

WESTERN RECORDER

Faith, Hope, Love, these three.

CONTEND EARNESTLY (ἐπαγώνισθε) FOR THE FAITH

FOR ALL DELIVERED UNTO THE SAINTS."—JUDE 3.—T. T. EATON.

84th YEAR.

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The *Presbyterian of the South* says the American Revised Version of the Bible is copyrighted by Thomas Nelson & Co., and that no one has a right to make extracts from it in print without first getting their permission.

Dr. A. C. Dixon, in the *Chicago Daily News* quotes from Dr. Etheridge, of the British Museum, on evolution. Dr. E. says: "Nine-tenths of the talk of evolutionists is sheer nonsense, not founded on observation and wholly unsupported by fact. This Museum is full of proofs of the utter falsity of their views."

The *Journal and Messenger* says the higher critics are now calling themselves "constructive," and it comments: "They are trying to make us believe that a cess-pool called by another name is more wholesome than it used to be."

There can be no real happiness to one who has not made his peace with God. Back of all his pleasures is the darkness of God's displeasure. He may forget it for a time, but the remembrance returns and turns his happiness to disappointment.

G. K. Chesterton says: "It is true that on all moral matters speculations tend to differ, but on the other hand it is exactly on those matters that they need to agree. Men will agree on how many legs a centipede has—because it does not matter. Men will disagree on how many wives a man ought to have—because it does matter. But just because men do disagree about the number of wives, society has to decide it, a decree is sent forth, a dogma. In all this theology is exactly like common mortals. Morality cannot remain a private theory. Morality has to turn its doctrine into dogma."

THE DESIGN OF CHRIST'S FIRST COMING.

By J. M. Weaver, D.D.

Christ said, "God so loved the world that he gave his only-begotten-Son that whosoever believeth in him should not perish, but have everlasting life." We learn from the words of Christ recorded in Matt. 20:28 that Christ had two objects in view in coming into our world: "Even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." Hence, He had two objects in view. First to care for and minister to the needs of men. The other was to give his life a ransom for many. This design Christ carried out in full. For three strenuous years He was servant unto men, helping in all their necessities. He cared for those in sorrow, healed the sick, opened the eyes of the blind, unstopped the ears of the deaf and raised the dead. Then as a substitute for guilty men He died upon the cross, having fulfilled the law in every particular and then suffering the penal consequences of the violated law. In these own words of Christ we are taught the great doctrine of Atonement so often in the latter day denied. Notice this teaching. A ransom is a price paid for the redemption of one in slavery, giving him release from bondage. All men were in bondage to sin, suffering under its fearful effects. It is implied in the Word that Christ's death was sacrificial and vicarious. He died as a sacrifice in the room and stead of sinful men. The Apostle Paul says: "He who knew no sin was made sin for us that we might be made the righteousness of God in him." The penalty for the violated law, due to man the violator, was assumed and endured by Christ and He suffered death on the cross as a sacrifice for sin. The Jewish lamb offered upon the altar was typical of this sacrifice. John the Baptist pointing to Him said: "Behold the Lamb of God which taketh away the sin of the world." He had no sin of His own, hence He died as a substitute. The apostle says: "He bore our sin in his own body on the tree." Without this bloody sacrifice there could have been no pardon of sin. "Without the shedding of blood there is no remission of sin," says the apostle. His death therefore was sacrificial and vicarious. His work was complete and for all the world. But no one is saved simply because this atonement is made. Whosoever would be saved must become interested in its provisions. How may we avail ourselves of its provisions? There are two things absolutely essential to this. These are repentance towards God and faith in the Lord Jesus Christ. Jesus said: "Except ye repent ye shall all likewise perish." Again, "He that believeth not shall be damned." This atonement is sufficient for all the world and efficient for all believers only. Repentance is a radical change in man's whole life toward God. It is dethroning self and enthroning God in the soul and life. This repentance is brought about by conviction of sin under the power of the Holy Spirit. Faith follows repentance, taking God at His word. It is the full conscious reception of Christ in His threefold office as Priest to atone for us, Prophet to teach us, as King to rule us. Thus only can we avail ourselves of its rich provisions. This is the simple but sublime plan of redemption originating in the mind of God. We see from this that in this plan Christ is all and in all. Well has the poet Henry Burton sung:

Look away to Jesus,
Soul by woe oppressed;
'Twas for thee he suffered,
Come to him and rest;
All thy griefs he carried,
All thy sins he bore;
Look away to Jesus,
Trust in him forever more.

Look away to Jesus,
When the skies are fair;
Calm seas have their dangers,
Mariner, beware!
Earthly joys are fleeting,
Going as they came.
Look away to Jesus,
Evermore the same.

When, amid the music
Of the endless feast,
Saints will sing his praises,
Thine shall not be least;
Then amid the glories,
Of the crystal sea,
Look away to Jesus,
Through eternity.

Reader, have you availed yourself of these rich provisions? Time is fleeting. Tomorrow may be too late! Seek Him now, and enjoy his blissful presence forever. "Whosoever will let him take of the water of life" is the appeal of this Saviour.

THE HILL DIFFICULTY.

The Pilgrim on his journey has come to the Hill Difficulty. It is where we all come for the way of life is an uphill.

"Does the road wind up-hill all the way?
Yes, to the very end."

And this is true not only of the affairs of every-day life, but especially of our Christian experience. One must not expect to be carried to the skies on flowery beds of ease. That is not the way we grow as Christians. We must fight to win; we must steadily ascend, would we reach the heights; we must face our difficulties and overcome them, would we be master of them.

Pilgrim found at the foot of the Hill Difficulty a bubbling spring, whence he could refresh himself. Now, to the Christian, the source of refreshment, the place where one will gain strength for the work before him, is in God's Word, and in prayer. "They that wait upon the Lord shall renew their strength." This is the promise made to us, and it is one that has never failed. It has been well said that none need expect a blessing from God who rushes into his presence and then out again. There are times of fierce conflict, when, in the only breathing space one has, he can lift his heart in prayer to God, but the promise is to those who "wait" upon the Lord; who faithfully ponder his Word, study his will, and hold intimate communion with him. Such as these will find their waiting rewarded. They will mount up with wings as eagles, lifted over their Hill Difficulty as the strong pinions of the king of the air enables, him to soar over the mountain peaks.

"Take time to be holy,
Speak oft with thy Lord."

Each day should begin with a draught from these springs—the reading of God's Word and the uplifting the heart to him in prayer. Each day should close with them, as to the tired soldier, a drink of cool water is refreshing indeed.

Christian began his ascent by running. So we often start in our Christian life. Full of zeal, we are ready to do all for the

Master. Nothing wearies us. Nothing daunts us. But sometimes when our zeal has cooled, we give up, and the road behind us being down-hill, we soon slip back into the valley. Let us learn from Christian, who finding the way too steep for further running, still was determined to ascend, though he walked, then climbed on hands and knees, and at times merely clung to the rocks till his strength returned.

But there were places that Christian could sit awhile and rest. There were pavilions of peace, and into these he turned. So with us. Thanks be to God, we can enter into our peaceful arbors, even in the rush of working hours, in the pressure of household duties, at our school-desks or on our recreation grounds. "When I am tempted or spiritually tired, I leave my desk and go to the church across the street, to pray," said a layman at a meeting. But another spoke out: "I cannot leave my work. My place is at my desk from nine to twelve and from one to five. There are only minutes here and there; but I thank God, I do not need to seek a temple made with hands. In my own heart is the sanctuary, and thither I can go at any moment, and be alone with Him for a space."

Then Christian found the wood Danger and the mountain region, Destruction. There also were the lions, but these we know are chained. Our lions may roar. They cannot destroy. We are the Lord's, and he will keep us to the end.

SUPREME CHARACTER.

Great things are not necessary for the attainment of great character. This is strikingly manifest in the pattern life—the life of our Lord. For thirty years that life was entirely uneventful, unhistorical. He lived in a village, mixed with peasants, wrought at the bench, dwelt in a cottage. There was no great trial, like the temptation in the wilderness; no moving triumph like the palm-strewing; no ecstasy, like the transfiguration; no humiliation, like the crown of thorns; no grief, like Gethsemane. Without dazzling episodes, striking situations, or tragic sorrows; without the dramatic, the uncommon, or the miraculous, he grew into the fullness of that supreme character which commands the admiration and reverence of mankind. It is most encouraging to the obscure million to know that the noblest life attained its last completeness in the tamest scenes, unprompted, undisciplined by anything extraordinary. Use spiritually and faithfully a life of apparent trifles, and it shall furnish all you need.—W. L. Watkinson.

Blessings on the man who smiles! I do not mean the man who smiles for effect, nor the one who smiles when the world smiles. I mean the man whose smile is born of an inner radiance, the man who smiles when the clouds lower, when fortune frowns, when the tides are adverse. Such a man not only makes a new world for himself, but he multiplies himself an hundredfold in the strength and courage of other men.—George L. Perin.

To those who live and walk in the Spirit, all creation is seen to be of God. No man can find God through nature; but every man may find nature through God. If man begins with nature, he cannot climb from it to God; but if he begins with God, he may enter into the mystic region, wherein lies true appreciation of the glories and beauties of nature.—G. Campbell Morgan.

OFFICE OF THE HOLY SPIRIT.

The word "unction" occurs but once in the Authorized Version—1 John 2:20. It is from the same Greek word that is rendered anointing in the twenty-seventh verse of the same chapter—*Chrisma*.

The word anoint usually means "to smear." Here, however, it means "rubbing in." It is the same as in Luke 4:18. "The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor," etc.; and, in Acts 4:27: "For of a truth in this city against thy Holy Servant Jesus, whom Thou didst anoint," etc.; and also, in II. Cor. 1:21: "Now he that stablisheth us with you in Christ, and anointed us, is God," etc. (*Chrio*—to rub.)

Jesus said, "When He is come, He will guide you into all truth;" and, "Ye shall receive power (Dunamis) when the Holy Ghost is come upon you." "But tarry ye in the city until ye be clothed with power from on high."

On the day of Pentecost the Holy Spirit clothed the Disciples with power, and imparted into them knowledge, so that they were qualified to proclaim Jesus and the resurrection accurately and with boldness. What they received at that time was "rubbed in."

To what shall we liken these things by way of contrast? Enduement is like unto ripening fruit. Uction, the mellowing process by which the ripe fruit is made luscious.

Enduement gave them knowledge and courage; unction gentleness, patience, meekness, goodness—all the graces of the Spirit—so that, while like Christ in boldness to speak the Word with authority they were also like him—loving, sympathetic and of very great compassion.

Since Christ received the "Heavenly Uction," and the Disciples were not qualified for service until they received it, what shall we say of ourselves as co-laborers with God?—or rather what says God's Word? Well I notice—

First—That man is incapable of doing anything acceptable unto God, of himself. See John 6:63; 15:5.

Second—That God has nevertheless chosen man as the agent through and by whom He works. See Eph. 2:10; Phil. 2:12-13.

Third—This anointing is for disciples now—it is for us! See Luke 24:49; Acts 2:1-4, 10:45-46, 11:15, 19:6; John 7:38-39; Joel 2:28-29.

Since the apostles and those disciples who waited upon the personal ministry of our Lord and witnessed His mighty works, were not competent for testimony and service without the anointing of the Holy Spirit, no more are believers in these times. This is the one great, vital lack of the church today.

"O that He now from Heaven might fall,
And all our sins consume!
Come, Holy Ghost, for thee I call;
Spirit of burning, come!"

L. W. MUNIALL.

Germantown, Pa.

WHO ARE CHILDREN OF GOD?

By Rev. S. E. Wishard, D.D.

There is very much loose and erroneous thinking on the subject of the relation of men to God. The fatherhood of God and the brotherhood of man are popular phrases, and are often used in a way that is erroneous and misleading. If we investigate the subject of our relation to God in the light of his word, we will reach the truth concerning our standing before him. His truth settles every question concerning our condition.

God informs us that there are only two classes of people in this world, the righteous and the wicked, the children of God and those who are not his children. There are degrees of righteousness and wickedness. "The men of Sodom were wicked and sinners before the Lord exceedingly" (Gen. 13:13), while there are ungodly men, whose outward lives are without reproach. There are also righteous men who are eminent for their righteous character, and others who live on a very low plane of Christian life, but are God's children. The righteous and

the wicked are everywhere in the word of God distinguished from each other. We may not always be able to make the distinction, but there is coming a day when God says, "Then shall ye return and discern between him that serveth God and him that serveth him not" (Mal. 3:18). That difference exists all the way through life now. The children of God are different from those who are not his. They belong to God's family.

All men are by nature enemies of God by wicked works. God made man in his own image, intellectually, morally and spiritually, but he disobeyed God and became his enemy; and by the working of that beneficent law, stamped on all creation in the beginning, that every thing should produce its kind, we all begin with a corrupt nature—enemies of God, as our parents were. As soon as we begin to act we begin a life of disobedience, of enmity toward God. Hence, "The carnal mind, (the unrenewed mind) is enmity against God" (Rom. 8:7). The Jews that rejected our Lord, whom he was trying to bring to repentance, said to him, "We have one Father, even God," to which our Saviour replied, "If God were your Father, ye would love me. . . . Ye are of your father the devil" (John 8:41-44).

We become sons and daughters in the earthly family by birth; are born children of our parents, and hence are their children; so we become children of God, members of his family by the new birth. "Marvel not that I said unto thee, ye must be born again;" for "except a man be born again, he can not see the kingdom of God," much less be a member of God's family, a child of our Father. And the reason: "These which are the children of the flesh, these are not the children of God" (Rom. 9:8), because they have not been born again, "and were by nature children of wrath, even as others" (Eph. 2:3).

In the parable of the unjust steward our Saviour stated and illustrated the fact that "the children of this world are in their generation wiser than the children of light" (Luke 16:8). The unregenerate are wiser in reference to the things of this life than God's children are in reference to the life to come.

Those who have not accepted Christ as their Saviour, however moral, intelligent, cultured or refined, are declared to be walking "according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience" (Eph. 2:2). After setting forth the carnal life of such as had not been born again, the apostle declares that "because of these things cometh the wrath of God upon the children of disobedience" (Eph. 5:6). He had already set before them their condition in their unregenerate state, before they had accepted Christ, as "having no hope, and without God in the world" (Eph. 2:12). How could this be said of them if they had been the children of God before they had received life by the regenerating power of the Holy Spirit? By no possibility of honest biblical interpretation can they be called the children of the devil, whom the inspired Scriptures call the children of wrath, of disobedience, the children of this world—who are "carnal, sold under sin." Since they are ruled by the prince of the power of the air, they are his servants, because they have refused to belong to the family of God by being born again.

Let us not comfort ourselves with the delusion that our friends who do not accept Christ as their personal Saviour are still the children of God.

Who, then, are they that have received the new name and have been admitted to all the blessed privileges of being sons of God? We need not go far for the answer. The Apostle John (1:12) informs us that "as many as received him, to them gave he the power (or privilege) to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." The new birth, "the renewing of the Holy Spirit," is that divine and gracious act of God through Jesus Christ, by which we who once "were afar off are made nigh by the blood of Christ." And now the new-born souls are sons of God; and "like as a father pitieth his children, so the Lord pitieth them that fear

him." They are his. "Neither can they die any more; for they are equal to the angels; and are the children of God, being the children of the resurrection."

Having made their peace with God—that is, having accepted the peace that Christ made—they are now in the world to promote the reconciliation of the world to God. They are the peacemakers; of whom Christ has said, "Blessed are the peacemakers, for they shall be called the children of God" (Matt. 5:9). God has given us the sure marks of his children, declaring to us that "every one that loveth is born of God and knoweth God" (I. John 4:7). The new name came with the new birth, and in view of this fact the Apostle John breaks forth in rapturous exclamation, "Behold! what manner of love the Father hath bestowed upon us, that we should be called the sons of God. The difference between "the children of this world" and "the children of light," "the children of wrath" and "the children of peace," "the children of disobedience" and the children who can testify that "his commandments are not grievous," is as wide as the difference between life and death, between heaven and hell. "In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother."—Journal and Messenger.

THE OUTREACH OF ONE ROOM.

By William T. Ellis.

When Professor Hunt was declared by the doctors to be a cripple for life the community was shocked, and visits of condolence were many. Most of the well-meaning sympathizers assumed that the promising career of the sunny, athletic and clever teacher was at an end. Fortunately, the invalid's own sense of humor saved him from feeling many of the unmeant thrusts of these Job's comforters. He laughed as he talked the matter over with his pastor.

"We have been having continuous funeral services in this room for a month; and lo, the corpse is still livly. I do not believe that I am a 'dead dog,' as Jonathan's son with the long name and the lame feet called himself. I cannot teach again, I know; and I'm bound to this bed forever. If I were a genius, instead of a commonplace ex-teacher in a semi-rural high school, I suppose I'd compel the world to make pilgrimages to this room. I'm not a genius, but I'm bound not to become a pale and melancholy saint, flaunting his resignation in the face of his friends. I really believe that I can make life worth while, for is it not sound doctrine that a man is more than a stout pair of legs and a strong back?"

To nobody else did the invalid tell his hopes. A discerning observer, though, could trace a definite plan running through his subsequent course. In the first place, he made his room attractive to his friends; they who at first visited him out of sympathy soon came again for their own pleasure. Within six months his intimates had ceased to think of Professor Hunt first of all as an invalid; his personality had triumphed over his limitations.

As a letter-writer, the shut-in extended his influence widely. Never a new baby came to his friends, never a wedding, a birthday, a business promotion, or other bit of good fortune without a note of congratulation from this man who had acquired the great art of living in other people's joys. So, too, with letters of condolence. And every friend setting forth on a journey was sure of a bon voyage message from that little room.

Naturally, there was a return tide of correspondence. In increasing numbers dwellers in lands afar, foreign missionaries, high school boys who had gone abroad in business and friends of friends counted this cheery, newsy and entertaining letter-writing among their regular correspondents. This all quickened Professor Hunt's interest in, and knowledge of, foreign conditions; so one day he ventured to write to the editor of the metropolitan paper which he read daily (for the local journal did not give him a wide enough outlook on the big world to satisfy him—a letter supplementing and explaining an obscure foreign dis-

patch. This was printed, and so were other letters, which he wrote for different publications, for he had quickly perceived the influence which even the most obscure person may wield through the widely-read newspaper press.

Every meeting of the old debating society at the high school, and every prayer meeting of the church were certain to hear something from the shut-in member. Sometimes it was a letter, sometimes a little essay, or an appropriate clipping, or quoted aphorism, or a bit of poetry. Always it was interesting and helpful, because the result of careful thought.

So the outreach of that one little room has steadily increased, until the shut-in, instead of being an object of pity, is enviable for the multiplicity of his interests, the numbers of his friends and his far-ramifying usefulness. Professor Hunt does not talk about himself or his mission; he has evidently had his own battles to fight against the invalid's temptation to morbid self-centeredness. But one day, in adroitly turning some insistent friend from the subject, he let fall an illuminating phrase, "Oh, it is just an experiment in geometry, to see what there is in the postulate that from any point a straight line may be drawn in any direction and extended to an indefinite length."—Congregationalist.

OBEDIENCE THE TEST.

Obedience is one of the prime factors in the Christian religion. Practical obedience is the chief evidence of vital piety. Man's character is to be determined by his conduct. There can be no plainer principle than this: "The tree is known by its fruits." If a man says he desires and delights above all else to serve God, let him test the reality of his desire by the touchstone of cheerful and obedient

The Scriptures give peculiar importance to this test of religious character. God has provided that the reality of those dispositions which we profess to cherish toward him shall be evinced by corresponding conduct. Is it asked, Who are the friends of Christ? he himself replies, "Ye are my friends, if you do whatsoever I command you." Is it asked, Who are they that love the Redeemer? he himself replies, "He that loveth me, keepeth my commandments." Is it asked, How shall we know that we possess a saving knowledge of Christ? the response is ready and explicit: "Hereby do we know that we know him, if we keep his commandments." Would you know the evidence of hostility to Christ? You have it in his own terse saying: "He that loveth me not, keepeth not my sayings." Would you know who the deceived and the deceivers are? The Scriptures teach, "He that saith he knoweth him, and keepeth not his commandments, is a liar, and the truth is not in him." Would you discern the line of demarcation between the righteous and the wicked? The Bible tells you, "In this the children of God and the children of the devil are manifest, he that doeth not righteousness is not of God."

Men may say what they please about their religion; they may be ever so orthodox in their creed, and ardent in their professions of attachment and sanguine in their hopes; but if they yield not themselves unto God "as servants to obey," if they bring not forth the fruits of holy obedience, their faith is in vain, they are yet in their sins. By their fruits ye shall know them. Grapes do not grow on thorns, nor figs on thistles.—Exchange.

Come ye yourselves apart into a desert place (Mark 6:31). In these days of hurry and hustle, we find ourselves face to face with a terrible danger, and it is this—no time to be alone with God. The world, in these last days, running fast; we live in what is called the "age of progress," and we must keep pace with the times. So the world says. But this spirit of the world has not confined itself to the world. It is, alas, to be found among the saints of God.

He who wilfully sins and still dares to hope in the mercy of God, is a blasphemer and a madman, and for him there is no peace, no heaven, for he abides under the condemnation of the Almighty.

"SHOULD ALIEN IMMERSION BE MADE A TEST OF CHURCH FELLOWSHIP?"

For sometime past the subject of Alien Immersion has been very much discussed among Baptists. There are evidently good reasons why this has been done. The chief reason probably is that strong forces have been directly or indirectly teaching and practicing it until the practice has grown among our people and as much scriptural teaching of the Baptists is vitally involved it is well and timely that it should be noticed. It should be agitated until it is settled right and finally and the sooner the better. The main point at issue is—should Alien Immersion be made a test of church fellowship? There seems to be a difference of opinion among us on this point, evidently one side is wrong and the other right, for both can not be right, neither can both be wrong, for they do not agree. The thing to determine is which is right, and then act accordingly. Surely neither would want to practice that which is wrong. Undoubtedly it should be made a test of church fellowship. There are many reasons why and these reasons are all either directly or indirectly scriptural.

First. Because it is not orderly. There are very few Baptists who believe that it is orderly. Many who practice it say they are opposed to it on grounds of church order. If it is not orderly then churches should not practice it. If churches practice that which is not orderly then they should not be fellowshiped for we are admonished to "Do all things decently and in order." If churches practice that which is not orderly then their work can be considered disorderly and we are told in II. Thess. 3:6 to "withdraw yourselves from every brother that walketh disorderly and not after the tradition which he received of us." Anything that is not orderly is disorderly so it cannot be said that this scripture does not apply to this case.

Second. It should be made a test of church fellowship because it is not right. The scriptures do not teach that it is right, on the other hand they teach both directly and indirectly that it is not right. There is no Baptist paper in the South that openly advocates that it is right. There is no Baptist Theological school in the South that openly teaches that it is right. There are very few, if any, Baptist preachers that advocate its practice on the ground that it is right. If it is not right, if it is not in conformity to New Testament law then the act of a church voting to receive it does not make it right nor does the liberty of the church doing it relieve it of condemnation. If it is not right then the opinion of any man or any number of men however good or wise they may be, cannot justify its practice on any ground, so if it is not orderly, if it is not right any church that practices it should not be fellowshiped.

Third. Because it makes baptism the only thing necessary for membership. The general practice of it would soon result in the only question being asked a candidate from other denominations. "Have you been Immersed?" The fact that one has been Immersed is not all that is necessary for membership with us—nor would the additional fact that they were satisfied with their baptism help the matter, for there are millions who are satisfied with their baptism whose baptism we could not approve or accept. It is what takes place before one is baptized that makes a Christian and a Baptist. These things would be in a great measure or altogether ignored and in these things are involved all scriptural teaching in regard to salvation and all the distinctive doctrine of the Baptists. This is the strongest argument against Alien Immersion and the chief reason why it should be made a test of church fellowship. Any honest seeker can get all the scripture on this subject that he wants here. For instance we believe in regeneration, being born again. We believe this is the work of God and is real. That it is not the act of man or the result of a ceremony. We believe in repentance toward God and that repentance is a work of grace—bringing forth fruit, meet there for. We believe in faith in Christ and that faith is a personal trust in a personal Saviour and not a mere mental acceptance of a historical fact. We believe in believers' baptism. We believe in a converted church membership. This could not be tested in receiving Alien Immersion. We are Calvinists—most of those from whom we would receive members are Arminians. There is a great scriptural difference between Calvinism and Arminianism. If it opens the doors of our churches to those who do not possess the necessary qualifications then it is not right and churches that practice it should not be fellowshiped. The chief argument made in favor of its practice is that churches should have the liberty to do as they please in this matter. This argument is not at all sufficient. It is of the same strength and character of that made by those who say they are in favor of temperance and opposed to saloons, yet vote for saloons on the grounds that we should not interfere with the personal liberty of others. This argument is unworthy of an honest and intelligent source. Every one knows that a church has the right to do as it pleases in this and all other matters but liberty does not give a church the right to do wrong or necessarily make what it does, right. If in the exercise of its liberty it violates Baptist faith and practices, it has no right to expect the fellowship of other Baptist churches. It has been said by some of our leaders that there are three groups among us that oppose Alien Immersion, yet some of these sanction its practice. It is undoubtedly a fact that any one who is opposed to it on any ground cannot under any circumstances sanction its practice. It cannot be practiced without the vote of a church and when an opportunity presents itself, if a church votes to receive it then it places itself on record as in favor of it instead of against it. The church that claims to be against it and practices it places itself in a very peculiar attitude before the world.

There can only be two parties in this matter. Those who favor it and those who do not. Those who favor it are known by the fact that they practice it, and those who do not favor it are known by the fact that they do not receive and practice it without protest. It does not seem that it would be very hard for one with a clear Baptist vision to tell which of these is the most orthodox. If churches that oppose it continue to affiliate and fellowship those that practice it then they become guilty of the same error, for by receiving their lettered members we sanction and practice it until it becomes universal among us then it can be said that a "Little leaven hath leavened the whole lump." The only way to avoid this condition of affairs is to not support or fellowship any institution, any paper, any church or any preacher who persists in the practice of Alien Immersion, on any grounds.

J. W. VALLANDINGHAM.
LaGrange, Ky.

THE DARK LINE IN GOD'S FACE.

Rev. W. M. Clow.

Compassion is the master moral quality of the time. Pity is surging like a wave through all our thinking. Compassion is the dominant emotion in literature and art. The book of lyrics which moves men and women to tears sells in thousands. The picture which appeals to our tender thoughts is visited by crowds. Nowhere is the influence of this prevalent temper more evident than in theology. It has had one far-reaching effect. It has altered our thoughts of God. Men stand still, as Moses stood, to hear the name of the Lord proclaimed. "The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." They listen with eager hearts and glistening eyes to the message. But when the voice continues, "and that will by no means clear the guilty, visiting the iniquity of the fathers upon the children, and upon the children's children," they are chilled. They will not look steadily at this dark line in the face of God. They turn aside from the God of infinite power and infinite purity to declare God is infinite pity alone.

This dark line cannot be left out. It is false to reason and to revelation, and it is degrading to God's character to erase the line. Let us look at it.

Mark, at the outset, how clear is the testimony of Scripture. Take up the record as it engrosses the judgments of the centuries. The destruction of the corrupt Canaanites, the stern dealings with the semi-barbaric judges, the bondage and exile of unfaithful Israel, not to speak of God's penalties passed upon Esau and Saul and David, all emphasize this stern truth.

It may be impossible to trace all impotence and pain back to its source, but, speaking broadly, all suffering is the fruit of someone's sin. The innocent in this world, because the race is a divine unity, often suffer with the guilty. The keenest stroke sometimes falls upon those who are guiltless of the wrong. Even blunders are punished, for a mistake is also a breach of a law. The men on whom the tower of Siloam fell were not sinners above all other men, but the man who built the tower wall with untempered mortar was guilty.

The most convincing and definite sayings of Jesus are those which affirm that this dark line remains in God's face in the world to come. He speaks in grave warning of the outer darkness, the everlasting fire, the shut door, the weeping and gnashing of teeth. You know how men shrink from these decisive utterances, and draw precarious conclusions from their words, and build large hopes on Christ's reticence. Western minds have sought to escape the force of Christ's message by as incredible suppositions. They have invented the doctrine of purgatory, the belief that the cleansing fires of pain and sorrow may perfect in believing men what God's grace and discipline have failed to do; here and now they tell themselves that in Christ's parables of judgment, the fire that is not quenched, the worm that dieth not, the outer darkness, the gnashing of teeth, are only figures.

Consider the significance of this dark line in the face of God. This dark line makes God wondrously beautiful.

Its first significance is His inflexible justice. It declares that God has no caprice, that He will not trifle with a wrong, nor softly indulge even His own and His dearest. The craving for justice is the most deeply rooted of the heart. The very hope of one who would be inflexibly just makes dumb nature vocal with joy. For the brute creation, and even dumb nature, suffer under injustice as well as man. Now we can look up at that dark line and see its beauty. We can see that justice is a nobler attribute in God than an easy generosity. We can see that even mercy is not to be exercised at the cost of justice; and we are hushed and awed, and yet tranquil, because God is too just to do what our sin-excusing hearts might do in our weak partialities, clear the guilty.

Its second significance is His wrath at sin. The darkest line in a human face is the line of an anger which is shot through with grief. It is not otherwise with the face of God. We have seen so many human faces in which love has been grieved and heated to a stern anger, that we should not wonder at this line in God's dear face. Is there a father who has a son falling into the habit of the drunkard? Has any mother suddenly discovered her daughter slipping into secret and wilful transgression? How much more glauy would you lay all your children in early graves, and suffer a lifelong loneliness, rather than see the sanctities outraged by their sin? How much sweeter are those faces who have only a sorrow behind their gravity, but not the knowledge of a

shame which has stirred them to hot anger. No human anger against sin, however, noble be the heart which feels it, can perfectly image the wrath of God. But both of human and divine anger, at their highest, there is this to be said, that it can by no means clear the guilty, even though the guilty be its own.

The third significance is His passionate desire for holiness. The angel with the flaming sword is not only an angel of vengeance. He is the angel who keeps wandering and tempted souls in high and austere paths from which their feet might decline. The waters of the flood did not only punish the guilty. They cleansed the land for the people of God.

What Stirs God Most.

What stirs God to the depths is not suffering, but sin. Under the power of this dominant emotion of compassion we fix our eyes on suffering, until to escape suffering becomes the chief object of life, and to prevent it the highest service of man. But God does not so regard suffering. He does not willingly afflict. But if God disregarded suffering as men conceive Him to do, this world, with its unceasing cries of pain and sorrow, would be unintelligible. Over our sin God does more than sit by us and moan. He lets the suffering continue, for He makes pain and anguish and tears His ministers.

The Witness of Calvary.

There is one place, and only one place, where all this stands clearly out, and that is the place called Calvary. There God saw His child sickened unto death, but saw neither word nor gesture which touched Him with wrath. Nowhere can it be more movingly seen than at the Cross that God will by no means clear the guilty. Nowhere is it more sadly plain that He visits the iniquity of the fathers upon the children, than when He laid the sins of men upon the Son of Man. In the Cross we see the dark line of God's face, and understand His justice, His grieved anger, and His passionate desire for holiness. We see what the prophet described dimly and wonderingly, and yet in a vision of truth, when he wrote, "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes, we are healed." Had there been no dark line in God's face there would have been no Cross. What Jesus saw as He was dying was this line in a face of love dark with anger at the sin of man.

RESPONSIBILITY FOR SOULS.

Not only is the work of the church—the Christianizing of the world—a work too vast to be undertaken by any limited or official class, but it is a work in performance of which an official character in some respects narrows a man's influence. It is a work, moreover, let it be remarked finally, which can never be done by proxy. From the nature of the case it cannot be devolved by the members of the Church upon any special functionaries. As a matter of order and arrangement, the public offices of religious worship may be conducted by an official personage; special training may be necessary for the adequate performance of the duties of the pulpit; and it is well that a single representative of the Church should be specially responsible for the pastoral care of a particular locality. But there is a limit beyond which, in the work of the Church, official mediation cannot go. Responsibility for the care of souls can never by any Christian man be devolved upon another. Society may commit to certain of its members the work appertaining to special trades and callings. It may leave entirely to men trained for the purpose the business of cultivating its fields and building its house, and preparing its food and raiment. Having hired trained experts to do for it the work of the physician, the advocate, the soldier, the engineer, it may give itself no further concern about the matter than to see that the deputated work is efficiently done. But society cannot thus do its religious work by proxy. The clergyman cannot act for others as the physician or the lawyer, each in his vocation, can act for others, if for no other reason than this, that the personal influence of each individual man is an intransferable deposit. It is something lodged in an individual, and can be used by him alone. Every one who reads these words is endowed, each for himself, with a special gift of salutary influence, a peculiar benign power, which he can no more get another to employ for him than one flower can get another to breathe forth its fragrance, or one star depute to another star its shining.

There is work in God's Church which, if not done by you, will be left undone. As no priest can mediate between you and God, so can none mediate between you and your brother. You can no more do good than you can be saved at second-hand. The true, ideal, then, of the Church is that of a Christian community in which each individual member exerts his own gift of usefulness for a common end. Wherever it is realized, the province of exclusively clerical effort will be a very limited one. By their charities, their prayers, their active and unremitting exertions, their earnest, holy lives, the laity will co-operate with the more official labours of the clergy. Each individual will be a priest to his own home, a minister of God to all who come within the range of his influence. The Sunday sacredness will not cease, but it will be less distinctive; for, instead of being checked and thwarted, its influences will be perpetuated by those of weak-day life. One man will no longer vainly endeavour to preach up, on one day, what on all other days multitudes are preaching down; but a thousand week-day preachers, by the all-potent eloquence of pure, earnest, self-denying, holy lives, will silently and constantly plead for God. Each man will feel a solemn obligation

resting on him to do for Christ and for the world's good all the work he can. No smallest scruple of holy influence wherewith God has endowed his Church shall be lost; but all Christian men, in all positions and relations in life, of all crafts and callings, of all talents and endowments, at all times and seasons, will do each his own share of Christ's work in the world.—Selected.

LITERARY.

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

The Making of Bobby Burnit. By George Randolph Chester. The Bobbs-Merrill Company, Indianapolis, Indiana.

A more appropriate title for this very readable book would be, *The Plan of Progressive Bankruptcy in the Making of Bobby Burnit.* A very eccentric father leaves an enormous fortune to his son. The son is to use it, by installments, in business ventures, \$250,000 at a venture. The balance is to be in the hands of a trustee, to keep Bobby from starving. This trustee, unknown to Bobby, is his life-long sweetheart, Agnes Elliston, of whom the will reads: "The only sensible person I know who is sincerely attached to your interests." After four or five attempts, each of which proves a step in bankruptcy, Bobby cuts his eye teeth and wakes up to the fact that he has been the idiotic tool in the hands of some political grafters. His last venture is the buying of a newspaper which he uses as a weapon against these same grafters, tearing them up root and branch and driving them out of the country. The manner in which he does this makes interesting reading, and the part the "trustee" plays in the making of Bobby Burnit proves more interesting still.

The Women of To-day. By Wm. J. Holtzclaw, M.A., Ph.D. Baptist Book Concern Publishers.

This most interesting little book was written, as the author tells us, "to show the peculiar character of the need of mothers, why it exists, and the remedy." The book is divided into 17 chapters any one of which would make an interesting leaflet of itself. Beginning with "Women Retrospectively Viewed," Dr. Holtzclaw comes down to "Women of the Present Day," in the Professions, Trades, Callings, etc., and claims woman should take her place by the side of her brother man in every walk of life. The Dr. comes out four square on the Divorce Question. He pays high compliment to women in Christian Benevolence and to her silent influence in the Home. This is a book that after you have read it, if you are a woman, you will pass it on to some other woman to read.

The Apostle of Alaska. The Story of William Duncan, of Metlakahla. By John W. Arentander, L.L.D., of the Minneapolis Bar. Illustrated. Page 395.

In this work the writer gives a thrilling story of the life-work of William Duncan during fifty years among the Indians of British Columbia and Alaska. It is interesting to know that Dr. Arentander, the writer, spent four or five summers at Metlakahla, the principal field of Mr. Duncan's labors, because he was so impressed by the story of his work that he determined to become the historian of the little nation, and the biographer of their wonderful leader. A marvelous lesson is presented of what can be accomplished by a man whose life is thoroughly consecrated to the work of his Master, and who has those three characteristics so essential in a missionary (as well as in a pastor at home)—tact, wisdom, and courage.

The Tsimshian Indians were considered the most savage of all the tribes, and when Mr. Duncan insisted on going to the point to which the Church Missionary Society of England had sent him, he was told that he took his life in his hands. He began his work among them in 1855, and the village of Metlakahla today, with its industrial enterprises, schools and churches, is a monument to earnest, consecrated mission work. Mr. Duncan was not only school-master and preacher, but he taught them boat-building, saw-mill work, and other practical work. There are many Indian legends and traditions which add greatly to the interest; and the stories of some of Mr. Duncan's experiences are often thrilling. The book is a valuable contribution to missionary literature.

Theodore Roosevelt's first article in his great series about his African trip will appear in the October *Scribner*. The series has created a demand all over the world. It will be published simultaneously in England, France, Australia, and other countries and languages. There is no doubt that Mr. Roosevelt is the best known personality in the world; moreover he has the gift of describing an outdoor adventure with vividness and picturesqueness. The first article will fill twenty-two pages of *Scribner's Magazine*, with abundant illustrations. Other articles have been already received so that the continuity of the series is assured. The second article, in November, gets the reader immediately into the great lion hunt. The articles are as far as possible from the usual hunting narrative; they are the joyous expression of a long-planned holiday hunting trip.

**Sunday-School
Lesson**

Sunday, October 10th.

The Plot against Paul.—Acts 23: 11-24.

Motto Text.—"I will say of the Lord he is my refuge and my fortress; my God, in Him will I trust."—Ps. 91:2.

"And the night following the Lord stood by him, and said, Be of good cheer, Paul." Paul was then a prisoner in the hands of the Romans. He needed encouragement, and to feel that his Lord was with him after the trying events through which he had just passed, and the uncertainty of his fate as a prisoner.

"And when it was day." The day after his vision, probably a very early hour in the morning is intended. "Certain of the Jews banded together, and bound themselves under a curse." Invoked God's wrath upon themselves if they failed to carry out the purpose for which they had bound themselves. If they ate or drank before they killed Paul, they invoked the damnation of their souls. As they did not kill him, I wonder if one of them killed himself by starvation?

"And there were more than forty which had made this conspiracy." The large number encouraged the individuals to confidence, that they would succeed in killing Paul. But the larger the number in a conspiracy the greater the probability that the secret will not be kept and the object frustrated.

"And they came to the chief priests and elders." That is to the Sanhedrim, the council of seventy which ruled the Jews, subject to the general supervision of the Roman governor. These were the great men of Israel, who made themselves accessories to assassination. It shows what blinded fanaticism will do. Instead of being horrified at the thought of a cowardly murder, they persuaded themselves they were doing God service. (John 16:2.) Jewish fanatics have always been the fiercest of fanatics.

"Now, therefore, ye with the council." It is evident that all the council were not informed of the plot. It is thought the conspirators went to the Sadducees, who were specially bitter, while the Pharisees had taken Paul's side in the meeting of the Sanhedrim held the day before. The Pharisees, knowing nothing of the conspiracy, would agree readily enough to join in asking the chief captain to have Paul brought before them again. And Lysias would not think of refusing a reasonable request from the Sanhedrim. They were to kill him on his way from the barracks to the council chamber. They could do this easily, the Romans suspecting nothing; and after Paul was dead Lysias would do nothing. The Roman officers had strict orders not to offend the turbulent, fierce province which gave the emperors so much trouble, if it could be avoided without endangering Roman authority. The plot was well laid and seemed sure of success. But the Lord Jesus had promised Paul that he should preach in Rome, and the whole human race banded together could not have killed him now.

"And when Paul's sister's son heard of their lying in wait." This is the only mention made of Paul's sister or of her son: Paul had kinsfolk in Rome (Rom. 16:7-11). "He

went and entered into the Castle, and told Paul." This shows that Paul's friends were allowed to visit him in prison while in Jerusalem as they were afterwards in Caesarea. "Then Paul called one of the centurions unto him." The Roman centurions appear in a most favorable light in the New Testament. And Paul was a manly man of winning personality, who won the hearts of the Roman officers when they were brought into contact with him. Rome was terribly corrupt, and its nobles a disgrace to the race, but the old Roman virtues of the better days of the Republic linger among the soldiery. And this was due to the stern Roman discipline.

"Bring this young man unto the chief captain; for he hath a certain thing to tell him." Paul had the promise of his Lord that he should escape from his enemies in Jerusalem and reach Rome. Yet he did not neglect to do all he could to guard his safety. This is the difference between an Antinomian and a Calvinist. The Calvinist knows that God has decreed means as well as ends, and he does not neglect his duties. The time was short for the next morning early Paul would be called for by the council. The centurion complied with the prisoner's request and carried the young man immediately to Lysias. In the short time in which he had been among them Paul had impressed the officers with such a high opinion of his character that they were ready to grant his request without questioning.

"Then the chief captain took him by the hand, and went with him aside privately." "Seeing, perhaps, that he was nervous and flustered, both from the peril to which he was subjecting himself by revealing this secret—since suspicion would naturally fall on him—and also by finding himself in the presence of the most powerful person in Jerusalem, the military delegate of the dreaded procurator." The kindly familiarity of the chief captain in taking him by the hand must have greatly encouraged him to hope that his uncle's life would be saved.

"The Jews have agreed to desire thee that thou wouldst bring down Paul tomorrow into the council." This shows that the chief priests and elders entered into the plot, which was not told us in verse 15, but only the request of the conspirators that they would do so. "But do not thou yield unto them." Which he would certainly have done had it not been for the warning. "For there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him." The oath would show Lysias how desperate and determined the Jews were.

"Tell no man that thou hast secured these things to me." Secrecy was necessary for the safety of the young man's life, as they would have killed him beyond question. It was necessary also for Paul's safety, and to avoid having the Jews make a complaint to the emperor against Lysias.

The chief captain acted promptly. The centurions were ordered to get a large force ready, and to start at nine o'clock in the night and to bring Paul safe unto Felix, the governor. And thus the wrath of man worked out God's purpose to have Paul preach in Rome.

THE AGED PILGRIMS.

"And confessed that they were strangers and pilgrims on the earth."—Heb. 11:13. As I sat musing today on this bit

of God's Word there passed before me a procession of pilgrims—a procession of those who had been on their pilgrimage for a long time. First, I saw an old man with long white beard; tall and straight he was, with form not stooped with age, though he was more than eighty-five years old, and had for sixty-four years been a Baptist preacher, and had been pastor of more than a score of churches, and had buried in baptism five thousands and people! And though his voice is yet musical, and his eye clear, his physical force is abated to the extent that he no longer can earn his support.

Then came an old man bowed under the weight of seventy-five years' work for his Master as a preacher of His gospel. Doubtless exposure to all kinds of weather had much to do with his being stooped; for all these years he labored in the mountains of Kentucky, doing most of his traveling to his appointments on foot, and rain did not stop him. But no longer can he do this. No longer can he walk twenty miles a day and preach at night.

Next in the procession was an old lady—the widow of a once faithful man of God. Once faithful? I dare say he is at this moment as faithful as when here on earth, serving Him in song and shouts of praise. Long since gone to his reward, she is left, and is caring for the orphan children of her baby boy. How she delighted to tell me of how she used to feed, a hundred at a time, the messengers of the churches at their associational gatherings. But she was sad when she recalled that she could no longer serve.

Then came another widow. She was being carried by. For nearly a quarter of a century she has not only been an invalid, but bedfast. As I looked on the emaciated form I could but wonder why we let such sufferers need for anything. Long time has she waited the summons to come and join her Saviour and loved ones gone before. Not much longer will she have to wait.

And she is followed by one in a wheel-chair—an old man. Once he could leap and run. Once he rejoiced to climb the mountains and work for the Master. But no longer can he do this. For long years he has been unable to stand on his feet. A "stranger and a pilgrim" is he, and in more ways than one. And this is true of most of these. Time will not suffice to tell of them all who passed before me. There are many. I am quite sure that many of them, though once in the minds and hearts of the brethren, are now so forgotten that they feel they are really "strangers." And how weary has grown their pilgrimage. They do not complain; though many of them are in actual need of wholesome and sufficient food. The wasted frame and the wrinkled skin and the tottering step prove it. What a procession!

"Still do they wait in this foreign clime; Still do they linger on the shores of time, Watching and waiting for their Master's call— Only repining when sorrows do fall Like shadows dark of clouds o'er head, Thick and black on the paths they tread.

Pressing onward yet along their way, Still do they labor as yet they pray— Wavering not, faltering not. When their way seems drear

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Jesus doth guide them, and calm their fear,
Trusting in Jesus no one can harm,
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Patiently yet do they watch and pray;
Anxiously waiting to see the day

When in His goodness, 'tis His will to come,
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PAUL ON FALSE TEACHING.

By O. P. Eagles, D.D.

Our conceptions of the truth are and ought to be growing conceptions. Even in Paul's mind there was, of necessity, a constantly enlarging appreciation of the truth. Matheson's work, "The Development of Saint Paul," is instructive in this line. But it was a development in Christ's truth, according to His teachings, under His control, not a development away from Christ. There were some beliefs of the Christian system that were not open to question they were fixed, settled, eternal. That in Jesus was the fulness of the Godhead, that His death was for salvation, that beyond Christ there is no one, that Christianity is God's final and complete truth—these were accepted teachings. To deny them was to put one's self outside the recognized system of Christian belief and teaching.

Paul had no "anathema" for a heathen philosopher who denied everything that he believed. But he resisted to the uttermost the recognized Christian teacher who placed himself against the accepted Christian beliefs. The first century was not an age when thinking was stagnant. There were all possible denials and questionings of the belief that made up Paul's creed. There were heretics and heresy trials in Asia Minor. Paul was not one who said that liberty of conscience is so sacred that no one may be disturbed for his beliefs; did not think that the cause of Christ would be hurt by a heresy trial; did not say that every teaching must be tolerated because the truth is so large; did not believe that a fine personality will atone for incorrect teachings; did not affirm that the truth will take care of itself and therefore no attention need be paid to false doctrines. He opposed, resolutely and openly Hymenaeus and Philetus (2 Tim. 2:17.) They were well known teachers, perhaps professors of theology in a seminary in Asia Minor. They thought that the resurrection was past. They may have made the resurrection a spiritual thing, denying any physical resurrection, and therefore denying any rising of Jesus from the dead and therefore really declaring no salvation through Christ (1 Cor 15:17.)

Paul did not declare that these men ought to be put to death in a Servetus-like way, did not denounce them personally—but he openly affirmed that these men had no right to be recognized as Christian teachers. Six times Paul exhorts to the use of sound words, sound doctrine, sound in the faith. Those were texts of orthodox thinking in that first century. "Hold fast the pattern of sound—that is healthful—words." If Paul had met a religious teacher in that age who wrote, "Is it inconceivable that the very name of Christianity shall have passed away?" would he have commended him? Would he not, in the exercise of Apostolic authority, have put him in the class with Hymenaeus? With no personal ill will but with a profound love for the truth. Paul stood up for the truth as revealed and opposed the error and the errorists. A good man may be a bigot, this is one peril. It is seeing one part of a truth and affirming that this part is the entire truth. A good man may be seemingly indifferent to the truth, may give an equal tolerance to the truth and the false, may not oppose the false lest a martyr be made of the man opposed. This man lacks the discriminating spirit of Paul. To a

growingly large degree it is a spirit of this age and, in my judgment, an element of weakness.

If any one believe that Paul was a narrow-minded Jew, taking the large and generous spirit of Christianity and presenting it in a small and bitter way—Paul's attitude toward gross error will give no wise counsel for today. But if we believe him to have been chosen of Christ for the one purpose that he might present Christian teachings in an orderly and intelligible way, safeguarding the truth as to Christ's person, work and authority for all ages, then it will be helpful to us to have somewhat of the Pauline mind. If any one were to deny the deity of Jesus Christ, His supernatural person and work, salvation through His sacrificial death the supreme authority of Jesus in the sphere of morals and religion. I think that Paul would have no fellowship with him as a pastor, a teacher, a professor in college or seminary. He would not send him to the stake, he would find no place for him in the pulpit. This was his attitude in the year 59. I think it would be his attitude in 1909.—Baptist Commonwealth.

DEAR RECORDER.

In the Recorder of August 26th last you published an article from Dr. J. M. Frost that I read and re-read until I have almost committed it to memory. It touches a matter which is too little considered by the average Christian and Baptist. "The Baptist art of living together," is all too little thought of by the most of us. Dr. Frost is a ripe Christian, full of love for his brethren and able to make allowance for the many failures and short comings of his brethren, but with Paul has that love that beareth all things, believeth all things, hopeth all things, endureth all things. We ought to read the 13th chapter of Corinthians every week until we are so filled with love that we can never forget it. If we are looking for defects in our brethren, we will be apt to find them real or imaginary. We will find many feeble and undeveloped Christians, who are living far short of their privileges. Yet they would like to do better, and how much better it is to try to raise them to a higher plane than criticize them for their lapses. Many who are truly regenerated remain feeble, babes in Christ. These should have support and encouragement from those who are stronger. I agree with Dr. Frost that there is more unity in doctrine than is generally supposed to be. We will not have entire unity until Christ comes. But let us make the best of the situation. Instead of this we are often disposed to magnify the little differences, that we find. With an experience in the Christian life of more than a half century. I am constrained to believe there are few hypocrites, many who may appear to be such on slight acquaintance, we find on better acquaintance to be, simply immature and badly informed. It may be asked, what must we do with the traitor in the ranks. Now I will say that in an experience of more than half a century as a Baptist, and for twenty years an acquaintance with both clergy and laity not exceeded by any layman in the state, I have not found one traitor. Howbigot, this is one peril. It is seeing one part of a truth and affirming that this part is the entire truth. A good man may be seemingly indifferent to the truth, may give an equal tolerance to the truth and the false, may not oppose the false lest a martyr be made of the man opposed. This man lacks the discriminating spirit of Paul. To a

R. W. TAYLOR.

DEAR RECORDER.

The question of the Foreign Mission Board securing an entrance into Ibadan, about which I wrote

to you recently, is an urgent one. The town is situated upon and around three sides of a ridge of hills running north and south: Its population is usually given as 150,000, but if this is too great a figure it still leaves Ibadan near the top of the list of the largest cities in Africa. For many years we have desired to open up work in this town and but for the retirement of the Rev. P. A. Eubank from Oyo, in 1892, I should at that time have located here. In fact, the price of land I had in view then is the very place where we now have our temporary home, pending the settlement of the Oyo question. We now have the opportunity of purchasing this site, which is without doubt the most central and the most healthy in Ibadan. The house stands on one of the peaks of the ridge of hills I have mentioned. Looking west the town extends to the railroad station, about one and a half miles away; to the east we look out over the town, which extends quite two miles; while to the south we look upon the next peak which is covered with houses, the town extending beyond that to a distance of nearly three miles. The native houses come right up to the boundary walls of the house on the southeast and west. To the north on the next peak is the Catholic mission, beyond which stretch uninhabited hills.

The Baptist church, within a few minutes walk of this house, is an offshoot of our church in Lagos, and is an active, self-supporting organization. An attempt is being made under the direction of Dr. Agbebi, of Lagos, to build another church house near the central market, and if we can only occupy Ibadan, much aggressive work can be done.

Dr. Adams, of the government hospital, who is a member of a Baptist church in Glasgow, estimates the number of Christians in Ibadan at 2,000, in a population of over 100,000. The Church Missionary Society and the Wesleyan Missionary Society are doing aggressive work in the town and there is plenty of room for the development of a strong Baptist mission. Will the churches of the South send us the message and the means to go forward?

S. G. PINNOCK.

Ibadan, South Africa.

A WAY TO KILL THE BAPTISTS.

"Amid all the inventions of this age of inventions, I learn a method has been invented to kill Baptists. This has been a desideratum for years, but a want more keenly felt recently than ever. I learn the experiment is being tried by many of our Pede-Baptist friends. The invention was first made public under the following circumstances:

Eat Quaker Oats Griddle Cakes

Griddle cakes usually are considered a pleasing sort of dish, without any special food value, but Quaker Oats Griddle Cakes are great strength makers besides being most delicious.

Serve Quaker Oats Griddle Cakes; let the children eat all they want of them; the more they eat the better.

See recipe on package.

Quaker Oats is the cleanest and best of all oatmeals.

The Quaker Oats Company
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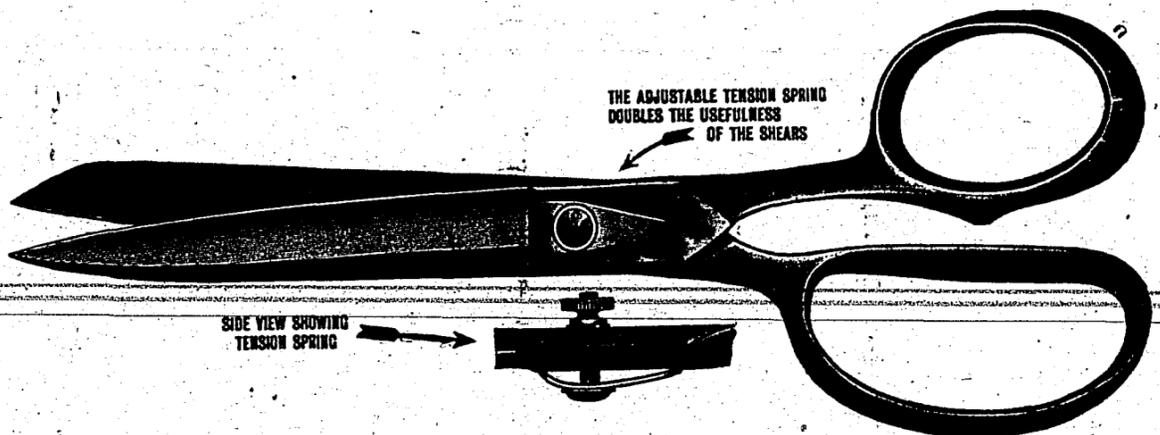
"The learned and venerable Dr. A., in an address to his class in a certain Theological Seminary, said: 'Young brethren, one question which you will have to meet is the controversy on baptism. The Baptists are very numerous all over the world. They are establishing schools and colleges everywhere and you will have to meet them in argument at every point. I forewarn you they can never be killed by persecution; this was fully tried all over Europe for 1800 years, and also in the New England States. The fires of Smithfield and elsewhere were kindled in vain. The exile of Roger Williams and the whipping of Holmes were bright eras in Baptist history. Their churches have always risen from the ashes of persecution like a Phenix and more beautiful and powerful.'

is the most effective, indeed, the only way to kill the Baptists." (Taken from "Life and writings of Dr. Rufus C. Burleson, D.D. L.L.D., by Mrs. Georgia J. Burleson, page 51.)

Allow us to add also that in recent years the most effective methods are to hold union meetings, never discuss denominational affairs, shun all scriptural doctrine, cry for liberty, liberalism and tell them you love them just as well as you do your own church and people, stand in with all of them who are willing to accept of your administration of the ordinances; praise the erudition and liberalism and great wisdom of all their lax leaders. If you can get them to accept baptism administered by you, then it must of necessity soon follow that they will allow us to commune with them, that done the inevitable disintegration sets in and they will then have no excuse for a separate existence, and must come out on the broad plain of union, with all the other daughters of Rome.

Wickedness is progressive. A man does not plunge headlong into the depths of sin. He begins with some slight departure from known duty, and the current of his ungodly life becomes more restless with every yielding to temptation. Beware of the little breaches in morals. Shun the small departures from the right.

It is only by trying to understand others that we get our own hearts understood.



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

BEYOND.

Like shipwrecked mariners
In a benighted land,
We'd grope our way in doubts and fears,
And never take a stand;
But for the just there's light
That shines to latest breath;
And there's a way which seemeth right,
But only ends in death.
The just shall walk the way,
And reach the shining shore;
The light they have from day to day
Is shining more and more.
The light grows brighter still
The higher they shall rise;
As with the grace to do His will,
He openeth their eyes.
The grace of God that brings
Deliverance from woe,
No sweeter song the angel sings
To mortals here below.
The grace that lights the way
That sin had made so drear,
Will lead us on to perfect day,
When all will be so clear.
—C. C. Riggs, M.D., in Baptist Flag.

OUR PULPIT.



LESSONS ON DIVINE GRACE.

C. H. Spurgeon.

"But by the grace of God I am what I am."—I Cor. xv. 10.

This confession, suitable in the lips of Paul, is equally appropriate in the mouth of each one of us who have known and proved the grace of God. We must consider Paul, according to his own account of himself, as being "not meet to be called an apostle," though "not a whit behind the very chiefest apostles,"—because he had persecuted the Church of God. In respect of personal merit, he knew that he did not deserve to be accounted of at all; yet, when the sole ground of appropriation was not the service he had rendered to his Sovereign, but the favour which his Sovereign had bestowed upon him, he could say, "By the grace of God I am what I am." Take the meanest lamb in Jesus fold, the feeblest heir of grace, the most timid and fearing, the most hopeless and helpless of all disciples, the man most devoid of talent, the man who stands the very lowest on the list of the saints of God, surely he may and must say that "by the grace of God" he is what he is so far as he is in Christ a believer, with all the privileges that believers have a gracious right to claim. Let this be thy comfort, thou little one, that the same grace that made an apostle of Paul has made a Christian of thee. The selfsame power that hath quickened the mightiest man in the army of the Lord of hosts hath quickened thee also; the grace that saves the greatest saves the least. If the largest and brightest gem in the crown of Christ reflects his grace, and glorifies his love, even so shalt thou though thou be as the smallest pearl that shall be set in his glorious diadem of honour.

Then, next, take the apostle Paul in the other way, as he describes himself in our text. In the preceding verse, he says he is the least of the apostles, yet he also says, "I labored more abundantly than they all." It is equally true, whether you put him in the meanest place among converts, or in the

very forefront of the army of faithful soldiers of Christ—among the feeblest of pensioners or the most zealous of all the laborers in the vineyard of the Master—the acknowledgment must be made, "By the grace of God I am what I am." Be our attainments never so eminent, our knowledge never so extensive, our usefulness never so great yet still we stand, in the sight of God, on the same footing—as the very meanest member of the church of Christ. The song, which begins among the little and the timid, gathers strength among the great and the brave. It is not altered in the slightest degree; the language is the same, the strain the same, the song the same, "By the grace of God," we all of us must say, "we are what we are."

Each one of us, who is a believer in the Lord Jesus Christ, can take this sentence as his creed, and say, "By the grace of God I am what I am."

That is to say, first, I am not what I am as the result of something good which God foresaw would be in me. God has not vouchsafed his love, his favor, his mercy, to me because he foresaw that I should repent of my sin, and trust in his dear Son. No, there is a deeper cause for his love than anything that could be found in me. Indeed, there is nothing that could be found in me, that is lovely in his sight, but it would be proved, immediately, that he had, first of all, freely given that lovely thing to me, or himself created it within me. If I am a child of God, an heir of heaven, the well-spring of God's love to me is in his own sovereign grace. Nothing in my disposition or character could move his heart to me. His heart must have moved spontaneously; it must have welled up, because of its own deep love; and it must have flowed towards me, in its own divine channel, simply because God in his sovereignty would have it so. "By the grace of God," I am—elected unto eternal life.

"Grace first inscribed my name, In God's eternal book."

'Twas grace which set me apart, in distinguishing love, before the stars were made: 'twas grace that separated me from the mass of mankind; 'twas grace that laid hold of me while I was but as a pebble in the brook, and ordained that I should be a bright diamond in Christ's crown. It was God who, in the beginning, by his own grace decreed that I should be what I am; and, therefore, to begin there, we take this as our creed, "By the grace of God"—as manifested in eternity, and by that alone—have I been caused to be "what I am."

Then, next, my text also means, I am not what I am as the result of any creature strength, or any means of my own. I am not what I am because I chose to be what I am; for if I had been what I chose to be, I should still have been "dead in trespasses and sins." If I had followed my poor, blind free-will, it would have been, to this day, leading me to hell; but it would never have led me to heaven. If I had made it my guide, I should have wandered further, and further, and further away from God. With my back to the Saviour, I should have moved towards God. It is the same with all of us; there is anything good in any of us, we must confess that God himself put it there. He taught our souls to pray. He made us feel our need of grace. He stripped us of our boastful pride. He delivered us from our refuges of lies. He levelled the legality of our hearts by bringing us low with labor, exhausting

all our strength. 'Twas he who cast the first ray of hope into our soul. He opened our blind eyes to see the beauty of Christ. He gave us the first glimmering of faith; he enabled us to see that our sins were washed away by the precious blood of Jesus; and he has kept us alive unto this day, and will not let us go.

We will maintain this truth against all comers, that saints are what they are "by the grace of God," and not by their own free-will. I have sometimes heard men preach doctrines contrary to this. They have said that men are what they are as the result of the improvement of universal grace, and that the distinction which is apparent in them is made by themselves; God gave them a grace which they were to use—not a grace which operated upon them, but a grace which they operated upon. According to that teaching, grace is given to men as a tool with which they are to work, not as a seal which God sets upon a man; grace is subservient to him, but he is not subservient to grace. Yet I must say that, although I have heard such doctrine as that preached from the pulpit, I have never known it to be practically received in the heart of a child of God. When you come to the point, and ask a true believer, "Why are you now a child of God, and an heir of heaven?" he tells you, once for all, "God made the difference."

He will, perhaps, tell you that men can do much towards their own conversion, but he will deny that he has done anything towards his own; he will loyally put the crown on the head of Christ, even though—being beclouded in his understanding—he may have talked as if he denied the truth. But, brethren, what we hold is the doctrine of the effectual working of God in the hearts of his chosen ones, as the Lord said to Zerubbabel, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts;" and as Paul wrote to the Ephesians, "according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places."

So, doctrinally, I state the truth of my text thus. "By the grace of God I am what I am." I am elected—my election is of grace. I am redeemed—redemption is a mighty masterpiece of grace. I am called—called by grace. I am preserved—preserved by grace; and whatever there is in me that is commendable and virtuous—whatever there is in me which the Son of God can admire, and which gives to my own soul real comfort—must be all of grace, and of grace alone. I have spoken so much in the first person because the text is in the first person. Will every one of you also speak in the first person, and say in your heart, "By the grace of God—I am what I am," endorsing the text from your own experience, setting your seal to this part of God's Word, and declaring it to be true, and going forth with this motto emblazoned on your banner as the doctrine which you will hear, and which, if you are called to the ministry, you will preach, "By the grace of God I am what I am?"

Just one more remark upon this point. Times of great mercy often operate upon some of us so as to bring us very low, and to make us feel, "By the grace of God we are what we are." Simon Peter had this experience. When his boat was full of fish, so that it began to sink, he fell on his knees, before his Master, and said, "Depart from me, for I am a sinful man, O

Lord." The greatness of God's mercy to him convinced him of his own undeservedness; and it has been the same with some of us. The more the glory of God's grace has been revealed to our souls, the humbler have we been made to lie at his feet. When the Lord has piled up his mercies till they were like the great mountains, and his faithfulness has been like the bottomless depths, then have we been obliged to say, "These great things are indeed of God, they could not have come of man." At such times we have felt that we could sit before the Lord, as David did, and say, "Who am I, O Lord God? and what is my house, that thou hast brought me hitherto?" God sometimes overwhelms his children with mercy quite as completely as he ever does with affliction. Pride may be overcome in two ways. It is sometimes overcome by trouble that crushes a man; but, at other times, the same result is produced by almighty grace, which, in overwhelming waves of love, rushes in upon the man's spirit, till, submerged in love and mercy, he can only resign himself to its depths, and feel—yet ever feel that he cannot feel enough—the wonders of God's grace, and his own littleness in comparison with God's amazing favor. God sometimes humbles his children by putting them in the dark, but he sometimes does it in another way, as David says, "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him?" How often have we also had to say, with David, "How precious also are thy thoughts unto me. O God! how great is the sum of them!" So I hope it will be with each one of us, that the greatness of God's mercy to us, as a church, and as individuals, will lead us to say, "By the grace of God we are what we are."

Now, in closing, let us consider our subject practically. What is the practical use of this text, "By the grace of God I am what I am?" Surely, as I have already reminded you, it is designed to keep us humble. Depend upon it, if we do not take this text for our motto every day, there is the rod of the covenant ready for us. He will soon be in a storm who does not see God's grace in the sunshine. If his mercies surround us, and our day roll happily along, but we begin to ascribe our greatness and our riches to ourselves, it will not be long before God will bring us down. It may be so in your experience, especially if you soar upon the wings of self confidence. As surely as you begin to get strong in your own strength, there is an hour of weakness close at hand. Whenever you are full of self, it will not be long before you learn your own emptiness; for he who begins to grow rich in himself is next door to poverty; nay, he is already clothed in rags. No, my brethren, there is no safe walking unless we make this the staff on which we lean, "By the grace of God we are what we are." While we stick to this as our hourly, daily, weekly, monthly, yearly, everlasting motto, we shall not go astray, nor shall we experience those terrible down-castings which are the inevitable result of our up-flyings in self confidence. Come then, beloved, from this day let us learn humility, let us tread our pride in the dust, and say, "Why should we be proud? By the grace of God we are what we are."

Then, in the light of our text, let us learn charity. Why should I be harsh towards those who are

not what I am? I wish that some persons, who think themselves very sound in doctrine, would recollect our text, "By the grace of God we ought to be unsound, they are ready to cut him in pieces; it would be better if they were to say, before using their sword for such a purpose, "By the grace of God we are what we are." Though you should be never so sound and right yourselves, be gentle with the brother who has not received so much grace as you have. Good John Newton used to say that, for a Calvinist to be proud, was the most inconsistent thing in the world; because, by his own profession, there were truths which no man could receive or understand of himself; so, why should he boast of his own attainments, and why should he blame others for not doing what he knows they cannot do of themselves? If our brethren cannot see as well as we can, why should we be angry with them because our eyes are better than theirs? I see no reason for being angry with a blind man because he cannot see; that is the very reason why we should pity his infirmity. So, let us seek to relieve those who are burdened, to bring back those who have wandered, to strengthen the weak hands, and confirm the feeble knees, and, to the best of our power, to lead others into that glorious light in which we ourselves are walking, for by the grace of God we are what we are.

Moreover, this should teach us hopefulness concerning other men. There is a drunken man; you think he can never be converted; but why not? The grace that saved you is sufficient to save him. You sometimes meet with an infidel; perhaps you have one in your family—a father, or brother, or sister,—and you are apt to say, "Well, it is no use trying to get such an one to go to the house of God; all he would do would be to mock and jeer. If the minister should make a mistake, he would seize upon it, and use it as his stock-in-trade for the abuse of a week. If there be a fault among God's children, he is sure to notice it, and to make it the theme of his reproach, so he had better be kept away from them." But again I say, the grace that saved you is sufficient to save him; never give anyone up, even as God did not give you up. I always think that, as God has converted me by his grace, he can convert anybody; the conversion of any other sinner is not any more difficult to omnipotence, neither is it any easier, for omnipotence knows nothing of degrees. What marvellous things Christ has done, and done in some of us, too! Some of you must weep over that verse in which the apostles says, "And such were some of you, but ye are washed;" and you say, "Yes, and to God be all the glory that he hath made us what we are." Therefore, let us continue to look after those whom Satan has ensnared, even the most hard hearted sinners, and seek to bring them under the saving influence of the grace of God.

Then, lastly, if we are what we are "by the grace of God," this should teach us greater thankfulness. Children of the Heavenly King, never forget to praise your God. We sometimes fail in this duty. We have had many meetings for prayer to ask God to bless us in our manifold labors; now let us have some meetings for praise, to bless the Lord for his great goodness to us. I have heard that, in some parts of New England, there used to be a day of fasting every month, to mourn for the iniquity of the land, and so on; and, at last, some senator proposed that they

should have a feast, and thank God for the mercies which they had received; and, truly, he was in the right. It is not good always to be fasting, we must feast sometimes. An old Puritan says that we take in breath by prayer—by a sort of heavenly inspiration—and that we breathe it out again by praise. Dear brethren and sisters, if you and I were to sing as heartily as we ought to sing, what a joyous song of praise there would be! If our voices could but be tuned to the deservings of God, what songs and sonnets would make glad this wilderness! You remember Ralph Erskine's sonnet on the battle in heaven—the great contention of the bards in paradise. He pictures them all contending as to who should have the lowest place, and which should most loudly praise the Lord. There were the babes snatched from their mothers' breasts; they claimed the lowest place because they had gone straight to heaven without any trials or troubles. But the grey-headed men, who had been divinely supported under the afflictions of many years, said that they owed the most to sovereign grace. Then came those who had been converted in their early years, and who said that they had already had a heaven below, so they could sing the loudest of all. Then came the penitent thief, who said that he had the greatest cause to praise the Lord for he had been converted at the last. While some declared that they must praise God most because they had been the blackest sinners, others said that they would praise him most for the restraining grace which had kept them from sin; and so the strife went on until they agreed, each one, to sing with all his might to the praise of that everlasting love which inscribed their names in the Lamb's book of life, that great love which bought them with Jesus' precious blood, and that omnipotent love which attended them all their journey through, and landed them at last in heaven.

GOD'S REQUIREMENTS.

There has always been the tendency to be formal in religion, rather than spiritual and obedient. Men have been willing to adopt forms, and to live by them and depend on them. They have been willing to pay their money and to employ men to attend to their religious duties for them.

Hence it has come that the spectacular and impressive forms of religion have attracted, and do attract, a great deal of attention. If men can give some time and some effort and some attention to the outward forms of religion, without too much thought or devotion, and without too much of demand upon their daily life, they are rather willing, upon the whole to be religious.

It becomes a different matter, however, when they feel that there is a real strain and stress upon them to live a spiritual, prayerful, obedient, God-fearing, conscientious life. If the demand is for a thoroughly obedient life, the tendency, with the unrenewed heart, is to rebel against any real religious obligation. The difficulty with the Jewish people was, that they were apt to relapse into a merely formal or indifferent life, and it is one of the very great dangers of the present day.

It is not a difficult thing at all to live a really Christian life, if the heart is right with God. If one is renewed, regenerated, converted, a real child of God, it is not hard or severe to do God's will. If one is not thus renewed, it will

be not only difficult, but an impossibility. The difficulty is a radical one. The necessity for the new birth and the new life is absolute. Christ still says: "Ye must be born again." If we have been thus renewed so that the Lord's service is a delight, we find no difficulty in walking the path of Christian service. It is still with us as it was with the Psalmist, when he said: "I will run the way of thy commandments when thou dost enlarge my heart."

The Jewish people had a service of sacrifice, but they could not pay for the pardon of their sins by sacrifices. The offering was meant to be an expression of their penitence, their hatred of and forsaking of sin, their dedication of their lives to God, and their determination to do his will. Spiritually apprehended, the sacrifice prefigured the perfect sacrifice of Jesus Christ, and their devotion of their lives to do the will of God. When it meant this for any one of them, it was a helpful and spiritual service, acceptable in God's sight, and it made sure that they would go on to obey him and do his will. When it did not mean this, it was a grief to him. He remonstrated with them. He wanted their love and their devotion, and he wanted them to live pure and good lives, and if they were not willing for this, he was full of sorrow over them.

So it is today. God asks our hearts. He wishes to see us in harmony with himself, loving him, thinking his thoughts, being pure in heart, kind and just, and right in our treatment of others, humble and reverent and prayerful and believing in our attitude toward God.

Religion must have an actual effect upon our personal lives. It must not exhaust itself simply in outward, formal worship. We may engage in these and our hearts not be right, after all. We must show that we have a real delight in being what he wishes us to be, in thoughts, in words, and in life.

We thank God for the perfect sacrifice, the great and gracious atonement of Jesus Christ. If we accept this in sincere faith, all the claims of justice are fully met and answered. We are free from guilt and from all the danger of death. We are saved, now and forever. But it would be a most disheartening thing if we should simply think of our own salvation, and go on unmindful of God. Our lives are to be all the more obedient; all the more reverent, all the more just and kind to others, on account of what God has done for us. We are to show that his commands are not grievous, and that they are our abiding delight.—Herald and Presbyterian.

A FRIENDLY CRITICISM.

In the Recorder of September the ninth, a brother asks:

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

In answer "Senex" says "in logical sequence regeneration precedes faith and repentance." To this answer I want to offer two criticisms. First, he says "Faith and Repentance, which is not the Bible order, nor the Baptist position. The Bible order is always invariably 'repentance and faith.' 'Repentance toward God and faith in the Lord Jesus Christ.'" "They would not repent that they might believe."

Second, regeneration does not

precede either repentance or faith. The chronological order is, first Repentance, second, Faith and third, Regeneration. His inferential argument is that the sinner is dead and therefore can't act. But the sinner is only dead spiritually; not mentally nor physically. The sinner is alive to both reasoning and action. Plato was very much alive to both reason and action, and yet never was regenerated. The gospel, when addressed to the sinner, appeals only to his mental faculties; not to his spiritual nature. He is convinced of his error, or in other words "convicted" for sins, which produces repentance. He then turns with a penitent sorrowful heart to God, and in the act of faith in the merits of Jesus Christ the Holy Spirit operates on his heart or spiritual nature and he is made "a new creature in Christ Jesus." This is the scriptural, logical and chronological order. Repentance is both a physical and mental action, of which a sinner is susceptible. Faith combines an action of both the mind and heart, and in the very act of faith the sinner is regenerated. Faith "purifies the heart" because it annihilates self-trust and leaves the heart a vacuum till Christ rushes in to fill it.

I have very serious objections to the order in which he repeatedly places "Faith" and "Repentance." In the first place it is contrary to the Bible order, and by destroying said order the system is vitiated. Kentucky is said to be famous for fast horses and pretty women. Suppose some one's fancy leads him to change the order of the adage just a little, and say "Kentucky is famous for pretty horses and fast women." This would both vitiate the sentiment of the adage and also shock the modesty of every Kentucky lady.

Then by putting repentance as subsequent to faith we fall into that dangerous Campbellite rut of making repentance only a reformation. And a reformation is no part of repentance, neither is repentance any part of reformation so far as it pertains to good works. The penitent sinner is not ready for good works till after faith and regeneration for "We are His workmanship created in Christ Jesus unto good works."

J. B. FERRILL.

Ginseng, Ky.

MISSOURI LETTER.

J. N. Barbee.

\$1,610,000,000 is Missouri's reported wealth. Her population about 4,000,000; 1,150,000 of which are in St. Louis, Kansas City and St. Joe. The Baptist denomination leads with from 170,000 to 200,000. 1,800 churches and probably 1,500 preachers. The Baptists also lead in educational institutions; William Jewell, LaGrange and Grand River. Hardin and Stephens colleges, both for women, and each liberally patronized, but could and should be more so, as in point of faculties, general equipment, good locations, etc., neither Baptists nor others seeking good schools for their daughters, could find any better.

Census of Religious Bodies.

Some facts brought out by this census are both instructive and alarming. It seems that out of a church membership in 1906 of nearly 33,000,000 males formed considerably less than half of the total.

Of the total membership reported by the various bodies, and classified by sex, 43.1 per cent were males and 56.9 per cent were wom-

en. Among the protestants the difference was greater—only 39.3 per cent being men, while in the Roman Catholic Church, the men formed 49.3 per cent of the total membership.

The total church membership for 1906 was 32,936,445; the protestants bring credited with 20,287,742, and Roman Catholics with 12,097, 143.

The rate of increase as shown for the R. C. C. is 93.5 per cent, which the census claims is more than twice that for all the protestant bodies combined.

Poultry, Eggs and Feathers.

All good, useful and valuable. The "Imperial State of Missouri in addition to her great resources, last year produced in poultry, eggs and feathers, the enormous sum of \$44,960,972. Now so far as the chicken proposition is concerned, it should be a drawing card for Baptist preachers to come to Missouri to say nothing of other flattering considerations.

As the women raise the chickens, it may be safely figured that they produce this vast amount of Mis-

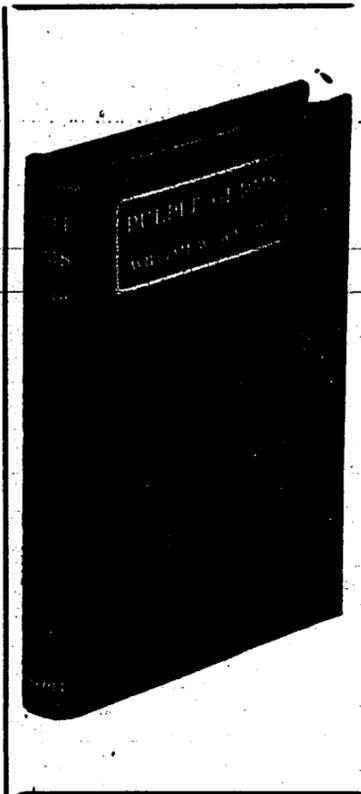
souri's wealth. Say there are 100,000 Baptist women in Missouri and 50,000 of them raise one third of this poultry product, which would be \$14,986,930. On the basis of these figures, the Baptist women of Missouri are to support missions in China, India and Africa.

Pastorless Churches.

As in all the states presumably at least, there are pastorless churches in Missouri. Of course there is a reason for this condition as there is for every thing; but it wouldn't do to discuss the "whys" and wherefores in an article of this character. Louisiana, Canton, Columbia, Aurora and some others. Pulpit Committee, Louisiana church—W. J. Howden, A. J. Ladley, A. H. McDonnold and Mrs. Charles Shaw. Missouri is getting some good preachers from Kentucky. Maybe she can induce others to come.

Louisiana, Mo.

PULPIT GERMS
—BY—
WILLIAM W. WYTHE.



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

BAPTIST BOOK CONCERN
(INCORPORATED)
JOHN W. HILL, Manager Book Department.
636-638 Fourth Ave., LOUISVILLE, KY.

Editorial

UNION MEETINGS.

The past decade has witnessed a very decided and a very desirable decline in the number of union meetings, in which Baptist ministers have participated.

We give it as the result of extensive observation in this connection, that in a large majority of cases Baptists join in union efforts for fear of the results of their refusal to enter these meetings.

We trust that we may be pardoned for saying that in our time, in the pastorate and in special meetings in which we have assisted, we have seen more than five thousand additions to Baptist churches, and yet we have never entered into or assisted in a union meeting.

There are many good and sufficient reasons why Baptists should not engage in union efforts. The minister who conducts such a meeting tacitly promises not to preach anything in the way of doctrine that will displease others who are enlisted in the movement.

These last words of this epistle gather accumulated force when illumined by some of its first utterances. Speaking of the promise of life which is given us in Christ Jesus the apostle writes.

and both must suffer if merged with the work of others. With love to all, turning neither to the right or the left, let us pursue the path of a God-given destiny.

THE SAINTS IN GOD'S KEEP-ING.

Just so, we get at the thing, it does not perhaps matter much whether it finds expression in one way or another; though in speaking of that article of our faith which assures us that "the righteous shall hold on his way," we would prefer to word it, "The preservation of the saints."

The chief reason for our preference is that the former directs attention chiefly to the hand that holds and never lets go, whereas the latter gives prominence to human effort, and is thus calculated to promote a boastful spirit.

In addition to the numerous proof-texts of this blessed truth found in summaries of our faith—our creed, if you like it—there is one passage which is fraught with special interest because of its position in one of Paul's epistles.

These last words of this epistle gather accumulated force when illumined by some of its first utterances. Speaking of the promise of life which is given us in Christ Jesus the apostle writes.

This great salvation embraces all the steps, all the processes, call them what you may, involved in God's purpose of grace, given in Christ Jesus before the world began.

continue to save us." As long as God lives his people are safe.

A DIAGLOGUE OF TODAY.

Bible Baptist: Together, let us "earnestly contend for the faith once for all delivered to the saints."

Backboneless Baptist: Softly Brother! Knowest thou not, that the day of dogma and contention has long since departed? Had the Bible been written in our times, surely it would have contained no such thing as you have quoted.

Bible Baptist: But shall we be ashamed of the gospel, which is "the power of God unto salvation to everyone that believeth"?

Backboneless Baptist: Of a truth thou hast not caught the spirit of the times in which we live. Thou shouldst strive to more broadly cultured be.

Bible Baptist: But should we not strive to walk in the footsteps of John the Baptist, Paul, Pendleton, Graves, Boyce, Eaton and others of whom the world was not worthy?

Backboneless Baptist: Assuredly thou art a Landmark Baptist, and better indeed thou a Pedo-Baptist be, than this despised character.

Know ye not that the Stalwarts have all forever passed away? We need such men no more. Let us browse in peace, in pastures green where'er we find them.

At this juncture Bible Baptist was seized with a feeling described in Rev. 3:13, and Backboneless Baptist hied himself away to a Union meeting to revel in the broadness of his Backboneless being.

JUDGE J. T. O'NEAL.

In the death of Judge O'Neal, our Commonwealth loses one of its foremost citizens. As a lawyer, he had few equals and probably no superior in our State.

TUBERCULOSIS.

It is claimed that more than 200,000 of our population die annually from tuberculosis. Think of it, one out of every forty of our people a victim of this dread disease.

before. It is encouraging, too, to know that greater and wiser efforts are being made for the prevention and final eradication of this deadly disease. A large number of public and private sanatoriums have already been established and others are in course of construction.

We predict that the day is not far distant, when the long-sought specific shall be found, and "cemetery" and "consumption" shall cease to be synonyms in the language of life.

"TRYING TO PLEASE OTHER PEOPLE."

We believe that Bro. W. E. Powers was about right in saying that most of the trouble which Baptists have is brought about by trying to please other people.

In his long and useful life, Bro. Powers has withstood the storm of Universalism, the cyclone of Campbellism, the hurricane of higher criticism, the zephyr of Liberalism, and still stands, like the oak on the storm-swept hills; growing in grace and grandeur with the passing years.

We have received a tract entitled, "What Jews Believe." From it we note the following: "We do not believe in a devil, in the corruption of the world."

Though union of the two bodies is supposed to have taken place, as a matter of fact less than one third of the Cumberland Presbyterians have thus far gone into the Presbyterian church.

It is not an unusual thing to hear some good brother say, that "I believe Baptists hold more of the truth than any other denomination." This statement clearly implies that there is truth which we do not hold, and which we should hold.

The specious plea, "Let us unite on the Bible," being interpreted means, you come and unite with us, on what we believe the Bible teaches. It is an insult to insinuate that a Christian does not believe that his faith is found in the Bible.

If John the Baptist was a Baptist and a preacher, and both of these statements are made concerning him in the Bible, is it not a further fact that he was a Baptist preacher?

EDITORIAL VARIETIES

If procrastination is the thief of time, many of us are particeps criminis.

"The way of the transgressor is hard"—but many, and not from Mo., will not believe it till shown.

The effort of Walter Wellman to reach the North pole by the air route, is as unique as it is ridiculous. Sooner or later he will likely, "Take a tumble to himself."

Why not the pope at Rome, and our American female pope—Mrs. Eddy—form an alliance, offensive and defensive. These two would make a mighty interesting couple.

It is now claimed that the American criminal is more often a blond, than a brunette. We believe that we have found them more often blonded than otherwise.

Rev. Wm. Stallings has accomplished a great work at Smith's Grove and in the surrounding country. Brother Stallings is a "choice" spirit, a "wise" worker and an "effective" preacher of the Word.

We have secured a number of excellent articles from the versatile and vigorous pen of Dr. J. T. Christian on the "Origin of the Anabaptist Churches." The first of these will appear in next week's issue.

Rev. W. D. Hubbard, our old friend and schoolmate, has accepted the call to the Huntsville Baptist Church. He is a splendid spirit, a sound Baptist, and will succeed in any pastorate. The church could have made no wiser choice.

A city ordinance in Montclair, N. J., makes it against the law for dogs to bark after curfew. How can their owners prevent them from barking? If the object was not to allow any one the liberty of keeping a dog in Montclair it might have been accomplished in a more sensible way.

Attorney John C. West, of Waco, Texas in a private letter pays the following compliment to the memory of Dr. Eaton: "I esteemed him as one of the strongest, most courageous and tactful of our leaders. All that he wrote was tempered with the most beautiful and splendid christian courtesy. Amen!"

Almost every day some temperance news makes us thank God and take courage. In June last year the value of the spirits taken out of bond for sale in Ireland was \$1,300,000; June, this year, \$620,000; July, last year, \$1,485,000; July, this year, \$995,000. And in Scotland the decline was even greater.

We recently had the pleasure of preaching in our old pulpit, at May'sville, Ky. At the close of the service, an old-time friend and one of the leading citizens came forward and united with the church on a profession of his faith in Christ.

The sudden death of Mr. R. E. Baker, one of our printers, who died on Sunday evening of heart trouble brought on by rheumatism was a great grief to the Recorder force. He was at work on Saturday, though far from well.

E. H. Harriman, the railroad king was famous for his power of saying much in a few words, and also for the wisdom of many of his sayings. Christian Work makes some quotations from him and among them this "I have often wondered whether it was worth while—this thing of placing one's whole nerves and physical force into works of such huge enterprise.

We take great pleasure in calling the attention of our brethren in the Southland to the work of Rev. J. W. Slaten, of Alanreed, Texas. We think from reports that he is a sound Baptist, and a sane, safe evangelist. His motto is: "Christ for every soul and every soul for Christ."

We now have candy factories in America which turn out more than fifty tons of candy each day. At this rate there should be no trouble in all of our people getting sweet, and joining the "Lub-I-hon-speck-I-does Society." The Christian churches (Campbellite) during the past week celebrated their Centennial, in the city of Lexington. A street parade headed by a brass band was one of the features of the occasion.

AMONG THE Churches.

Walnut St. (Third and St. Catherine)—Pastor, Henry Alford Porter: The A, B, C of Religion, Rom. 10:10, Matt. 23:8, Mark 10:45. A Woman Who was a Sinner, Luke 7:36-50. By letter, 7. For baptism, 1. S. S., 401.

The Purpose of Christ in Coming Into the World, Luke 19:10. Bringing a Soul to Christ, Matt. 20:3. S. S., 94.

Memphis, Tenn., closed his meeting with twenty-six additions. Among these was a Catholic, a man about forty years of age.

Bro. J. F. Lieth has been set apart to the full work of the Gospel ministry by the Sharon church, Endora, Mo.

A NEW BOOK OUR CHURCH LIFE Serving God on God's Plan J. M. FROST. Cloth: 12 Mo.; 260 Pages. Price, 90 Cents, Postpaid.

NORTH KENTUCKY PASTORS' CONFERENCE.

Covington. First—Pastor Davidson: The Habit of Church Going, Luke 4:16; Luke 9:23. S. S., 197. The church has bought a parsonage.

THE STATE.

Pastor W. R. McEwen, of Bullitt's Lick Church, writes: "Special meeting of nine days, pastor doing the preaching. Church revived and a brighter outlook for the future. On Sunday five were received for baptism, one by relation, and two under watchcare."

OTHER STATES.

Pastor C. T. Kincannon writes: "A glorious meeting is now in progress at my church in Sardis, Miss., conducted by H. A. Hunt. Great work has been done and the work goes on."

OUR STATE MISSION WORK.

Our receipts do not equal our expenditures, since we are constantly enlarging our force of workers and aiding needy churches to secure suitable houses of worship. The demands for this feature of our work are growing.

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W. M. U. NOTES.

Agnes A. Osborne. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever."

THE STATE.

Pastor Charles Martin writes from Liberty: "We have just closed a fifteen days' meeting here, with twenty-two additions to the church—eleven by baptism and eleven by letter."

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A DANDELION.

A dandelion in a meadow grew,
Among the waving grass and cowslips
yellow;
Dining on sunshine, breakfasting on
dew,
He was a right contented little fellow.

Each morn' his golden head he lifted
straight,
To catch the first sweet breath of com-
ing day;
Each evening closed his sleepy eyes, to
wait
Until the long, cool night had passed
away.

One afternoon, in sad, unquiet mood,
I paused beside this tiny, bright-faced
flower,
And begged that he would tell me, if he
could,
The secret of his joy through sun and
shower.

He looked at me with open eyes, and
said,
"I know the sun is somewhere shin-
ing clear;
And when I can not see him overhead,
I try to be a little sun right here."
Exchange.

THE TELEPHONE: A LESSON IN
NEIGHBORLINESS.

By Harriet Lummis Smith.

The telephone was a surprise. Amanda had thought of it as she had thought of going down to Sunday dinner, or even of getting well as a vague, delicious impossibility, where one's fancies might play truant and no harm done. The telephone cost \$50 a year, and what with the nurse and the doctor's bills and a girl in the kitchen who ran up such extraordinary accounts at the grocer's, Amanda had come to look upon herself as costing more than she was worth.

With Jane's assistance her husband carried her into the front room one morning before he went down town to his work. Jane had issued an edict that the bedroom must be thoroughly cleansed, and Thomas had seconded her with a heartiness surprising in a man, for men as a rule look on all housecleaning as indicative of the weakness of the feminine temperament. There was an unusual elation in his face as he stooped to kiss Amanda goodby, and she wondered at it.

"Now just you shut your eyes and lie quiet," Jane said, tucking her up and talking fast. "And don't you worry if you hear noises. That room's going to have a cleaning that is a cleaning." Jane was not a trained nurse in the conventional sense, which is to say that her training had been gained in sickrooms rather than in hospitals, and supplemented a native good sense with tact which no diploma assures to the possessor. She had come to Amanda at the time of her accident, and Amanda knew that she would never leave her. Friends may grow careless and forgetful. Even the love of the nearest and dearest may cool. But the Janes of the world stand like immovable rocks to which the suffering may cling with confidence when all else is swept away.

There were strange noises in the sick-room that morning, Amanda, closing her eyes obediently, found her sense of hearing preternaturally sharpened. She heard heavy footsteps and the deep-toned voices of men, mingled with the sound of a hammer. "Jane must be having the carpet taken up," she reflected. The thought of so much effort so near, wearied her, and she fell asleep finally with a sense of utter exhaustion. When she awoke the house was restored to its customary quiet and Jane was going about with her dusting cap awry, singing war-songs under her breath.

When they took her back into her room at night and laid her on the bed, Amanda's eyes turned appreciatively from one spotless corner to another. Then they rested on a glittering something which stood on the low stand beside the bed. She gave a cry and covered her face with her hands.

"It's a little surprise for you, Amanda," Thomas said, patting her hair. "I thought it wouldn't be quite so lonely for you if you had a telephone. It's portable, you see. You can lie there and talk to anybody you know in town. Like it, don't you, Amanda?"

Like it! She felt like a creature let out of prison into the glorious daylight.

She had not known how lonely she was before. She caught her husband's hand and held it against her wet cheek, her eyes mistily bright, like stars in a fog. "I sha'n't dare to do anything out of the way," Thomas went on jocosely. "You can call up the office any time, and if I'm not on duty you'll know it. I expect you'll look after me pretty sharp, eh, dear?" His wife smiled at him with happy confidence, and then her eyes turned to the symbol of her deliverance and rested there. She could hardly sleep that night for joy.

When Thomas came home the next evening Amanda told him that she had had a delicious day. There was a faint color in her cheeks. "I've talked to so many people," she said, "and told them all my number. You see, it won't be in the book for several weeks yet."

Having thus introduced herself to her friends as the possessor of a telephone, Amanda lay back on her pillow and waited for the bell to ring. The sight of the little nickel-plated instrument gave her a delightful sense of communion with her kind. After her accident had become an old story she had been prolific in excuses for her friends. It was so far for Betty Norcross; when you had to come clear across the city and transfer twice, it took the whole afternoon to make a half-hour call. And Alice Henlock had to be so careful when the weather was bad. And what could one expect of Susan Decker with her flock of children around her. But now without exposure, without loss of time, without neglect of any home duties, each of these dear friends and others less intimate could give her a little of the companionship which her soul craved.

The first ringing of the telephone bell was an epoch. The red blood dyed Amanda's white face. Her hand shook as she took down the receiver. Her voice trembled on the conventional "Hello!"

"Hello, Amanda. This is Thomas. I sha'n't be home till late tonight, dear. Clinton is in town and wants me to dine with him at the hotel. Now don't lie awake watching for me, will you?"

"Of course not, you foolish man. And you must have a good time and not worry about me." She spoke with the cheerfulness which she tried to make habitual, but as he hung up the receiver her face looked wan and gray. She did not grudge her husband his little festivity. From the bottom of her unselfish heart she was glad of it. But it did seem hard that the first message on her new telephone should be of this nature.

It was twenty-four hours before the bell rang again. This time a man's deep voice reached Amanda's ears. "Is this the Klien Hardware Company?"

"What?" she gasped, and a dreadful smothering disappointment seemed to take her breath.

"Is this the Klien Hardware Company?" roared the impatient voice.

"No, this is the residence of Mr. Thomas Harvey." There was an irritable grunt at the other end of the line Amanda hung up the receiver and turned her face to the wall.

The next three weeks were trying ones, with sleepless nights and anxious days. Jane went about the house, her firm lips set in grim lines. Thomas left home morning after morning looking anxious, and called up several times during the day to know how Amanda felt. "Tell him a little easier," Amanda would reply. The doctor telephoned too, in addition to his daily calls, but that was all. Amanda no longer flushed a burning red when the bell rang.

One morning at the grocer's Jane was accosted by a pretty girl. "Mrs. Harvey has had a telephone put in, hasn't she?"

"Yes," replied Jane. The monosyllable was as uncompromising as the click of a mousetrap.

"Doesn't she find it very disturbing?"

"Disturbing!" exclaimed Jane. "Why?" She wheeled on the other with the air of one who has reached the limit of her endurance.

The pretty yellow-haired girl looked surprised. She raised her candid blue eyes, to encounter a glance which would have frightened her if her conscience had not been clear. "I should think that jingling bell would be dreadful if a person were sick," she said.

Jane's bosom heaved. "That depends. If a jingling bell means that folks are thinking about you and that you're not altogether shut out of living because you're shut into the house, you have to be pretty sick to mind it. But if the bell's right there and doesn't ring because nobody cares whether you're alive or not, you have to be brave to keep from wanting to die."

The girl's pretty pink color deepened. "Do you mean—"

"I mean this," Jane's voice rose sharply. "She's one of the kind that loves people, that loves life. She's interested in everything, from the color they're painting the church down to the last new baby. She's been sick so long

now that folks have got tired of coming. That's the truth, but she'd never believe it. There was always something wrong with the weather or the street cars. Now the telephone's there and nobody uses it, and she understands at last, poor soul."

The paper of eggs went through Jane's trembling hands and smashed at her feet. She looked down blankly, then stared across at the wide blue eyes which faced her without finching.

"Broken," exclaimed Jane. "But then, they're only eggs. It isn't as bad as if they were the heart of the gentlest creature that ever suffered from neglect and forgetfulness."

The next morning the telephone bell rang early. "I guess some one has got the wrong number again," Amanda said to Jane. It was the first bitter speech of all those weary years.

Jane went to the telephone, her face twitching. Then she held the receiver toward her patient. "It's somebody to speak to you," she said briefly.

It was a girl's voice that came over the wire. "Good-morning, Mrs. Harvey. Isn't this a lovely morning? No, this is Helena Weston. I called you up to know if you had heard the latest engagement."

"Engagement? No!" A sudden eagerness crept into Amanda's voice. Thomas never knew about the engagements. He had the curious masculine density toward anything less decisive than weddings, and he sometimes forgot those. "Who is it?" Amanda asked, her voice tremulous.

"Why, Richard Craft and Agnes Waring. Doesn't it seem queer they've never thought of it before, they're such an ideal couple? They are to be married in January and they will live on Fortieth street. I believe his uncle left him a house there, the pretty one with the ivy."

Half an hour later the bell rang again. This time Amanda reached for the receiver herself.

"Good morning, Amanda Harvey. Yes, this is Susan. You may have read the morning paper, but I don't believe you heard the most important news."

"What is it? The engagement?"

"What engagement?" One who has not been an invalid of years' standing, shut out of the current of life like a chip flung on the bank of a stream, can hardly imagine the delicious thrill Amanda felt as she imparted the bit of news which had just reached her.

Susan Decker was suitably impressed. "They have my blessing, I'm sure. It seems to me an ideal match. But I sha'n't admit that your news is any more important than mine. The baby has a tooth!"

"The dear little thing!" The tenderness in Amanda's voice made itself felt over the intervening miles. The face of the mother at the other end of the wire softened beautifully. "I wish you could see him, Amanda. I'm going to bring him over next spring, when the weather gets warm and settled. He's the best of all my children."

"The last one always is," laughed Amanda. Then she called Thomas up at the office to tell him about the engagement and the baby's new tooth, and Thomas recognized something in her voice which had not been there in the morning and went back to his work with a sense of relief.

A little later the minister's wife called up to know what Amanda thought of a new plan they were considering in regard to the work in the mission hands. And then Mrs. Percival excused herself for her errand, but could Mrs. Harvey give her the recipe for her delicious salmon salad. Mrs. Harvey's cooking days were over, but her favorite recipes were at her tongue's end. She was listening to Betty Norcross' description of a concert she had attended the evening before when Jane slipped out on an errand. And on the corner she met the yellow-haired girl who the day before had wondered if the telephone did not disturb Mrs. Harvey.

Jane stopped and caught her hands. "How did you manage it?"

The girl laughed. "Why, it was easy enough. I have a telephone, and most people have hearts. The trouble is they get buried under an avalanche of thoughtlessness. If you find us forgetting again, stir us up, will you. We don't mean it, copy this is such a busy world that lots of things get crowded out."

"I guess I talked kind of rough yesterday," said Jane with compunction. "But you wouldn't blame me if you'd seen her. Today she's like another woman." Jane blinked fiercely. "The wind is blowing dirt into my eyes." She said with an air of challenging anyone to prove a different reason for their moisture. "I must be going along, and if you never did any good in your life before, and never do again, there's one thing that will be set down to your credit the last day."

When Thomas Harvey came up to his wife's room that night he halted on the threshold, almost awestruck. As she lay there her face wore a look of tranquil

contentment beyond his understanding. She turned her eyes as he stood waiting and a smile flashed to meet him.

"Oh, is it you, dear?" said Amanda. "Come in. I want to tell you about my beautiful day."—Interior.

HE WON HIS CASE.

An Irishman had to go to law, and in consultation with his counsel, he was told that he had a good fighting chance. Paddy, who was anxious to win the case, was meditative for a moment, and then asked:

"Do you think it would be any good to send the judge a pair of ducks?"

"No, no! you mustn't do that," said his lawyer. "If you send him a pair of ducks he will be sure to decide the case against you."

A day or so later the case was heard, and Paddy won with flying colors. In the course of the congratulations Paddy remarked:

"It was just as well I sent the judge them ducks."

"What!" exclaimed counsel. "Did you send the judge a pair of ducks?"

"Yes," said Paddy, quite pleased with himself; "but after what you said I sent them from the man on the other side."—Judge.

"Mother, does Dr. Smith wear his everyday clothes under that long white gown when he preaches?" asked a little girl who had seen the edge of the minister's trousers under his robe.

"Yes, dear," was the reply.

"Well," she continued, "now I know why it is called a surplus."—Harper's Weekly.

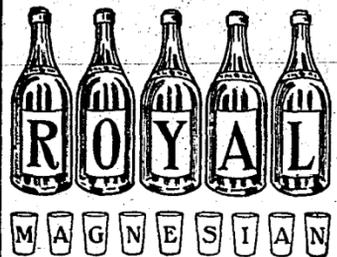
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STORIES FOR LITTLE ONES.

THE NEW NEIGHBOR.

By Sarah N. McCreery.

Arthur Ingram looked resentful at the big house next door. One glance at his face showed he was angry. Passion had been smoldering for two or three days, and it promised to get the better of him. "I think the new boy next door is just horrid," he said finally. "He has lived there three weeks, and I don't know him yet. He doesn't give a fellow a chance to get acquainted. I guess he's awful stuck up. He never walks; he always goes about in that pony cart. He don't play on this side of the yard, either. I guess he's afraid I would speak to him. He needn't be—I would just pretend I didn't see him. I wish Walter Harris would move back there; he was rich, but he wasn't proud." "Why, Arthur, I am surprised at you!" Mrs. Ingram exclaimed. She had never heard her son speak so about any one. "You have not gone to see the new boy, and perhaps he thinks you are 'stuck up,' too. You should wait until you know him before you decide what he is like." "He doesn't give me a chance to speak; he just drives by and looks straight ahead. I should think he would like company to ride with him, and I am the only boy on this street. I wish I had a pony cart, but I always have to walk every place I go. I intend to show that boy I can have a good time without being friendly with him." And Arthur left the room before his mother could make any more excuses for the new boy.

Every evening the next week Arthur brought some boys home from school with him. Mrs. Ingram noticed they played on the side of the yard next to the Peyton's. Once she saw Robert Peyton, peeping slyly out of the window, watching the boys at play. She imagined there was a wistful look on his face. "I will call there to-morrow," she said to herself, "and perhaps I can find out why Robert is so distant. I want my boy to be friendly with his neighbors."

The next evening, when Arthur went to his room, Mrs. Ingram followed him. "I called on Mrs. Peyton today," she said.

"Did you?" Arthur remarked indifferently. "I bought a new baseball bat." He determined to change the subject.

Mrs. Ingram ignored the remark. "I found out why Robert always rides, and why you never see him playing. He is a cripple."

"A cripple!" Arthur exclaimed, with the first interest he had shown.

"Yes," was the answer, "he had a fall when he was a little fellow, and it injured the spine. He will never be able to walk again. Some bad boys made fun of him once, and he has been afraid to meet strange boys ever since. His mother said he cried when he saw you boys having such a good time, in the yard, the other day. It is lonesome and hard for him, but he tries to be very brave."

Arthur looked sober by this time. "We played on that side of the yard just for spite," he said. "We thought Robert didn't want to know us. I am sorry we did it. I would rather walk always, than ride because I was a cripple. I intend to show him I can be just as nice as I have been hateful. I'll take him over some of my books to read. Yes, and I'll come home

after school to-morrow and play something with him. We can play a 'sitting' game. I ought to do something to make up for the way I have done."

"And the next time you will not say such unkind things of a boy until you know him," Mrs. Ingram added softly as she left the room.

THE FIRST FLIGHT.

Zelia Margaret Walters.

I hope I'll have gold hair when I grow up," said Margie, fluffing her locks, and closely observing the effect in the glass. "But I s'pose I won't. All the ladies in this town have black hair, 'less they have red. The barber lady had gold hair, but she's moved away. She was the beautifullest lady in the world."

"Why do you want gold hair?" asked mother. "You used to think auntie's black hair the very loveliest."

"Oh! I just like gold hair," said Margie. Presently she added in sweet innocence, "The Boy next door says his aunt has the nicest gold hair!"

Margie was particular about her ribbons that day, and she begged to wear slippers instead of sandals. Sandals were so babyish, she said.

The boy next door was sitting in the tree that overhung the hedge when Margie came down. But he wore sandals! And yesterday he had affected to despise them. He said to Margie scornfully: "Huh! I'm glad I don't have to wear shiny slippers on a hot day like this. Sandals are all right, they are, for hot weather."

And after awhile he called her a towhead, and asked her why she didn't have black hair like grown-up people.

"I shall have when I grow up," she declared, indignantly. "My mamma says I'll have hair like hers."

The Boy whistled impolitely. "Say, I can spell tea. I bet you can't," said the Boy, after a thoughtful pause.

"You can not spell T. It's just only a letter, and nobody can spell it when you just have to say T. I know spelling, and I can spell dear and papa. And I put them in a letter when I write to my papa."

Tea was a drink unknown in Margie's home, and she hardly heard it spoken of elsewhere.

"Ho! I guess you don't know about spelling. I can, too, spell tea. I bet you I can."

"Oh! you can pretend to spell it. But I know it is just a letter. I'll ask my mamma."

"Honest, I can. Cross my heart. You can just go and ask her. Say, if I spell tea will you give me that little pink doll you had yesterday."

"Yes, I will," said Margie, in her security.

"T-e-a," chanted the Boy. Margie was shaken. He seemed so sure about it.

"I'll ask my mamma," she repeated, slowly.

"You just go and ask her. I'll wait here. T-e-a. You ask her if that doesn't spell it."

Margie climbed the steps with fear growing upon her. Suppose the Boy was right!

"Mamma, what does t-e-a spell?" she questioned.

"Tea," said mamma, abstractedly, without looking up from her book.

"But I thought it was just a letter. Oh, mamma! Are you sure?" "Sure of what, daughter? Yes, t-e-a spells tea, the kind people drink, you know."

Grief-stricken Margie went into her own room. She took up the pink doll, the darling little pink

doll. Tall Lady Rose Violet, sitting in state in silk and lace, seemed as nothing beside this wee doll that a little girl could make clothes for. Bits of embroidery and ribbon and silk from the work-basket furnished such enchanting wardrobe possibilities for the dear pink doll.

"My precious!" said Margie and hugged it close to her aching heart. Then she went downstairs.

"I'll give you six pennies instead," she said to the Boy next door. "They're new." Her cheeks were red and her eyes were bright as she looked across the hedge at him.

"I didn't bet for pennies," he said, proudly. "You don't have to give it if you don't want to. Girls never do what they say."

"Yes, girls do give what they say. You can have her." She held out the pink doll quickly.

The Boy put her into his pocket. Margie watched fearfully, but he put her in right side up with her skirts straightened down properly, something hardly to be expected of a boy. Her little head looked dear as it stuck out of the pocket.

When some words would come up without choking her, Margie said: "W—what will you do with her?"

"Give her to a girl I like."

Now another pang took possession of Margie's heart. For a week she had been making herself over to conform to the Boy's ideas. She had changed slippers and ribbons and frocks to please him. She had climbed trees, and hung from branches, and hunted beetles, and eaten "sour grass," because he had suggested these things. And there was Another! And probably Another did not have to make herself over, the Boy liked her just as she was. Margie was too young to think this, but she felt it. But after a frightful moment maternal anxiety came uppermost again.

"I hope she is good to dolls."

"She is," said the Boy. "She's good to everything. She's a dandy."

It was a subdued little Margie that went indoors. Her troubles were too deep and too complicated to be told to mother. She withdrew to the seclusion of the play-room.

That evening at dusk the door-bell rang, and auntie came back to the dining-room with a queer package in her hands.

"Why, it's Margie's doll!" she exclaimed. "Her dear pink doll! How did it happen to be at the door? And here is a little chair and a table."

Margie reached out eager hands. Her face was shining with joy.

"The Boy next door left them," she said. "He bet he could spell tea, and I had to give him the pink doll. He brought her back, and these things besides."

Mother and auntie exchanged smiles as she bore away her treasures.

Her happiness was complete. Not only was the darling pink doll once more at home, but she sat in a red chair of marvelous design. The chair had been in the window of the corner store for a week past, and it had borne the mark ten cents. The Boy had certainly spent that great sum, representing two weeks' allowance, for her. And the candy he had denied himself!

The tiny table was his own handiwork. Others might see that the legs were of different lengths, that they were not firmly attached to the top, that the top itself had once been the lid of a cigar box, but Margie saw an offering of devotion.

And, best of all, Another was a mere myth. She herself was the

girl he liked, the girl he had so enthusiastically called a dandy.

She brooded over her treasures until bedtime, and then fell asleep to dream of the Boy.—Christian Standard.

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REV. SAM N. HURST.

It is refreshing in these days of materialism, grasping and greed, to find a man with a heart and soul, to make a full denial of self for the cause and kingdom of Christ.

Bro. Hurst, recently of Roanoke, Va., a successful lawyer and author has come to this city, to enter the Seminary, to fit himself more thoroughly for the ministry.

He is 42 years of age, has a wife and seven children. He married a Kentucky lady, Miss Ida May Hopsom. He has published fifteen volumes of law books, aggregating about 12,000 pages. He was ordained June 30th, 1909. His first ministerial act was to baptize his wife. He gave in writing his reasons for uniting with the Missionary Baptists. He said of his old faith: "The fundamental doctrines of the church when divested of their extreme, false and fatalistic interpretations, I regard as Scriptural and sound."

AN UNUSUAL OCCASION.

On the 15th instant, more than fifty persons met in the good old Burrier homestead, in Jessamine county, where Deacon L. P. Burrier now resides, to celebrate the 90th birthday anniversary of his grandmother, Mrs. Eliza Burrier, widow of the lamented Deacon Jacob Burrier. It was also the 67th anniversary of her marriage.

It was a great surprise to her, as she had not been informed of it, and she joyfully said she did not know that she had so many friends. One who has known her for fifty years said he never had heard her say an unkind word of any one and no one an unkind word of her.

B. F. SWINDLER.

DEAR RECORDER.

We are beginning what we hope to be a great revival at this place. Bro. W. J. Durham preached a grand sermon today on the subject of "Faith." Bro. Hailey, of Corsicana, will arrive tomorrow, if not hindered, to assist Bro. Durham in the meeting.

A. Riggle, who was not only a good Christian, but was most liberal in contributing to the support of the church, as well as to missions and our Orphan's Home. This good woman has gone home to receive her reward, and the church will greatly miss her, but we hope and pray that God will give us others to take her place here.

I was pleased to read a letter from Bro. O. N. Whittinghill in last week's Recorder.

May God continue to bless the Recorder and the great good that it is doing.

D. B. PAYNE.

LITTLE THINGS IMPORTANT.

Last and most important, it is exactly this which explains what is so inexplicable to all the modern critics of the history of Christianity. I mean the monstrous wars about small points of theology, the earthquakes of emotion about a gesture or a word. It was only a matter of an inch; but an inch is everything when you are balancing. The church could not afford to swerve a hair's breadth on some things. Once let one idea become less powerful and some other idea would become too powerful. It was no flock of sheep the Christian shepherd was leading, but a herd of bulls and tigers of terrible ideals and devouring doctrines, each one of them strong enough to turn to a false religion and lay waste the world.

This is the thrilling romance of Orthodoxy. People have fallen into a foolish habit of speaking of orthodox as something heavy, humdrum, and safe. There never was anything so perilous or so exciting as orthodoxy. It was sanity; and to be sane is more dramatic than to be mad. It was the equilibrium of a man behind madly rushing horses, seeming to stoop this way and to sway that, yet in every attitude having the grace of statuary and the accuracy of arithmetic.

There are two Baptist Ministers' Homes, one at the seaside. The Baptist Bible Translation Society works mainly in India; it began 1840. The Baptist Building Fund secures church sites while land is cheap, and sees that locations are well chosen. Their schools are slow and sure, with small attendances; date of schools, origin and number of schools as follows:

orthodox church never took the tame course or accepted the conventions. It would have been easier to have accepted the earthly power of the Arians. It is easy to be a madman: it is easy to be a heretic. It is always easy to let the age have its head; the difficult thing is to keep one's own. It is always easy to be a modernist; as it is easy to be a snob. To have fallen into any of those open traps of error and exaggeration which fashion after fashion and sect after sect set along the historic path of Christendom—that would indeed have been simple. It is always simple to fall; there are an infinity of angels at which one falls, only one at which one stands. To have fallen into any one of the fads from Gnosticism to Christian Science would indeed have been obvious and tame. But to have avoided them all has been one whirling adventure; and in my vision the heavenly chariot flies thundering through the ages, the dull heresies sprawling and prostrate, the wild truth erect.—Ches-terton.

DEAR RECORDER.

The much bewhiskered Russian officers, with long swords and huge overcoats, took several hours in our ship's examination, and we leave St. Petersburg this evening for Moscow. The Baptist pastor, Dr. Parliek, is in prison, so I can not see him. Dr. Shakespeare, of London, told me that he and Dr. John Clifford hoped to meet me in Russia, and join in a plea to the Douma for more religious liberty. There are nowhere more active and devoted Baptists than those of Great Britain, yet they are not very strong in numbers, nor altogether sound in practice, but they have bright faith and abound in good works. Every day almost, while in London, I went by their Deaconess Home on Guilford street. I looked up their benevolent work and found the following: Drs. Alexander Maclaren and F. B. Meyer are vice-presidents of the British and Foreign Bible Society. They have forty-one Baptist chaplains and nine colporters in the British army.

There is a Baptist Building Fund, with a capital of \$300,000 (begun 1824). Birmingham has another Baptist Building Fund. Wales also has one. Spurgeon's Orphanage is one of the largest in the kingdom. Their Baptist Mission Board began January 20, 1723. The Particular Baptist Fund began 1717. Northampton Baptist Provident Society, to aid old and disabled ministers, widows and orphans began 1814. The Baptist Total Abstinence Society does much good. The Society for Aged and Infirm Preachers has worked well since its origin, 1816; has a similar society in Wales.

The Baptist Widows' and Orphans Society started in 1807, and is still flourishing. There is also an excellent Baptist Fire Insurance Company. Wales has a Baptist insurance company, also a great temperance association. There are two Baptist Ministers' Homes, one at the seaside. The Baptist Bible Translation Society works mainly in India; it began 1840. The Baptist Building Fund secures church sites while land is cheap, and sees that locations are well chosen. Their schools are slow and sure, with small attendances; date of schools, origin and number of schools as follows:

- Bristol, 1680; scholars, 22. Nottingham, 1797; scholars 13. Regent Park, 1810; scholars, 29. Cardiff, 1807; scholars, 30. Rawdon, 1859; scholars, 21. Pastors, Spurgeon's, 1856; scholars, 54. Bangor, 1862; scholars, 21. Manchester, 1866; scholars, 22.

This is a good showing when it is compared with the educational work of other churches which are as subjoined.

- Church of England, 24 schools; Congregationalists, 11 schools; Roman Catholics, 10 schools; Methodists, 8 schools; Presbyterians, 6 schools; Unfettered English, 2 schools; Calvinist Methodist, 2 schools; Scottish Episcopal, 1 school; Unitarian, 1 school.

I found Dr. Dargan's book, "Ecclesiology," for sale in a second-hand bookstore, but along with it was Mark Twain and other American books, with many, many English books.

English Baptists are watching all of Europe.

THOS. D. OSBORNE. Constadt, Russia.

HALL-MOODY INSTITUTE.

DEAR RECORDER.

Let me acknowledge through your columns the help I received for Ministerial Education as I promised to do this. These were collections taken at the close of my address on "Atheism," and were considered as compensation for both. I give them in chronological order:

- Dawson, Ky., \$3.15; Nicholasville, \$3.54; Lexington, \$14.55; Marion, \$8.50; Princeton, \$12.27; Mt. Sterling, \$8.00; Winchester, \$177.41; Sulphur, \$3.50; Lagrange, not yet reported; Bagdad, \$16.62; Earlington, \$8.40. Total, \$255.94. Deducting expenses the net will be about \$200.

Bro. N. H. Witherspoon, of Winchester gave me \$100, and his noble wife added \$50 more. In addition to this Winchester church gave me \$125 to supply for them during August. A Christmas gift to their former pastor, together with his moving and funeral expenses aggregated about \$1,800. In addition to this, their mission donations are high, and pastor's salary is \$2,500 or \$3,000. What a people! I am expecting more from them and I trust from other places I visited.

Mine is a great work, and its need of help cries to Heaven.

We had 560 enrolled last year, with sixty-three preachers in my department. We expect an increase this coming year. Fifteen of these preachers live in Kentucky, and others are working in Kentucky. The school was named for two Kentuckians, and the catalogue shows about 135 boys and girls from Kentucky. So it is not a foreign school and we insist on our claim for Kentucky help.

J. B. MOODY. Martin, Tenn.

OUR TEXAS NEWS AND NOTES.

By W. A. Jarrel, D.D.

Texas has just passed through the longest hot weather and the hottest that it has ever experienced—such a general drouth and failure of crops Texas has not experienced for a long time. This will make it a good, hard time to raise the large money that is necessary to raise for our convention; that is to meet in November. But Texas is beginning to know what it is to pull a big load through a boggy place or

up a big hill. This pull will pay Texas Baptists, by still farther training them to just such pulls as God made them and put them in Texas, with its vast possibilities and obligations. Texas Baptists, by such trials, are being made the greatest people on earth. In Dr. J. B. Gambrell God has a superior leader in this great mission work.

If anything more is especially needed to drill Texas Baptists to a yet greater work and for yet greater work they have it in the great educational problem before them. To meet the demands of the age, the call of God in keeping up with educational facilities of our age—to be faithful to our children, as Baptists, we must lift till we see stars, in pouring the millions into the endowments of our educational institutions. All this lies before Texas Baptists. In Dr. Barton, as the leader, and far reaching planner, we believe that, under God, we have the man.

In a note, before me, recently received, the great Dr. B. H. Carroll, founder and president of the great Southwestern Theological Seminary, says: "Have finished the \$100,000 endowment since December 12th, and will sure report \$25,000 more at the Convention in November."

The air of European infidelity, coming to the South through and by way of the Northern States, is already felt in its chilling effect, even in conservative, good blooded Texas. This admonishes us that we live in the "latter days," "when many shall depart from the faith," etc., and that we need to better equip ourselves for the last great contest in the world's history.

The Western Recorder, under its new editors, since the great warrior, Dr. Eaton, laid aside his armor and sword and went home to rest, is still filling its great place in the war against "liberalism," with all its consequent evil effects. Dr. Porter is demonstrating himself the right man in the right place—an editor unexcelled.

The especially within weakening, undermining forces to Baptist churches of our time are the hot bed, sensational "revival meetings," run on the old Methodist style—depending on hand shaking, etc., more than on the pure gospel of Christ to excite and to move men. To this is the sad condition, now almost universal, of discipline being a thing almost wholly of the past in our churches. The two sad marks of apostasy among our churches have brought them about where they ought to cease to boast of being distinguished by a converted membership or return to the reliance wholly of a pure preached and lived gospel, indissolubly connected with gospel church discipline. Let it not be supposed that this kind of hot-house, sensational meeting and receiving candidates for baptism with flimsy examinations—that the mad rush for members, whether or not saved, is confined to evangelists; not a few pastors are as loose in these respects as are some modern evangelists. Let our pastors and churches wipe out the just charge, that Baptists, while Baptists in doctrine, have become, to a very great extent, pedo-baptists and Campbellites in practice.

Mr. Editor, we hope to welcome you as a visitor to our Texas Baptist Convention next November. He forced him not; He touched him not; only said, "Cast thyself down:" that we may know that whosoever obeyeth the devil casteth himself down, for the devil may suggest—compel he cannot.—St. Chrysostom.

BAPTIST DOCTRINE—No. 15.
Perseverance or Preservation.

"We believe that the Holy Scriptures teach that such only are real believers as endure unto the end; that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors; that a special Providence watches over their welfare; and they are kept by the power of God through faith unto salvation."

Yes, Baptists believe that such as are real believers, "Being rooted and grounded in love." "Rooted and built up in him and established in the faith," shall endure to the end. We think the Scriptures abundantly prove this doctrine.

Unless this is true we have no definition of the word save. Its primary meaning is "to make safe," and all of its definitions comport with this idea.

Now, if a soul is saved, it is "made safe," by the divine infinite power of God. We might rest the case here, but as the proof of this doctrine is so ample, we are not content to pass it over thus, lest some one fail to see the truth.

"He that believeth on the Son hath everlasting life."—John 3:36 and 6:47. "He that heareth my word, and believeth on him that sent me hath everlasting life."—John 5:24.

The Scripture declares positively that a personal faith in Jesus secures to the believer the gift of everlasting life. Now, I simply ask the question, how long will it be till that life ends? Until it does end the believing, trusting soul will not be subject to the penalty of eternal death.

The word here translated everlasting is used in forty-three places in the New Testament to qualify life, or fix the duration of the believer's life. It is the same word the Saviour used to describe the duration of the punishment of the wicked and the happiness of the saved. Matt. 25:46. It is the same word used in Rom. 16:26 to describe the character of God's existence. The same used in 2 Tim. 2:10 to describe the duration of the glory of Christ: In 2 Peter 1:11 to describe the duration of Christ's kingdom.

Then just so long as God is, so long as the kingdom and glory of Christ endure, so long is the true believer safe. So long will his spiritual life and happiness endure.

Will some one say, "It is a dangerous doctrine to teach?" Well, I reply, I had rather risk the judgment of Christ on that matter than your's or mine. It is the doctrine Christ taught. It is simply our business to teach the word. God will take care of the results.

Again, our case is clearly made out, but as if to make assurance doubly sure, Jesus says: "I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand. My Father which hath given them unto me is greater than all, and no one is able to snatch them out of my Father's hand."—John 10:28-29. R. V.

Moreover, it is a Scriptural evidence of being a true disciple of Jesus. Christ said: "If ye continue in my word, then are ye my disciples indeed." Jno. 8:31.

The keeping depends upon the omnipotent power. "The steps of a good man are ordered of the Lord, and he delighteth in his way. Though he fall, he shall not be utterly cast down; for the Lord upholdeth him with his hand." Ps. 37:23-24. "Being confident of this very thing, that he which hath begun a good work in you will per-

form it until the day of Jesus Christ." Phil. 1:6.

I like the term Preservation better than Perseverance. The former indicates the power by which we are kept, the latter the result of that keeping. "Kept by the power of God through faith unto salvation."—1 Peter 1:5.

Paul says: "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Rom. 8:38-39.

Two children talking, one said: "How is it we are not lost and left and forgotten as we go on through this life?" The other answered: "God reaches down his hand, we take hold on his hand and he leads us all the way through life." "But," said the first, "we go to sleep and could not hold on to God's hand." The answer came: "I got that wrong, God takes hold of our hand and he does not go to sleep." "Kept by the power of God."

THE OPENING OF GEORGETOWN COLLEGE.

Taken altogether the opening of the college is most promising. The enrollment is quite as good as that of last year, at this date. While there has been some falling off of girls, there has been a large increase in the number of boys, as well as an improvement in the maturity and training of the student body in general. The old Seminary, the chief dormitory for young men, has been filled to overflowing, so that we have been compelled to find additional quarters for the crowds of young men who have come, and are still coming to college. There is manifest among the students a fine seriousness that indicates that they have come for business, and the preliminaries of organization and classification have been dispatched with unusual promptness; in less than a week the college was down to business.

The falling off of girls was no doubt partly due to the many unfounded and malicious reports circulated throughout Kentucky by the agents of competing schools, that there existed some typhoid fever in Georgetown and that this fact was suppressed by the authorities of the town and college. As a matter of fact, the most diligent inquiry has revealed the existence of not more than one possible typhoid case in our whole population of five or six thousand. Many wrongs have been done in the name of business and competition.

The new members of the Faculty are all at their posts. Doctor A. J. Armstrong, our new professor of English, after spending the summer in Europe arrived on the very day of the opening, and took up his work with unusual promptness and energy. Professor William H. Branham of the department of Latin and Greek has begun his teaching with all the promise that was to be expected from his brilliant record as a Rhodes scholar at Oxford England. Professor D. E. Fogle has resumed his duties in the modern language department with freshened zeal and efficiency, after his year at Harvard University. Professor John L. Hill begins his work with the ease and skill of a young veteran in education. We have been fortunate in securing the services, as head of our Musical department, of Professor Henry C. Banks, a brilliant young musician of Philadelphia. The older Professors seem to have taken up their

various departments with even greater energy than that which we have learned to expect of them. All in all we have a fine outlook for a good year. And for all this we owe much to the kind co-operation and help of the old students and brethren throughout the State.

ARTHUR YAGER,
Georgetown, Ky.

DEAR RECORDER.

Please come to see us at Harrodsburg Ky., instead of Corbin, Ky. My health failed and I had to give up the work there. Never did any man have a better people. They are full of religion and zeal for the cause. They respond so readily and heartily to every call. Their love and appreciation of their pastor is wonderful. They paid all of my salary, and when we left a donation of \$300 in gold, besides many other tokens of love.

Happy the man whose lot the Lord may cast among them. They have one of the best equipped Sunday schools in Kentucky. The prayer meeting is a spiritual feast. There is a bright future before them. They have made a fine record this year. Up to the first of August they had given more than they had in any two previous years. May God continue his blessing on them is my prayer.

J. W. CAMPBELL,
Harrodsburg, Ky.

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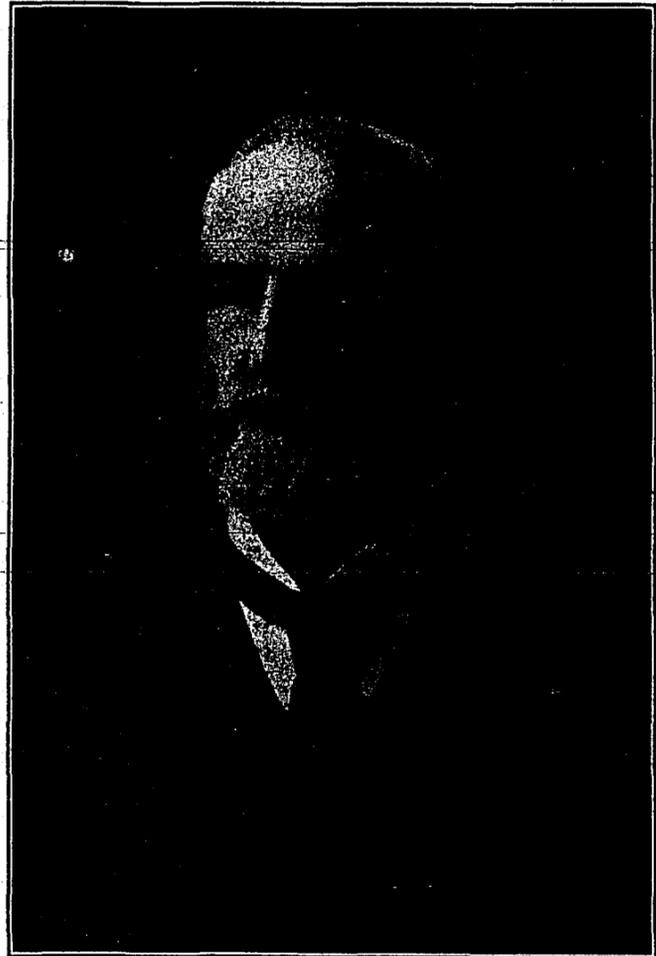
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No commission can be allowed where premiums are given.

What a halo is shed around the which God is glorified. Service is most humble occupation by the not limited to a few hours and a saying of Paul, "Ye serve the Lord few places, but all of life is as sa-Christ!" Every sphere of service ere as was the temple with its on earth becomes a temple in "holy of holies."

The Farm & Household

THE FRUIT AND VEGETABLE GARDEN

Its Value to the Farmer.

Mr. T. J. Burgess, of Sadieville, bought two male colts from John Reed for \$135 each.

B. D. Spears, of Nicholasville, sold five mules recently to different parties at good prices.

H. D. Stiles, of Danville, sold to Wheeling & Spaulding, of Bardstown, 15 mules at \$150 per head.

Mrs. Jesse Graddy, of Versailles, sold an aged mule for \$190 and a two-year-old mule for \$100.

Mr. Joe Dick Vaughn, of Crittenden county, sold to Mr. Ed. Flanery one weanling mule at \$80.

During the year ending June, 1909, the mules exported by the United States numbered 3,432 head.

Mr. James Rankin, of Crittenden county, sold to Mr. Jeff Davis, of Henderson, six two-year-old mules at \$140 per head.

H. S. Caywood, of North Middletown, bought a fine harness mare of R. C. Gatewood, of Mt. Sterling, for \$500.

Mr. Marshall Sleet, of Warsaw, recently sold to Fred Schurner a weanling mule 57 inches high for \$140. This is the highest price weaning ever sold in Gallatin county.

No wonder the poultry business is growing each year. There are more than 5,000 poultry shows held annually in the United States and Canada. It is not only a fascinating business but one of enormous profit.

An old swindle that is being tried on the farmers again is that of selling them a new and wonderful kind of wheat and binding them by contract to return to the man a certain number of bushels of the grain next year.

On Monday, W. G. McClintock sold 30 head of yearling cattle at \$30 per head and 30 head of stock ewes, at \$5.50 per head. Jonas Weil received from Warren Rogers recently 100 head of export cattle that averaged 1,517 pounds per head, for which he paid 6 cents per pound.—Paris Kentuckian.

There is a good demand for big mules with plenty of quality and they are selling as high as they ever sold in the world. Good miners are selling strong, in fact, all good, fat, finished mules are selling good; and remember, that we have got the best salesmen in the country to handle your stock. There is no trouble to sell good, finished mules to make money.—Farmers' Home Journal.

Live stock is in fine condition in Bourbon and export cattle are moving freely at 6 cents per pound. Medium export steers are bringing 5 3-4 cents per pound while good to extra butcher stuff is selling at from 5 to 5 1-2 cents per pound. But few lambs remain in the hands of farmers, the entire product of 35,000 head having found their way to market at good prices. A good demand prevails for stock ewes, which are selling at from \$5.50 to \$7.50 per head. Hogs continue steady at from 6 to 7 cents per pound with light shipments.—Paris Kentuckian.

I wish I could make some farmers, who have plenty of land and who give little attention to the family garden, see how they are not living up to their opportunities. The craving for fruits and vegetables, especially in the spring, shows their necessity for good health. Only the few can afford expensive green-houses, but nearly all farmers can have the cheap hot-bed or cold-frame and bring forward lettuce and other vegetables.

This I have usually done for many years, and the season for green vegetables is lengthened two or three weeks. I have an abundant supply of asparagus, which some think is the most delicious vegetable in the garden, which is ready for cutting about May 20, or about the same time as rhubarb. I consider rhubarb, rightly used, one of the most valuable vegetables. Stewed rhubarb could be eaten with beneficial effects almost every day in the year. Plenty of water should be used when stewing rhubarb for sauce, so that it is quite thin when it is served, and only a little sugar. It seems to be, with the asparagus, just what we need in early summer, and is far better than any of the spring medicines or tonics. Every family should have 50 hills or more of rhubarb and can a large supply for winter use.

The rhubarb and asparagus, early lettuce, onions, beets and spinach are appreciated until the strawberries ripen, then we care less for them.

The more water we can get in the soil the better berries we can grow; so to grow the best berries we need to fill the soil so full of humus that it will hold water like a sponge, and then mulch heavily to retain the rainfall and prevent evaporation. We may go to the forest and learn some good lessons in plant culture. Here nature conserves every drop of rain, and most effectually prevents evaporation. I practiced irrigation for years when engaged in berry growing more extensively. It is generally too expensive for the small berry grower, and he had better work to get humus in the soil so that it will retain sufficient water to carry his plants through an ordinary drouth. It pays me to give raspberries as high culture as strawberries I make the soil as rich as I would to grow a good crop of corn; set the plants in the spring in rows seven feet apart and two feet in the rows, and plant some cultivated crop between them the first year. The second year I thin the canes in the rows to about one foot apart in the row, in the spring, and pinch off the tips of these when four or five feet high. If they are a hardy variety, so they do not need covering in winter, I retain the canes in tree form. I try to give thorough cultivation until about July 1st, then mulch between the rows with coarse manure. This plan of culture should produce berries one inch in diameter, which should sell for a fancy price if grown for market.

The same plan of culture is the best for growing the finest blackberries, but should be somewhat modified by giving the plants a little more room in the rows and making the rows at least eight feet apart. This plan of culture has produced more than 400 bushels of blackberries per acre.

I have often wondered why farmers who have a team and wheel cultivators do not grow peas, beans

and sugar corn in larger supply. The planting and cultivation can nearly all be done by horse power. Peas can be quickly planted with the horse corn planter, and cultivated with the horse cultivator. Beans can be grown in the same way. A plan that has been quite satisfactory with me is to plant two rows of sugar corn three feet apart, then one row of lima beans, so that every third row is beans. The corn makes a support for the beans. I do not think the beans will be as good a crop as if grown on poles, and they may retard the growth of the corn somewhat, but I get a large quantity of good food at little cost. Peas and beans and the legumes are especially desirable because of the protein they contain; they help to make a balanced ration for the farmer's table. With a dish of peas and beans he has little use for meat, and they are more acceptable during warm weather. Sweet corn and lima beans cooked separately and served with cream, with milk, eggs and fruit, all produced on the farm, with cereals, make a meal desirable in summer, and money can buy nothing better. All these the farmer may have at small cost if only some planning is done at the right time. All can grow wax or butter beans, and the large varieties of bush beans, if they find it difficult to grow lima beans; and the large beans we can grow in our own garden are much better than the small commercial beans.

A large supply of home-grown fruits and vegetables solves the problem for the housekeeper of what to get for her meals, and I regard it as a duty to so live that we use the good things a beneficent Providence gives us when we learn how to do our work rightly and work with nature. Nature is like a great workshop, with all the ma-

chinery in place for doing perfect work; she brings a plant to a certain stage of perfection, then leaves man to direct the great natural forces and cause them to work for him, until she produces the most luscious fruits, delicious vegetables and nourishing nuts and cereals, which are ideal foods.—W. H. Jenkins, in Country Gentleman.

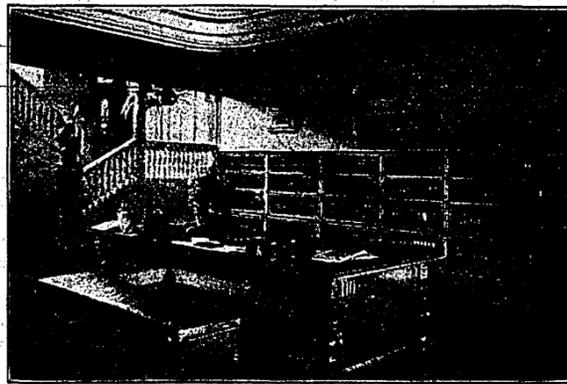
Last year nearly 25,000 cattle were tuberculin tested in Maine, and of these less than 5 per cent. showed reaction and were destroyed. This is a bit of news that will not be appreciated by the faddists who are loud in their claims that fully 50 per cent. of the dairy cattle are affected with tuberculosis.

An infant's hair brush may be used to clean dainty lamp shades of silk or satin. Meal, or fullers' earth is sometimes used to clean lace shades, and with the use of the small brush, all particles of dust may be easily removed, without injury to the fine material.

Rural Life has often noticed that there is something about well-bred stock that begets enthusiasm in the farm owner and manager. Show us a keeper of pure-bred stock and we will show you a man who is thoroughly awake on the subject of improved farming.

Contrary to popular belief feather-pillows are improved by a sun-bath now and then. They need the sun as well as air, and should be placed in the sun regularly every few months.

Invert a dish over a mold before turning it, so that the form will not break; also, place it in exactly the right spot before lifting off the mold.



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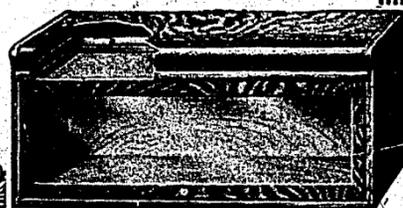
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DEATHS

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.

WEAKLEY.

God has called from our Sunday School and church our most faithful and efficient superintendent, Bro. S. R. Weakley. We mourn his early home-going, and yet we bow in humble submission to God's will. Our loss is his gain; he has gone home. He was a gentle, lovable, loyal spirit, and his genial face and happy smiles will be greatly missed by the members of the Buffalo Lick Baptist church and Sunday School. He was born March 7, 1879. He was converted and united with the Baptist church in 1893.

To the broken-hearted wife, parents, brothers and sisters we would extend our tenderest love and sympathy, and point them to God, who can sustain and comfort them.

S. A. COOPER, Pastor Buffalo Lick Baptist Church.

HENSLEY.

Memorial, written in remembrance of our beloved brother, S. Hensley, who died September 6, 1909, from the brothers and sisters of Barrett's Creek Baptist church.

A precious one from us is gone; A voice we loved is still; A place is vacant in our church, Which never can be filled.

'Tis hard to break the tender chords, When love has bound the heart; 'Tis hard, so hard, to speak the word, We must forever part.

Peaceful be that silent slumber; Peaceful in the grave so low; Thou no more more will join our number, Thou no more our songs will know.

Yet again we hope to meet Bro. Hensley, When the spark of life has fled, And in Heaven with joy to greet him, Where no farewell tears are shed.

WEBSTER.

Pendleton G. Webster died September 4, 1909; born January 21, 1820. He married Elizabeth Polant December 14, 1841. To this union ten children were born. The wife and mother and five children preceded him to that heavenly home.

Bro. Webster found a hope in Christ and joined Mt. Zion Baptist church during the great revival of 1842. Soon thereafter he moved his membership to Pleasant Ridge, in Owen county, Ky., where he was made a deacon, and served that church in this capacity for twelve years, when he went back to Mt. Zion where he remained an active and faithful member until his death.

For thirty-five years he was a messenger to the Ten Mile Association. Of him it can be truly said that he was a good man, full of faith and the Holy Ghost, and a Baptist from conviction. Truly blessed are the dead that die in the Lord.

J. A. DAVIS.

HAILLEY.

We are pained to record the death of Mrs. I. A. Hailey, which occurred at her home in Meridian, Miss., on the 13th inst. She was the wife of our beloved I. A. Hailey, who was the pastor of Fifteenth Avenue church, in that city. Her maiden name was Mary Jane McKnight. She was born and educated in Louisville, where she was well known and greatly beloved. She was fifty-one years old. She was a niece of State Senator Floyd Parks, of Jeffersonville, Ind., and of L. L. Parks, of Larue county. She was a graduate of the Girls' High School, of this city, and of the Normal school, and for two years was a teacher at the Center and Walnut Street school. She was a member of the Walnut Street Baptist church and had charge of a class in the Sunday School for many years. She took a deep interest in the church work and especially in missionary work. In 1881 she married the Rev. I. A. Hailey, who was the pastor of the Third Avenue Baptist church, at Third Avenue and Bloom street.

Later they moved to Meridian, where she was a helpmeet indeed to her beloved husband until the call came. Everything that love and skill could suggest was done, but the dear life ebbed away.

Her mother, Mrs. S. L. McKnight, and Miss Carrie McKnight, her sister, live at 540 South Eighth street, Louisville. She

leaves also Dr. I. A. Hailey and several children and countless friends to mourn her departure.

J. G. BOW.

The Blue Grass Baptist Ministers' Association met at the First Baptist church, Lexington, September 13th, at 10:30 a. m. This was the first of the fall meetings and was pronounced by all as the best ever held by this body. Dr. J. W. Porter called the conference to order and after the singing of "Precious Name" Bro. Daily led the devotional exercises. Reports from the churches were as follows:

Mt. Pleasant—Pastor B. F. Swindler preached on "The Higher Life" and "Knowing that We Have Eternal Life." Had just closed a good meeting, with Bro. G. W. Clarke assisting; eight by baptism and six otherwise.

Lexington (Fifth St.)—Pastor Kelley preached at East Hickman on "The Precious Blood;" at night in city at Methodist church. Their church building is undergoing repairs.

Mt. Vernon—Rev. Norman Luck preached. Church still without a pastor.

Georgetown—Pastor Dawes preached. Bro. E. W. Summers reported that he had given up the work at Long Lick. Recently held a meeting with his church at Sand Spring; twenty-one additions, thirteen by baptism. Sunday School average 150.

Sadlerville—Pastor Dailey reported work prospering. He has taken charge of Long Lick. Preached last Sunday at chapel near Junction City on "Mysteries of Heaven" and "Meeting Difficulties."

Nicholasville—Bro. H. C. McGill took charge of work on the middle of August. Preached on "Objects of Faith" and "What Shall I Do, Lord?" Six additions to date.

Wilmore—Bro. Amos Stout preached at Clover Bottom on "Have Faith in God," and "God be Merciful." Begin meeting, with Bro. H. C. McGill assisting. Work at Wilmore and High Bridge hopeful. Bro. Stout has the distinction of "spreading himself" over more territory than any other man in the conference.

Midway—Pastor J. C. Scruggs preached on "The Blessings the Association Brought Us" and "Thou Shalt Not Kill." He said: "We are still at high tide because of the inspiration the Elkhorn Association brought us last week."

David's Fork—Pastor B. W. Gwynn preached. This was once a great church and is still a good one but has lost much. The church gives from five to ten thousand dollars per year for benevolences.

Versailles—Pastor O. Olin Green preached on "I Am Ready" and "The Way, the Truth, the Life." Owing to the lateness of the season when the plans were finished the work on the new Sunday School building will be deferred till spring.

Lexington (Calvary)—Pastor T. C. Eton preached on "Wholly Following the Lord" and "The Young Man We are Sorry For." He assisted Bro. Wells in a meeting at Dry Run; twenty-five additions. Assisted Bro. B. J. Davis in a meeting at Providence, Clark county; three additions.

Rev. Otis Hughson preached at his church at Christiansburg.

Bro. H. M. Shouse preaches for the church at Forks of Dix River and for Benton church, near Harrodsburg.

Lexington (First)—Pastor J. W. Porter preached at Paris in the morning and at Maysville at night. An old river pilot, a friend of former years, was converted at night. The former pastor, Dr. Preston Blake, preached both hours at First church. Dr. Blake looked in upon us for a few minutes and we all enjoyed looking upon his genial face once more. Come again, Dr. Blake, you have a large place in all our hearts.

At the close of the conference Dr. J. W. Porter announced to the brethren that they would be expected to dine with Mrs. Porter and himself. We gladly accepted the invitation and repaired to the First church parsonage, where we enjoyed a feast of good things. Dr. and Mrs. Porter have the happy faculty of knowing how to make everybody have a good time in their home.

O. OLIN GREEN, Secretary.

DEAR RECORDER:

We observed the first Sunday in September as Rally Day in our Sunday School, which was the first Sunday after the opening of our High School. It was a great day with us. The house was filled to overflowing with people. More enthusiasm than I have ever seen in the Sunday School work. That others may be benefited I make mention of how this was done. Two weeks before Rally Day we had one thousand tags printed, five hundred white and five hundred green, with this inscription on each tag: "I will be there. Where?" (on front) and "Rally Baptist Sunday School, Hartford, Ky., September 5, 1909, Day" (on opposite side). One week before our rally day we had our school to choose up as in the old-fashioned spelling match—

one side took the white and the other the green. We then agreed to have an ice cream supper in the week following the Rally Day free to all who were present in the Sunday School that day, with the understanding that the side that had the more tags be served by the other. We all did our best to tag everybody, of course, tagging only those who promised to be present on Rally Day. Most every one in town and surrounding community was approached on the Sunday School question that week and most of them who were not in other Sunday Schools tagged. Many of those who were tagged failed to be there, but enough came to fill our house. A good programme of special music, talks, etc., was rendered which covered the Sunday School and preaching hours. Some of our deacons and Sunday School teachers made good talks and interest in the work was created which will result in much good. We have one of the best if not the best superintendents in the person of Dr. E. W. Ford I have ever seen anywhere. He is truly a pastor's helper.

Our church work is going on nicely and we are hoping to do great things for the Lord this year.

J. W. BRUNER, Pastor. Hartford, Ky.

DEAR RECORDER:

Have just gotten home from Winchell, Texas, from a week's meeting there. There was a real spiritual down-pour on the last Sunday. The people spent almost an hour singing, shouting and praising God, and at night there was as deep conviction in the audience as I have ever seen. Thirteen united with the church that night and eleven of whom

were converted at the time. Three more came by profession of faith at the river next morning, where they met to baptize and at a short business conference at the church after the baptizing three more were received for baptism. The church called a pastor and moved up from one-fourth to half time. Great and precious revivals are being reported all over the State.

H. F. AULICK.

Blanket, Tex.

DEAR RECORDER:

I closed a meeting of eleven days with Pastor L. D. Stirsman, at Graham, Muhlenberg county. We baptized eight as the result. The church is in fine working order. They are building a nice church edifice, which they expect to dedicate in a few weeks. Dr. W. D. Powell has been chosen to preach the dedicatory sermon. The church is only about two years old, and I know of no other with brighter prospects. The day after closing, I solemnized the marriage between Miss Ozzie May Adkins, daughter of Mr. Nettis Adkins, a prominent farmer and Baptist, of Depoy, and Mr. Joe Smith, a young, well-to-do farmer of Slaughter'sville. The writer wishes them much joy.

A. N. WHITTINGHILL.

Greenville, Ky.

DEAR RECORDER:

Enclosed you will find \$2 and you will please renew my subscription to the Recorder for another year. I cannot do without the Recorder. Have had it in our home about fifty years, and seems to me it gets better all the time. May the Lord bless it forever in my prayer.

MRS. S. B. ROBERTSON.

Calhoun, Ky.



A NEW BOOK.

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

The retail price of the book is 75 cents, postpaid. We will give the book and the Western Recorder for one year for \$2.50 to all new subscribers, and to all old subscribers who pay up to date, and then add the \$2.50. All the living readers of the original will want the revised edition.

Little's Cross and Crown System. DOUBLES SUNDAY SCHOOL ATTENDANCE. The following endorsement by Margaret E. Sangster, appeared in the Christian Intelligencer: The Cross and Crown pin is a distinctly happy thought. It has met with approval from teachers, superintendents and other officials. Statistics show that the plan has worked admirably and teachers speak of it with enthusiasm. The pins, though very pretty, are inexpensive. It is with great pleasure that I, a lover of the Sunday School and the children, recommend these devices for the obvious profit of the Sunday School. Cross and Crown Pins Pay for Themselves. We are using the "Cross and Crown" badges and have found them to be a great help in getting a larger and more regular attendance, and we have gained enough in the regular Sunday offerings to pay the cost of the badges. Jos. A. MILLIGAN, Supt. S. S., Saylesville, R.I. We are more than pleased with the System. Before we began the use of the pins our average attendance was not more than 100. For April our average attendance was 185; for May 220; thus far in June 279 for three Sundays. Our collections have increased a greater per cent than the attendance. To say that we are pleased with the System does not express it. We are delighted. Yours truly, JOHN E. BARNARD, Cartersville, Ga. Cross and Crown Pins ARE MADE IN OVER 400 DIFFERENT NAMES. THE FOLLOWING ARE A FEW: Advent, All Saints, Asbury, Ascension, Abnegation, Baptist, Bethany, Bethel, Bethesda, Brethren, Calvary, Centenary, Central Baptist, Central Christian, Central Cong'l, Central Methodist, Central Presby., Christ Church, Christian, Ch. of Red m'r, Congregational, Cradle Roll, Christiana E. D., Camb. Presby., Disciples, Emanuel, Emmanuel, Epiphany, Episcopal, Epworth, Evangelical, Evangelical, 1st Baptist, 1st Christian, 1st Cong'l, 1st Methodist, First M. E., First Presby., 1st Reformed, Free Baptist, Friends, German Baptist, Grace, Grace M. E., Immanuel, Lutheran, Memorial, Messiah, Methodist E. D., Methodist, M. E. South, M. P., Mission, Missionary, Moravian, Mt. Olivet, Officer, Olivet, Pilgrim, Plain Ribbon, Presbyterian, Puritan, R. C. A., Reformed, Ref'd Epis., Reward, (without S. S.), St. Andrews, St. James, St. John's, St. Luke's, St. Mark's, St. Matthew's, St. Paul, St. Paul's M. E., St. Peter's, St. Philips, St. Stephen's, St. Thomas, Second Baptist, 2nd Presby., 2nd Ref'd S. S., Superintendent, Tabernacle, Teacher, Trinity, Union, United Br., Un. Ev., United Presbyterian, Universalist, Unitarian, Wesleyan, Westminster, Zion Evang.

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ITEMS OF INTEREST

News The World Over.

The loss of life and property from the West Indian hurricane which swept the Gulf coast proves to have been much larger than was first reported.

Dr. Cook has reached Brooklyn, and everything which could be done to welcome him was done.

The most elaborate celebration of any event of our past history is now going on in New York City.

The Hudson-Fulton celebration began on last Saturday, beginning with the naval parade. Never probably in the history of the world were so many great battleships seen together.

On Monday there was the opening of historical exhibitions, covering the history of the men whom the city was honoring.

Two years ago a bill was introduced in Parliament to have the clocks set forward eighty minutes in April.

Mr. E. H. Harriman's will is one of the shortest on record. He gives all his real and personal property absolutely to his wife.

The Congregationalist says that when Marcus Whitman, the great missionary, went to Oregon he carried a handful of appleseeds.

Herculaneum, a much larger city than Pompeii, has not been exhumed because it was buried so much deeper and covered with lava instead of ashes.

Early in the morning of August 11 people of Torrington, Conn., and surrounding country were awakened by a loud explosion.

A GOOD OPENING.

The opening exercises of the fifty-seventh session of Roanoke College were held in the chapel. The chief address was delivered by the Hon. John W. Woods, of Roanoke.

President Morehead then gave the students some wholesome advice, in his usual earnest and impressive manner.

Two striking facts of the opening of this session are the large number of new students present on the opening day and the great percentage of students coming from distant States.

FROM EAST TENNESSEE.

There have been a great many pastoral changes among us during the past few months.

C. A. Ladd is now pastor at Jonesboro, and is beginning well. I learned to love him while we were in the Seminary in your city.

Morristown, Greeneville, Athens and Clinton are without pastors. W. N. Rose is going to leave the Etowah church soon.

At Bristol, October 19-21, is to be held one of the sixty General Conferences in the interest of the laymen's movement.

Johnson City, Tenn.

ATTENTION, MEN.

To you men that are members of the Baptist churches, will you stop a moment and ask yourselves this question: Which is the most valuable to us, our wives and children or the whisky, wine and beer interests of Kentucky and the United States?

A BAPTIST.

Rev. S. J. Cannon having resigned his charge of the Third Avenue Baptist Church to do the work of an evangelist, we, the members of the Louisville Baptist Pastors' Conference, express our appreciation of the faithfulness and zeal which have characterized his labors.

We rejoice that he is to continue his home among us, and ask the favor of God upon the life that he now enters.

H. A. PORTER, W. W. LANDRUM, T. J. DUVALL, Committee.

DEAR RECORDER: If one were to write of every good thing that appears in the Western Recorder, he would be kept pretty busy, but your editorial last week on "The Baptist Handicap" is too good to pass by unnoticed.

In fact, it is too good to be allowed to remain a newspaper article. It ought to be issued in the form of a tract and scattered everywhere.

New Orleans. F. C. FLOWERS.

DEAR RECORDER: After a ministry of about twenty-five years, have had to cease for a season of

entire rest from pastoral work and from preaching, and it will be perhaps a year or two longer before I can think of taking up such work again.

I have been reading the Recorder for more than a quarter of a century, and think it unexcelled in Baptist journalism. I believe in you, though I could but tremble for your future when T. T. Eaton passed away.

REV. T. C. CARTER. Luella, Ga.

Resolutions passed by the First Baptist Church at Salem, Ky., relative to the resignation of Rev. T. C. Carter:

This faithful pastor served us about eighteen years. His wise leadership, and stand against vice and whatever makes for the downfall of humanity, his unflinching devotion and advocacy of such things as tend to uplift, coupled with his simple, forceful and eloquent preaching of the Gospel, have been a great blessing to our Church and the community.

Whereas, another church extended a call, and our beloved former pastor has taken charge of the Lord's work in another field; therefore, be it

Resolved, first, That we very sorrowfully give Bro. Carter over to other work, although we feel that his only object in severing himself from us and accepting work elsewhere is to further glorify and advance the Lord's kingdom.

Resolved, second, That the Church and the community has sustained a great loss in having to sever the relations that existed between him as pastor and us as a people, and our prayers go with him that he may have pleasant work elsewhere, and that he may be instrumental in winning many souls.

Resolved, third, That these resolutions be spread upon the minutes of the Church, a copy be sent to the Western Recorder, and a copy to the Baptist Bulder, of Martin, Tenn.

J. W. HUDSON, J. R. FARRIS, MRS. JENNIE PIERCE, Committee.

ANNOUNCEMENT.

Although Virginia Institute is a Baptist institution, has a Baptist faculty, except the voice teachers (and they affiliate with Baptists), it has this year matriculated nine young women from Dallas, Texas, and not one of them is a Baptist.

The celebration of the one hundredth anniversary of the corporation of the city of St. Louis will be celebrated in October. The Southern Railway will sell tickets from Louisville and return for \$10.50, good returning on or before October 11.

A brother representing the work of Baptists in Hayti was present at the Pastors' Conference on Monday and spoke of the work, its needs and encouraging prospects. A resolution was passed to the effect that we have heard with pleasure the statement concerning this work, and would be glad to see the work taken up by American Baptists.

Brethren W. E. Powers, I. A. Hallee, of Mississippi, President Perkins, of Bethel College, and J. W. Hedden, of Mt. Sterling, were present.

Mr. and Mrs. Hosea H. Ray, of 1212 Madison Street, Corinth, Miss., announce the engagement and approaching marriage of their daughter, Laura, to Rev. Guy Buford Smalley, of Paducah, Ky., the wedding to take place the latter part of October. The Recorder extends congratulations. Our prayers are for their usefulness and happiness.

DEAR RECORDER: On the second Sunday in August we began a meeting with the church at Corinth, in East Lynn Association, and continued about ten days. Bro. J. B. Ferrill did the preaching, which was strong and to the point. The church has gone down, to a great extent, and was very weak in the faith, but Bro. Ferrill turned a doctrinal storm loose on the people, and did them a great and, we hope, a lasting good.

There were seven professions, and we think some of them will be baptized. The people say it was the best meeting the church has had in ten years. This is an important field, and we hope for good things there yet.

On the fourth Sunday night in August we began a meeting with the Rolling Fork Church, at Gleanings, in East Lynn Association. Bro. E. W. Coakley did the preaching, in his usual powerful way, that reached the most hardened sinners in the community. The whole community was stirred, and many who never manifested any interest whatever before were gloriously saved.

and united with the church. There were, in all, nineteen professions, fourteen of whom were baptized, and six were added by relation. Six men and their wives united with the church.

Coakley seemed at his best, though he had been in almost continuous meetings for two months. He charmed the people with his singing and preached such searching sermons that none could stand before them in sin.

The meeting is still going on. We had a conversion of a Catholic woman at our home yesterday morning. Two Methodists and one Catholic were baptized. The church was strengthened and built up as it has not been for years.

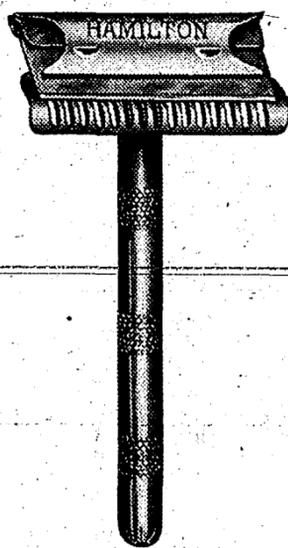
Brethren, pray that the Lord will continue to bless us in this field, that the Lord may have glory through the salvation of the many lost souls that yet remain.

W. D. BELL. Hodgenville, Ky.

DEAR RECORDER: Meeting at Ashnetts closed with twenty-three additions—nineteen for baptism and four by letter and watchcare.

North Concord Association convened last Thursday. Bro. Milton Scaif was elected Moderator, and Bro. T. G. Hammons Secretary. The meetings were harmonious. This writer spoke on Missions, and took a collection for our missionary in China, amounting to \$19 in cash and pledges. I had to leave Sunday morning, so I do not know what amount was collected for the Orphans' Home and Ministers' Aid Society. This association meets next year with the church at Barbourville, Ky.

J. T. STAMPER. Barbourville, 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.

- 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 oh., 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.

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I Issue Catalogues every once in a while. Drop me a card and I will send you my next, which is now on the press. Second-hand Books bought and sold. HERBERT A. THAYER, Newtonville, Mass.

Live Stock Markets.

Louisville, Ky., September 27, 1909.

CATTLE.

Table with columns for stock types and prices. Includes items like 'Good to choice export str.', 'Light shipping steers', 'Med. to good butcher str.', etc.

HOGS.

Table with columns for stock types and prices. Includes items like 'Good to choice prs. and brs.', 'Medium packers, 160 to 200', 'Light shippers, 130 to 165', etc.

SHEEP AND LAMBS.

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

TOBACCO.

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

BURLY—Bright Red.

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

DARK.

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

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.

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