

# WESTERN RECORDER

Faith, Hope and Love, these three.

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

84th YEAR.

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Judge J. L. Fort, of Missouri, says: "Since prohibition was established in this circuit the criminal docket has gone down from an average of 500 cases per year to an average of 75 cases per year. There is but one man in any jail or prison house in this circuit to-day." This is glad news.

These words of the Christian Observer are worth remembering: "The man who is not willing to do anything except what he is paid for will one day come to the place where he will not be paid for anything he is doing."

The Missionary Review of the World gives the statistics for missions of the various missionary societies in this country and England. There are sixty-four organizations at work, all but two younger than the English Baptist one which was organized in 1792. In all there are 5,957 preachers in the foreign fields, 36,748 stations and out-stations, and 1,834,309 church members. One hundred and forty-five thousand and one hundred and fifteen were added last year.

Dr. Gunsaulus whose theological views are "liberal," while Gipsy Smith is evangelical, yet bears this testimony as to his work in Chicago: "I am willing to assert that there are hundreds of young men who have their feet now in the shining way, hundreds of hitherto colorless church people whose lips now glow with the ruddy flame, and a whole city conscious that Jesus Christ has a power with respect to sin and sinful people, which is at least very much, like the power of forgiveness and restoration, which we read of in the olden days—and all of these furnish a testimony to the power of the Holy Spirit in the preaching of one who has left us, while we still gaze upon the face of his Saviour and ask for power to meet coming duties with the grace of God."

## THE TWO GREAT QUESTIONS IN THE ACTS.

Henry G. Weston.

The first act is the utterance of the great things of God in tongues representing all the known languages of the earth. In the address of Peter explaining this phenomenon, it is evident that a divine nature has been imparted, bringing the Apostles into a position in which they are enabled to understand the divine purposes, to explain the divine dealings, to interpret the divine word, and to offer to the nation salvation from sin and the return of their ascended Messiah. The wonderful working of the Spirit shows itself not merely in imparting divine knowledge, but still more, in an entire moral transformation. The disciples, heretofore timorous and self-seeking, are now fired with self-abnegation, love, and devotion. The informing Spirit at once begins to shape the body. Not by laws or external directions, not by resolutions or compacts, but by the working of the inner life, the disciples become a family, holding all personal possessions for the common good. Constantly attending on the services of the temple, and breaking bread in their several houses of worship, they unite the old and the new, eating their food with gladness and singleness of heart, praising God, and having favor with all the people. By one Spirit are they all baptized into one body.

At the foundation of all this, lie two great facts; to the presentation and elucidation of two great questions is the book of the Acts devoted: First, Is Jesus the Nazarene alive? Second, Has he become the reigning king? These are the two questions discussed and answered by Peter on the day of Pentecost. Jesus of Nazareth . . . ye have taken and by lawless hands have crucified and slain. . . This Jesus hath God raised up, whereof we all are witnesses. . . Therefore being by the right hand of God exalted, and having received of the Father the promised Holy Spirit he hath poured forth this which ye now see and hear. . . Therefore, let all the house of Israel know assuredly that God hath made that same Jesus whom ye crucified both Lord and Christ—2, 33-36. In his next sermon, evoked by the healing of the lame man, Peter accounts for the miracle as he had for the phenomena on the day of Pentecost: The God of Abraham and of Isaac and of Jacob, the God of our fathers hath glorified his son Jesus—3, 13.

The conflict between the Apostles and the Sanhedrim is in regard to the resurrection: Be it known unto you all and to all the people of Israel, that by the name of Jesus Christ the Nazarene, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole—4, 9-10. The Apostles are forbidden to declare a risen Jesus, and on their refusal to obey this injunction are sent to prison. The Lord vindicates them and their position by opening the prison doors and sending them forth to repeat their testimony:

Then the high priest rose up, and all they that were with him, which is the sect of the Sadducees, and were filled with indignation and laid their hands on the Apostles, and put them in the common prison. But the angel of the Lord by night opened the prison doors, and brought them forth, and said: Go, stand and speak in the temple to the people all the words of this life—5, 17-20.

The second of these questions is answered

affirmatively by the Church in word and act. Jesus Christ is the living Lord. He has the constant and sole direction of the new body; his will as made known by the Holy Spirit is the rule of the Church, paramount to all other authorities. When Christ was on earth he said, The scribes and Pharisees sit in Moses' seat; all therefore whatsoever they bid you observe, that observe and do—Matt. 23, 2. Now, the Church does not hesitate to disobey the requirements of the Sanhedrim: We ought to obey God rather than men. The God of our fathers raised up Jesus whom ye slew by hanging him on a tree; him God exalted by his right hand as a prince and Saviour to give repentance to Israel and remission of sins. And we are witnesses of these things, and so is also the Holy Spirit whom God gave to them that obey him—5, 29-32. By miracle wrought through the Apostles, by miracles wrought in their behalf, by judgments on those who do not recognize the divine presence, as in the case of Ananias and Sapphira, the Lord gives continual testimony to his vital relation to the Church. They went forth and preached everywhere, the Lord working with them, and confirming the Word with signs following—Mark 6, 20. The results of the new faith are seen on every side; in the character of Christians: And the multitude of them that believed were of one heart and of one soul; neither said any of them that ought of the things which he possessed was his own; but they had all things common; and with great power gave the Apostles witness of the resurrection of the Lord Jesus, and great grace was upon them all; neither was there any among them that lacked; for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the Apostles' feet; and distribution was made unto every man according as he had need. (4:32-35) . . . in abundant miracles: And by the hands of the Apostles were many signs and wonders wrought among the people. 5:12; . . . in additions to the Church: And the word of God increased, and the number of the disciples multiplied in Jerusalem greatly, and a great company of the priests were obedient to the faith—6, 7.

The conflict on this first question between the Apostles and the Jewish rulers closes thus: And when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go; and they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name; and daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ—5, 40-42.

Then comes the second question: Is Jesus Christ King? Is his authority supreme? Can he abolish institutions that have been divinely ordained? Can he reveal new spiritual truths? Is his relation to the New Dispensation intimate, pervasive, absolute?

To this, the Church responds through one of her sons filled with the Holy Spirit, by an address to the Sanhedrim, in which, in a review of the history of the Jewish people, it is conclusively shown that all the previous revelations of the God of glory, in their nature, method, and results, were in the line of the new life now opening before the Church; that the divine revelations had not been restricted to the land of Palestine; that they had all been of a temporary, progressive, and preparatory character; that there had always been in

the great epochs of the nations an interval between the first step of a great promise and its consummation, and that the treatment of the Messiah by the Jews was strictly in the line of their fathers' conduct. The Jewish nation again by their recognized rulers thrust Christ away from them, and their answer to the second question is the judicial murder of Stephen.

## "WHAT PROGRESS IS TEMPERANCE MAKING?"

"It is one of the most inspiring things of the whole outlook of the human race. The passion for Prohibition is raging like a prairie fire over the South, the West, and even the North, and is moving rapidly in the East. The State of New York has no local prohibition law for the great cities; but one-half of the small places that is to say, 500 places at the fewest—not entitled to be called cities, are under local Prohibition by direct veto; and it is coming so near to New York that just before I sailed meetings were advertised, and I was asked to speak at some of them, in small places just outside the city boundary, where New York people are resident, in favor of Prohibition under the local option laws which are in existence in that State. It has come so near as that. Go South (and it is God's will always to bring blessing out of curse, it is His way), the color question is a very terrible one, and the curse of slavery casts its shadow over the Continent still; but out of this dreadful problem, which the presence of the negro brings to the Southern States, grows large the Prohibition passion, for a white man can handle 100 negroes sober, but 100 white men cannot handle one negro drunk. A negro is a danger, and a drunken negro is the most fearful menace to the home of the white man which can be imagined. The white man says, All our troubles come from the saloon; we will kill the saloon. It will be far better that we should put ourselves to inconvenience, if necessary, it will be better that we should go without liquor altogether, than allow the negro to get at the drink which maddens him. That is the beginning of our Prohibition movement. In Georgia, where it prevailed, it spread to many States in the South, also under the negro outrages. Then communities and States began to see the immense gain of Prohibition, and where there was any color threat, it spread North, South, East and West. More than half of the people of the United States today are living under Prohibition, and the movement has by no means reached its height."—Dr. Aked in an interview in London.

## WHICH DID IT?

A minister in his walk saw a stonemason who was trying to break a large stone with what seemed a very small hammer. "You never can do it," the minister prophesied. "Sure, sir, that's all you know about breaking stones," replied Paddy, as he hammered away industriously. After hundreds of these peckings there came a slight crack. A few more and the great stone fell apart.

"Now," asked the Irishman, "would your honor tell me which one of these blows it was that broke the stone?" "Why the last one, to be sure," said the minister. "There you're wrong, sir," was the reply. "It was the first blow, and the last blow, and all the middle ones, sir."—Selected.

No life is a failure which is lived for God, and all lives are failures which are lived for any other end.

## THE ORIGIN OF THE ANABAPTIST CHURCHES.

By John T. Christian.

### Roman Catholic Testimony.

Roman Catholic historians and officials, in some instances they were eye-witnesses, testify that the Waldenses and other ancient communions and the Anabaptists were the same people.

While the Protestant theologians of the Reformation were soon united in maintaining that in the Anabaptists, a "new and unheard of sect," had entered upon the scene; Catholic contemporaries gave very definite expression to the opposite view. The Catholic writers very generally claim that the Baptists were of ancient origin. The Augustinian, Bartholomaeus von Usingen, set forth in the year 1529, a learned polemical writing against the "Rebaptizers," from which, whatever may be thought of the work in other respects, so much at least is evident, that he took pains to inform himself accurately about them. In his work he declares: "But because those who are today called Anabaptists, or Catabaptists, on account of the repetition of baptism have gone forth from Picardism, it has seemed proper to give some Catholic instruction to the simple," etc. (Barthol. de Usingen, Augustinian, Contra Rebaptizantes Coloniae apud Gymnasium. MDXXIX. 8 B1. A. 2 (b). A copy is in the Stadt Bibliothek, Hamburg, Germany). He thus connects the Anabaptists with the Picards or Waldenses. He does not suggest an independent origin for the Baptists.

Father Gretser, who edited the works of Rainerio Sacconi, says, after recounting the doctrines of the Waldenses: "This is a true picture of the heretics of our age, particularly of the Anabaptists."

Cardinal Hosius, president of the Council of Trent, A. D. 1560, says: "If the truth of religion were to be judged by the readiness and boldness of which a man of any sect shows in suffering, then the opinion and persuasion of no sect can be truer and surer than that of the Anabaptists since there have been none for these twelve hundred years past, that have been more generally punished, or that have more cheerfully and steadfastly undergone and even offered themselves to the most cruel sort of punishment than these people."

That Cardinal Hosius dated back the origin of the Baptists twelve hundred years is manifest; for yet in another place the Cardinal says: "The Anabaptists are a pernicious sect. Of which kind the Waldensian brethren seem to have been, although some of them lately, as they testify in their apology, declare they will no longer rebaptize, as was their former custom; nevertheless, it is certain that many of them retain that custom, and have united with the Anabaptists" (Hosius, Works of the Heresialics of our Times, Bk. 1. 431. Ed. 1584).

Baronius, the most learned and laborious historian of the Roman Catholic church, says: "The Waldenses were Anabaptists" (D'Anvers, Baptism, 253.)

From any standpoint in which this Roman Catholic testimony is viewed it is of great importance. The Catholics were in active opposition to the Baptists, through the Inquisition had dealings with them for some centuries, and had every means for accurate information, had spared no time to inform themselves and consequently were thoroughly conversant with the facts. These powerful testimonies to the antiquity of the Baptists are therefore peculiarly weighty. The Baptists were no novelty to the Catholics of the Reformation period.

### The Testimony of the Reformers.

The testimony of Luther, Zwingli and other Reformers is conclusive. Luther was never partial to the Baptists. As early as 1522, when some would have us believe that the Baptists were not yet in existence, he says: "The Anabaptists have been for a long time spreading in Germany" (Michelet, Life of Luther, 99). That able and eloquent Baptist, the late Dr. E. T. Winkler, commenting on this statement says: "Nay, Luther even traces the Anabaptists back to the days of John Hus, and apologetically admits that the eminent Reformer was one of them." Luther never liked the Waldenses and Picards and any connection with

these with Luther is an afterthought.

Zwingli, the Swiss Reformer, is even more specific than was Luther. From the very beginning of his work he was under necessity to deal with the Baptist movement. He says: "The institution of Anabaptism is no novelty, but for three hundred years has caused great disturbance in the church, and has acquired such a strength that the attempt in this age to contend with it appears futile for a while."

The later followers of the Reformers denied the antiquity of the Baptists; but the case was different with Luther and Zwingli. There can be no disputation over the fact that the Reformers were in a position to obtain accurate information; and that Luther, Zwingli, Farel and Bucer all believed that the Waldenses and Picards needed reforming does not admit of a doubt. The clear testimony, therefore, here given, of the long continuance of the Baptists is of significant importance.

### THIRD QUALIFICATION FOR THE COMMUNION.

J. W. Sarles, D. D.

The third scriptural qualification for the communion, is a life governed, so far as men have the means of judging, by Christ's revealed will.

We enter now the province of church discipline, provided for also in the great communion.

The churches having given the whole weight of their influence, first to disciple men, and then to baptize the men disciplined; and having thus brought them into church relationship, they are now to watch over each other, lending the same weight of influence in teaching and tutoring them to the faithful, unaltered observance and perpetuation of all things commanded by Christ.

In the exercise of this watch-care, a limit is reached when the communion must be denied. That limit is described thus: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us."

The phrase, "walketh disorderly," is borrowed from military life, and means out of line, or a failure to keep the ranks. In a disciple, it means conduct or a course of life before men, not accordant with what Christ has taught. The rule, generally stated, is withdrawal from any one who persists in any course of conduct seen to be in accordant with the will of Christ. The fact, that you may still believe him to be a brother, may not shield him; "from every brother." Christian affection is not allowed to enter a plea for him; "we command you, in the name of our Lord Jesus Christ." The leaven of insubordination will leaven the whole lump; cast it out. From that root of bitterness, many will be defiled; pack it up. That departure allowed, will increase unto more ungodliness; withdraw from him, though a brother beloved, but count him not an enemy.

And this withdrawing, if it does not deny the brother a place at the table, what does it deny? How withdraw from him, and still sit with him at the Lord's table?

Of this general rule I will make one application as a specimen. It shall be the discipline of a baptized brother, in a Pedobaptist church, or sitting at the table in such a church.

Those with whom he thus walks, in visible fellowship, do not keep the ranks. "So many of us as were baptized into Jesus Christ," were "buried with him by baptism" were Not. He is under imperative orders to withdraw from them. Refusing to do so, he becomes a partaker with them in the disorder. To prevent the contagion from spreading, nay, to avoid complicity in it, we must withdraw from him. He gives countenance and the weight of his example to human tradition, a doctrine of men, a ceremony not from heaven, an observance which holds competition with Christ's own appointed ordinance of baptism, and which, so far as it prevails, crowds out Christ's appointment. Say not that he keeps the ordinance of baptism. He parts with it, in the act of sitting down to the communion with the unbaptized. He recedes from the

position which he took in his baptism. The light set up in his own example, he quenches. He walks not by the light which God gave him, but by his brother's darkness. Say not that it is his purpose to observe that ordinance.

The word rendered "observe," means not only personal submission to it, but to guard, and keep from violation, and to pass on unchanged, that ordinance, or whatever else Christ has enjoined. That same Greek word occurs in the sentence, "And sitting down they watched him there." The centurion, with a company of soldiers, was stationed there to guard the crucified against any attempt to wrest him from the authorities. Paul uses the same word when he says, "I have kept the faith."

The churches, in training the membership to keep all things commanded by Christ, must withdraw from every such brother. He who gave the order knew that in no less summary way, could demoralization be arrested. The church that refuses, becomes itself a party to disorder and disorganization, that has no limit but the complete subversion of the faith.

A marked example, on a large scale, is now before us. The strict Baptist churches of England freely admit to the communion baptized believers in the open churches. They do this under the plea that these have submitted themselves to the rite. After that, need we be told, that year after year, some of the churches that were strict, become Open-communion, and that, in many instances, the settlement of an Open-communion pastor is all that is needed to make the change? Of course, it must be thus. In the practice they allow, they virtually yield all. In admitting Open-communion Baptists to the table, they do one of two things—they convict themselves of wrong in not themselves opening the table to the unbaptized; or, by giving fellowship to those who are doing that thing, they make themselves a party to the wrong. When Baptists and Pedobaptists unite, as in the Open-communion churches, the body that is formed thus, of course is not Baptist; it is simply Pedobaptism unchanged. When Pedobaptism can extend a baptized or a sprinkled hand, it is vain to refuse the one while we take the other. It is not left discretionary with our strict brethren what to do; they are under orders from the Lord Jesus Christ to withdraw from every Open-communion brother. Obedience to that order is all that can save, from entire subversion, Baptist principles in England.

See how the great commission, by itself, covers the whole ground. That combination of words is not less marvelous and instinct with divinity, in its order and completeness, than in its thoughts. See how grand its conception, and how majestically it moves forward to realize it. It contemplates first the salvation of the soul. But its design has not been reached, in any instance, where it has secured only the salvation of the soul. Next, it demands the baptism of the saved. Nor is its design then reached. It holds the baptized to the stated and frequent observance of the supper, and but little is yet secured.

As compared with its whole design, all that is quite incidental. What it contemplates, is not reached when any number of men, living at the same time, are made true disciples, are baptized, and meet to observe the supper. All that night soon leave Christ without a witness on earth, and unnumbered generations to live and die in heathenism. Unless these shall go further, and besides personally accepting Christ as a Saviour, and submitting to baptism and the supper, unless they shall as faithfully carry out the third specification entire, all efforts to extend the gospel will presently die out; baptism cease to be administered for lack of converts; tutoring and training become a thing unknown; and every trace of that first generation disappear, as writing upon the sand, over which the sea wave breaks. The commission is framed to secure to each successive generation of men

every advantage of the first, augmented by the living testimony of every convert that is made. It makes it the duty of every generation of Christians to teach and school both to the personal observance of all things, and to the subsequent training of others to perpetuate unaltered all things whatsoever Christ has commanded, so as

to keep bringing forward upon the stage, in swelling numbers, men and women, apostolic in faith and practice, and Christ-like in fidelity to God, and self-sacrifice for men. To neglect the third particular in this charge, is to make the two preceding impossible in the next generation.

The generation of Christians that is on the stage, themselves baptized, send out that generation inspired and impelled by the Holy Spirit and his word, both to hold inviolate, in their own practice, all things whatsoever Christ has commanded, and also to make and baptize disciples everywhere, and everywhere to teach and school all the disciples, made and baptized, to do the same, to hold fast the faithful word, to be as incapable of deviation as of open apostasy; then for every generation following we have what is better than apostolic succession: we have Christian men and women, and Christian churches, apostolic in spirit, in faith, in power, by as much as their number and gifts keep swelling, and their opportunities multiplying.

To reach that result every word in the commission is divinely chosen and set. Each thought prepares the way for the following. One requisition follows another, in a given order, and all stand compact and invincible. Change a word or its place and it is like an army demoralized.

Faith in Christ, baptism for a badge of discipleship, and a life accredited for loyalty to the King in Zion, are the scriptural qualifications for the communion. Each in its place is equally indispensable to God's design.

Probably few will demur, except in the matter of baptism. On that point, equally with the others, pause a thousand times before you vary a shadow from either the act described by baptism, or the place assigned for it. Learn at length that you are not to plan the campaign, but to study and execute orders. On that point it was, that variations, too apparently trivial to be noticed by Martin Luther, required but three centuries to subvert the Reformation. In his word, God has provided for the grandest possible development of thought and character, and all that he covets in connection with human redemption; but to secure all of that, to secure it at all, his word must be received without addition, diminution, modification or change. In changing, or suppressing, or withholding any part of it, we know not what we do. We know not what part of perfected redemption is supplied by this line or that; we know not what mighty interests are linked with this ordinance or the other; and we know not what systems of religious oppression and wrong may not, in embryo, lie in any change that may be effected by a human touch. "Be still, and know that I am God."

If one who knows nothing whatever of the human system should attempt to use the scalpel about the region of the heart, he would be likely to strike some vital part causing instantaneous death. What interests then must be periled by any human attempts to change what God has chosen, or separate what he has joined together, in this volume, every line of which underlies the sweet mystery of redeeming love, and infinitely transcends the reach of all but the author of this book. If there is any part of it that by deliberate agreement, might be set aside or changed with impunity, it would require a revelation from the author to know what part that is; and, therefore, the fearful sentence that hangs over him who, presuming to usurp the prerogatives of God, shall dare to make a solitary change in the book itself: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

It is pleasant to think that this best of all service for others we can render even when unable to do any active work on their behalf. A "shut-in" who can run no errands and lift away no burdens and speak no words of cheer to busy toilers and sore strugglers in the great world can yet pray for them, and God will send truest help.—Rev. J. R. Miller, D.D.

**WILL SAINTS EAT THE LORD'S SUPPER IN HEAVEN**

By Z. J. Amerson.

The statement is often made by those who do not believe in restricted communion that all Christians will commune together in heaven and they should commune together here on earth. That all Christians should be one body and eat the supper together on earth cannot be denied. But as long as they hold to conflicting doctrines and practices the scriptures positively forbid them to come together as one body and eat the supper. One scripture will be sufficient to settle this question. "Now I beseech you brethren, mark them which cause divisions and offences contrary to the doctrine which we have received; and avoid them." Rom. 16:17.

The doctrine that the supper, which the Lord instituted with his church, will be eaten in heaven is foreign to the teachings of God's word. Yet this doctrine as unscriptural as it is, has done more to make converts to open communion than anything else. Many who belong to the Baptist church, without investigating the scriptures, really believe that all saints will commune together in heaven because they have heard it taught by men. When this doctrine once gets fixed in the mind and heart of an individual, it is the hardest matter in the world to remove it. No wonder Paul said avoid men who cause divisions contrary to the doctrines of the word of God. Do the scriptures really teach that the Lord's supper will be eaten in heaven? If so, it should be believed and taught by all men. If not, such a doctrine should be thrown to the bats and owls.

Here are the scriptures that are generally understood to teach that the Lord will eat the supper with his disciples in heaven. "I will drink no more of the fruit of the vine, until that day that I drink it new in the Kingdom of God." Mar. 14:25. Matthew says: "Until that day when I drink it new with you in my Father's Kingdom."

A simple investigation of these passages in the light of God's word will show that they do not teach that the supper will be eaten in heaven. It is well to note here that no reference is made to the bread but to the wine. There is no reason therefore for understanding that the Lord had reference to the supper which he had just instituted. Those who believe that the supper will be eaten in heaven understand the phrase, "Kingdom of God," to mean heaven—the final resting place of the saints. This is a clear misunderstanding of the phrase, "Kingdom of God." When this phrase is understood in the light of God's word the whole matter will be clear.

The phrase, "Kingdom of God," or "Kingdom of Heaven," is used in several senses in the Bible. It is used to indicate:

- (1.) God's universal empire and reign. "The Lord hath prepared His throne in the heavens and His kingdom ruleth over all." Ps. 103:19.
- (2.) The ancient commonwealth of Israel is called the "Kingdom of the Lord." "And now ye think to withstand the Kingdom of the Lord, in the hand of the sons of David." II. Cron. 13:3.
- (3.) The ultimate residence of the people of God and Jesus Christ as their triumphant king is called the "Kingdom of God." "And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom." II. Tim. 4:18.

(4.) The phrase, "Kingdom of God" refers to the spiritual government organized by the Lord during his personal ministry on the earth.

The prophet Daniel prophesied that the God of heaven would set up such a kingdom on the earth. "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed." Dan. 2:44. The prophet could not have meant heaven, or God's kingdom in any form it then existed, but something entirely new and different and something yet to be set up in the future. The kingdom that the prophet spoke of evidently was to be among men and for men. Did the God of heaven ever set up such a kingdom among men? From Jno. 1:1-14 we learn that Jesus Christ appeared on the earth as "the God of Heaven," and it was during the days of the Roman kings just as the prophet Daniel said he would. As the God of Heaven, he "set up," organized, or established the church as the "kingdom of God" on the top of a mountain early one morning after praying all night to God. "And it came to pass in those days that he went out into a mountain to pray, and continued all night in prayer to God, and when it was day he called unto him his disciples, and of them he chose twelve, whom also he named apostles." Luke 6:12-16. Paul says: "And God has set some in the church; first, apostles; second, prophets; third, teachers." I. Cor. 12:28.

This settles the question of the kingdom Daniel spoke of being established beyond all possible cavil. It is evident that Christ had reference to the church that he had "set up" or organized when he declared that he would not drink any more of the fruit of the vine until that day he would drink it new in the "Kingdom of God." The Lord knew that this was the last time he would be with his church until he had risen from the dead. He knew that he would eat and drink with his church after his resurrection. His eating and drinking with the church would be new, for after his resurrection he bore a new relation to the church. The Greek word *καινος*, which is translated "new," means new in made new to the possessor. As Christ would have a resurrected body when he would drink of the fruit of the vine again, the wine would be new to him, new to the possessor.

Did Jesus Christ eat and drink with his church after he rose from the dead? He most certainly did. We learn from Luke 24:33 that the eleven disciples—the church or kingdom he had organized—were gathered together after Christ rose and we learn from the 36th verse that "Jesus

stood in the midst of them," and we learn from the 43d verse that he ate before them. We learn from Jno. 21:13 and Acts 10:41 that Jesus ate and drank with his church after he rose from the dead. The eating and the drinking were the convincing proofs that his real body had risen from the dead. Luke 24:44 says that this is what he told them while he was with them. Peter in his sermon to Cornelius, Acts 10:41, gave the fact that Jesus ate and drank with the apostles after his resurrection as unquestionable proof that Jesus had risen from the dead. Peter was sent to Cornelius to tell him what he must do to be saved. He urges him to believe in Christ as the resurrected Lord, giving as proof that Christ had risen from the dead the fact that the apostles ate and drank with him after he rose from the dead.

There is no scripture to support the doctrine that the supper will be eaten in heaven. The ordinances of the church will be done away with when Christ comes to the earth the second time. They will have served their purpose and will end then because they were meant for men in this life. There will be no need of either baptism or the Lord's supper in heaven. Baptism shows our faith in the death the burial—and the resurrection of our Lord. The supper shows the manner of his death and sufferings; that his body was actually torn and his blood actually flowed out upon the ground. There will be no need of observing the supper when there are no more men to be saved. We cannot conceive of the Lord commemorating his own death through all eternity. We will go to heaven to praise our Saviour and not to mourn his death.

Paintsville, Ky.

**-WILL OF THEODORE HARRIS.**

I, Theodore Harris, of Louisville, Kentucky, being of sound mind and disposing memory and in good health, but conscious of my mortality and desiring not to die intestate, do make and declare this to be my last will and testament, hereby revoking all other wills heretofore made by me.

First—I appoint the Louisville Trust Company (at the head of which is my friend, Hector V. Loving) and my son-in-law, S. Thurston Ballard, and one person to be appointed by the General Association of the Baptists of the State of Kentucky, executors of this my will and do hereby direct that no surety be required of any of them.

Second—I have promised to give sixty thousand dollars (\$60,000) to the Southern Baptist Theological Seminary of Louisville, Kentucky, and if this amount shall not have been paid before my death, I direct that it shall be paid to said seminary by my executors with as little delay as possible, either in cash or at the option of my executors in any first mortgage bonds at par of which my estate may then be possessed and which have never defaulted in their interest.

Third—I have promised to give one hundred thousand dollars (\$100,000) to a university of learning to be established in Louisville, Kentucky, under the control of the Baptist denomination.

My wish is that only a bare majority of its trustees shall be members of Baptist churches and that the remainder of the trustees be members of other denominations or of no religious organization whatever. If this bequest shall not have been paid before my death I direct that said sum shall be paid by my executors either in cash or at the option of my executors in any first mortgage bonds at par of which my estate may then be possessed and which have never defaulted in their interest.

This gift or bequest, however, is conditioned on the fact that not less than nine hundred thousand dollars (\$900,000) have been raised by, or for said institution, either in cash or good solvent securities or in safe, valid subscriptions entirely satisfactory to my executors; and provided further, that this said nine hundred thousand dollars (\$900,000) shall have been raised and secured to the satisfaction of my said executors within five (5) years of the date of my death; otherwise said one hundred thousand dollars (\$100,000) shall revert to and remain a part of my general estate to be disposed of as hereinafter directed in this will.

Fourth—I give and bequeath to the officers, directors and clerks, and also to the bank's faithful porter, Isaac Johnson, or to so many of them as shall at the time of my death have been for ten years in the employ of the Louisville National Banking Company, the sum of fifty dollars (\$50) each and to my stenographer, Louise Schmalz, et al, the same sum, with which to purchase some mementos of myself. They have not only been my associates and my assistants, but they have been my friends and for their fidelity and their kindness to me, I make these small bequests as tokens of my esteem.

Fifth—I give and bequeath to each and every orphan asylum that may be in existence in the City of Louisville at the time of my death, whether Jewish, Roman Catholic, Protestant, Baptist, or orphan asylums of other denominations or of no denomination whatever, the sum of fifty dollars (\$50) each. I discriminate between Baptist and Protestant denominations because Baptists never protested.

I also give fifty dollars (\$50) to the Little Sisters of the Poor.

Sixth—I give and bequeath to my three cousins, Maria B. Spain and her two sisters, Elise and May Harding, all now living in Middletown, Nova Scotia (all of them daughters of Dr. Ebenezer Fitch Harding) jointly the sum of four hundred dollars (\$400) per annum payable semi-annually; the same to be continued to the survivors or survivor so long as any of them live.

Seventh—I give and bequeath to Mrs. Carolina Brown, widow of George Brown, now living in Louisville, Kentucky, the sum of seven hundred and eighty-six dollars and forty-eight cents

(\$786.48) per annum, payable in equal monthly installments subject, however, to a reduction of 5 per cent. on any sum she may after this date receive from the West View Savings Bank. This bequest is to be in accordance with money heretofore paid to her as per memorandum in my box in bank.

Eighth—I give and bequeath to my beloved pastor J. M. Weaver, the sum of three hundred dollars (\$300) per annum, payable in semi-annual installments of one hundred and fifty dollars (\$150) each so long as he lives.

Ninth—To each of my grandchildren now living or hereafter born I bequeath the sum of five hundred dollars (\$500) to be paid over immediately after my decease to those who are of age and to the remainder to be paid to each of them on their attaining legal age.

Tenth—I give and bequeath to my daughter, Sunshine Harris Ballard, the sum of twenty-five thousand dollars (\$25,000) in cash or in any bonds at par of which I may be possessed at the time of my death or in any stocks at market value or in any part cash, part stocks and bonds, as she may choose to make up the sum of twenty-five thousand dollars (\$25,000).

This bequest to her is to equalize her as nearly as possible with my other children and for whom I have already paid much more than I have paid to and for her. This is not an exact equalization, nor can an exact equalization be made, but it will give to Sunshine less than some have already received and less than others of my children will have received unless my decease should happen very soon.

Eleventh—I give to my son-in-law, S. Thurston Ballard, the sum of five thousand dollars (\$5,000). He does not need it, but I give it in token of my love for him. I also give to him a small diamond stud that I have worn for many years the only piece of jewelry I have ever worn.

Twelfth—I give and bequeath to each of my four (4) daughters, namely, May Johnson, Sunshine Ballard, Zudie and Lilla, and to my son Credo Harris, the sum of eighteen hundred dollars (\$1,800) per annum, payable in monthly installments of one hundred and fifty dollars (\$150) per month, to those of them that may desire that mode of payment.

If at the time of the decease of my son he shall be married his wife shall inherit the sum hereinafter bequeathed to him and payable as it was to him, so long as she remains his widow.

It may seem strange to some that I leave so little to my children compared with what I have given in the way of benefactions, but my children will have enough to make them comfortable, and the observations of a long life have taught me that inherited wealth is seldom useful to the one inheriting it; while on the other hand, with the blessing of God, these benefactions will do good to thousands yet unborn.

Some of my life insurance policies may be payable direct to my children, without reference to my executors, but it is my wish that my children shall consent to allow said policies to be collected by my executors, and the proceeds constitute a part of my general estate, and if they refuse to do so, it is my will and I hereby direct that my executors shall keep an accurate account of said policies, and that the allowance herein directed to be paid to my children shall not begin until the amounts received by them from said insurance policies, shall have been exhausted at the rate of one hundred and fifty dollars (\$150) per month.

If my daughter Sunshine Harris Ballard, dies before her husband, S. Thurston Ballard, it is my will and I do hereby direct that the sum of Eighteen Hundred Dollars (\$1,800) per annum hereinafter devised to his wife, shall continue to be paid to him as long as he shall live.

I forbid any of my children or grand-children, to pledge or in any way alienate, anticipate or encumber the bequest herein made for their benefit, and I do hereby declare any such alienation or anticipation null and void, and to be entirely disregarded by my Executors.

The bequests herein made to my daughters shall be free from the control of any husband any of them now have or may hereafter have.

Thirteenth—I do hereby direct my Executors to set apart and turn over to themselves as Trustees, good securities or cash sufficient to yield an income, free of all taxes and expenses aggregating an amount large enough to meet, pay and provide for all the annuities herein and heretofore directed to be paid.

Fourteenth—All the rest and residue of my estate I give and bequeath to the General Association of Baptists in Kentucky, when it shall be legally competent to accept it, to be kept separate from all other monies and to be known as the "Theodore Harris" fund, to be held perpetually and to be loaned out to needy Baptist Churches and to aid in the building of Baptist Churches in needy places, said Association to be the judge of the need. In no case shall there be loaned more than one-fourth (1-4) of the cost of such church building and the money loaned shall be secured by a first mortgage on such building and on the lot on which it stands, and shall be further secured by personal guarantee or endorsement and policy of insurance. It shall be loaned at the rate of three percent. per annum and may be loaned in from one to five years payable in annual or semi-annual installments. No loan shall be made to any church that is not maintaining a Sunday-School the year around and the failure so to do shall precipitate the debt at the discretion of the Board of said Association and a clause to that effect shall be inserted in each and every mortgage.

If in the State of Kentucky there shall not be sufficient demand by Baptist Churches for loans of this description to absorb the fund and keep it in active use, similar loans may be made upon the same conditions to churches of other Christian denominations in Kentucky, for the order I grow the less inclined I am to split hairs in re-

ligion. "He that is not against us is for us."

The money that under this residuary clause of my will shall fall to the Board of the General Association of Kentucky Baptists I wish my Executors to pay over as rapidly as they can safely do so after setting apart, as instructed, sufficient funds to provide for the various bequests herein made. And when the last of those beneficiaries herein provided for have ceased to live, then the entire fund held for their benefit shall be paid over to the Board of the General Association of Baptists in Kentucky.

Fifteenth—The said Executors and Trustees herein before named are hereby invested with full authority in either or both capacities to sell and convey any real estate of which I may die possessed and the purchaser need not look to the investment of the proceeds. The said Executors and Trustees are also clothed with full power and authority to sell, assign and transfer and re-invest any bonds or stocks belonging to my estate without the necessity of applying to any court for that purpose and to continue to sell, transfer and re-invest the same whenever in their judgement it is wise and proper to do so.

Should my said son-in-law, S. Thurston Ballard, die or resign while this trust is pending and before the General Association of Baptists become possessed of all that it can receive from this estate or if said son-in-law shall decline to act as Executor herein then and in that event the Louisville Trust Company and the appointee of the General Association of Baptists of Kentucky are hereby constituted sole Executors and Trustees and are hereby clothed with all the powers, duties and privileges, conferred jointly on all. The judgement and decision of the Executors and Trustees herein in all matters relating to my estate must be final and conclusive.

Sixteenth—I direct that no inventory or appraisement of my estate be filed in any court or anywhere else but a copy of the same shall be furnished to each of my children or other beneficiaries who may require it, and no settlement shall be made by my Executors or Trustees, or their successors except with the beneficiaries and those directly interested and the receipts of the beneficiaries shall be a sufficient acquittance to said Executors and Trustees.

Seventeenth—Should any of my children resist or contest the probate of this will or make any attempt to defeat any of its provisions, either directly or indirectly or aid or abet any such effort, then in that event such child or children shall forfeit all benefit under same and this will so far as they are concerned shall be executed as though they were dead.

In testimony whereof witness my signature at Louisville, Kentucky this fifteenth day of April, 1907.

THEODORE HARRIS.

Signed by the testator in our presence and signed by us at his request in his presence and in the presence of each other, witness our signatures this fifteenth day of April, 1907.

JOHN H. LEATHERS.

BEN C. WEAVER, JR.

"Said Association to be the judge of the need" is interlined on page 5, paragraph 14, between lines five and six of the paragraph.

The word "and" is interlined on page seven, first line.

**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.

*Go-to-Bed Stories.* By Lettice Bell. \$1.00 net. Gospel Publishing House.

Dr. G. Campbell Morgan says of this book: "I commenced to look at it with the result that I did not go to bed until I had read the whole of it. God has given the authoress a remarkable aptitude for teaching children." The teacher will find here models showing how a lesson may be made attractive. Mothers will find stories that their children will enjoy hearing.

*The Old Testament.* Vol. 1. Genesis and Exodus. Hebrew-English Interlinear. Price, Cloth \$4.00. Half-leather \$5.00. Divinity Circuit, \$6.00. Hinds and Noble, publishers.

The publishers are rendering real service in issuing this interlinear series. The busy pastor, who finds it almost impossible otherwise to keep up with his Hebrew, is provided with a help that is invaluable. The interlined translation is strictly literal, retaining even the Hebrew idioms. In the margins are the King James and the Revised Versions, so that one is enabled to make instant comparisons of all four renderings. In the footnotes are presented the Variorum Readings of the important versions. There are also the Hebrew Alphabet with the English equivalents and tables showing the variations of the Hebrew verb. The book deserves the high commendations that are given it.

If capital and labor would kneel together at the Master's feet, for he loves them both, the Master would say unto them—A new commandment I give unto you, that ye love one another.—Rev. Stephen Barrow.

# Sunday-School Lesson

Sunday, October 24

Paul before Festus and Agrippa—Acts 26:19-32.

Motto Text.—“I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day.”—II. Tim 1:12.

“Whereupon, O. King Agrippa.” The lesson begins thus abruptly in the middle of Paul’s speech. Agrippa was the son of that Herod Agrippa, whose terrible death is mentioned in the 12th chapter. He was a man of infamous life, but in externals a very rigid Jew, from policy to ingratiate himself with the people who never liked him in spite of it. Bernice, his sister and wife, was the sister of Drusilla, as beautiful and more infamous. History has few examples of such a family as that of the Herods.

“I was not disobedient unto the heavenly vision.” The difference of this speech from that before Felix is due to the fact that this was before the king of the Jews and in externals a zealous Jew. He can take Agrippa’s knowledge of the old Testament for granted. Paul did not undertake this preaching of his own accord, but in obedience to a direct command of God. “But shewed first unto them of Damascus.” The Jews in Damascus. He began his preaching immediately in the place in which he was. Only long enough though to show the thorough change in him, and then God sent him for three years to meditation and prayer and preparation in Arabia. “That they should repent and turn to God.” Paul put repentance towards God first. He preached a gospel in which Christ was atoning Saviour, but he made God in all—the center and goal of all things. In this he followed his Master whose meat and drink it was to do God’s will and glorify him.

“And do works meet for repentance.” The only proof of repentance is the life lived after it. In these days when “work” is coming to mean running around and talking, it is well to emphasize the fact that the works meet for repentance are those mentioned in II. Peter 1:5-7. These are the works which are suited to repentance and result from it.

“For these causes the Jews caught me in the temple and went about to kill me.” The Jews from Asia were specially enraged because he preached the gospel to the Gentiles. Had they not known of his preaching in Ephesus, they would not have molested him in the temple. “Having therefore obtained help of God.” Protection from Him against the murderous designs of his enemies. Only God’s power had kept him to that day. “Witnessing both to small and great.” As fearlessly to Governor and to King as he did to the lowest. He preached nothing, he declares, which was not found in the scriptures, which Agrippa believed. It is not surprising that men who attack Moses hate Paul.

“That Christ should suffer.” A very different view of the teaching of Moses and the prophets upon the subject of the Messiah from that which the Jews held. They were looking for a conqueror who would free them from the

yoke of the Romans. The prophets had declared also that the light should not be for the Jews alone, but for the Gentiles also.

“Festus said with a loud voice.” Speaking earnestly and in amazement and not in anger nor in contempt. There is no wonder that he thought Paul crazy. That a crucified Jew peasant boy should be given as a light to the Romans seemed a mad idea to the haughty ruler. The resurrection of Christ he looked upon as a judge in this day would look upon a similar statement from a prisoner on trial. Festus felt kindly towards Paul, and could only account for his wild talk by the idea that he had studied the prophets of whom he spoke too much and had become crazy. The gospel was to him foolishness.

“I am not mad, most noble Festus.” Most noble was an official title. It was not necessary that Paul should use it, however, and that he does shows that he recognized the spirit in which Festus spoke was one of charitable excuse and not of scorn. “The words of truth and soberness.” Of sanity the latter words mean. “For the king knoweth of these things, before whom also I speak freely.” The resurrection of Christ might seem but the ravings of a lunatic to Festus, but Agrippa had heard of it and knew it was a fact. These things had not indeed been done in a corner, done in Jerusalem when all were assembled to the great feast. Agrippa could not be ignorant of these things, situated as he was, though Festus, only a few days come from Rome, had not heard of them.

Festus had been rude in his interruption—Paul courteously rebukes the rudeness by reminding him that his speech was addressed to Agrippa.

“King Agrippa, believest thou the prophets? I know that thou believest.” Agrippa did believe the scriptures as many a wicked man before and since has done. But the belief of his mind had no effect on his wicked heart. He was a man of no depth of conviction, a frivolous pleasure-lover. The King answers with a sneer. “Almost thou persuaded me to be a Christian.” That is, “you think you can make me a Christian with very little trouble, do you?” Agrippa uses the Gentile word “Christian” which Paul never used, which none of the disciples ever used. From Gentile lips it was a courteous word, intended to distinguish the disciples from the Jews. For after Gentiles in large numbers were received into the churches, the Greeks and Romans perceived this new faith was not a mere sect among the Jews. On Agrippa’s lips the use of the word shows an intended sneer.

The exquisite courtesy of Paul’s answer has never been surpassed. “I would to God, that not only thou, but also all that hear me this day.” The first indication that many were present. “Were both almost, and altogether such as I am except these bonds.” Whether by little or by much the Greek says. He is willing to bestow much labor on them if by so doing he could make them disciples. This man’s soul was aflame with the desire to bring men to repentance and faith. Nothing could divert his thoughts for an instant. Whether in prison or free, in Jerusalem or Rome, this one thing he did.

“Except these bonds,” is a courteous protest against the wrong of his imprisonment. It is probable he was at this time chained to a soldier. The chains had been loosened to bring him

before the King, but were hanging to the arms which he raised. With these noble words, this prayer to God for their souls, Paul’s speech ended. This man was so great we cannot comprehend his greatness except by comparing him with the great men who are great in some one line, and seeing how he surpasses each in his speciality. Compare his speeches with the most famous orations; compare his letter to Philemon with the letters of Cicero and Plato, and one can see how he surpasses the models. With these earnest words in his ears the King goes out. Festus and Agrippa consult together. Agrippa agrees with the decision to which Festus had come, that Paul was innocent. Again and again was his innocence thus proved. But God was leading him to his martyrdom at home.

“This man might have been set at liberty, if he had not appealed unto Caesar.” After such an appeal the prisoner must be sent to Rome. In these words Agrippa condemns Festus. It was the Governor’s duty to have released Paul, and not by threatening to send him to Jerusalem to have forced him to fall back upon his rights as a Roman citizen and appeal to Caesar. Festus by this conduct had put himself into a sorry dilemma. He must send a prisoner with no charge!

DEAR RECORDER.

For the past six weeks I have been in revival meetings. I desire to report some of the results of this work. On Monday, August 23rd, I began a series of meetings with my Providence church, Bro. T. C. Ecton, pastor of Calvary church, Lexington, assisting. Bro. Ecton is much loved and honored by the Providence people, among whom he labored as pastor five or six years ago. We had a good meeting in the church, good attendance and fine sermons, and three additions to the church by letter. This was the first meeting Bro. Ecton ever held without additions by baptism. There are not many people in that community out of the church who attend such meetings.

On Monday, September 6th, I began a meeting with Bro. B. F. Adkins, the pastor at Perryville. Perryville is near the battlefield of the hard-fought battle between the Federal and the Confederate armies in 1862. Generals Buel and Bragg being at the head of the respective armies. I felt peculiar interest in the many recitals heard from those on the ground at the time. I really enjoyed the work there. Both pastor and people co-operated nobly with me in the work. The Lord was with us and there were eight additions, five for baptism, and three by letter. It had been about six years since the church had received an addition by baptism, although protracted meetings had been held each year. Circumstances were such that the meetings had to close on Thursday night of the second week. It was a great pity to close then. There were four additions that night. The five who were received for baptism were all heads of families. Many others were deeply concerned. The church was graciously revived. They protested against the meeting closing, but it seemed inevitable. Both the pastor and myself had engagements to begin other meetings. Some of the best people I ever knew are members of the Perryville church. I shall never forget them.

On Monday, September 20th, I began a meeting with my East Hickman church. Bro. R. K. Kelly, pastor of Fifth Street church,

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Lexington, assisted. This meeting closed Sunday, October 3rd, with fourteen additions, ten for baptism and four by letter. At the close of the meeting Thursday night of the second week we had only received four for baptism and one by letter. So by far the greater results came the last three days of the meeting.

It is a great mistake to close a meeting just as everything is ripe for a rich harvest—a glorious ingathering—yet this is often done. Bro. Kelly is a splendid help in a meeting. Our people fell in love with him. His personal work was fine, his sermons clear, sound and convincing. In some respects it was the best meeting the church has had in years. To God and His grace be all the praise.

B. J. DAVIS.

Lexington, Ky.

DEAR RECORDER.

Have just closed a twelve days meeting at my Grove church, and closed my three years pastorate. Bro. J. T. Betts, of your city, did the preaching and did it most effectively. Bro. Shouse came in the last few days and was a great help. Visible results forty for baptism, seven by letter and relation and seven claiming joy of salvation restored. Oh!, it was a great victory for the cause of Christ in this field, one young man bright and intelligent with means to carry him through. I believe will enter the ministry. Many of the converts were heads of families and the best of citizens, and their pocket-books opened wide to the joy of the laborers—the future of this church—which has struggled so hard is very bright under the leadership of the right man. I am now at Pulaski with my overalls on, paint brush in hand, giving the finishing touch to the house lately purchased of the Presbyterians. We hope to dedicate about the fifth Sunday in October, all we need is money. Promises and Pledges have been made, but have not materialized. We have done about \$200 work and it will take \$100 more to complete. pray for us that the Lord may have a nice house at this point.

Pulaski Association this week, commencing tomorrow: we give God the glory for what he has and is going to do for us.

R. R. NOEL.

Pulaski, Ky.



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Pay as little attention to discouragements as possible. Plow ahead as a steamer does, rough or smooth—rain or shine. To carry your cargo, make your port, is the point. —Maltbie D. Babcock.

A SERIOUS MISTAKE.

I notice in "The Foreign Mission Journal," July number, that our Foreign Mission Board has appointed as missionary to Japan Bro. John Moncreur, who on occasion of his ordination by Fourth avenue church, Louisville, Ky., 1908, avowed himself an alien immersionist, and as I am informed, expressed his readiness to receive alien immersion even when performed by an infidel.

Now, we think this was a very great mistake. Certainly, our board knows the state of mind among Southern Baptists on this subject. And while it may know there are some among us who favor such immersions, it must know that there are more who oppose them; and among this class, many who will not have them at all.

It does seem that the board must have known that there are some, at least, who will not give a cent to foreign missions through this channel until this mistake has been corrected, and a pledge given that it will not be repeated.

But, this is the logical outcome of the position of those who say, "We are opposed to alien immersion, but do not make it a test of fellowship—let the churches decide for themselves."

As we said in a previous article, this simply means, let the alien-immersion churches decide the question for both sides. And, now the Foreign Mission Board has decided the question—the deciding vote has been cast. It is alien immersion or division. Which will you take? There is no other alternative. It is alien immersion or division. To co-operate with the board in the employment of such parties as missionaries is to surrender the fight—is to become alien immersionists. Some will not do it.

But, have not the brethren on the other side some rights? Do they not give, and have not they the right to send those of their bias? To all of this we most heartily answer, "yes, verily." Their rights are as sacred as mine. They are as sincere as I am. They are as good as I am. This is not the question. The question is, "How can two walk together, except they be agreed?"

It is an instance in which the two parties in union cannot be accommodated. When like Lot and Abraham, "The land is not able to bear them."—Gen. 13:6.

It may be all Lot, or it may be all Abraham. Or they may part right and left and be Abraham and Lot, but it cannot be Abraham and Lot in the same way. That is, we may be all alien immersionists, or we may be all anti-alien immersionists, or we may separate and be alien and anti-alien immersionists, but we cannot be alien and anti-alien immersionists in the union. It is simply a question of which, or separation. There is no other alternative to it.

It is a question that comes up in church life. If the churches are to decide the question and not make it a test of fellowship, then the alien-immersion churches decide for both sides. This is irresistible. If both classes of churches are to have equal rights in the premises, it becomes a test of fellowship at once. For, in this way only, can both be free in deciding.

It comes up in our churches. If alien immersion be left to the churches to decide and it is possible that our schools will come to be manned by alien immersion sentiment, and the churches opposing alien immersion will be expected to give their money to pay men to teach in our schools what they would not have

taught in their pulpits. To avoid this, it must be made a test of fellowship.

(3.) It comes up in our mission work. If the churches are to decide, and not make alien immersion a test of fellowship, it is probable that some alien immersionists will offer themselves for service in the mission fields, and will be accepted. And the churches deciding against such immersions will be giving their money to employ men to teach abroad what they would not have taught at home. To avoid this alien immersion must be made a test of fellowship.

What will our churches do? Here is the last ditch in the fight. If our churches submit to this, they make a complete surrender; and alien immersion is to the front—bears the palm. If they do not submit, then the climax is reached; and here we stand till matters be adjusted.—The Lord guide us.

A. C. DORRIS. Lewisburg, Ky.

SOME ILLINOIS ITEMS.

For some time it has been in my heart to say a few things to and through you: "It is near forty years since I made your acquaintance. It was when a poor boy 'In My Old Kentucky Home,' I had given myself to Jesus in everlasting covenant—to be His and love Him as my own. Through all the shadows of all these years, mine he has been and mine he will be till and when I die. For most thirty years, I've been in Illinois. I came for two reasons—to get a wife and preach the gospel. The wife went to The Father's House of Many Mansions fourteen years ago, and it has been the good pleasure of our good Father to spare me to see my seven children grow up 'as plants in their youth.' My three oldest sons are teachers and it is my hope to see them all graduates of Baptist colleges and useful men.

About three years ago—for reasons good—to Southern Baptists, we organized the Illinois Baptist State Association, with which one-half or more of the English speaking associations of the State are lined up. It has more contributing churches, more missionary work and more converts and additions to churches than has the State Convention—that would not draw the line against open communion, open membership and Unitarianism, which led to 'the split.' It created some words and ways that should not be known among Baptists; but there is at least twice or three times as much mission work in the State as before and our churches are lining up with the Southern Baptist Convention in Home and Foreign Mission work. Our beloved Rev. W. P. Throgmorton has been in the fore of the great fight, but the better he is known the more he is loved and honored for his manly stand for the time tried and God honored principles and practices of our fathers; Baptist with a big "B" for him and those who stand with him. There is need for more laborers in these parts of the Vineyard. A number of good churches have no pastors. If any good Kentucky preachers want to come this way they may write Elder B. F. Rodman, DuQuoin, Ill. With love to all my Kentucky brethren and friends as ever.

J. J. MIDKIFF, Field Editor, Illinois Baptist.

After, "What must I do to be saved?" comes the great question, "What can I do to serve.

PROGRAMME.

The Fifth Sunday Meeting of Enterprise Association of Baptists will be held with the First church at Allen, Ky., on the C. & O. railroad, ten miles above Prestonsburg, October 28th, 29th, 30th and 31st, 1909. Every-body is cordially invited to attend these services.

Thursday.

At 7 p. m., Devotional Exercises at every session.

Evangelistic Sermon—Don Q. Smith.

Friday.

9:30—How to Make the Sunday School a Success—W. H. May.

The Prerequisites to the Lord's Supper, and Will it be Observed in Heaven?—Dr. J. W. Porter and Z. J. Amerson.

Evangelistic Sermon—Don Q. Smith.

The Growth and Needs of State Missions—Dr. W. D. Powell and Don Q. Smith.

The Destitution and Needs of Our Association—F. Hardin.

Meeting of the Mission Board.

DEAR RECORDER.

Pastor J. W. Crawley, assisted by his son A. L. Crawley, of Louisville just closed a two weeks meeting, Sept 26, at Salem church, Taylor County, Ky. Bro. A. L. Crawley is a very clear and forceful speaker. His words were accompanied by the Holy Spirit. His appeals to the sinners were earnest and impressive. The church and community were greatly revived, and it is hoped the good seed sown may soon ripen into a greater harvest unto the Lord.

Pastor J. W. Crawley is a faithful minister of the Word, and did much work in this meeting also. Large crowds were in attendance at the night services and on Sundays. Not so many at the week day services on account of the busy season for the farming people. Much interest was manifested, four professed faith in the Lord and stand approved for baptism. Three were reclaimed and several left who seemed very much concerned about their soul's salvation. May they yet continue to seek the Lord till they find him precious to their souls.

LEORA E. HIESTAND, Campbellsville, Ky.

As the lark that soars the highest builds her nest the lowest; the nightingale that sings so sweetly, sings in the shade when all things rest; the branches that are most laden with ripe fruit bend lowest; the valleys are fruitful in their lowliness; and the ship most laden sinks deepest in the water—so the holiest Christians are the humblest.—Mason.

The keys of the tomb are safe in the hands that were pierced.

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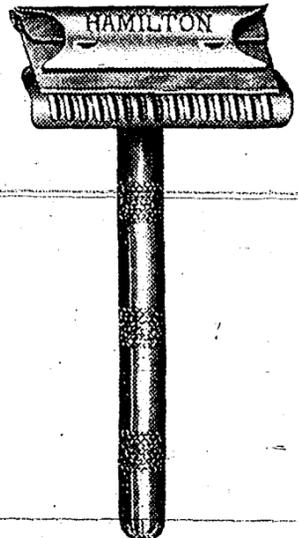
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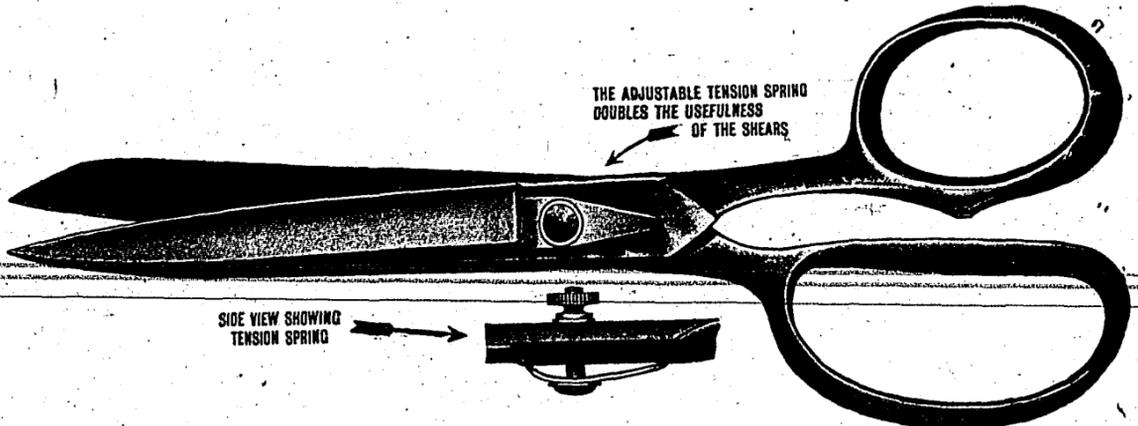
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NEARER HOME.

By Mrs. L. S. Bedford.

Just one day nearer home! Ah,  
that the Hours  
In single file adown Time's stair  
should come!  
For, oh, they bear such fragrance  
from the flowers  
That cluster round our bright  
eternal Home,  
That we are sometimes moved to  
ask, "How long  
Before our weary feet shall  
lightly tread  
The golden streets with the pure  
white-robed throng.  
Whom we, for want of better  
phrase, call dead?  
But are they dead? Ah, no; the  
robe of clay  
That holds imprisoned the im-  
mortal soul,  
Must see corruption; but the  
World of Day,  
Which lies beyond us is the  
spirit's goal.  
Life, like some joyous, never-fail-  
ing spring,  
Once set in motion, cannot cease  
to flow;  
Struck from the Central Sun, Life  
is a beam  
That thro' the ages cannot  
cease to glow.  
There comes an ebb-tide, and we  
say that Death  
Has clasped our loved ones in  
his ice-cold arms,  
As back the life-tide flows, and  
the stilled breath  
Leaves us the clay bereft of all  
its charms;  
But, O, if we could open our  
"holden" eyes  
On the fair world to which our  
friends are fled,  
With all that's thought and meant  
by Paradise,  
We nevermore would think of  
them as dead.

OUR PULPIT.



THE POWER OF CHRIST'S PRESENCE.

C. H. Spurgeon.

"Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord."—John xxi. 7.

You know that we read, in the Gospels according to Luke and John, of two miraculous draughts of fishes. The one that is recorded in this chapter from which our text is taken was in several respects similar to that which was wrought at an earlier period of our Lord's history.

Before he called his apostles, he wrought the miracle of giving them a great haul of fish after they had toiled all the night, and had taken nothing; and then, after he had died upon the cross, and risen from the grave, he repeated the miracle in almost identical fashion. I think there was a great lesson which our Saviour intended his disciples to learn from that repetition. The miracle was a picture, and he wanted them to look upon it, and catch the idea it was meant to convey; and as they had probably not all caught it the first time, he held the picture up before them again, that they might have another opportunity of learning the lesson which he had intended to teach them.

You notice that, in both instances, they had toiled, they had

toiled all the night, but they had toiled in vain. The night was the best season for fishing, as it is still. They had toiled in the place where they had often caught fish before, for they were experienced fishermen, apt at their craft; yet after using all the means that had been successful at other times, they were unsuccessful, for they had taken nothing. They had toiled perseveringly too, for it was not only at night that they had toiled, but all the night. From the time when they pushed forth from the shore, in the moonlight, until the morning star warned them of the dawning of the new day, they had toiled, yet they had taken nothing.

This teaches us that we may work for Christ, and try to win souls for him, and do that work at the best time, and in the best way, and even persevere in doing it, and yet be unsuccessful. We must be unsuccessful if, like the disciples, we are laboring without the Master's presence. In both instances, the turning-point was when the Master came. On the first occasion, he borrowed Peter's boat, and preached a sermon from it to the crowd upon the shore, and then he said to Peter, "Launch out into the deep, and let down your nets for a draught." In the second case, he bade the disciples "cast the net on the right side of the ship." But, in both instances, it was the appearance of Jesus that filled the net, and filled it so miraculously that the despairing toilers of the night realized that Some-

one who was more than man had spoken to them, and fell down to worship him as divine. So, whenever Jesus comes to his workers, however unsuccessful they may have been, they are sure to succeed when he is there; yes, and to succeed beyond their own expectations; just as the disciples were surprised that, by the same hands which all night had taken nothing, a hundred and fifty and three great fishes should be taken, and out of the same nets which were empty all the night, (save here and there a piece of tangled weed to mock their hopes,) there should come so many great fishes upon which they and others might be feasted to the full. The apostles could not do anything without their Lord, nor can we; so the main point for us to remember is that we need Jesus Christ to come into our midst, and this point I shall try to drive home with all my might, praying God the Holy Spirit to stir up the hearts of his people so that they may have a great longing to be useful in the winning of souls, and realize that this can only be achieved by those who enjoy true fellowship with Christ.

But we are precisely like the apostles in certain points; the first of which is that we should have "taken nothing" if the Master had not helped us.

And even now, brethren, our success is wonderfully like the non-success of the apostles, for we have scarcely taken anything in comparison with what still needs to be taken. Even when we speak of tens of thousands converted, what are they in comparison with the millions all around us in this vast city? When God gives us an increase of a hundred or a hundred and twenty in a month, we are glad

and thankful; but, large as those numbers are, what are they compared with the perishing myriads of London alone? Why should we not have three thousands converts in a day as on the day of Pentecost? Why is it that our churches are not multiplied till they cover this city in every part? Why does not the old Church of Christ, (for

such we are,) the old Church of Christ, come more to the front instead of lingering in the background? It is because we have not yet the fulness of the Master's power as we must have it, and desire to have it to the praise of his glory. Christ's presence, if he would but come among us in the fulness of his strength, would do so much more for us than anything that we have ever seen yet that we should be as much astounded by the increase as the apostles were by the two great draughts of fishes. Christ had but to will it, and the fish came swimming in shoals to the net; and he has but to will it, and souls will be converted by millions to himself and his gospel. He had but to give his disciples the direction as to where to cast the net, and the same net that had been empty became full; and he has but to teach his ministers how to preach, and touch their lips with a burning coal off the altar to fire them with a Pentecostal enthusiasm, and they would speak in a way in which as yet they never have spoken, and with a power they have never yet experienced. Such days are promised, and they will surely come. We are not straitened in God: we are straitened in ourselves. If we have not those glorious days of ingathering, it is because some sin of ours still keeps the Master's glory from us. Oh, let us turn to him, and may he graciously turn to us!

"Let our mutual love be fervent, Make us prevalent in prayers; Let each one esteem'd thy servant Shun the world's bewitching snares.

Lord, revive us,  
All our help must come from thee!"

Now, secondly, I have to speak upon the means which we are to use so as to gain our Master's presence. I have tried to show you that all our success must come from him, and all that he gives us must be ascribed to him; so how can we secure his presence? We have it in a measure; how can we have it more fully?

We'll, let us always recollect that he comes just where he wills to come. There is absolute sovereignty about the work of Christ in the kingdom of his grace. As the wind bloweth where it listeth, so does the Spirit of God work wherever he pleases. I do not think that we can always account for the great success of one preacher and the non-success of another by anything that we can see. We have to fall back upon the sovereignty of God, and say, "God wills it, and therefore it is." He hath the key of David; he openeth, and no man shutteth, he shutteth, and no man openeth. If he wills it, the rain shall descend steadily to make fat the fields; but if he wills it, he can restrain the dews of heaven until the most fertile church shall become barren as the mountains of Gilboa. He exercises his power, not according to our will, but according to his own will; we must never forget that.

At the same time, what course should we take in order to secure his presence? I reply, first, that we had better go on with our work for him. If we want Christ to bless us, and we are doing work for him, we had better keep on steadily doing it. These disciples of his had been fishing all night. Perhaps, if they had not fished at night, Christ would not have given them fish in the day time. He does not often come to bless idlers; he acts sovereignly, as I have said, but he gener-

ally gives his blessing to those churches that do the most for him. I have always found that an earnest gospel ministry and a prayerful united church will have God's blessing when others will not have it. Go on, Sunday-school teachers; go on, tract-distributors; go on, evangelists; go on, all of you who are laboring for Christ, keep each one to his own service; and even if it has been night with you, and you have taken nothing, still keep on at your toil. Probably the best way to bring the Master to you is to labor for him with all your might.

Sometimes, however, it will be necessary for us to wash or mend our nets. In the miracle recorded by Luke, we find that the fishermen, after toiling all night, were washing their nets; and either on that occasion, or on a similar one, some of them were mending their nets. Every church needs to do that, and every church-member, every Christian worker needs to do that. The preacher will do well to adopt another style, to study more diligently, and to make himself more proficient in the knowledge of the Word. Sunday-school teachers must more carefully study the lessons for their classes, and go to their scholars better prepared for their work. Your nets will often need washing and mending if you are to be fishers of men; and all of you will be more likely to get the Master's blessing if you pay more attention to the means you are using for doing good in his service. Christ does not want slovenly work, nor is he likely to bless those who think that any kind of service will do for him. I have heard of a preacher, who thought that whatever came first into his head was good enough for his people. On one occasion, he informed one of his officers, at the end of his sermon, that he had never thought of it before he entered the pulpit; and the good elder replied, "I thought so while listening to you. I thought that, if you had considered it beforehand, you would never have said what you did." We all need to wash and mend our nets—I mean, that we all need to do Christ's work in the best possible way; and that is the way in which we are most likely to be privileged with his presence.

Do you ask, "What is there that will bring Christ to a church, and keep him there?" I reply, in a word, prayer. The law of gravitation hold the planets in their orbits, and links the sun to all the spheres that circle round him; but prayer has ere now made gravitation itself cease to exert its energy. "Sun, stand thou still upon Gibeon," said Joshua—who had first spoken to the Lord about the matter—"and thou, Moon, in the valley of Ajalon;" and sun and moon stood still. We speak that which, to many nowadays, only causes ridicule; but, to our minds, it seems ridiculous to doubt that God hearkeneth unto the voice of men. When men are made in the image of God—twice-made, and so made his children—surely their believing prayers shall move the heart of their heavenly Father. You remember what Christ said to his disciples in his sermon on the mount: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" Of course, he will listen to the voices of those whom he so dearly loves. You know, beloved, that there is power in prayer. When believers meet together, and unitedly cry, "Lord, revive thy work;

put more power into the ministry; make the hearts of thy people to be more full of zeal; save the ungodly; arouse the unconcerned;" it will be done. It is not with us merely a matter of hope, that earnest prayer will bring blessing to the church and to the world; it is a matter of fact, it must be so. The laws of nature may be suspended, but laws that appertain to God's own character for truth and faithfulness cannot be suspended. He would not be God if he did not answer prayer; his own promises bind him to do so. O ye that doubt him, try him! If any of you question the power of prayer, see what has already been done by it. As for you who are the servants of the living God, and who have access to his mercy-seat, you have but to ask and to receive, you have but to seek and to find, you have but to knock and the door shall be opened to you. Brethren and sisters in Christ, join one another in praying Christ to come into our midst; do pray for a blessing, pray mightily for it, and rest not day nor night till that blessing comes.

We must, however, add to prayer the waiting for the blessing that we seek. After Christ had ascended to heaven, his disciples went to an upper room, and waited there till the Holy Spirit was given to them on the day of Pentecost. They did not sit there thinking that perhaps the promised blessing might come, or might not come, but there they waited till they heard the "sound from heaven as of a rushing mighty wind," and the "cloven tongues, like as of fire, sat upon each of them." So let us come together in our assemblies expecting the blessing which the Lord has promised, for the blessing will certainly come if we believingly expect it. "Open thy mouth wide," says God, "and I will fill it." Oh, for the capacity to believe God; for, assuredly, God will never dishonor our faith.

And then, to our expectation, we must add the opening of our own hearts to receive the blessing. We want the Saviour to bless us, and he says, "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." He is ready to bless you, beloved; are you ready to be blessed by him? O ye that love him, fling wide the doors of your hearts, and ask him to come in! He has bought you with his heart's blood; will you not give him your heart's best love? He is himself your Beloved, your Husband, your All-in-all; so treat him not as a stranger. Let him not stand and knock any longer, but open wide the door, and bid him come in. Is it your will, dear brethren and sisters, to receive him? Do you really want him? Do you long for more of him? You will have to be very prayerful and very careful if he does come to you, for he is a jealous lover; and when he dwells in the heart, he looks with severe eyes upon anything contrary to his will that is done by his own dear ones, just as a king will tolerate in a stranger what he would not endure from a courtier. I am afraid we sometimes pray for sanctification, and do not really wish for it; and I am also afraid that we sometimes ask for a great blessing, and do not really wish for it. Do you believe that Christ can come to us, and bless us? Are you living as if you expected him to come to you? If so, when he comes, you will be overawed by the majesty of his presence, and you will say, with John, "It is the Lord." As we hear

of blessing in the Sunday-school, we shall say, "It is the Lord." As we hear of the work of grace in the Bible-classes, we shall say, "It is the Lord." And at every church meeting, as we hear the stories of those who have been brought to believe in Jesus, we shall say, "It is the Lord," for no one else could have wrought so blessed a work in our midst."

Have you never heard the story of the poor man, in deep distress of mind, who one night dreamed a dream? He found himself outside the gates of heaven, and he sat down and wept, for he longed to enter. Presently he heard sweet music, and saw a company of people approaching with palms in their hands. He asked who they were, and one of them said that they were the noble army of martyrs coming to take their thrones. Then he wept much, and said, "I cannot enter with you." While he sat mourning, he heard the trumpet sound again, and another company came along singing, "Worthy is the Lamb that was slain." He said to them, "Who are ye?" They replied, "We are the goodly fellowship of the prophets and apostles;" and he wept again, for he said, "I cannot enter with you." Presently another company came, chanting the praises of the grace of God, and he said, "Who are ye?" They answered, "We are the preachers of the Word, and the deacons of the church." Again he said, "I cannot enter with you." He sat down and wept till, by-and-by, he saw a larger company coming, marching like an exceeding great army, and singing sweetly as they came. In the very front rank was the woman that was a sinner, with her rich voice leading the song; and near her was the thief who, at the last, had prayed, "Lord, remember me." They came along right jubilantly, and he asked them, "Who are ye?" And they made answer, "We are the company of great sinners, saved by great mercy." At once he said, "I can go in with you;" and, brothers and sisters, that is the company to which you and I belong, and when we enter heaven, they will welcome us just as heartily as they did the martyrs, and the prophets, and the apostles. Jesus Christ came into the world to save sinners, and when sinners repent, there is joy in the presence of the angels of God, and joy in the heart of God himself because they have sought his pardoning mercy. If any of you are not saved, it is not because there is any lack of mercy in the heart of God. If you perish, it is not for want of an open door set before you; so come in while you may.

**GOD'S LOVE IS WISE.**

God is Love, but it is a wise love, a watchful love, a faithful love: there is nothing it will not do for us, except wrong; there is nothing it will not endure for us, except sin; and there is nothing it will be careful to spare us, in order to turn us from the evil of our way. 'As I live,' said the Lord, 'I have no pleasure in the death of the wicked, but that the wicked should turn to me and live.' If we are chastened, therefore, it is for our profit, for what son is there whom the father chasteneth not? As the sun calls forth the very clouds that hide his face for a season till the tender rain falls that brightens the earth anew, so also his love, at times, may darken the face of heaven to us till the bitter-sweet tears of repentance restore the light to us again. But through all and in all his love abideth unchang-

ed, and is at the root of our sorrows as well as our joys, often hid, but never absent, the same yesterday and to-day and forever. O so gladly would he help us, guide us, comfort us, encourage us, cherish us tenderly, and reward us abundantly, for so love delights to serve its dutiful and obedient children. But if we are wilful and rebellious, the same love will not fail to inflict whatever may be needful to rebuke and to change our hearts. Always, however, in whatever different aspects it shows itself, whether as the grace of Christ or the wrath of the Lamb, it is none the less love, for verily God is Love.

That, brethren, is the doctrine of the Gospel; not a doubt of it; the only thing is written there clear as in letters of light. But how to get a sure and abiding faith in it, and be able to lean upon it through all the bitter trials and changeable vicissitudes of life, that is another matter. There are times, no doubt, when the sense of that divine benevolence seems to flood our whole hearts, and to fill them with joy and peace and perfect trust. But there are other times when the poverty, misery, and disease, the oppressions and wrongs, the griefs and troubles and breaking hearts, and the spectacle of those who seem to be foredoomed to a life of vice and shame, and the plagues and famines and desolating wars which afflict the world, waken in every thoughtful soul more or less questioning and disquietude. Why has the Lord done this? Surely infinite Love would have ordered things differently? How can omnipotent goodness consist with a world like this? So we find it hard to rise to the height of this great thought, so hard that I doubt if we could ever reach it by any process of reasoning upward from the things that we have seen and known. I find God in the world which he made and governs; but I cannot say that I find this God who is love.

It is in Christ only that the Father is revealed, and in him only that this faith can be established. 'In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.' So the Apostle illustrates his great doctrine, and it is only this that will enable us to believe it. You have a friend who has given you such proof of his love that you cannot possibly doubt it. When you were, perhaps, in sore straits, and saw no possible way out of them, he came forward to help you. He took your burden on his own shoulders. He devoted himself to your cause and sacrificed for your sake all that men commonly hold dearest. He endured trouble, loss, sorrow and shame that it might be well with you. He took his life in his hand that you might live through him. After that, could you ever for a moment doubt the love he bore you? There might be things about him which you did not well understand. He might have ways of working which were often strange to you. But there was stamped him as one whose good-

will you could not question; for you had no claim on him; nay, you had perhaps wronged him in many ways, and yet he had sought you out, and taken you up, and never ceased to prosecute his work of love at all hazards to himself, till he had brought you deliverance. Therefore, should any one suggest

a doubt of him to you, you would at once reply: "It is no use; I know him better than you. It is idle telling me this or that which looks hard in him. I do not deny it, and I cannot perhaps explain it. But it does not shake my faith in him, for if he had not been a true friend, he would never have done what he did for me. You will never move me from that. I were shamed and dishonored for ever if I let a doubt of it into my heart. Do not tell me, then, of the pains he could have healed and did not, of the sorrows he could have comforted and did not, of the ills he could have removed and did not remove. There is one supreme fact which reveals him to me beyond all possibility of mistake. This man is loving, if ever love there was, and where his ways are strangest I can still believe it is his love that guides them, for there never was love like his.' Now, this is exactly the kind of proof to which John appeals here when he says, God is love, and herein the love of God was manifested, in that he sent his only begotten Son into the world, that we might live through him. Truly, we did not love him, but he first loved us. Yea, we were alienated from him by reason of sin that is in us. We had no more claim upon him, but just that we were perishing and touched his pity. Herein the love of God was manifested, in that, while we were yet sinners, Christ died for us.—Selected.

**THE DANGEROUS SIDE.**

By Hilda Richmond.

Just now we are living in a wave or spasm of optimism, and on every hand the eye is confronted with signs reading something on this order: "Keep smiling!" "Most of our troubles never happen!" "Keep your troubles to yourself!" From the pulpit, the press and from individuals the cry is going up for more bravery and less self-pity, for keeping a smiling face to the world and carefully concealing our troubles, most of which we are assured are only imaginary, and for more fun in life. We are told to think health and we have it, for as a man thinketh in his heart so also he is, is good Bible doctrine, and everywhere we are exhorted to add to the sum of human happiness, and say nothing about sorrows or troubles. In short, we are living to a remarkable degree the old saying, "Don't tell me your troubles! I have plenty of my own." with the exception that we are never to own that we have troubles.

And in many ways this wave of cheer and good will and optimism has accomplished wonders in setting chronic grumblers right with the world, and banishing long accounts of imaginary aches and pains. When the men and women who "enjoyed poor health" discovered that it was out of style to complain, many of them speedily got well and are well to-day, and the chronic whine of the sacred Christian who was always certain the world was getting worse instead of better has been almost completely stilled. We certainly are taking a more rosy view of existence than our ancestors did, but like all other good things, the optimists may overdo matters and bring positive danger with their cheerful doctrines.

Not long ago a young girl who was an orphan broke down completely, and told her troubles to an older friend. "Why didn't you come to me long ago, my child?" asked the friend in surprise. "Well," replied the girl, "every-

body says our troubles are mostly imaginary, and we ought not to burden our friends with them. I was ashamed to come to you to-day, but I couldn't stand it a minute longer." And that poor girl had endured months of suffering, trying to think it was her duty to keep still about a matter, that the friend set right in fifteen minutes. Having no mother to confide in, she thought herself very brave, because she shut her lips resolutely till the burden became too great, and she found relief. There are many troubles that never should be whispered to our most intimate friends, but there are others that ought to be told and told speedily.

At a lecture the speaker was eloquently lauding the brave men and women who kept their troubles to themselves, until they proved that they were imaginary, when right in front of him sat a living example of the dangerous side of that theory. A woman incurably ill waiting for death to relieve her, whose physician had told her not long before that if she had taken her disease in time she might have been cured. Instead of crying out to men and women to be brave and keep still, the warning should be sounded in all ears not to delay until too late with disease.

In the religious world the persistent optimist who loftily refuses to believe there is any such thing as trouble in the world is making havoc in many denominations. The gospel is shorn of everything that relates to judgment and justice and penalty for wrong doing, while mercy and peace and happiness are held up constantly. "Talk goodness and you'll have goodness!" is the cry, and it is a good one, but don't talk goodness all the time. Ignoring sin never banished it, and all the talking about love and sweetness and purity should be backed up by the plain teaching of the word of God as to wickedness and deception. It is a poor Christian who can't see that the world is growing steadily better, but a very irrational one who sees nothing in life that can be improved. The cheerful idea in religion is largely responsible for the vague thoughts and disposition to shirk on the part of Christians who subscribe to it. Why, what is the use getting all worked up over church duties, when everything is running along so smoothly? Just keep smiling and talking good cheer to people and they will want to come into fellowship with such organizations.

But aside from all other considerations, the professionally cheerful person is about the most tiresome individual in the world. When you really want help in any way you don't call upon the smiling, eternally jolly man or woman, but rather the one who is serious part of the time. The perpetual smile is about as hard to live with as the perpetual sigh, though both smiles and sighs come to the normal life. There is something about the sickly sweet individual that makes every one suspicious and with good reason. A young lady who taught boys and girls of that restless, wriggling, trying age between eleven and thirteen, used to make it a business to say in their presence the first day of school when they got into the grade above hers, that the teacher would surely like them, for they were such dear, sweet children, everyone of them. Very few people will doubt that they honestly liked the new teacher better with her occasional smile who made them mind, than the one who publicly called them "dear and sweet." To be shut up on a rainy day with a "cheerful" person bent on "helping" one

when things go wrong is one of the most trying experiences that comes to a healthy soul. It is simply maddening to be met with the set smile and the set expression of cheerfulness, that mean nothing but a determination to be in style. The normal soul isn't craving pity on such occasions, but just quiet and the chance to be in sympathy with the weather a few hours, not to listen to a sermon on cheerfulness.

So just keep in mind that it is the engine without a working safety valve that bursts and brings destruction, when you sternly repress all disposition to tell your troubles. It isn't necessary to let off so much steam that you have none for legitimate purposes, but only that you keep from exploding. It isn't a sign of weakness that occasionally you can't keep a smile on your face, or that you crave sympathy in trouble. Instead it is a sign of sanity, and that you are not carried off your feet by every fad that strikes the country. It is all right to keep a smile on the face and the lips silent, until the danger mark is reached, but after that look out! Sometimes a sharp thunder and lightning storm brings relief as nothing else can, though the smiling sky is obscured and the rain descends, so breaking out in longing for help and sympathy, and the falling of tears have their place in every human life. It isn't natural to wear a constant smile, so don't attempt it. If you do you will run the risk of being justly called silly, and may work positive harm to your associates.

**FREEDOM ASSOCIATION.**

Rev. J. L. Adkins had for several years been trying to get the Association to meet in the middle of the week instead of the last part but he never succeeded till about a year ago. As a result of eliminating Sunday, the Association was well attended each day. The speeches on missions, temperance, etc. were good, and I never saw at any association better attention and less disturbance. There were several visitors of both laymen and preachers. The Moderator, Rev. M. L. Blankenship, at the request of the Association, appointed a committee on apportionment, consisting of one messenger from each church. Each messenger was called on to say what he thought his church would give during the next Associational year and amounts were assigned to the churches amounting to \$289. This being \$10 more than the Association was asked to give. As usual, a collection was taken for the Orphans' Home. In addition to this nearly every church pledged through her messenger to send a box to the Home. Bro. Adkins said it was the best meeting the Association had had for ten years and every one seemed to agree with him. I trust there will soon be a great awakening among the churches.

J. R. HUNT.

Burkesville, Ky.

Self-love is a flattering glass, which represents us to ourselves much fairer than we are; therefore turn from it, if you desire a true account of yourselves, and look into the pure and faithful mirror of God's law.—Robert Leighton.

A Scotchman gave his testimony as follows: "I have been standing on the Rock for forty years. I have often trembled on it, but it has never trembled under me."

Man is at his greatest when he bends and worships; he is never so high as when on his knees.

**Editorial**

**ALEXANDER CAMPBELL VS. FOREIGN MISSIONS.**

In a recent address in an adjacent city we had occasion to state that Alexander Campbell was opposed to Foreign Missions. At the close of the service, a Cambellite minister, in a very friendly manner, said that he would like to have the proof that Campbell was opposed to Foreign Missions. In compliance with his request, we take peculiar pleasure in submitting the testimony, which we believe will be quite sufficient to convince our brother, and we trust to turn him from hero-worship. Writing on the subject of missions Mr. Campbell says:

"Is the attempt to convert the heathen by means of modern missionaries, an unauthorized and hopeless one? It seems to be unauthorized and if so, then it is a hopeless one."—Christian Baptist, Vol. I, p. 15.

"The Bible then gives no idea of a missionary without the power of working miracles. From these plain and obvious facts and considerations, it is evident that it is a capital mistake to suppose that missionaries, in heathen lands, without the power of working miracles, can succeed in establishing the Christian religion."—Christian Baptist, Vol. I, p. 15.

"They say they are specially called, but neither their qualifications nor their success warrant the belief of their profession."—Christian Baptist, Vol. I, p. 55.

"We proceed to suggest in the most respectful manner, to the religious community, a few thoughts on what appears to us the capital mistake of all missionary schemes of our time."—Christian Baptist, Vol. I, p. 14.

"We have thought that the above remarks were due to the great interest manifest in these enterprises. We know many of the well-disposed are engaged in these projects; may it is not long since we ourselves were enthusiastic in missionary spirit."—Christian Baptist, Vol. I, p. 17.

A friend writes to the Christian Baptist from Mason county, Ky., Feb. 16, 1825, as follows: "Your paper has well-nigh stopped missionary operations in this State. I hope it will destroy associations, State conventions, etc."—Christian Baptist, Vol. II, p. 144.

Query. "Is it safe to adhere to a theology and belong to a church that was instituted by a man who was radically opposed to the very heart of the Gospel? Is it not the case of the blind leading the blind?"

**THE THEOLOGY OF THE SPIRIT.**

The Religions of authority and the Religions of experience, is the last work Sabatier wrote, but did not live to publish. Sabatier was formerly Professor at the Sorbonne, but at the time of his death was Dean of the Faculty of Protestant Theology. His eminent position in one of the oldest and foremost universities of the world naturally attracts attention to his voluminous writings.

Sabatier was an incessant worker, his cerebral activity was so intense that it nourished itself to the detriment of his physical force. When his wife one day suggested to him that the declining state of his health demanded a season of rest, he replied, "I have

work layed out for two hundred years, and I wish to die in my Professor's chair," and this wish came near being fulfilled; for shortly after having delivered his accustomed lectures he went almost staggering home, took his bed, and after a few weeks died, praying, "Our Father who art in Heaven."

The work above named was published after his death. With the governing principles of Sabatier's critical method we are by no means in harmony; at the same time we have seldom found so much to approve and heartily indorse in a theological treatise written by a representative of the liberal theology. And one can hardly refrain from thinking that whatever may be the principles of historical and dogmatic criticism which can make room for some of the conclusions to which Sabatier is led, the man himself is intensely honest and terribly in earnest—so much the worse for orthodox religion.

That such men often rise above their methods is evidenced in this instance by the following: "He shall baptize you with the Ho'y Ghost and fire," the Spirit symbolized with fire—that is the power which is going to renew hearts. The idea of the Spirit is more than an important element in the theology of Paul, it is the same of his doctrines—the inner cement which renders coherent all the parts, he is a superior form of being, a specific category of thought, determining the point of view, whence the Apostle conducts all his meditations and all his reasonings, coordinating and developing logically his entire conception of christianity.

To think and to know according to the Spirit, is the dominant trait of his dogmatic; walk according to the Spirit, is the sum of his morality, and the ensemble (all taken together) forms a theology of the Spirit. This Spiritual wisdom is in Paul's eyes the perfect wisdom.

**ALEXANDER CAMPBELL ON UNION.**

"To attempt Union among jarring sects which are established upon different foundations, without the explosions of their foundations is altogether fruitless. They may cozen one another a little by attempts at open communion but it will amount to nothing valuable."—Christian Baptist, p. 153.

This is a frank statement, and altogether true, and we can earnestly commend it to those who are playing the "cozening" act. After all, this is the real idea of union that is secretly held by many of the followers of Alexander Campbell. In its last analysis, "Let us unite on the Bible," means let us unite on Campbell's construction of the Bible. How other denominations can be duped by the duplicity of this plea, surpasses understanding.

"Death to the dove, is the falcon's love  
And sharp is the kiss of the falcon's beak."

**THE SECULARIZATION OF THE RELIGIOUS PRESS.**

There seems to be an ever-increasing tendency in religious journalism to go beyond the borders of its distinctive domain. Having just finished a hasty review of the editorials of twenty of our religious exchanges, we find that considerably more than half of all of the editorials are on purely secular subjects. It is worthy of note, that this average is even greater in

Northern papers. It is not our purpose to account for this secularization, but rather to call attention to the fact, which many of us believe should cease to be a fact.

Of this we may be assured, that the religious paper cannot successfully compete with the secular weekly in the rightful sphere of that weekly. The religious paper has a field all its own, and when this field is abandoned the downfall of the denominational journal is inevitable. A semi-secular paper appeals to neither saint nor sinner, and is at best a hybrid in journalism.

Is it not probable that the persistent plea for a better support of our denominational papers, is caused by the papers themselves not heeding the needs and wishes of their constituency.

So far as we are concerned, it is not our purpose to make a newspaper, or even a religious or Baptist newspaper, but rather a Baptist journal, intended primarily for sure-enough Baptists.

**JELICO CHURCH.**

The growth of the Jellico Baptist church has been a gracious surprise even to its most ardent friends. From a feeble mission station, of a few years since, it has grown into a strong and mighty church.

At the recent Association, which it was our good pleasure to attend, we were astonished to learn from the letter of this church that more than \$1,200 was given to State, Home and Foreign Missions during the past year. Rev. J. E. Martin, the beloved pastor, is leading the church from victory to victory. His admirable wife fully meets the many demands upon the minister's wife.

**PHARISEE.**

This Pharisee was no monster held up for the execration of mankind, but a typical man of all ages and of all lands. If there was no danger of our sinning in the same way, the parable would be useless to us. The Pharisees were really the best class of the nation, they knew the law and the prophets better than any others, they were more orthodox in their creed than either the Sadducees or the Essenes; they were more zealous for the law and more devoted to the temple service. The world is mistaken in thinking that the Pharisees were all hypocrites and that Phariseism was but another name for hypocrisy. Remember Paul was a Pharisee, and Nicodemus. There were only about 6,000 Pharisees in the time of Christ, and each one owed his position not to birth or to wealth, but to his knowledge and to his personal merit. The Pharisees were very strict in the external observance of the law and did not know that religion was of the heart. Even Nicodemus was utterly ignorant of the nature and necessity of the new birth. The Pharisees trusted to their good works for salvation, spent themselves in rigid observance of rites and ceremonies, doing not only what the law required, but all that tradition and the elders had added. For example, they were not allowed to eat meat with milk, and the hours for their praying were strictly prescribed, though the law said nothing on either of these subjects. And today, whoever they are that insist on ceremonial observance for which there is no authority in God's Word, and make piety to consist in strict compliance with whatever rites are imposed and fix hours for prayer, and who trust in their works for salvation, these, are the modern successors of the Pharisees of old.

The natural tendency of Phariseism in every age is to engender a spiritual pride, and this is the sin of the Pharisee in the parable, with which the humility of the Publican is brought into vivid contrast. It is a sin to which human nature is peculiarly liable. Socrates, the best of the Greeks, used to thank the gods every day "that he was a man, not a beast, a male, not a female, and a Greek, not a barbarian." The Jew called all other nations "dogs," and the Roman looked with contempt on all who were not Romans. In this day we find each nation priding itself on its supposed superiority to other nations. Chinese look with pitying contempt on all foreigners; Germans claim to have the intellect of the world; Englishmen are profoundly convinced that England is the greatest nation that ever was or is or shall be, while in this country we claim to be far in advance of other nations in all the elements of true progress. And then people of one State are liable to think that they are better than people in other States. We who live on this side the mountains or the river, congratulate ourselves on our superiority to those who live on the other side. I have even known inhabitants on one side of a creek to claim to excel those on the other side. Narrowing it down—we are ready to believe that our family is better than other families, and finally that ourselves are better than others. A sadly needed injunction, and one hard to obey, is that of the apostle, "in lowliness of mind let each esteem others better than themselves."

This noxious weed of pride grows luxuriantly in the congenial soil of our hearts, and is nourished in a thousand ways. It is this which makes us so pleased at attention and flattery, and so indignant at being slighted and at reproof. It is insidious also, and needs constant care to prevent its roots spreading till it completely occupies the garden of our hearts. It manifests itself when we are not aware. There is even danger in our very efforts to cultivate humility, that we will take pride in being so humble and come to thank God we are not proud like those around us. May the Ho'y Spirit guard us from this sin, and leading us to a true sense of our own nothingness, may He save us from the Phariseism, which—as Ruskin happily describes it—"wears its pieties for decorations as women wear their diamonds and flaunts the dry fleeces of its phylacteries between its dust and the dew of heaven."

The Temple Baptist church, of Philadelphia, on October 9th and 10th, celebrated the fact that Dr. Russell Conwell has baptized 5,000 persons into the fellowship of this church. This, so far as known, is the largest number ever baptized by one minister during a single pastorate in modern times. We exceedingly regret that other engagements forbade our accepting the cordial invitation to be present on this occasion. We extend to Dr. Conwell our congratulations and gratitude for the great success with which God has honored him.

Rev. J. A. Adcock, of Louisiana, comes to Kentucky as evangelist in B. Y. P. U. and Sunday School work. Bro. Adcock has been one of Louisiana's most successful pastors, and is in every way excellently equipped for the work to which he has been called. The Recorder extends to him a most cordial welcome to our Commonwealth, and predicts for him a great and blessed work.

**EDITORIAL VARIETIES**

All paths lead to the same road, and all roads lead to death, and death fixes eternal destiny.

The Young Women's Christian Associations of Tennessee and Kentucky will meet in Lexington, Ky., November 4th. This will be the sixth annual meeting, and quite a number of Associations will be represented.

Our people are easily moved by the story of suffering and starvation in any portion of our country, yet we are unconcerned and inactive in the presence of spiritual famine.

"Brethren if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.—Gal. 6:1. If a man be overtaken in a fault ye which are not spiritual, pound him into pulp; and give him no chance for restoration.—Modern Version.

Of course, it is only the women who have curiosity, and the men have inquiring minds. Certainly!

"Why do the heathen rage and the people imagine a vain thing?" Because that's their business and they are in love with their work.

Many of our people are spiritual sponges, who absorb much and give out nothing—and very little of taat.

If the bill-boards, representing the average play, at the theaters are true to life, the theater is a mighty poor place to grow in grace.

The Warren Baptist Academy, established under the leadership of Rev. William Stallings, has already enrolled more than ninety students, though the school is in its first year. Prof. Wm. M. Dies, M.A., is proving the right man in the right place.

The Hudson-Fulton celebration was an elaborate and timely affair. The celebration, to its credit, be it said, was not commercial in its inception or execution. Merry-making seemed the order of the day. Many of the world's best and largest battleships graced the occasion.

In the death of Gov. Johnson, of Minnesota, the nation loses one of its foremost citizens. He was not only a national figure, but a national fact, that meant much for American manhood and morals.

Dr. Aked, of the Fifth Avenue Baptist church, N. Y., is quoted in the Times and Freeman, of London, as saying that, "Every American city is run by thieves." We have understood that Dr. Aked has been assisting in running New York.

There have been a very large number of requests for copies of Mr. Theodore Harris' will. Hence we publish it entire on the third page. We have had 200 extra copies of the Recorder printed this week, as so many were desirous of having a copy of the will.

The scene of the death of Stonewall Jackson, near Fredricksburg, Va., is to be preserved as a public park. This is as it should be. Stonewall Jackson, was probably the greatest military genius of the Civil War. His Valley Campaign has been studied by the greatest Military schools of the world.

The Woman's Christian Temperance Union of the State, which has just closed a five days meeting, at Lexington, Ky., were encouraged by the work accomplished during the past year. The meeting is regarded as the most successful in the history of the Union. All honor to these consecrated women.

"Here lies the body of Jimmie Lowder  
Who burst while drinking a seditious powder,  
Called from this world, to his heavenly rest  
He should have waited till it effervesced."

Correspondents are respectfully requested to effervesce before inquiring why their articles have not been published.

The Christian Work says the number of arrests in Scotland for drunkenness fell off 28 per cent. in two months this year from the corresponding months of last year. Let us thank God and take courage.

Bishop Ingram in a speech illustrated the difference between men by two frogs who fell into a pot of cream. One of them soon ceased to struggle and sank to the bottom. The other was made of more determined stuff, struck out vigorously with all his legs and persevered till he found himself resting upon a pat of butter churned by his efforts to keep his head above the cream.

# AMONG THE Churches.

Walnut St. (Third and St. Catherine) —Pastor Henry A. Porter: A Cloud of Witnesses. Heb. 12:1. The Two Touches, Matt. 8:3; Luke 8:45. S. S. 363. By letter 14.

Broadway—Pastor W. W. Landrum: Hardening the Heart, Heb. 3:12. Walking in the Light, John 8:13. S. S. 152.

Crescent Hill—Pastor J. F. Griffith: God's People a Peculiar People. I. Peter 2:9. Preaching the Cross of Christ, I. Cor. 1:17. S. S. 70.

Chestnut St.—Pastor J. M. Weaver: Guidance and Glory. Bro. T. Bagby: The First Commandment. S. S. 48. By letter, 1.

East—Pastor George H. Crutcher: Church Discipline, Matt. 18:15-17. The Sun in Eclipse. S. S. 130. Baptized. I close my labors with this church next Sunday. My address will be Humboldt, Tenn.

Eighteenth St.—Pastor B. V. Bolton: The Great Supper. Luke 14:16-24. Christ Lifted Up, John 3:14. S. S. 33.

Eleventh and Jefferson Sts. Mission—Bro. Cornelius, of the S. B. Theological Seminary: The Christian's Inheritance, II. Cor. 3:21. S. S. 25.

Fourth Ave.—Pastor E. S. Alderman: Annual Roll-call of the Church. The Church's Invitation, Num. 10:29. S. S. 132.

Franklin St.—Pastor T. J. Duvall: Concerning the Collection, I. Cor. 16:1-2. Bro. I. W. Bruner: Soul Saving. S. S. 126. The new Louisville Baptist Sunday School Association was launched at our church in the afternoon. Addresses were made by Drs. DeMent, Bruner and Landrum. Dr. Doolan was made secretary.

German—Pastor Wm. Argow: God's Dwelling with Men, Rev. 21:3. Our Home in Heaven, Matt. 6:9. S. S. 50. For baptism, 1.

Hazelwood—Pastor Chas. B. Althoff: The Perfect Man, Ps. 15. The Unfruitful, Matt. 21:17-19. S. S. 64.

Immanuel—Pastor J. C. C. Dunford: If the Church is Failing in its Mission, Why? I. Cor. 5:7-8. The Fourth Commandment, Ex. 20:8-11. S. S. 100; Fischer Ave. Mission 38. One baptized.

Kosmosdale—Bro. G. G. Riggan: The Wisdom of the World, Luke 16:8. Ashamed of Jesus. Luke 9:26. S. S. 14.

Lytle St. Mission—Pastor J. D. Hulson: God's Care, Matt. 10:30. S. S. 30.

Oakdale—Pastor E. L. Averitt: Conducted the service at the Industrial Home at 3 p. m. S. S. 76. Bro. G. C. Mitchell came October 4th to assist in a series of meetings. Six additions up to present and the meeting continues with added interest.

Ormsby Ave.—Pastor G. D. Billeisen: God's Purpose of Grace, II. Tim. 1:3-9. Christ Before Pilate, John 19:12. S. S. 89. For baptism, 6; under watchcare, 1; baptized, 9.

Parkland—Pastor Eben G. Vick: Christian Stability, Ex. 23:2. Christian Unity, Ps. 133 and I. Cor. 12:12-31. S. S. 107.

Twenty-sixth and Market—Pastor R. E. Reed: Holy Compulsion, Luke 14:23. Guarded, I. Peter 1:5. S. S. 198.

Van Buren St.—Pastor A. S. Patterson: The Price of Power, Acts 6:8. The Value of a Man, Matt. 12:12. S. S. 65.

West Broadway—Pastor J. A. White: The Model Prayer, John 11:3. First Commandment, Ex. 20:3. S. S. 19. By letter, 2.

## NORTH KENTUCKY PASTORS' CONFERENCE.

### Covington.

First—Pastor A. C. Davidson: Grieving the Spirit, Eph. 4:30. Every Man's Life a Plan of God, Gen. 45:7-8. S. S., 216.

Madison Ave.—Pastor W. A. Burns: Spiritual Power, II. Cor. 10:4. Fishing for Men, Mark 1:17. S. S. 151.

Immanuel—Pastor L. C. Cooper: False Witnesses, Acts 1:8. A Glimpse Into Hell, Luke 16:19. S. S., 201.

South Side—Bro. W. H. Sledge: Prayer, Matt. 7:7-8. A Call to Backsliders, Rev. 2:4. S. S., 149. By letter 1. Meeting began.

### Neyport.

First—Pastor W. J. Bolin: Zech. 4:6. II. Peter 1:13. S. S., 484.

### Bellevue.

First—Pastor J. B. Jones: Rally Day in Sunday School. Our Cities of Refuge. S. S., 125. By letter, 2.

### Latonis.

First—Pastor C. S. Ellis: Ray's from

the Present Lord, Acts 23:11. Perfection, Matt. 5:48. S. S., 152.

## SEMINARY NOTES.

G. C. MITCHELL.

Dr. Mullins reports 255 students enrolled and more coming.

Bro. McKee reports 161 in New York Hall.

The boys are rapidly adjusting themselves and getting to work. One or two boys have met their "Pergu" and have gone back.

This week we were delighted to have with us Drs. Porter and Landrum, of Walnut Street and Broadway churches. They gave us some interesting things and invited us to a reception at Broadway Monday night and Walnut Street Tuesday night.

Quite a number of students attended the "Sox Social" given by the Ladies of the Fourth Avenue church. Friday night.

All delightful functions, but how the student is to attend all these and maintain the terrific pace set by the professors is a question to which the new student has not as yet found a satisfactory answer.

Bro. Bagby is assistant pastor to Dr. Weaver at Chestnut Street.

We were delighted to have Bro. H. O. Meyer of Long Beach, Cal., come back to New York Hall. He finishes this mid-year.

G. C. Mitchell is assisting E. L. Averitt, pastor, in a protracted meeting at Oakdale. Six additions to date. Also conducted services at Industrial School Sunday evening and Kentucky Wagon Works Monday at noon.

### Students Preaching Sunday.

J. A. Beal, Jeffersontown. S. S. Bussell, Lamb. Ind. J. C. Daniel, Lyndale.

D. M. Pressley, First church, Lawrenceburg, Ind.

C. C. Vick, Ninth and O Street Mission.

W. T. Dart, Cedar Creek.

J. H. Coleman, Bardstown.

C. W. Reese, Thirty-six and Grand, Anti-Saloon League.

Lloyd Parker, Sanders, regular appointment.

G. G. Riggan, Kosmosdale.

J. L. Thorn, City Hospital.

L. E. M. Freeman, Erlanger.

J. A. Sutherland, Salem, Ind., regular appointment.

## THE STATE.

Pastor J. H. Butler writes from Shelbyville: "We have just closed a very excellent meeting with our church in Cropper. Large congregations and great interest was manifest throughout the meetings. Pastor G. W. Clarke, of Paris, assisted and did most of the preaching, which was plain, practical and pungent. As a result the church was greatly revived and twenty-five new members were added to the membership, with more expected to follow soon. The pastor and congregation feel greatly encouraged with the outlook."

Pastor Wm. D. Nowlin writes from Mayfield: "I have just returned from Trenton, where I held a meeting with Pastor B. F. Hagan, which resulted in twenty-four additions to the church. The Trenton church is a good church, and Pastor Hagan is a fine fellow. It was a pleasure to labor with this godly man and his royal people. My work in Mayfield is in fine condition. We have had ninety-six additions this year and greatly increased our contributions to missions. Attendance large."

Pastor Dodd and the First church, of Paducah, may well rejoice over the report the church made to the West Union Association. First and greatest was the fact that there had been during the year eighty-eight additions to the fellowship of the church, it making the present membership 953. The total amount raised was \$8,335.05. And this was raised entirely by voluntary contributions.

Pastor A. B. Gardner writes from Beaver Dam: "September 30th I closed a meeting of ten days with my church at Salem, in Butler county. The visible results were two professions of faith, seven baptized and one addition to the church by relation. Bro. Thurman Moore, a fine young man, was licensed to preach during the meeting and preached his first sermon the last night of the meeting. Bro. Birch Shields, who has recently been licensed to preach assisted in the meeting to the delight of all who heard his clear, logical preaching. Thank the Lord."

Bro. G. H. Lawrence writes: "I have just closed one of the best meetings of the season at Fairview schoolhouse, in Ohio county, in which I used the missionary tent. There were about fifteen conversions and renewals, twenty-one

were baptized, most all of whom were grown men and women. One Catholic was saved, two Campbellites and two Methodists were baptized."

Pastor J. I. Wills writes from Williamstown: "I closed a very precious meeting with Mt. Hebron church, Garrard county, October 3rd. The visible results were seventeen for baptism, two by letter and a general revival in the church and community. I served this church as pastor for thirteen years, and after six years of absence they have recalled me, and I suppose I will try to serve them again. I am now engaged at Holbrook, with Bro. Waldrop."

Pastor J. J. Willett writes from Brandenburg: "I have been called to Hardinsburg church and my time is all taken in Breckenridge Association. I will move this week to Hardinsburg to live. Please have my Recorder changed to Hardinsburg, Ky."

Pastor Ernest M. Harris writes from Woodlake: "Just a card to tell the brotherhood of the great revival at Providence church. Bro. O. O. Green, of Versailles, came September 19th and preached for us twelve days. There were large congregations and thirty-one additions to the church. Twenty-five made profession of faith and twenty-five were received for baptism. We count no one converted who does not connect himself with God's people. Bro. Green is a forceful gospel preacher. His twelve days' stay with us will be long remembered."

Bro. O. T. Karsner writes from Ghent: "Again we had for ten days the pleasure of listening to a series of sermons preached by Bro. W. S. Coakley, pastor of Ghent church, at the Four Mile school house, Carroll county, which resulted in fourteen additions to the church, eleven for baptism, one by letter and two restoration. The Baptist principles, which our pastor so ably and intelligently represented, were greatly magnified, and the brethren and sisters were wonderfully uplifted spiritually. Let us thank God and take courage."

Bro. J. L. Owens writes from Middeburg: "I have just closed a meeting with my church here, which resulted in thirteen additions, eight by experience and baptism and the membership greatly revived."

## OTHER STATES.

The beautiful new meeting house of the Gainsville, Ga., saints has been set apart to the worship of God. Brethren S. Y. Jameson, J. A. Wynne and F. C. McConnell were the speakers on the occasion and it was a "high day in Zion."

Bro. J. W. Witherington held two good meetings in Ga., one with the Bull Creek church in which twelve were added to the church and one with the Jenville saints, in which there were twenty-one additions.

The "Old Lick Creek" church, W. Va., held a meeting resulting in twenty-nine additions.

The church at Turtle Creek, W. Va., has had a glorious revival. Eighteen accessions to the church and a number happily restored.

Pastor R. B. Garnett, at New Hope church, near Lebanon, Mo. closed his meeting with thirty-four received for baptism and one by letter.

In a ten days meeting held with his church, at Difficult, Tenn., Pastor R. B. Dav's baptized eighteen happy converts.

As a result of one week's meeting at New Bethel church, Tenn., nineteen were received for baptism, and two received by letter.

At the close of a fine meeting at Sterrett, Texas, a church was constituted with eighteen members.

As a result of the meeting at Naruna, Texas, twenty-three united with the church, and the church moves up to half-time preaching.

A church has been constituted at the Rice school house, Texas, with 21 charter members. Bro. J. T. Butler has been called as pastor.

At Patillo, Texas, sixty-four united with the church at the close of the meeting, forty-eight received for baptism. Bro. C. S. Williams, pastor.

The meeting at Decatur, Texas, closed with thirty-five additions.

Bro. S. Toome held a meeting at Naruna, Ark., in which there were twenty-seven added to the church, eighteen received for baptism.

Pastor Geo. W. Shepherd writes from Lakeland, Fla.: "I am sure you will rejoice with me when I tell you that on yesterday I asked my church for \$600 for missions and they gave over \$1,000,

and it will be raised still higher. Have had thirty-nine added since I came here in May. This is a noble people and happy pastor."

At new Bethel church, Tenn., a genuine revival was enjoyed, and nineteen happy converts were received for baptism, two joined by letter.

Pastor J. A. McCord writes from Fairfield, Ill.: "We have just closed our first year as pastor of the First church, of Fairfield. Eighteen added to the membership and \$1,000 given to all purposes. Church united and harmonious."

Pastor J. H. Riffe writes from Plant City, Fla.: "During the month of August I supplied for the First church, Plant City. Have since accepted a call here, and began the work the first of October. Mrs. Riffe and I have received a hearty welcome and the work seems to start off well."

Rev. T. J. Morgan closed a meeting with the Promsland church, Ashley county, Ark., September 13th, which resulted in sixty-one additions to the church, forty-three by baptism. This is the largest church in Southeast Arkansas.

The church at Crossett, Ark., has more applications for the pastorate than they can conveniently handle.

It will likely be proposed at the approaching session of the Arkansas Baptist Convention to offer a resolution pledging co-operation with the Texas General Convention to support the Southwestern Baptist Theological Seminary. This movement seems to look in the direction of the formation of a convention, covering a territory from which this new seminary seeks to draw its patronage.

One of the best meetings in the history of the church at Fordyce, Ark., resulted in twenty-nine additions. One lady, fifty-nine years of age, gave her heart to the Master and was baptized. Bro. O. E. Bryan aided Pastor F. C. Sims in the meeting.

A good meeting was held at Carrollton, Mo., resulting in thirty-eight additions.

Bro. Elmer Pitts has been set apart to the full work of the gospel ministry by the Sentinel church, Mo.

The First church, Dry Creek, Kan., has set apart Bro. Alex. B. Colvin to the full work of the gospel ministry.

Pastor J. H. Hughes, Harris, Mo., was assisted in a meeting by evangelist A. R. Sitton. Ninety-six conversions and all of them united with the church.

A meeting at the Mt. Prairie church, Mo., closed with twenty-seven baptisms and the church greatly revived.

The Elm Ridge church, near Keytsville, Mo., Bro. J. P. Rice pastor, held a meeting resulting in twenty-nine baptisms and one received by letter.

Bro. Albert M. Nida has been set apart to the full work of the gospel ministry by the church at LaDue, Mo.

Pastor W. H. Parker held a meeting with his church at Banks, Ark., in which twenty-six were added to the church.

## AN APOLOGY.

We owe just seventeen apologies to the brethren whose news letters were not published last week. If there is anything which the Recorder is delighted to receive it is notes with reports of meetings. But some large advertisements came in at the last, and unfortunately our forms are iron and won't stretch. We have to cut letters often which we would be glad to publish entire in order to get more letters in. And in August, September and October the reports from the Associations have the right of way. We expect to catch up next week. It is a joy that so many meetings are being so greatly blessed of God.

## SIXTIETH ANNIVERSARY OF WALNUT STREET CHURCH.

The celebration of the sixtieth anniversary of Walnut Street church contained many features of exceptional interest. Despite the rain 365 were present in the Sunday School, where a unique and profitable programme was carried out.

The anniversary sermon was preached at 1 o'clock by the pastor, Dr. Henry Alford Porter, from Heb. 12:1: "Wherefore seeing we also are compassed about with so great a cloud of witnesses."

"The only use of a past," he declared, "is to build a future out of," and he urged his people to remember the great past of their beloved church and the leaders of the past, that they might be inspired to go on to greater service in the future.

The tablet to the memory of Dr. Lori-

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(Any one wishing to use this book in classes will be allowed, for order of one dozen or more copies, a rate of 25 per cent. off, with transportation extra.)

## Baptist Sunday School Board

NASHVILLE, - - - TENN.

mer, which was unveiled at the close of the service, is a beautiful marble shield bearing the inscription:

"George Claude Lorimer. Born in Edinburgh, Scotland, June 4, 1837. Born again in Louisville, December 9, 1855. Died in Aix-les-Bains, France, September 8, 1904. Pastor of Walnut Street Baptist Church 1861-1865. Faithful unto Death."

Announcement had been made that \$2,000 cash was needed to meet certain obligations maturing this month. Owing to the heavy rain there was but a fraction of the usual congregation. Nevertheless the baskets were passed. The offering received will exceed the amount asked, and the church enters upon its revival meeting this week, untrammelled by financial anxieties. Fourteen members were added to the church by letter during the day's services.

## DEAR RECORDER:

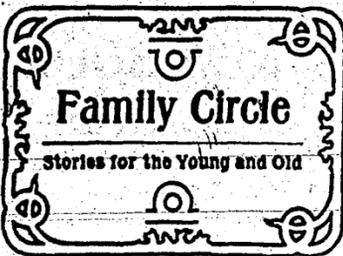
Upon our return to Kentucky, to our little home here in the "hill country," we found awaiting us, a most cordial and hearty welcome. We came first to Falmouth, the place of our residence, we found that the good people of the Falmouth church had prepared for our coming, by lighting up our home and preparing for us a most delicious supper. They had in our absence taken charge of the house, and in addition to the splendid warm supper, there were evidence on every side of a generous "shower" that had been given us some days before our arrival from our wedding trip. All of these things evidenced the kindness of heart of the Falmouth Brethren and Sisters, and their loyalty and devotion to their pastor. The week following our return to Kentucky, our first visit to Union church was the occasion of another round of generous outbursts of welcome and manifestations of love, on the part of the good people of Union church.

The good women of Union church, than whom there are no better in all the land, gave us a most delightful reception. It was by no means a "stiff and formal" affair, but a time of good fellowship and joy, making us feel that we were among truest of friends, our brethren and sisters in the Lord. The membership of these two churches, Falmouth and Union, are indeed among the most noble.

ELLIS A. COTTRELL, Falmouth, Ky.

## W. M. U. NOTES

"What I do thou knowest not now, but thou shalt know hereafter." Miss Eula Hensley, Kentucky Y. W. A. Missionary in China, is dead. Just as we go to press the news came—"operated on for appendicitis, which proved fatal." We will give more of the particulars next week.



### Family Circle

Stories for the Young and Old

#### A NEW BABY.

A baby came to our house,  
Not very long ago,  
And father says we'll keep it here  
'Cause mother loves it so.  
I didn't understand at first,  
My heart felt very sore.  
It seemed to me that mother  
Wouldn't love me any more.

But mother took me in her arms.  
Just as she used to do,  
And told me that a mother's heart  
Was big enough for two,  
And that she loved me just the same.  
Because of this, you see,  
The place I have in mother's heart  
Is always kept for me.

—St. Nicholas.

#### THE RECOVERY OF REUBEN.

By Harriet Lumm's Smith.

Like a bather, hesitating at the water's edge, Jane stood in the doorway, rallying her courage for a plunge into the snow. It stretched before her crisp and glittering. The fence rails were obliterated. The apple trees and well-sweep in bridal white, had an unfamiliar aspect. The distance between the kitchen door and the barn seemed to have increased during the night.

Jane was an anomalous figure as she stood wavering on the brink of that frozen sea. She wore her husband's top boots and his buffalo-skin coat, while her fur cap was pulled down over her ears. But despite the aggressive masculinity of her costume, there was something pathetically feminine, in her shrinking from the inevitable plunge. Not till an impatient whinny reached her ears did she start on her floundering course toward the barn.

The old grey horse turned to look reproachfully at her as she entered, bringing with her the breath of the icy outdoor world. "Yes, I know I'm late," Jane apologized. "But I was up so much in the night that I overslept, and he wanted so many things this morning." They were her only confidants, these dumb brutes who would keep her secret, while they pitied her.

The summons of a shrill childish voice presently interrupted the morning "chores." "Ma! Come quick, ma—Pa's pounding again."

Jane dropped the pitch-fork and ran out into the snow. With incredible quickness she made her way to a little figure struggling in the drifts, and lifted the boy in her arms. When she reached the house she was breathless. She stood with her hand on her side, panting. A full minute passed before she found voice to say, "You shouldn't run out into the snow like that, with such a cold as you've got. First thing you know you'll be sick."

"But he was a-pounding," said the child, with a half-frightened upward glance, and even as he spoke, the rapping overhead began again. Jane slipped off the fur coat, revealing a figure unexpectedly slight and girlish, and still wearing the clumsy boots, shuffled up the stairs. After the dazzling light of the out-door world, the darkness of her husband's room seemed impenetrable. She put her hands before her, groping the way.

"You've been long enough," said a husky whisper. It had been a year and a half since Reuben Baily had spoken aloud. He lay stretched on his bed, a magnificent figure, even in his emaciation. He had begun by deciding that a meat diet was injurious to mankind, and had gradually eliminated one article after another from his bill of fare, till slow starvation seemed his logical fate. The shutters of the room were closed, because he had discovered that sunlight was poisonous to his constitution.

"I was just starting to look after the stock," his wife replied in a spiritless voice. As her eyes became accustomed to the darkness, she could distinguish the outlines of the big, helpless figure. A sudden pitying tenderness like a mother's love for an ailing child, enveloped her. She came close and patted the gaunt hand, lying on the coverlet.

"There's a verse that's been kind of haunting me," said Reuben. "The sword is without and the pestilence and famine within, that's the way I remember it. You look it up, Jane, and see if I've made a mistake. There ain't much comfort in that. The sword with-

out, and pestilence and famine within. A hard saying, Jane."

The wife stood irresolute. "But I don't know where to look for it, Reuben."

"It's the Old Testament sure enough," said her husband, with an air of being willing to do what he could toward helping her in her dilemma. "You might try Jeremiah."

"But, Reuben, the stock hasn't been fed yet, and it's late in the morning."

"Woman!" the whisper denounced her, "Which is more important, to feed hungry cattle or the starving soul of your husband? My days are numbered, Jane, and it behooves me to be making my preparation."

The woman took the big Bible from the table, carried it to the window, and opened the shutter so that she might have light for her search. Reuben groaned, pulling the blanket over his eyes. "I can feel it strike clear through me," he whispered querulously. "If I kept the shutters open, as that know-nothing doctor is always advising me, you'd be a widow in a week, Jane."

It was perhaps the discomfort due to the admission of the light, rather than the needs of the hungry cattle which led to the patient's excusing Jane, before she had located the important passage of Scripture. "But I want you to make a point of finding it to-day," he told her faintly. "I haven't any too much time for my preparation."

The jingle of sleigh bells was the next interruption to Jane's work in the barn. She saw a stalwart, white-haired figure mount the steps and make its way into the kitchen, and she conquered an unreasonable impulse to hide herself in the snow. She should grow weary of waiting for her and depart. A red shame dyed her thin face to the roots of her hair. She looked down pitiously at the big boots. It hurt her that any eyes, even the most friendly should see her like this.

When she entered the house the old minister who had married her was sitting by the fire with the boy on his knee. "Thought you might want somebody to dig you out this snowy morning, Jane, was his greeting, but with a tact that was almost womanly, he did not turn his head till she had divested herself of the shaggy coat, and hidden the big boots in the closet. By that time she could meet his eye.

"You've a good color, Jane," the minister viewed her approvingly. "Pretty well, are you?"

"O yes, always well."

"And the boy?"

"He's got a bad cold. He means to be good, but sometimes when I'm busy he'll get into drafts."

The minister cleared his throat. "And Reuben?" There was no heartiness in the question. It was plainly a concession to the etiquette of the locality, which made it imperative to inquire after the health of each member of the household. Jane flushed.

"Reuben hasn't taken anything but milk and dried apples for two weeks. He says that everything else is poison to him." She looked at her caller appealingly. "He's exercised about the state of his soul."

There was a sharp rapping overhead. The child on the minister's knee started, and the wife sprang to her feet. But at the door she halted. "Elder Wilson," she said tremulously. "Do you remember a verse in the scriptures that tells about pestilence and famine and a sword, all mixed in together?"

"Can't say as I do. But there's other verses in the scriptures as well worth your while," he admonished her with fatherly plainness.

Again the pounding overhead, but Jane still lingered. "Reuben was always a great Bible reader, and when he's lying up there in the dark scraps of verses he's read come back to him. He can't be sure he's got 'em right, and I can't always find 'em. I'm afraid I didn't make the best use of my early opportunities," acknowledged Jane her voice breaking. "Last night he had me up looking for a Psalm that tells about somebody's bones being scattered at the grave's mouth, and it was near morning when I found it. And now this other's worrying him. The sword is without, that's the way he thought it went, 'and famine and pestilence within.' Can't you tell me where to find it, Elder Wilson?"

"No, I can't, Jane," said the minister with finality. "But there's another verse, I'd recommend to Reuben's consideration. The foolishness of fools is folly, that's the way I remember it. Tell him to look it up in Proverbs. He raised his voice on the last word, for a sudden menacing quality in the rapping had sent Jane flying up the stairs.

Elder Wilson breathed hard. "I hope it's righteous indignation that makes me feel as if nothing would satisfy me but pitching Reuben Baily out of his window into a snowdrift. I hope so, but I'm afraid it's the unregenerate old Adam in me, and some of these days he'll get his own way."

When Jane reappeared, a path was cut through the drifts to the barn, and the minister was telling the story of Daniel in the lion's den with certain dramatic additions. He broke off his narrative as she entered to say, "Don't you want to lend me this boy for a few days?"

"Willy? Why, I don't know."

But the child sprang from the old man's knee and ran toward her. "Oh, please, ma. Please let me go." He caught her hand appealingly, and then seeing her uncertainty, hid his face in her skirts, and began to sob.

"I don't blame him a mite," said Jane in a dry, hard voice. "He's by himself most of the day, poor child. I'd say yes in a minute if it wasn't for his cold."

"O we can wrap him up," said the minister easily. "And my wife'll dose him up and get him over that hoarseness. She's as good as a doctor any day."

Willy, muffled out of all human semblance, was in the cutter, and the minister was about to take his place beside him when Jane opened the door. "Elder," she said appealingly. "If you should happen to come across a verse saying that conscience makes cowards of us all, just keep in mind where it is. Reuben won't rest easy till he finds it."

The minister's eyes twinkled. Without any claim to education, he was an omnivorous reader. "Tell Reuben to look in the prophecy of Hamlet for that," he said. "Tell him, if he's on his death bed, he'd better not reflect on worldly writers like Shakespeare." He drove away chuckling, regretting that Jane could not be relied on to give his message.

Twenty-four hours dragged by monotonously. Jane missed the child. She had not realized how her unremitting toil was lightened and cheered by his bright face. "But he's better off at the Elder's till his cold's well," thought Jane bitterly. "I can't be half a mother to him, because I have got to be wife and nurse to Reuben, and a farm-hand besides." She thought of the gaunt figure upstairs, its unkempt beard and blinking eyes, with curious incredulity. And six years before when she married him, Reuben Baily had been considered the handsomest man in the township.

She was busy with some neglected household tasks the next afternoon when a cutter drove into the yard. A young man sprang out and ran up the steps, without vouching to blanket his horse. Disregarding the formality of a knock, he pushed open the door and entered.

(Concluded Next Week.)

#### PLAYING PRACTICAL JOKES.

A young man in an Indiana town thought it great sport to ring an apothecary's night bell, and have him come to the door and find nobody waiting. The pastime was adopted by other roguish youths, until finally the apothecary was forced to disconnect the bell. A few weeks later, when he was wanted in real earnest, it took a long time to convince him of the fact, and the delay cost the life of a baby sister of the original joker.

A girl who mounted lithographs in a New York factory, slipped a bit of strong-smelling cheese into a package of prints that ordinarily would have been inspected by a "chum," who was relied upon to remedy the mischief. In the holiday rush, however, the usual routine was set aside, and the tainted package made a part of a large shipment. The consignees promptly rejected the whole lot, and the proprietor of the factory then discharged every girl employed in the room where the joke was played.

A Colorado ranchman "loaded" a purse in such a manner that when it was opened, a substance supposed to be harmless would explode with a loud report. The purse was meant for a birthday present to his sister who had played a joke on him; but her little son got hold of it, and the explosion blinded him.

A single issue of a newspaper records these happenings of one of the last days of 1908. Such incidents are always numerous enough, but there should be fewer of them reported during 1909. Tricks of this sort are seldom meant unkindly—but the trouble is that they hardly ever work out as they were planned, and when they go wrong, the innocent seem most liable to suffer.—The Youth's Companion.

#### AT HOME IN THE SUBWAY.

One day last month, a sparrow flew into a subway entrance uptown. Before it could find its way out again the bird had apparently made up its mind that a subway station was not a bad place for a home. At any rate, the next day saw two sparrows busily engaged in building a nest in the angle of one of the underground supports, and, when that important operation had been com-

pleted, Mr. and Mrs. Sparrow settled down to enjoy an underground existence. So far, the pair have been allowed to go and come as they please, but the thing that is worrying the gray-coated guarus is what to do when the family becomes more numerous.—New York Evening Post.

"There was a time when they put men in jail for debt," said the bill collector, severely.

"Well," answered the fretted citizen, "I don't know but a good stout jail, where your creditors couldn't send in cards or call you up on the telephone would be a great comfort."—Washington Star.

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STORIES FOR LITTLE ONES

THE LONESOME DOG.

A good, kind dog found himself all alone in the world. He was hungry and thirsty and lonesome, and thought he would see if he could improve his fortunes.

As he trotted along the streets of a town he smelled a fine smell.

"That means something for me at last," he thought, and traced the smell to a meat shop. The screen door was shut, but he waited for his share. It fell and he snapped it up. No sooner had he done so than the butcher saw him, and the butcher's boy and two customers, and they all shouted at him and jumped at him and hustled him out of the shop, bereft of his meat and ashamed.

"My sakes," he said to himself, as he ran down the street, tail between his legs, "I have learned one lesson—never to go into a place that smells as good as that again!"

When he could run no more panting with the heat, and with his tongue hanging out of his mouth, he looked for a place to rest. He had reached a house with green grass, and with vines on the porch, and with a soft, damp-looking flower bed, he turned around and around on the cool soil until he had crowded out for himself a comfortable resting place among the plants.

"Oh, how good this is," he thought, as he panted for breath, "how kind these people must be!"

He was just dozing off, when he heard a scream above him. "Peter! quick! quick! an awful dog! right in the flower bed! Drive him away!"

Move as quick as he could, the dog could not get away before he had been pelted with all sorts of things, and had been called all sorts of names which hurt him almost as much as the missiles.

He ran as fast as he could without stopping, but he was so intolerably thirsty he kept looking for a place to drink. There seemed to be no water in all that town. As he lagged slowly along one street he reached a latticed kitchen porch. The porch door stood open. He knew there was water on that porch. The open door invited him. "These people know how it feels to perish of thirst," he thought, "they have left their door open."

Up the steps he crept; he could see the pail of fresh water; he was just about to bury his nose in the pail and drink his fill when the kitchen door slammed back, and a broom descended on his head, and he was ordered off in no uncertain tones. With his head aching from the blow, and thirstier than ever, he ran slowly along. "There is no place for me," he thought, wearily, "nor any food, nor any drink. I do not understand it."

He ran by more houses with vines and flower beds, and green lawns, and no fences, but he did not venture in. A pretty child sat on some steps and called, "Here, doggie, here, doggie!"

How he would like to be called that way! He turned his head imploringly.

"Here, doggie—good, pretty, kind doggie! Come to Roxie."

The dog hesitated; could the child mean him? Was it a boy? Some children were boys and some were girls. But he couldn't tell this one. Some boys were named John and Tom and David, and some girls were named Daisy and Lulu and Sally, but he didn't know Roxie.

"Come, doggie," urged Roxie, "come—I'll give you a drink—a nice, long, cool drink," and Roxie led the way encouragingly to the shady side of the house. There was a large crock. "This is for the birds," explained Roxie, "and now I'll fix it up for you," and Roxie turned on a stream from the hose.

The thirsty dog drank and drank—never did water taste so good. He raised his eyes and wagged his grateful tail.

"Oh, your good dog," smiled Roxie, "be my dog. I'll bring you something to eat in a minute. I'll be awful fast—now stay right there"—impressively.

The dog scarcely knew what to do, but while he was still undecided, Roxie came back with a pan of scraps.

"These are my very own bones," said Roxie. "I've been praying for a dog for two days, and I've saved all my bones and scraps—now eat 'em!"

The dog ate in a half-famished way—such good scraps!

"What are you doing, Roxie?" called a voice from an upper room.

"Feedin' my dog. God sent him. Pretty, good dog, too."

Roxie's mother hurried down, afraid she would find a mangy, sore-eyed dog, but instead she found a gentle creature, with a silky coat and beautiful eyes.

"Very well, Roxie," was the relieved answer. "We may as well settle this thing right now. If we find the dog belongs to any one else, we can give it back."

"He doesn't," was the positive reply.

"Well—we'll play that way. We'll put the rest of the afternoon on the dog. We will scrub him and comb him and brush him and fix him a sleeping place, and we will telephone right down to papa to bring up a collar. What name do you want?"

"Theodore," promptly.

"Why, Roxie! Theodore isn't a dog's name!"

"It's this dog's name," in a final tone. "You told me yourself Theodore meant 'Gift of God'—that's what my dog is."

And the lonesome dog wagged his tail happily. His fortunes certainly were improved.—Jessie Wright Whitecomb, in Congregationalist.

HONEST WITH HIMSELF.

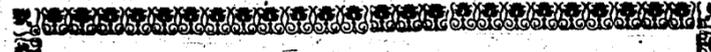
Little Frankie was forbidden to touch the sewing machine; and as he was generally a pretty obedient boy, his mother, auntie, and his auntie's friends were much surprised one afternoon to find the thread badly tangled and the needle broken. Frankie was without doubt the culprit, and he was called before the family tribunal of justice.

"Frankie, did you touch the sewing machine?" asked mamma severely.

"Yes, mamma," was the tremulous answer. He was such a mite, so frail and delicate, so utterly helpless as he stood before us all with parted lips and big, frightened eyes, our hearts went out to him in pity.

"Now, Frankie," continued his mother, "you know I said I would punish you if you disobeyed me, and I shall have to keep my promise."

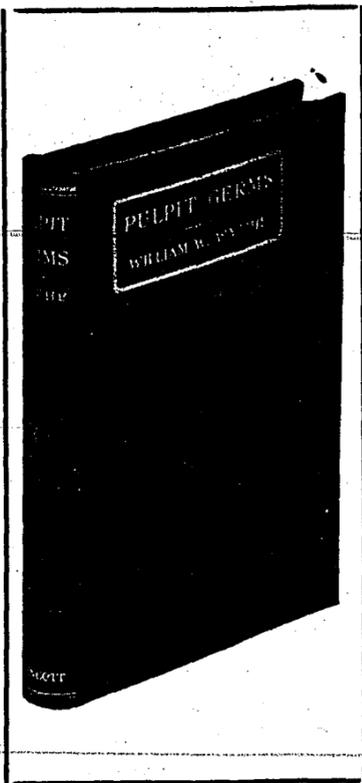
"Yes, mamma," came a trembling whisper. Surely the little fel-



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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."

BAPTIST BOOK CONCERN

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low was punished sufficiently, and yet we realized that justice must be enforced.

"It's a very long time since you forbade him to touch the machine; perhaps he forgot," suggested the aunt.

"And if he forgot, that would make a difference, would it not?" I suggested.

"Certain'y," answered his mother. "Did you forget, Frankie? I know my boy will speak the truth."

There was a pause, and in that pause there was a struggle between the right and the wrong; and then came the answer, with a passionate cry, as though the struggle was almost beyond his puny strength: "O mamma, mamma. I did remember. I shan't make-believe to myself!"

Brave boy! How often we children of a larger growth lack the courage of being honest with ourselves!—New York Observer.

A WISE MOTHER SAYS.

That we should keep up a standard of principles, for our children are watchful judges.

That what are trifles to us are often mountains to our children, and that we should respect their feelings.

"That if you say, 'No,' you should mean 'No.' Unless you have a good reason for changing a command, hold it."

That we should take an interest in our children's amusements, for mother's share in what pleases them is a great delight.

That we should be honest with the children in small things as well as great; and if we can not tell them what they wish to know, we should say so rather than deceive them.

That many a child goes astray not because there is want of care and training at home, but simply because the home lacks sunshine; that a child needs smiles as much as flowers need the sunbeams.

That children look little beyond the present moment; that if a thing pleases they are quick to see it; that if home is a place where faces are sour, the words are harsh and fault-finding, they will spend as many hours as possible elsewhere.—Philadelphia Record.



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REPLY TO RESOLUTIONS OF LOGAN COUNTY ASSOCIATION.

Western Recorder:

Kindly publish enclosed correspondence so the churches may see reply to their resolutions and give us instructions as to disposition of mission funds. Truly, G. S. BROWNING, Chairman.

Richmond, Va., Aug. 25, 1909.

Mr. G. S. Browning, Lewisburg, Ky.

Dear Bro. Browning—During Dr. Willingham's absence from the city and knowing that Bro. Moncure would leave for Japan before his return, I took up the matter in your communication of August 14 with Bro. Moncure and several members of the Foreign Mission Board, I most respectfully and affectionately send the following reply to your communication, enclosing the resolutions passed by the Association.

1. At the time of his appointment, the Board was not familiar with Bro. Moncure's views as to alien immersion. He was examined by the Board on the doctrines generally held by our people and he passed an entirely satisfactory examination, but it is the custom of the Board not to examine applicants on points in regard to which the churches of the Southern Baptist Convention are divided. The Board has no authority to act as a jury or judge over the churches, deciding who is right or who is wrong on disputed points of doctrine or practice. In the very nature of things, the Board must represent, as nearly as possible, the whole Convention and not a part of it, remaining neutral on all points in regard to which a large part of the churches do not agree.

It follows that the Board could not refuse to appoint an applicant merely on the ground of his views of alien immersion—whether he favors it or is opposed to it—because our people are very much divided in opinion on the subject. Hence, applicants are not examined on this point.

2. As to the particular case of Bro. John Moncure: he came to the Board most highly recommended by many brethren in good standing in different parts of the country. He was ordained by order of a Baptist church in Louisville, Ky., upon the recommendation of a Council composed exclusively of the members of the Baptist Pastor's Conference, who examined him for ordination. We have learned since receiving your communication that some members of the Council objected to his views on alien immersion and so informed the church, but the church proceeded with the ordination, calling for that purpose a Presbytery of Brethren in good standing. He is, at the present time, a member in full fellowship in another Baptist church in Louisville, having moved his membership, and his salary as a missionary is being paid by still another Baptist church in Georgia. Do the brethren of the Logan County Association believe that the Board ought to go back of all these facts and recall Bro. Moncure's appointment on the ground of his views in reference to alien immersion?

3. As to the point which seems to have given especial offense to the brethren of the Logan County Association, viz.: the report that Bro. Moncure had, in his examination for ordination, answered in the affirmative the question, "Would you receive immersion administered by an infidel?" I asked Bro. Moncure about it and he

said to me before leaving for Japan that he had no recollection of any such question in the examination and that if the question means that the one who administers the ordinance is at the time an avowed infidel, he would not answer such a question in the affirmative. He thinks that the report concerning such a question and answer probably grew out of some discussion which he had with his fellow students in the seminary in which he took the position that if a man who was authorized to administer the ordinance should afterwards turn out to be an infidel, the baptism administered by him, while he held the authority, would be valid. To make the point clear, let us take a concrete example.

At one time a certain Dr. Roberts was for years pastor of the First Baptist church of Kansas City, Mo. He received and baptized many people as pastor of that church. Afterwards he turned out to be an infidel and lectured on Sunday afternoons in a theater in Kansas City, upholding the most extreme infidel views. Now Bro. Moncure says that he regards the people who were baptized by this man while he was pastor of that church as having received valid baptism, and that this is the only view he has ever held as to baptism administered by an infidel.

Furthermore, Bro. Moncure said to me that he does not hold his views of alien immersion in any offensive or aggressive way. That if he were connected with a church or with brethren in the mission work, who were opposed to alien immersion, he would not urge upon them his views of the question.

We have thus stated fully and frankly this matter as it appears to the Board. Earnestly we refer back again to the brethren of the Logan County Association the question—what ought the Board to do? It seems to us that as servants of the churches composing the Southern Baptist Convention, we must remain on neutral ground in this matter, until the Convention itself settles the question.

We hope that the Association will take the same view and will continue to co-operate with the Board in the great work of giving the gospel to those who are in heathen darkness.

Sincerely yours, W. H. SMITH.

I have returned home after an absence of ten days and have read what Dr. Smith has written above, and fully concur in the same. R. J. WILLINGHAM.

Lewisburg, Ky., Sept. 16, 1909. W. H. Smith, Richmond, Va.

Dear Bro. Smith—Replying to yours of August 25, we are pleased with the spirit of your reply, but it is a painful revelation to know that such a large number of our people are so loose in their doctrinal beliefs. The appeal has long been made through our denominational and board organs that Southern Baptists were strict loyalists.

Like you, our board is only a servant of the churches and we can but refer the matter to them. They are, however, determined in their opposition to alien immersion. Please note it was not so much the particular instance of Bro. Moncure, as the growing tendency to alien immersion that troubles our people.

From your letter it seems that the time has come for our churches, District and State Associations to demand that our Southern Baptist Convention take a stand for or against alien immersion.

Our people take the view that if we accept alien immersion we admit that baptism is not a church ordinance, or else we admit that those societies from which we receive it, are regular and scriptural churches. This would open our doors to a flood of errors and isms. If these churches are scriptural churches then they are as good as ours and we have no reason for a separate existence; with a baptism as good and a church as good we should be one. If it was a regular Baptist church authorizing the ordination, we do not consider the Kansas City affair to the point, as it was not alien immersion.

We want again to express our loyalty to the Board. Truly, G. S. BROWNING, Chairman District Missionary Board, Logan County Association.

DEAR RECORDER.

Thanks for your kind and interesting papers you have been sending to me regularly every week without fail for over 20 years, from 1887 to 1909. The paper, I mean the "Western Recorder," has been of a great deal of use to me in my work as preacher and pastor of the first Baptist church at Lagos.

Since I have seen away from home I took a trip to Ijebu country which lasted for five weeks, in order to do mission work and to visit the churches and the stations there. While I was there I preached Christ and His salvation to the people. I baptized the new converts that professed their faith in the Lord as their Saviour. (1) At Oghogho, Ijehuo, I baptized 122 converts. (2) At Isomu, Ijehuo, I baptized 17 converts. (3) At Aghoma, Ijebu Kema, I baptized 17 converts. This making a total of 156 baptisms. I made converts of among the heathens and the Mohammedan people. I got into trouble at Aghoma where I baptized 17 converts. The church at Agoomee sent me an invitation to come and help them in their church work and I accepted the invitation. I arrived there on the 9th of June, 1909, from Oghogho, two days' walk from the said place. On the 13th of June, 1909, at 2 o'clock p. m., the second church invited me to their meeting to settle some certain questions bearing on their church work. I met them singing hymns. A chair was placed on the ground for me and I sat down. After the song had been sung I said to the congregation, "Let us pray." I knelt down praying. Elza Reikett, the son of the late Rev. Reikett, of the English Baptists came in suddenly and dashed a bucket of dirty water on my body. I then stood up and saw a hammer in his hand ready to strike, and he did strike me three times, but I received the blows with my left hand and it forced blood out of my hand. The congregation left me and ran away and I was alone in the church. I returned to the First church. While I was making preparations for the Lord's Supper to be administered to the members, Reikett came again with a gun in his hand. Coming to me in the church I called the policeman and the members to arrest him, but no one could do so, for fear they would be shot. I then prayed to the Lord to confound and confuse him and the Lord answered my prayer and turned him away from me. The next day I was brought down to Lagos by the members in the canoe. The matter was brought before the church at Lagos. It was decided that the case must be placed in the hands of a lawyer in the court.

On the 26th of July, 1909, the Chief Justice of Lagos decided the case and told Reikett to pay the

damage of £38, 8, 6, with the costs. "To God be the praise."

I am now in my new house. I moved into the house on the 12th inst. Dedication by prayer and singing hymns and the reading of God's Word was by Rev. L. Luke, of the Native Baptist church. Pray for me and for my work in Africa. Yours in Christ, M. L. STONE. Lagos, West Africa.

DEAR RECORDER.

I have just enjoyed the great pleasure of attending the seventeenth annual session of the East Lynn Association, which was held at Mt. Carmel church, Taylor county, Ky., on the 22nd and 23d days of September, 1909.

After singing, "Jesus Lover of My Soul," Rev. W. D. Bell led in prayer.

Rev. Jas. French preached the introductory sermon upon the power of the gospel. The sermon was of high order and struck the key note for their entire meeting. The weather was inclement, but it did not interfere with the attendance and spirit of the association. The churches were well represented, and a spirit of earnestness, business and worship pervaded the assembly. This meeting was probably the largest attended of any ever held here. The people were estimated all the way from 1,500 to 2,000.

There was a good force of ministers present, and the word was preached with power. The church letters showed marked improvement in every direction, and the messengers seemed happy. One new church was received by the association. This is Bethel church, and the association gave \$25 to help her build a house of worship. Rev. J. B. Ferrell was elected Moderator. The choice was happy, and he presided gracefully and ably. Bro. T. J. Arvin was elected Clerk.

At the noon hour a splendid dinner was spread under the trees in the church yard and the kind people did all they could for the physical man.

Rev. James French, W. W. Ingram, C. M. Johnson discussed Foreign, Home and State Missions. They spoke in an eloquent style. Missions no longer an experiment or a theory, the greatest enterprise in the world, found place in every address for earnest expression.

Revs. W. D. Bell, J. B. Ferrell, and Willis Burnett addressed the Association upon temperance.

There are few men, who are better qualified to speak on temperance than are they.

The Orphans' Home was discussed by Revs. W. W. Davis, C. M. Johnson, J. B. Ferrell, Zack Thompson and W. W. Ingram. These are men of fine judgment. They masterfully considered the Home and the Orphan children, and did real and lasting good to the cause of the Home.

The report on Sunday schools brought out a most interesting discussion by Revs. M. D. Prescott, W. M. Kirtly, R. T. Hunt and others.

Schools and Colleges was recommended by Hon. James Garnett, Rev. H. T. Huber and W. W. Ingram.

The Ministers Aid Society was handled very nicely by Revs. M. C. Ferrell, W. D. Bell, W. W. Ingram, who made some earnest appeals in behalf of the Society. The cash offering for the beneficiaries of the society amounted to \$14.

The next session of the Association will be held with Bethel church, Larue County, Ky., in September, 1910. Maple, Ky. B. F. SKAGGS,

NOW READY

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Originally written by REV. A. C. DAYTON.

Revised by his Daughter, LUCY DAYTON PHILLIPS

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

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

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A neglected Bible means a starved and strengthless spirit; a comfortless heart; a barren life; and a grieved Holy Ghost. If the people, who are now perpetually running about to meetings for crumbs of help and comfort, would only stay at home and search their Bibles there would be more happiness in the church, and more blessing in the world. It is prosaic counsel; but it is true.—F. B. Meyer.

BAPTIST DOCTRINE—NO. 17.

J. G. B.

Church Members.

Baptists believe that only regenerated, converted people ought to become members of the church. Why?

The whole tenor of Scripture teaching confirms the principle of regeneration, conversion preceding church membership. Otherwise there could be no separation between the world and the church.

In any country where the principles of any church which ignores this fundamental scriptural doctrine prevail, just to that extent is obliterated the lines which distinguish Christians from the world.

If the probationary system, or infant baptism and infant membership were universal, as its advocates desire, then in one generation all the unregenerated people would be in the churches.

The safe, right, scriptural, God-given principles is: "First gave their own selves unto the Lord, and unto us by the will of God."—II. Cor. 8:5.

The profession which is made, the work to be done, the duties and obligations assumed all necessarily presuppose a radical internal change of the one becoming a member of a church of Jesus Christ.

The Scriptures clearly and unmistakably bear out this condition of things. The members of the churches are professedly the friends of Jesus and children of God.

Jesus said: "Ye are my friends, if ye do whatsoever I command you." "If ye were of the world, the world would love his own." "Ye must be born again."

"Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven."—Matt. 18:3.

The Word describes God's children as being "Dead unto sin but alive unto God through Jesus Christ our Lord," "Spiritually minded," having "The Spirit of Christ," "Risen with Christ."

The churches of Christ are not reformatory schools, are not organizations into which natural men are to be taken and by the process of law, ceremony or ordinance made children of God. but each ought to be a congregation of God's people, separated from the world.

No unconverted man or woman can meet the duties and obligations of a church member and should not assume such responsibilities.

This is a doctrine peculiarly and distinctively Baptist, entirely scriptural and consistent. We can't see their motives and read their hearts. They may be deceived and may deceive us, but they must claim to be regenerated before they can obtain membership in a Baptist church.

It was so in the days of the Apostles. "They that gladly received the Word were baptized." "And the Lord added unto them day by day those that were being saved."—R. V.

Again, members of Baptist churches become such by their own voluntary act.

You can no more make a Baptist by force or coercion than you could make a man a mason who did not wish it.

Baptist churches ought to be entirely composed of "a people made willing in the day of his power." Not by birth, inherent goodness, ritual or ordinance. To them that believe on his name he gives power to become the children of God. Belief is a personal, voluntary matter. It is the result of the Holy Spirit's teaching and

power, and brings liberty—makes free.

The bond of union is fellowship, and this cannot be forced. Its essence is confidence and love, and these must be free and voluntary.

This doctrine is distinctively Baptist. No parent, preacher or earthly power can force any one against his will to this step, and if such attempt were made any true Baptist church would resent it.

Roman Catholics have through all the past opposed and denounced this freedom of conscience. They have fought it with every means at their command. The prison and the stake have ever been their argument against it where they dared to use them.

Every state church has in a greater or less degree shown this intoerance to soul liberty.

Dr. W. D. Powell, our Corresponding Secretary, is fond of saying that, "Regeneration is the beginning corner, the corner stone from which all Baptist lines are to be run." If you miss this beginning there is no possibility of getting right, except you come back and start at this corner. We contend and strive for a regenerated membership. This secured, obedience, love, fidelity and consecration will follow.

DEAR RECORDER.

Though this is somewhat a hard year and many schools are complaining of light enrollment, the Lord has been good to us and our enrollment is considerably larger than at the same time last year, and is very little short of the total enrollment of last year. The enrollment to date is 231. We are glad to say that 37 of these are Kentucky girls and from all parts of the State from the extreme Eastern to the extreme Western, are represented. We have no better girls than those coming from Kentucky.

We have practically the same faculty as last year with few additions. Dr. H. H. Nast, who has been director of the Music Department since the opening of the school, 1907, remains at the head of the department. The Doctor is a great teacher and fine musician.

Teachers and pupils have taken hold splendidly, and we are looking forward to the greatest year's work we have ever had. We certainly appreciate the many friends the school has in Kentucky and the other Southern States, to say nothing of those in our own State.

The Missionary Band has re-organized for the year's work with Miss Milligan of Alabama as President. Under the auspices of this band, the young ladies have a weekly prayer meeting and a monthly address on Missions. We are glad to announce that early in December, we are to be favored with a series of lectures on Missions by Prof. W. O. Carver. These lectures are given under the auspices of the Foreign Mission Board. We are looking forward to his coming with a great deal of interest.

The two Literary Societies, Ruskin and Lanier, have each taken in a number of new members and are lining up splendidly. The College Magazine is issued four times a year, each society having charge of two issues. The first issue will be in charge of the Ruskin Society this year.

In addition to hearing about the College, I am sure that a few words in regard to the Baptist cause here will not be out of place. We are still without a pastor, but we are hoping the Lord may send us the right man, as we are pray-

Something New, Different, Unexpected, Wonderful.

Readers listen sharp! Don't miss. Investigate. Here's the best thing ever happened. Hundreds of years coming—here at last—so startling you may not believe it at first—yet absolutely true.

INGENIOUS OHIOAN INVENTS A NEW DEVICE THAT CLEANS FAMILY WASHING IN 30 TO 50 MINUTES WHILE YOU REST.

No Rubbing. No Chemicals. No Motor. No Wash Machine.

Astonishing but true. Proven facts. No Experiment. Circulars give full details. Thousands praise it. NO SUCH DEVICE SOLD IN STORES. Unlike anything you've seen or heard of.

\$6 to \$20 a Day for Agents FREE SAMPLE TO AGENTS

A SPLENDID OPPORTUNITY FOR OUR READERS TO MAKE MONEY; BOTH MEN AND WOMEN. WRITE TODAY

How often have many of our lady readers prayed for the death of wash-day troubles, for cleaning clothes without rubbing, ruining health, looks, etc.—for the man to cut wash-day in two.

He lives—a genius of Cincinnati has invented a new device that is proving a blessing to women folks. Made wash-day wash-hour troubles all over-changed—there's a new way of cleaning clothes—astonishing, but true. A family washing can now be done in 30 to 50 minutes, while you rest with less work than getting a meal. No backache, headache, heartache—much less time—no rubbing, squeezing, pounding—no injury to clothes—no drudgery—that's past. Good-bye wash boards, washing machines, etc. Throw them away. The easy way of cleaning clothes is here to bless our dear women.



Washing machine swallows wash boards washing machines, etc. Throw them away. The easy way of cleaning clothes is here to bless our dear women.

See How Simple, Different, Easy.

The invention that killed wash-day troubles is named Easy Way. Name tells the whole story—easy on clothes, easily used kept clean, handled; easy on women, makes wash-day easy.

Put Easy Way on any stove; add water, then soap, then clothes; that's all. In 5 to 8 minutes clothes clean. Laundry clean clothes without rubbing—the Easy Way does the same at your home. Dirt removed automatically, except to move knob occasionally. Entirely unlike old methods. Scarcely anything to do but wait between batches. The Easy Way develops energy by mechanical manipulation associated with hot water, super-heated steam, soap-suds and searing vapor, utilized as a compound force all contained in a closed mental compartment.



It is a caution how the Easy Way goes after dirt—gently, but thoroughly. Surprises all who see. Sounds strange, may be hard to believe—but listen, the writer saw it demonstrated—It's all true. No experiment—going on daily. Thousands are in use and customers are delighted. It not only cleans without rubbing—white goods, finest laces, curtains bed clothes—but also woollens, flannels blankets and colored clothes. Saves time, fuel, labor, clothes, buttons, strength, looks, health and money; because there is no rubbing, wear, tear or injury. No soggy bad-smelling wood, but all metal—strong, durable, sanitary, light in weight. Always ready. Child can use it. It will therefore be seen that the Easy Way does in one operation the combined work of wash boiler, wash board and washing machine, and in 30 to 50 minutes cleans a washing which before took entire day.

THOUSANDS A WEEK.

While at the factory in Cincinnati, the writer found that this invention has caused remarkable excitement all over the U. S. Factory already rushed with thousands of orders. Evidently the company's agents are making big money, as they offer good inducements to active agents and will also send a free sample to those who mean business.

As will be noticed from the engraving, this Easy Way Washer is different from any other device for cleaning clothes. Construction very simple, easily and safely operated by anyone, and built on

the latest scientific principles.

THOUSANDS PRAISE IT.

The writer was shown hundreds of letters from actual users of this grand invention proving it a positive success and giving splendid satisfaction. The following extracts may interest our readers.

J. W. Meyers, of Ga., orders 12 more and says: "Greatest invention for womanhood, forever abolishing miserable wash-day." I am ready to have my old washer accompany all others to the dump." J. McGee, Tenn., writes: "One young lady cleaned day's washing by old methods, in one hour with Easy Way, another in 45 minutes." A. P. Poppleton, N. Y., "Greatest invention on earth. Gives perfect satisfaction. Washed bed quilts, greasy overalls and finest laces." Walter Glenn Ohio: "Far superior to any other method. Cleans clothes perfectly without rubbing." H. E. Conley, N. C., writes: "Ship 25 Easy Ways. Been out one day—Have 12 orders. Beats all other washers." Mrs. Celestia Thompson, Ill.: "Easy Way exceeds all expectations. Best device I ever saw, have used washing machines 30 years." J. Beck, Ga., writes: "Enclose order. Easy Way as represented. Worked 4 days, have 15 orders." J. H. Barrett, of Ark., after ordering 38 "Easy Ways" says: "I don't understand why it does the work; but it does—You have the grandest invention I ever heard of." L. D. Hendricks, of Ill.: "Beats anything I ever heard of." F. E. Post, of Pa.: "Received Easy Way—Done a two weeks' washing in 45 minutes—clothes cleaned without any rubbing. You don't recommend them high enough." E. N. Elliott, N. C.: "My wife highly pleased. Says it's a Godsend blessing to woman-

kind." Lauretta Mitchell O., writes: "Received Easy Way to-day. Done big washing with it in 45 minutes. Sold 3 already." H. C. Smith, va.: "Easy Way perfectly satisfactory. Does all claimed. Friends delighted; would hardly believe their eyes."

This invention must indeed be wonderful, yes a Godsend, that requires less than an hour to clean a wash which before took an entire day.

Cleans without rubbing, squeezing—without lime, acids, or other chemicals.

The writer personally saw an Easy Way in operation, and after using one in his own home is delighted with it and after a thorough investigation can say to our readers that the Easy Way made by the Cincinnati firm, seems to satisfy and delight every user, and the makers fully guarantee every one to be satisfactory or money refunded.

How To Get One.

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Y., sold 13 in 6 hours—(profit \$39.00). W. C. Wilson sold 7 in half a day—(profit \$21.00). W. R. Stephenson, Tex., ordered 244 in 60 days. Only 2 sales a day makes \$36.00 weekly profit. One agent in Russia just ordered 1,000. Why should any of our readers be hard up or poor with such a chance at hand. Better write to-day for free sample Easy Way. 1909 offer, agents plan, etc., and show the world what you can do. Address: HARRISON MFG. CO., 1090 Harrison Bldg., Cincinnati, O.

ing to that end. Notwithstanding the fact that we have no pastor, our collection for State Missions, which was taken on September 26, amounted to about \$400, \$108 of which was given by the Sunday School. This is a little more than double of what the church did for State Missions last year. We are hoping to come up all along the line in contributions. While I do not believe that the contributions of the church is the only test of

its activity, still we are a ways glad to know of any advance along that line.

Brother J. N. Lawless, of Memphis preached for us October 3rd, and we are looking forward to having Brother Beeler, of Georgia with us next Sunday. The fact the school is located here makes this a very important field.

J. HENRY BURNETT, Murfreesboro, Tenn.

We may be discouraged in our ministry and fear that after all God has not called us to this form of service. But this may be his way of humbling us that we may be more faithful and get closer to him.

The Lord's commission to his church is for all time, beginning today. If we do not go now, we shall not have the work done when he comes to reckoning.

## The Farm and Household

E. R. Scott sold this week to Joe Downing a horse mule for \$155.

E. R. Scott bought of Mr. Rose fourteen 415-pound heifers at 3 cents.

W. T. Robinson bought of J. L. Bond, of Anderson county, thirty-five 1,100 pound cattle at 4 1-2 cents. Clel Coleman bought 150 1,400 pound cattle from George McRoberts, of Boyle county, recently at six cents.—Harrodsburg Republican.

John Ball, of Mercer county, paid William Stone, of Fayette county, \$150 for a suckling mule colt.

D. O. McGee, of Grant county, purchased a fine span of mules for \$300 from Ace Tomlin, of Lawrenceville.

Dallas Gudgell, of Reynoldsville, sold a pair of work mules to Phantley Stone, of Bethel, for \$300.

Mr. McClung McAfee, of Mercer county, sold Mr. Charles Ellis, of Eminence, nine yearling mules for \$1,000.

At Carlisle 52 mule colts were sold at an average price of \$54 and 25 at an average price of \$56. Several extra mare mule colts brought from \$70 to \$90.

Mrs. Charlie Clement sold to Mr. James A. Fowler a very fine suckling mule colt for \$80.

Mr. L. L. Wells, of Cave City, Barren county, sold recently to G. H. Lazarus, of Bowling Green, three aged mules, weighing from 1,300 to 1,400 pounds at \$250 each.

Bath County—The cold rain of last week put a stop to tobacco cutting in this section. The most of the crop has been housed but a little remains uncut. The early cut tobacco is coming out fairly well.

Farmers in Larue county are almost through cutting corn. Sorghum making is now in order. Tobacco is about all housed. Farmers are wishing for rain, so they can prepare their wheat ground.

Henderson County—The farmers of this section are practically through cutting and housing their tobacco. On account of the drought this summer the weed was cut from one-third to one-half. The heavy rains of last week came too late to do the corn or tobacco any good.

Pendleton County—The tobacco crop of this county is all now housed and is, perhaps, the largest and best crop ever grown in the county. It is estimated that the acreage is about 4,600, and the output about 1,000 pounds to the acre, making a total of 4,600,000 pounds.

Bourbon County—The cutting and housing of the late planted fields of tobacco was pushed vigorously last week with the result that practically the entire crop is now safely housed. Tobacco cut early is curing rapidly and stripping will shortly begin in earnest. Many farmers and growers are selling their crops, or preparing them for the open market at Lexington.

## HOW TO RAISE RASPBERRIES.

Cuthbert is the most generally cultivated for the market of any of the red varieties, although Mariboro is preferred by some growers. Shaffer and Columbian are considered to be of very fine quality, and are frequently grown for home use. As the fruit is somewhat dark colored, it is not attractive in the market, and as it is rather soft, it does not ship well.

Raspberries will succeed on almost any soil unless it is too dry. A fairly rich, fertile, well-drained soil, which is retentive of moisture, is to be preferred. Heavy bottom lands are apt to be undesirable on account of overrichness and because growth is maintained too late in the season. Land must also be

of such a nature that it can be thoroughly cultivated, as good cultivation is a prime necessity in the management of a raspberry field. This cultivation can best be given with a sharp rather heavy cultivator. In fields of Cuthberts and other varieties of red raspberries, this cultivation is necessary for keeping down the young suckers as well as for pulverizing the soil.

Raspberries do not usually require heavy fertilizing, at least not on good land. On poor land of course something must be made up to them in the way of plant food, preferably in the form of good stable manure. On soil which is reasonably fertile, very little nitrogen should be applied. Barnyard manure will be used not at all or very sparingly. In place of it, there should be given good chemical fertilizers containing potash and phosphoric acid. This would mean wood ashes, ground bone, muriate or sulfate of potash.

The usual way of planting red raspberries is three feet apart in the row, with the rows six feet apart. While this may be varied to some extent for special reasons, there is not much to be gained by departing from this custom. There are two methods of handling the plantation after it has been set out. Either it may be kept down to the form of small hills or the suckers may be allowed to fill in between the plants in the row, thus forming a sort of hedge. The hill method is the better and the more expensive.

The raspberry field will need considerable pruning, most of which can be given advantageously early in the spring. At that time the old canes should be cut out and all such as are diseased. Weak, young crowding canes should be thinned out. Those which are strong and vigorous and capable of bearing berries and good fruit should be headed back to a reasonable height, that is, from 3 1-2 to 5 1-2 feet high. If possible, the prunings should be raked out of the rows and burned.

The habit of growth in black raspberries is very different from that of the red, and this affects, more or less, the methods of handling the crop. Still the difference is not very great. The plants are set at about the same distance and are cultivated in the same way, there being less need, however, of keeping down suckers, as these do not form. In pruning black raspberries, the pruning canes will usually be cut back rather shorter than in red varieties, as the blacks have more of a tendency to sprawl on the ground, while the reds are more inclined to stand upright.

The varieties of black raspberries most commonly and successfully grown are Souhegan, Kansas and Gregg.

In picking black raspberries, the price allowed is usually the

same as for red, though if considerable fields are to be picked, the work ought to be done for a little less, as it is possible for a picker to handle considerably larger quantities of the black varieties. It is also easier to move about among the vines, so that the work of the pickers is easier on all accounts.—Country Gent.

The moulting season is about here. Many experiments have been made, and still more suggestions as to the best way to handle poultry during this trying ordeal. It is generally conceded that rich foods are necessary. Feed that contains the building up ingredients are said to be necessary in order to keep the hens strong and vigorous throughout the moulting period.

The sooner the chicken raisers can be made to understand that the fowl is nothing but a machine the more profit there will be in the poultry business. The sooner the chicken can be raised to maturity the better. The flock poorly cared for will be longer in maturing, and the owner will be so much longer in getting any returns from them.

Horned cattle are rapidly disappearing from the beef herds of the West. It is said that many of the cattle bred and fed in the corn belt are hornless.

Alcohol applied with a woolen rag will remove strains made from hot dishes.

Chloroform is one of the best-known cleansers for delicate fabrics. It does not leave "rings."

Scorch marks may be removed by hanging in sunlight. This is most effective for only slight scorch.

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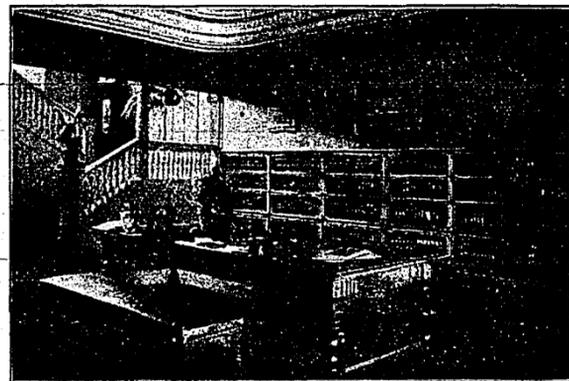
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DEATHS

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DOWNING.

Mrs. Sudie Davis Downing passed quietly to her reward on Monday night, August 23, 1909, at the home of her husband, A. C. Downing, near Lexington, Ky., after many months of suffering, which she bore with Christian patience and fortitude. All was done for her that loving hands could do. She was surrounded by family and friends when the end came.

She was born July 9, 1869, in Jessamine county, Ky., and was the youngest daughter of T. A. Davis and wife, of Nicholasville, who with three brothers and four sisters survive her. She joined the East Hickman Baptist church at the age of thirteen, was baptized by Rev. B. B. Bagby, and was a consistent member of the same church until her death. She was married to Mr. Downing October 17, 1889 by Rev. T. Warren Beagle. She leaves to mourn her loss a devoted husband three daughters and two sons, viz.: Almira, Katherine, John, Mary and Edgar.

Funeral services were conducted by her pastor, Rev. B. J. Davis, in the presence of a very large concourse of friends and relatives. The body was laid to rest in the family lot in Lexington cemetery.

To her the Saviour's promise "I will come again, and receive you unto myself; that where I am, there ye may be also," has been fulfilled.

"Then why do we mourn departing friends,

Or quake at death's alarms.

'Tis but the voice that Jesus sends, To call them to his arms."

B. J. DAVIS.

FRANKLIN.

On Sunday, September 19, near Glensboro, Anderson county, Ky., B. H. Franklin died. He was born near the place of his death November 21, 1829, and hence was in the eightieth year of his age. He was married about fifty-five years ago to Miss Mary E. Rincheart, from which union eight children were born, seven of whom are now living. One of the daughters, Mrs. I. T. Johnson, died several years ago. The father, mother, four sons and three daughters were members of the Glensboro Baptist church. Bro. Franklin was a very pious man, loved the church tenderly, and was ever ready to contribute liberally to its support. For about fifty-two years Brother and Sister Franklin lived happily together or until February 1906, when she fell asleep. To their home the wayward preacher of the gospel was always welcome. He was of a somewhat retired disposition, that which he said was always to the point, and his influence in the community and county was great. Whether as a business man, an officer of the county, or a member of the church, he was faithful and the Lord abundantly blessed him in every respect. I, together with all his acquaintances, deeply feel his loss, but believe that his mantle has fallen on a worthy household. Truly, can we say that a good and faithful man has fallen in Israel. After funeral services at his home conducted by his pastor, Bro. Rawlings and the writer, his body was laid to rest by the side of his wife in the Lawrenceburg cemetery.

W. D. MOORE.

POPE.

At his home near Danville, Ky., George Rice Pope, after a brief illness, following a paralytic stroke, passed quietly to his eternal reward on the third of September, 1909, in the seventieth year of his age. He was married to Alma Baughman April 26 1870, and she with their six children, Eugene, Samuel, Andrew, George, Mrs. Alba Carr and Mrs. J. W. Lynch, of Durham, N. C., survive him. He lived to see his children grown, and all were with him in the closing hours. A descendant of Revolutionary stock this sterling man was characterized by religious and political convictions firm as the limestone rock underneath his Bluegrass farm. In 1854 he was baptized into the fellowship of New Providence church by the pastor, Rev. Willis Peck, during a series of meetings conducted by Rev. John S. Higgins and Rev. John L. Smith. He was made a deacon in 1889, and serv-

POPE.

ed as chairman until the church was disbanded or rather was absorbed into the membership of the town church. It was, however, as superintendent of the Sunday-school which office he filled for ten years, that his influence was most marked. Under his administration the Sunday-school became famous, and made the atmosphere of one of the finest rural communities in Kentucky. He was the life-long friend of Rev. John L. and Rev. Green Clay Smith, who were pastors of New Providence most of his life. The latter spent many a happy day in his hospitable home. Situated near the church the home stood open to all the men of God who passed that way. Mr. Pope was a Confederate soldier, entering the service as a volunteer in 1862. He served for a time as a private with Gen. Morgan in Company C, and was later transferred to the First Kentucky Cavalry Regiment, in which he served as Lieut. in Company D. He was wounded at Tunnel Hill, Ga., captured at Bentonville, N. C., March 20, 1865, and taken prisoner to Fort Delaware, Del., where he remained until the close of the war. The deceased was endowed with a fine intellect. He was well read and closely observant and his retentive memory was encyclopaedic in its range of information. He was of affectionate disposition, pure in thought and life, while his manners were as refined as those of a well-bred woman. Quiet and unassuming, sympathetic, and kind in trouble, grounded in the old-time faith, the very soul of integrity and honor—his neighbors would have adjudged him fit to sit on a jury in heaven.

A FRIEND.

ed by his horse's foot resting on scales. Another rode eleven miles to pay for a hog whose leg he broke twenty-two years ago—the owner had accused another man of the crime. A great many old grudges were settled. The entire town is on "higher ground."

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J. W. LYNCH.

DEAR RECORDER:

We closed an eighteen days' meeting September 29th with the following results: The church in better working order; seventeen baptized, three by re-baptism (who were formerly Baptists), and four approved for baptism. One came from the Campbellites, four from the Presbyterians and two from the Methodists. I have baptized twenty in September. Bro. F. B. McKeehan, of Williamsburg, Ky., did the preaching. Bro. McKeehan is a splendid preacher and an earnest worker, believing that the old gospel is what the world needs today. He won the hearts of many people here.

All the other churches held most of their regular services, but Baptists have learned that they can keep house by themselves, and so the work goes on.

One good Brother came from the Presbyterians with a United Brethren immersion, but the church would not receive it. The next night he came and was received for baptism. One father and mother and two grown daughters were received for baptism.

We had fire, baseball, dancing, two pool rooms, drunkenness, indifference, opposition, politics, etc. to contend with, but the Lord gave us victory. Pray for the work here.

A. N. MORRIS.

Jackson, Ky.

DEAR RECORDER:

One more place in the ranks filled by the appointment of the Home Mission Board of the Southern Baptist Convention Jennie Allnut of New Liberty, Ky. leaves October 1st for Tampa, Florida to begin work there as Missionary.

Since the age of eleven years Miss Allnut has been a member of Dallasburg Baptist church.

Thus God has come into their midst and taken from the fold one of his children to "Go carry the blessed news of salvation, or to 'Give a cup of cold water in his name,'" and this should prove an inducement for them to do greater things in the future, as a church, than in the past.

Miss Allnut was one of the first Graduates of the W. M. U. Training School of this city; and has been a Missionary here since last year.

At parting we would add Mizpah as our farewell to her

DEAR RECORDER:

The First Baptist church of Stephenville, Texas, has just closed the greatest meeting the town has ever known. The preaching was done by the pastor, Giles C. Taylor. There were 2,800 present at one service, the people coming from the country for ten miles around. There were more than 100 professions, many of whom live in the country. Twenty-eight have already joined the First church and others will come in later. The work of the spirit was so powerful that men were converted who never attended the meetings. All business suspended from 9:30 to 11 a. m. Some remarkable cases of restitution were reported. One man returned the fare, with interest, for his child who rode on a train free several years ago. Another paid back money for over weight on a load of cotton caus-

ed by his horse's foot resting on scales. Another rode eleven miles to pay for a hog whose leg he broke twenty-two years ago—the owner had accused another man of the crime. A great many old grudges were settled. The entire town is on "higher ground."

DEAR RECORDER:

We, at New Hope church, at Booker, Ky., are rejoicing greatly over the recent blessings that God has given us. I have been pastor since July 1, and our membership has been gradually increasing, bringing it up to 159 members, then Bro. W. H. Williams, of Springfield, has just recently held our meeting and we had twenty-five additions, twenty-three for baptism and two by letter. During the series we had a meeting of the church and elected two deacons, two trustees and voted to build a parsonage at an early date, to cost about \$3,000. With our increased membership, and our church revived, we hope, by the grace of God, to have full time preaching next year.

Bro. Williams is truly a wonder in reviving churches, and he has such a plain, forceful way of putting the gospel truth, that he almost compels sinners to come in and members to do their duty.

Pray for us that God may give us greater victories over the world, the flesh and the devil, and that our church may be as a beacon light, set upon a hill, to point lost ones to "The Lamb of God, that taketh away the sin of the world."

OLUS HAMILTON, Pastor.

DEAR RECORDER:

The family reunion at Mr. J. H. Young's was attended by a host of friends. The family consists of five living children, three dead, seventeen grandchildren living, one dead. Dinner was prepared by the children, of which eighty-two people ate sumptuously. Also a sermon by A. F. Sims, of Wilkesburg, Ky. Text—I shall be satisfied when I awake with thy likeness—Psalms 17:15. W. H. LAY.

DEAR RECORDER:

I see by the label that my mother's subscription to the Recorder expires this week. Enclosed find \$1.00 to pay for same six months. My mother, (Mrs. N. B. Long) is one of the old guards and while an invalid and 82 years of age, feels that she can not do without it. I take it for her.

E. L. WILLS.

DEAR RECORDER:

Enclosed find check for two dollars (\$2.00) for another year. You have been coming to our house for many years. My father took you when I was a little girl, now I am a grandmother. May you live long and prosper is the prayer of MRS. O. B. HALLAMS. Washington, D. C.

I want to say amen to the editorial in this week's Recorder on union meetings. Keep on heaving to the line, regardless of where the chips may fly.

Paducah, Ky. J. R. PURYEAR.

Good old Bunyan spoke a truth of tremendous power when he said, "To play with temptation is to play with fire."

DEAR RECORDER:

Will you please change my address to Anchorage, Ky. We closed a meeting in Helena, Oklahoma, the 15th of last month, which was a great victory for the truth. There were three young men converted who entered the work of the ministry at once. They preached in the three School Houses of the county last Sunday. A recent letter says that the Young Converts are holding prayer meetings in the shops, stores, barns and homes or any other place that they chance to meet each other or a lost soul. At the close of the meeting the converts wanted to be immersed, and in running water. So a creek was found in about five miles from the town. On two different evenings the crowd stood on the bank and witnessed the following scene: Baptist, Methodist and Presbyterian pastors all in the same hole of water immersing their converts. While it was a meeting held under the auspices of the Baptist church, the other churches co-operated with us in a Christian way. Though the Baptist pastor was baptizing some of the members of the other churches, there was a fine Spirit with all the brethren. We are having a fine time here. During a day of prayer Wednesday, four young men surrendered for the work, they felt that the Lord had called them—the ministry. The Baptist churches are all in a growing state of health in this state. In two meetings which I have been in, in this State there were about five hundred additions to the Baptist churches (2) and there were two missions organized, one of one hundred, the other of sixty.

Pray for your brother.

M. F. HAM.

Pittsburg, Kan.

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

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 Makes the finest, most delicious biscuit, cake and pastry; conveys to food the most healthful of fruit properties  
*Absolutely Pure*

**ITEMS OF INTEREST**

**News The World Over.**

The Belgian Congo government brought suit for malicious slander against two Southern Presbyterian missionaries, Dr. Sheppard and a native preacher. They had exposed the iniquities of the rubber trade and the government is backer and part owner of the rubber company. Dr. Sheppard was to be tried in Belgium a petty persecution in order to put him to the enormous expense of taking his witnesses there. Public opinion in Europe, especially in England was so strong that even the cynical Leopold yielded and withdrew the suit.

The readiness of people to be fooled and the remissness of the fool killer is shown in the case of Mrs. Dias de Barr. She has just set up a new religion in New York City and has won followers, some of them wealthy. Once before she established a religion in the city and made much money. She has spent years in prisons and lunatic asylums, and now comes from serving several years' sentence in an English prison.

The new Lincoln penny is making trouble for the telephone companies in Washington City. Being larger and heavier than the old penny it takes the place of the nickel in the "pay as you telephone" machines. The company finds that many of them have been used in their instruments, and have not yet discovered what they can do to prevent it.

There have been many questions asked as to why the prices for food keep on advancing. Secretary Wilson, Secretary of Agriculture, says it is due to the lack of farm laborers. He found in a journey through the West that farmers were holding back from planting some crops because of this lack. Meantime idle men abound in the cities.

Howard Williams, in *Good Housekeeping*, says that the private schools in the East are increasing rapidly, both in numbers and in attendance. The parents feel their children will be better taught in smaller schools where each one can receive personal attention. Last year the female colleges in the East were crowded to the doors, and this has caused the establishment of more of them.

Scientists are much interested in what seems to the rest of us a little thing. Prof. T. A. Bonser, of Spokane College, found buried near Spokane a goinkgo leaf. This the scientists think positive proof that Asia and America were once one continent. For the goinkgo is the only plant of which there is only one genus and one species extant and that grows in Japan.

The amount of mineral waters which are used in the United States is enormous. Of course, by far the greatest amount is drunk at the springs. But in one year 56,108,820 gallons were sold.

The question is settled—now let the newspapers hush. There is a society in London, the Zetetic, which means "seeker," of which Lady Blount is president.

She announces: "The pretensions of both explorers are ridiculous, because there is no pole to discover." She has taken one leaf out of Mrs. Eddy's creed; now let her take another and say there are no such men as Cook and Peary.

The Russians do not intend to be behind anybody in this matter of flying. In the Russian budget for the coming year provision is made for courses in aeronautics in four polytechnic institutes. Students will be sent to study aviation in other countries.

When it was announced, in 1906, that diamonds had been discovered in Arkansas, many had doubts. But the stones were diamonds, and this field is the only place on the continent where there are diamonds. The report of the United States Geological Survey shows a yield of 32 stones for last year valued at \$2,100. All the precious and semi-precious stones produced in the year were valued at \$415,000.

The great filter of Cincinnati is completed and working well. The water is taken from the deepest part of the Ohio river, five miles above the city. The chemicals used in filtering it are lime and sulphide of iron, all of which are not injurious to man. St. Louis refused to use alum when it was urged upon the city and has a filter like that of Cincinnati.

**BARACA COLUMN FOR KENTUCKY**

Luther C. Reynolds, Baraca State Secretary, Editor.

The Baraca Class of the First Church, at Lexington, is having an average attendance of 75. Owing to the many students who may get their first knowledge of the Baraca work from this class much responsibility is on them. We all feel they are equal to the occasion.

On the 24th of September the Philathea joined the Baracas in a reception to the students. Two hundred and fifty attended.

The Tuckebatchee Baraca Class, of Maysville, gave a demonstration of the Baraca work at the Sunday School Convention at Mt. Olivet, Robertson county, the 26th of September. Already the Sunday School there is preparing to organize Baraca and Philathea classes.

Jamestown, N. Y., gets the 1901 Baraca Convention. Why can't Kentucky have a special Baraca and Philathea car? There were thirty-three Kentucky delegates at the Asheville Convention. Baracas, begin now to talk, think and dream convention for 1910.

What is your class doing to bring a million people into the Baraca ranks by next July? We must have 4,000 new Baraca classes. Why can't Kentucky add as her part at least 1,000?

Sunday, October 17th, has been set apart as "Baraca Day." Let me give you Mr. Hudson's letter. It will explain fully:

"My Dear Baracas: We are glad to announce that Sunday, October 17th, has been set apart by our Central Committee for the celebration of our nineteenth birthday.

"Starting with eighteen men on Sunday, October 20, 1890, we have now grown to nearly a half million, and our aim for 1910, our twentieth anniversary, is a round million.

"We have much to be thankful for, and as an expression of our thankfulness it has been decided to ask the classes

throughout America to hold a special service on the above date, at which time a thank offering can be taken to go into our Forward Movement fund. In view of the remarkable growth of our movement and the plans that are now laid for the future, we trust you will make this the Baraca event of the year.

"God has blessed our movement in the past and the future alone will reveal what He has in store for us if we all do His will.

"Yours in the Master's service, "Marshall A. Hudson, President."

Mayslick is now in the Baraca ranks—small class, but made of working material. This class you will hear from often.

The Ewing Baraca Class, in Fleming county, is making rapid progress. Average attendance fine. They are trying to catch up with the Philathea Class in enrollment. They are greatly in love with the Baraca idea. They think they have the vision.

Mt Pisgah Sunday School wants a Baraca Class. Arrangements are being made to have the State Secretary visit them and perfect an organization.

I appeal to every Baraca Class in Kentucky to send me at least once a month something about your class. Send it oftener if you wish. You may think it will do no good. I assure you we do not think so. Your report may help some one to better his class, or make a new class. So let me urge you to send in these reports, that I may have them published.

Maysville, Ky.

**DEAR RECORDER:**

About eighteen months ago Mr. J. Ben Barnett opened a Sunday School at Spears' Mill, seven and a half miles from Paris. Last fall I held a meeting there and twenty were added to the Paris church. This fall I helped them again and there were twelve more added to our church. Bro. Barnett is accomplishing a splendid work at this mission point. Dr. J. W. Porter recently visited the mission and preached for them. He agrees with us in thinking that a church will soon be needed for th's growing congregation.

Kentucky Baptists are a fine folk and I greatly enjoy the work with them. Nine years ago, October 1st, I came to Louisville to attend our Seminary, and since that time there have been over 1,200 additions to the Baptist churches under my evangelistic meetings and pastoral labors.

Our new building and church work here are moving on pleasantly though not as rapidly as we would like. Bro. Wm. M. Hinton is managing our new building, which is being greatly admired by all who see it.

Paris, Ky. GEO. W. CLARKE.

**DEAR RECORDER:**

Find enclosed postoffice order for \$2 for another year. I can't afford to miss a copy. My father, the late Capt. Goodwin, of Hopkinsville, Ky., took the Recorder for thirty-five years, so I feel that our home is not complete without it.

MRS. J. H. ROGERS.

Portland-Oregon.

**DISTRICT ASSOCIATIONS— TIME AND PLACE OF MEETING. OCTOBER.**

- 19—Ohio Valley, Utley's Chapel, Blackford.
- 20—Blood River, Zion's Cause ch., near Benton.
- 20—Salem, Buck Groves 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.

The real tragedy of life is not in being limited to one talent, but in the failure to use the one talent.—Edgar W. Work.

**Live Stock Markets.**

Monday, October 11 1909.

**CATTLE.**

Good to choice export str.	\$5 25a\$6 00
Light shipping steers	4 50a 5 25
Good to choice butcher str.	2 25a 4 90
Med. to good butcher str.	3 75a 4 25
Good to choice butcher heifers	4 00a 4 40
Good to choice butcher heifers	4 00a 4 50
Med. to good butcher heifers	3 50a 4 00
Com. to med. butcher heifers	3 00a 3 50
Good to choice butch cows	3 50a 4 15
Med. to good butch cows	3 00a 3 50
Com. to med. butch cows	2 00a 3 00
Canners	1 00a 2 00
Good to choice fat oxen	4 25a 4 75
Medium to good oxen	2 50a 4 25
Good to choice bulls	3 00a 3 50
Medium to good bulls	2 50a 3 00
Common to medium bulls	2 00a 2 50
Good to choice veal calves	7 50a 8 00
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 00a 45 00
Med. to good milch cows	20 00a30 00
Com. to plain milch cows	10.00a20 00

**HOGS.**

Good to choice prs. and brs., 200 to 300 lbs	7 60a 7 70
Medium packers, 165 to 200	7 60a 7 70
Light shippers, 130 to 165	7 00a 7 15
Choice pigs, 90 to 130	6 40a 6 60
Pigs, 50 to 90	5 50a 6 10
Roughs, 50 to 400	3 75a 6 85

**SHEEP AND LAMBS.**

Good to choice fat sheep	3 25a 3 75
Medium to good sheep	2 75a 3 25
Com. to medium sheep	1 25a 2 50
Bucks	1 50a 3 00
Choice lambs	5 75a 6 00
Good butcher lambs	5 00a 5 75
Culls and tail ends	3 00a 4 00

**TOBACCO.**

**BURLEY—Dark Red.**

Trash (sound)	\$10 00a\$11 00
Common lugs	11 00a 11 50
Medium lugs	11 50a 12 00
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 50
Good leaf	11 00a12 00
Fine and selections	13 00a18 75

**BUTTER.**

Fresh packing 21a22c per lb.

**POULTRY.**

Hens 12a13c per lb; roosters 7c; young chickens 14a16c; ducks 12a13c; turkeys 13a15c.

**EGGS.**

Case count 19a20; candled 22c.

**Free Fuel**

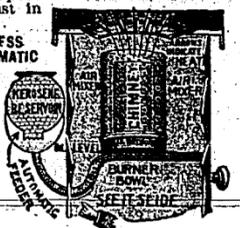
Most Wonderful Stove Ever Invented.

**Burns Air**

Fuel Drawn Principally From Atmosphere. Heating or Cooking.

Air now burned in this wonderful stove free to rich and poor alike. No trust in control.

THIS VALVELESS WICKLESS AUTOMATIC OIL-GAS AND AIR-BURNER STOVE



a automatically generates gas from kerosene oil, mixing it with air.

Scientific test proves it uses 395 bar- Sectional Cut of Generator. rels of air to one gallon common kerosene oil.

Cheapest Fuel—Intense Heat.

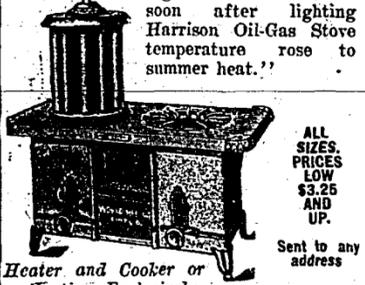
Heat concentrated under cooking vessels and absorbed by articles being cooked or concentrated under Radiator and distributed throughout room.

Not Like Those Sold in Stores.

Ideal for roasting, cooking, baking, ironing, canning fruit, etc. In Winter use Radiator for heating houses, stores, rooms etc.—always ready. No more carrying coal kindling, ashes, soot and dirt. To operate—turn knob—oil runs into burner—touch a match; it generates gas, which passes through air mixer, drawing in about a barrel of air to every large spoonful of oil consumed. That's all. It is self-regulating, no more attention.

Same heat all day or all night. For more or less heat, simply turn knob. There it remains until you come again. To put fire out, turn knob, raising burner—oil runs back into can, fire's out. As near perfection as anything in the world. Not dangerous like gasoline. No dirt, soot or ashes. No leaks, nothing to clog or close up. No wick—not even a valve, yet heat is under perfect control. D. CARN, IND., writes: "It costs only 4 1-2cents a day for fuel." L. NORRIS, VA., writes:

"The Harrison Oil-Gas Generators are wonderful savers of fuel, at least 50 to 75 per cent over wood and coal." E. ARNOLD, NEB., writes: "Saved \$4.25 a month for fuel by using the Harrison Oil-Gas Stove. My range costs me \$5.50 per month, the Harrison \$1.25 per month." Wm. Baering, Ind., writes: "We warmed a room when it was 10 below zero with one Radiator." Rev. W.M. TEARN, ME., writes: "This morning 16 below zero—soon after lighting Harrison Oil-Gas Stove temperature rose to summer heat."



Heater and Cooker or Heating Exclusively.

Absolutely safe from explosion. Not dangerous like gasoline. Simple, durable—lasts for years. Saves expense, drudgery and fuel bills.

Give this stove a trial. Send no money—only send your name and address. Write to-day for full description, thousands of testimonials. Our 1910 proposition. Circulars free.

**EXCITING BUSINESS FOR AGENTS**

SALESMEN—MANAGERS—Men or Women at home or traveling, all or part time—showing—taking orders—appointing agents, etc. MESSRS. HEAD & GRAZER, TEXAS, write: "Enclose order for \$81.00. RUSH. Sell like hot cakes. Sold 50 stoves in our town." B. L. HEUSTED, MICH., writes: "Been out one day and sold 11 stoves." This patent new—Nothing like it.—Demand enormous. Agents reaping great harvest. Where operated people stop, look, get interested, want to buy at once. Show dozen, sell ten. Write to-day for special agents' new plan. Send no money. World unsupplied. Get in early for territory. THE WORLD MANUFACTURING CO., 467 World Building, CINCINNATI, OHIO.

The best way to establish the value of the Christian religion is to practice the precepts and follow the example of Jesus every day.

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