL

up the Ohio river is a delight, on the Louisville and Cincinnati Packet Co's beautiful steamers.

ROUND TRIP FROM LOUISVILLE, \$5

This includes meals and berth.

SPLENDIDLY EQUIPPED BOATS

leaving Louisville and Cincinnati Daily.

Every convenience for comfort.

The Ohio River is not only one of the world's greatest waterways but is undoubtedly one of the most beautiful, presenting to those who travel upon its broad waters an ever-changing panorama of charming scenery.

The twin steamers, City of Louisville and City of Cincinnati, chief of the fleet, are practically new, three-decked side-wheel steamers, propelled by powerful engines and are the fastest river boats in the country.

CHAS. C. FULLER, Superintendent.

Lou. and Cin. Packet Co., Incorporated, Louisville, Ky.

IRON FENCE
LOW PRICE—HIGH GRADE—CATALOGUE FREE.
DOW WIRE & IRON WKS. LOUISVILLE, KY.

GERMAN BANK

Fifth & Market St., Louisville, Ky

CAPITAL \$250,000

SURPLUS \$490,000

General Banking & Savings Bank.

Interest Paid on Time Deposits.

P. VIGLINI, PRESIDENT.

DEATHS

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

SLEDGE.

Mrs. L. J. Sledge, mother of Rev. W. H. Sledge, the evangelist, passed quietly to her reward on Thursday night, August 6, 1909. She was at Leaksville, N. C.

The Biblical Recorder speaks of her in the highest terms. "She loved everybody, and everybody loved her." She was baptized by Bro. C. G. Jones, who died at Covington in 1902.

She was a member of the Leaksville Baptist church.

Funeral services were conducted by Rev. S. J. Becker. We extend sympathy to the bereaved ones left to mourn her loss. The husband now 70 years of age, and the four boys and one daughter. May the Lord comfort and keep them until the day of Jesus Christ.

WILLIAMSON.

One by one God is calling his children hence. Our dear sister, Mrs. Etta Williamson, professed faith in Christ in the year 1881 and united with Piney Creek Church, and later moved her membership to Shady Grove. She was born in 1865. God took her to her eternal home on the eighth day of July, 1909.

We planted her body to await the great Resurrection. M. E. MILLER, Marlon, Ky.

SIZEMORE.

Resolutions in memory of our deceased Pastor, Rev. A. V. Sizemore:

Whereas, in the disposition of human affairs, it has been consistent with the will of our Heavenly Father to remove from our midst, by death, that noble and heroic laborer in the vineyard of our Divine Master, our beloved friend, brother and Pastor, A. V. Sizemore, whose smiles shall no more make glad our hearts and whose voice we shall no longer hear; and

Whereas, death is but a separation and removal to a more blissful abode according to the Divine will; therefore be it

Resolved, 1.—That we view this sorrowful bereavement through the mysterious dispensation of Divine Providence as the beginning of the fulfillment of the Gospel promise of the final entrance into everlasting peace and joy. And as our beloved brother, who has thus passed on before us, has taught and so instructed, that we should not sorrow as others who have no hope, but evermore rejoice in the promise of God who is able to fulfill to the uttermost; so be it further

Resolved, 2.—That we as a Christian body, a Church organization, deeply conscious of bereavement and loss of our brother and Pastor, so order that these resolutions be enrolled on the Church Book in evidence of that continued esteem and love we have for his noble work while with us and in perpetuation of bright memories of him while absent from us.

Resolved, 3.—That a copy of these resolutions be sent to the bereaved family, that they be published in the County paper, the Baptist World, and Western Recorder.

Done by order of the Bardstown Baptist Church.

H. W. HAVILAND
JOE WOOD
O. S. ALLEN
Committee

THE NEW REFORMERS.

We clip the following from one of our dailies of recent date. This daily is an advocate of the open saloon and a bold defender of the whiskey traffic.

"New York, Aug. 31.—Brewers and wholesale liquor dealers were called upon to join the State Wine, Liquor and Beer Dealers' Association in its fight against dives and disorderly places in an address today by President Farley before the association's annual convention.

"If necessary," said Mr. Farley, "we will furnish all brewers, distillers and wine growers and importers with secret lists of those objectionable places; and if they refuse to deliver their products to them these vicious establishments will be wiped out."

It is certainly significant when the leaders of the whiskey traffic, whose business makes possible, creates and sustains these same "low dives" will make such an admission as the above. Notice Presi-

dent Farley says, "If they refuse to deliver their products to them these vicious establishments will be wiped out." In the whiskey business the devil has overreached himself, and in order to deceive the people and to keep an indignant public from rising up and wiping the blighting abomination from our fair land, they talk about reforming the saloon, and advocate the killing of their own legitimate offspring—"the low dives," "the vicious establishments." Why not remove the cause? The only way to reform a poisonous, vicious reptile is to cut off its head.

One of our young pastors, who does not believe in, nor preach, alien immersion and open communion, was called to time on these questions. He gave them the true Baptist position and they had the grace to honor him by calling for his resignation, and stated that, "There is not one thing against your character. You have here a host of friends," etc. "The reason is the church does not agree with you on baptism and communion." Now here is your church independence. They believed in alien immersion, to be consistent they must practice open communion, and this led to the rejection of a pastor who preached sound doctrine. Now here is the necessary logical sequence of alien immersion. Is this an orthodox Baptist church?

"THE FATHERHOOD OF GOD AND THE BROTHERHOOD OF MAN."

"If God were your Father, ye would love me."—JESUS. John 8:42. No heresy is more prevalent none more disguised, none more effective, none more deadly, than the idea that "by nature we are the children of God." Preachers, themselves condemning the heresy, are largely, as are our religious papers, responsible for the propagation of it. This is true because of the lamentable fact that in this "hurry age" preachers endorse and commend, and papers advertise books without ever having examined or read them; an exceedingly dangerous practice, for some of them are poisonous with this very heresy. Recently the writer had occasion to examine, looking to the purchase of one of the "purity" books so prominently now before the public, and because of the many endorsements and commendations of them by preachers and papers, I was more than surprised to find this soul-destroying heresy boldly taught. Doubtless this will surprise many who have lent their influence to their reading. But they ought not to be surprised. They should approve or commend nothing, no difference from whose pen nor at whose solicitation, without first knowing that it contains no poison. The eternal life or death of souls depends on it.

There is no excuse for thus being the means of assisting Satan in the publication and propagation of his lies. He will wrap his most deadly doctrines in the most attractive "coatings" in order to get the endorsement and approval of the elect. To every unredeemed soul, as truly as to the Pharisees, Jesus says, "If God were your Father, ye would love me. Ye do the deeds of your father. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there was no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar and the father of it." No lie of his is he more industriously publishing under the guise of truth, as he always does—as in his lie to Eve—that "by nature we are the children of God." And he was no more "a murderer from the beginning" in influencing by his lies our first parents to eat and die, than he is today in teaching this heresy and inducing men to "believe a lie and be damned." We are "by nature the children of wrath." Eph. 2:3.

Would you know which you are? Here is the test given us by Jesus himself: "If God were your Father, ye would love me." Do you love Him? If not, then you are not a child of God, nor is God your Father. "Ye are of your father the devil." John 8:44.

J. D. MADDUX.

The blasphemy of the age is marvelous, the boldness of infidelity is both alarming and disgusting.

A recent writer is setting forth his views, and Christian (?) booksellers, for the hope of gain, are helping to propagate his blasphemous errors. His position may be learned from these three sentences. He—"Decides that life and love are gambles; and immortality the biggest gamble of all. He will take the sporting end, and play the big red game against Fate without thought of reckoning. With his suavity and determination he seems almost superhuman in his defiance of God and man, as he stakes his all again and again on the fortune of a single throw."

Perhaps suddenly, but surely and sadly will be learn that it is "Woe unto him that striveth with

his Maker." The contest is a vain and unequal one, but the result is certain and irrevocable. No doubt it does "seem almost superhuman" because it is born of the lowest pit and is the spawn of the foulest demon. Strange that travelers to the great judgment of God could relish such soul-destroying poison, and passing strange that any Christian man, or men would willingly propagate such God-dishonoring, soul-destroying doctrine for the hope of a few paltry pennies.

THE BIBLE.

For the Gospel the Bible must be used. The minister must so live in it that he wears it easily. One reason why people are repelled from it is that the preachers cannot carry it with easy mastery. They are in Goliath's armour. Now the ideal ministry must be a Bibliocracy. It must know its Bible better than any other book. Most Christians hardly know their Bible at first hand at all. They treat it with respect, no doubt. They keep a great Bible in the house; but it is on a little table, not very steady, in the parlour

window, and it has stiff clasps. It is in the room least used; it carries a vase of once pretty flowers; and it gets in the way of the rich lace curtains. Which is all an allegory. Some preachers know it only in the way of business, as a sermon quarry. But the true ministry must live on it. We must speak to the church not from experience alone, but still more from the Word. We must speak from within the silent sanctuary of Scripture. We do not realize always how eager people are to hear preaching which makes the Bible wonderful by speaking from its very interior, as men do who live in it and wonder themselves. The Bible is the one manual of eternal life, the one page that glows as all life grows dark, and the one book whose wealth rebukes us more the older we grow, because we knew and loved it so late.—Forsyth.

Every one of us exerts influences which will have their effect upon other lives, and the generations yet unborn will be lifted nearer God or thrust into deeper darkness, because we have lived and moved and had our being on the earth.—G. Campbell Morgan.

Little's Cross and Crown System

THE GOLD PIN CAN BE ATTACHED TO THIS EASILY BY ANYONE

THIRD YEAR
FOURTH YEAR
FIFTH YEAR

DOUBLE SUNDAY SCHOOL ATTENDANCE

How to Use the System

Begin by presenting every scholar with the No. 0 celluloid pin. For every term of three months' uninterrupted attendance the pupil earns a reward. For the first term the No. 1 pin; for the second the No. 2 pin; for the third the No. 3 pin; for the fourth the No. 6 pin.

For convenience in reckoning, thirteen consecutive Sundays may be considered as three months. Pupils absent without excuse lose the part of the term already made but may begin a new term the next Sunday they attend.

Each pin obtained is to be worn until the next higher grade is earned, but surrendered upon receiving the new one. The No. 6 solid gold pin is presented outright, and with it a handsome illuminated lithographed certificate with seal and ribbon attached. These certificates are free to schools.

PRICES: The No. 0 pin is celluloid (1 ct. each); No. 1 fac-simile bronze (6 cts. each); No. 2 gun metal finish (15 cts.); No. 3 solid silver (30 cts.); No. 6 solid gold (85 cts.). Nos. 2, 3 and 6 are hand engraved and beautifully enameled in three colors. As the same pins excepting the No. 6 are used over and over again the expense after the first year is merely nominal.

COPYRIGHT 1909. BY THE CHRISTIAN FINANCE ASSOCIATION, N. Y.

Baptist Book Concern

(Incorporated.)

Store at 636-638 4th Avenue - - Louisville, Ky.

JOHN W. HILL, Manager Book Department.

ITEMS OF INTEREST

News The World Over.

Among the bravest of the brave men who made the Confederate army immortal was Gen. F. C. Armstrong, who died last week, aged seventy-four. He was a lieutenant in the regular army when the war began, and resigned to join the Confederate Army. He rose rapidly in rank, and took part in many battles. He commanded a brigade under Gen. Forrest.

Longer accounts of his trip have been received from Peary. One by one he sent back the white men, and he left three Eskimoes and his negro valet behind also. He and one Eskimo, Eging Wah, were the only ones who went to the pole. Peary says frankly that he took no white man, because he wanted all the glory. They marched much more rapidly than Dr. Cook, making twenty and twenty-five miles a day. Peary's denunciation of Cook, and Cook's manly and dignified bearing have made the majority of the world warm partisans of Cook.

Mr. Barnato, a diamond king of South Africa left much of his estate in the hands of trustees to use as they thought best. The trustees have appropriated \$1,250,000 to build in London a hospital for cancer patients, that the disease may be thoroughly investigated. The general reading of "The Control of a Scourge" would save many lives. Its writer, a great surgeon says every cancer can be cured if cut out in time, that cancers always give a danger signal at first, which, if heeded, would save every life. And he tells what are the danger signals.

The women living in the country and in the villages of England are in large numbers signing a petition to Queen Alexandra. They beg for relief from automobiles. They say: "Our children are always in danger, our things are ruined by the dust, we cannot open our windows and our rest is spoiled by the noise all night. If they could be made to go slow through the villages it would be a great thing." Surely the law ought to require that much.

The doctors are after the referees to whom was referred the use of benzoate of soda for preserving food. Dr. Charles Reed of the University of Cincinnati, than whom no man stands higher, was very severe in his address. He said the facts which the referees themselves brought out condemned benzoate of soda, that the men were biased, and that their experiments were not conducted in a scientific manner.

Judge Byron Preston, of Iowa, has decided that the deposing of A. M. Henderson, Mayor of Marengo, was constitutional. One of the offenses for which mayors can be removed under the new law is intoxication. Henderson insisted that he had never been drunk "on duty," but Judge Preston said a mayor is always on duty.

The local option law of Idaho has gone into effect. The first two counties to vote under the law were Idaho and Canyon. Both went dry.

An effort is being made to get President Taft to send another fleet of warships across the Pacific as a spectacular show. But President Taft is not given to pyrotechnics, but is trying to introduce economy and he knows the expense of the last dress parade of the navy around the world.

John Burns, one of the present British Cabinet, says there are 44,458 empty houses and tenements in London. Some of these are along the streets most traveled by automobiles. But the larger number are vacant because the rapid transit enables so many people to live in the suburbs.

James E. Stoddard, an attendant at the swimming pool of the Central Y. M. C. A., of St. Louis, took the rowing squad out for a drill on Sunday. When Secretary Hall heard of it, he promptly removed Stoddard from his position. This was exactly right. The Y. M. C. A. should regard the Sabbath or drop the "Christian" from their name.

The Utah Archaeological Society has been exploring the remote parts of that State. They have discovered a great natural bridge near the southern line of Utah, six miles east of the Colorado river. The bridge is over a chasm 274 feet wide, and it is 300 feet high. Many fossils of very large size were imbedded in its top.

It is estimated that the value of the coal fields in Alaska is greater than of its gold fields. Surveys already made show six billions of tons of the best anthracite, and there are other coal fields.

BARBOURVILLE BAPTIST INSTITUTE.

By the President.

Having closed its last session with the best year in its history, the Barbourville Baptist Institute opened on the 7th of September, with the largest enrollment and the brightest prospects ever before. The institute has been established now about ten years. It was born in the prayers of a few of the members of the Cumberland River church at Barbourville and built out of their poverty, and many and dark have been the nights that have passed over it. But for the relief given by the Home Mission Board it would have been compelled to have been sold for debt. And yet the good this school is doing for our cause in the mountains in a religious way is incalculable. We had twenty-three professions of faith in our school last year. The Bible takes the pre-eminence in our curriculum, and when pupils go from us they have some knowledge of God's Word, for they are required to take two full years in the Bible before they can graduate.

I am asking the friends of our great cause in the mountains to help to raise the debt that is over our dormitory just now, so that we can build a home for our boys. Last year with very little money to pay our teachers, we enrolled almost 250, and in our county alone turned out fourteen first-class teachers. But this is a needy hour for us. We need a home for our boys. Many are wanting to enter and we have no home for them. We beg our people to help us. Let me visit you and lay this cause on your heart. God bless the Recorder.

L. B. ARVIN.

Barbourville, Ky.

THE BAPTIST SANITARIUM.

By M. P. Hunt.

The efforts in Louisville to interest those who in the providence of God were able to lead in the movement, came to naught. Hence the meeting of the condition of the option for the splendid site was out of the question.

The writer could not feel it his duty to lay down the pastorate, and undertake the work of gathering money for the enterprise, much as it is needed, and glorious as is the work. After developments, as to my health, make manifest the wisdom of my decision. The committee feels disappointed and chagrined at the unexpected turn of things. Just now we are waiting developments. We are hoping, praying and as opportunity offers, working to the coming of a Baptist Sanitarium. How sadly it is needed grows more and more apparent. We wish that all would pray that God would lay this need on the heart of some among us whom He hath found with means, and then raise up for us first the right man to go among the Churches and lay the great work on all our hearts. A few contributions have been made. These we trust may prove the nucleus of a fund that shall grow and grow, until what has long been a dream and a vision, may become a reality.

Louisville, Ky.

TRIBUTE TO DR. P. T. HALE.

Whereas Dr. P. T. Hale has closed the three years' service for which he was engaged as Secretary of the Kentucky Baptist Education Society, be it resolved:

That we, the members of the Executive Committee express our gratification at the complete success of his campaign whereby he has not only been instrumental by rare generalship in enabling the Baptists of Kentucky to meet the splendid offer of Dr. Gatliff, but also by his earnest and persistent advocacy of our schools developed new and living interest in Baptist Education in our State.

DEAR RECORDER:

The Paris church, Rev. George W. Clarke, pastor, gave over \$1,000 to the Seminary endowment, with others yet to hear from. They are in the midst of building a new meeting house, but would not allow local work to prevent them from helping some in our great denominational movements. O, for more such churches and pastors!

P. T. HALE.

DEAR RECORDER: On Tuesday, September 7th, it was the privilege of the writer to unite in marriage Rev. A. B. Langston, Th. D., of the Seminary, and Miss Louise Don Dinguid, of Ghent, Ky. The marriage took place at the home of the bride, promptly at noon, and soon after luncheon they started for the home of the groom, at Madden, S. C.

Bro. Langston has been appointed by the Board as missionary to Rio de Janeiro, Brazil, for which place he and his bride expect to sail October 20th, and our best wishes and most earnest prayers will attend them as they labor for the cause of our Master in that distant city.

Our church at Ghent feels honored in that two have gone from her fold to the foreign field, Sister Claudia Walne, wife of Rev. E. N. Walne, who, with her husband, has been laboring so faithfully in Japan, and now Sister Langston, who is a cousin of Sister Walne and sister-in-law of the writer, goes from our midst.

We hope and pray the Lord of the harvest to give us more laborers as worthy as these two who will dedicate their lives to this worthy cause.

Ghent, Ky. W. S. COAKLEY.

BETHEL COLLEGE.

By Rev. J. H. Moore, B. A., Th. B.

It must be a matter of joy to many of your reads to hear good tidings from this institution. It affords me untold pleasure to bear them.

A Cloud Lifted.

For some years feelings of mistrust as to the management of the funds have driven many of Bethel's best friends from her. Now that the trustees have given out a statement to the world which shows the splendid condition of the finances, the mists have rolled away, and those who should stand by her are rallying to the unfurled banner. Confidence is being restored on all hands. Feelings of indifference and opposition are now giving way to interest and aggressive support. Russellville is once more looking with pride upon the school that has made her and given her distinction all over the South.

The Opening.

Not for a decade has the opening day been so auspicious as the one just scored. It was not a bright day without, but the old chapel was flooded with sunshine brought by citizens of the town and visitors. The local pastors, the President of Logan Female College, Ex-President J. D. Garner, Trustees, etc., saluted the new President and the new era for Bethel.

The address of the occasion was made by President Perkins, and it will long be remembered. It called forth expressions of esteem, good cheer and hope from one and all.

There are more students today than were enrolled the entire session of 1908-1909, and they are still coming. It is safe to say that the attendance will nearly double that of last year.

The firm hand of President Perkins is gripping every department. The old students are taking kindly to the strictest discipline and the new ones have no option. It is amusing and gratifying to hear expressions from the students as to the firmness of the new President. All agree that he is President of the whole concern, faculty, boarding-hall, athletics and all.

In a letter of recent date, Prof. Perkins writes me: "I shall hold a tight reign over the entire institution; for I am determined that we shall have the proper discipline if we don't have anything else." I quote this for the encouragement of patrons and friends, and to commit him to this all important policy.

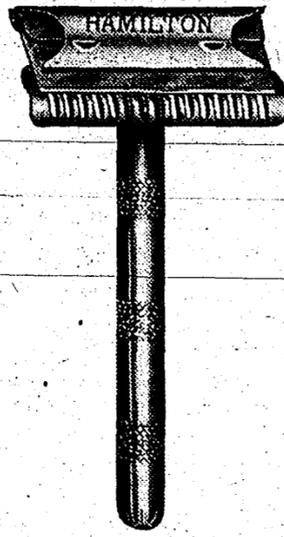
The faculty has never been stronger than it is now. The coming of Prof. Murphy to the chair of English and the shifting of Dr. Long to the school of Latin and Greek, have relieved all misgivings which attended the regretted resignation of Prof. W. E. Farrar.

The Outlook.

In forecasting the future of denominational schools one must take into account the new educational conditions brought about by the perfecting of our county and State schools. They are friends to all institutions of learning, or should be. But the denominational college, which rises to an enviable glory will have to recognize and conquer new conditions. The strong arm of the Kentucky Baptist Educational society is backing Bethel. Our pastors in this end of the State are supporting her. The Trustees are bending every energy for her advancement. They are laying wise plans for increased endowment. They will get it.

It seems clear that Bethel's future is secure. I predict that within five years she will rise above the high-water mark of her palmist days. God grant it.

Howell, Ky.



Here it is. What every man needs: THE HAMILTON SAFETY RAZOR. The holder, like this, and six good blades with holder for strapping, sent postpaid for 50 cents extra. Given only with the Recorder. Any new or old subscriber paying for the Western Recorder one year in advance, adding 50 cents, will get this handsome and useful premium. Send us a check for \$2.50 and get the Recorder one year and this splendid set of razors.

No commission allowed where premiums are given.

DISTRICT ASSOCIATIONS—TIME AND PLACE OF MEETING.

- 24—Goose Creek, New Home No. 2, Clay County.
 - 24—South Union, Young's Creek ch., near Williamsburg.
 - 28—East Union, Jellico.
 - 28—Pulaski County, Oak Hill ch.
 - 29—Severn's Valley, Rhudes Creek ch., Cecilian.
 - 29—Goshen, Hanging Rock ch.
 - 29—South Concord, Bethe ch., Wayne County.
 - 29—Little River, Mt. Pleasant ch., near Cadiz.
 - 30—Upper Cumberland River, Four Mile ch., Day.
- OCTOBER.**
- 1—Laurel River, Pleasant Grove ch., Clay County.
 - 5—Whites Run, Locust.
 - 6—Little Bethel, Slover ch., near Lisman.
 - 6—Warren, Drakes Creek, near Bowling Green.
 - 6—West Kentucky, shiloh ch., near Arlington.
 - 8—Mt. Zion, Corn Creek ch., Whitley County.
 - 8—Three Forks, Hyden.
 - 13—West Union, Barlow ch.
 - 19—Ohio Valley, Utley's Chapel, Blackford.
 - 20—Blood River, Zion's Cause ch., near Benton.
 - 20—Salem, Buck Grove ch.
 - 27—Graves County, Pilot Oak ch.
- We have been unable to secure any report from Oneida Association. Corrections or changes should be directed to the paper.
- JOHN L. HILL,
Assistant Secretary.

WANT COLUMN.

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

Something to sell or exchange—lands, real estate, properties or merchandise of any kind, business changes, situation wanted, etc., etc., can be advertised for in this column at the rate of one cent per word each insertion. The cost is so small that remittance by stamps, currency, Postal or Express Money Order must accompany all orders for insertion of copy in this column.

No ad taken for less than 25 cents.

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

FOR SALE—All kinds of farms, in the world's famous Bluegrass region; burley, tobacco, lands, etc.; James, of business in town. Educate your children in Georgetown College. Write The Summers-Robinson Co., Real Estate, Georgetown, Ky.

MEN WANTED.

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

Live Stock Markets.

Louisville, Ky., September 20, 1909.

CATTLE.

Good to choice export str.	\$5 25a\$6 00
Light shipping steers	4 50a 5 25
Good to choice-butcher str.	4 25a 5 00
Med. to good butcher str.	3 75a 4 25
Com. to med. butcher steers	3 25a 3 75
Good to choice-butcher heifers	4 00a 4 50
Med. to good butcher heifers	3 50a 4 00
Com. to med. butcher heifers	3 00a 3 50
Good to choice-butcher cows	3 75a 4 25
Med. to good-butcher cows	3 00a 3 75
Com. to med. butcher cows	2 00a 3 00
Canners	1 00a 2 00
Good to choice fat oxen	4 50a 5 00
Medium to good oxen	2 50a 4 25
Good to choice bulls	3 50a 3 60
Medium to good bulls	2 75a 3 25
Common to medium bulls	2 00a 2 75
Good to choice veals	7 00a 7 50
Medium to good veal calves	4 00a 5 50
Com. to rough veal calves	2 50a 3 00
Good to choice feeders	4 25a 4 60
Medium to good feeders	3 50a 4 25
Common and rough feeders	3 00a 3 50
Good to choice stock steers	4 00a 4 25
Med. to good stock steers	3 00a 4 00
Com. to medium stock steers	2 25a 3 00
Good to choice stock heifers	3 00a 3 50
Med. to good stock heifers	2 25a 3 00
Com. and plain mxd stockers	2 25a 3 40
Good to choice milch cows	35 00a42 00
Med. to good milch cows	20 00a30 00
Com. to plain milch cows	10 00a20 00

HOGS.

Good to choice pra. and br.	7 70a 7 80
200 to 300 lbs.	7 70a 7 80
Medium packs, 160 to 200	7 40a 7 50
Light shippers, 130 to 165	7 40a 7 50
Choice pigs, 90 to 130	6 75a 6 90
Pigs, 50 to 90	5 25a 6 00
Roughs, 50 to 400	3 50a 6 55

SHEEP AND LAMBS.

Good to choice fat sheep	3 25a 4 00
Medium to good sheep	2 75a 3 25
Com. to medium sheep	1 25a 2 50
Bucks	1 50a 3 00
Choice spring lambs	6 25a 6 50
Seconds	4 25a 4 75
Good butcher lambs	3 50a 4 00
Culls and tail ends	3 00a 3 50

TOBACCO.

BURLEY—Dark Red.

Trash (sound)	\$10 00a\$11 00
Common lugs	11 00a 11 50
Medium lugs	11 50a 12 50
Good lugs	13 00a 14 00
Common leaf (short)	12 00a 13 00
Common leaf	13 00a 14 00
Medium leaf	14 00a 15 00
Good leaf	15 00a 16 00
Fine and Selections	18 00a 19 00

BURLEY—Bright Red.

Trash (sound)	11 00a 12 00
Common lugs	12 00a 13 00
Medium lugs	13 00a 14 00
Good lugs	14 00a 15 00
Common leaf (short)	13 50a 14 50
Common leaf	14 50a 15 50
Medium leaf	16 00a 17 00
Good leaf	17 00a 19 00
Fine and selections	22 00 25 50

DARK.

Trash (sound)	7 00a 7 25
Common lugs	7 50a 7 75
Medium lugs	8 00a 8 50
Good lugs	8 50a 9 00
Common leaf (short)	8 50a 9 00
Common leaf	9 00a10 00
Medium leaf	10 00a10 50
Good leaf	11 00a12 00
Fine and selections	12 00a12 75

BUTTER.

Fresh packing, 21c per lb.

POULTRY.

Hens, 13c per lb.; roosters, 7c; young chickens, 16 to 16 1/2c; ducks, 10c; turkeys, 13c.

EGGS.

Case count, 18 to 19c; candled, 20 to 21c.

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 8816 Cumberland Main 51-Y
At Night, South 1098-A

1,100 MOLLER PIPE ORGANS NOW IN USE.

49 in Pittsburg; 35 in Baltimore; 30 in Philadelphia; 27 in Cincinnati, and 18 in Hagerstown, Md. Address M. P. Moller, Hagerstown, Maryland.