

WESTERN RECORDER

Faith, Hope and Love, these three.

CONTEND EARNESTLY (*εμαρτυροειθετε*) FOR THE FAITH WHICH WAS ONCE FOR ALL DELIVERED UNTO THE SAINTS.—JUDE 3.—T. T. EATON.

84th Year

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Since the middle of the last century the Baptists have been sorely persecuted in the Grand Duchy of Mecklenberg, one of the German States. Their goods have been confiscated and their preachers imprisoned. They were allowed to hold family prayers but any other worship was forbidden. Now the Duchy has passed an act giving Baptists full liberty to meet and to conduct public worship in accordance with their distinctive doctrines.

The greatest sin is disobedience to the first and greatest commandment. It is to fail to love God with all our heart and soul and strength. Yet how many endeavor to quiet their consciences by ignoring their duty to God and thinking they can break the first commandment with impunity if only they do no wrong to their fellowmen.

Find something in your work to love and you will find it greatly lightened. Obey the command to do with your might what your hand finds to do and you will find your work a pleasure.

Rev. William Sheridan, of Toledo, says an evangelist who used "pictures" held a meeting in his church. Crowds came to see, yet but little was done. He comments: "If a man wants a crowd, let him show pictures. If his aim is to lead souls to Christ, let him preach the law and the gospel. The law is the schoolmaster to lead souls to Christ, and the gospel is the power of God unto salvation."

The Southwestern Presbyterian quotes a leading lawyer as saying: "When my boy starts to college I shall send him where he will find cultivation of his head and speech rather than of his heels, the calves of his legs, and the muscles of his arms. I want him to go to some place where athletics have not killed the literary societies."

"AND TAKE THE SWORD OF THE SPIRIT, WHICH IS THE WORD OF GOD."

By T. T. Eaton.

Five pieces of defensive armor are mentioned by the apostle, the girdle, the breast-plate, the military shoe, the shield and the helmet—but only one weapon of offense, the sword. All our victories are to be won by this and this alone. It is significant that no missile is mentioned in the Christian soldier's armor; though he is to ward off the "fiery darts" of the enemy, he is permitted to hurl no darts himself. Not even the pilum or great battle spear which was the chief weapon of the Roman soldier, is mentioned. So important was this weapon that Montesquieu said that it subdued the world. As the soldier went forth to battle he had his shield on his left arm and with his right hand he held his pilum, the weapon on which he mainly depended. Only when his spear was broken or lost and all his missiles were thrown, and the struggle became hand to hand, did the soldier draw his sword. There was no retreating after the sword was drawn, it was then victory or death. So with the Christian soldier, it is no battle at long range in which he engages, he is furnished with no missiles, nor has he a spear—but only a sword which shows he is to fight at close quarters in a hand to hand struggle, in which there can be no retreat, and where he must conquer or perish. The Roman's sword was but twenty-two inches long, with two edges and hung at the right side, attached to the girdle. It was never used save when closing in on the foe in a death struggle and the fact that this is the one weapon allowed us shows the hand to hand nature of our conflict.

The contest is single-handed, as well as close. No one can help you wield your sword. A missile hurled at you may strike the shield of the soldier next you, but in this close struggle no friend can aid you. The Roman soldier in battle had a space of three feet in every direction, allowed him in which to freely handle his weapons. He thus fought singly and when the phalanx bore down upon him there were two or more of the enemy always opposed to him. So in the Christian warfare each soldier must conquer for himself, for he contends single-handed against the foe. The only aid he can receive from his fellows is indirect, for as they weaken by their brave blows the enemy's phalanx, the attack upon him is thereby weakened. But the victory must be his, won by his own sword thrusts, sustained by the strength God gives him. "Every one must give an account of himself unto God"—each one must hear for himself the welcome "well done thou good and faithful servant."

This sword is the Word of God. It is called the sword of the Spirit, because the Holy Spirit is its author. He is also the interpreter of the Word. He takes of the things of God and shows them unto men. He "opens our eyes that we may behold wondrous things out of God's law." The Holy Spirit also gives efficacy to the Word. Jesus said the Holy Ghost would convince the world of sin, of righteousness and of judgment. Paul wrote to the Thessalonians: "God hath from the beginning chosen you to salvation through the sanctification of the Holy Ghost." That the Word is the means by which this is accomplished is seen from what the same Apostle says to the Ephesians: "even as Christ also loved the church and gave himself for it, that he might sanctify and cleanse it

with the washing of water by the word." Every Christian then is to have the Word of God as a sword and with this he is to conquer. Eusebius tells us that when Constantine was marching against Maxentius, he saw in the heavens the sign of a cross with the inscription "by this, thou shalt conquer." Whatever may be the truth of the story, God holds out to each Christian the sword of the Bible and gives the command and the promise that "by this he shall conquer."

What high-handed wickedness, then, to forbid the people to have the Bible, and thus to rob the soldiers of the only weapon they can use. It is sadly pitiful to look over the world and back into history and see how the Bible has been taken from the people while in its stead, traditions, decrees of councils, liturgies and rituals have been put into their hands and to see how powerless such weapons have been against the foe. Europe was never sunk deeper in iniquity than when the people were all nominal Christians, but were denied the use of the Bible. Let us rejoice that although for ages the Bible was a forbidden book, though copies of it were sought out and burned by church authority, though Tyndale was burnt at the stake for translating it into a language the people could read, though within the last ten years the sale of copies of the Bible was not allowed in the city of Rome, though for centuries those who ought to have given the blessed volume to the whole world, were its bitterest enemies, let us rejoice that now there are but one or two nations on the earth where the circulation of the Scriptures is hindered, and now this sword of the Spirit is within reach of well nigh all the race. Here the Apostle gives a positive command to each individual Christian to take this sword and wield it for himself.

Our Great Captain in His desert conflict with the enemy showed us how to use this sword. Though omnipotent and with the whole armory of Heaven at His command, and surely there were other ways he could have vanquished Satan, our Lord used only this weapon, which is suited to our hands. When the Devil came with the temptation "If thou be the Son of God command that these stones be made bread," Jesus drew this sword and said "It is written man shall not live by bread alone but by every word that proceedeth out of the mouth of God." Again when the tempter bade Him: "If thou be the Son of God cast thyself down, for it is written, etc." You see the Devil seeks to use this same sword, our Lord replied with the sword-thrust. "It is written again, thou shalt not tempt the Lord thy God." And when again Satan from a high mountain showed Him the kingdoms of the world and the glory of them, with the offer "all these will I give thee if thou wilt fall down and worship me." Christ dealt him a final blow with this same sword "It is written, thou shalt worship the Lord thy God and him only shalt thou serve." Then the defeated and baffled tempter left Him while angels came and ministered unto Him.

Jesus has proved that the enemy can be vanquished by this one weapon. There is no danger that can face us for which it is not sufficient if we but grasp it firmly and wield it faithfully. When Satan comes and would lead us into worldliness, by saying there is no harm in this and it will give you much pleasure, why be so strait-laced and puritanical? Why make your religion so gloomy? If you would win men to Christianity you must be more free and easy in your religion, such strictness will drive

people away from the church and do harm, let us reply "It is written be not conformed to this world but be ye transformed by the renewing of your mind." When he attacks us with—"It is not necessary for you to be so particular in obeying every command in the Bible, no man is perfect. You can get to Heaven without doing this, it is inconvenient, will give offense to some of your friends, and after all is not necessary to salvation," let us strike him with—"It is written ye are my friends if ye do whatsoever I command you." "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of Heaven, but he that doeth the will of My Father which is in Heaven."

When he assails us with "everybody does this, if you refuse it will make you seem singular—do you claim that you are better than many others who have done this?"—let us reply "It is written thou shalt not go with a multitude to do evil." When he comes against our belief by saying "you ought to tone down on some of your doctrines, your belief would be more popular if some of your hard doctrines were only softened and your bitter ones sugar-coated. Be more liberal and broader in your views and your church will prosper far more."—let us answer—"though I or an angel from Heaven preach any other gospel, let him be accursed." When he comes against us with—"Your worldly interests must be looked to, you must support yourself and family first and then you can attend to the duties of religion, you are up so late Saturday night, and work so hard during the week, that you are too tired Sunday morning for church—you need rest and recreation—so stay at home or go visiting"—answer him "It is written seek ye first the kingdom of God and his righteousness and all these things shall be added unto you." When in our sorrow he comes and asks sneeringly—"where now is thy God?"—"Why are you so afflicted when others are spared?" let us strike him with "It is written—these light afflictions which are but for a moment work-out for us a far more exceeding and eternal weight of glory." When he fills your minds with doubts of our acceptance, and reminds us of our sins, and says "you are such a sinner, there's no use in your pretending to be a Christian, there is no Heaven for you and you might as well take the good the world offers"—then deliver with all your strength that grand old sword thrust—"that is a faithful saying and worthy of all acceptance that Christ Jesus came into the world to save sinners."

PERFECT TRUST.

Peace of heart lies in perfect resignation to the will of God. What you need is true simplicity, a certain calmness of spirit which comes from entire surrender to all that God wills, patience and toleration to your neighbor's faults, and a certain candor and child-like docility in acknowledging your own faults. The trouble you feel about so many things comes from your not accepting everything which may happen to you with sufficient resignation to God. Put all things, then, in His hand, and offer them before hand to Him in your heart, as a sacrifice. From the moment when you cease to want things to be according to your own judgment, and accept unconditionally whatever He sends, you will be free from all your uneasy retrospects and anxieties about your own conceits.—Francois de la Mothe Fenelon.

The value of more than one book is in what is read into it by the wise reader.

QUESTIONS ANSWERED.

BY SENEX.

"Do you think it the correct thing for an Episcopalian to be manager and leader of a Baptist choir, even to the extent of getting members from other churches—Episcopalians, Methodists and Jews—to assist in the singing? My pastor used to say that only Baptists and converted people should be in the choir." Your pastor was exactly right. A writer in the Recorder some time ago said that Dr. Broadus said to him: "You might as well go outside of the church and the denomination to get a man to lead in prayer because he is a good elocutionist as to go outside to get one to lead in the singing because he has a good voice." Imagine a Baptist church asking a Jew or an unconverted man to lead in prayer because he is a good elocutionist! It is just as wicked, our great Broadus held, to get one to lead the singing.

Singing and praying are done directly to God. They are worship of Him. Some years ago a Senex told in this column, in a most striking way, how a girl had taught him his sin in insisting on all the people "joining in the singing." She said, as nearly as I can remember, that he had asked all to join in singing "Nearer, my God, to Thee, e'en though it be a cross that raiseth me," and that she could not bring herself to pray to be crucified on a cross, and she would not lie to the Holy Ghost when she professed to be worshipping God. That Senex prayed to God to forgive him for his sin in asking those to sing who could not from their hearts say the words, and he never afterwards tempted man to lie to God in His worship.

I heard a Sunday School Superintendent giving out the hymn, "Show Pity, Lord," say: "Remember, all of you, that in singing this hymn you are praying to God, and let no one dare to sing a single word of it which he cannot say from his heart." Would that all superintendents showed the same reverence to God!

When one is paid to sing in the choir, it is still worse. For he is under obligation to sing what is given out. If an Arminian Episcopalian or a Methodist is in the choir, and that grand old Baptist hymn, "How Firm a Foundation," is given out, and he sings it, he lies to the Holy Spirit, and the church bribes him to do it by paying him! And yet churches wonder that God does not bless them! The wonder, if any, is that he does not send fire from heaven and destroy them. Your pastor was exactly right. No one but converted Baptists should sing in our choirs.

"I read in The Recorder some time before Bro. Eaton's death that there was a general change taking place in the solar system. Did he have any reference to the last days?" I do not think that possible, as he spoke of the changes now going on. To what special changes he had reference, of course, I do not know. Nebulae change and stars. The earth is turning more slowly on its axis. The precession of the equinoxes is changing. I am not enough of an astronomer to say anything worth reading on this subject.

The brother wishes to know if I see any signs that we are now living in the last days. No. We may be. My opinion is that the world is going on with our race as it is for thousands of years yet. This earth will soon come to an end for all of us. Let us be ready.

A church is thinking of calling a pastor who has been divorced and married again. His first wife is living. He claims that he has Scriptural grounds for the divorce. I am asked what I think the church should do.

This brings the church face to face with God's command in Timothy that a pastor must be the husband of one wife. That means something; it cannot be ignored by a church. It must mean one of four things, and the church must decide, in the fear of God and in the love of the Lord Jesus Christ, what it means.

It can mean that no unmarried man can

be a pastor of a church. This meaning cannot be dismissed as wrong, on the face of it. There are many reasons why it is better to have a married man as pastor, and the directions which follow about ruling well his own household would indicate that the pastor was expected to be a married man. On the other hand, Paul was not married, and his advice to the Corinthians that it was better not to marry in the present distress militates against this meaning.

The second possible construction is that the laymen might have two or more wives. The remainder of the Bible, the Lord's words, leave no foundation for belief in this meaning. This, therefore, can be dismissed from consideration.

The third is that it means a pastor whose wife dies must not marry again, although it was right for laymen to do so. That a pastor is required to rule well his own house, is thought to be the reason for this command, for a second wife introduced into a family of children often makes it very difficult for the father to rule well. And this whether the fault is with the wife or the children. This is a view of the command which prevailed very generally for eight hundred years, which is held by the Greek Church and the Oriental Churches, and also by many Protestant commentators. Among these are Bloomfield, Van Oosterzee, Alford, Ellicott, Weiss, and others. In view of these facts, this exposition of the meaning should be carefully considered. But the great majority of churches, and of pastors, and of scholars in modern times think this interpretation wrong.

The fourth is the meaning most generally accepted in these days, and it is a legitimate meaning, and not contradicted by other Scriptures, as the second interpretation is. And that is that a divorced man whose first wife is living and who has married again may be a member of a church if he had Scriptural grounds for his divorce, but he must not be a pastor.

Before a church calls a man who has two wives it should prayerfully face this Scripture, and decide which interpretation is the true one. If it makes a mistake, then God will forgive; but He cannot be expected to forgive an insulting ignoring of His command altogether, as if it was of no consequence what He commanded. If the church decides that the first or the third is the correct interpretation, then let it call the pastor.

But, to be honest, if I were the church, I would be so afraid that perhaps a divorced man with two living wives was meant, that I would avoid a decision by calling some other man. Still, if the church decides prayerfully and in God's fear that such a man is not meant, let her call him.

THE POINTS IN WHICH WE DIFFER FROM OTHER SECTS IMPORTANT.

Francis Wayland.

I have, on several occasions, alluded to the fact that we have suffered loss, as Baptists, by following the examples of other denominations. It would almost seem to an observer that we were ashamed of our own peculiar sentiments, and took pleasure in testifying that between us and other sects there were no real points of difference. I think the points of difference are important, and that our whole history is, in the highest degree, honorable to us as a Christian sect. If any sect "has occasion to glory, we more." If any man among us does not feel a manly pride in the sentiments which have distinguished us, and in the manner in which we have maintained them, there must exist something peculiar either in his head or in his heart.

The nature of the difference which distinguishes us from others, is on this wise: It is evident that all disciples of Christ must hold essentially the same belief respecting the character of God, the obligations and character of man, and the way of salvation through the merits and atonement of the Redeemer. But it is also evident that, holding these truths, men may adopt sentiments at practical variance with them. These sentiments, in process of time, may encroach upon and undermine

the truth, so that it becomes more and more inoperative, until, at last, a church once spiritual and heavenly-minded becomes formal, ritual, and worldly. Of course we are to judge of any denomination not merely by what it believes, but also by the contradictory elements which it has associated with its belief, and which, in the long run, may cause it to swerve from the simplicity of the truth as it is in Jesus. (This, we think, has been the misfortune of many of our Christian brethren, whose belief, according to their formularies, agrees quite closely with our own.)

We, on the other hand, think that, by the grace of God, we have been enabled to exclude from our belief many of those principles which have exerted a deleterious influence on some of our brethren. In a word, we hope that we have followed more closely the steps of the Master, excluding the errors derived from the traditions of the fathers, the decisions of councils, and the enactments of state, and cleaving more firmly to the simple teachings of Christ and His apostles. We utter this in no spirit of arrogance or self-esteem, but in devout thankfulness to the Great Teacher, who, we believe, has condescended to make known to us the truth more perfectly.

But it will be said, How can you ascribe this more perfect knowledge of the word of God to yourselves? You have not numbered among you profound philosophers, learned philologists, acute logicians, or any of those gigantic intellects to whom we look up to as the lights of the advancing ages. I answer, we have arrived at a clearer knowledge of divine truth, for the reason that we have had no such guides to follow. Our fathers were, for the most part, plain, unlearned men. Having nowhere else to look, they looked up in humility to the Holy Spirit to teach them the meaning of the word of God. They had no learned authorities to lead them astray.

They mingled in no aristocratic circles, whose overwhelming public sentiment might crush the first buddings of earnest and honest inquiry. As little children they took up the Bible, supposing it to mean just what it said, and willing to practice whatever it taught. Thus they arrived at truth which escaped the notice of the learned and the intellectually mighty.

This is just what we might have expected. The New Testament was given as a revelation, not to the learned or the philosophically wise, but to every one born of woman. In it, God speaks to every individual of our race, as much as though that individual was the only being whom it addressed. Such a communication must evidently be made as plain and simple as language could make it. In the New Testament, Infinite Wisdom has put forth its power to render the truth by which we must be saved easy to be understood. Such being the nature of the revelation, it is manifest that the best of all interpreters must be a humble and childlike disposition. The mind which is most thoroughly purified from every desire to conform the word of God to its preconceived opinions or biases, will be, of all others, the most likely to discover the truth which the Spirit intended to convey. Such is clearly the teaching of our Saviour on this subject. "I thank Thee, O Father, Lord of heaven and earth, because thou hast hidden these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight." I hope I have all due respect for learning, and especially for philological learning. I trust I am not wanting in reverence for the wise and good of our own and of preceding ages. But I would ask, in that age of robust scholars, which of them had so deep and thorough an understanding of the mind of the Spirit in the New Testament as John Bunyan? Shut up for twelve years in the Bedford jail for the testimony of Jesus, his soul wrung with anguish by the tears of his starving wife and helpless babes, with no book but the Bible, a ray of light from the throne of God shone down on the sacred oracles, as he looked upon them, and revealed to him mysteries which the learned could not see, and which he has unfolded to the admiring gaze of all the coming ages. Take another case of a different character. Neander was learned in philos-

ophy, and in the history of the church, beyond any man of his age, perhaps of any age. Take up now his Commentary on John's First Epistle, the best of his works, of this character, with which I am acquainted. The excellency of this exposition is not at all owing to his marvelous learning, but to the childlike and loving temper which places him in so delightful harmony of spirit with the beloved apostle. If such be the law of the divine dispensation, it is not remarkable that the truth which was hidden from the wise and prudent has been revealed unto babes. And that this has been so, would seem to be evident, from the fact that the sentiments which we have maintained for generations, amid obloquy and contempt, are now admitted to be truths by the profoundest thinkers and the most learned Christian philosophers of the present age; by men of the logical acumen of a Whately, and the philological and historical learning of a Bunsen and a Neander.

THE WAY OF CAIN.

By John Weaver Weddell.

History repeats itself, we hear. So does truth, so does Error, for these make history. Judge tells us of a triad of ancient errors that kept occurring: the Way of Cain—the Error of Balaam—the Gainsaying of Korah. They are upon us to-day—liberalism, false-prophecy, skepticism. "Mockers in the last time." Look out for them.

The Way of Cain, for one thing. It is an easy way—as easy as, to use a common and, in this case, expressive saying, *rolling off a log*. Just go after your own natural bent—humanism, that some men speak so highly of; and there you are presently, fully launched in the *Way of Cain*.

To put it briefly, it is simply man's way, rather than God's way!

This was Cain's grave mistake at the first. This will do. This is good. Nay, this is better, he said. It looked so to the human. But there was God's command, at least implied, the blood sacrifice. Never mind the command. This seems all right. Very well, but you must take the consequences—in the end, death—death working ill both to the innocent and the guilty.

It was the trouble with Israel. They kept taking what seemed a good way, but it was not God's way, and they had a hard time of it, and all the rest of the world (for we all wait upon Israel) with them. It is the Papal heresy, so easy to adopt the ways of the nations and turn them possibly to good. But it is of the earth earthly. Dust to dust. Such is the trend—away from God.

The Cain spirit shows itself in society. It is looking out for number one, which not only plows over the neighbor, but presently destroys self. Remember Commander Booth's word-dispatch—"Others." It is the only way to save yourself.

The Cain spirit gets into the church work and worship, and it kills every time. The counsel of the ungodly, which is simple worldly wisdom, seems to move for a while toward success, but the fly is in the ointment, and the stinking savour is soon apparent.

The Cain spirit even invades the territory of conversion. Trying to be saved by works, or culture and education. Do the best you can. Make the most of yourself. The Holy Spirit?—"We have not so much as heard whether there be any Holy Ghost." The Christ—Yes, but the Christ of Galilee rather than the Christ of Golgotha and the Glory—the earth life rather than the Throne Life! Such conversions are the menace of to-day and lift the church no higher than earth.

The Way of Cain is, that God does not see, and God does not care.

The Way of Cain is, that God has not spoken, or that God does not mean what He says.

Let Abel rise to rebuke it, even though he be smitten down at the foot of God's altar. His blood will speak, at least and at last—when God Speaks!—*Baptist Commonwealth*.

THE ORIGIN OF THE ANABAPTIST CHURCHES.

By John T. Christian.

The beginnings of the Anabaptist movement are firmly rooted in the earlier centuries, and many of the best historians believe their history is firmly anchored in apostolic times. It can with certainty be said that most of the Waldenses were Baptists. The Baptists belong to the spiritual posterity of many ages of liberty loving Christians. They formed the best side of the mixed, and very much misunderstood movement which later was called Anabaptism, and thus they remained outside of the two great divisions, the Lutheran and Calvinistic, into which the Church of the Reformation separated.

There are innumerable difficulties in the way of an investigation of this kind. Halbertsma, the Dutch Baptist Historian, clearly saw the difficulties and has happily expressed some of them. "The Baptists existed several centuries before the Reformation," he remarks, "but then a history of them was an impossibility. It was even the main condition of their existence to keep out of sight. Excluded from all ecclesiastical and civil offices they could never appear in any of the state documents. Repudiating all of the doctrines and ceremonies of the Romish Church which Jesus had not commanded, by this disavowal they caused to disappear, all those distinctions in doctrine which separated the other sects. Since the kingdom of God was shut up in their bosoms, and was made known by no outward actions whatever, they existed by hundreds of thousands, as if not in existence, and only were known of men through the persecutions and investigations made by the Inquisition. Hence, it is absurd to demand a series of historical truths, by which the existence of the earlier Baptists of the Reformation, and that of their spiritual ancestors in the Middle Ages may be firmly bound together" (Halbertsma, *De Doopsgezinde en hunne Herkomst*, 226. Deventer, 1843.)

The Baptists were founded by Jesus Christ and God has since their origin taken care of them. This statement has not received at the hands of this generation the attention it has demanded. It is nevertheless a powerful truth. It is not intended to be indicated in this place, however, that there are no historical evidences of the early origin of the Baptists. I shall give many such evidences, but I mean to indicate that the facts are difficult to obtain. Yet facts there are, and very important ones are at hand.

The statement of Mosheim, who was a most learned Lutheran historian, as to the origin of the Baptists has never been successfully refuted. While it has often been quoted it is worth repeating here. He says: "The origin of the sect, who from their repetition of baptism received in other communities, are called Anabaptists, but who are also denominated Mennonites, from the celebrated man to whom they owe a large share of their present prosperity, is involved in much obscurity (or, is hid in the remote depths of antiquity, as another translator has it). For they suddenly started up, in various countries of Europe, under the influence of leaders of dissimilar characters and views, and at a time when the contests with the Catholics so engrossed the attention of all, that they scarcely noticed any other passing occurrences. The modern Mennonites affirm, that their predecessors were the descendants of those Waldenses, who were oppressed by the tyranny of the papists; and that they were a most pure offspring, and most averse from any inclinations toward sedition, as well as all fanatical views. On the contrary, their adversaries contend, that they are descended from those turbulent and furious Anabaptists, who in the sixteenth century involved Germany, Holland, Switzerland, and especially Westphalia, in so many calamities and civil wars, but that being terrified by the dreadful fate of their associates, through the influence of Menno Simonis, especially, they have gradually assumed a more sober character. After duly examining the whole subject, with impartiality, I conceive that neither statement is altogether true.

"In the first place, I believe the Mennonites are not altogether in the wrong, when they boast of a descent from the Waldenses, Petrusrusians, and others, who are usually styled the Witnesses for the truth before Luther. Prior to the age of Luther, they lay concealed in almost every country of Europe, but especially in Bohemia, Moravia, Switzerland and Germany, very many persons, in whose minds was deeply rooted that principle that the Waldenses, the Wickliffites, and the Hussites maintained, some more covertly and others more openly; namely, that the kingdom which Christ set up on earth, or the visible church, is an assembly of holy persons; and ought, therefore, to be entirely free not only from ungodly persons and sinners, but from all institutions of human device against all ungodliness. This principle lay at the foundation and was the source of all that was new and singular in the religion of the Mennonites; and the greatest part of their singular opinions, as is well attested, were approved some centuries before Luther's time, by those who had such views of the nature of the Church of Christ" (Mosheim, *Institutes Ecclesiasticae Historiae*, III, 200).

This opinion of the learned Mosheim expressed in 1755, of the ancient origin of the Baptists and their intimate connection with the Waldenses, and other witnesses for the truth, meets with the approval of the most rigid scientific research of our own times. Keller, who has spent a lifetime in investigations concerning the Anabaptists and who has been steadily advanced to posts of honor by the German Government, in every place, maintains the ancient origin of the Anabaptists. For this he has been severely criticised by Muller, Haupt and some Lutheran writers. Muller

never puts a favorable light on any thing the Anabaptists did, and Haupt, while somewhat more moderate, is a harsh critic. None of Keller's critics surpass him in love of the truth, and his only "crime" is a sympathy for a down-trodden and much maligned, persecuted people. He declares that he wrote from neither love nor malice toward other church parties, but solely for the love of truth and of science. He takes definite position on the fundamental questions. He declares that "the controlling thought of this standpoint is, that the principle of toleration, as it is derived from the voluntary principle here represented, forms an essential part of the religion of Christ." From this standpoint he says: "For a long time the traditions here survived, that the evangelical doctrine and its ceremonies were far older than Luther's and Zw'ngli's appearance, nay, that from time immemorial they had possessed adherents inside the Christian body. 'The Lord God,' declared the official representatives of the Reformed Church of the Dutchy of Cleve in the year 1664, 'has at all times enlightened and awakened certain people and instruments with the light of the Gospel (Monthly of the Comenius Society, 1896, page 63. On the like tradition in Moravia, same periodical, 1895, page 1299). Among these enlightened and awakened ones, they proceed, were Peter Waldo and his followers, about 1160, who 'had important churches throughout the whole of Europe, as in France, in Aragon, Catalonia, Spain, England, the Netherlands, Germany, Bohemia, Poland, Lithuania, Austria, Hungary, Croatia, Dalmatia, Italy,' etc. (Keller, *Die Anfänge der Reformation und die Ketzerschulen*, 3, 4. Berlin, 1897).

I fell upon the following statement of Thomas Davye, a learned English General Baptist of the early eighteenth century. He says "It is as clear as the sun, they (the Baptists) have been a people in all ages, even successively down from the Apostles to this very day, and so doubtless will be to the end of the world. God has not, nor will he suffer his truth to be lost, though it find cold entertainment in the eyes of most of the great men of this world" (Davye, *The Baptism of Adult Believers*, VII. London, 1719). In speaking of the persecutions which befel the Baptists just before the Reformation he says: "It is plain that there was a seed of them, though obscure, poor and persecuted all along and in the 15th or the beginning of the 16th century increased into great numbers, at and after Luther's declension; and that they were the followers of the Berengarians."

Robert Barclay, a Quaker, who has given much attention to, and has written largely upon this subject, though not always free from prejudice, and committed to the destruction of water baptism especially by dipping, says of the Baptists: "We shall afterwards show, the rise of the Anabaptists took place long prior to the reformation of the Church of England, and there are also reasons for believing that on the continent of Europe small hidden Christian societies, who have held many of the opinions of the Anabaptists, have existed from the times of the Apostles. In the sense of the direct transmission of Divine Truth, and the true nature of spiritual religion, it seems probable that these churches have a lineage or succession more ancient than that of the Roman church" (Barclay, *The Inner Life of the Societies of the Commonwealth*, 11. 12. London, 1876—Library of J. T. C.)

In a foot note he adds: "In the year 1140, one Euerivinus, 'the humble minister of Steinfeld,' in the Diocese of Cologne, addressed St. Bernard for instruction as to the manner in which certain heretics were to be treated. 'They also confess that besides the baptism of water they have been baptized with the Holy Ghost and fire.' He mentions some among them who denied the dogma of transubstantiation, made void the priesthood of the Church, denounced the sacraments, baptism only excepted, which is administered to adults. They claimed antiquity for their doctrine, and that it had 'been hidden from the time of the martyrs.'"

The facts here elicited are to the effect that the Baptists have been unmercifully persecuted, and on that account they took much pains to hide themselves; that they did not hold office and appear officially in the state documents; that their names were on the lists of the martyrologists; and hence it is difficult to write their history. Nevertheless, the most scientific research of the most learned historians traces their history into the ages before the Reformation and some of these historians date their origin in Apostolic times. It is furthermore elicited that the center of their contention is not the ordinances—believers baptism by immersion and the proper observance of the Lord's Supper, though they firmly held to these, but that the church of God is a spiritual body and should be composed only of believers. By not grasping the importance which the early Baptists placed upon the church many writers have seriously stumbled in their investigations. Hence such historians say that some of the Baptists did not put emphasis upon the ordinances at certain times. The difficulty with such historians is that they do not understand the heart of the Anabaptist contention, namely, the spiritual nature of the church of Christ. All other themes with the Baptists of the Reformation were incidental and grew out of their conception of a church, and they only discussed other things as circumstances and the importance of the subject demanded. An understanding of this simple statement would have saved many writers from false errors and many false deductions.

"SINK OR SWIM, I'LL TRUST THREE!"

J. Burnham.

Bill Smith was a typical South Dorset quarryman, of the "rough and ready" stamp, as are most of his class; and, like the majority of his

mates, was too fond of the intoxicating cup. Still, his heart was not as hard as the Portland stone on which his time and toil were spent from day to day, as his love for his children clearly proved.

He seldom darkened the doors of God's house; yet was by no means unwilling his children should regularly attend the Sabbath-school and sanctuary. The faithful toil of the teacher was not in vain, and the soil was ready for the receipt on of the seed, when the evangelist came.

First, the eldest daughter was led over the border-line of decision; and her honest expression of joy deepened desire in the heart of her younger sister, to whom the father was especially attached. Great was the teacher's joy when, a few days later, this scholar was led to accept God's great gift.

Now, the love of Jesus was so unmistakably clear to her, that she, in her simplicity, could not understand why everybody did not love the Saviour. Thus she expressed her difficulty to the teacher; and whilst the dear child could see so much reason why all should love Christ, the teacher could certainly find no just reason why all should not love him.

The younger believer, child-like, mentioned her trouble and perplexity to her father, as she climbed upon his knee at the close of his day's work; and the earnest inquiry of his darling struck him with such power, that he came with her next evening to the service.

Once interested, he came again and again. At length, convicted by the Spirit of God, and completely heart-broken, he came to see me in his trouble. "O sir, what am I to do. My sins are troubling me day and night; I cannot rest; will you pray for me. I've been an awful sinner in my time! Can God save such a sinner?"

Here was just the right subject for the "good news" of the gospel, and long I pleaded with him. I bade him pray for himself.

"O sir, I can't!"

"Then you had better tell God so."

"No, sir, I dare not tell him so; but I can't pray! I never made a prayer in my life."

"My friend, did I ask you to make a prayer? I asked you to pray, which is a vastly different matter. Peter, when already sinking in the wave, had no time to 'make a prayer'; but he prayed, and with desperate earnestness, 'Lord, save me!'"

As I repeated this, the sin-stricken soul caught at it, and cried aloud, in an agony, "Lord, save me!" The next moment, ere I could add another word bursting into tears, he exclaimed, "Lord Jesus, I will trust thee, sink or swim!" It was the supreme moment of the guilty soul's venture, and it was not a misadventure! (Is such a venture ever a misadventure?) He looked up brightly, smiling through his tears, as I said, "Yes, Bill, which is it? sink or swim?"

"O sir, I'm safe at last! He bears me up! I can't sink."

How many there are longing for salvation, but afraid to venture their all on Christ; yet knowing all the while that they must perish if they do not trust him! May some such be encouraged by this incident to venture now!

"Venture on him, venture wholly.

Let no other trust intrude;

None but Jesus

Can do helpless sinners good."

BEECHER ON THE VIRTUE OF SONG.

We can sing away our cares easier than we can reason them away. The birds are the earnest to sing in the morning; the birds are more without care than anything else I know of. Sing in the evening. Singing is the last thing that robins do. When they have done their daily work, when they have flown their last flight, and picked up their last morsel of food, and cleansed their bills on a napkin of a bough, then on a top twig they sing one song of praise. I know they sleep sweeter for it. They dream music, for some times in the night they break forth in singing, and stop suddenly after the first note, startled by their own voice. Oh that we might sing evening and morning, and let song touch song all the way through! Oh that we could but sing under our burdens! Oh that we could extract the sense of sorrow by song! Then these things would not poison so much. Sing in the house—teach your children to sing. When troubles come, go at them with songs. When griefs arise, sing them down. Lift the voice of praise against cares. Praise God by singing; that will lift you above trials of every sort. Attempt it. They sing in heaven, and among God's people on earth song is the appropriate language of Christian feeling.

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 Birth of a Nation. By Chas. Brown. \$1.00 net. Revell & Co.

This book is made up of a series of Old Testament studies dealing especially with the origin and development of Israel from the call of Abram to the downfall of Solomon. The treatment is simple, the statements are clear and the interpretations, in the main, are good. The book is devo-

tional in character and will be found helpful.

The Christian State. By Samuel Zane Batten. D.D. \$1.50 net; \$1.65, postpaid. Griffith & Rowland Press.

Dr. Batten discusses, in this volume, "The State," "Democracy," and "Christianity." The State is considered as to its origin, its nature and its functions. Democracy is discussed as to its relations to other forms of government and its dangers and advantages are indicated. The effort is made to indicate the relations of Christianity to the State and to show how important it is that its principles and its influence be incorporated into the structure and the dealings of the State.

God and Me. By Peter Ainslee. 35c net. Revell & Co.

A simple and suggestive little book written especially for beginners in the Christ an life, yet one that will be helpful to all believers. The writer endeavors to show how one may make more personal and vital his relationship with God.

The Ether of Space. By Sir Oliver Lodge. Harper & Brothers.

The author gives, in a fascinating manner, the results of his investigations of the nature and properties of the Ether of Space. His purpose is to lead up to and justify the idea of the reality and substantiality of the Ether of Space. The chapters are made up of the expanded notes of lectures that were delivered in various places. The book is both interesting and instructive.

The Christian and the God-Eater. By Theodore Heysham, Ph. D. 10c. American Baptist Publication Society.

The author of this booklet thinks he sees a startling similarity between the Lord's Supper and the sacrifices and feasts of the heathen. He knows he has found the key to "Christian Union." To his mind the Lord's Table is the meeting place and the Lord's Supper the meeting occasion. He has misrepresented the Baptist position and misinterpreted the Bible doctrine of the Lord's Supper. He has wholly "missed the mark" as to the significance and design of the ordinance. His work cannot be called, in any sense, a contribution to the literature on the subject of the Lord's Supper.

With Christ in Palestine. By A. T. Schofield. M. D. \$1.25. R. F. Fenno & Co.

This book is made up of four addresses delivered by the author before the London Club in 1905. The subjects of the addresses are: "Bethlehem, or the Birth of Christ," "Nazareth, or the Life of Christ," "Capernaum, or the Work of Christ," "Jerusalem, or the Death of Christ." The work abounds in illustrations and vividly depicted scenes. It will make a valuable addition to any reader's library.

The October Review of Reviews comes out with a group of striking articles on the discovery of the North Pole. Besides the character sketch of Commander Peary, which, while unsigned, is understood to have been written by one who has long enjoyed a close acquaintance with the explorer and an intimate knowledge of his work, there is a popular scientific article on the discovery and its significance by Cyrus C. Adams, the geographer, and these are followed by an extended interview with Dr. Cook reported by W. T. Stead from Copenhagen. These three articles were written exclusively for the Review of Reviews during the month or September after the world had been thrilled by the news flashed from the Shetland Islands and from the distant coast of Labrador. The securing and publication of these articles within so short a time is a feat unparalleled in monthly magazine journalism.

A remarkable article entitled "Harriman the Absolute," is contributed to the October Review of Reviews by Robert S. Lanier. This survey of the railroad magnate's career and methods was prepared after the announcement of Mr. Harriman's death on September 9, and includes full and up-to-date information regarding the Harriman system of railroads.

The most timely feature of the October Century is the Clermont chapter of "Fulton's Invention of the Steamboat," written by the inventor's great-granddaughter, Mrs. Alice Cray Sutcliffe. This second of two valuable historical articles is devoted to the Clermont's making, launching and history; and the narrative includes many of Fulton's own letters and manuscripts now published for the first time, in addition to autograph plans for the Clermont, recently discovered.

Other timely articles of the number include Mr. A. Barton Hepburn's discussion of the question, "Is a Central Bank Desirable?" contrasting the rigidity of the United States currency with the flexibility of the currency of other nations; also two articles on the growing use of the "finger print" system of identification in governmental and business circles. Charles H. Brewer tells of their use in the United States navy and elsewhere; and Jay Hambridge has much of interest to say on the remarkably successful use by the New York police of this new method of identifying criminals. The number is rich in fiction. Those who have chucked over Albert Hickman's earlier stories, "Overproof," "Oriented" and "The A-Plat Major Polonaise," will welcome the first part of his new tale, "An Unofficial Love Story," which is in his most racy vein.

"Some folks is born lucky," said Uncle Eben, "an' de man dat is born wif plain common sense is one of 'em."—Washington Star.

Be strong by choosing wisely what you have chosen.—Samuel Osgood.

Character of the divinest sort can always be built with tools right at hand.

Sunday-School Lesson

Sunday, October 17th.

Paul a Prisoner before Felix.—Acts 24:10-27.

Motton Text.—"Herein do I exercise myself to have always a conscience void of offence towards God and towards man."—Acts 24:16.

Alexander calls attention to the contrast between the conduct of the Romans and the Sanhedrim. The Roman trial was calm and fair. The power of the Romans was the result of their discipline and their obedience to law. Paul is before a Roman tribunal but his heart is with his people who are persecuting him. The High Priest and a large number of elders were present against him. But his speech is really to them one more effort to make them see in Jesus the Messias that was to come.

The prosecutor having finished his speech, and a skillful speech it was, Felix signed to the prisoner to make his speech. "Forasmuch as I know that thou hast been of many years a judge unto this nation." Hence, Paul could appeal to his personal knowledge of the facts as he could not do if the judge had been a new comer. "I do the more cheerfully." With little apprehension of the issue. "Because that thou mayest understand." In his position and from his place of residence Felix could easily know the truth of this statement. "There are yet but twelve days since I went up to Jerusalem for to worship."

The shortness of the time precluded the possibility of his having been a conspirator against the peace. He declares, too, that his reason for going to Jerusalem was not to make a disturbance, but to worship. Thus having shown he had not had time to raise much of a disturbance, he goes on to give a point blank denial to the charge. He was not even disputing in the temple not so much as having a quarrel with one man. Neither in the temple, nor in the synagogues, nor in the city had he raised up the people. This he declares boldly in the face of his accusers. And the Roman law would force them to prove the charge, thus denied, before he could be punished.

"But this I confess unto thee." He had denied the charge that he was a pestilent fellow and a mover of sedition. The only charge for which Romans would care. Now he comes to the accusation that he was a ring-leader in the sect of the Nazarenes. As to the religions and the sects of the conquered nations, the Romans cared nothing. Their subjects if peaceful, law-abiding and tax-paying, might worship their own gods in their own way.

"After the way which they call heresy." But which Paul would not admit was heresy. "So worship I the God of my fathers." He has introduced no new God. He worships the Lord—but, "I and my Father are one." that Lord had said. The divinity of Christ is thus maintained by Paul. "Believing all things which are written in the law and in the prophets." Paul was no higher critic.

Here, speaking by inspiration, for the Lord had expressly promised the inspiration of the Spirit to his disciples when brought before kings and rulers for his sake. Paul believes all things written in the Scriptures. Woe to Baptists when

they suffer false teachers to teach and seduce their young men from this belief.

Verse 15. He is showing his agreement with his father's religion. He worshipped the same God as his accusers, believed the same Bible, indulged the same hope of the resurrection. The Sadducees denied the resurrection, but they were only a small sect, the great body of the nation followed the Pharisees.

"And herein do I exercise myself." The verb denotes hard work—continual and systematic—moral discipline of the severest kind. "Void of offense." Not permitting him to transgress and guarding him from leading others into sin. "Toward God and toward man." To God first and always. If Paul worked hard to have such a conscience what ought we to do? He is speaking here more especially of conscientiousness in his duties as a Jew.

"Now after many years I came to bring alms to my nation, and offerings." Four years, Paul had an intense love for Judea and its people. He was a loyal citizen of the empire of which Judea was a province or state, but he loved Judea—his pride and devotion was to it. He had showed his love by raising a collection in the Gentile churches for the poor in Jerusalem. And those Greeks whose presumed presence in the temple had raised such a tumult, were in Jerusalem as companions in bringing the alms. He had brought offerings also to the temple which fact also disproved the charge of his enemies.

"Or else let these same here say." He does not press the point of the absence of these same witnesses. He had been tried for this offense by the Sanhedrim right there in Jerusalem. These men were present at that trial and he asks for their witness as to what was proved against him then. The Sanhedrim could judge of this charge of heresy much better than a Roman who cared little for the Jewish religion.

Verse 21. The Sanhedrim had broken up in confusion, the greater part saying no fault was to be found with Paul. And yet he had said little in his own defense. There is a touch of irony in his giving this as his offense, the only one which they could prove against him. The Roman law cared not a jot what a man's views were in regard to the resurrection, if he obeyed that law in this life.

"And when Felix heard these things." It seems Paul's accusers could make no answer to his speech at least no answer which contained any proof. Felix had heard of the Christian religion which had been preached at Caesarea. The word may mean that he knew more than the Jews thought he did, or that was usual for a Roman official, or that he knew more than he could have learned from Paul's brief speech.

Felix was a tyrannical and unjust ruler, and was recalled at last on account of complaints of his oppression made by the Jews. If he could win favor in their eyes by keeping in prison one of their nation he was willing to do it. But he had not sunk so low as to deliver Paul to their rage. His excuse that he would wait till Lysias came down was a mere pretext for postponing his decision. It is explained also that he hoped Paul would give him money for his release.

"And he commanded a centurion to keep Paul and to let him have liberty." The prisoner was to be treated with consideration and to have no other molestation except

the constant surveillance of a soldier who was not probably chained to him at this time. He was allowed to see his friends freely and to receive of them what they gave.

"When Felix came with his wife Drusilla." Drusilla was the daughter of Herod Agrippa, whose death is recorded in the 12th chapter. She was the wife of Aziziers, king of Emesa, when Felix saw her and enticed her away from her husband. She was a woman of great beauty and great wickedness, as might be expected of a Herod. It is thought that Felix sent for Paul at this time to gratify her curiosity to see and hear the man. It was a memorable scene when these three people—the Roman, the Jewish princess and the apostle—faced each other.

That Paul should consider for one moment what concerned his own welfare no one who has read what is written of him would dream for a moment. The souls of his hearers were on his heart. What will the Spirit bid him say in this sermon to cultured and highborn sinners? We can learn from it what should be said in talking with unconverted sinners. "And as he reasoned of righteousness, temperance, and judgment to come." Temperance means self-restraint, continuance—think of that to the man and woman before him. Of righteousness to one who stained with every vice, cruel, blood-thirsty, alike loathsome as a man and as a ruler. The judgment is the original. How much do we hear in these days of that judgment? that day which Paul never forgot.

Felix trembled—the heathen trembled, not the Jewess false to her God—it was with fear at the terrors of hell, not a penitent loathing of sin, and a desire for God's pardon. He might have come to this had the Spirit willed it, if he had acted upon that fear, which was far more hopeful than the hardened indifference of Drusilla. But as so many have done since, he stifled conscience with a promise of what he would do when a more convenient season came. As though God would wait man's convenience.

Felix never found a convenient season. Drusilla was killed by the eruption of Mt. Vesuvius, which buried Pompeii.

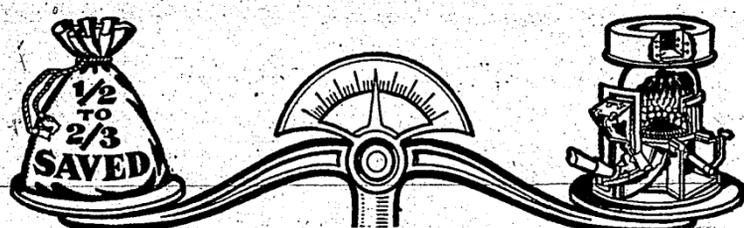
After all he had seen and heard of Paul, Felix, incapable of judging such a character, thought that Paul might be persuaded to give him a bribe to release him. Paul must have used these interviews in further efforts to bring Felix to repentance. But after two years Paul had offered no bribe, and Felix left him in prison. He was recalled on account of the charges of the Jews for his oppression, and he wished to curry favor with them.

THE SCRIPTURAL ART OF LIVING TOGETHER.

Can two walk together except they be agreed?—Amos 3:3. Beware of false prophets which come to you in sheep's clothing etc.—Mt. 7:15. Now the works of the flesh are manifest which are these; adultery, fornication, idolatry, heresies and such like; of the which I tell you before as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.—Gal. 5:19-21.

There shall be false teachers among you, who privily shall bring in damnable heresies etc.—2 Pet. 2:1.

Now the Spirit speaketh expressly that in the latter times some shall depart from the faith.—1 Tim. 4:1.



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A man that is an heretick after the first and second admonition reject.—Titus 3:10.

So hast thou also them that hold the doctrine of the Nicolaitanes which thing I hate. Repent, or else I will come unto thee quickly, and will fight against them with the sword of my mouth.—Rev. 2:15-16.

But though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so I say now again, if any man preach any other gospel than that ye have received, let him be accursed. Gal. 1:8-9.

Now we command you, brethren, in the name of the Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the traditions which he received of us.—2 Thes. 3:6.

If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that biddeth him God speed is partaker of his evil deeds.—2 John 10-11.

Can two walk together except they be agreed?

Wm. M. Stallings, Smith's Grove, Ky.

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BAPTIST DOCTRINE—No. 16.

J. G. B.

The Church.

Baptists believe that a church of Jesus Christ is a body of baptized believers, associated together in one place to preach the gospel, to keep the ordinances and represent the interests of Christ's Kingdom in the world.

Baptists are not simply set for a defense of the truth, "to earnestly contend for the faith which was once delivered to the saints," to carry out the injunctions of the Holy Spirit given us through Paul, "Keep the ordinances as I delivered them unto you," to require in all the evidences of regeneration and conversion, but also to see that the spiritual house is builded and governed according to the divine directions. "See, saith he, that thou make all things according to the pattern showed to thee in the mount." With Baptists it is not a question of taste, or convenience, or popularity, but, what are the divine directions and pattern? "Christ is the head of the church," the "one Lawgiver in Zion," and no man nor set of men can rightfully change what he has established and fixed.

There was no such organization as the church of Christ until Christ builded it.

He said, "Upon this rock I will build my church." It was, then, at the time of speaking, in the future. Those who claim the Jewish nation was a church must acknowledge that it was a corrupt church, and crucified the Lord. Where Stephen speaks of "The church in the wilderness," Acts 7:38 the translation should be congregation. Every one knows there was no such organization at that time as the church Christ builded in the world.

In the New Testament, where only we can find in the Scriptures any reference to the church of Christ, some think the word is used sometimes to denote all the saints, or all the saved, as, "Christ is the head of the church." "Christ also loved the church and gave himself for it."—Eph. 5:25. "The general assembly and church of the first born, which are written in heaven."—Heb. 12:23. This last will evidently be local when they shall have assembled.

The word translated church, originally meant "called out," and was used to denote any secular, local assembly, as in Acts 19:32-41. So in the highest and holiest sense all the redeemed are called out, and it is fitly applied to them.

The word used in the New Testament usually refers to a local assembly or congregation of the followers of Christ associated and covenanted together for religious worship and work. These are the only kind of New Testament churches on earth. They are local, independent bodies, subject to no central power; governed by the New Testament code, and amenable only to Christ the living Head. This is clearly evident from such expressions as: "The church which was at Jerusalem." "And when they had ordained them elders in every church." "Gathered the church together." "The church in their house." "The church that was at Antioch." "The church of Ephesus." "The church in Smyrna." "In Pergamos," etc.

Again! "The churches of Galatia." "The churches of Asia," "The churches of Macedonia," "The churches of Judea," "The seven churches which are in Asia," etc.

The New Testament knows nothing

of a church covering a given extent of territory.

Such as the "Church of England," "The Protestant Episcopal Church of America," "The Church of Scotland," etc. It knows nothing of an aggregate of a denomination called by the name of church, as the "Presbyterian church," "The M. E. church," "The Roman Catholic church," etc. In the days of the apostles they had churches, but nothing visible and tangible, organized in any shape and known as the church, except local congregations, as clearly seen from the above scriptures.

The term church is never applied in the Scriptures to any aggregate of churches, either territorially or ecclesiastically.

Baptists, following the New Testament pattern, have no aggregate known as "The Baptist Church." Like the apostles and early Christians we have churches.

Even history clearly proves this position. "The churches in those early times were entirely independent, none of them subject to any foreign jurisdiction, but each one governed by its own rulers and its own laws." (Mosheim, vol. 1, century 1, chap 14, page 107).

"The societies, which were instituted in the cities of the Roman empire, were united only by the ties of faith and charity. Independence and equality formed the basis of their internal constitution." (Gibbon, Decline and fall, vol. 1, page 554).

"Though there was one Lord, one faith, one baptism for all of them, yet they were each a distinct, independent community, not having any recognized head on earth, or acknowledging any sovereignty of one of these societies over others." (Archbishop Whateley, Km. of Christ, p. 36). How is that for an admission of one of the greatest of the men whose church lays exclusive claim to apostolic succession and yet, was organized under the direction of a wicked profligate king in the sixteenth century?

Errors in the formation and government of churches lead to errors in doctrine and practice. Baptists believe the New Testament plan to be good enough, and hence we cling to the Scriptural form of government. Jesus commanded (Matt. 18:17) to tell a certain kind of grievance to the church, after other divinely given measures had failed. Imagine an Episcopalian, a Methodist, Presbyterian or Catholic attempting to obey the injunction, and telling his grievance to his church.

We would like to add to this. The marks of a true church of Christ as set forth in Theodosia Ernest, Revised Edition, viz.:

1. It consists only of professed believers in Christ.
2. Its members have been baptized upon a profession of their faith.
3. It is a local organization and independent of all others.
4. It has Christ alone for its king and law-giver, and recognizes no authority but His above its own.
5. Its members have become such by their own voluntary act.
6. It holds as articles of faith the fundamental doctrines of the gospel.
7. It began with Christ, and has continued to the present time.
8. It never persecutes for science's sake.
9. No apostate church can be a true church of Christ.

BOONE'S CREEK ASSOCIATION.

The eighty-sixth annual session of Boone's Creek Association of

Missionary Baptists assembled with the church at Winchester, on the 14th inst., and was called to order by the Moderator, Judge J. N. Conkwright. This Association is composed of churches in Fayette,

Clark, Madison, Montgomery, Estill, Powell, Lee and Breathitt counties. At one time in its history a motion was made to disband and join other Associations, believing it was too weak to accomplish much, but there was a Gideon band who proclaimed that it was not by might nor by power, but by God's blessed spirit and since that time there has been a steady and substantial extension in its territory. Bro. B. J. Davis, who had been appointed to preach the introductory sermon was not present, and Dr. J. W. Porter was chosen to perform that duty, and it goes without saying that it was well done, for its publication was ordered by the Association. His subject, "The World's Debt to the Baptists." Dr. W. D. Powell presented the Home Mission work, after which the organization was finished by reading the letters from the churches. The Association then adjourned for dinner, served in the church yard. Sumptuous may sometimes express our appreciation of such things, but we verily believe the gastronomic art was exhausted in its preparation.

After dinner visiting brethren and messengers from other Associations were invited to seats. The election of officers for the ensuing year resulted in the re-election of J. N. Conkwright for Moderator and W. P. Heiatt as Clerk. This being the twenty-eighth successive year of Bro. Conkwright's administration as Moderator.

Bro. T. C. Eeton, of Lexington, preached a fine sermon at 3 o'clock. Dr. J. B. Moody preached at 7:30 p. m., and in his profound and characteristic style put to flight all the Atheists in town. Wednesday morning, Dr. A. T. Robertson, of Louisville, preached. In the afternoon, Dr. J. W. Porter gave us another forceful and uplifting sermon. At 7:30 p. m., Dr. A. S. Petrie preached at the church, and Rev. J. A. Burns, of Oneida, at the old Baptist church. Thursday morning at 11 o'clock the new pastor, Bro. T. J. Porter, preached a pleasing and acceptable sermon to the people over whom God has given him the oversight. In the afternoon Bro. J. A. Burns preached. He is a man upon whom God has bestowed rare gifts. The reports from the churches indicate a reasonable degree of prosperity, but not such as should come from a people so peculiarly blessed.

R. F.

Smile awhile. If you but smile another smiles, and then there's miles of smiles. Life's worth while if you but smile.

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Every woman in the land knows that the flavor of cooked food is made or destroyed in the cooking.

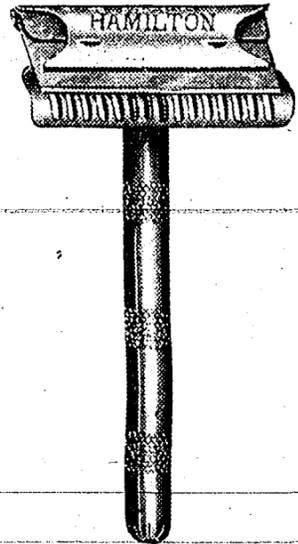
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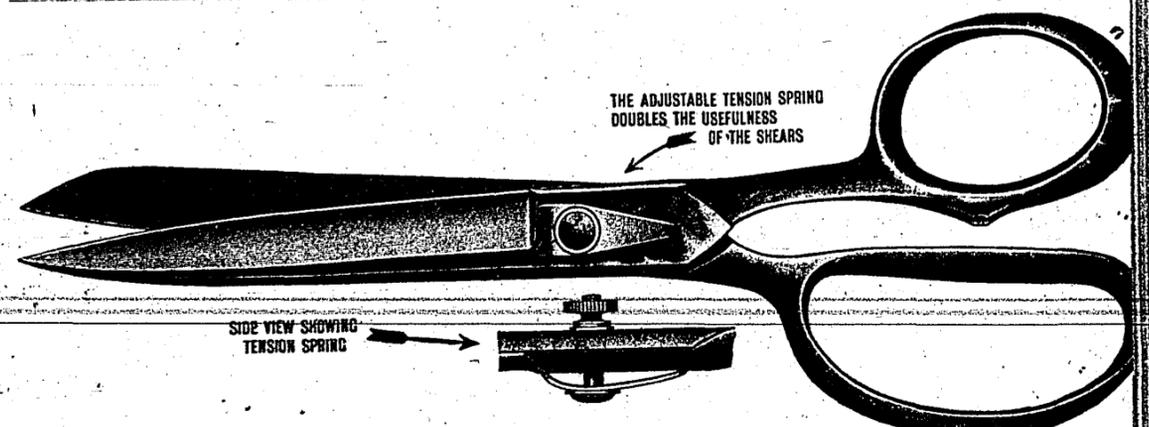


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HE CHEERED ME OFT.

"His words have cheered me oft," they said,
As he in peace was lying;
With folded hands upon his bed,
Beyond the stress of dying.
He had no art to gather gold,
He loved too well his brother.
But, "Much I loved him!" thus they told
Their thoughts to one another.
My Father, though this life of mine
Lead through the valley lowly;
Though half unwrit's the thought divine
That Thou hast whispered wholly;
Yet, when I die, and visions soft
Through my long sleep are pressing,
Let fond hearts say, "He cheered me oft!"
I ask no other blessing.
—Alfred Waterhouse.

OUR PULPIT.



THE ONE WITNESS, THE MANY CONFESSORS.

A Sermon Delivered on Sunday Morning, April 29, 1900, at Union Chapel, Manchester, by Rev. Alexander Maclaren, D.D.

"Thou . . . hast professed a good profession before many witnesses. I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession, that thou keep this commandment. . . ."—I. Tim. 6:12-14.

You will observe that "a good confession," or rather, "the good confession," is said here to have been made both by Timothy and by Christ. But you will observe also that whilst the subject matter is the same, the action of Timothy and Jesus respectively is different. The former professes, or rather confesses, the good confession; the latter witnesses. There must be some reason for the insignificant variation of terms to indicate that the relation of Timothy and Jesus to the good confession which they both made was, in some way, a different one, and that though what they said was identical, their actions in saying it were different.

Then there is another point of parallelism to be noticed. Timothy made his profession "before many witnesses," but the apostle calls to his remembrance and summons up before the eye of his imagination, a more august tribunal than that before which he had confessed his faith, and says that he gives him charge "before God" (for the same word is used in the original in both verses), "who quickeneth all things, and before Christ Jesus." So the earthly witnesses of the man's confession dwindle into insignificance when compared with the heavenly ones. And upon these thoughts is based the practical exhortation "Keep the commandment without spot." So, then, we have three things: the great Witness and His confession, the subordinate confessors who echo His witness, and the practical issue that comes out of both thoughts.

I.—We have

The Great Witness and His Confession.

Now, you will remember, perhaps, that if we turn to the Gospels, we find that all of them give the subject-matter of Christ's confession before Pilate, as being that He was the King of the Jews. But the Evangelist John expands that conversation, and gives us details which present a remarkable verbal correspondence with the words of the Apostle here, and must suggest to us that, though John's Gospel was not written at the date of this Epistle, the fact that is enshrined for us in it was independently known by the Apostle Paul.

For, if I may for a moment recall the incident to you, you will remember that when Pilate put to the Saviour the question, "Art Thou a King?" our Lord, before He would answer, took pains to make quite clear the sense in which the judge asked Him of His royal state. For He said, "Sayest thou this thing of thyself, or did others tell it thee of Me? If it is the Jewish Messianic idea, the answer must be, 'Yes.' I must know first what the question means, in the mind of the questioner, before I answer it." And when Pilate brushes aside Christ's question, with a sort of impatient contempt, and returns to the charge, "What hast Thou done?" our Lord, whilst He makes the claim of sovereignty, takes care to make it in such a way as to show that Rome need fear nothing from Him, and that His dominion rested not upon force. "My Kingdom is not of this world." And then, when Pilate, like a practical Roman, bewildered with all these fine-spun distinctions, sweeps them impatiently out of the field, and comes back to "Yes, or No; are you a King?" our Lord gives a distinct affirmative answer, but at once soars up into the region where Pilate had declined to follow Him: "To this end was I born, and for this cause came I into the world, that I might bear witness to the truth." "Before Pontius Pilate He witnessed the good confession." And His confession was His royalty. His relation to the truth, and His pre-existence. "To this end was I born," and the next clause is no mere tautology, nor a non-significant parallelism, "and for this cause came I into the world." Then He was before He came, and birth to Him was not the beginning of being, but the beginning of a new relation.

So, then, out of this great word of our text, which falls into line with a great many other words of the New Testament, we may gather important and significant truths with regard to two things, the matter and the manner of Christ's witnessing. You remember how the same Apostle John—for whom that word "witness" has a fascination in all its manifold applications—in that great vision of the Apocalypse, when to his blessed sight the vision of the Master was once given, extols Him as "the faithful witness, and the First-begotten from the dead, and the Prince of the kings of the earth." And you may remember how our Lord Himself, after His conversation with Nicodemus, says, "We speak that we do know, and bear witness to that we have seen," and how again, in answer to the most intimate designation of the peculiarity of His person and of His work, when He says, "I am one that bear witness of Myself." So, then we have to interpret His declaration before Pilate in the light of all this other sayings, and to remember that He who said that He comes to bear witness to the truth, said also, "I am truth," and there-

fore that His great declaration that He was the witness-bearer to the truth is absolutely synonymous with His other declaration that He bears witness of Himself. Now, here we come upon one of the great peculiarities of Christ as a religious teacher. The new thing, the distinctive peculiarity, the differentia between Him and all other teachers, lies just here, that His theme is not so much moral or religious principles, as His own nature and person. He was the most egotistical man that ever lived on the face of the earth, with an egotism only to be accounted for, if we believe, as He Himself said, that in His person was the truth that He proclaimed, and that when He witnessed to Himself He revealed God. And thus He stands, separate from all other teachers, by this, that He is His own theme and own witness.

So much for the matter of the good confession to which we need only add here its pendent in the confession before the High Priest; to the representative of the civil government He said, "I am a king," and then, as I remarked, He soared up into regions where no Roman official could rise to follow Him, and to the representative of the Theocratic government He said, "Hereafter ye shall see the Son of Man sitting at the right hand of God, and coming in the clouds of heaven." These two truths, that He is the Son of God, who by His witness to the truth, that is, Himself, lays the foundations of a Monarchy which shall stretch far further than the pinions of the Roman eagles could ever fly, and that He is the Son of Man who, exalted to the right hand of God, is to be Judge of mankind—these are the good confessions to which the Lord witnessed.

Then with regard to the manner of His witness. That brings us to another of the peculiarities of Christ's teaching. I have said that He was the most egotistical of men. I would say, too, that there never was another who clashed down in the front of humanity such tremendous assertions, with not the faintest scintilla of an attempt to prove them to our understandings, or commend them by any other plea than this, "Verily, verily, I say unto you!"

A witness does not need to argue. A witness is a man who reports what he has seen and heard. The whole question is as to his veracity and competency. Jesus Christ states it for the characteristic of His work, "We speak that we do know, and bear witness to that we have seen." His relation to the truth which He brings to us is not that of a man who has thought it out, who has been brought to it by experience, or by feeling, or by a long course of investigation; still less is it the relation which a man would bear to a truth that he had learnt from others originally, however much he had made it his own thereafter; but it is that of one who is not a thinker, or a learner, or a reasoner, but who is simply an attester, a witness. And so He stands before us, and says, "The words that I speak unto you, they are spirit, they are life. Believe me, and believe the words, for no other reason, primarily, than because I speak them. In these two respects, then, the matter and the manner of His witness, He stands alone, and we have to bow before Him and say, "Speak, Lord! for thy servant heareth." "Before Pontius Pilate He witnessed a good confession."

2.—We have here suggested to us

The Subordinate Confessors, Who Echo the Lord's Witness.

It is a matter of no consequence when, and before whom, this Timothy professed his good profession. It may have been at his baptism. It may have been before some tribunal of which we know nothing. That does not matter. The point is that a Christian man is to be an echo of the Lord's good confession, and is to keep within the lines of it, and to be sure that all of it is echoed in his life. Christ has told us what to say, and we are here to say it over again. Christ has witnessed; we are to confess. Our relation to that truth is different from His. We hear it; He speaks it. We accept it; He reveals it. We are influenced by it; He is it. He brings it to the world on His own authority; we are to carry it to the world on His.

Be sure that you Christian men are echoes of your Master. Be sure that you reverberate the note that He struck. Be sure that all its music is repeated by you. And take care that you neither fall short of it, nor go beyond it, in your faith and in your profession. Echoes of Christ—that is the highest conception of a Christian life.

But though there is all the difference between the witness and the confessors, do not let us forget that, if we are truly Christian, there is a very deep and blessed sense in which we, too, may witness what we have seen and heard. A Christian preacher of any sort—and by that I mean, not merely a man that stands in a pulpit, as I do, but all Christian people, in their measure and degree—will make nothing of professing the best profession, unless that profession sounds like the utterance of a man who speaks that he knows, and who can say, "that which our eyes have beheld, that which we have handled, of the Word of life, we make known unto you." And so, by the power of personal experience speaking out in our lives, and by the power of it alone, as I believe, will victories be won, and the witness of Jesus Christ be repeated in the world. Christian men and women, the old saying which was addressed by a prophet to Israel is more true, more solemnly true of us, and presses on us with a heavier weight of obligation, as well as lifts us up into a position of greater blessedness. "Ye are my witnesses, saith the Lord." That is what you and I are here for—to bear witness, different and yet like the witness borne by the Lord. We have all to do that, by words, though not only by them. That is the obligation that a great many Christian people take very lightly. That yoke of Jesus Christ many of us slip our necks out of. If He has witnessed,

you have to confess. But some of you carry your Christianity in secret, and button your coats over the cockade that should tell whose soldiers you are, and are ashamed, or too shy, or too nervous, or too afraid of ridicule, or not sufficiently sure of your own grip of the Master, to confess Him before men. I beseech you remember that a Christian man is no Christian unless "with the mouth confession is made unto salvation," as well as "with the heart" belief is exercised unto righteousness.

3.—Lastly, we have here

The practical issue of all this. "I charge thee before God, who quickeneth all things, and before Jesus Christ, that thou keep the commandment without spot." The "commandment," of course, may be used in a specific sense, referring to what has just been enjoined, but

more probably we are to regard the same thing which, considered in its relation to Jesus Christ, is His testimony, as being, in its relation to us, His commandment. For all Christ's gospel of revelation that He has made of Himself to the world, is meant to influence, not only belief and feeling, but conduct and character as well. All the New Testament, in so far as it is a record of what Christ is, and thereby a declaration of what God is, is also for us an injunction as to what we ought to be. The whole Gospel is law, and the testimony is commandment, and we have to help it as well as to confess it. Let me put the few things that I have to say under this last division of my subject, the practical issue, in-to the shape of three exhortations, not for the sake of seeming to arrogate any kind of superiority, but for the sake of point and emphasis.

Let the life bear witness to the confession. What is the use of Timothy's standing there, and professing himself a Christian before many witnesses if, when he goes out into the world, his conduct gives the lie to his creed, and he lives like the men that are not Christians? Back up your confession by your conduct, and when you say "I believe in Jesus Christ," let your life be as true an echo of His life as your confession is of His testimony. Else we shall come under the condemnation, "Nothing but leaves," and shall fall under the punishment of the continuance of unfruitfulness, which is our crime as well as our punishment.

Your faults go further, and tell more, than my sermons, and your Christian characters will go further than all the eloquence of the most devoted preachers. "There is no voice nor language, where their sound is not heard. Their line is gone out into all the earth, and their words to the end of the world."

Again, let the thought of the Great Witness stimulate us. He, too, took His place by our sides, though with the differences that I have pointed out, yet with resemblances which bring Him very near us. He, too, knew what it was to stand amongst those who shrugged their shoulders, and knit their brows at His utterances, and turned away from Him, calling Him sometimes "dreamer," sometimes "revolutionary," sometimes "blasphemer," and now and then a messenger of good tidings and a preacher of the gospel of peace. He knows all our hesitations, all our weaknesses, all our temptations. He was the first of the martyrs, in the narrower sense of the word. He is the leader of the great band of witnesses of God. Let us stand by His side, and be like Him in our bearing witness in this world.

Again, let the thought of the great tribunal stimulate us. "I give thee charge before God, who quickeneth all things—and who therefore will quicken you—and before Jesus Christ, that thou keep this commandment." Jesus, who witnessed to the truth, witnesses, in the sense of beholding and watching us, knowing our weakness and ready to help us. "The faithful witness, and the first-begotten from the dead, and the Prince of the kings of the earth," is by us, as

we witness for Him. And so, though we are compassed about with so great a cloud of witnesses, the saints in the past who have witnessed for God, and been witnessed to by Him, we have to turn away from them, and "look off," from all others, "unto Jesus." And we may, like the first of His

following martyrs, see the heavens opened, and Jesus "standing"—started to His feet, to see and to help Stephen—"at the right hand of God."

Brethren, let us listen to His witness, let us accept it, setting to our seals that God is true. Then let us try to echo it back by word, and to attest our confession by our conduct, and then we may take to ourselves the great word, "He that confesseth Me before men, Him will I also confess before My Father which is in Heaven."

THE DOCTRINE OF ELECTION SIMPLIFIED.

By Rev. R. L. Benn.

A preacher not long ago stated to his audience that he once heard an illustration which wonderfully simplified the doctrine of Election. The illustration was this: "God votes for you; the devil votes against you; and you cast the deciding vote." What is man's moral situation? What becomes of the doctrine? An old minister who was present afterwards remarked: "That illustration so wonderfully simplifies Election as to destroy the doctrine."

Quest. Who elects, God or man? Ans. For whom he did fore-know (dead in trespasses and sin) he did also predestinate to be conformed unto the image of his Son." Rom. 8:29. "Ye have not chosen me, but I have chosen you." John 15:16. "I know whom I have chosen." John 13:18. God indeed elects.

Quest. Who are elected, nations or individuals? Certain unfallen or certain fallen human persons? Ans. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." Eph. 1:4. I Pet. 1:2, Rom. 9:11, 13, 16, 18. Thus it is not an election of nations, but of persons; certain fallen and unholy persons, who are guilty and depraved, devoid of love and alienated from the life of God. 2 Tim. 1:9.

Quest. To what are these persons elected?

Ans. "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that whether we wake or sleep, we should live together with him." 1 Thes. 5:9, 10. "Having predestinated us unto the adoption of childhood by Jesus Christ unto himself . . . to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved." Eph. 1:5, 6. These persons are elected unto salvation and life eternal, and unto the praise of the divine glory.

Quest. When did this election take place, in time or in eternity?

Ans. "God hath from the beginning chosen you to salvation." 2 Thes. 2:13. "According as he hath chosen us in him, before the foundation of the world." Eph. 1:4. The beginning carries one back of the years when worlds were made and systems fashioned and when all the universe slept in the mind of God, as yet unborn. The beginning runs back into eternity where God lived alone, and even then, it is infinitely far away. Eph. 1:11. The election is eternal.

Quest. Why did God elect certain persons?

Ans. "For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." Rom. 9:15. "The Lord did not set his love upon you, nor

choose you because you were more in number than any people: for you were the fewest of all people; but because he loved you." Deut. 7:7. "Who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began." 2 Tim. 1:9. Election is absolute. It does not depend upon what we are by way of works; neither is the decree of election based upon the foresight of our faith; it is unconditional and sovereign.

Quest. What are the moral results produced by election, good or bad?

Ans. "God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth." 2 Thes. 2:13—to be holy. Eph. 1:4—unto obedience. 1 Pet. 1:2—unto good works; which God hath before ordained that we should walk in them." Eph. 2:10. Election produces good results: faith, holiness, obedience, fruitfulness, solicitude of one's own salvation and for the salvation of men. The greatest missionaries, the Morrisons and Careys, the Duffs and Brainerds, have been devout believers in the doctrine of election. They understand that their task is not a hopeless one. They are encouraged by the faith that as many as are ordained to eternal life will believe.

The Word of God simplifies election, and yet retains the doctrine in its pristine vigor. Why go to some cheap scrap pile of anecdotes for something which neither illustrates nor simplifies the truth, but rather corrupts and caricatures it? Election is of God and personal; from eternity and unto salvation and life eternal: unconditional and productive of good results. If one is walking in the fear of the Lord, endeavoring to please God, ever seeking to keep his commandments, he may be assured of his election before the foundation of the world. What is more simple? What is more practical? What is more consoling as an article of faith?—The Standard.

HOME HOLDS SACRED CLAIMS.

One who is a college girl should keep in close relationship with her home. It is, in many respects, a happy condition that so many girls in the American colleges are still daily members of their homes. I frequently hear it said that it is well for girls to go away from their home in order to teach dependence upon themselves. It is well for girls to be dependent upon themselves, but there is a type of this dependence which is bad. For dependence upon one's self may become independence of others. The girl is in peril of coming not to care for her home, to be remote from its interests, to feel no concern for its welfare, to decline to share its common rights and duties. For girls who are coming from and going to homes each day, and for girls who are coming from and going to homes each year, one message is to be given: it is the message of association with, of communion with, of love for the home.

To most American homes it means much to have a daughter or a son in college. The mother and father love the child more than the child loves them. The child's absence is an hourly absence. The meaning in money is much. Somebody has worked and somebody has saved. Somebody is working and saving that the child may be in college. Closeness of

association with a home is a bare and simple duty of appreciation.

Furthermore, the student should bear a special service to her home. Few parents are college-bred. The daughter is, in a way, being educated away from her father and mother. But education into a certain intellectual largeness and sense of relation should inspire the child with a desire to bring into the home the largest possible share of the enlargement which she receives. Three years ago a graduate spoke to me of the richer blessing to her father and mother which she believed she was able to give because of her college training. "Noblesse oblige." Learning, too, obliges—cultivation obliges—even to the home.

But if one is not able to be the intellectual blessing to one's home, one should be but the more eager to make the relation of love, of loyalty, of service, all the more intimate and constant. One is a daughter before she comes to an alma mater. The two daughterhoods should each aid the other. The academic motherhood should not put one out of sympathy with the domestic.

A HERD OF BULLS.

The herding of bulls is not by any means confined to the Emerald Isle. It was—

A Scotch woman who said that the butcher of her town only killed half a beast at a time.

A Dutchman who said that a pig had no marks on his ears except a short tail.

A British magistrate who being told by a vagabond that he was not married, responded, "That's a good thing for your wife."

A Frenchman, who contentedly laying his head upon a large stone jar for a pillow, stuffed it with hay.

An American lecturer, who solemnly said one evening, "Parents, you may have children; or, if not, your daughters may have."

A German orator who, warning with his subject, exclaimed "There is no man, woman or child in the house who has arrived at the age of fifty years but has felt the truth thundering through their minds for centuries."—Selected.

THE LIVING PROOF.

"And seeing the man which was healed standing with them, they could say nothing against it." That which had happened was sufficiently astounding. A man, lame from his birth, and now forty years old, was carried and laid daily at the door of the temple which is called Beautiful to ask alms of them that entered there.

Thus briefly, are the first facts told. But what a story they convey! Lame from birth, denied all the freedom and adventure of other boys, moving only as he was carried, so helpless, so dependent, a prey to the gloomy and resentful brooding which only a cripple can know.

Poor, too; so poor that he must beg his bread; his only appeal to his fellow creatures being the appeal of the disinherited, and the incapable.

And this in the one place till he was forty years old. The monotony of it! If he was sensitive, how he must have suffered! If his sensitiveness became dulled and deadened by the endless sameness of it all, then what a pitiful soul had he become!

There he lay one afternoon as usual, when Peter and John approached him, about to enter the temple, and he asked an alms of

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them. Peter, fastening his eyes upon him with John, said, "Look it on us." He looked up, expecting to receive something from them, but little expecting what followed.

Lifting his eyes he met those other eyes, with such an intensity, such an unworldly authority as he had never seen before. Worlds when eyes meet eyes, and when eyes of power look into eyes of trustful need a ministry begins which knows no measure.

Out of the great commanding light came great commanding words: "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." And he did. "Immediately his feet and ankle bones received strength. And leaping up he stood, and began to walk; and he entered with them into the temple, walking, and leaping, and praising God." It was the coming of grace and power. It made a new man of him. It changed a long lethargic helplessness into a leaping vivacity, a drab monotony into song and praise. There he stood, a healed man, strong and happy.

"And seeing the man which was healed standing with them, they could say nothing against it." Nothing tells like hard facts, nothing convinces like changed lives. Bring this verbal argument or that, and there is sure to be an answer to it. Argument breeds argument as the sun generates heat, and of the increase of dialects there is no end.

That one should have a reason for the hope that is in him goes without saying, but no reason is ever put forward that is at all comparable to a changed life.

"Once I was blind, but now I see." . . . "This, my son, was dead and is alive again; he was lost and is found." . . . "And when they saw the man which was heal-

ed, they could say nothing against

These are the unanswerable arguments. They demonstrate Christ, family as the daylight demonstrates the sun. The elders and scribes in Jerusalem were silenced in the best way, in the old, sweet way, namely, by the answer of new made lives. First they took knowledge of Peter and John, "that they had been with Jesus," and then they saw the cripple standing upright, and—well, what could they say?—The Baptist.

POWER DISCOVERED BY TEMPTATION.

When you go along the shore in the summer time and see some special whirl of angry waves, tossed in peculiar fury, billows pounding with thunderous persistence and broken into spray, what does it mean? It means that there is a rock there. And when in your life you feel the special swirl of angry temptations around some special spot, make up your mind there is a power there that the devil is after; and if it is worth his while to make so much fuss to get it, mark you, it is worth your while to consecrate that power to the living God. Let your temptations do that work for you then, let them discover your powers; for there is many a man that has not known how strong he was until he was brought face to face with something he had to fight to save his life. H. T. Fosdick

Never have I seen Thee so clear-ly as when I was breaking bread to the hungry; never have I loved Thee so dearly as when I soothed a brother's pain. I sought the friendless children, and I discovered Bethlehem; I visited the humble homes and I found Nazareth.—George Matheson.

Editorial

LOVE.

No man can satisfactorily define love. It existed before the dictionaries were born. It laughs at the lexicographer and mocks the rules of the rhetorician. Though we cannot define it, we may confidently affirm some things concerning it.

The final philosophy of righteousness is love; the real science of religion in its last analysis is love; the mathematics of Christianity is love incarnate in the Christ of God. Love is not conditioned upon habitat, or dependent upon environment. It flourishes in the far South, where the flowers ever bloom and the birds ever sing, and it flourishes, too, in the frozen North amid landscapes of limitless snow. It may live in a palace and thank God for the luxuries of life, or it may dwell in the open-roofed hut and thank God for the resplendent pathway of the stars.

Its origin is not of man, for long ere man became a living creature, love had thrilled the heart Eternal. Love was the divine alchemy of creation; tinting the heavens, making fragrant the flowers, and breathing melody into the manifold voices of the sea. As God gazed on the wreck of a lost and ruined world, love replied, "God in Christ reconciling the world to himself." Love was born of woman at Bethlehem, crucified at Calvary, but is now exalted evermore at the right hand of God.

The world's greatest motive power is not its circulating medium, but its Mediator, Christ the climax of eternal love. Money may be power, but it is not Almighty power. Gold may be a king, but love is King of kings and Lord of lords. Love glories in the gibbet, and leads with delight the Martyr's Dead march.

Love manifests itself, not in pity but in sympathy for all the sinning and sorrowing of earth. It is seen in the flashing eye; it is heard in the gentle voice; it is felt in the scintillating handgrasp. Ananias gave a lasting illustration of sympathetic love, when he put his hands on Saul, saying: "Brother Saul." The Good Samaritan gave a deathless demonstration of loving devotion when he allowed the way-side-sufferer to ride in his stead. Love ever says, "You ride, I'll walk, you sleep, I'll watch." Love prays, and arising from its knees goes forth to help God answer its prayers. Love realizes that it is saved, but feels that the end of its salvation is ceaseless service.

Love manifests itself in forgiveness, full and free; forgetting the evil and remembering only the good. Hate says, "Go with me a mile." Love says, "I will go with you twain." Hate says, "Give me your cloak." Love says, "Take my coat also." Hate says, "I will smite you upon the right cheek." Love says, "Smite the left also." Love nailed to the cruel Cross, bleeding, dying, says, "Father, forgive them for they know not what they do."

Love will make any sacrifice for the object of its devotion. Love never says, "me and mine," but "you and yours." Love stood at the grave of its own "Ego," when it heard the voice of its Master saying, "I gave my life for thee." Love never says, "I'll give my part," but rather, "Here, Lord, I give myself away, 'tis all that I can do." "And now abideth faith, hope, love, these three, but the greatest of these is love."

PARENTS IN FAULT.

A young father whose constant delight was in his two bright boys—aged two and five—remarked rather reprovingly to a much older father, who had three sons—the oldest being seventeen—"If my chaps live to be as old as yours are, I'll not let them go to such places or engage in such practices. I'll keep a tighter rein on them." The older paterfamilias, with a tincture of sarcastic nonchalance, replied laconically, "I used to think that myself, when mine were little fellows."

There is some radical defect in the home life of our American people. It is hard to discover the prolific germ, hard to tell just what it is. The family bond is weak, if there be any bond at all. And when occasionally some would-be etymologist, who imagines he has discovered the gist of the matter, seriously informs us that husband means the house-bond, we have to indulge in a side-splitting laugh no less at the amusing etymology than at the practical joke.

The American husband the bond of the home!

In the large majority of homes there is no household regime. Things are allowed to run whither they list, and no one seems able to suggest a hopeful remedy, except, indeed, the young wives and young husbands—they can do it and many of them do do it. No rules will apply to all families alike. Some horses travel their very best on a tight rein, other on a slack. Wise home training is woefully neglected in most of our homes.

An old alumnus of a New England university, who in his day was a member of the "Fast Set," writes in *The Outlook*:

"I would like to add a word to parents who may be hesitating about sending their sons to college. The fast set in college is made up largely of boys similar to the son you are about sending forth. You will find that the majority of collegians who have succumbed to the temptations of drink, cards and loose living, are of good stock and have had every advantage and refinement in their upbringing and home life. They are not vicious—the vicious collegian exists, as the exotic exists everywhere, but he is not the rule. These unfortunate fellows may be weak, but not necessarily so; they were sent forth unprepared to face life. They succumbed to the unsettling effect of a too sudden freedom. The fault is not in the college—it is in the home."

Before determining to send their son to college, it behooves the parents to reflect on the equipment they themselves have given him. This wide-awake alumnus of the Fast Set of years ago, continues:

"If your son is used to being away from home, if he has been accustomed to the company of boys of his own age and instincts, if you have brought him up without prudishness, to understand life as it is, and not as you wished he might find it—in a word, if he is prepared for his freedom, no college influence in the world can harm him, and every college influence will do him good. I have seen case after case where a man has gone to the bad through no fault of his own and no fault of the college—the failure pointing directly to the parent who guarded his son so carefully at home that the boy's very ignorance of life proved his undoing."

"It is the home, and not the college that makes a 'fast set' possible."

How loud and how long is the echo that comes to us from the re-

mote past: "Train up a child in the way he should go."

Let us not be content with telling the young how they ought to live, for of this they are pretty well informed; but rather, let's train them up in right living.

And we should begin with them early in life. The Hebrew word rendered child implies one of tender age. "When the daughter of Pharaoh saw the ark among the flags, she sent her maid to fetch it. And when she had opened it she saw the child (na'ar); and behold the babe wept."

The training of Moses began right early.

A TEST OF FELLOWSHIP.

We recently made a deliverance upon this subject, which has since been copied by several of our denominational papers. Strangely enough, our Scuttle fish illustration which gave pith and point to the whole article, was omitted from the editorial, as copied.

In this article, we gave it as our opinion, which was only an opinion, but which opinion remains unchanged, that the question of a test of fellowship was first raised by those who favored alien immersion, and for the apparent purpose of obscuring the real issue and stopping the agitation of the question. We further stated in this editorial that alien immersion was right or wrong, and if right no church should refuse it, and if wrong, no church should accept it. We did not believe then, nor do we believe now, that a plea of confession and avoidance would meet the demands of the question. In our judgment, the reception of alien immersion is unwise and unscriptural, and therefore should not be received. The result of our thinking in this connection was set forth in a little tract issued by the Baptist Book Concern, nearly a year since.

The question naturally arises, as to the definition and application of the phrase—test of fellowship. Should it be made a test of fellowship, the further question as to the extent of its application, would become an exceedingly important one. For example, should one present a letter to our church, and we knew that he had been received into the church from which he obtained his letter, upon his alien immersion, we should promptly advise the church to reject the letter. To the contrary, should a party present a letter to our church from a church which had on occasion received alien immersion, we would not at present advise against its acceptance.

Strange as it may seem, neither Graves, Pendleton, Boyce or Eaton ever raised the question of a test of fellowship, but those who opposed their views. In the present controversy we have a case of history repeating itself. As we said in our former editorial, this is a question concerning baptism, and baptism is a test of fellowship, but we seriously object to a part of a question being substituted for the whole question. We may also add, that we do not know of a brother who at this time would be in favor of excluding from our fellowship every church, which has in the past accepted alien immersion.

We do believe, however, that a uniform practice among the churches is not only desirable, but essential to the welfare of our common Zion. We believe, too, that we are rapidly nearing the day of this uniformity of practice upon this subject, and we shall do all within our power to hasten the coming of this great day.

The case for Baptist (Bible) baptism is better than ever before

in the history of Southern Baptists, and is growing stronger with each passing day. Let us then, without rashness, but with love and firmness, continue to contend for Baptist baptism, until it shall be the only baptism known to Baptist churches, which with their, "One Lord, one faith and one baptism," we trust shall be the only churches known to the earth.

THE JUBILEE OF THE SEMINARY.

One of the most notable events in the history of the Southern Baptist Theological Seminary was the celebration, on Wednesday and Thursday, of its fiftieth anniversary. The programme, which has already appeared in these columns, contained the names of the leading theological educators in the United States and Canada. With only one exception all of the Baptist seminaries of America were represented, and each one by one of the ablest of its faculty.

It was indeed a notable gathering, and the addresses showed careful and elaborate preparation. As the addresses are to appear in pamphlet form, we shall attempt no account of them here. Several of the addresses were made by representatives of Pedobaptist schools and were, from their standpoint, weighty and timely deliverances.

The representative of Chicago University, who is reported as slightly afflicted with the hallucination of Higher criticism, is a man of wonderful intellectual acumen. We remarked to him at the close of his address, that "if he did hold the heresy of Higher criticism, he had succeeded beautifully in concealing it on this occasion. He retorted with an invitation to come to Chicago, as his guest, and to look into the matter for ourselves, and then give our impressions in the columns of our paper.

It was not our privilege to attend the second day, but we are happy to say that there was not a word spoken that was not in accord with Manly's "Inspiration of the Scriptures."

Naturally enough, even while listening, our thoughts reverted to Boyce and Broadus, the founders of the institution. What changes these fifty years have wrought!

We can wish the Seminary no greater or more blessed thing than that it shall never depart from the doctrines, ideals and ambitions of its founders—Boyce and Broadus. We sincerely trust that it may so labor and teach, that at the next Jubilee there will be nothing but Baptists and Baptist Schools in all the land.

MOODY'S MARRIAGE.

We have received the following postal:

"Princeton, Ky., Sept. 28, 1909. The victim was Miss Jean Admonson. She was for twenty years a teacher here and in Paducah. Have engaged her to teach me. Yours for a higher and better life. See Gen. 2:18, I. Cor. 9:5.—J. B. Moody."

May much happiness and multiplied years attend you both. The Recorder opens wide the gate of congratulation. The bridegroom is one of our best and brainiest men. Though unacquainted with the bride, we know from her choice of a husband that she is a woman of unusually good taste. We have never been able to manage Dr. Moody, and it is with joy that we welcome an assistant. However, if Dr. Moody shall contend as earnestly and persistently with his wife as he does for the "faith once for all delivered to the saints," there will be no peace in her mansion, until both of them have reached their "mansions in the skies."

EDITORIAL VARIETIES

It is hard to be good, but it is easy to be so good that we are good for nothing.

Unity is greatly to be desired, but it must be unity in the faith, and not a unity of a faith.

A church that cannot celebrate nineteen centennials, is too young to claim Christ as its founder.

Hypocrisy makes a bad man worse, and a good man bad. It's far worse to live a lie than it is to tell it.

"For if a man think himself to be something, when he is nothing"—he is incapable of correct thinking.

We are all glad that the kingdom is coming, but some of us are sorry because it does not come on our schedule.

There are two perfectly good men; one dead and the other unborn.—Chinese Proverb. We do not belong to either of the above classes—do you?

Rev. Wm. Stallings is assisting Bro. J. W. Puckett in a series of meetings at Cave City. Failure with this team is an impossibility.

It is better to be yourself, though you be a fool, than to pretend to be a wise man. The logic of life is along the established lines of destiny.

In the utmost solitudes of nature the existence of hell seems to me as legibly declared, by a thousand spiritual utterances, as that of heaven.—Ruskin.

True religion is not a dogmatic formula, but a dynamic reality.—Service. If this is true, then every book on Systematic theology is a falsehood and a failure.

From a pulpit to perdition is not a very pleasing performance, and to prevent this spectacular performance, it may be well to think upon its possibility.

We never believed in "digging" people just for the sake of digging. Unless there is really something to dig up we prefer leaving the grubbing-hoe in its place.

Rev. S. P. Martin has recently closed a meeting, near Bardstown with eighty-two additions to the Baptist church. Martin has great evangelistic gifts, and is one of our best and truest men.

When it was fashionable to bang the hair, a young lady was asked why she did not bang hers. She replied, that she had "banged it and banged it, but that it would not stay banged"—rats!

We recently had the pleasure of visiting Dr. W. H. Felix and wife, at their splendid home near Chilesburg. Dr. Felix is one of the truest, noblest and greatest of men and preachers, and his wife is in every way his superior. May years and grace abound unto them!

It is license, and not liberty that some of our schoolmen are asking for. No honest man will allow the Baptists to support him, while he is attempting to undermine their faith. The plea of persecution comes with bad grace from the lips of the traitor.

We are sorry we cannot send the extra copies of our issue of the 30th, that some of our friends wish. The number of new subscribers was so great, we had no numbers left. We especially regretted not having any extra copies for the friends of those whose obituaries were published.

Prof. Pfender claims that Christ came to his death by underestimating the strength of the foes against him. Of course, the Professor is never mistaken, though we would like to suggest that he sometimes may become criminal. Those who deny infallibility to Christ often assume it for themselves.

What good work for the Baptist cause has ever arisen which has not found a friend and a most generous giver in Rev. W. C. Jones, a member of the Walnut Street church, of this city. He has now added to all his previous benefactions a gift of \$5,000 to the State Board for the building fund.

"As to the Western Recorder's intimation, that subscription to the Philadelphia Confession of Faith is not submission of one's conscience to the dictation of another, that is precisely what we would affirm." According to this, if our pacific brother believes the Philadelphia Confession, he has submitted his conscience to the dictation of another. Personally we believe that the Philadelphia Confession, is a true statement of scriptural teaching and this being true, it cannot change until the Scriptures, upon which it is founded shall change.

AMONG THE Churches.

Walnut St. (Third and St. Catherine) —Pastor Henry A. Porter: Christ and the Multitudes, Matt. 9:36-38. A Twelve Gated Gospel, Rev. 21:13. S. S., 443. By letter, 3; baptized, 1. In the afternoon, the pastor preached the first of a series of evangelistic sermons on "Vital Questions," to be given under the auspices of the Y. M. C. A. during October. Subject, "Does Death End All?"

Broadway—Pastor W. W. Landrum: Finding the Lost Chord, Ps. 11:2. Indifference, Acts 18:17. S. S., 257. New Sunday School class of business men, numbering forty, taught by the pastor.

Chestnut St.—Pastor J. M. Weaver. Ps. 23. Bro. T. C. Bagby: The Sterner Qualities of Jesus, S. S., 150.

Clifton—Bro. J. D. Hudson: A Call to Service, Joshua 24:15. The Enduring Power of God's Word, 11 Tim. 2:9.

Crescent Hill—Bro. J. A. Burns preached at the morning hour. Pastor J. F. Griffith: John 17:11. S. S., 133.

Eighteenth St.—Pastor B. V. Bolton: The Precious Blood of Christ, I Peter 1:18. The Lost Sheep, Luke 15:3-7. S. S., 37.

Eleventh and Jefferson Mission—Bro. J. C. Daniel: Seeking the Lost, Luke 19:10. S. S., 43.

Finchville—Bro. J. T. Betts: John 14:2. The Power and the Glory of the Second Coming of Christ, Luke 21:28.

Fourth Ave.—Pastor E. S. Alderman: A Good Soldier of Jesus Christ, 11 Tim. 2:3. Apart from Christ, Eph. 2:12. S. S., 208. By letter, 4.

Franklin St.—Pastor T. J. Duvall: Faith Overcoming the World, I John 4:4-5. Bro. V. L. Stone: What is Life, Jas. 4. S. S., 204.

German—Pastor Wm. Argow: In Memory of Christ, Luke 22:19. The Triumphant Prayer, Matt. 26:36. S. S., 60.

Glenn's Creek—Bro. J. N. Prestridge: Christianity and Socialism, Prov. 4:23.

Hazelwood—Pastor Chas. B. Althoff: Victory, I John 5:4. The Lord's Supper, Acts 2:41-42. S. S., 99.

Highland—Pastor L. W. Doolan: The King's Business, I Sam. 21:8. The Begetting Sin, Hebrews, 12:1. S. S., 130.

The church raised nearly \$1,000 cash at the morning service, which, with an additional amount to be raised during this week, will make the last payment on the debt for the Sunday School building.

Highland Park—Bro. A. J. Terry preached at both hours, the pastor being away in a meeting at Portland Avenue. S. S., 148.

Hope Rescue Mission—Pastor Wm. M. Bruce: Exceedingly deep interest at the services in the jail, subject, "Unprofitableness of Sin," Is. 55:2. First service at workhouse, subject, I Tim. 1:15, "Why Jesus came into the world."

Immanuel—Pastor J. C. C. Dunford: But One Mediator, I Tim. 2:5 and 6. The Third Commandment, Ex. 20:7. S. S., 228; F. scher Ave. Mission, 78. One for baptism.

Kosmosdale—Pastor C. K. Hoagland: The Fruit of Our Thoughts, Jer. 6:19. Carnal and Spiritual Mind Contrasted, Rom. 8:1, 16. S. S., 31.

Lytle St. Mission: Bro. T. T. Minnis: II Cor. 9:7. S. S., 33. Good meeting at 3 p. m., at corner of Jefferson and Preston sts., text, John 3:36.

Long Run—Bro. J. E. Fulton: A Call to Larger Things, Luke 5:4. 23rd Ps. Saturday morning, "Can any good thing come out of Nazareth," John 1:46.

Ninth St. Mission—Bro. Macon C. Vick: The Power of Conviction, Dan. 1:8. For What Are You Living, Gen. 13:12. S. S., 34. By restoration, 1. The mission is progressing nicely and expects to call a pastor next Thursday night.

Ormsby Ave.—Bro. J. S. Cannon: Heaven. Pastor J. D. Billeisen: An Ecclesiastical Trial, Matt. 17:22. S. S., 126. By letter, 1; for baptism, 13; by relation 4; under watchcare, 5; baptized, 9. Bro. S. J. Cannon assisted the pastor in a two-weeks' meeting, the results being twenty-nine accessions. Bro. Cannon talks direct to the people from God's Word, causing them to stop and to take notice. Our people bid him, "Godspeed as he goes to Missouri to assist our Bro. J. M. Pepper in a series of meetings."

Oakdale—Pastor Erwin L. Averitt: Revival Work, Heb. 3:2. The Test of Discipleship, I John 5:1. S. S., 150.

Parkland—Pastor E. G. Vick: Phil. 1:9-11. Triumph, Hag. 3:17-18. S. S., 221.

Portland Ave.—Bro. W. E. Mason: Are There Few Saved? Doubting Thomas, S. S., 140. By letter, 1; for baptism, 9; by relation, 3; baptized, 13. Meeting continues with deep interest.

Twenty-sixth and Market—Pastor R. E. Reed: Discouraged, but Obedient,

Luke 5:5. The Grace of Christ, II Cor. 8:9. S. S., 401.

Twenty-second and Walnut—Bro. A. T. Wolford: Immovable and Abounding, I Cor. 15:58. The Unanswerable Question, Heb. 2:3. S. S., 1,005.

Tabernacle (New Albany)—Pastor E. L. Wills: The W'ise and Their Reward, Dan. 12:3. God's Love, John 3:16. S. S., 92. Under watchcare, 1.

Third Ave.—Bro. D. Billeisen: Serving God, Joshua 24:14. Bro. S. J. Cannon: For Me to Live is Christ, Phil. 1.21. S. S., 140. By letter 3.

Van Buren St.—Pastor A. Scott Patterson: Children of God, Rom. 8:14. The Good Samaritan, Luke 10:33. S. S., 89.

West Broadway—Pastor J. A. White: Key to God's Storehouse, Jas. 1:5. Divine Friendship, I Sam. 18:3. S. S., 32.

NORTH KENTUCKY PASTORS' CONFERENCE.

Covington.

First—Pastor A. C. Davidson: Listening Side of Prayer, II Samuel 6:18; II Cor. 6:2. Now. By letter, 1. S. S., 176.

Immanuel—Pastor L. A. Cooper: Profess and Possess. Last of a Hill. S. S., 175.

South Side—Pastor F. P. Gates: God's Unspeaking Gift, II Cor. 9:15; I Know, John 9:25. S. S., 159. Beg'n revival meetings next Sunday, Evangelist W. H. Sledge assisting.

First—Pastor W. J. Bolin: Building The Wall, Neh. 4:6; Glory to God, Jer. 13:16. By baptism 1. S. S., 701.

Dayton.

First—Pastor R. H. Tolle: Service, Mark 10:44; Is. 55:1. By letter 1. S. S., 17.

Bellevue.

First—Pastor J. B. Jones: Fellowship Hid. I John 1:6; Judgment, Acts 17:30. By letter, 2. S. S., 90.

Latonia.

First—Pastor C. S. Ellis: The Call to Prayer, Heb. 4:16; Same subject and same text, S. S., 149. Begin a series of meetings Sunday, October 10. Pastor O. M. Huey assisting.

THE STATE.

Bro. J. E. Fulton assisted Bro. Charles Martin in a two-weeks' protracted meeting. By letter, 22; for baptism, 11; by relation, 11.

Evangelist R. A. Barnes has just closed a meeting at Mt. Washington with Pastor B. F. Adkins. Church greatly revived and a good collection for State Missions. Only one addition.

Pastor W. J. Puckett writes from Cave City: "Closed a ten-days' meeting on September 30th with the Hiserville church. Bro. W. M. Stallings did the preaching in a plain, tender, forcible and fearless manner. He cares absolutely nothing what people think of his preaching, just so he pleases God. Results, six additions to the church and a general revival among those present. The Hart county fair and tobacco pooling greatly crippled the meeting."

Pastor C. W. Bowles writes from Vine Grove: "The writer closed a glorious meeting with New Salem church on last Friday night. The church was strengthened and twenty-seven additions to the church, twenty-two for baptism. Bro. C. E. Scott, their pastor, has his work well in hand at that place. The writer will be assisted in a meeting by W. J. Puckett, of Cave City, at Ekron, Ky., beginning October 4, 1909. Pray for us there. May the blessings of God rest upon the grand old Recorder."

Brethren H. G. Garrett and N. H. Witherspoon, of Winchester, made a pleasant call at our office on Monday. These brethren are Baptists of the true type. Come again brethren.

Pastor A. C. Dorris writes: "Bro. G. W. Milam, of Dunmore, Ky., held a good meeting for me with the Beechland church. Four professions and six or eight additions. Bro. Milam did all the preaching, and did it to the satisfaction of all. I have just closed a good meeting with the New Friendship church, in which Bro. T. J. Rateliff, of Central City, did all the preaching. Fourteen additions by baptism; one by restoration and one under watchcare. Bro. Rateliff is indeed an earnest persistent and successful worker."

On the preceding Sunday, October 4, the church will celebrate its sixtieth anniversary by unveiling a tablet to the memory of Dr. George C. Lorimer, who as pastor in the trying days of 1861 to 1866 led the church up to a point of efficiency and influence which it has perhaps never surpassed. It is expected that one-dollar gifts of the many Baptists in the city who remember Dr. Lorimer's ministry will be sufficient to pay for the

Bethel Female College and the pastor, Dr. C. M. Thompson.

They are bringing things to pass at Hopkinsville since the new pastor, Dr. Thompson, entered upon his work.

SEMINARY NOTES.

G. C. MITCHELL.

On last Wednesday morning all roads led to Norton Hall, for our Seminary was celebrating the fiftieth anniversary of its founding.

Many old students came; new ones came in advance to be present, while a large number of the Seminary's friends met to do her honor.

A programme had been arranged on which were leading educators from all parts of the land. Each man was a master in his line and the boys were led from one mountain peak to another. Truly a feast of good things and we are the better prepared for our year's work by what we have heard and felt. Every speaker on the programme came.

It was a delight to hear the exclamations of pleasure as the old students met in New York Hall. And it was good to look upon the faces of the new students as they got to the place of which they had dreamed perhaps for years.

Make all the friends possible, for it will be your most precious memory in after years when you are out on the firing line.

On October 1st, at 10 a. m., students, together with several visitors, assembled in the chapel of Norton Hall, and the session of 1909-10 had begun.

Dr. Mullins led the devotional exercises, using II Tim. 1:6 as the basis of his remarks.

The professors in turn announced their classes' time and place of meeting, and gave us some timely thoughts.

Drs. Strong and Polard, who were present when called upon each added much interest to the occasion.

Then followed the enrollment of students.

Friday night Dr. Mullins reported 206 students as against 187 last year, and evoked hearty applause by saying, "Let's make it 350."

Dr. W. O. Carver delivered the annual faculty address, subject, "The Missionary Motive in the Light of Modern Thought." It was an impressively powerful address.

And thus the Seminary launched into another year's work.

Students Preaching Sunday.

L. E. M. Freeman, Calvary, city. Dana Terry closed a meeting with White River, Ind. four accessions.

H. D. Wilson, Union City. M. C. Vick, Ninth and O street mission.

T. T. Thorn, City Hospital. E. A. Main, Grace Lutheran.

H. M. Harris, Deer Park. T. W. Steen, Lost River, Ind.

T. C. Crum, Hardins Creek. H. I. Parks, Todd's Point. Tom Brown Lewisport.

G. C. Mitchell, Wirt, Ind.

The Journal and Messenger, of September 30th is a number of unusual interest. That date was the semi-centennial or the jubilee or Dr. Lasher's ordination. He was ordained by the Normal church, Conn. Dr. G. W. Eaton, President of Madison University (now Colgate) preaching the sermon, which is published. Dr. Eaton was Dr. Lasher's father-in-law, and the uncle of Dr. T. T. Eaton. There are two photographs of Dr. Lasher's taken fifty years apart. He is a handsome man, and his last photo is as good looking as ever and looks as if he were fifty years old.

Dr. Lasher became editor of the Journal and Messenger in 1876. He has been one of the great editors of the day and has made the Journal and Messenger a paper of which the Baptists of Ohio have been justly very proud. Dr. Lasher has been a great power for truth and righteousness all these years. And we hope his health and strength will endure for years to come.

SIXTIETH ANNIVERSARY.

Walnut street church is looking forward to its approaching revival meeting with anticipations of a season of great refreshing. The meeting will begin on Wednesday evening, October 13, and the pastor, Dr. Henry A. Lord Porter, will preach at every service, but his people will hold up his hands by their constant prayer and faithful personal work.

On the preceding Sunday, October 4, the church will celebrate its sixtieth anniversary by unveiling a tablet to the memory of Dr. George C. Lorimer, who as pastor in the trying days of 1861 to 1866 led the church up to a point of efficiency and influence which it has perhaps never surpassed. It is expected that one-dollar gifts of the many Baptists in the city who remember Dr. Lorimer's ministry will be sufficient to pay for the

simple marble tablet. Dr. A. T. Spalding, of Atlanta, Georgia, who was Dr. Lorimer's immediate successor, and who is the only ex-pastor of the church still living, has been asked to send greetings.

Another feature of the day will be the taking of a cash offering of \$2,000, which is required to defray the cost of the new heating apparatus, the lots for Deer Park Mission, and some additional unusual expenses.

On Tuesday evening October 12, which is the exact anniversary of the union of the First and Second Baptist churches of Louisville into Walnut street, a jubilee reception will be held in the parlors of the church from 7 to 10 o'clock. The present congregation and all friends of the church, of course, are invited, and a special invitation is given to all former members of the church or congregation. This will bring together a large concourse of people, for Walnut street is known as the "Mother of Churches."

OTHER STATES.

Pastor C. T. Kincaunon writes from Sardis, Miss.: Bro. H. A. Hunt closed two weeks' meeting with us last Thursday night. There were twenty-nine received for baptism, and fourteen by letter. The church has been greatly blessed in Spiritual and numerical strength. I regret to leave the church just at this time, to take up the work at Clarksdale, Miss. May God guide this united people whom I have come to love, in their choice of a pastor, and lead them on to yet greater things in his service."

Pastor C. V. Edwards writes: "I have accepted the pastorate of the Church at Greenwood, Miss., and will begin work there October 1. Please change my paper from New Orleans to Greenwood, Miss."

Bro. J. B. Frisbie writes: "Change the paper from Enerton, Mo. to Erie, Kan. I am Missionary of the Southeast Baptist Association. I closed my first meeting last Sunday night with twenty-five additions and \$96.88 was the offering. My territory is nearly one hundred square miles the largest association in the State. I am happy in my work. A great future before Kansas Baptists."

Bro. D. G. Garabrant, of Bloomfield, N. J., warns the charitable in general and Baptists in particular against Chas. Mahommed, who is going around begging money. He has letters purporting to be from prominent Baptists. He tells he is a student in the Southern Baptist Theological Seminary, but there is no such student here, nor has there been.

In a ten days meeting with the Fairmont church, N. C., twenty were received for baptism.

The East Mission Chapel, Hendersonville, N. C., has been organized into a church under the most happy and hopeful auspices.

Bro. W. P. Chapman held a meeting with Sand Hill church, Miss., in which seventeen were added to the membership. Bro. Chapman has been called unanimously as pastor for the year 1910.

A gracious revival was experienced at the church at Cowlington, Okla., seventy-eight were added to the church, fifty-six came by experience and baptism.

The meeting at T'shomingo, Okla., lasting fourteen days, resulted in one hundred and seven additions, seventy by experience and baptism.

A good meeting was held at Watertown, Tenn.; thirteen received for baptism.

The meeting at Henderson, Tenn., resulted in eleven additions. This church has been without a pastor for over a year, but Bro. W. T. Ward has been called as temporary supply, and Bro. G. M. Savage will become permanent pastor, January 1. The church is now working courageously.

The South Knoxville church, Tenn. Bro. John M. Anderson, pastor closed their two weeks meeting with forty-six additions, all for baptism. Bro. Anderson did his own preaching and the plan of salvation was made plain.

A gracious meeting with the church at Perryville, Tenn., resulted in nineteen accessions to the church.

The church at Buckhead, Ga., has been wondrously blessed in a meeting, and forty-two added to the membership; thirty-seven received for baptism.

Pastor J. S. Bookhart, Taylorsville, Ga., closed a good meeting with forty-one additions, twenty-one received for baptism, eleven joined by letter.

In the meeting with the Harris church, Ga., forty-eight were baptized and nine received by letter.

W. M. U. NOTES.

Oh Love, who once in time was slain, Pierced through and through with bitter woe;

Oh, Love, who wrestling thou didst gain, That we eternal joy might know; Oh, Love, I give myself to thee.

Thine ever, only thine to be.

October! What a lovely month for enlistment. Let's spend the entire month. If necessary, in getting hold of every woman in our churches. To know is to grow, then scatter the Foreign Mission Journal, the Home Field and the Mission Monthly broadcast among the societies. Of course, they already take the "Old Reliable," their mothers and fathers before them did, and the report at the end of the month will tell the story. And let me tell you, my sister, it depends on you and me as to how interesting the story will be.

Let Miss Alice Gore, of Twenty-second and Walnut, tell of the'r enlistment month of last year for our encouragement.

Last October we had enlistment day. The names of the ladies of the church were given to each member of the union, each having a list of so many names, and when the day came we had a crowded house. We had a special program, and as the result of th's effort thirty names were added to our roll. We have a Programme Committee, a Membership Committee, a Visiting Committee and a Literature Committee. We now have seventy-one active and three honorary members. During the winter we had several socials which proved enjoyable and did much to promote missionary interest. At each of these socials we had a special programme and also had a collection.

The W. M. U. of Nelson Association held a most enjoyable and helpful session at Mill Creek church, with Mrs. C. B. Hinkle, of Bardstow, presiding. The much loved vice president of the association, Miss Mattie Wilson, not being able to be present on account of serious illness. After prayer by Miss Florine Atkinson and scriptural reading, Mrs. C. B. Hinkle gave an instructive and interesting talk on "Tithing." A letter from the Central Committee was read. Much regret was expressed at the resignation of Miss Wilson. Mrs. Hinkle was nominated as her successor, subject to the ratification of the Central Committee.

The reports from the various societies were all encouraging and Mrs. Hinkle presented the Sunbeam work and Boys Work in such an attractive way that much good will result from her talk. Miss F. meta L. Sayers, Deatsville, was unanimously elected Secretary of the W. M. U. of Nelson Association, to whom we are indebted for th's report. The financial report follows:

District Missions, \$8.92; State Missions, \$102.40; Home Missions, \$74.90; Foreign Missions, \$235.81; Education, \$14; Ministers' Aid, \$20.35; Boxes sent, \$311.45; Miscellaneous, \$219.51; Total, \$987.35.

Out of the fourteen societies in our association twelve responded to the roll call. We hope to report a society in every church in our association next year.

FINNETTA S. SAYERS, Sec.

We take the following from a private letter from Miss Gertrude Abernathy, of Chefoo, China, whom we knew and loved when she was in the W. M. U. Training School.

How the Chinese women and children do need the Christ! Oh how they need Him! And thousands of them right here in Chefoo have never heard His name. One day last week we went in a home and Mrs. Stephens told the woman the story of Jesus and His love, and the woman listened for some time without saying a word, and then said: "I never heard of anything like that before, but I like it. It sounds like it is true. Tell me more!" Mrs. Stephens talked a long time, telling her the story, and when we started home the woman followed us out in the yard and said: "I never heard of Jesus before. I am going to Port Arthur to-morrow to stay two months; I shall remember what you have told me and when I come back, may I come to you and hear more about Jesus?" It has been nearly 2,000 years since our Master said, "Go," and this one woman is only one of thousands in China who have never heard, and who would believe if they only heard.

"Pray ye the Lord of the harvest to thrust forth laborers" If I could only make the people in America, know even the little I know more workers would come and the Board would have money to send them and money for building what is so badly needed. Do you know that the last letter sent to our Board asking that a man be sent out brought this reply: "No man is asking to be sent?" I know God needs some of His best men and women in America, but join us in praying for more workers here. But I can't tell it; the need is appalling. I can't tell it; but my heart and soul do ache for these dear Chinese.



HELPLEFULNESS.

By John M. Morse.

A cheerful look will help to light the gloomy path that many tread; Will help illumine their darkest night, Dispelling clouds of dread.

Grief-stricken hearts will gladly hail The kindly aid that you can give. Your cheerful looks and words prevail, And drooping spirits live.

This world has many a rugged road Where pilgrims pass with aching feet; Help where you can to lift their load; The recompense is sweet.

A hand to help, a kindly voice. A cheerful, earnest look of love; And care-worn hearts shall yet rejoice To find their home above.

New York Observer.

BETTY'S HIDING PLACE.

Belle V. Chisholm.

It was in the old colonial days, more than a hundred and fifty years ago, and the Indians, stirred to new activity by Braddock's defeat by the French at Fort Duquesne were committing many depredations, particularly along the route followed by the English general in what proved to be a fatal march.

So frequent and disastrous were the attacks of the savages, that, all along the frontiers, the settlers had built block-houses for their own protection in case of attacks by their red-skinned foes. These semi-forts were substantially built, with port poles to be used in manning their cannons or other arms for defense.

When the alarm of the approach of the enemy was given, all the families in reach of the block-houses made a hasty escape to the place of safety, where the fathers and brothers joined in the defense against the attack of the common enemy. It was during the summer of 1757, that the Indians along the Susquehanna began their depredations upon the white settlers in the neighborhood. At first their raids were made for the purpose of supplying themselves with horses, cattle and sheep, but after a time, growing bolder, they attacked the settlers in their homes, often massacring whole families or burning their houses over their heads.

Heretofore the Indians in this section had been peaceable, if not wholly friendly, and this change struck such terror to the hearts of the inhabitants that they lost no time in repairing the old fort—that long ago had fallen into disuse. A great horn, that could be heard for miles around the big building was put securely in place to send out the warning, should the treacherous foe be found lurking in the neighborhood.

The summer and early autumn passed away quietly enough, in the little settlement of Lyton, and the dwellers were beginning to congratulate themselves that they would escape the fate of other settlements, nearer the river, when one bright morning in October, the big horn sent forth its warning blast in a way to strike terror to their hearts.

Men everywhere, within the sound of the alarm, rushed from field, shop and counting-desk, and in a few minutes the highway was filled with vehicles, carts, wagons and carriages, all heading in the same direction to the safety block-house.

At Squire Brighton's big white house on the hill, all was haste and confusion. The boys, unhitching their horses from the plow in the stubble field, raced to the barn and five minutes later were piling bedding, boxes of food, etc., into the conveyance, while mother and the girls hurried the little ones into warmer garments and in the rush thought of scores of little things that would be needed for comfort during their stay at the fort.

tarried just a moment longer to reach for the doll's cloak and bonnet. But that was one moment too long, for before she reached the door of the room, she heard father's firm step on the stairs and the next instant the outer door closed with a bang, and despite her cries of "Wait, father, wait for me," the big key turned in the heavy lock, and poor Betty was a prisoner in the house from which all the other members were fleeing.

The little frightened child ran to the window and tried frantically to loosen the heavy bolt, but it was a vain effort and to her dismay she saw the wagon moving off, the last one in the long line of vehicles, racing to the fort. When certain her last chance of attracting attention was gone she tried every door and window in the house, only to find everything securely locked, and the keys all gone. Not knowing what to do next, Betty took her stand by the front window, hoping that some delayed wagon might happen along and carry her to the block-house. She had not long to wait until she saw a sight that made the cold chills creep over her—a score or more of gaunt, painted figures skulking along the lane and their feathers and dusky skins told all too plainly that the dreaded Indians had actually arrived.

Looking around for a hiding place she thought of the big cupboard in the kitchen, but when she made her way thither, she found the lower doors so firmly fastened that she could not open them. Then in her terror the great bake-oven, opening into the kitchen suggested itself, and creeping into its depths she drew the iron door to after her, just as the savages, having battered down the strong door, came swarming into the kitchen, where, for the next half hour, they were kept busy ransacking the house for food to satisfy their hunger. Once a big swarthy face peeped into the bake-oven, but the darkness mercifully protected the poor, trembling child. She heard them planning to burn the house down, and in her terror was trying to think out some way to escape, when she heard loud shouts outside, and then several shots, close under the kitchen window. At this alarm the Indians made a break for the back door, and as they ran out, Betty learned from their grunts that the militia from the fort had come—she knew in search of her.

A minute later she heard her father's voice, and crawling to the mouth of the oven, called, "Daddy, daddy, here I am."

With a bound her father was by her side and had both her and Doll Elizabeth, to whom she had loyally clung through all her danger, in his strong arms, kissing and caressing both, regardless of their sooty faces and clothes.

"Look what a lot of big soldiers it took to rescue one little girl," said papa, holding Betty close to his big heart.

"And Doll Elizabeth," added Betty. "She had to be rescued, too. Oh, papa, it was dreadful in that oven, and the Indians were just going to light a fire to burn the house down," the little girl sobbed.

"Thank God, we got here in time to prevent the carrying out of their threat," replied the father, giving the little girl in charge of big brother Tom, while he went through the house to satisfy himself that there were no treacherous Indians hidden away in some dark corner.

The soldiers had gone on in pursuit of the fleeing Indians, leaving Tom and his father to look after Betty and Doll Elizabeth and drive back to the block-house, where there was great rejoicing over the return of the missing child.

THE BOILER-ROOM BIBLE CLASS.

"I never knew one," said Shapleigh, rolling a huge quid of tobacco from side to side of his ample jaw. "I've seen pious people of most all persuasions, but I never did see a pious puddler, and I've been in the steel works going onto twenty-nine year."

"Well," said his comrade, "you're bound to be surprised then; this Jones is coming here as boss puddler and Wheeler told me that he saw the same man teaching of a Sabbath-school class up in the North End."

"He must have been mistaken," was the positive answer.

But he was not. The "boss puddler," Mr. Jones, took his place in the steel works the next morning, and the brawny men who made up his gang waited in silence for the first orders. They came as soon as he had taken a very deliberate survey of the premises.

"He knows his business," said Shapleigh, as his friend stood besides him a few hours after the new boss had come. "Do you think he is pious?" inquired the other, anxiously.

"Pious! no, sir; he's no lamb; he's a regular lion. Did you see him pick up that crucible? There ain't another man in the works that can do it as easily as he did."

A number of days passed, and the men came to like their new overseer extreme-

ly; but it began to be whispered about among them that he hadn't sworn since he had been there.

"That's all right," said Shapleigh; "he ain't acquainted. Wait a while until young Connors breaks something, an then, you mark my words, he will just lift the roof."

Connors blundered, bent and broke, with all his unfortunate might, but no oath came from the boss. The matter was growing serious. Perhaps, after all, "Brother Jones," was pious. Before they had opportunity to speculate further, the object of all this anxious inquiry settled the question forever by a few simple words.

"Shapleigh," he began. "I heard a sermon last winter in which the preacher said that there was no real devil—that what we thought was the devil was really only the bad that was in us from the beginning."

"Well, perhaps he knew as much about it as any of 'em."

"I don't know about that," said the boss, in his shrewd, matter-of-fact way. "I thought as long as he took his text from the Bible, that I would see if the same book wouldn't prove him wrong."

"An' did it?"

"Oh, I haven't tried it yet. Come out in the boiler house after the next heat, and you shall keep tally while I hunt up the places."

Before the other could demur he was gone.

"The boiler house," thought Shapleigh, "that is where all the puddlers loaf and smoke between heats."

True to the appointment, Shapleigh was on hand, and soon the two were discussing passages that the pocket Concordance pointed out. Before long every one present was deeply interested in the search, and when the whistle blew, Jones said, carelessly

"Some of you fellows hunt up another Bible for to-morrow, will you? and Thompson, you bring a pencil and some paper to keep account of the points. Look alive now, boys, or our heat will be late!"

The next day three brought Bibles and finished the question to their hearts' content, agreeing solemnly that the Bible taught a personal devil.

Another question was raised by one of the men, and settled the same way. The profane puddlers, so suddenly transformed into Bible students, began to be interested in their novel work. Their boss was so popular, so much one of themselves, that they never imagined a trap, and when he proposed that they go to a Bible class up town for one Sabbath, just to see what a "real professional" would say with regard to the question that they had settled, every one agreed.

The next Sabbath they were all in the class named, much to the surprise of the worthy teacher.

"You didn't tell him we was comin'?" said Shapleigh to his overseer, with sudden suspicion.

"Not a word," was the earnest reply. They listened with respectful gravity throughout the lesson, and one or two made brief comments.

The next Sunday three of them went again, and ere long all but one had joined the class.

"Boss," said Shapleigh one morning as they worked side by side. "I'm feeling pretty good today."

"Are you?" said the other.

"Yes, and I'll tell you why. Thompson an' I was a-re-a-n' of that verse where it tells about a person's sins being all blotted clean out, an' we made up our minds that it was just exactly what we wanted; so we prayed, an', boss, I can't tell you how I feel, but"—here the old man's voice broke, and his eyes filled—

"I've been prayin' ever since, an' I'm so happy that I just have to hold myself to keep from shoutin' out that tune that they sing up thar, 'All hail the power of Jesus' name.'"

All but one of good "brother Jones'" class found the Master; and now to find in the steel works a puddler that swears is as rare as it formerly was to find one who did not.—Safeguard.

WHIPPED BY THE HIRLED MAN.

By E. H. Brown.

"John, you may bring out the black team and hitch them to the new wagon; I'm going to town this morning," said Mr. Whinery as the family arose from the breakfast table.

John was the hired man, and it was the custom of Mr. Whinery either before or as they arose from the breakfast table to outline the work of the morning of the day.

It was fall of the year. They were building a new apple house down in the orchard. The mornings were very cool and began to feel like frost.

John hurried away to the barn to prepare the team for the trip to Oskaloosa, three miles distant. When the team was rightly hitched to the new wagon he drove up in front of the house. No sooner had he tied the team to the post until

they crowded upon it and broke it down. The horses were cold and nervous. They wanted to run, and as they stamped and jumped John saw that it was unsafe to leave them (so he climbed into the wagon and stood holding the team, occasionally moving them forward or backward to keep them straight.

It was almost half an hour before Mr. Whinery came from the orchard ready to go and discovered John standing in the wagon watching the team.

Whinery was a worldly-minded man. A good-hearted man, but one who occasionally flew into a rage, and he was sure to vent his wrath upon whatever caused his anger, with oaths of the most violent kind.

As he neared the wagon he demanded, "What are you standing here for?" John tried to explain, but the storm was on. No such imprecations had John Williams ever heard, let alone received himself.

When Whinery had called him about every contemptible name he could think of, used all the oaths familiar to him over and over, John explained that he had remained with the horses for fear they would get tangled up and break something, pointing to the broken post.

"Now, Mr. Whinery," John continued, "my father told me that if ever a man talked to me as you have done, for me to quit and come home. So I am going home; I want my money."

Being still angry, his employer replied, "You can go back to your work. I haven't got the money; I'll get it in town and you can quit. I'll settle when I come back."

"No," replied John. "I'll not work a lick. Father told me to quit right there, and I am done. I'll wait until you come back from town."

Mr. Whinery climbed into the spring seat and was soon jogging along toward town.

Three hours later, when the black team was put into the barn, he met John in the yard ready to leave the farm.

"John," he said, excitedly, "I'm the biggest fool in Mahaska county. If you'll forgive me for the way I talked to you this morning and never tell your father, I want you to work for me an winter. If you will do it, John, I'll get you a good winter overcoat as a present."

John said, "All right; I'll forgive you," and was about to start to the barn, when Mr. Whinery said, "John, that's the best lickin' I ever got. Just to think you would stand and take all I said and keep your tongue and then say you must obey your father, was more than I could stand. I've been feeling worse and worse ever since I started to town, and I now promise you I'll be a man and treat you like a man."

John McWilliams remained in that man's employ for four years, and he told me that he never heard Mr. W. swear another oath in that time and that he was always as kind to him as a father.—Message of Peace.

WHO LOST?

This is the popular puzzle just now: A banker going home to dinner saw a \$10 bill on the curbstone. He picked it up, noted the number and went home to dinner. While at home his wife said that the butcher had sent a bill amounting to \$10. The only money he had was the bill he had found, which he gave to her and she paid the butcher. The butcher paid it to a farmer for a calf, the farmer to the merchant, who in turn paid it to a washerwoman, and she, owing to the bank a note of \$10, went to the bank and paid the note. The banker recognized the bill as the one he had found, and which to that time had paid \$50 worth of debt. On careful examination he discovered that the bill was counterfeit. Now, what was lost in the transaction and by whom?—United Presbyterian.

The chief duty of a Christian lies in the quiet, unseen life of his own home, and if he does not learn there to practice that noble virtue of unselfishness—that highest type of charity which consists in daily and hourly consideration for the feelings of others—he will have lost one of the strongest resources and one of the most healing memories for all his future life.—F. W. Farrar.

Most people will respond to the sympathetic touch of the individual.

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STORIES FOR LITTLE ONES

THE SECRET OF BEAUTY.

Flora was so poor-looking that she had come to be known by the other children as "The Ugly Duckling."

"Oh, I wish I was beautiful," she cried one day: "it is so dreadful to be ugly."

"You can be beautiful."

Flora, who was then standing in a wood near her home, turned round to see who had spoken. She had often run away for shelter from the other children's tongues into the wood. She saw no one as she looked around her. Again came the voice:

"You can be beautiful. I will help you if you wish."

Flora got quite nervous. Then looking into a bush near by, she saw a tiny fairy perched there.

"Oh, do, do," cried Flora.

"Come with me," said the fairy.

"I would do anything not to be ugly," said Flora.

Then hundreds of other fairies surrounded her and carried her off. Suddenly they set her down in a bare, comfortless, dull room. There was only an old woman sitting there in a stiff-backed wooden chair, who looked stern, but spoke kindly.

"Good morning. So you are to be my little servant, my dear?"

Flora burst into tears.

"I won't be your servant," she said. "I will go home. It's a shame to cheat me like this."

"You must be my servant, for you can not find your way home, and as I can not leave this chair, if you do not work we shall both starve."

Poor Flora! How bitter she felt against the fairy. She had to go to work, however, in spite of her feeling, but as time went on she grew sorry for the old woman. There she was, a prisoner, always in pain and unable to get out of her chair in that dull room.

Flora could go outside, but only about fifty yards, and then she came to a high wall. But every morning she found food, water and fuel just outside the door; how it came there she did not know.

As Flora lived there she grew to pity the old woman so much that she forgot her own troubles, thinking about the old woman.

"I wish I could make her a cushion," she said, and, strange as it may seem, a bag of feathers and a piece of woolen stuff, and all the other needed things for the cushion were waiting for her next morning. The cushion was made.

When the old woman saw it, she kissed her, and pulling a mirror out of her pocket said, "Look, my child."

Flora was astonished. Her crooked eye was now straight.

"I wish I could wheel her out into the sunshine," said Flora.

Next morning there were wheels on the chair, and she wheeled the old lady outside.

Again the old woman kissed her, and held up the mirror, and oh, what a pretty new curve Flora saw in her mouth.

"I wish I could take away her pain," said Flora, and she rubbed the poor stiff limbs for hours.

The old woman kissed her again, and held up the mirror. Flora

saw two beautiful dimples in her cheeks that had never been there before.

"You can go home; now you are beautiful, my child," said the old woman.

In an instant the room was full of fairies, and she knew no more until she was set down in the wood again just where she had wished to be beautiful. Then all but one left her.

"I have kept my promise, you see," said the fairy: "See thou lose not that which thou has gained. Farewell."

"Oh, stop," cried Flora; "the poor old woman, who will take care of her?"

"I was that poor old woman." "But she was all crippled with pain."

"Yes, I bore that pain that you might grow beautiful."

Then she, too, vanished, and Flora awoke. She had been asleep and dreaming. She set about living the life pointed out in the dream. She soon found out that every kind deed was as good as a kiss from beauty itself, and her looks became prettier, and her life sweetness itself.

That is the beauty of all service rendered with love for others; it makes us nobler, finer, sweeter, prettier in face, heart and life. Try it.—Exchange.

HE GAVE ME HIS HAND.

It is said that Judson, one of the first missionaries in Burma, once stopped in a village on the banks of a river. Seeing a woman close to the landing place, he offered her his hand and asked how she was. A few moments afterward he was called back to the boat, and left her with his blessing. Judson probably thought no more about the incident; but what was the result? The woman had never before received such courtesy from any man. Though a princess, she had been treated as a slave. She had seen, she said, "one of the sons of God," and after this nothing would persuade her to worship the heathen gods again. She had served them ever since she was a child, but she said, "They have never prevented my husband from beating me. This man spoke kindly to me and gave me his hand. His God must be the God." That very night she began to pray to the unknown God of the white foreigner, a most touching prayer: "Lord God, in the heavens, in the earth, in the mountains, in the seas, in the north, in the south, in the east, in the west, pity me, I pray. Show me thy glory, that I may know thee who thou art." Thus she continued to pray for five years. Then a

Christian missionary came to that district. She heard the Gospel, and at once became a Christian. She helped to establish a Christian church at Dong Yahn, out of which two others soon grew. From that time Guapung (that was her name) tried to win for Christ all she came in contact with. She had great power with every one, for she herself lived so near to Christ.—The King's Messengers.

Forming a touching illustration of a dog's devotion to a dead master is Bob, "the unsalaried track-walker" of the Northern Pacific Railroad in Tacoma, says the Seattle Times.

Following the route of his dead master who walked tracks and tended switch lights for the Northern Pacific in the local yards, and who was killed by a switch engine, Bob, the pet dog of the family of William H. Gehring, continues to

patrol the tracks and guard the lamps, although his master has answered the call to the Great Beyond.

No amount of coaxing, bribe offers of meat, or even a collar and chain can prevent this little faithful, brown, shaggy dog from going to work each day and returning home with the setting sun on the same hours of his dead master's arrivals and departures.

"Bob, the Trackwalker," as he has been nicknamed by the railroad men, is not a dog with blood or pedigree, but just a plain dog. His ears are scarred from many battles and his stub of a tail wags pathetically when he is petted. He was given to one of the Gehring children four years ago because his owner could not see anything in him but just plain dog. The owner did not look beyond the skin and he missed the big, grateful heart.

It is Bob's daily habit to leave home at 7:30 o'clock in the morning and return shortly after 4 in the afternoon. Between the time he leaves home and returns he is on the job every minute. He goes over the same ground covered by his

dead master, and when tired lies in front of the shanty that was used by the trackwalker. By growling and showing vicious rows of teeth the dog guards this shanty during the noon hour.

Bob has found a warm spot in the heart of every employe of the Northern Pacific with whom he has come in contact. The sight of the shaggy, dirty little animal trotting up and down the tracks each day brings tears to the men's eyes, and, at meal hours switchmen and flagmen vie with each other in looking after his welfare.

A man must not choose his neighbor; he must take his neighbor that God sends him. The neighbor is just the man who is next to you at the moment. This love of our neighbor is the only door out of the dungeon of self.—George Macdonald.

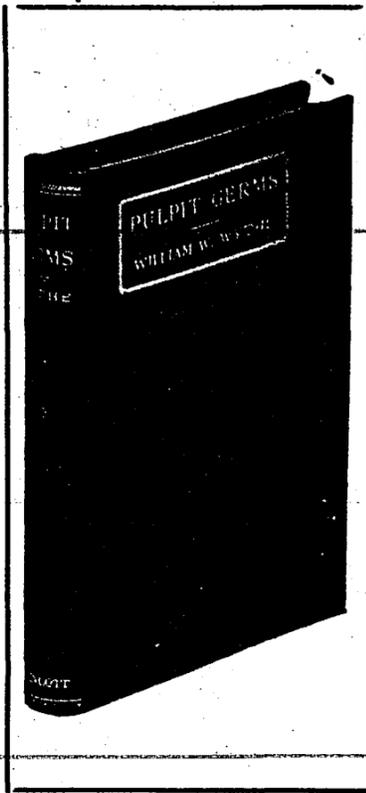
"Why do you call that horse Summer Boarder?"

"Because," answered Farmer Cornfossel, "he don't do nothin' but eat an' kick."—Washington Star.

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—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."

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COVINGTON AND VICINITY.

The scattered saints in these parts are still "pilgrims and strangers." Pastor Tolle has brought home his helpmeet from Falmouth and the church is rejoicing with him in the new acquisition. Everything is taking on new life. A new building is soon to go up to meet the needs of the Sunday School and the church's varied activities. The brethren there are to be congratulated.

At Bellevue, Pastor J. B. Jones is greatly encouraged. His house is often too small for his growing congregations. He lately led the pastors of the North Kentucky Pastors' Union in a most helpful discussion of church advertisement. He favors the free use of printers' ink.

The First church, at Newport, still flourishes under the gracious ministry of Pastor W. J. Bolin. They have bought ground in the rear of the present building on which to erect a greatly needed addition to their house. The Sunday School has organized in all directions and must have room. They have also organized a mission station at Ft. Thomas, with W. C. Conley, who was lately ordained, in charge.

Pastor Martin has resigned at Alexandria and will return to the Seminary for another year. He has done a good work in that old historic church.

The church at Latonia is forging to the front under the leadership of Pastor W. C. Ellis. They greatly need a new and modern house of worship in which to shelter and carry on their multiform work. They are a live body.

At Indlow they are without a pastor since Bro. Don Q. Smith left them. The church has passed through many trials in building and paying for their house. The lamented Logan Vickers did some great work there. They are a good body of people and deserve a royal pastor.

At the Emmanuel, Pastor Cooper has just gotten on the ground and already "the sound of the going is heard." He is laying out some great plans and hopes to realize great results. The pastors have given him a cordial welcome.

Pastor Burns, at the Madison Avenue, has taken a fine hold and is awakening a new interest in his men. They greatly need a modern house of worship. The present room is wholly inadequate for the work. The church occupies a commanding position in the very heart of the city and ought to do vast things for the Lord's glory. A new house would greatly aid in doing that. The Pastor is alive to the situation and will do some great work.

Pastor F. P. Gates is bringing things to pass after a splendid fashion at the South Side church. He believes in going after the people and the people believe in him. A great future is before this body of honored saints.

At the old First church the present scribe is pastor again, after an absence of fifteen years. A goodly number of the "mighty ones" are gone, but a strong and efficient force is here still—not so strong financially, perhaps, but strong in the high resolves and noble consecration. The first year's mission has just been passed, and the results have been gratifying. The contributions to all purposes were a little over \$6,500. The house had to be overhauled and new facilities prepared for the Sunday School. Then all had to be newly frescoed. This has been done. Thirty-nine new members were added. For the

new year's beginning a pastor's house has just been bought, a half block from the church, on the same street. It is a valuable piece of property, and will aid greatly in helping the church to take care of its difficult down-town situation.

Romanism is rampant and this church occupies a peculiar situation, but by the grace of God the truth shall be held forth.

The old Recorder is doing well. A. C. DAVIDSON.

A YOUTH'S CHRISTIAN EXPERIENCE.

Geo. Varden, Ph. D.

Of all the experiences of a long life not one is more certain than the reality of that trying crisis through which I struggled when I first realized that I was a guilty sinner in the sight of God, and subject to his holy displeasure and righteous condemnation. Reared in the Anglican (Episcopal) church, I knew the catechism by heart before I learned my letters. The first question therein (for it is the same now as it was then): "What is your name?" "George." The second is: "Who gave you that name?" "My godfather and godmother in my baptism, wherein I was made a member of Christ, a child of God and an inheritor of the kingdom of heaven."

But, though having repeated this with the rest of the catechism from earliest infancy, when this change came about I soon discovered despite the well intentioned vows made for me by my sponsors at the baptismal font, that I was not a child of God, for I experienced an awful dread of God as no child could feel toward a father, at least as I did not feel toward mine. I was not old enough to reason about it much, having just entered my teens. But I knew that I was a sinner, because I felt it.

And I will here take occasion to say that, during more than sixty years, many of my religious experiences have had no surer basis than this, and I want no surer. Is a surer possible? I am not disposed to think that God made man's moral constitution a perpetual lie.

Then followed the immediately related experience, that of emerging, so to speak, out of this wretched state of mind and of heart—of struggling, through faith in the Saviour, into a sort of calm intimate companionship with God, who, I felt, was no longer at outs with me. I was doubtless unable (though of that I recollect nothing) to give a very clear account of the steps I took or the way I was led, but I knew that I now had peace with God, that his displeasure had ceased, and that I found comfort in him.

Of course, I could not then, nor in truth can I now, trace the psychology of the case, nor have I ever read an altogether satisfactory rationale of a similar work of God in the human soul. Of necessity there are varieties of religious experience, due to age at the time of conversion, to the tenor of the previous life, to constitutional proclivities, to individual temperament and other accidents, so that this supreme crisis may be less marked in some converts than in others. But it is, I believe, at bottom the same in all. Moreover, the florescence and fruitage of these new-born lives evince that they are all growths of the same divine stem. Missionaries the world over have found that all peoples and tribes and tongues, who have become new creatures in Christ Jesus, relate essentially the

same Christian experience. —At any rate, for myself, this was the most important event in my life, the assurance of which still abides with me, and I feel confident will abide till the end. I never cease to give thanks to God through Jesus Christ for the bestowal of that grace which brought me out of darkness into marvelous light.

How often since then have I made various passages of Holy Writ, of which, at that early period I was wholly unacquainted, fully with my Christian experience. Such as the language of Isaiah "O Lord, I will praise thee, though thou wast angry with me, thine anger is turned away and thou dost comfort me." How could I couch in more appropriate words my own conscious transition from a state of enmity against God to that of reconciliation to him. Of course the historical critics will smile at such far-fetched application of this language of the "first Isaiah" to modern life and experience. So many verses from the old book fitted my case, especially those in the first person and singular number, that I made them my own: "He brought me up out of a horrible pit, out of the miry clay and set my feet upon a rock, and established my goings, and put a new song in my mouth, even praise unto God." All such application to myself and my personal experience may have been a childless weakness; but I had not then heard about historical criticism and higher criticism.

So, too, I used to cite as mine the language of assurance uttered by the man whose sight Jesus restored. I had no better sense than to affirm it of my spiritual condition. This blind man could give no account of the character of him who had opened his eyes, but he persistently declared, "One thing I know, that whereas I was blind, now I see." He did not suffer himself to be beguiled by any insinuations regarding the character of his benefactor which were designed to weaken his faith in the wonderful healer. And why should we stop to answer every question that may or may not relate to a conscious fact of inner experience? It has been repeated thousands of times that a child may ask questions in any region of thought which a philosopher cannot answer.

I know that the current of my life which then set in has ever since in spite of adverse winds, been bearing me to the shore, "where tempests never beat nor billows roar."

WHEN HE COMES TO THE END OF THE WAY.

By Henry Alford Porter

At a recent associational meeting Rev. W. E. Powers, of Todds Point, Kentucky, told the story of an aged Baptist minister who has done a noble work in the State. He is a graduate of Georgetown College, and has been a good faithful preacher. He has served some of the best churches in that State, and has a stainless reputation and a worthy record as preacher and pastor. In the educational world he has also filled important positions, having been principal of or teacher in, several Baptist schools. And now, at the age of seventy-five, when he can no longer carry the responsibility or perform the labor of the ministry, of course the 270,000 Baptists of this great Baptist state, where his work has been done and his sacrifices have been made, provide for his declining

years. No? Nothing of the kind! The thirty thousand Masons of the State maintain a Home for old Masons, and there this man of God has found shelter and love and good cheer.

If he were the first Baptist minister to come to old age or the "rainy day" without a bank account we might be pardoned for suspecting that this unfortunate condition was due to some fault or failure of his own. If he were the last Baptist minister liable to such misfortune we might be excused from considering it a matter of denominational concern.

But he is in a long and illustrious succession. One might wonder a little why the industrious, self-reliant Carpenter of Nazareth never laid aside any money, why at least He did not out of His earnings provide a home for the old age of His dependent mother. Surely He was the best carpenter in all Galilee. Why did He not secure such profitable contracts as to enable Him to lay aside a competency? It looks as if He had determined to demonstrate to the world the truth of His teaching. "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you."

And Paul, that gloriously independent preacher! Nobody ever shrank from dependence more than he. It was the one luxury he insisted upon, the one reward which he claimed, that he might "make the gospel of Christ without charge." And so, as long as it was

possible, he labored with his hands for his daily bread, although he acknowledged that it was his right to "live of the gospel." But when imprisonment and sickness bound his hands and stopped his income we find this prince of men accepting gratefully, yet with uninjured self-respect, the gifts and ministrations of the brethren.

And from that day on Calvary when He who spake as never man spake gave His mother, as His only legacy, to His friend, it has not been uncommon for the faithful preacher of his family to come to old age or disability without earthly resource.

"All these things shall be added unto you." But we are the custodians of "these things"; we are the treasurers of the fund with which "these things" are to be procured. Is it possible that when the Lord comes to reckon with His servants He will find us embezzlers? Will He find that we have perverted to our own uses money with which He would have had us relieve the needs of His honored servants? Is it possible that we shall hear Him say, "Inasmuch as ye did it not to one of the least of these my brethren, ye did it not to Me?"

Baptist ministers do not with pomp and ceremony take the "oath of poverty," but their ordination is almost equivalent to such an oath, and nearly every young man who enters the Baptist ministry is morally certain that whatever his business ability, he will be a poor man to the end of his days. If it were not pitiful it would be amusing to see how determined people are that this condition shall remain unchanged. If a minister accepts a call often the first question asked him? "How much more do they pay him?" And if it transpires that he really receives a larger salary in the new field there are not wanting persons to severely condemn him as a seeker after filthy lucre. The man who drives the sharpest bargain in business and gives the smallest per cent. of his profits to the Lord is the first and loudest

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to condemn the minister for any transaction by which he reaps pecuniary benefit. It is not a disgrace in the eyes of the world or of the churches for a minister to be poor. On the other hand it is regarded as almost a disgrace for him to be otherwise than poor.

If then we have ourselves sentenced him to perpetual poverty what shall we do with him in his old age? Shall we allow him to become a charge upon relatives, this sensitive, generous man who has never withheld his hand from the needy? Shall we leave him to the benevolence of some "order?" Shall we wait until actual suffering has overtaken him, and then reluctantly dole out to him a miserable pittance, at the same time wounding his self-respect and making him feel that we consider it an act of charity?

In the face of such conditions is it any wonder that young men of promise shrink from entering the ministry? Is it surprising that there is many a Jonah buffeting the waves in his vain attempt to reach some distant Tarshish and escape the voice that bids him go to Nineveh? Men called to the ministry are human.

It is time this sentiment were changed. It is time the Baptist denomination found its self-respect and made provision for the needs of its servants. The old soldier is pensioned; the old teacher receives a comfortable stipend; the old preacher, without whose ministrations the services of either would have counted for little to the coun-

try or the community—does he deserve less?
 Our brother will receive all the care and physical comfort he needs at the Masonic Home. But suppose he were your own father? Is it quite self respecting as a denomination to allow one of our fathers in Israel to thus become the beneficiary of any worldly organization? Is anything short of a comfortable allowance, given by his brethren not as charity, but as his well-earned right, compatible with denominational self-respect?
 Louisville, Ky.

PRINCIPLES AND PRACTICES OF BAPTISTS.

I heard some brother speak of a book with this title, written by President Francis Wayland, of Brown University. Wayland is generally looked upon as the greatest man—take him all round—that the Baptists of the United States have ever had. Certainly every one will admit he has never had a superior. He was great as a scholar and writer, as a preacher, as a president, and was a most godly man and a Baptist through and through. He lived in the center of the culture of his day and so far from being ashamed of being a Baptist he was proud of it. These days, sneerers at men of profound conviction would call him a Baptist and a half.

I wrote to Philadelphia for a copy of the book, knowing what Francis Wayland said of Baptist principles and practices it would be well for every Baptist to read with prayerful attention. To my utter amazement the book was out of print! Baptists had allowed such a book of their greatest man to go out of print! This one fact speaks eloquently of how far they have drifted away from Baptist moorings.

Then I advertised in the second hand book magazines for a copy of the book and found one at last. I was delighted with it, and thousands of Southern Baptists who have not drifted away will be delighted. But too many good Baptists have unconsciously imitated other bodies, a thing which the great Wayland held in abhorrence.

I send you the book to publish extracts from it in the Recorder. I am sorry to have the book cut up, but hope to find another copy. And I feel it will do far more good to our people than it would on my library shelf. I mark extracts in the order in which I hope you will publish them. The chapters of the book first appeared in the *Examiner* over the signature of Roger Williams and aroused so much interest Dr. Wayland published them in a volume.

A BAPTIST AND A HALF.
 [The first extract appears this week on the second page, and we will publish one every other week.—Ed.]

THE BAPTIST ART OF LIVING TOGETHER.

Henry W. Battle, D.D.

I have need to thank some friend for sending me, during my absence on my Summer vacation from which I have returned, an admirable article on the above subject from the ever-illuminating pen of J. M. Frost. I judge that it was published in the *Western Recorder*. It would be an unpardonable act of supererogation for me to attempt to emphasize or amplify the points made by Dr. Frost—they are clear as crystal and strong as steel—indeed our distinguished brother possesses a power of analysis so comprehensive and exact,

joined to a faculty of expression so felicitous, that when a statement which has been quietly forming for days in the matrix of his throbbing brain comes forth it is a finished production. But perhaps I may not unfitly suggest some reflections, in the nature of hints, which Dr. Frost's very opportune article has provoked—in the better sense.

Do Baptists indeed live together?—that they should do so, Dr. Frost has abundantly and brilliantly shown; but in this misjoined life of ours thing are not always as they should be. I more than half suspect our wise and loving brother had this fact in view as he wrote, for, ever and anon, a plaintive undertone creeps through the music. Life is more than existence, and the Master came that we might have life. What a fair and inspiring dream one might build out of the beautiful and symmetrical material the learned Doctor has shown us, and which is to be found in such profusion in a community of holy memories, profound and sensitive affinities, and heaven entrusted doctrines—our Baptist heritage! Out of such things, "the art of living together" should evolve as naturally and sweetly as lillies bloom. I think it must be conceded that in the ecclesiasticism which regulates the inter-relations of sovereign churches we do remarkably well. Baptist churches generally and very genuinely fellowship Baptist churches: the tie of "like faith and doctrine" binds; and, if it is fully recognized that the New Testament church is distinctively

the unique and exclusive product of the Holy Spirit, as the scriptures teach, the essential unity of the Spirit's work will be preserved, despite a multitude of human blunders. Hence the continuity and effectiveness of our denominational machinery—slowly, it may be, but surely ushering in the Kingdom. All this is very admirable, but I am now concerned for those stubbornly concrete cases which have a most unpleasant way of obtruding themselves into our finely articulated and very logical theories.

I think of sovereign churches where wrongs, perpetrated by individuals or upon individuals, are condoned (to the world's disgust), rather than that the "peace and harmony" of the smoothly-running machine should be, for the time, interrupted. Zion languishes, and Baptist polity affords no relief.

I think of Ministers of the Gospel (thank God they are but few) who, being confronted by evidence of flagrant wrong-doing at one place, placidly check their baggage for another State, and by-and-by the papers tell of their wonderful eloquence and success. One Baptist church secretly smiles, in selfish satisfaction, over a fortunate riddance; and another, in blissful ignorance, sings "Praise God from whom all blessings flow." Whose business is it?—Has Baptist polity a weak point here?

I think of others, in the full fellowship of Baptist churches who, with moral characters above reproach and brilliant intellects sharpened by perfect training, exercise themselves to excite the world's gaping wonder by attacking a doctrine so fundamental that, without it, a church would have no right to exist, and I question whether a soldier could fire on the flag of his country, and still keep his place in the ranks.

I think of other things; but let this suffice to give point to my deliberate conviction that Baptist polity, infused with the Holy Spirit, its originator, is the simplest and best—even sublimest system of

church government on earth, but without that Holy Spirit it will prove to be worse than "a rope of sand"—a stupendous failure. May not this be, by operation of law, the Spirit's retaliation for being excluded from His own?

If Dr. Frost will now show us, in his strong and convincing way, the immediate and crying need for a consecrated recognition of the Spirit's right to guide and control Baptist churches in the determination and direction of their internal affairs, I am sure he will add greatly to the already large debt of gratitude we gladly acknowledge.

A Baraca class has been organized at the Porter Memorial church, in Lexington, with seven members and prospects of several more at the next meeting. At the business meeting officers were elected as follows:

President, G. C. Thompson; Vice President, Mr. Baird; Secretary, Will Moore; Treasurer, L. G. Matthews; Teacher, J. G. Prather.

Also the regular constitution and by-laws of Baraca societies were adopted at the meeting.

An addition has been built to the church for the purpose of a Baraca room and in a little while we look forward to have one of the best classes in the city.

DEAR RECORDER:

Yes, James P. Boyce's theology stands all the tests of truth. His memory grows sweeter with the passing years to those who studied at his feet. The "thoughts that oft do lie too deep for tears" shake, as with an earthquake's arms, our hearts aloose from the evil things of earth when we recall the burning words and hallowed faces of Boyce, Bronfus, Williams and Manly.
 HUGH F. OLIVER,
 Graduate S. B. T. Seminary, 1868-1871.
 Buena Vista, Ga.



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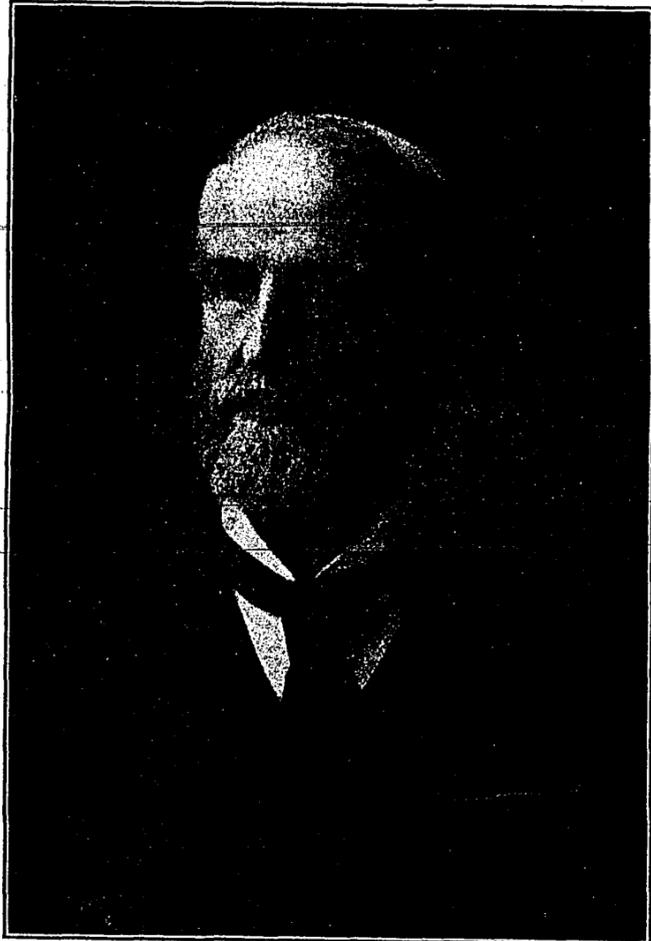
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There is no true prayer without It's good to have money, and some response. Invisible wires from the things that money can buy, but heaven to earth are ever vibrating it's good, too, to check up once in with divine blessings, and when a while, and make sure you haven't prayer touches them the electric lost the things that money can't stream of love enters the soul. buy.—Lorimer.

The Farm
and Household

J. H. Gillaspie sold his jack colt, which took the premium at the Mt. Sterling fair to E. H. Goodpastor, of Owingsville, for \$250.—Mt. Sterling Sentinel Democrat.

Elbert Brumfield, Mt. Lebanon, sold to Sulphur Wells parties three head of mules at \$125 per head.

Finis Corbin, of Sparksville, bought one mule from Brud Walker of same place, price \$160.

John Ball, of Versailles, bought of Wm. Stone, of Fayette county, a suckling mule colt for \$150.

Dutch Benton, of Lexington, recently sold a pair of mules to John Jewell, of same place, for \$300.

R. L. Craven, of Little Rock, sold to R. M. Rateliff, of Sharpsburg, twenty-three head of yearling mules at from \$100 to \$150.

Mr. Beckett, of Aurora, bought a few days since, a weanling mule of Yaney Clore, of Bullittsville, for \$60 and one from Charles Helm for \$50.

H. N. Rankin, of Carlisle, recently bought twenty-one yearling mules of Henry Bros., at \$121. He also recently sold and shipped two loads of yearlings at satisfactory prices.

H. D. Stiles, of Danville, sold to Wheeling & Spalding, of Bardstown, fifteen mules, 15 1-2 hands, at \$150 per head. H. B. Park, of Elizabethtown, bought twenty mules in Glasgow at from \$125 to \$175 per head.

W. G. McClintock, of Paris, recently sold to Mr. H. O. James, of same place, a pair of five-year-old mules for \$425. He also recently purchased in Carlisle twenty-four mule colts at an average of \$60.

Montgomery County.—Most of the tobacco crop is now in the barns. Considerable of the weed was put in the barns too green and some of it has house-burned; but on the whole the crop is in fair condition and the yield per acre has been remarkable. The hemp crop which has been cut and shocked here is in pretty good shape and the yield per acre looks good.

Bath County.—It is reported from several parts of the county that tobacco is badly house-burning and recent warm rains have made the matter worse. About three-fourths cut and housed. It is feared that frost will get the other fourth. The crop is heavy this year and almost entirely free from worms. In some barns the tobacco is curing nicely, the leaf having turned to a nice brown color.

Henry County.—The majority of our farmers are done cutting and housing their tobacco. There has been no wheat sown up to this time as the ground keeps too hard and dry for farmers to prepare for it. Our farmers are busy cutting corn, where it was cultivated crops are real good, but with little or no cultivation the crop will be very short.

NUT RECEIPTS.

Walnuts are delicious served in various ways. They make an excellent salad in combination with celery. Use about twice as much celery as nuts and chop fine. Pour over this any good mayonnaise with dressing and serve on lettuce leaves. Apples stuffed with walnuts, chopped fine, seasoned with cinnamon and sugar, baked in the oven and then served with whipped cream are delicious. Apple salad with walnuts is very dainty. Select large, tart, juicy apples and scoop out the inside, leaving a wall of about one-eighth of an inch. Cut the part that has been scooped out into small cubes, add to each cupful of apple a half cupful of chopped walnut meats and a half cupful of chopped celery. Mix with this some cream mayonnaise dressing, then fill this mixture into the apple cases.

Stuffing for turkey or chicken can also be made with walnuts. Take a cupful of walnuts and pour boiling water over them to remove the skins. Dry and cut into small pieces or run through a meat chopper. Mash some potatoes, seasoning with pepper, salt and butter; then add one cupful of finely chopped celery, an onion chopped fine, if liked, or parsley can be used instead. Add the walnut meats, mix well together and stuff the turkey with this. Walnuts chopped into a paste make a delicious sandwich; mix the nuts with mayonnaise and spread on thin, buttered bread. Walnuts are also good used with fruit for salads, and as fillings for cakes and in candies.

Hickory nuts are the favorite with many. A receipt for hickory-nut cake is as follows: Cream together one-half cupful of butter, and one and one-half cupfuls of sugar, add three well-beaten eggs, one-half cupful of milk; then one cupful chopped hickory nuts. Sift one and a half teaspoonfuls of baking powder with the flour, using about two and one-half cupfuls of flour. Stir up well and bake in an oven with a steady heat for about forty minutes. Fruit and the nuts combined together in a cake are excellent. Cream together one-half cupful of butter and one heaping cupful of brown sugar, add three well-beaten eggs, one-half cupful of sweet milk, one cupful of raisins, one-fourth pound of citron one ounce of orange and lemon peel mixed, one cupful of hickory-nut meats, chopped fine. Sift one and a half teaspoonfuls of baking powder into a cupful and a half of flour. Bake for about an hour in a rather slow oven. Cookies with the addition of hickory-nut meats are fine. Follow any good cooky receipt, only using a little less butter and a cupful of chopped hickory-nut meats. Hickory nuts in halves are nice to put in the filling for cakes. Frost the outside of the cake and arrange the halved nuts over the frosting before it hardens. Hickory-nut pie is excellent. Bake a shell in the oven, using fairly rich dough. Make a custard of one pint of sweet milk, one-half cupful of sugar, two eggs, one-half cupful of flour mixed with a little of the milk, a pinch of salt and a little vanilla flavoring. Boil until thick; be careful not to let it scorch. Add one cupful of hickory-nut meats, chopped very fine or run through a meat chopper.

Fill the pie shell with this and cover with the beaten white of an egg that has been sweetened. Place in the oven until lightly browned on top.

Hickory-nut ice cream is liked by many. In the receipt following almonds or any kind of nuts can be used instead of the hickory nuts.

Pound the hickory nuts to a paste, adding a few drops of almond-flavoring occasionally as you pound; then add to the nut paste one-fourth cupful each of cream and powdered sugar, and work all well together. Bring one quart of cream to a boiling point on the stove. Use a double boiler. Beat the yolks of three eggs until creamy, then add one cupful of sugar, beating all the time; add to this the beaten whites of eggs, and then very gradually the hot cream. Return to the stove and cook for a quarter of an hour, stirring it steadily. Take from the fire, strain, flavor with rose and almond extract and put in the freezer and freeze.—Sel.

Maine Farmer says "there is a silo campaign in that State." In this conditions in Maine are not greatly different from those in other States. Farmers everywhere in the East are turning to the silo as a means of supply for succulent feed to carry their stock through the dry summer and fall seasons as well as for all the year feeding.

Paint stains are removed by the use of benzine or turpentine. Rub well with the benzine or turpentine. For delicate colors, chloroform in naphtha is best.

Kerosene may be removed by the use of fullers' earth. Cover the stain with a thick layer of hot fullers' earth, and let it remain twenty-four hours; then brush off.

Milk or cream can be removed easily by washing first in cold water, followed by a thorough soaping.

Machine oil may be removed by washing in cold water and soap, or by rubbing the stain with turpentine.

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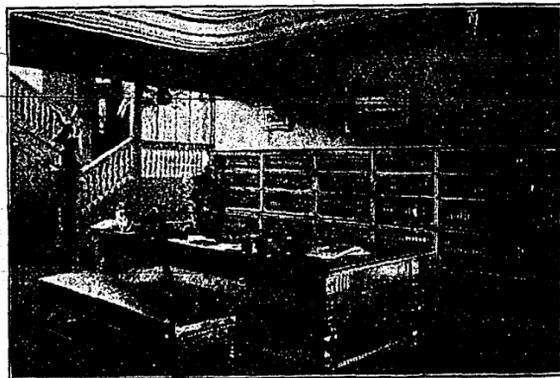
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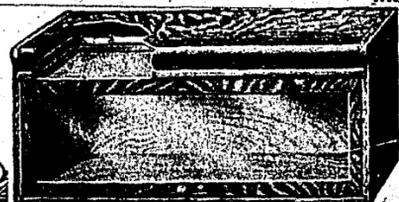
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DEATHS

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.

WILLETT.

Jesse Shacklette Willett was born September 24, 1840, died September 3, 1909. He joined Hill Grove Baptist church at seventeen years of age, being baptized by Rev. G. H. Hicks. In 1867 he united with Buck Grove Baptist church, remaining a member of that church until his death. Cousin Jesse was not an ordinary man in his church or in his family, but in his quiet, gentle way, was continually going about doing a great work. For thirty-five years he was an ordained deacon, for twenty-five years clerk of Buck Grove church, and for a number of years was Sunday School Superintendent.

On December 19, 1865, he was married to Fannie Woodring, who survives him. Rev. Will Henry Williams performed the ceremony. Eight children were born to this union. One little girl died in infancy and two sons, Sidney and Felix, have also gone on before. The remaining children are Mrs. E. K. Shults, of Ft. Myers, Fla.; Richard, of Sullivan Lake, Canada; Amy, Hays and Roberta, at home. Besides these there are five grandchildren.

Rev. W. F. Jagers, the pastor, preached the funeral and the interment was in Buck Grove Cemetery.

The deceased was a subscriber to the Western Recorder for forty years. The months spent in his home will always be cherished among my sweetest memories, memories as sweet as the beautiful flowers that covered his last resting place. He was an ideal husband, father and friend, unassuming and gentle in demeanor, he was positive and firm in his stand for all things right and good.

As we stood about him in his last hours and heard him in prayerful tones repeat the one hundred and third Psalm, we could not but say, "Blessed are the dead that die in the Lord." God saw fit to lay the hand of affliction heavily on this, one of his most obedient servants and then take him into eternal rest and peace. We know that He ever doeth all things wisely, right and best and in the midst of our sorrow we lift our hearts to Him, knowing that we shall understand when we meet our loved ones in Glory.

A. B. W.

THE OPEN SALOON.

DEAR RECORDER.

Please allow me a little space in your paper to call the attention of your many readers to the open saloon. I am no longer partial to the term temperance. It means nothing definite now-a-days. Even the whiskey people claim to be in favor of temperance. The expression that carries conviction and force with it is Anti-Saloon League. This expression carries with it the purpose for which it exists. It is a federation of all the church-going people for the legal suppression of the open saloon. To this end it is a civil question. Some good brethren are troubled about mixing religion with politics. The civilization that we enjoy today is that of the labors of Christian Statesmen. The highest type of citizenship is the true Christian gentleman.

I notice that through the State where there are contests in the old parties for political preferment, the campaigns are opening with activity and vigor. There is yet a little over one month till the close of the issue before the people. Hence it becomes the Anti-Saloon League to adjust itself to the situation and press with vigor its claims before the church people. The pastors of the churches should be stirred up to a full sense of their duty in training their people along the lines of Christian citizenship. We should have hundreds of voluntary laborers in every commun-

ity, from the ministers and laymen. The religious press of the State and all papers friendly to the Anti-Saloon League in its efforts to suppress the open saloon should show their colors in the emergency now before us.

I am glad to note that the Catholics have recently made a bold and aggressive movement throughout the United States against the open saloon. Just now we want to feel the pressure of all Protestants as well as Catholics in Kentucky in behalf of the restoration of the county as one of the units in our fight against the open saloon. Our enemy is strong and numerous. Has abundance of funds and is thoroughly unscrupulous as to the methods of using it.

We can only appeal to the minds and hearts of the people to stand with true manly integrity on the side of right as against the wrong.

J. J. RUCKER.

Georgetown, Ky.

From Collier's Weekly on "rules of conduct" adopted by the Liquor Dealers' Protective Association, which include the following:

- To obey all ordinances.
- To cease serving drinks to women at public bars.
- To stop all forms of gambling whatever on saloon premises.
- To exclude all indecent pictures or advertisements from saloons.
- To drive away all disorderly persons and loafers.
- To refuse to sell drinks to intoxicated persons, or to known inebriates, or to minors.

Here is what he said about the brewers' convention:

The brewers have met in annual convention and pledged themselves to another year of the higher morality. Again they have pounded that prostrate, wretched partner, the saloonkeeper. Forgetting the ties that bind him to them—the rent collector, the beer collector, and the brewery driver—they have delivered a few more well-aimed kicks at his bruised carcass. Shocked by his guilty performances, they make fists, they slap upon the wrist him whose license money they advance, whose rent and profits they pocket, whose obscure life they worry and hound. Too well-bred to sneer, they have yet indulged in many a merry gibe at the stern figure of the anti-salooner, who lacks their jolly sense of life's lighter side. Then home, well-pleased, they turn. And yet to the perspicacious eye, behind all that open-mindedness and broad-gauge human manner of theirs, they move, a chastened lot, to a diminishing heritage. They are deferential where once they were masterful. They chat amiable nothings with a public whom aforesaid they damned with no faint oaths.

LYNNLAND INSTITUTE OPENS.

Friends are delighted with the prospect now before Lynnland. Our enrollment is larger than was expected. Four States are represented in the student body. From every direction we can hear of prospective students. Every one enrolled now is delighted with the newly furnished and neat and comfortable surroundings and is enjoying the work.

One patron said: "Well, you have everything here that can aid in study, and nothing to hinder it." Another said: "If boys and girls won't work here they won't work anywhere." The truth of these statements is bringing students hundreds of miles and from distant States.

The personal touch between pupil and teacher is close and help-

ful here. Discipline is such as is found in the best Christian homes. Boarding and teaching under same roof. No exposure to bad weather. Every member of the faculty is giving perfect satisfaction; proving themselves competent, cultured, Christian teachers.

Ours is a Baptist school, and being such we believe and teach the Bible. Every student is engaged in Bible study. What an inspiration to see the entire boarding-department come together for such study and recitation. Do you wonder that we have little trouble in discipline, that the students are quiet and content, and that parents are sending hundreds of miles to get these things? Our pride is in work, not in wealth. We pride in study, not in demoralizing match games of any kind. Regular habits, clean thoughts, and comfortable surroundings insure the health of our students.

A. N. HOLLIS, President.
Glendale, Ky.

IRREVERENT.

One of our fellow editors in another church objects—very reasonably, we think—to the practice on

the part of evangelists and pastors of injecting exhortations to "sing faster," or "slower," and of shouting "All sing," or even of interrupting the singing altogether and making the congregation repeat a verse. He believes, as we do, that this is inconsistent with the use of song as a part of the service of worship, and destroys reverence. Such proceedings might be proper in a musical rehearsal, but not in an evangelistic service. There it is as much out of place says our editor friend, as it would be for some one in the congregation to exhort the preacher to "speak louder" during prayer.—Western Christian Advocate.

WHAT SUSTAINED THE CONFEDERATE.

General Morris Schaff, in his article on "The Battle of the Wilderness," discusses the spirit and temper of the Confederate soldier, which held out, with amazing strength through months of suffering and privation. He ascribes it mainly to the religious habit of the Confederate soldiers. Worship and religious service were almost universal in Lee's army. The

general says: "Whence came the spirit that animated and sustained their fortitude through those eleven months of battle? The sense of peace with God is as much a reality as the phenomenon of dawn or the Northern Lights."

DEAR RECORDER:

That address of Dr. W. E. Powers at Long Run Association was a clincher; a nail driven in a sure place. There has not been such an amen and amen, since Peter preached that memorable sermon on the day of Pentecost. Now, let us sing "Amazing Grace," and all the Baptists of the land come out of their dens, for there is a great multitude "who have not bowed the knee to Baal," and give Br. Powers the hand of Baptist fellowship. Of course, we expect the world, the flesh, and the devil, to come down from the north pole, in Peary fashion, and like Judas of old, and say, "why waste all this ointment." We will now sing the doxology, and adjourn to meet in every church and Association.

And from this on let us have "one faith, one Lord and one baptism," and that baptism into the Trinity, and by the authority of the churches of Jesus Christ.

J. R. WINN.

Cave City, Ky.

Our life becomes contagious when it becomes sacrificial. No magnetism is comparable to the magnetism of sacrifice.—Rev. J. H. Jowett.

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

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ITEMS OF INTEREST

News The World Over.

The mail accounts of the great earthquake in the province of Orin, Japan, have been received. The center of the disturbance was Lake Biva, where the shocks were severe and frequent for twenty-four hours. Fortunately the region is thinly settled for Japan. Five hundred houses were destroyed. Fifteen hundred rendered dangerous, but the known loss of life is less than 100. The volcano Yanagatabo, which is in that province, is sending out great volumes of smoke, but has done no harm as yet.

It was a national calamity when Gov. John A. Johnson died from an operation at Rochester, Minn. This country has no greater man living. He was born in 1861, his father a drunken Swede. At ten the boy quit school to help his mother, who took in washing. At fourteen he stopped her washing and took on himself the whole support of a family of five. When in 1904 the Democrats nominated him for Governor, his opponents sneered that his father was a disgrace and his mother took in washing. The whole story of the boy's life was made public and he was elected by a majority of 140,000. Since then he has been elected every time, although the State is overwhelmingly Republican.

The New York Evening Post attributes the love and devotion of Minnesota to Gov. Johnson, to his entire sincerity, his perfect honesty, his sound and sweet manhood and his complete devotion to every public duty. These things added to his great ability, his immense fund of common sense and his dauntless courage made him such a man as true men delight to honor.

The suffragettes in England were not restrained from their rioting and fighting the police by simple imprisonment. In fact they gloried in it. Patience has ceased to be a virtue and the court in Birmingham sentenced three of the worst offenders in a riot to prison with hard labor. When the sentence was announced the suffragettes in the court room threw everything they could get their hands on at the windows and broke them.

Major Nutt, one of Barnum's famous midgets, who were well known in this country and in Europe, has died at his home in Dorchester, Mass., aged sixty-nine. His brother Commodore Nutt the smallest of the troupe died some years ago. Since his retirement nineteen years ago, Major Nutt has been in the real estate business. The titles of the brothers were conferred by Barnum.

Prof. Wolf of Heidelberg, announces his seeing Halley's comet on September 11. This comet, named for the English astronomer who calculated its orbit and its periods, was first observed with accuracy in 1066, and has reappeared eleven times since, coming every sixty-nine and one-half years. Its last visit was in 1835.

The great Hudson-Fulton celebration went on during all of last week. The historical floats were the finest ever seen and roused the greatest enthusiasm. On Wednesday there came the air flights.

Two dirigible balloons and two aeroplanes, those of Wright and Curtiss flew from Governor's Island. Both the balloons came to grief. Baldwin's fell into the river and Tomlinson's got no further than White Plains. The aeroplanes acted splendidly.

The Italians claim that Verrazzani, the Florentine navigator, was the Cook of the Hudson River and that Henry Hudson came afterwards. During the great celebration the Italian societies in New York marched in parade to the Battery Park and laid the corner-stone to a monument to be erected to him. Whoever discovered the river, we all have reason to be thankful that it was named for Hudson.

The interest in the Hudson-Fulton celebration increased, as did the crowds through all last week, Saturday was crowded full. There were children's festivals in fifty centers, the procession of historical floats was repeated; there was a naval parade. At night there was a carnival parade by the German, French and Swiss Societies. Commander Peary and his ship, the Roosevelt, took part in the naval parade and excited great interest and enthusiasm.

DEAR RECORDER:

Have just closed a meeting at Mt. Olive church (Clark county). Bro. T. C. Ecton did the preaching, and as a result I baptized fourteen and one more approved for baptism, eight received by letter, and the work very much revived, and much rejoicing among the saints.

Bro. Ecton did some excellent work and my people were very loyal to both preacher and pastor, and worked hard for the salvation of their friends, and the propagation of a pure gospel, for all of which we thank God.

T. C. DUKE, Pastor.

DEAR RECORDER:

Please send me the Recorder hereafter at Monroe, La., as I am to enter upon my work in that city first week in Oct., as pastor of the First Baptist church. My first pastorate here in Homer closed a decade ago, and my second pastorate (of four years) will close next Sunday. My second pastorate here, like the first, has been very happy and greatly prospered of the Lord. Homer church is one of the very best in this Southwestern country, and I trust that the Lord will soon send them a good pastor. Please pray the Lord to give us success on the important field to which we are going.

J. U. H. WILKINSON,

NORTH MISSISSIPPI NEWS.

While the denominational press seems to have given but scant consideration to the development of this territory it must not therefore be concluded that Baptists on this field are doing nothing. There are many Baptist churches scattered over this country, and though most of them are small, the membership are, in the main, loyal to the faith and alive to the fact that this is a most important strategic locality that should be considered in the winning of the State for the truth as Baptists hold it.

Holly Springs church has had a long struggle against many difficulties and discouragements, but she has some choice spirits who faithfully stand by the cause, while they labor and wait for a brighter day. They suffered a heavy loss in the resignation of their pastor, J. A. Bell, some months ago, but Elder J. P. Horton is supplying for them and holding the forces together until a pastor can be located.

Bothel church, three miles from Coldwater, has recently set apart two new deacons, in the persons of Brethren Thornton and John Crawford. Pastor B. F. Whitten serves them once a month. Bro. Geo. H. Boone, the faithful superintendent of the Sunday School, keeps things moving in his department. The mission spirit is growing among them, as evidenced by the liberal offering made at the last fifth Sunday meeting held with them. Central church, of Coldwater, is rejoicing in her handsome new brick church house, recently dedicated free of debt, and in a gracious revival meeting in which they had the assistance of former pastor, E. L. Wesson. Pastor B. F. Whitten has shown himself a wise "master builder" indeed. He and his noble people are to be hosts to the session of Coldwater district Association, which convenes October 13th, which may be taken as a guarantee of a profitable meeting, and a very feast of good things, spiritually and otherwise.

Hickory Grove and Arkabutla churches, also under the care of Pastor Whitten, have recently enjoyed splendid revivals, placing them upon higher ground for the Master's service.

Pastor Walton E. Lee has a fine field, composed of the Hernando and Como churches, two of the pluckiest in all Mississippi. These two churches led this Association last year in gifts, per member, to the cause of missions. But then, what else should be expected, with such a pastor as Walton Lee!

Peach Creek church is in the country, but under the leadership of Pastor B. R. Hughey, she is doing great things for the Lord, putting to shame other churches who think they can do little or nothing because they are in the country. Last year they averaged \$2.21 per member for missions. God is blessing them in their service.

Pastor J. S. Deaton is happy in his work with the churches at Tyro, Crenshaw, Ebenezer and Looxahoma. Each of these is going forward with renewed zeal and greater determination to help bring in the kingdom, than ever before, and the Lord is with them.

Senatobia church is still doing business for the Lord. Every department of the work is actively engaged in service. Her membership are loyal and her pastor happy, as he tries ever by the guidance of the spirit to lead them into yet greater service for our Master.

The Recorder is growing in favor as our people make its acquaintance.

A. T. CINNAMOND.

Senatobia, Miss.

RETAIL MERCHANTS' ASSOCIATION REFUNDS YOUR RAILROAD FARE.

How To Get It.

Buy a round-trip ticket from your home town if you can. Get the lowest rate possible. If you cannot get a round-trip ticket take a conductor's receipt. When you reach the city go to any of the Retail Merchants' Association stores. After you have made a purchase ask the clerk for a rebate book in which the amount will be entered, then at all the other stores you visit have the amount of purchases entered also and then go to 122 Fourth avenue, and if you have bought as much as \$30 from any one or any number of stores you will get your round-trip railroad fare refunded in cash on a one and one-third fare basis, providing you come 100 miles or less. If more than 100 miles you pay the difference.

There is also an additional 1 per cent. paid you in cash on any amount in excess of \$30.00.

We wish to say to our readers that Kaufman-Straus & Co. are members of this association and there is not a more reliable house in this city or any other. We have been dealing with them for the past twenty-five years and have always found them correct in every particular. See their advertisement in this week's issue. If you can't come to the city you are perfectly safe in sending them an order to mail what you want, and they will guarantee it to be satisfactory or your money returned. How could we say more. Mention the Recorder when writing to them.

This proposition from the merchants who belong to the association is good all of October.

UNION UNIVERSITY NOTES.

We are delighted to report that the opening of Union University has been the most auspicious in a number of years. On last Wednesday morning (September 15th) the opening exercises were presided over by Dr. G. M. Savage with the full Faculty present. We had as honored guests, Congressman Finis J. Garrett and W. T. Sims. Mr. Garrett delivered the address of the occasion, which has been pronounced by those who have shown marked interest in the institution for years as the best address of its kind ever heard in the chapel of Union University.

It was a joy to the Faculty to note the large increase over last year of the attendance of the first day, and it gives us great pleasure to report that since the first day students have rolled in from every section of Tennessee. We have at this time a considerably larger number than at this time last year, and we still know of quite a large number who expect to attend.

The work of the University is running along smoothly. Mr. I. B. Tigrett, Chairman of the Faculty, has things thoroughly in hand, and with his masterful foresightedness for meeting all emergencies which confront the school, we predict that the University will have in every respect one of the most prosperous and successful years in its history.

Of course we shall be glad to see students coming to us from time to time, and we urge parents all over Tennessee to remember that the University is prepared to give their sons and daughters a training second to none; solid and effective from every standpoint. If anyone desires a catalog, kindly write to Secretary C. S. Young, who will be glad to correspond with you in regard to attending.

We are glad to report that the attendance of young ministers is large. They have come from all sections of the State of Tennessee and from other States. If churches within the neighborhood of the University desiring pastors will correspond with the writer, he will be glad to put them in touch with the University, which will be glad to supply them. Of course we are always glad for the churches to remember the work of Ministerial Education, and will be especially grateful if funds will be sent in at an early date to our Treasurer, Capt. J. C. Edenton, Jackson, Tenn. We greatly appreciate the aid which the churches gave the University for Ministerial Education during the last year.

HERBERT W. VIRGIN.

DISTRICT ASSOCIATIONS—TIME AND PLACE OF MEETING. OCTOBER.

- 8—Mt. Zion, Corn Creek ch., Whitley County.
- 8—Thres Forks, Hyden.
- 13—West Union, Barlow ch.
- 19—Ohio Valley, Ufley's Chapel, Blackford.
- 20—Blood River, Zion's Cause ch., near Benton.
- 20—Salem, Buck Grove ch.
- 27—Graves County, Pilot Oak ch.

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

JOHN L. HILL, Assistant Secretary.

WANT COLUMN.

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

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

No ad taken for less than 25 cents.

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

Live Stock Markets.

Louisville, Ky., Monday Oct. 4, 1909.

CATTLE.

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

HOGS.

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

SHEEP AND LAMBS.

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

TOBACCO.

BURLEY—Dark Red.

Trash (sound)	11 00a11 00
Common lugs	11 00a 11 50
Medium lugs	11 50a 12 50
Good lugs	13 00a 14 00
Common leaf (short)	12 00a 13 00
Common leaf	13 00a 14 00
Medium leaf	14 00a 15 00
Good leaf	15 00a 16 00
Fine and Selections	18 00a 19 00

BURLEY—Bright Red.

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

DARK.

Trash (sound)	7 00a 7 25
Common lugs	7 50a 7 75
Medium lugs	8 00a 8 50
Good lugs	8 50a 9 00
Common leaf (short)	8 50a 9 00
Common leaf	9 00a10 00
Medium leaf	10 00a10 00
Good leaf	11 00a12 00
Fine and selections	12 00a13 00

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.

EGGERS

Tailor

132 W. Market

LOUISVILLE, KY.