

WESTERN RECORDER

Faith, Hope and Love, these three.

CONTENT EARNESTLY (paraphrasing) FOR THE FAITH WHICH WAS ONCE FOR ALL DELIVERED UNTO THE SAINTS.—JUDE 3.—P. T. RAYON.

84th YEAR

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not direct letters to Mrs. Porter or Bow. These men are frequently absent from the office, and their private mail is not opened, so delays are thus occasioned.

The *Congregationalist* shows a righteous contempt in these words: "The Minneapolis minister who opened a Sunday afternoon baseball game with prayer and exhortation would hardly object if the auditors at his Sunday morning service should indulge in a little game of cards at church by way of introduction."

We agree with the *New York Observer* in its beatitude: "Blessed are the sorrowful who carry a cheery face."

A contemporary says: "One is ordinarily surprised to hear a sermon in the morning addressed to the unconverted." When this writer was young the church would have been surprised had a whole sermon been addressed to sinners either morning or night. But they would have been both surprised and grieved if even one sermon had not concluded with an exhortation to sinners.

Sermons fifty years ago always consisted of three parts. First an exposition of the text; then an exhortation to the saints and then one to sinners, urging them to seek the forgiveness of their sins.

Amen! John H. Chapman says: "As Baptists we have kept every body of believers nearer to the truth, but we must ourselves be firm now if we would hold our place as champions of New Testament principles. A little silence as some seemingly harmless error is put forth will bring us fellowship. But a brave stand for the truth will bring us the approval of God."

Now abideth faith, hope, love; these three, but the greatest of these is love. But this does not mean either of the graces in the abstract. It means faith in God, hope in God, love for God.

THE SEED THE WORD.

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

The seed has life in itself. The writers and the writings of the Bible were inspired. All Scripture is given by inspiration—God breathed "The Word of God," says Peter, "liveth and abideth for ever." It means that in the Word there is a vital force just as in the seed. Right here is the difference between two schools of theology. One contends that the writers were inspired but not their words. That is not the teaching of the Scriptures. We are born of incorruptible seed which is the Word of God. The Spirit of God lives in his revealed truth, and when this truth is sown, it has in itself vitality, a mysterious something that when it is planted, begins to appropriate and build up and organize. Just one little sentence, "The just shall live by faith," planted in the heart of a German monk, grew into the Reformation. Just one sentence planted in the mind of a shoemaker in England, grew into the great modern missionary movement. Just one sentence, "Look unto me and be ye saved all ye ends of the earth," planted in the heart of a young man in London, grew into Charles H. Spurgeon, the greatest preacher of the century.

The seed has to be sown, not dissected. Some of our theological seminaries now are dissecting institutions. They have so many professors, and they have about taken the life out of it, and that is the reason why we have so many dead preachers coming out of these seminaries. Even defending seed never raises a crop. You can have ever so good a granary, put a good roof over it, keep the seed in bins that are dry, and carefully protected from the weather, but you will never have any crop. Simply guarding the seed does not suffice. The seed has to be sown.

It is not painting seed that makes a crop—embellishing the Word with our flowers of rhetoric to make it more beautiful and attractive. It is not dissection, nor protection, nor embellishment, but it is sowing the seed that is needed. "Behold a sower went forth to sow."

Now friends, what are you doing with this Word of God? Are you cutting it up? If so, you are in a poor business. Are you simply guarding it, defending it against the attacks of the enemy? That is better. Are you trying to embellish it so as to make it attractive to the people? That is better still. But better than all is to sow it.

There are several ways in which it is sown. First of all, by the living voice. I doubt whether we ought to have a meeting in which there is not some seed sowing of the truth. In the manifold meetings of the church some one ought at each one to sow some promise, exhortation, or precept, that will help us to become stronger and better Christians. If I were asked what I would prefer for every member of this church, and for every church in this city and the world, I would say, that each member might become a personal worker for God. And that implies prayer, for you cannot work without praying. And that implies fellowship, for you cannot work for God without being in communication with him.

Again: we can sow the seed by the use of the pen. We have some personal letters in the Bible, a letter to Timothy, another to Titus, and another to Theophilus. How much do you use the United States mail for Christ? You sit down and scribble letters to friends and enjoy it, and they enjoy the reading of them. But do you ever think of using them as a seed sowing channel, as a

means by which you can lead souls to Jesus Christ. Harlan Page never let a day pass without writing a letter for God, and I saw in a bit of biography that one of our Senators at Washington for ten or twelve years before he died never wrote a private letter without some quotation from Scripture. He has not been recognized as an active Christian, but, as he drew near to eternity, he seemed to think more about the eternal Word.

Then there is the printed page. You can get tracts for a few cents. You can pass on the book that has helped you in the reading. Above all there is Christian character. "The good seed," Christ tells us in another place, "are the children of the kingdom." As though he would say the good seed is the Word of God in flesh and bones, and brain, mind, and heart.

JOHN ON FALSE TEACHERS.

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

John, the Apostle, was not simply an amiable man, easy and good natured, treating the truth and admittedly false teaching with equal complacency. He was a man of vehement nature, a son of thunder. Old age often weakens a man's strenuous nature, so that he may take no decided stand in vexed questions. Nowhere in the Scriptures will be found a nature more fixed and more unshakable than in the writings of John. The first century was a fermenting and yeasty age. In 1 John 2: 18 we are assured that "many antichrists" have arisen. In 1 John 4: 1 he tells us that "many false prophets have gone out into the world."

Not every teaching was to be accepted. Every teaching must be tested by its relation to the person of Jesus. If any one denied the reality of the life of Christ, affirmed that he had not come in the flesh; if any one went beyond Christ in his teachings, that man must not be accepted as a teacher. There is a sturdy antagonism to the men who denied the fundamentals of the faith. John puts himself on record in 2 John 5:10: "If any one cometh to you and bringeth not this teaching, receive him not into your house and give him no greeting; for he that giveth him greeting partaketh in his evil works." John makes a great gulf between the truth and the falsehood in teaching.

John aimed to be a friend of the truth by his attitude toward the falsehood itself and toward the one who held and taught the falsehood. There are to-day foes to the truth revealed in the New Testament, as there were in John's day—open to the world.

It is a very practical question—how shall a Christian man, in love with the truth, act to-day, in reference to teachings denying the fundamentals of the gospel? As one who is to act as a trustee of the truth, he must not favor the error, he must not assume an indifferent attitude. He must defend the true view; he must be, as Jeremiah puts it (Jer. 9:3), "valiant for the truth." He must do this without bitterness, "holding the truth in love." He must antagonize mainly the untruth.

The Christian, the Church must also act in such a way toward the errorist as that the truth shall not be compromised. If a Baptist church were to invite Mrs. Eddy to speak in its pulpit, it would be interpreted by all that there are no fundamental differences between Eddyism and Christianity. If one who denies the deity and pre-existence of Jesus, his supernat-

rial birth, works and resurrection, if one deny the integrity and truth of the New Testament, the supremacy and finality of Christ's teachings, the workable character of Christianity—if such an one is retained in honored membership in a recognized Christian body, the impression is made, necessarily, that there are no fundamental teachings to be maintained by a distinctively Christian organization. No pleasing personality will atone for the maintenance of doctrines that undermine the person of Christ and his Christianity. Bigotry is an intense one-sidedness, seeing only a part of the truth and claim it to be all truth. But most dangerous to the cause of truth is an easy indifference that does not try to ascertain the essential contents of the truth; that does not stand by it against all comers; that is not an open defender of the truth; that is not in open antagonism to the false; that treats the true teacher and the false teacher with equal honor; that decries "creeds" as limiting liberty; that would rather tolerate heresy than to incur the charge of narrow-mindedness by opposing it.

Spurgeon, in the "Down Grade" controversy in England, was obliged to take a stand. He loved the men who, under the guise of liberalism, were destroying the foundation teachings of the Gospel. He had the Johnlike mind. His opposition to false teachings exposed him to the charge of illiberality, narrow-mindedness, bigotry, but he simply stood firmly and bravely, upholding the truth, opposing error. His action was a vast blessing to the cause of truth in England.

Were John living in 1909, he would be, in my judgment, a strenuous defender of the faith. Were he writing to some "elect body" of to-day, he would oppose by name some modern religious teachers, would have no fellowship with President Eliot in his recent utterances; would act in so wise and considerate a way to false teachers that the law of kindness would not be broken, and, at the same time the truth itself and its power over men would not be compromised. Knowledge, a supreme love for the truth, kindness of spirit and courage are needed to-day to act in a Johnlike way.—Journal and Messenger.

We were watching the plumbers as they worked on the new home. One with a simple little cold-chisel had, by dint of numerous brisk taps in a circle around it, cut in two a large iron pipe. Another was busy with a similar chisel cutting in halves a large piece of lead.

"Easy work," I said, as I watched the latter drive the chisel into the soft material. "Yes," he replied, "but this work spoils the chisel."

"Lead is not hard enough to spoil a chisel," I insisted.

"No," the workman replied, but it takes all the temper out of it, so that it is good for nothing else. To cut much lead will spoil the finest cold-chisel."

Soft seats, easy tasks and pathways strewn with roses, take the temper out of character, and produce good-for-nothing lives. Difficulties impart their own splendid fiber to those who master them.—Craig S. Thoms.

He who is accepted of God is the one to be sent back to the world of men. Forgiveness means power to conquer sin, and therefore power to help men in their hard struggles; sanctification is not merely the passport to Heaven, it is the preparation for highest service.—W. G. Jordan.

THE ORIGIN OF THE ANABAPTIST CHURCHES

By John T. Christian.

No definite starting place can be ascribed to the Baptists of the Reformation, for they sprang up in many countries all at once. It is impossible to trace them first of all to any one place for they appeared in many countries at the same time (Jo. Conrad, Fusslin, Beitrage zur Schweizerischen Reformationgeschichte, I. 190; II. 64, 65, 265, 328; III. 323, Zurich, 1741. 5 Bd). No one can say whether they appeared first in the Netherlands, Germany or Switzerland, and their leaders were not confined to any one country, and seem to have had no special connection with each other. No one leader impressed himself upon them all. There was an independence and an individuality that made it impossible to express a complete system of their intellectual belief. We have three contemporary accounts which show the divergence of opinion among them—two from hostile and one from a sympathetic historian. Bullinger (Der Weidertaufen Ursprung, Furgang, Seeten. Zurich, 1560) attempts a classification of their different divisions, and mentions thirteen distinct sects within the Anabaptist circle; but they manifestly overlap in such a way as to suggest a very large amount of difference which cannot be tabulated distinctly. Sebastian Frank (Chronica. Strassburg, 1531) notes all the varieties of views which Bullinger mentions, but refrains from any classification. "There are," he says, "more sects and opinions, which I do not know and cannot describe, but it appears to me that there are not two to be found who agree with each other on all points." Kessler (Sabbata. St. Gall, 1902) who recounts the story of the Anabaptists of St. Gall, notes the same variety of opinions (Lindsay, A History of the Reformation, II. 437). The seed had been sown by earlier Christians and the Baptists were the fruitage. They did not spring from any individual and hence the great variety and independence exhibited in the elucidation of this position.

Many historians have marked these divergences of the Anabaptists, and the independence is characteristic of Baptist churches to day.

Limboreh, A. D. 1692, says: "To speak my mind freely. . . if their (Albigenses and Waldenses) opinions and customs were to be examined without prejudice, it would appear that amongst all of the modern sects of Christian, they bear the greatest resemblance to that of the Mennonites" or Dutch Baptists (Limboreh, The History of the Inquisition, I. 57. London, 1731).

Hosek, a Roman Catholic, says: "The doctrine of Anabaptism in general, however, furnishes a good picture of a motley variety and manifold diversity, for the efforts of the Anabaptists did not spring from one center, were not the fruit of one man, by the power of his personality, controlled this extensive movement and imposed upon it his system as a common symbol and expression of the common faith. Indeed, such a union of individual elements are opposed to the fundamental liberty of that sect. We refer to the liberty of the influence of God or the Spirit of God in man. This movement was so mighty that it drew thousands of men into its camp, yet in its effects it simply stirred individual fancy to the injury of quiet and intelligent thoughtfulness, so that there could be no thought of a common symbol" (Hosek, Fr. X., Balthasar Hubmaier a pœnthowe novokrestenstva na Morave, ch. X. Brunn, 1867. British Museum, 4685 dd 13. Translated by Dr. W. W. Everts, and published in the Texas Historical and Biographical Magazine, 1891, 1892). Library of J. T. C.

The same charge has always been urged against human liberty; that it does not unite men, but that it gives to every man the right of free thought. Men urged that objection against the Baptists of the Reformation; they urge it against the Baptists of to day. Nevertheless the Baptists are the Apostles of human liberty. This specious call for unity is the voice of the tyrant who seeks uniformity at the expense of liberty of conscience. It is ad-

mitted that the Baptists rose up in every quarter and preached the same great truths everywhere. Through persecution they had not been permitted to hold conferences to frame their plea; but they did not need this since they had learned their heart lessons out of the same blessed Gospels and had been taught by the same free spirit.

Dr. Dudwig Keller, a learned member of the Reformed Church, the Munster Archivist, and now in charge of the Archives in Berlin, says: "It is not to be doubted also, that in the progress of scientific investigation still farther traces will be brought to light. . . Much rather can it be proved that in the lands mentioned, Baptist churches existed for many decades and even centuries" before the Reformation (*The Baptist Quarterly Review*, VII. 28-31). In his last work, Keller says: "The salient points of this mode of viewing history is that inside of the evangelical world, also an unbroken course of development and historical continuity reached back far beyond the sixteenth century is a matter of fact; and yet it repudiates equally the Catholic supposition that only since 1517 'an appalling apostasy from the true faith took place in the Western World,' and that of Luther's followers that with him, the light of the Gospel first (since the apostasy) came into the world" (Keller, *Die Anfange der Reformation*, III, IV. Translated for the Western Recorder by Dr. Albert H. Newman).

Hase, Lutheran, says: "In the commencement of the fifteenth century heretical congregations of almost every kind were scattered and broken up. But it was only in secret that those forms of opposition were maintained or organized which in the sixteenth century came forward under the name of Anabaptists" (Hase, *A History of the Christian Church*, 342, 343. *Kirchengeschichte*, Leipzig, 1872).

Gobel says that "wherever in Germany before the Reformation, there were large bodies of Waldenses there during the Reformation large bodies of Anabaptists sprung up" (Gobel, *Gesch. d. christl. Lebens in der rhenisch-westphalischen Kirche*. Coblenz, 1849-60, 3 Bd.).

Ludwig Lemme, Professor of Systematic Theology in Heidelberg, A. D. 1890, says of the Waldenses: "But the standpoint of the sect (Waldenses) consists in the endeavor to set up a church of the saints through the association of individuals, to carry out Christianity in the rigorous following of Christ, and to this end to attach to individual precepts of Christ a value that is incompatible with social life. If we look away from the great manifoldness of directions and churches there yet appears a certain fundamental feature of these pre-Reformation churches the tendency, over against ecclesiasticism, to realize practically a rigorous carrying out in life of Christianity. This impulse to set up externally churches of the saints could not feel content with Luther's Reformation, and turned aside into Anabaptism" (Lemme, *Review of Keller's J. von Staupitz*, in *Theologische Studien und Kritiken*, I. Heft, 1890).

Alexander Campbell makes some interesting statements. He says: "Every sect and individual is passive in receiving a name. . . The disciples of Christ is the same race, call them Christians, Nazarenes, Galileans, Novatians, Donatists, Paulicians, Waldenses, Albigenses, Protestants, or what you please. A variety of designations affects not the fact which we allege; we can find an unbroken series of protestants—a regular succession of those who protested against the corruptions of the Romish church and endeavored to hold fast the faith once delivered to the saints from the first schism in the year 250 A. D., to the present day; you may apply to them what description or designation you please" (Campbell and Purcell Debate, 77).

Again he says: "The Baptist denomination in all ages and all countries has been, as a body, the constant asserters of the rights of man and the liberty of conscience. They have often been persecuted by Pedobaptists; but they never politically persecuted, though they have had it in their power" (Campbell, *Christian Baptism: with its Antecedents and Consequences*, 409, Bethany, Va., 1851).

Dr. Joseph Beck, who was Aulic Councillor of the Austrian Supreme Court of Judicature and Cassation, and the author of the great book, "The Historical Books of the Anabaptists," repels as decidedly as does Keller the idea that the Baptists sprang from Luther or Munzer.

Dr. W. E. Griffis, a charming writer, says: "When and how arose these people who are charged, even as Europeans charge Americans, with being 'destitute of the historic sense?' To fix on Switzerland and the days of Zwingli, as the place and time of the origin of what is dwarfed in the term Anabaptism, is like the beginning of the story of our Civil war with Fort Sumter. Some writers trace for the brethren an apostolic succession which is at least as true and as valid as any yet fabricated. The Mennonites themselves link their succession to that of the Waldenses. There seem to have been, throughout the Roman and mediaeval centuries, Christian believers who persistently resisted the claims of great ecclesiastical organizations by leveling them to the rock-floor of Scripture. In all Christian time have been teachers, also, who could trust the people to be orthodox. The question of the direct organic descent of the Anabaptists is of little importance in history as in religion, though the story of the sects that resisted centralization is probably recoverable and very probably continuous" (Griffis, *The Anabaptists*, in *The New World*, December, 1895, p. 653).

The testimony of Dr. Wilhelm Moeller, late Professor of Church History in Kiel, is to the same effect. He says: "The Baptists have often been called the most consistent and the most genuine sons of the Reformation, or it has been thought that they have been externally characterized by the name of 'Ultras' of the Reformation; but this view is supported only by the very extraneous circumstance that many of their numbers had previously been adherents of Zwingli or Luther, and that the Swiss Reformation prepared the way for their doctrine of the eucharist and the Biblical radicalism. Even the attempt of Cornelius to explain their rise as the effect of the Bible in the hand of the ordinary man is only sufficient to account for certain formalities and singular eccentricities. To judge from their collective view of the world, measured by their motives and aims, they belong not to the Reformation, but to mediaeval Christianity, a continuation of the opposition (which grew up in the second half of the Middle Ages on Catholic soil) to the secularized church. A. Ritschl deserves the credit of having paved the way for this opinion of the movement" (Moeller, *History of the Christian Church*, 90, 91. London, 1900. Translated by Prof. J. H. Freese, M. A., Cambridge University).

Dr. Thomas M. Lindsay, Principal of the United Free Church College, Glasgow, says: "To understand sympathetically the multifarious movement which was called in the sixteenth century Anabaptism, it is necessary to remember that it was not created by the Reformation, although it certainly received an impetus from the inspiration of the age. Its roots can be traced for some centuries, and its pedigree has at least two stems, which are essentially distinct, and were only occasionally combined. The one stem is the succession of the Brethren, a mediaeval anti-clerical body of Christians whose history is written only in the records of Inquisitors of the mediaeval church, where they appear under a variety of names, but are universally said to prize the Scriptures and to accept the Apostles' Creed. The other existed in the continuous uprising of the poor peasants in rural districts and the lower classes in the towns, against the rich, which were a feature of the later Middle Ages" (Lindsay, *A History of the Reformation*, II., 235).

The views here expressed by the historians come from experts, who, under the spirit of the new learning, have applied the principles of scientific investigation to the history of the Baptists. There has been a great change in the manner of treating Baptist history. The differences may be seen at a glance in comparing the articles on Anabaptism in the second edition (1877) and the third (1896) edition of Herzog's Real Encyclopaedia. The historians find that the Baptists had existed ages

before the Reformation; that where the Waldenses were numerous, there later the Baptists were found in great numbers; and that multitudes of Waldenses joined in the Baptist movement. The more rigidly the subject is investigated the more certainly will the claim of the Baptists to a continuous history appear. But there are other facts awaiting rehearsal.

AUTHORITY.

Between the press and the pulpit there is this mighty difference. The pulpit has a Word, the press has none. The pulpit has a common message and, on the strength of it, a claim, while the press has no claim to anything but external freedom of opinion and expression. The one has a Gospel which is the source of its liberty, the other has no Gospel but liberty, which in itself is no Gospel at all. Liberty is only opportunity for a Gospel. The true Gospels not only claim it, they create it. But, in itself, it is either the product of a Gospel, or a means thereto; it is not an end. Liberty in itself is not an end; and it has only the worth of its end. The chief object of the liberty of the press is facts. It must be free to publish facts. But the pulpit has not merely a fact, but a Word. The press is there for information, or for suggestion at most, it is not there for authority; but the pulpit is there with authority; and the news it brings is brought for the sake of the authority. The press may offer an opinion as to how the public should act, but the pulpit is there with a message as to whom the acting public must obey and trust. The press is an adviser, but the pulpit is a prophet; the press may have a thought, the pulpit must have a Gospel, nay a command. If I may use press language, the pulpit's news is there for the sake of the leader, the leader is not a mere opinion about the news. The Gospels are there for the sake of the Epistles, for the sake of the Gospel.

Therefore, the pulpit has an authority. If it have not, it is but a chair and not a pulpit. It may discourse, but it does not preach. But preach it must. It speaks with authority. Yet the authority is not that of the preacher's person; it is not mere authoritativeness. For us that goes without saying. Belief, in the region of theology, is a matter of truth or truths; it is science, simple or complex. And science knows no authority. But in the region of religion belief is faith. It is a personal relation. It is belief in a person by a person. It is self-committal to him. With the heart man believeth unto salvation. It is a personal act towards a person. It is trust in that person, and response to the power of his act. It is soul answering soul, and act act, and choice choice. In science, knowledge is the relation of a person to a fact or law—to something inferior to a person, and therefore not his authority. But in faith knowledge (I shall show later that faith is an organ of knowledge) is the relation of a person to a person over us. It is a moral relation of obedience and authority.

The authority of the pulpit is thus a personal authority. Yet it is not the authority of the preacher's person, or even of his office. His office may demand much more respect than the fanatics of freedom allow, but it cannot claim authority in the strict sense. The personal authority of the pulpit is the authority of the divine person who is its burthen. It is an external authority, but it is the authority of an objective, living, saving God, before whose visitation the prophet fades like an ebbing voice, and the soul of the martyr cries invisible from under the altar of the Cross.—Forsyth.

God has promised to satisfy—but he did not promise when. God has time enough, and so have you. God has boundless resources, and his resources are yours. Can you not trust him? Trust and wait. He knows what is best for you. He has reasons for denying you now, but in the end he will satisfy.—Multbie D. Babcock.

Be diligent and faithful, patient and hopeful, one and all of you; and may we all know, at all times, that verily the Eternal rules above us, and that nothing finally wrong has happened or can happen.—Thomas Carlyle.

QUESTIONS ANSWERED.

BY SENEX.

"Should a church hold communion without a pastor?" Of course, being without a pastor does not excuse the church for neglecting the ordinance. The church ought, if possible, to get some minister to come and preach one Sunday if not more, and let him administer the communion.

Most churches celebrate the Lord's Supper quarterly and I am decidedly of the opinion that is the best way. And surely every church can if she will, and ought to have peaching that often at the very least.

But if the church cannot get a minister to come let the deacons be instructed, by a vote of the church to proceed with the ordinance. The church can rightly authorize them to attend to that duty. But, my brother, get a pastor.

A brother asks me whether I think it is right that billiards and similar games should be played in connection with the Y. M. C. A. The Y. M. C. A. not being a church is right in the endeavor to furnish innocent amusements to young men. So many young men can be kept from the streets, the theaters and the saloons by having comfortable places to which they can go, and where they can have pleasant companionship.

In regard to billiards, I never saw a game played, but I have an idea it consists in knocking balls into holes on a table, and that it requires much dexterity to win a game. It is a game of skill and not of chance. And I can see no objection to it per se. Billiards has some times had a bad name because billiard rooms have been run in conjunction with saloons. The saloon was all wrong, of course, but if billiards is a game of skill merely, one might as well condemn music, because saoons have musc to attract customers.

Of course, any gambling or betting in any shape or form or under any name is evil and that continually. I have heard that some times in playing billiards it is agreed that the loser of the game, or the winner, I am not sure which, pays the expense of the game for all. That is utterly wrong. That is gambling, pure and simple.

"Will you please let me know whether Noah's carpenters jeered at his project. Dr. Tucker says his faith withstood the scorn and ridicule of a generation abandoned of God. Where can I find it in the Bible?" Dr. Tucker was right. That generation was abandoned of God is stated in Genesis. That they scorned and ridiculed the old man for building his huge vessel so far from the sea and for believing a flood was coming we know as well as if we had heard them. For human nature cannot imagine unbelieving men not ridiculing Noah. They would do it today if another Noah started to build another ark as old Noah did. Noah preached righteousness to them we know from II. Peter 2:5. And none of them listened and heeded and turned to God.

As to the carpenters we know nothing particularly. The Bible does not mention them. I have heard them used as a strong illustration in some sermons. They built the ark whereby others were saved, but they themselves were lost. That they also jeered the old preacher of righteousness is probable. Though, of course, they may not have done so. They may have respected the old man's earnestness in his preaching.

A brother wishes to know why the Recorder translates Jude 3, "the faith once for all delivered unto the saints." In the accepted version it is only "the faith once delivered unto the saints." Because once for all delivered is the accurate and exact translation of the Greek verb.

"If a member does wrong and voluntarily goes to the church and makes full confession, can the church hold that member off till the next stated meeting?" Of course. Though the church ought to have a good reason for such delay. And the circumstances would greatly influence the decision. For example, who the brother came voluntarily, was his offense generally known, or known to some one who would be sure to bring it before the church? In that case he might have merely made a virtue of necessity. If his offense was not known and he made confession, it would be strong proof of the sincerity of his repentance.

The brother's character and reputation are points to be considered, and his previous conduct. The evidence of deep contrition or the lack of it must also be taken into account. The enormity of the offense also is a factor. But the church should deal charitably and lovingly, and should believe the brother's sincerity if possible. It has a perfect right though to postpone its decision, and should do so postpone it if it seems best for the Lord's cause.

"Is it lawful according to Baptist usage or ruling for a member holding a letter from a church to be voted back in the same church by a majority of the church or should it be unanimous?" A vote of the church is not necessary. A brother who has a letter is still a member of the church till he is joined to another church of the same faith and order. If who he holds the letter he is guilty of any offense, it is the duty of the church to discipline. If he decides he wishes to go on with his church membership he ought to tell the church and tear up the letter. But he is a member even though he says nothing about it.

"Can a church withdraw from a member who has indulged in intoxicating drink without first notifying him of the charge?" It would not be just to do it. Bad as drunkenness is, it does not stand on the same footing with fornication, adultery, murder and such crimes. A man who had been in the habit of getting drunk before he was

a Christian might be overcome by his besetting sin and yet be truly converted. Or he may have acted in such a way that suspicious persons thought he was intoxicated when he was not. I had a friend who was made wild by quinine. By all means the church should deal with the brother and hear what he has to say.

DUTY OF BAPTISTS IN SETTLEMENTS WHERE THEIR NUMBER IS SMALL.

By Francis Wayland.

I will commence with those cases in which a few Baptist families only are found in a village or settlement at the West, or in any part of our country. Instances of this kind are innumerable. There may be churches of other denominations in the vicinity, or the whole locality may be destitute of any public religious service. We ask, what is the duty of these few scattered Baptist professors of the name of Jesus?

In answering this question, I suppose it is hardly necessary to state that neither time nor situation changes the relations which exist between the believer and his Saviour. The commands of Christ are as obligatory in the West as in the East, in the country as in the city, in the new territory as in the old settlement. His command to us all is to preach the gospel to every creature, to let our light shine before men, to hold forth the word of life, and to forsake not the assembling of ourselves together. The more dense the surrounding darkness, the brighter should our light shine. The greater the dearth of the word of life, the more imperative the obligation resting upon us to make known to men the message of salvation. We must do this individually, but in order to do it more effectually, we must do it together. We must worship God by entering into our closets; but in order to reap all the benefits which Christ has promised, the various twos and threes scattered abroad must meet together in his name, and he has assured us that there he is present in the midst of them.

In the first place, to such brethren, who, in the providence of God, are thus scattered abroad, I would say, inquire for and know each other. A little inquiry will generally suffice for this purpose. When every one knows his neighbor, where he comes from, and who are his connections, and what his occupation, the religious associations of each may, without difficulty, be discovered. When Mr. Thomas, who preceded Dr. Carey in India, had been for some time in Calcutta, inquiring in vain for a Christian brother, he inserted an advertisement in the newspaper, requesting that if there were such a one there, of any denomination, he would make himself known. We should have no such difficulty here in ascertaining the existence of our brethren. It frequently happens that a missionary, in a day or two, will find out eight or ten Baptist professors in a settlement who had been before unknown as such to each other. But what can be done by a missionary stranger, may be done by any one who will take the trouble to do it. Let any brother, who may chance to read these lines, at once undertake this labor of love. Or, if no brother will undertake it, let some Phebe, who "has been a succorer of many," become a "servant of the church" in this important matter. This is the incipient step. Until this is done, nothing can be accomplished, and in a multitude of cases, it will reveal the important fact, that each brother and sister is surrounded by brethren and sisters, fellow-helpers in the Lord of whose religious profession he had thus far been profoundly ignorant.

2. In the second place, I would most earnestly urge these brethren and sisters to establish a meeting for the worship of God. Begin on a week day evening. Meet and read the Scriptures, and unite with each other in prayer and conference. Call in your neighbors. Tell them of the love of Christ. Confess your fault in not having done your duty to each other before. Confess Christ before all men, and pray for the effusion of the Holy Spirit upon your neighbors, your friends, and your families. Do not ask, Where shall we meet? Where is the Christian who would not willingly open his house for such a service? The first meeting of Christians after the resurrection was in a private house; and it is in private houses that many of our most flourishing churches have been planted. Make sacrifices to attend this meeting. Business may press, cares may multiply, inconveniences may thicken, but if Jesus has promised to be there, should any worldly business keep you away from him? This life consisteth not in the abundance of the things we possess. Is any earthly possession to be compared with Christ in us the hope of glory?

Having done this, the next step will be easy. Collect the children around you into the Sabbath-school. There instruct them in the knowledge of God, and in reverence for his holy day. Bring them up in the nurture and admonition of the Lord. This will, by the blessing of God, shield them from innumerable temptations and lead them to the Lamb of God. But this is not all. Can you feed the souls of others without yourselves being refreshed with the bread which came down from heaven? He that watereth shall be watered himself. Thus you will assuredly find it to be. The change within and around you will gladden your own hearts, and the Lord will give you souls for your hire.

3. Assume, in the third place, a spiritual care for each other. This is a duty developing upon every disciple of Christ, wherever his lot may be cast. If you see a brother liable to err, caution him. If he has done wrong, set the wrong before him in the spirit of meekness, and it shall be an excellent oil which shall not break his head, and his prayer shall be for you in the day of your calamity. Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins. If a few brethren in an ir-

religious neighborhood were thus to bear testimony for Christ, how blessed would be the light which they would diffuse around them! Impenitent men would confess the reality of religion, and acknowledge that God is with them of a truth.

4. But you need for your progress and establishment ministerial gifts. You need some one who shall, in a greater or less degree, take the oversight of you. Where shall you look for such gifts? I would say without reserve, look at home, instead of abroad. Who has received for you ministerial gifts? Who is more ready to bestow all that he possesses upon you, than Christ? He is not far off. He is in the midst of you. Why then should you not go to him directly, and tell him your wants? You may, in the full assurance of faith, go and ask for all that you require. You are laboring, not for yourselves, but for him. You are doing his work, and not your own. He does not require you to go into this warfare at your own charges. You may confidently ask of him all that is requisite for the work which he has placed in your hands. And while you thus pray, look out among yourselves, and inquire if there be not some brother who indicates talent which may be employed in his cause. Encourage him, and pray especially for him, and you may thus find yourselves supplied in a manner which you had least expected.

Whenever it is in your power, send for the nearest ministering brother to come and spend a few days with you, and if possible, administer to you the ordinances of the gospel. Do not ask him to labor at his own charges. Frequently a brother who would willingly aid you, has not the means for making the journey. Let one of you go and fetch him, or pay the expenses of his traveling. Receive him with all kindness, and let him feel that he is with his brethren. His heart will move him to come again, and thus he will be a joyful co-worker with you in building up the kingdom of our common Master.

In the next place, as soon as possible organize a church. It is not necessary that a church be large in order to be efficient. The smallest church, relying upon God and doing his will, is mighty in the pulling down of strongholds. The largest church, relying upon human means, or going down to Egypt for help, is frequently only a stumbling block in the way of the progress of piety. But before this, if you have not been able to organize worship on the Sabbath, attend steadily on the worship of any evangelical denomination. Let your sentiments, however, be fully known. Let it be understood that you are Baptists, and that, as soon as the providence of God shall open the way, you intend to be organized as a Baptist church. Do not, in the meantime, neglect the assembling of yourselves together. Meet for prayer and conference, as I have before advised. Do all in your power, and your power will rapidly increase. Cease to co-operate with each other, and you will soon be powerless.

Nor, in all this, is there anything bigoted or sectarian. You have your own belief, and you hold it to be important; why then should you not sustain it? You have principles; why should not your practice conform to them? You have a work to do, as well as Christians of other denominations; why should you not do it? And while doing it, cultivate in your hearts, and exemplify in your lives, an earnest and fervent love for all that love the Lord Jesus Christ. Aid your Christian brethren of other denominations by all the means in your power. Sorrow in their trials, and rejoice in their success. Co-operate with them in every good design, as far as you can do it without a sacrifice of principle. While we firmly adhere to what we believe to be the truth, we steadfastly allow to others the liberty which we claim for ourselves. Such has ever been the practice of Baptists, as it was, of old, the practice of Roger Williams.

ORTHODOXY.

Is there any answer to the proposition that those who have had the best opportunities will probably be our best guides? Is there any answer to the argument that those who have breathed clean air had better decide for those who have breathed foul? As far as I know, there is only one answer, and that answer is Christianity. Only the Christian church can offer any rational objection to a complete confidence in the rich. For she has maintained from the beginning that the danger was not in man's environment, but in man. Further, she has maintained that if we come to talk of a dangerous environment, the most dangerous environment of all is the commodious environment. I know that the most modern manufacture has been really occupied in trying to produce an abnormally large needle. I know that the most recent biologists have been chiefly anxious to discover a very small camel. But if we diminish the camel to his smallest, or open the eye of the needle to its largest—if, in short, we assume the words of Christ to have meant the very least that they could mean, his words must at the very least mean this—that rich men are not very likely to be morally trustworthy. Christianity even when watered down is hot enough to boil all modern society to rags. The mere minimum of the church would be a deadly ultimatum to the world. For the whole modern world is absolutely based on the assumption, not that the rich are necessary (which is tenable), but that the rich are trustworthy, which (for a Christian) is not tenable. You will hear overlastingly, in all discussions about newspapers, companies, aristocracies, or party politics, the argument that the rich man cannot be bribed. The fact is, of course, that the rich man is bribed; he has been bribed already. That is why he is a rich man. The whole case for Christianity is that a man who is dependent upon the luxuries of this life is a corrupt man, spiritually corrupt, politically corrupt, financially corrupt. There is one thing that Christ and all the Christ an saints have said with a sort of savage monotony. They have said simply that to be rich is to be in peculiar danger of moral wreck. It is not demonstrably un-Christian

to kill the rich as violators of definable just ice. It is not demonstrably un-Christian to crown the rich as convenient rulers of society. It is not certainly un-Christian to rebel against the rich or to submit to the rich. But it is quite certainly un-Christian to trust the rich, to regard the rich as more morally safe than the poor. A Christian may consistently say, "I respect that man's rank, although he takes bribes." But a Christian cannot say, as a modern man are saying at luncheon and breakfast, "a man of that rank would not take bribes." For it is a part of Christian dogma that any man in any rank may take bribes. It is a part of Christian dogma; it also happens by a curious coincidence that it is a part of obvious human history. When people say that a man "in that position" would be incorruptible, there is no need to bring Christianity into the discussion. Was Lord Bacon a bootblack? Was the Duke of Marlborough a crossing sweeper? In the best Utopia, I must be prepared for the moral fall of man in any position at any moment; especially for my fall from my position at this moment.

Say to thyself, I will trust and not be afraid, for "the Lord Jehovah is my strength and my song. He also is become my salvat on."

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.

Helpful Thoughts. By W. M. Rudolph. 25c per dozen. Fifty for \$1.00 postpaid. Published by the author.

This is a helpful tract and one that will do much good. The author discusses Church-going, Pastoral support and Future Rewards in a scriptural and suggestive way. Any pastor will reap much good from the distribution of this tract among the members of his congregation.

Genesis. (The Bible for Home and School.) Prof. H. G. Mitchell. 90c net. Galatians. (The Bible for Home and School.) Prof. B. W. Bacon. 50c net. The Macmillan Co., New York City.

These handbooks are similar to the "Cambridge Bible" or the "Westminster New Testament" in size, scope and matter. The Revised version of 1881 is used. This version, however, is supplemented by the important renderings in other versions. Bible students who are interested in the findings of "modern" scholarship will most likely appreciate this work.

Prof. Mitchell, in his treatment of Genesis, adheres closely to the so-called "Documentary Hypothesis," and tells the student to the very fraction of a verse which parts of the book are derived from J, E, or P.

In his comments on Galatians, Prof. Bacon denounces the substitutionary idea of the atonement, "conceiving the sufferings of Jesus in a more moral sense." He says: "This doctrine of substitution is pre-Christian." It is unfortunate that these otherwise excellent handbooks should be so spoiled.

Both Sides of the Veil. Anne Manning Robbins. \$1.25 net. Sherman, French & Co.

This is a book dealing with Psychological Research, the newer and perhaps more respectable name for what the public has generally known as Spiritism. The reader is met with the old familiar Trance, Personalities, Mediums, Psychics, Lights, Sittings, Controls, Automatic Writings, Groups of Spirits and Mediumistic Phenomena.

The book gives alleged communications, purporting to come through a certain Medium, Psychical Light, from the spirit of a former Mayor and Police Commissioner of Boston, who "passed out" in 1905. Imperator, Rector and Hiram also figure quite prominently in affording the writer connection and communication with the realm beyond the veil. For an intelligent control, Rector seems to be grammatically deficient and logically inert. It cannot be said, though, that he has a great advantage over Imperator in these two particulars.

The author details her personal experiences as to her religious struggles in seeking and finding what she calls the light. She counts it cowardly and perverse to depend upon "the saving grace of another's virtue and the sacrifice of another's life" to be reinstated in the divine favor; but with the utmost complacency and guidance she is led by her "reason" and her "philosophy" to depend upon the grace and guidance of the chief control "Imperator" for this life and for the next. The finished work of Christ and the righteousness He imputes are unknown and despised quantities to her. Such words as wrath, sin, atonement and belief have no place in her vocabulary.

It can be said in favor of the book, however, that it is perhaps the most interesting and readable work dealing with the subject of Psychological Research. The personal note and the narrative style save it from dullness. But one cannot help wondering how one who boasts of "my reason," "my philosophy," "my freed mind," "my thinking" can be swept away by such "stuff" until he understands that it is another case of one blinded spiritually by the god of this age. II. Cor. 4:4.

**Sunday-School
Lesson**

Sunday, October 31st.

Paul a Prisoner—the Voyage.
Acts 27:13-26.

Motto Text.—“Commit thy way unto the Lord, trust also in Him, and He shall bring it to pass.”—Ps. 37:5.

Paul, Aristarchus and Luke were on their way to Rome under the charge of Julius, a Roman centurion. Paul was a prisoner on his way to be tried by Cæsar, to whose authority he had appealed. The ship was at Fair Havens, a harbor on the southern shore of Crete. Paul urged the captain to winter there but he was anxious to gain a better harbor for wintering, and would not heed the old prisoner's advice.

“And when the south wind blew softly.” Which was favorable to their sailing towards the west. They thought their opportunity had come and sailed. “Sailed close by Crete.” Kept close to shore. “But not long after there arose against it a tempestuous wind, called Euroclydon.” An east wind, or southeast, which is now called Levanter, and is a whirlwind which comes suddenly.

“And when the ship was caught.” The wind came so suddenly there was no time to furl the sails which had been stretched to catch the gentle south wind. “And could not bear up into the wind, we let her drive.” The ship could not be made to face the wind, and was driven before it. It was driven towards the southwest.

“And running under a certain island, which is called Clauda.” About twenty three miles. “Under” means to the leeward, that is on the opposite side of the island from the wind where they were somewhat sheltered. “We had much work to come by the boat.” A small boat was towed after the ship, and they had much difficulty in getting it on board because the sea was so tumultuous. Having it on board it would be ready for an emergency.

“Which when they had taken up, they used helps, undergirding the ship.” The helps were ropes or chains which were passed under the vessel and fastened around it to aid it in standing the strain from the pitching of the sea and the weight of the mast. There was danger of the ship springing a leak from the parting of the seams. “And fearing lest they should fall into the quicksands, strake sale, and so were driven.” The quicksands were the Syrtes Major on the coast of Africa. These were a long way off, but the wind was driving them in that direction, and they had reason to be afraid. They made the best preparation they could, taking in all the sails possible and then the ship drove on.

“And we being exceedingly tossed with a tempest.” The ship was a large one, having 276 persons on board, besides the freight. Yet the tempest tossed it so there was danger even in the open sea, and the next day they threw overboard part of the freight and such things as could be spared, leaving the cargo of wheat to the last. The tempest continued and the strain on the ship, even with the chains undergirding it, grew greater. So the third day they further lightened it by casting out the tackling—that

is, the furniture of the ship, the beds, tables, chests, etc.

It seems from Luke's words that the passengers did this, either in a panic or an eager desire to help. For in so large a ship it does not seem that the weight of these things would have made much difference.

“And when neither sun nor stars in many days appeared.” The sailors had nothing to guide them except the sun and stars, having no compass. The storm lasted fourteen days and all hope had been abandoned. It was a long and terrible strain on the nerves of the storm tossed ones. They had been at work continually, the cold and wet had benumbed them, and strength and hope were gone.

“After long abstinence.”—“There was no means of cooking, no fire could be lighted, the ca- boose and utensils must long ago have been washed overboard, the provisions having probably been spoiled and sodden by the waves that broke over the ship; indeed with death staring them in the face no man cared to eat.”—Farrar.

“Paul stood forth in the midst of them.” Sailors, soldiers, prisoners, all looked up to this calm, brave man. “Ye should have hearkened unto me, and not have loosed from Crete.” Paul does not say this with any “I-told-you-so” spirit, but only to make them willing to heed what he has to say now, as events have proved he was a true prophet then. “And to have gained this harm and loss.” The harm was to them personally the loss to the property.

“And now I exhort you to be of good cheer; for there shall be no loss of any man's life among you, but of the ship.” Out in mid-sea how could their lives be saved and the ship lost? What reason has this poor old Jewish prisoner for his brave words? There can be no doubt as is shown by the centurion's feeling, that Paul's helpful and brave cheer on board the ship had won the love and confidence of his fellow voyagers. He shows himself, too, a born leader of men.

“For there stood by me this night the angel of God, whose I am, and whom I serve.” His God, unlike their's was a very present help in time of trouble. It would aid Paul in his preaching in Rome to have these men tell the power and goodness of his God as shown in the storm when all hope had been abandoned.

“Saying, Fear not, Paul; thou must be brought before Cæsar.” God had decreed that Paul should be brought before Cæsar; no power on earth or in hell could take his life till that had been done. They all knew that Paul was being carried a prisoner to be tried by Cæsar. “And, lo, God hath given thee all them that sail with thee.” This shows that Paul had prayed for their lives. It was a blessed thing for them that Junius brought his prisoners on board the ship. The prayers of a righteous man avail much. Eternity alone can tell how often the vessels that cross the sea today are saved because of the prayers of even one of God's saints.

“Wherefore, sirs, be of good cheer.” Ringing words spoken to men who had despaired of life. God had promised their lives to Paul. If they doubted and despaired they would deprive themselves of solace, but they would be saved. The promise was unconditional. “For I believe God, that it shall be even as it was told me.” Faith in God's power and God's truthfulness is sadly lacking in his creatures. What strength and courage and cheerfulness it gives to those who have it.

“Howbeit, we must be cast upon a certain island.” That showed

them how they could be saved and the ship lost. What the island was Paul did not know. No matter God knew and that was sufficient for him. He who believes in God has no cause for fear.

WAS IT AN OVERSIGHT?

I do not understand why you should give publication to the selection on your first page of September 30th, headed “Supreme Character.” Speaking of the life of Christ, that piece says: “There was no great trial, like the temptation in the wilderness; no moving triumph like the palm-strewing; no ecstasy like the transfiguration; no humiliation like the crown of thorns; no grief like Gethsemane.”

I tried to understand the meaning to be that there was no such experiences in any other life, but that won't do, for the author says: “For thirty years that life was uneventful, unhistoric,” so the meaning of the sentence must be to deny that the “temptation,” the “palm-strewing,” the “transfiguration,” the “crown of thorns,” the agony of “Gethsemane,” ever occurred. It seems to me that your selection was badly selected.

R. T. HANKS.

El Paso, Tex.
[Dr. W. L. Watkinson said that for thirty years our Lord lived an uneventful, unhistoric life with no great trial like the temptation in the wilderness, etc. This is entirely true. Dr. Hanks must have forgotten that our Lord lived thirty-three years and the events mentioned occurred in the last three years of his life.]

PRINCIPLES AND PRACTICES OF BAPTISTS.

It has been many a day since I have read anything which I enjoyed more and which is more needed in this day than the extract on the second page of last week's Recorder from Dr. Francis Wayland's book. And I thank the friend who looked up the book and sent it to you with extracts marked. I thank him with all my heart.

I look upon Wayland, take him all in all, as the greatest man we have ever had in the United States. He lived in the centre of culture and was the most cultured of all. Yet, if that extract does not do him more than justice, there never was a truer nor more thorough going Baptist.

Brethren, let us all read these quotations from our greatest scholar with prayerful consideration. Let us compare the principles and practices of Baptists as he gives them to our present ones, that we may see how far we have strayed from the paths our fathers trod. Cut them out and put them in a scrap-book for your children and your children's children. I am not willing to cut up my Recorders and hence I am obliged to get two copies in order to make the scrap-book.

I think I can claim rightly to be more than a Baptist and a half. I'm two Baptists. For the Bible says husband and wife are one, and as she is a good Baptist, I am a DOUBLE BAPTIST.

It is the story of all His delaying. Never is there in it any hint of indifference, any possibility of forgetting. If we will but take it rightly, the hindrance is to secure that which we long for. It is only His staying to lift us up into a greater faith, that we have a richer, greater, fuller blessing than we ever should have dared to ask.—Mark Guy Pearse.

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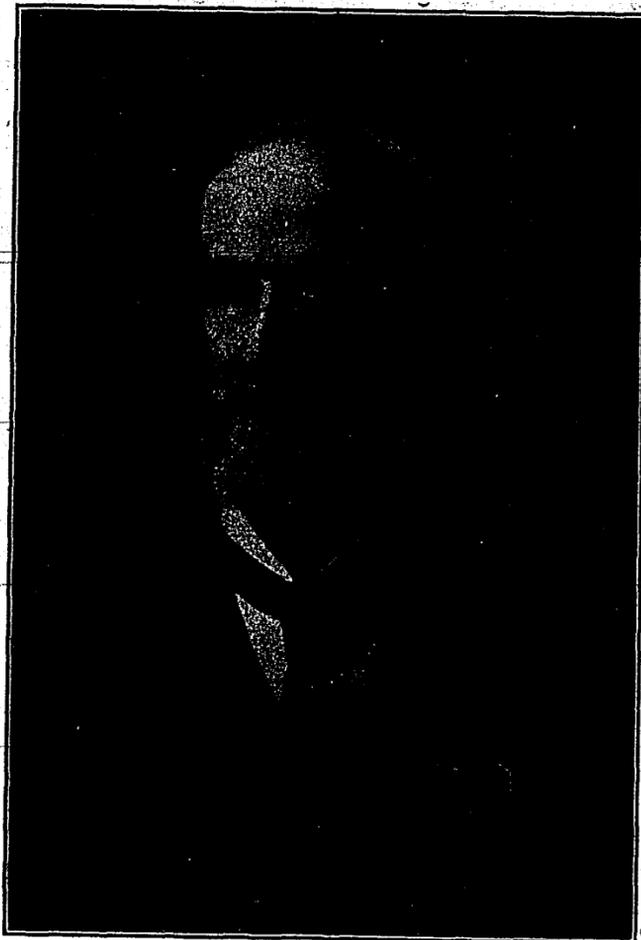
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No man undertakes to do a thing advantageous position. This is not for God and lays it aside because a reason for not trying; but it is a he finds it too much for him with- reason for trying soberly, discreet- out his soul being seriously dam- ly, and with deliberation.—F. W. aged by it. He has taken up a dis- Faber.

BAPTIST DOCTRINE—No. 18.

J. G. B.

Church Officers.

There can be no doubt that the New Testament churches were congregational in their form of government.

So far as I know all churches having this form of government practically agree as to the officers of the churches.

The New Testament knows nothing of diocesan bishops and of a graded ministry. Neither is there authority for other officers than pastors and deacons, and their specific duties are clearly indicated in the Scriptures. Pastors and deacons and only these are the permanent and Scriptural officers of the church. Paul says, "And He gave some apostles; and some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Eph. 4:11-12. Dr. Pendleton wisely said: "Apostles, prophets and evangelists filled extraordinary and temporary offices. There are no such offices now. Pastors and teachers, the same men, are the ordinary and permanent spiritual officers of the churches, while the office of deacon has special reference to the secular interests of the churches."

The Scriptures know nothing of a graded ministry.

The word bishop means an overseer. It meant simply a pastor of a church. Every pastor of a scriptural church is a New Testament bishop. The titles of elder and bishop are applied to the same individual. Paul sent from Miletus "to Ephesus, and called the elders, of the church. Addressing these same elders he says: "Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost has made you bishops."—R. V. Paul writes "To all the saints in Christ Jesus which are at Philippi, with the bishops and deacons."

Episcopalians scholars acknowledge that in New Testament times elder and bishop were the same, and therefore no such order obtained as diocesan episcopacy.

"It is a fact now generally recognized by theologians of all shades of opinion, that in the language of the New Testament the same officer in the church is called indifferently bishop and elder, or presbyter."—(Bishop Lightfoot. Com. on Phil., p. 95).

As to ruling elders. There is this single passage: "Let the elders that rule well be counted worthy of double honor, especially those who labor in word and doctrine."—I. Tim. 5:17.

Suppose you read in a secular paper concerning the governors of our States, a comment like this: Let the governors who try to enforce all the laws be specially honored in our land. You would not for a moment think you had in a State one Governor who had to perform other specific duties common to his office and another to enforce the laws. It simply means an elder, pastor, bishop, who has the wisdom, grace and tact to "rule well."

Paul said, "If a man desire the office of a bishop, he desireth a good work." It is the greatest work on earth, but it is work. Peter said, "Feed the flock of God, which is among you taking the oversight thereof," etc. So a pastor, a bishop, an elder must be called of God, must work, must study to show himself approved, must take the oversight of the church, must feed the flock, must

be apt to teach. "For a bishop must be blameless, as the steward of God, not self-willed, not soon angry, not given to wine, no striker not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word, as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gain-sayers. For there are many unruly and vain talkers and deceivers, specially they of the circumcision; whose mouths must be stopped, who subvert whole houses, teaching things which they ought not for filthy lucre's sake."—Tit. 1:7-11.

Now a deacon is a servant or minister; who needs to have scriptural qualifications for his office to look specifically after the temporal affairs of the churches, relieving the pastors of these things that they may give themselves to prayer and the study of the word. "Likewise must the deacons be grave, not doubled tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let them also first be proved; then let them use the office of a deacon being found blameless. Even so must their wives be grave, not slanderous, sober faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus."—1 Tim. 3:8-13.

JUDAS AND THE LORD'S SUPPER.

C. E. W. Dobbs.

A long time reader of the Recorder wishes me to "write an article on two questions: How do we know the apostles were baptized? and, Was Judas present at the institution of the Lord's Supper?" The good brother is a prominent member of a Kentucky church of which I was once pastor, and he says, "many members of the church want to know your (my) views on these subjects." While I do not attach the importance to either of the questions which seem to invest them in the opinion of many good brethren, I very cheerfully comply with the request.

1. We "know the apostles were baptized" on general principles, and also from what is to me conclusive scripture statement. Jesus rebuked the Pharisees for rejecting John's baptism—"being not baptized of him." (Luke 7:30). He had been commending John and showing how the penitent souls accepted his baptism. The clear implication is that he selected his apostles from those who had so accepted John. Certainly we know that the five first chosen were from among John's disciples. (John 1:35, etc.). It is to be fairly presumed that the rest were also from that class. But there is also plain scripture showing this fact. In Acts 1:15-26 we have the record of the choosing of Matthias in place of Judas. As an essential prerequisite to the apostleship Peter enumerates the fact that the chosen one must have companied with them all the time that the Lord Jesus went in and went out among them, "beginning from the baptism of John," etc. Two were found (probably there were others) who had so companied, and one of the two was chosen. The inference is unassailable that such baptism was regarded as necessary for the posi-

tion. Therefore all the twelve had been baptized.

2. As to Judas being present at the institution of the Supper there could not possibly be any doubt were it not for Luke's account. (Luke 22:14-23). He seems to have Judas present after the institution. Luke has a clause, however, which forbids the supposition. He says Jesus took the cup "after supper," referring to the cup of the Lord's Supper. "After supper" refers to the Passover supper, at which Judas was present. Comparing all the accounts we learn that it was during the Passover Supper that the Lord pointed out Judas as the traitor. (Matt. 26:17-20; Mark 14:12-21; John 13:21-30). John tells us that immediately after receiving the soup Judas went out. Whatever difficulty we may have in exactly harmonizing the several accounts, one thing is positive, namely, that Judas went out while the Passover was being eaten and the Lord's Supper was not instituted till "after the supper." John's unequivocal statement settles the question.

I do not regard the settlement of either of these questions as having any decisive effect on the subject of the proper prerequisites for observance of the Supper now. From the plain New Testament record there was a divinely-constituted order. First faith and conversion, followed by the burial in baptism and church membership, and then the "breaking of bread." (Acts 4:1-42). The New Testament knows nothing of any observance of the holy rite before baptism and church membership. Of course we know that baptism was immersion; no other form was thought of for more than two centuries after Christ went home to heaven. In adhering to immersion and to the New Testament order Baptists are simply showing themselves loyal to the word and will of Jesus. If any sincere believers choose to accept a substitute for baptism, they have only themselves to blame if their act necessarily disqualifies them for participating with baptized believers in the celebration of the ordinance. Instead of abusing Baptists for being "close communionists" they would better obey their Lord's command and follow his example in holy baptism. Such obedience would prove a long step towards the stilling of angry disputation and misunderstanding of Baptists. Fernandina, Fla.

God has a purpose for each one of us, a work for each one to do, a place for each one to fill, an influence for each one to exert, a likeness to his dear Son for each one to manifest, and then, a place for each one to fill in his holy temple. —Arthur C. A. Hall.

The highest medical authority on foods, Sir James Crichton Browne, LL.D.—F.R.S. of London, gives the best reasons for eating more Quaker Oats

In an article published in the Youth's Companion of September 23rd, 1909, Dr. Browne, the great medical authority on foods, says, about brain and muscle building—

"There is one kind of food that seems to me of marked value as a food to the brain and to the whole body throughout childhood and adolescence (youth), and that is oatmeal.

"Oats are the most nutritious of all the cereals, being richer in fats, organic phosphorus and lecithins."

He says oatmeal is gaining ground with the well-to-do of Great Britain. He speaks of it as the mainstay of the Scottish laborer's diet and says it pro-

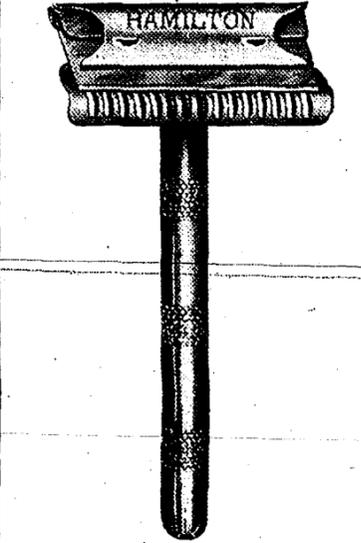
duces a big-boned, well-developed, mentally energetic race.

His experiments prove that good oatmeal such as Quaker Oats not only furnishes the best food for the human being, but eating it strengthens and enlarges the thyroid gland—this gland is intimately connected with the nourishing processes of the body.

In conclusion he says— "It seems probable therefore that the bulk and brawniness of the Northerners (meaning the Scotch) has been in some measure due to the stimulation of the thyroid gland by oatmeal porridge in childhood."

The Scotch eat Quaker Oats because it is the best of all oat-meals.

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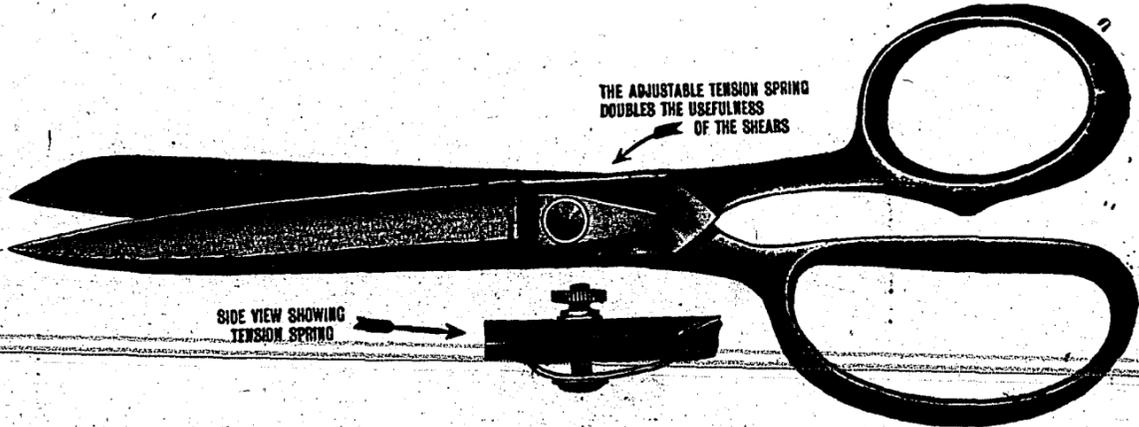


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WAIT AND SEE.

Marianne Farningham.

Be not swift to be afraid;
Many a ghostly thing is laid
In the light from out the shade,
Wait and see.

Do not live your sorrows twice;
Fear is like a touch of ice,
Faith can kill it in a trice,
Wait and see.

Why expect the worst to come?
Pondered cares are troublesome,
Joy makes up a goodly sum,
Wait and see.

If you had no Father near
You might sometimes yield to fear;
But, O child, to God most dear,
Wait and see.

Why lament a closing door?
He has helped you oft before,
Think what He may have in store,
Wait and see.

He has loved and blessed you long,
Often turned your fears to song;
Your impatience does Him wrong,
Wait and see.

OUR PULPIT.



THE PARABLE OF THE LEAVEN.

Rev. Thomas Guthrie, D.D.

"The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened."—Matt. 13:33.

The kingdom of Heaven is sometimes used in Scripture as equivalent to the kingdom of God, but it has not here the wide meaning of that expression. There are kingdoms, our own for instance, which embrace so many different and such distant countries, that, as is said and boasted of, the sun never sets on them—before he has set on one province he has risen on another. But how much greater the kingdom of God? The sun never sets on it! The sun never rose and shone but on a corner of it. Its provinces are not countries, nor even continents, but worlds. It stretches not from shore to shore, but from sun to sun, and from star to star. Its extent was never surveyed; its inhabitants never numbered; its beginning never calculated. It had no beginning, and it has no bounds. Its beginning is in eternity, and its bounds are lost in illimitable space. Over this kingdom, which includes heaven and hell, the angels that kept and those that lost their first estate, all things visible and invisible, Jehovah reigns—glorious in counsel, fearful in praises, continually doing wonders. Sole monarch of this empire, he has made all things for himself, yea, "he hath made the wicked for the day of evil."

It is not of this, but of the gospel kingdom, or the kingdom of grace, that the parable speaks; and before showing how it is like leaven, we may turn our attention on some of its peculiar characteristics. Different and distinct from that kingdom of Jehovah's power and providence, which embraces all created beings from angels down to insects, this has men alone for its subjects. It does not concern itself, unless indirectly, with matter, but only with mind; controlling not the waves of the sea or the

winds of heaven, but what are more uncontrollable than either, the passions and wills of men. Again, this kingdom is felt, but not seen; "the kingdom of God cometh not with observation;" it is in the world, but not of it; "My kingdom is not of this world," said Jesus; "if my kingdom were of this world then would my servants fight;" a spiritual kingdom, its foundations have been laid in the death of its King, and with a far higher object than any for which mortal men are raised to tottering thrones, its purpose is the salvation of lost, but precious and immortal souls.

In regard to the leaven to which our Lord likens the kingdom of heaven, it may surprise some to find that which is usually employed in a bad sense otherwise employed here. I am aware that leaven is often, and indeed usually, in the Sacred Scriptures, an emblem of sin; and a very suitable one it is, seeing, as is known to all who are familiar with its action in household or other arts, that it changes the natural properties of those substances on which it acts, breeds in liquids a poisonous gas, and applied to meal, for instance, swells it up and sours it. But to infer from this that leaven stands here for unsound doctrine and ungodly practice, and that the parable itself is a prophetic description of the corruptions which early crept into the church of Christ, and had leavened and corrupted the whole mass of Christendom in the dark ages of Popery, were inconsistent with the plain meaning of the parable; and is not required by the rules which should guide us in studying the Word of God. There are other instances in which the sacred writers employ a figure, sometimes in a good sense, sometimes in a bad one. For example, Satan is compared to a lion; and what emblem could be more appropriate, if you take into account its cruel nature, its stealthy approach, its frightful roar, its terrible aspect, its bloody jaws, its ravenous appetite, and the death that follows a blow of its paw? Yet if the destroyer of souls is a lion, so is their Saviour; he is "the Lion of the tribe of Judah."

Having removed a difficulty which has staggered some and set others on a wrong track, we are now ready to see in what respects the kingdom of heaven is like unto the leaven which this woman takes and hides in meal till the whole is leavened. We may understand our Lord as describing either the influence of the gospel on the world, and its final universal manifestation; or the influence and operation of divine grace on those in whose hearts the Spirit of God has lodged it. The parable may be applied either way; but we prefer the latter.

The woman takes the leaven to lay it not on, but in the meal, where, working from within outwards, it changes the whole substance from the center to the surface. It is through a corresponding change that the man goes to whom the Spirit of God communicates his grace. It is hidden in the heart. The change begins there; the outward reformation not preparing the way for regeneration, but springing from it; growing out of it as a tree grows out of its seed, or a stream flows out of its spring. Observe that this view is in perfect harmony with God's requirement, "Give me not thy habits, but thy heart, my son;" in perfect harmony, also, with his promise, "I will take away the stony heart out of your flesh, and I will give you an heart of flesh, and I will put my Spirit within you"—then, as following such a change, "I will

cause you to walk in my statutes, and ye shall keep my judgments, and do them;" and in perfect harmony also with the remarkable saying of our Lord, "The kingdom of God is within you;" in other words, religion does not lie in the denomination we belong to, in attendance on churches whose stony fingers a-point to heaven, in having a pew in the house of God, or even an altar in our own, in professions of piety, or even in works of benevolence. It lies in the heart. If it is not there, it is nowhere; these other things being but the dress which may drape a statue, and give to a corpse the guise, or rather the mockery of life. In consequence of its being lodged in their hearts, true Christians, so far from being hypocrites, have more of the reality of religion than of its appearance. They are better than they seem to be; and less resemble those fruits which, under a painted skin, and soft, luscious pulp, conceal a rough, hard stone, than those within whose shell and husky covering there are both milk and meat. With more religion in his heart than you would infer from outward appearances, or than he is able to carry out in his daily life and conversation but after a long struggle with old habits, a converted man may be like Lazarus, when, standing before his tomb, still bound in grave-clothes, he looked as much like a dead man as a living. Even Paul himself said, The good that I would, I do not; but the evil that I would not, that I do. His heart, burning with love to Christ, set on fire not of hell but heaven, was better than his habits; his desires were purer than his deeds; his aims were loftier than his loftiest attainments. And those who, though it is a confession of shortcoming, can say so of themselves, have good reason to hope that the leaven has been hid in the meal. Their hearts have received that grace which works in holy desires toward holy efforts: and which shall never cease to work till, extending its influence over all their nature, the whole is leavened, and they, however imperfect now, become perfect men in Jesus Christ.

Suppose that the woman, taking instead of leaven, a stone—a piece of granite, a common pebble, or even a precious jewel, or any metal such as gold or silver, or any like inert and inactive substance, had placed that in the heart of the meal, the meal had remained the same; changing neither to stone nor metal. But so soon as leaven is imbedded in its substance, a change immediately ensues; a process of fermentation is set a-going, and, extending from within outwards, goes on till by a law of nature the whole lump is leavened. Neither art nor nature could supply a better simile of the grace of God than this. An active element, so soon as it is lodged in the heart, it begins to work; nor ceases to extend its holy influence over the affections and habits, the inward and outward character, till it has moved and changed the whole man, and that consummation is reached which is to be devoutly wished for, and which the Apostle prays for, in the words, May the very God of peace sanctify you wholly.

Whatever it is applied to into its own nature. For as leaven turns meal into leaven, so divine grace imparts a gracious character to the heart; and this is what I call its assimilating element. Yet let there be no mistake. While the grace of God changes all who are brought in conversion under its influence, it does not impart any new power or passion, but works by giving to those we already have a holy bent; by impressing on them a heavenly character. For example, grace did not make David a poet, or Paul an orator, or John a man of warm affections, or Peter a man of strong impulse and ardent zeal. They were born such. The grace of God changes no more the natural features of the mind than it does those of the body—as the negro said, it gave him a white heart, but it left him still, to use the language of another, the image of God carved in ebony. Be the meal into which that woman hides the leaven, meal of wheat or meal of barley, it will come from her hands, from the process of leavening, from the fiery oven, cakes of the same grain. For it is not the substance but the character of the meal that is changed. Even so with the effects of grace. It did not give John his warm affections; but it fixed them on his beloved Master—sanctifying his love. It did not inspire Nehemiah with the love of country; but it made him a holy patriot. It did not give Dorcas a woman's heart, her tender sympathy with suffering; but it associated charity with piety, and made her a holy philanthropist. It did not give Paul his genius, his resistless logic, and noble oratory; but it consecrated them to the cause of Christ—touching his lips as with a live coal from the altar, it made him such a master of holy eloquence that he swayed the multitude at his will, humbled the pride of kings, and compelled his very judges to tremble. It did not give David a poet's fire and a poet's lyre; but it strung his harp with chords from heaven, and tuned all its strings to the service of religion and the high praises of God. So grace ever works! It assimilates a man to the character of God. It does not change the metal, but stamps it with the divine image; and so assimilates all who have received Christ to the nature of Christ, that unless we have the same mind, more or less developed, in us that was in him, the Bible declares that we are none of his.

It is said of the meal in which the woman hid the leaven, that "the whole," not a portion of it, large or small, "was leavened." The apostle brings out the same diffusive character of this element where he says, "A little leaven leaveneth the whole lump." Even so, teaching us not to despise the day of small things, a little grace lodged in the heart spreads till it sanctify the whole man.

Years have come and gone, perhaps, since we were converted, and how many Sabbaths have we enjoyed, how many sermons have we heard, how many prayers have we offered, how many communions have we attended, how many providences have we met to help us on in the divine life—goodnesses that should have led us to repentance, and waves of trouble that should have lifted us higher on the Rock of Ages, and yet, alas, how little progress have we made, how far are we from being perfect as our Father in heaven! Have we not learned, by sad experience, that there is nothing so easy as to commit sin, and nothing so difficult as to keep out of it—even for one hour, to keep the heart holy, and

the garment unspotted of the world? It seems as natural for man to fall into sin as it is for water to sink to the lowest level, or for a stone to fall to the earth. But to arise! ah, that requires such sustained and continuous efforts as those by which the lark soars to the skies, through constant beating of its wings. The devil can make man a sinner; nor is there a poor, miserable, mean, wretched creature but may tempt us into sin. But it needs the Almighty God to make a man a saint. The vase, statue, beautiful machine which it required the highest skill and long hours of thought and labor to make, may be shattered by the hands of a madman or of a child.

Still, let God's people thank him, and take courage. Though grace, unlike sin, and like leaven, is slow in its progress, it shall change the whole man betimes; and the motto which flashed in gold on the High Priest's forehead shall be engraven on our reason, heart, and fancy; on our thoughts, desires, and affections; on our lips, and hands, and feet; on our wealth, and power, and time; on our body and soul—the whole man shall be "Holiness to the Lord."

These three characters of grace form three excellent test of character, of the genuineness of our religion. It is internal; have we felt its power within us, on our hearts? It is assimilating; is it renewing us into the likeness of Jesus Christ, into the image of God? It is diffusive: is there a work begun in us, and on us, which shall at length "sanctify us wholly?" If not so, we need to begin at the beginning—by the Holy Spirit of God to be born again. But if so, though in many respects defective, and having often to confess with Paul, "The good which I would I do not, and the evil which I would not, that I do," happy are we! Happy are the people that are in such a case, for the Lord will perfect that which concerneth us—the whole shall be leavened.

CHOOSING A GUIDE.

A man cannot travel alone. Every man needs a guide. Not a treacherous, malicious guide, but one who is infallible. It was through the ignorance of a guide, or the maliciousness of one, that Napoleon allowed the Empire of France to slip through his fingers when his cuirassiers at Waterloo plunged into the sunken road. In the Alps guides are necessities; the sort of guides that will rope the bodies of the tourists to their own, and will never cut the ropes. But occasionally there are guides who cut the ropes and allow the climbers to slip over the edge of precipices when the critical moment comes. Such a guide as that we do not want, but we must cling to the Guide who placed the pillar of fire and the cloud over the traveling Israelites that they might reach the Land of Promise. It is that same Guide to whom we must cling until he shall finally lead us down by the river banks, all purple with the violets, where we shall finally be brought into that beautiful land of promise.—R. J. Burdette.

A wider field of work doesn't always mean greater usefulness. It is possible for a man to "spread himself" until his work doesn't amount to much.

There is a way of waiting that amounts to prayer, there is a way of sitting still that by its heroic patience wins the battle.—Joseph Parker.

Whatever else is dark, it must be right to follow Christ.

REFORM.

We need not debate about the mere words evolution or progress: personally I prefer to call it reform. For reform implies form. It implies that we are trying to shape the world in a particular image; to make it something that we see already in our minds. Evolution is a metaphor from mere automatic unrolling. Progress is a metaphor from merely walking along a road—very likely the wrong road. But reform is a metaphor for reasonable and determined men: it means that we see a certain thing out of shape and we mean to put it into shape. And we know what shape.

Now here comes in the whole collapse and huge blunder of our age. We have mixed up two different things, two opposite things. Progress should mean that we are always changing the world to suit the vision. Progress does mean (just now) that we are always changing the vision. It should mean that we are slow men: it does mean that we are very swift in doubting the desirability of justice and mercy: a wild page from any Prussian socialist makes men doubt it. Progress should mean that we are always walking towards the New Jerusalem. It does mean that the New Jerusalem is always walking away from us. We are not altering the real to suit the ideal. We are altering the ideal: it is easier.

Silly examples are always simpler, let us suppose a man wanted a particular kind of world; say a blue world. He would have no cause to complain of the slowness or swiftness of his task; he might toil for a long time at the transformation; he could work away (in every sense) until all was blue. He could have heroic adventures; the putting of the last touches to a blue tiger. He could have fairy dreams; the dawn of a blue moon. But if he worked hard, that high-minded reformer would certainly (from his own point of view) leave the world better and bluer than he found it. If he altered a blade of grass to his favorite color every day, he would get on slowly. But if he altered his favorite color every day, he would not get on at all. If, after reading a fresh philosopher, he started to paint everything red or yellow, his work would be thrown away: there would be nothing to show except a few blue tigers walking about, specimens of his early bad manner. This is exactly the position of the average modern thinker. It will be said that this is avowedly a preposterous example. But it is literally the fact of recent history. The great and grave changes in our political civilization all belong to the early nineteenth century, not to the later. They belonged to the black and white epoch when men believed fixedly in Toryism, in Protestantism, in Calvinism, in Reform, and not unfrequently in Revolution. And whatever each man believed in he hammered at steadily, without scepticism.

But in the existing atmosphere there is not enough time and tradition in Radicalism to pull anything down. There is a great deal of truth in Lord Hugh Cecil's suggestion (made in a fine speech) that the era of change is over, and that ours is an era of conservation and repose. But probably it would pain Lord Hugh Cecil if he realized (what is certainly the case) that ours is only an age of conservation because it is an age of complete unbelief. Let beliefs fade fast and frequently, if you wish institutions to remain the same.

The more the life of the mind is unhinged, the more the machinery of matter will be left to itself.—Chesterton.

LOGIC OF SABBATH OBSERVANCE.

By Mr. John C. Havemeyer.

I am persuaded there is not the real difference of opinion there seems to be upon the subject of Sabbath observance and upon many other subjects. Truth is too simple to permit such wide differences. The fact is that either there has not been the sincere effort to 'earn what truth is, or else men allow prejudice, supposed self-interest, and love of pleasure to control them, and seek to persuade themselves and others that their belief corresponds with their actions.

I shall feel personally obliged if intelligent men and women in Yonkers, whose public sports grieve the religious, moral, and law-loving portion of the community, will publicly state wherein the following statement is untrue or wherein there is a defective link in the chain of logic.

1. There is a God, who is the Creator of all things.
2. He is the universal ruler, and is entitled to the service and obedience of every human being.
3. To secure obedience He has in some form communicated His will.
4. Reason and experience prove that this revelation has not been confined to individuals or particular nations, but that it is and must be applicable to and intended for all men.

5. The Bible is that revelation.

6. This revelation, being divine, is beyond human power to originate and does not represent human ideas. Otherwise it would have been unnecessary. It requires a conformity of our lives to a will higher than our own.

7. There must be advantage or reward in obedience. There must be disadvantage or punishment for disobedience.

8. A man who is really interested in and loves his fellow-men desires that they should enjoy the advantage of obedience and escape the punishment of disobedience.

9. It is therefore not fanatical, but reasonable and right, that we should try to influence our fellow-men to right action.

10. God requires and commands a different observance of the Sabbath—which is the Hebrew word for cessation—from that of other days.—Yonkers Statesman.

THE IDEAL OF PROGRESS.

These are our requirements for the ideal of progress. First, it must be fixed; second, it must be composite. It must not (if it is to satisfy our souls) be the mere victory of some one thing swallowing up everything else, love or pride or peace or adventure; it must be a definite picture composed of these elements in their best proportion and relation. I am not concerned at this moment to deny that some such good culmination may be, by the constitution of things, reserved for the human race. I only point out that if this composite happiness is fixed for us it must be fixed by some mind; for only a mind can place the exact proportion of a composite happiness. If the beatification of the world is a mere work of nature, then it must be as simple as the freezing of the world, or the burning up of the world. But if the beatification of the world is not a work of nature but a work

of art, then it involves an artist. And here again my contemplation was gloven by the ancient voice which said, "I could have told you all this a long time ago. If there is any certain progress it can only be my kind of progress, the progress towards a complete city of virtues and dominations where righteousness and peace contrive to kiss each other. An impersonal force might be leading you to a wilderness of perfect flatness or a peak of perfect height. But only a personal God can possibly be leading you (if, indeed, you are being led) to a city with just streets and architectural proportions, a city in which each of you can contribute exactly the right amount of your own color to the many colored coat of Joseph."

Twice again, therefore, Christianity had come in with the exact answer that I required. I had said, "The ideal must be fixed," and the Church had answered, "Mine is literally fixed, for it existed before anything else." I said secondly, "It must be artistically combined, like a picture," and the Church answered, "Mine is quite literally a picture, for I know who painted it."—Exchange.

LITTLE RIVER ASSOCIATION ON TEMPERANCE.

The following report was enthusiastically adopted by Little River Association at its recent session:

The saloon curse is admittedly the world's greatest of all curses. It must, then, admittedly be the one object at which specially persistent effort should be made for its obliteration. No countenance in any conceivable manner whatever can consistently be shown it under any circumstances by Christian people at any time.

T. E. RICHEY.
Princeton, Ky.

MAKING THINGS BETTER.

We may take up the thread of the thought of the natural man, called by the Scotch (with regrettable familiarity), "The Old Man." We can ask the next question so obviously in front of us. Some satisfaction is needed even to make things better? Most modern talk on this matter is a mere argument in a circle—that circle which we have already made the symbol of madness and of mere rationalism. Evolution is only good if it produces good: good is only good if it helps evolution. The elephant stands on the tortoise, and the tortoise on the elephant.

Obviously, it will not do to take our ideal from the principle in nature: for the simple reason that (except for some human or divine theory), there is no principle in nature. For instance, the cheap anti-democrat of to-day will tell you solemnly that there is no equality in nature. He is right, but he does not see the logical addendum. There is no equality in nature; also there is no inequality in nature. Inequality, as much as equality, implies a standard of value. To read aristocracy into the anarchy of animals is just as sentimental as to read democracy into it. Both aristocracy and democracy are human ideals: the one saying that all men are valuable, the other that some men are more valuable. But nature does not say that cats are more valuable than mice; nature makes no remark on the subject. She does not even say that the cat is enviable or the mouse pitiable. We think the cat superior because we have (or most

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of us have) a particular philosophy out stint or shame, and, what is to the effect that life is better than worst of all, seem to think these death. But if the mouse were a cheap analogy, are exquately German pessimist mouse, he might spiritual and superior to the cat not think that the cat had beaten morality. Thus they think it in him at all. He might think he felt that to talk about things he had beaten the cat by getting to ing "nigh." It is at least the re- the grave first. Or he might feel verse of intellectual; it is a mere that he had actually inflicted phrase from a stepple or a weather- frightful punishment on the cat by cock. "Tommy was a good boy" keeping him alive. Just as a mi- robe might feel proud of spread- worthy of Plato or Aquinas. ing a pestilence, so the pessimistic "Tommy lived the higher life" is mouse might exult to think that a gross metaphor from a ten-foot he was renewing in the cat the tor- rule.

This, incidentally, is almost the whole weakness of Nietzsche, whom some are representing as a bold and strong thinker. No one will deny that he was a poetical and suggestive thinker; but he was quite the reverse of strong. Nietzsche always escaped a question by a physical metaphor, like a cheery minor poet. He said, "beyond good and evil," because he had not the courage to say, "more good than good and evil," or, "more evil than good and evil." Had he faced his thought without metaphors, he would have seen that it was non-sense. So when he describes his hero, he does not dare to say, "the purer man," or, "the happier man," or, "the sadder man," for all these are ideas; and ideas are alarming. He says, "the upper man," or, "over man," a physical metaphor from acrobats or alpine climbers. Nietzsche is truly a very timid thinker. He does not really know in the east what sort of man he wants evolution to produce. And if he does not know, certainly the ordinary evolutionists, who talk or in front of it. Other vague about things being higher, do modern people take refuge in ma- not know either. Selected.

The materialist fills his eyes with the mud of matter and then declares that search as he will he can see nothing else.

Editorial
BAPTIST HISTORY AND BAPTISTS

The Review and Expositor, edited and published by the faculty of the Southern Baptist Theological Seminary, has an article in its April number by Rev. W. T. Whitley, M. A., LL. D., which is likely to put to confusion some of our enthusiastic Baptist historians who are bound to find genuine Baptists in the sixteenth, if not in the fifteenth century, in England.

We are told that there are those who 'glory in their shame.' This we are prepared to admit, but when we are told that there are 'those who glory in their own undoing' we are inclined to doubt.

There are many things which we like about the Chronicle, and not the least of these is its way of saying just what it means and that, too, in unmistakable language.

Dr. Whitley's reasoning in this regard is one of the most whimsical species of mental delirium that is possible in any intellectual make-up.

Dec. 22, 1714, has been made to suggest 1522. What authority has the Doctor for such a statement? There is but one figure that is the same in both dates, so that there was no possible chance for confusing the dates.

Why Baptists should seem to gloat over the defects of Baptist history passes understanding. It seems to us in about as bad taste, as it would be for a member of a certain family to earnestly seek to ascertain if some other member of the same family had not in former times disgraced himself.

THE SHREWDER HALF. The inhabitants of Cornwall, England, speak a very peculiar dialect, but there are odder things about them than language.

But there is a far more marvelous water in Cornwall, which has been celebrated and much sought after for centuries. It used to be we don't know whether it still is obtained from the well of St. Keyne.

And left my wife in the porch. But I faith she had been wiser than me. For she took a bottle to church.

able property, though such an- by the Baptists of our State this year, and even this number would not meet the imperative needs of our people.

PRAISE YE THE LORD! There can be but little doubt that the sphere of praise has been contracted in the services of many of our churches.

A glance at our public worship, will readily reveal the paucity of praise in our church services. In most of our churches the worship consists of reading the Scriptures, song, prayer and sermon.

A revival of the praise-service, quite common a few years since, would go far towards restoring praise to its rightful place in the realm of worship.

To fail to praise God, 'from whom all blessings flow,' is to prevent that flow of blessings for the future. If we only loved to praise God, as much as we love to be praised by his people, we would indeed, be praiseworthy.

NICHOLASVILLE We have recently had the pleasure of addressing the Baraca Class of the Baptist church at Nicholasville. Bro. H. C. McGill has only been on the field but a few months, but already the movement for a new building has assumed shape.

STATE-WIDE MISSIONS. However important the question of State-wide Prohibition, it cannot surpass in importance the subject of State-wide missions.

The splendid report presented by Dr. Powell to the General Association, has only served to emphasize the vast possibilities that confront us.

of Theodore Harris and W. C. Jones offer additional incentive for enlarged effort upon our part.

We have done well, we must do better. There is always danger in being satisfied with partial victory, and resting upon the laurels of the past.

Dr. Cook, in a recent speech at a banquet given in his honor, said: 'The most important lesson is that civilized man, if he will succeed, must bend to savage simplicity necessary to polar success.'

This we believe is not only true of polar success, but of all success worth while. It goes without saying, however, that savagery is not essential to simplicity. As we see it, luxurious living constitutes the greatest menace to American institutions.

Charles Wagner, in his delightful treatise, 'The Simple Life,' has not only touched upon a timely theme, but sounded a note of needed warning, that should not go unheeded.

QUERIES. We have some queries on hand which we will answer as early as possible; brethren will please interest themselves in the meantime by solving the following query, which is, to us especially, a very important one:

Ought not Kentucky Baptists to support the Western Recorder in preference to all other religious or political journals? In propounding this query we hope no Baptist will conclude that we are in the least disposed to interfere in 'matters of conscience.'

All brethren or sisters answering the above will please be particular and give their name in full, their postoffice, county and State, and enclose 'Two Dollars' current money and direct to the Western Recorder, Louisville, Ky.

The present editor knows of no happier solution to the average query than the one offered above. If there still be a lingering doubt in any mind as to the wisdom of the suggested solution, just try it, for 'the proof of the pudding is the eating of it.'

Dr. B. H. Carroll, dean of the Southwestern Baptist Theological Seminary announces the completion of the fund of \$100,000 for the endowment of the Seminary.

EDITORIAL VARIETIES

Like spoiled children we continue to pout at Providence, until God really sends us something to pout about.

Better be a nightingale filling the air with music, than a screech-owl making night horrible with dreadful discord.

It is said that a grass-widow received a lawn-mower, as a bridal present. This was another case of being 'instant out of season.'

Brother Skinkant says, 'I'll give my part,' while Brother Benevolence says, 'Here Lord I give myself away, 'tis all that I can do.'

The art of spiritual conversation seems well-nigh lost in these latter-days. We no longer speak in psalms and hymns and spiritual songs. A religious debate is better than religious deadness.

The doctor remarked to his patient, that he must die in a few moments and if he had a last wish, to make 't at once. The patient calmly replied, 'I wish I had sent for another doctor.'

It is said, that the total contributions of the Christian world for Foreign Missions in 1906 amounted to \$21,280,000. Nearly nine millions of this amount was given by the United States and Canada.

To any one wishing second-hand books, we can heartily commend Herbert A. Thayer, of Newtonville, Mass. We have dealt with him for a number of years and know him to be entirely trustworthy.

Mr. I. C. Swain, and Miss Florence Trowbridge, both of Lexington, were recently married at the parsonage of the First Baptist church. The groom is an employee of the Bell Telephone Co.

William Jennings Bryan, on being asked what was the most interesting thing he saw in his travels, replied, 'The line of Christian colleges sent out by American benevolences lighting the darkness of the old world.'

Miss Kate-Berry Darnaby, daughter of Deacon J. M. Darnaby, of Lexington, Ky., was married to Mr. James C. Newman, in the First Baptist church, of Lexington on October 6th.

Our Campbellite friends who have professed such an ardent desire to unite with the Baptists have recently had a fine opportunity to put their profession into practice.

Prof. Votaw asks the question: 'Do we wish our children to think as the Hebrews did about the creation of the world, the creation of man, the destruction of humanity by God's wrath in the flood?' Exactly so. That is just what we do wish them to believe, and it is what they would very naturally believe, were it not for the hyper-critical-cantankerous-Higher-criticism perpetrated by those who are wise above that which is written.

A letter recently came from Keene, Ky., to the Attorney General of our State, asking, if a church had the right to fine and exclude one of its members for non-attendance. Some, not acquainted with the fact that the letter emanated from a member of the Negro church, at that place, thought it referred to Bro. Swindler's church.

Robert E. Speer, in speaking of religion in the Philippines says: 'First of all, then, we have made a long step in advance in leaving behind us the names. Abandon the names, and the ideas that the old name embodied will sooner or later fade away.'

AMONG THE Churches.

Walnut St. (Third and St. Catherine) - Pastor Henry A. Porter: Bringing Men to Jesus, John 1:42. Why Men Are Not Christians, John 5:40. By letter 12. Spoke to the Sunday School. A number of professions. Addressed Y. M. C. A. meeting on "Does Man Need Mending?" Revival continues this week. Broadway - Pastor W. W. Landrum: God's Supreme Gift, Luke 12:13. He that Disbelieveth Shall be Damned, Mark 16:16. S. S., 152. By letter, 1. Crescent Hill - Pastor J. F. Griffith: Influence, Matt. 5:16. What Shall We Do? Acts 2:37. S. S., 69. Chestnut St. - Bro. W. J. Mahoney: The Children of God. Bro. T. C. Bagby: The Second Commandment. S. S., 42. For baptism, 1. Deer Park - Bro. J. H. Thayer: Gal. 6:11-13. Luke 19:1-10. S. S., 39. Eighteenth St. - Pastor B. V. Bolton: The Call of Gideon, Judges 6:14. The Prodigal, Luke 15:11-31. S. S., 22. Fourth Ave. - Pastor E. S. Alderman: Fellow Helpers to the Truth, III. John 8. The House on the Rock, Matt. 7:24. German - Pastor Wm. Argow: The Pure in Heart Shall See God, Matt. 5:8. Seek Those Things Which are Above, Col. 3:1. S. S., 45. Hope Rescue Mission - Pastor Wm. M. Bruce: Bible Class, Ps. 139. Fine services at jail and workhouse. Subject at jail, "Repentance," at the workhouse "Faith." Highland - Pastor L. W. Doolan: Our Church in Account With Us, I. Cor. 14:12. When Death Died, II. Tim. 1:10. S. S., 87. Immanuel - Pastor J. C. C. Dunford: The Ever Brightening Path, Prov. 4:18. The Commandment with Promise, Ex. 20:12. S. S., 68; Fischer Ave. Mission, 39. The pastor offered his resignation to take effect December 1st. Lytle St. Mission - Pastor J. D. Hudson: Burden Bearing, Gal. 6:2. S. S., 36. Ormsby Ave. - Pastor G. D. Billson: A Nob's Desire, Ps. 27:4. The World's Position Toward an Evil Doer, Matt. 27:4. For baptism, 1; baptized, 2. S. S., 74. Oakdale - Pastor E. L. Averitt: By letter, 10; for baptism, 4; baptized, 6. S. S., 52. Meeting continues until Wednesday evening. Portland Ave. - Pastor L. W. Smith: What is the Kingdom of God? Luke 17:20-21. Terms of Admission Into the Kingdom of God, John 3:5. Baptized, 2. Parkland - Pastor E. G. Vick: God's Provision for Our Needs, Gen. 1:29 and 9:3. Ye Shall Know that I Am the Lord, Ezek. 6:7. S. S., 96. By letter, 4. Thirty-sixth and Grand - Pastor John L. Earp: The Barren Fig Tree, Luke 13:6-9. Demas, His Desertion, II. Tim. 4:10. S. S., 19. Twenty-sixth and Market: Pastor R. E. Reed: Meditations of a Rich Man, Luke 12:20. Thoughts After Death, Luke 16:25. S. S., 167. Van Buren St. - Pastor A. Scott Patterson: The Sympathetic Spirit of Jesus, Isa. 53:4. The Marriage of the King's Son, Matt. 22:2. S. S., 52. For baptism, 1. West Broadway - Pastor J. A. White: Let Us Pray, Jas. 4:1-4. Second Commandment, Ex. 20:4-6. S. S., 17.

NORTH KENTUCKY PASTORS CONFERENCE

Covington. First - Pastor A. C. Davidson: Song at the Red Sea, Ex. 25:2. Why? Acts 2:41. S. S., 186. Madison Ave. - Bro. W. H. Moody: Josh. 7:14. Heb. 11:24-25. S. S., 145. Meetings continue. Immanuel - Pastor L. A. Cooper: The Second Coming of Christ, Gal. 6:7. S. S., 180. South Side - Bro. W. H. Sledge: Heaven, Heb. 13:14. Influence, Rom. 14:7. Matt. 11:28. By letter, 4; for baptism 15; by relation, 1. S. S., 168. Meetings continue all week. Newport. First - Pastor W. J. Bolin: Luke 1:79. Luke 23:34. S. S., 463. Dayton. First - Pastor R. H. Wolfe: Matt. 5:3. Josh. 5:13. By letter, 1. S. S., 185. Bellevue. First - Pastor J. B. Jones: Incentive to Soul Winning. Reasons for a Revival. S. S., 93. Eatonville. First - Bro. O. M. Huey: I. Cor. 9:10. Luke 16:20. S. S., 170. Meetings continue. Mormon elders are reported going over the city clandestinely propagating their doctrines and passing themselves off as Baptist preachers. Beware of

false prophets which come to you in sheep's clothing but inwardly they are ravening wolves."

In last week's issue the Statement was made that Rev. J. D. Adcock of Louisiana, would come to Kentucky as evangelist in B. Y. P. U. and Sunday School work. That was a mistake. He comes as an evangelist and missionary of the State Board but has no connection with the Sunday School or B. Y. P. U. work.

SEMINARY NOTES

G. C. MITCHELL. The enrollment has reached the highest for this time of year. One hundred and seventy-three men boarding in New York Hall. Everything has settled down to "jowl and greens," as Dr. Sampey says. The new men have about learned to follow the text books when called on to recite instead of relating their Christian experience. Rev. E. L. Averitt, of Oakdale church, is now conducting a revival meeting; preaching by Grover C. Mitchell. A profitable service was conducted at the L. & N. shops Wednesday, and at the Flower Mission Thursday. There have been twenty accessions up to date. The Seminary men and the ladies from the W. T. S. enjoyed a most glorious reception at Broadway Baptist church Monday night, and Tuesday night they were all invited to the Jubilee Reception at Walnut Street Baptist church. All report an excellent time. Bro. L. S. Barrett, one of our students, is at St. Joseph's Infirmary, undergoing a surgical operation but we are glad to know that he is improving rapidly. Bro. L. C. Quarles has just returned from Richmond, Va., where he went to attend the marriage of Mr. J. Sydney Cobb to Miss Agnes Alvis. The following men supplied Sunday: Powhattan Jones, Glenn Creek. F. M. Pursee, Mt. Union, Woodford county, Ky. R. J. Lloyd, Thirteenth and Kentucky Sts. Mission; morning and night. M. C. Vick, Meadow Home, Ky. Herbert Nye, Hazelwood. J. B. Witherspoon, McKenney, Ky. H. O. Meyer, Eador Christian church, S. S. Busse, Beard, Ky. B. L. McKee, Franklin St.; morning. J. A. Southerland, Karnes Grove. T. M. Hunter, Lebanon Junction. W. Stein, Ninth and O St. Mission; morning and night. C. W. Reece, Eleventh and Jefferson Sts. Mission. J. C. Daniel, Third Ave.

THE STATE

Pastor T. J. Rigg writes from Russell: "I have been serving the First church of Russell, Ky., as pastor for the past six months. The work has been moving on very well, everything considered. Russell is a railroad town and most of the brethren are on the road, which makes their attendance at the services irregular. But while this is the case we have a number of faithful sisters, who are loyal to the church in all of its work. We expect to begin special meetings the first Sunday in November. We have engaged the services of Bro. L. F. Candill, of Salyersville, Ky., for the meeting. Let all who may read this notice offer a prayer to God in behalf of the meeting." J. S. Satchwell, Pastor, writes: "We have just closed a meeting of eleven days with the Westport church. We were ably assisted by Bro. J. M. Walker, pastor of Pewee Valley church. Bro. Walker is an able minister of the gospel of Jesus Christ, and greatly endeared himself to the saints at Westport. Visible results eight for baptism and quite a number by letter. The dedication of the new church at Westport will take place on the fifth Sunday in October, 1909. Everybody is cordially invited to come. Do not forget the time, fifth Sunday in October. Come and bring your neighbor." Bro. J. D. Maddox writes from Owensboro: "Bro. A. N. Couch is now living in Owensboro having recently accepted the care of Pleasant Ridge, Pleasant Grove and Sugar Grove churches, Daviess county. P. E. Gattin, of Madisonville, has so far regained his health as to accept the care of Whitesville and Bethabara churches, Daviess county." Pastor R. M. Johnson writes: "We are still keeping house for the Lord at Little Mount. Bro. L. T. Wright, our beloved pastor, secured for help in a revival Bro. J. P. Jenkins, a man we'll prepare for such work. He is careful to maintain sound doctrine, and has no fear of higher criticism. With a series of such sermons it has been indeed a harvest time of riches of grace for the membership at dear old Little Mount, and then the best of all, nineteen for baptism and three by letter. We rejoice that it is our dear privilege to have so humble

part in this God given work. Long live the Recorder."

Pastor C. J. Bruner, writes from Owensboro: "We closed a very interesting meeting with our church at Cash Creek, Henderson county, Ky., on October 3rd. Elder J. N. Jarnagin did the preaching and did it well. The congregations were large at night and the interest was good from the start. There were thirty-one additions, twenty-one by experience and baptism and ten in other ways. Bro. Jarnagin has the love of both pastor and people."

Pastor E. C. Faulkner writes from Montgomery: "Have just closed a meeting of ten days with Locust Grove church, twenty-two additions by baptism. Bro. James Dodson, of Hopkinsville, did most of the preaching. His earnestness and deep piety won the hearts of the people. If his living could be provided for by some of our Boards, and he allowed to give his whole time to destitute communities, he would do a great work. Three recent additions by baptism to Rocky Ridge, my home church."

Evangelist W. H. Sledge is in a meeting at South Side Covington, with Missionary F. P. Gates. Eight additions first week; house crowded; great interest; many inquirers.

Bro. A. S. Jeffries, of Liberty, has just recently closed a great revival service with the Poplar Grove church, near Liberty, Ky., which continued for eight days, with an ingathering of thirty-three additions, twenty-nine by conversion and baptism and four by letter. The meeting was a great success from the beginning to the close, leaving the church greatly revived."

The calls on Pastor W. D. Nowlin to assist his brother pastors in meetings have been so many and so urgent, and God has so greatly blessed his labors in the meetings he could hold consistently with his duty to his Mayfield church, that he has decided to resign his pastorate in order to give his whole time to the work of assisting his brethren in meetings.

Pastor V. L. Stonnell resigned his pastorate of the Ashland church some time ago, but at the earnest request of the church agreed to continue his work. He now resigns again, telling his people affectionately, but firmly, that his resolve is fixed. The church accepted his resignation with earnest and eloquent words of praise of his work and himself, of which he may well be proud.

Bro. J. T. Belts closed a ten-days' meeting at Calvary church, Casey county, on Thursday night, with thirty-two additions, twenty-nine for baptism, four restorations. The church greatly blessed. There have been 120 additions in the last three meetings held recently by Bro. Belts, 108 by baptism. Praise the Lord.

OTHER STATES

Pastor R. C. Blalock writes: "Kindly change my paper from Laredo, Texas, to Pearlsall, Texas. I have been called to and have accepted the pastorate of the church here."

Pastor M. M. Smith writes from Grant City, Mo.: "Please send my paper to Grant City, Mo., instead of to Marshall, Mo. I have accepted care of the church at Grant City."

Pastor John E. Barnard writes: "Please change my Recorder from Cartersville, Ga. to Valdosta Ga. I am to succeed Bro. L. R. Christie, who has become pastor of the First church at Columbus, Ga."

Pastor J. L. Viperman, of Dallas, N. C., has accepted a call to Spencer, N. C.

Pastor Dunaway, of Spencer, N. C., has accepted a call to Wilson, N. C.

Pastor Charles A. G. Thomas, of Monroe, N. C., has accepted a call to Lenoir, N. C., and will enter upon the work November 15th.

A two-weeks' meeting at Wheeling, Mo., resulted in twenty additions.

The church at Broken Arrow, Okla., held a meeting in which twenty-five united with the church, thirteen of this number were men.

Pastor J. O. Tew held a meeting with his Piney Green church, Mo., resulting in fifty baptisms and five reclamations.

As the result of a twelve days' meeting the First church of White Oak, N. C., received forty-five additions.

The eight days' meeting at Homeland church, Fla., closed with fourteen additions and church and entire neighborhood greatly revived.

Pastor Thorburn Clark, Beaver Dam, Va., was aided in a meeting by Bro. J. E. Hudson, in which twenty-four were added

to the church, all by experience and baptism.

Pastor W. A. Ayers has received seventy-five into his College Hill church, Lynchburg, Va., result of his meeting, in which Evangelist J. J. W. Ecker did the preaching.

The church at Roanoke, Va., is rejoicing, thirty-six additions to the church, result of their meeting, twenty-six for baptism.

Thirty-eight for baptism, one by letter, one restored and the church revived as it has not been for years, result of the meeting at Spencer Creek church, Mo.

Pastor Jas. Hill held a meeting with his church at Musselfork, Mo., in which forty-eight united with the church by experience and baptism and seven by relation.

A good meeting of eight days at Elberta, Ark., resulted in thirteen baptisms and the church greatly strengthened.

At Crystal Springs Miss., a good meeting was held. Bro. W. P. Price, of the Home Board doing the preaching. Fifteen received for baptism and eleven by letter.

Pastor E. N. Hill, Union, Miss., has been a deacon in a meeting by Bro. J. R. Nutt, resulting in thirty-four additions, twenty-two received for baptism.

The meeting with the Louisa church, Va., closed with twenty additions.

A two-weeks' meeting with the North York church, Va., resulted in eighteen being received for baptism.

Bro. John C. Pool, president of North Georgia Baptist College, has been called upon to give up his little son, William, who died October 13, 1909. William was a most bright winsome little lad, who, although only about six years old, had made many friends, whose hearts go out in loving sympathy to the parents in their severe trial.

Bro. Earle V. Bubb has been set apart to the full work of the Gospel ministry by the Rabun church, S. C. Bro. W. E. Thayer preached the ordination sermon.

At Cedar Glades, Ark., a good meeting was held resulting in eighteen received for baptism, one by letter and two restored.

Bro. Ira Knight has been set apart to the full work of the Gospel ministry by the church at Leesburg, Va. Bro. I. E. Lake preaching the ordination sermon.

The meeting with Whan church, Brownwood, Texas, closed with twenty additions, seventeen for baptism.

Thirty received for baptism and thirty-three by letter, restoration and statement, partial result of the good meeting at Breckinridge, Texas.

As the result of a meeting at Plains, Yoakum county, Texas, a church was organized with seventeen members and Bro. A. S. Estes called as pastor.

Pastor J. S. Aders, Cropwell, Ala., closed his meeting with nineteen added to the church; fourteen received for baptism.

The meeting at the Collinsville church, Ala., resulted in fourteen additions and the moving up of the church to full time.

Bro. W. H. Stigler has been set apart to the full work of the Gospel ministry by the church at Martin, Tenn.

The meeting at Maryville, Mo., resulted in twenty-four for baptism and six by letter and the spiritual life of the church greatly strengthened.

STATE MISSION ITEMS

The State Board received last week for all missions, including the church building fund, \$2,819.97. The drafts on the Board are very heavy and the friends to State Missions are urged to remit promptly. The State Board has received for all missions to date, ten thousand dollars more than had been given at this time last year.

Rev. J. D. Adcock, the new State Evangelist, will locate at Pikeville. He is an effective, vigorous worker and will bring things to pass. He will begin a meeting with Pastor Plemmons at Catlettsburg on November 2nd. He is now at Pikeville, planning for a new house of worship.

Rev. S. J. Sparks, the evangelist of Arlington Baptist church, is now holding a meeting in Hyden.

Rev. B. E. Noel bought the Presbyterian church at Pulaski, Ky., with aid from our church building fund. The house has been thoroughly repaired and is said to be a beauty. Bro. Noel work-

ed on the building for two weeks or more assisted by the few members of the church. The house will be dedicated the first Sunday in November. They need \$130 to enable them to pay all indebtedness.

W. M. U. NOTES

Agnes A. Osborne.

This is my Father's world. Should my heart be ever sad? The Lord is King—let the heaven's ring. God reigns—let the earth be glad.

Central Committee met in regular session Monday, October 18th at 3:30 p. m., with Miss Broadus. A rainy afternoon, but earnest women came from different directions in the city to discuss plans for the better carrying out of the Master's work. Several new vice presidents have been appointed. Mrs. C. B. Hinkle in Nelson Association; Mrs. J. W. Stevenson, in Elkhorn; Miss Sallie Bratcher in Goshen, and Mrs. Odie Wood, White's Run. We pray God's richest blessings on these new leaders. Five new Y. W. A.'s reported. The Christmas literature will be sent out one month earlier this year, before all the Christmas money is gone. One thing your Central Committee desire to stress just now is the money for the colored worker. They beg of the societies who have made pledges to this work to send in their \$1.00 at once to Miss Lamb.

Miss Lamb reported for the first quarter as follows:

Foreign Missions, \$1,060.28; Home Missions, \$464.07; S. S. Board, \$28; State Missions, \$275.34; Mountain Schools, \$194.91; Endowment, \$146.30; Support, \$77.07; Margaret Home, \$22.00; McKenzie Infirmary, \$44. Total for quarter, \$2,326.87. Not a very good showing for our Kentucky women. To tell the truth we fell short of all our apportionments. Let's get to work in earnest and make our next quarter go beyond our apportionments. Don't have any W. M. U. drones in our State. We are working for the King of kings and Lord of lords, let's give him ourselves and all that we have.

Six Kentucky bred girls are at the W. M. U. Training School—Misses Fox and Price, of Winchester; Miss Baker, of Hindman; Miss Morris, of Newport; Miss Moulfort, of Louisville, and Florence Powell, whom many of us know and love, daughter of W. D. Powell, of our city.

Miss Lynn Durham, of Georgia, and Miss Terrell, Virginia, stepped into our miss on (Eleventh and Jefferson) last Sunday and so brightened up things as to make us forget the rain on the outside. They were given the classes—one a girl's and the other a boy's—that had been waiting for them since our girls, Misses Gilham and Marshall, left us last summer. May we prove a blessing to them and they a blessing to us.

Severn's Valley W. M. U. Meeting

The annual meeting of W. M. U. of Severn's Valley Association met at Cecilian on September 29th. Devotional exercises were conducted by Miss Mossbacher. Letters were read from Miss Fannie Heck, president of the Union, and Dr. Willingham, full of encouragement.

Miss Miller read a letter on W. M. U. Training School giving a description of the building and closing with a plea for its support. Mrs. W. T. Overall had a paper on Sunbeam work followed by a song by the Sunbeam Band of Cecilian.

The tract on "A Chinese Hospital for Girls," read by Mrs. J. C. Montgomery, was very interesting. Mrs. Matlack's talk on the plan of our work inspired us to more zeal. Mrs. Stuart gave a concise talk on enlistment day. Mrs. Manly impressively urged the use of the missionary calendar, and read a letter from Miss Flora Hollingsworth, of New Orleans.

The paper by Mrs. Willett, on the work in New Orleans, was full of strong pleas.

Report from societies is as follows: Elizabethtown—\$100, native preacher in China, \$65.25, regular Tues; \$20, free-will offering; \$20, educating a Chinese child. Total \$209.25. Hodgenville—\$25, desk in China; \$21.08, Central Committee; \$1, Mrs. Eager; \$5, Dr. Willingham; \$28.33, box to Texas; \$1, Margaret Home; \$50, Dr. Powell for Mountain churches. Total, \$132.41.

Rhude's Creek—\$11.50, Miss Lamb; \$2.50, week of prayer; \$3.25, local work; \$14.36, papering church; \$1.10, in treasury. Total \$38.71.

Sonora—\$8, dues; \$30, to Lynndale Institute. Total \$38. Head—\$30, Chinese Bible Woman; \$38.8 Dr. Powell; \$1, Training School. Total, \$34.88.

On motion a rising vote of thanks was given the Cecilian society for entertaining us so royally; also the Union rendered Mrs. Matlack thanks for her presence and her talk, and Miss Harris, the president, for her effort in preparing such a good programme. Adjourned. Mrs. W. T. Overall, Secretary.



Family Circle

Stories for the Young and Old

THE RECOVERY OF REUBEN.

By Harriet Lummis Smith.

(Continued from last week.)

"Why, Richard," Jane exclaimed, and the color rose in her cheeks. The fresh, boyish face of the man who had been her escort to the singing-school and the huskings before Reuben's appearance on the scene made the change in herself and her husband seem fantastically improbable. She was thankful that she was not busy with the chores, and that she wore aingham apron, instead of Reuben's coat and high boots. An inscrutable feminine instinct impelled her to smile and speak with unwonted vivacity.

"Sit down, Richard! don't know when I've seen you. You'll excuse me if I keep on with my work. I got behind today," explained Jane airily, as if leisure were her portion on the majority of days.

A rapping sounded overhead. Jane started, but the young man ignored both the sound and her proffered hospitality. "Jane, Elder Wilson sent me to tell you that the boy's worse. He was sick all night. They've sent for the doctor, at East Leonardtown, but Mrs. Wilson thought you ought to be there."

"Is he going to die?" asked Jane. Her tone was monotonous, almost indifferent, but the tragic intensity of the mother eyes no one could mistake.

"My God, Jane! How can I tell! Don't look at me like that." The man hung his head with a half sob. Jane caught Reuben's coat from its peg and pulled his fur cap over her ears. Then she sprang to the door. The pounding overhead had become furious, but she did not seem to hear it.

Even Richard hesitated. "Your husband? Are you going to say anything to him?" But Jane was in the cutter motioning him to be quick, and Richard followed helplessly. "He ain't so weak as he might be," he reflected. "He's poundin' that floor fit to bring the plaster down."

In his darkened room, Reuben Baily battled with a sense of mystery. He had heard his wife's voice blending with the earnest tones of a man. Then had come silence. Then the jingle of bells. His summons were ignored. An irresistible curiosity drew him to the window. His lean fingers opened the shutter, and his eyes blinked as they met the intruding sunlight; then they blinked again, from sheer stupefaction.

A cutter was flying along the road, and in spite of the grotesque costume he knew his wife. "Jane," he cried. It was no faint whisper, though his voice was hoarse from disuse. "Jane!" Now it was an angry roar which he was sure must reach her ears. He saw the man cast a guilty glance over his shoulder. But Jane Baily took the whip from his hand, and struck the horse sharply across the flank. The animal broke into a run and in a moment swept them out of sight.

When realization came back to Reuben Baily, he was dressing. The garments which under his own supervision had been laid aside for his burial, were being donned in anything but the deliberate solemnity appropriate to such occasions. Indeed Reuben was thinking less of his own death than of killing another man, the man who had robbed him of his wife. For in that guilty backward glance he had recognized his old rival.

"They might have waited," snarled the man. "If they'd kept patient a few days longer, I'd have been out of the way." But on the whole he was glad they had given him a chance to revenge himself. "That sneak of a Richard! It didn't take him long to clear out when I began courting Jane," thought Reuben. "And I'll show him I'm not dead yet."

He went down stairs weakly, for the first stimulus of his anger was passing, and it was more than a year since he had left his room. As he entered the kitchen he caught sight of a strange old man, with unkempt hair and bristling beard, and he advanced menacingly. Then he fell back, with a curious inarticulate sound, midway between amusement and dismay. A small looking glass hung between the windows and he had seen himself. He sat down in the rocking chair by the stove, and held his gaunt hands to the grateful heat.

Revenge was out of the question till he was stronger. "He could handle me with one hand, the little shrimp," thought Reuben bitterly. When the trembling in his limbs was somewhat under

control, he searched the pantry and brought out several eggs and a slice of bacon. The odor of the cooking seemed delicious to him, and he ate with a relish that was quite apart from his judicial determination to gain strength for the destruction of his enemy. The meal concluded, he adjusted his long frame to the splint-bottomed rocking-chair, and fell into a tranquil sleep.

It was three o'clock in the morning before Jane Baily thought of her husband. Through all the hours Willy had been fighting for breath. At last the harshly grating cough had given way to easy breathing. The doctor had wiped his moist forehead and drawn a sigh of relief. The old minister had bowed his head in silent thanksgiving. And then Jane suddenly started to her feet, with the cry, "Reuben!"

Elder Wilson looked at her placidly. "Don't excite yourself, Jane. Reuben's all right."

"But there's no one with him. The fires will go out and he'll freeze."

"There's wood in the wood-box," said the minister, and he chuckled.

"I took him his last dried apples at noon," Jane continued tearfully. "He'll starve."

"There's food in the pantry," the minister suggested, and he rubbed his hands gleefully.

"I came away without even thinking of him. I'm not fit to be a wife." The over-wrought woman began to cry, but the minister's uplifted hand checked her.

"Jane Baily," he said with as much solemnity as if he had been delivering an exhortation, "Don't you know that there's nothing wrong with Reuben?"

The wife looked about her appealingly, but the minister was not to be evaded. "It began when he sprained his ankle, and for four or five weeks he didn't have anything to do but think about what ailed him. He got so fascinated thinking up ailments, that he couldn't seem to leave off. By the time his ankle was well, he had two or three chronic troubles fixed on him."

Jane sobbed. "Yes, that's the way it began."

"And that's the way it kept on. He found he couldn't eat Christian food like other folks. He couldn't stand the Lord's sunshine. He couldn't talk except in a whisper. That big, strong man has been lying there, wearing himself to skin and bones by his fancies, and you've been killing yourself by inches doing his work and your own, and waiting on him."

"Yes, it's true," said the woman. After her years of repression, even this confidence was a relief. She sobbed as if a weight had been lifted from her heart.

"Now Willy's easy and Elizabeth will watch him," said the minister. "You go to bed and sleep. As soon as it's daylight, I'll drive over and look after Reuben. But he won't have died before morning."

Optimistic as was the minister's tone, he was hardly prepared for the sight which greeted him when he reached Reuben Baily's farm early next day. He opened the kitchen door without knocking, and Reuben rose from the table. The dishes before him gave evidence that he was in the process of eating a hearty meal.

"Good morning, Reuben! Good morning!" said the minister. "I'm glad to see you're on the way to recovery."

"It isn't recovery," replied Reuben in hollow tones. "Like Samson, the Lord has given me back my strength till I have taken vengeance on my enemies."

"You're quite a cook I see," said the minister with an air of approval. "And I wouldn't talk of revenge if I were you, a man that's got so much to be thankful for."

"Thankful," cried Reuben with a snarling laugh. "What have I got to be thankful for, I'd like to know?"

"I'll tell you," said the minister steadily. "First of all for your recovery which is miraculous enough, whether it is lasting or only temporary. When a man's kept to his room the better part of two years," explained the minister, "leaving the farm chores and all on his wife, it's pretty near a miracle to have him able to walk down stairs all in a minute and eat a meal fit for a sailor."

Reuben seemed on the point of interposing an explanation, and the minister hurried on to avoid interruption. "Secondly, that wife of yours, like a siip of willow as far as her body goes, but with pucker enough to stock out twenty men. When I think—"

"(Stop!" cried Reuben harshly. "I don't want to hear of her. I won't hear of her."

"And thirdly," continued the minister, quite as if started on a sermon, "the sparing of your little son, who after lying at death's door all night, seems in a fair way to recover this morning."

"Willy!" cried the father. "Is anything the matter with Willy?"

"The matter with him?" the minister repeated. "Why else should Jane have left you? Don't you know that she never

would have left you, if she hadn't believed that the child was dying?" "Who was it came for her?" Reuben asked in a stifled voice. "I sent Richard Clair for her, and John for the doctor, because John's mare is speedier. But both of 'em made good time."

The man passed his hand across his forehead. The nightmare of the past few hours was over, but that was not all. He seemed like one awakened from a long troubled dream.

"Reuben," said the minister in a matter-of-fact tone, "why not go home with me to dinner? You'll like to see for yourself how Jane and the boy are doing. But first let me trim off your hair and beard. You're a little thin to be clean-shaven, but that isn't any reason why your beard should grow like a wild grapevine. Man alive! You're young and you ought to be good looking. You used to be."

"I think I'll have to look after the stock first," said Reuben fixing his eyes on the floor. "They weren't attended to last night."

"I'll help you," said the minister cordially. "It's as hard work for a man just out of a sick bed as it is for a woman. And then if Jane's got a bowl that will fit your head, I'll have your hair off before you know it."

The minister's tonsorial effort proved satisfactory, from his standpoint. "I declare," he said withdrawing a few feet to study the transformed Reuben, "I don't know whether it paid to spoil a good barber to make a poor preacher." And Reuben viewing the reflection in the little mirror, felt a relieved assurance that his old self was looking back at him.

The drive to the minister's was a silent one, for the minister's horse was spirited and required the most of his attention, but just before they left the highway the other man spoke.

"It looks to me as if the spring might be forward," Reuben said. "Well, the winter can't end any too soon for me. I'm in a hurry to get at my planting."—Country Gentleman.

HER UNANSWERED PRAYERS.

At twenty-five Martha Bates found herself, after many heart-sickening days, the teacher in charge of the little Pine Islands school.

It was not such a position as she had dreamed of in her earlier, more girlish days. Then it was with a college professorship, or, later, with a medical diploma that her dreams had had to do. Because, however, of delicate health these dreams had been only dreams, and advanced scholarship a thing to be thought of with useless regret. She really was thankful for the little school. It meant bread and butter to her; but more than that, it would give her a chance to try to help other girls and boys to acquire what she had failed to have.

She was stronger now than she had been, yet she realized that her strength must be husbanded and improved upon. Accordingly, she began a course of study by mail with a noted instructor of physical culture, passing the instructor on along to her own pupils. Much of her time must be spent in outdoor life, and she induced many of the boys and girls to follow her example in taking long walks, during which she led them in observing plant and bird life, and awakened in some a strong desire to study.

The young people of the village welcomed her advent, for new faces were not of everyday occurrence, and the strangers who sometimes came were not often as companionable as the tall, slender teacher. Gradually the young fellows of the little town also began to accept the hospitality which Miss Bates' boarding mistress was glad to extend to the young people. The gatherings were simple in character, but there was good-fellowship and fun and music, with now and then modest refreshments, and the young men enjoyed the companionship which their parents had been slow to provide.

And then one day, after three years of faithful work with her boys and girls, there came into her life, as comes into the lives of most women, a new interest. A "supply" at the village church, seeing her, had been attracted, and had come again and again to the town, that he might see and know more of the bright-faced teacher. It was the old, old story which is unfailingly new.

She told him that she was not fitted for the position of a pastor's wife in the city church to which he had recently been called. But the young clergyman felt no hesitation in transplanting his "flower of the world," and, half reluctantly, she prepared to leave her school, with all that the life there meant to her.

On the evening preceding her departure her friends prepared an impromptu reception for her. There was no pretense of formality, for no one had thought of coming save as an individual to tell her what she had done for Pine Islands.

"My girls would have left home long ago," one mother said, grasping the

teacher's softer hands in her. "They were so discontented with life." "My boy is keen to go away," smiled the physician of the town. "I never thought he'd care for study, but Miss Bates has inspired him with a thirst after knowledge. We've much to be grateful to you for."

A little apart from the rest sat a woman whose sad face was a contrast to the others. To her Miss Bates hastened. "I don't know what'll become of my boys," she said, her voice breaking. They were all heading straight toward the drink that killed their father until you—"

As if in answer to the cry of their mother, the four boys, young fellows from 17 to 22, entered the room, walking rapidly to the corner where the two women sat.

The oldest boy spoke:

"We didn't mean to make this a scene, Miss Bates, mother, but—we wanted to show how much we appreciate what you've done for us, Miss Bates—and so—we decided to let you carry our temperance pledge with you. We make the promise to you and mother."

When the teacher knelt, an hour later, in her little room, she thanked God for what He had permitted her to do. "Because Thou didst not grant my petition years ago, when I prayed for health and education, I thank Thee, also 'leanness of soul' might be mine to-night. Thou hast led me in a plain path."—Youth's Companion.

COMPLAINT OF THE THIRD STANZA.

I am the third stanza. The man that wrote the hymn put me into it a-purpose.

I was not put into it just to give some one a chance to leave out something; I was put into it because I meant something, because I had some proper part in the thought of the hymn.

I am not a supernumerary. I am an entity. I have feelings. I have rights. Yet they 'most always say, "Please omit the third stanza."

Why the third stanza? Why not sometimes the second stanza, or even the first? Why not give the fourth a try at it, occasionally, and let him see how it feels? Why always pick out me?

To be sure, each of the others is as necessary to the hymn as I am; but if a hymn is to be mutilated at all, why always select one member of it?

In most hymns, I am really the most important stanza. The first two are preparatory to the main thought, the fourth is an epilogue;—I am it, distinctly it. This is not egotism; look in the hymn book and see for yourself. Yet they leave me out.

I would rather be anything else than a third stanza; even the back buttons of a coat, or any other useless thing.

"Let us sing the first two stanzas and the fourth, omitting the third." Bah-ah-ah!—Christian Endeavor World.

Discipline must begin from the cradle, and not relax until the college days are over. Lads may have all sorts of brilliant gifts and be given all sorts of educational advantages, but if they reach the age of eighteen or twenty without understanding that orders are made to be obeyed their feet are set on the broad path whose others end in failure.

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STORIES FOR LITTLE ONES

DOT'S WORLD.

"Oh, dear me!" said Dot, crossly, "this is a horrid old world. It's the very worst world there ever was!"

Aunt Meg smiled. "I've been thinking it was a real nice world, Dot. What is the matter with it?"

"It rained all the morning," said Dot, "and I couldn't go down to play with Nellie; and I've nuffin to do, and I'm tired of all my books and games. Nobody pays any 'tention to me, and it's a horrid old world."

Aunt Meg laid down her work and looked seriously at seven-year-old Dot. Dot liked to have people look seriously at her, it made her feel so nice and grown up.

"I don't really think it is a horrid world, Dot," she said. "It is just the kind of world we make it. Would you like a recipe for making it a nice world?"

"Course I would," said Dot, promptly.

"Then," said Aunt Meg, decidedly, "you must go and do things for other people."

"What things?" asked Dot, opening her eyes.

"Oh, I can't tell you that. You must find out what thing for yourself."

"Are you in earnest?" demanded Dot.

"Indeed I am. Just try my recipe. You'll see that it will change your opinion about the world."

Privately, Dot didn't believe it would. She wasn't at all sure she knew just what Aunt Meg meant, but she thought it over carefully as she went downstairs.

In the sitting-room she saw grandma getting ready to wind a skein of yarn over two chairs. Dot knew it made grandma's arms and rheumatic fingers ache to wind yarn; but Dot didn't like it, either, and she was just slipping out when she thought of what Aunt Meg had said. Was this what she meant?

"Grandma, I'll wind your yarn for you," she said.

And wind it she did. When it was done, grandma gave her a kiss and a pineapple 'rop.

"I'm ever so much obliged to you, dearie. You're a thoughtful little girl."

Dot slipped out to the kitchen, and there was Nora getting ready to bake a cake.

"Can't I seed those raisins for you, Nora?" she said.

"Shure, and it's meself that'll be obliged to yez if yez will," said Nora, heartily. "I've got forty other things to do this blessed afternoon. If ye'll seed the raisins for me, I'll bake yez two little pattypans out of the cake for your 'ol-house."

"Where is Ethel?" said mamma, coming into the kitchen when the raisins were done. "I want her to amuse Bobby while I stitch up her shirt-waist."

"Ethel is busy doing her arithmetic for Monday," said Dot. "I'll play with Bobby, mamma."

So for an hour, Dot played woolly bear and building house with two-year-old Bobby.

When Bobby fell asleep, six-

year-old Teddy strayed in with tears on his face.

"I can't learn my letters," he sobbed.

"Oh, yes, you can," said Dot, brightly. "I'll help you. Come along, we'll go up to the hall window seat and find out all about them."

In half an hour's time, Teddy had got his alphabet so well straightened out that he knew every letter in it. Then Dot ran down to the Corners and did an errand for Ethel, for the rain had stopped and the sun was shining gloriously. The flowers in Dot's garden plot were all wide open and fresh when she came back.

"I believe I'll pick a bunch and take them down to old Mrs. Brown," said Dot to herself. "I know she likes flowers, and she hasn't any."

That evening, Aunt Meg came into the little white bedroom where Dot had just gone to bed.

"Well, Dot, what do you think of the world now?" she asked merrily.

"It's a nice, splendid world," said Dot. "I'm ever so much obliged to you for your recipe, Aunt Meg, and I'm going to use it every day."—L. M. Montgomery, in Zion's Herald.

TRAMP'S FAITHFULNESS.

By Sarah N. M'Creery.

"Harold! Harold!" called Mrs. Lake as Harold picked up his cap and started down the walk.

"What is it?" was the impatient question. Harold was starting for the vacant lot where the boys were to play ball, and he didn't want to be bothered.

"I want you to take this little dress back to Mrs. Hendricks. I borrowed it to take off the pattern, and I am afraid she might need it. Be very careful of it."

"I'll be careful," replied Harold ungraciously, as he took the package from his mother's hand and went out, followed by Tramp, his dog. "I wish there wasn't always dresses to take back, and—things for a boy to do," he grumbled.

Just then Tramp began to bark at a squirrel, and Harold forgot his troubles as he watched the squirrel skip gracefully up a tree. The next thing he saw was a big, yellow butterfly. Three of the boys were making a collection of butterflies and Lawrence Gregg had the most, so he couldn't miss the chance to get this one. He laid the package on the sidewalk and said to Tramp, "Now, Tramp, you watch that until I come back. You understand you are not to let any one touch it."

"Bow, wow," barked Tramp in reply, as he laid down beside the package.

Harold chased the butterfly down two blocks, through three yards, and he caught it when it lighted on some geraniums blooming near a driveway. It was such a beauty that he went to show it to Lawrence Gregg. Lawrence was going down town, and Harold put the butterfly in a big envelope, so it couldn't get away, and went with him. It was noon when he returned home.

"Was Mrs. Hendricks at home this morning?" was his mother's first question.

There was a blank look on Harold's face. "Mother," he gasped, and he didn't wait for another word, but ran out of the house and down the street. He breathed a sight of relief when he saw the dog still watching the package.

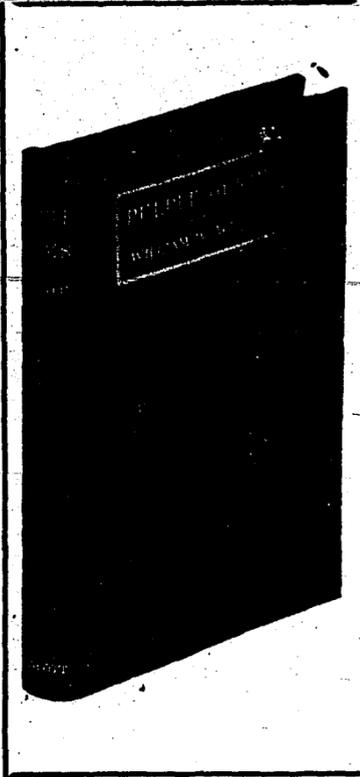
"Is that your dog?" asked a man as Harold came up.

PULPIT GERMS

—BY—

WILLIAM W. WYTHE.

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

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"Yes, sir," was the prompt answer.

"Well, he has been faithful to his charge. I have been past him three times this morning, and he wouldn't let me touch that package. That's the kind of a dog to have."

"You bet he is," replied Harold, forgetful of the fact that he had promised his mother he wouldn't say "You bet" again. "Mother!" he exclaimed when he was again in the house. "I didn't take that dress to Mrs. Hendricks, after all!" Then he told how he chased the butterfly and forgot his errand.

"I am thankful that Tramp was faithful, and did as he was told, if you didn't," said Mrs. Lake, "for that embroidery has been in the family for years, and Mrs. Hendricks couldn't replace it."

"Tramp, you are a good dog," Harold said as he threw his arms around the dog's neck. "I am going right down to the butcher shop and get you a bone." Then he went up to his mother's chair, and looked straight into her eyes.

"Mother, I'm going to begin right

now to be faithful to my work, like Tramp was to his." And he sealed the promise with a hearty kiss.—Journal and Messenger.

"I sometimes think we are in danger of being too busy to be really useful," said an old lady, thoughtfully. "We hear so much about making every minute count, and always having some work or course of study for spare hours, and having our activities all systematized, that there is no place left for small wayside kindnesses. We go to see the sick neighbor, and relieve the poor neighbor, but for the common, every-day neighbor, who has not fallen by the way, so far as we can see, we haven't a minute to spare. But everybody who needs a cup of cold water isn't calling the fact out to the world, and there are a great many little pauses by the way which are no waste of time."

We are not satisfied to do simply the things that we can do. We must draw something too hard for us; sing songs that have notes too high for us.



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TENNESSEE LETTER.

Your correspondent had a pleasing trip the last days of September. In the years gone by I was for several years pastor of the Baptist church at Auburn, Cannon county. Leaving home to attend the dedication of their new and elegant house of worship I ran around by Gallatin, Nashville and up to Murfreesboro, where I had a pleasant night with the Burnett brothers, in the Tennessee College for Women. The night I spent in the magnificent college building brought memories of the sweet long ago and things I thought forgotten came rushing thick and fast upon me. It was here I slept for two years in the old Union University building, 1871-72. T. T. Eaton was my instructor in theology. I thought of the teachers, the pupils and the preaching boys. What changes! Profs. Jarman, Cox, Eaton and others are gone. The young men then in school are now men well advanced in years and many of them beyond the river. The theological boys have scattered here and there. Derrick, Callahan, Lusk, Norwood and others have gone to their long home, while Womack, Faucett, Anderson, Richardson, Walters and others have grown white in the service of God. The old stately building that stood the shot and shell of the Civil War has sunken out of sight with all its sacred and tender memories and on its site stands the beautiful structure now known as the Tennessee College for Women. The building is immense and the Burnett brothers—products of Kentucky, are happy at the phenomenal growth of the institution since its first opening.

Ten minutes to eleven, I arrived at Auburn, and found an immense gathering of Baptists from Milton, Woodbury, Statesville, Alexandria, Liberty, Prosperity and the regions round about. I had in other years served the churches in these various communities. Dinner on the ground in abundance. I will never forget my feelings as I passed down the crowded isles and on to the pulpit, where I was welcomed by Bro. Gupton, the pastor, and Bro. McPherson, now of Little Rock, Ark. Oh, the memories that came crowding home as I looked out into the faces of that vast throng of my Father's children. Tears were in many eyes and I had to choke back the tears from my own. Twenty-five years ago I preached my first sermon as pastor of the church. Nine years I served them. Baptized their converts, married the young folks and buried the dead. So many of the substantial members of the long ago have quit the walks of men and are no more in their places here below. Here and there my eyes fell on the aged pilgrims who linger still on the confines of time and are to the margin come and soon expect to die. Among these without trying to be partial are Bro. C. B. Odom and wife, who united with the church nearly seventy-two years ago. Not a member lives who was in the church when this brother and sister were received. God has blessed this humble man of God. His heart was running over with gratitude that he is permitted to live to see the dedication of a new house of worship in which his grandchildren and great-grandchildren will serve God when his voice is silent in the grave and his spirit rests with God.

Bro. McPherson preached a fine sermon on "A Soul Winning Church." The writer offered the dedicatory prayer. In the afternoon the writer spoke on the memories of other days, followed by an

old fashioned handshake. It was good to be there.

This church has been served by such men as Elders John Fite, H. W. Pickett, E. W. Haile, John Harris, S. C. Odom, J. M. D. Cates, J. J. Martin, J. H. Jackson, D. B. Vance, J. T. Oakley, G. A. Ogle, B. McNatt and the present pastor, Elder S. M. Gupton. God's richest and tenderest blessings abide with this strong old church, and may it be there loyal to the faith when the Judgment comes.

JOHN T. OAKLEY.
Hartsville, Tenn.

SEVERAL THINGS.

By T. E. Richey.

I had a royal welcome and fine audience in supplying Pastor E. B. Blackburn's Liberty pulpit, Lyon county, the last Saturday and Sunday in September. The church is in good condition. At our Sunday service a collection was taken for missions of \$23.30.

Little River Association convened with Mt. Pleasant church, Trigg county, September 30th, and lasted three days. There was a fine attendance and excellent order. Rev. W. E. Hunter, Princeton's princely pastor, was re-elected Moderator by acclamation, and filled his place with choice promptness and dignity. Rev. R. W. Morehead was elected Clerk, and I. J. Wallis, Assistant Clerk. Dr. J. D. Maddox was present in the interest of the Ministers' Aid Society, and President J. C. Midyett in the interest of our Baptist college at Sturgis. Both were cordially received and many regrets were expressed that many more of our leading brethren were not there. All the usual interests in such bodies were considered and passed upon with not a discordant note from any source.

The church letters indicated a healthy state of affairs generally and yet it must be confessed that that deep and profound interest in the Master's kingdom that ought to prevail is somewhat lacking. Two new churches were received into the body and it is hoped that the plans laid out for the next year will result in the organization of more churches in destitute territory within our lands.

David said: "Happy is the people whose God is the Lord." (Ps. 144:15). The converse of this is equally true. In proof of this fact, as well as to give an item of history probably new to many, I quote from Stoddard's lecture on Rome. He says: "I entered the museum of the capital and found myself in the apartment known as the Hall of the Emperors. This had for me a novel interest. Hitherto I had been treading in the footsteps of the ancient Romans, but here I met them face to face. Around the walls, I saw in a long double line statues and busts of Roman Emperors and their families, all of which are authentic likenesses, cut in the marble seventeen or eighteen hundred years ago, and placed side by side for close inspection and comparison. Beginning at random I wrote in my note-book the names of those imperial characters and their modes of death. After a time I paused and observed the record. It was as follows: Julius Caesar, murdered; Agrippina (represented in the seated statue), died of enforced starvation; Caligula, her son, assassinated; Claudius, poisoned; Messalina, his wife, put to death by order of her husband; Agrippina, mother of Nero, murdered by her son; Nero himself, died by suicide; Poppaea, his wife, kicked to death by Nero; the Emperor Galba, murdered; Otho, died by suicide; Titus, supposed to have

been poisoned; Domitian, murdered; Lucilla, daughter of Marcus Aurelius, put to death at Capri; Commodus and his wife, both murdered; Pertinax, assassinated; Julianus, stabbed to death; and, finally, Caracalla, Geta, his brother, and Macrinus, his successor, all murdered; Elagabalus, Alexander Severus, Maximinus, and Maximus Tyrannus, all killed; besides twelve others, all of whom died a violent death! A more appalling commentary on the vices of the Roman Empire it would be hard to find than that afforded by this portrait-gallery of its rulers."

This, and more that Stoddard relates, as I read it, called vividly to memory the inspired declarations: "Be sure your sin will find you out," "He that diggeth a pit shall fall into it," "Whoso breaketh an hedge a serpent shall bite him," "Be not deceived, God is not mocked for whatsoever a man soweth that shall he also reap," and so on *ad infinitum*. Will sin never learn to take God at his word!?

MISSOURI LETTER.

J. N. Barbee.

Missouri's wealth is estimated at \$1,547,475,366. This estimate it appears doesn't include the value of properties that belong to the twelve or fifteen different denominations of the State. The material prosperity of the State is reported as being great.

The Coming Eclipse.

Under this somewhat unique and startling heading, at least for a religious newspaper, the editors of *The Word and Way* appear to be exercised—and forsooth not unnecessarily; and two columns are brought into requisition (and I am not sure it wasn't three along same line) to expose Unitarianism. "But one with ordinary opportunity and ability may discern the signs of the times. The skies are portentous. Unless something not now in sight arises to avert it, there will be an eclipse of the faith entire or partial before the end of the first half of the twentieth century. The New Testament Scriptures abound with prophecies and warnings of doctrinal lapses to come. It is folly to cry, "peace, peace, when there is no peace." We must recognize a condition of theological and ecclesiastical unrest and change. Theological fog banks are forming and drifting about us. The old faith is under fire, with persistence and energy men are "blasting at the Rock of Ages." An eclipse is on.

Will Return to Kentucky.

Your scribe understands that Rev. A. N. Couch, who came from Fordville, Ky., to the pastorate of the good church at Vandalia something over a year ago has returned to Kentucky, he having recently resigned from the care of that church. Bro. Couch is a good preacher, safe and sound, a sure enough Baptist. The church at Vandalia has made progress under the administration of Bro. Couch.

Another One Heard From.

This time it's Dr. Caird, who talks about the "philosophy of religion," and the "fundamental principles involved in it." He is reviewed by W. O. Lewis, now one of the pastors in St. Louis. Mr. Lewis, in his criticism of the German scholar's work, calls attention to four words Dr. Caird uses in the elucidation of his theme. They are religion, God, subject and object evolution. It shows the effect of Hegel's teaching on Mr. Caird's mind by the obtrusive presence of the now famous scheme of thesis, anti-thesis and synthesis. The examination of Caird's position by

Dr. Lewis shows that the German scholar views religion rather as a system of thought than as a life—a philosophy rather than a redemption; also that his conception of God is not clearly personal, not free from the defects of pantheism, also that Caird is not clear on the "self" and "not self" of the Deity; also that the German divine has not distinguished clearly between evolution and development; also he has no room for a "catastrophe" in his scheme, yet fails to account for the new phenomena.

It appears that according to Dr. Caird there are three stages in religion, subjective, objective and Christianity; that Christianity is the absolute religion. According to my way of thinking, Dr. Caird is afflicted with a diarrhea of words and a constipation of ideas, as is the case with others who have written along similar lines.

M. L. Thomas has left Columbia, and gone to Seattle. He has done a great work in Columbia.

Russell Whiteside has resigned from the Canton pastorate and, as I understand, will enter the Seminary at Louisville. Thus two good churches are pastorless, and two good men leave the State.

Louisiana, Mo.

DEAR RECORDER.

I rode with my suite case and hand bag horseback forty miles to Hazard. I spent only one night in Hazard, but heard much of Parson Petrey and the wonderful work he is doing. A more consecrated, self-sacrificing and fearless preacher cannot be found, and it is hard to recognize Hazard since he has transformed it by his wonderful school and church work.

On Saturday, October 9th, I rode twenty miles into Hyden, where I found the Three Forks Association in session. Pastor Osborne and his noble church made a great host, entertaining us as only Kentucky mountaineers know how. The brethren say this is the best session the Association has ever had. They reported nearly a thousand members in five counties. The contributions had increased and one new church was admitted.

WRITE FOR SAMPLES

This house has one of the largest and best equipped mail-order departments in the entire South, and solicits requests for samples and prices from out-of-town trade. All orders are carefully filled the same day they are received, and entire satisfaction is guaranteed in every transaction.

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Whitesburg, in Letcher county. Many persons drove in wagons forty miles, while others came as far on horseback.

Bro. Baker was Moderator, and A. S. Petrey Assistant Moderator. Bro. Baker was called home on account of sickness and Bro. Petrey occupied the chair.

The Hyden people are in sight of the completion of a nice house of worship, which will be the only one in Leslie county of any denomination.

This is a Baptist country, and we must occupy it for the Lord. We are the only people who can take this country for Christ, and he expects us to do it. We are in a good meeting at Hyden now. Pray for us brethren.

S. J. SPARKS
Hodgenville, Ky.

JOTTINGS FROM CONCORD ASSOCIATION.

The churches in this territory have held, and are holding more protracted meetings this year than is usual. Early in the season the writer was faithfully aided at our Sparta church by A. C. Hamby, the pastor of Long Ridge church. Later we came to Pleasant Ridge where for three weeks he earnestly lovingly and courageously declared all the council of God, with much larger visible results. Dr. W. O. Carver ably and entertainingly assisted Pastor J. S. Ransdell at Monterey. Dr. A. B. Dawes, of Georgetown, did excellent preaching for him at Greenup's Fork. At each of these places the Lord gave special blessings. At Mussel Shoals Pastor Poole, of Corinth, did fine preaching for Bro. Holbrook, with encouraging results.

Other meetings have also been conducted, bringing "showers of blessings." The writer is at this time aided at Holbrook by Bro. J. Q. Wills, of Williamstown. His plain, earnest and thoughtful preaching is being greatly blessed of the Lord. The whole community is wonderfully stirred, and many souls are being born from above. Our Owenton pastor, Bro. Thompson, is much in demand, besides others he is to aid Pastor Holbrook at Lusby next week. Bro. J. T. Bowden, our new and much beloved pastor is now planning for a meeting at his church, New Liberty, and is with much pleasure expecting Dr. W. D. Powell to aid him. His flock, together with the whole Association, is sad at the death of our venerated, useful and thoughtful brother, Thomas J. Jenkins, who for 38 years (not forty years) was the universally respected Moderator of the Association. Many of us will cherish fondly the many rich and valuable poems composed by him during the last years of his useful life, all breathing the spirit of a matured, consecrated saint of God, many of which have been set to music and sung with profit.

We are to have a fifth Sunday meeting with Long Ridge church, at Harrisburg on the Sparta pike, four miles north of Owenton, beginning on Friday night before the fifth Sunday. There will be a sermon Friday night, Saturday a. m. will be devoted to the work of the B. Y. P. U. Saturday p. m. to missions. Sunday all day to the Laymen's Movement. Our church at Lockport is now without a pastor. It is small and weak, but the few are tried and true. If any young man is waiting for the Lord to direct him to a field with plenty to do, he may have set apart Bro. W. H. Monihan, of Lockport, Ky., as the agency through whom the discovery may be made.

The Owenton church has unanimously and unconditionally invited the next session of the Association to meet with them, and the committee appointed at the last session to choose a place will have nothing to do except to choose Owenton. So brethren, be in readiness to come. The town will be yours, as long as you behave.

Bro. J. S. Ransdell will begin a meeting with the writer at Cedar Hill, near Owenton, the third Sunday of this month. It is said Pastor George W. Hill, of Stamping Ground, will aid Bro. J. W. Thompson at Owenton in a meeting later on.

Now, in conclusion, let me say, have no scruples whatever in continuing to send on the Recorder, for it still keeps up to the high mark set by the great, wise and

true ones who have written for it in the days and years gone. Christian greeting to all the saints, and every household where faith is.

J. W. WALDROP.
Owenton, Ky.

DEAR RECORDER:

The Western Recorder has ever been mindful of the apostolic injunction "to be ready for every good work." In the editor's rapid summary of the various activities of the churches of Jesus Christ, both in Kentucky and throughout the Southland, which it has been foremost in promoting, must be mentioned, "The Revision Movement."

It is hardly possible for the present generation to realize how virulent and dogged was the opposition to the efforts of this society to give the Scriptures of the Old and New Testament to the people in the most faithful translations that could be made. For who today questions for a moment that this is one of the primary obligations of Christians: "He that hath my word, let him speak my word faithfully," says God, by the mouth of his prophet.

When, more than half a century ago, the Revision Association established its headquarters for the West in Louisville, its office was in the basement of the Walnut Street church, and the Recorder at once bid it Godspeed. The stand thus taken aroused the *odium theologium* of the *Presbyterian Herald*. The Recorder then proposed that a discussion on Bible Revision be published in both these papers so that the merits of the question might be brought before their readers. To this proposal the *Presbyterian Herald* roundly objected, declaring, "We will not publish both sides of the Revision question, because it would be unreasonable and unfair to our readers to do so."

The meetings of this new organization were from time to time noticed in the secular papers of the city, as items of news, accompanied occasionally with favorable comment. To the *Louisville Journal* and to the *Courier*—wonderful to relate—a subscriber wrote: "I, as a subscriber to both these papers, protest against any such prostitution of the secular press, to the fostering of the most intensely sectarian movement of the age." How does that strike the Kentucky citizen of 1909?

George W. Prentice, then in the zenith of his national fame, was the brilliant editor of the *Journal*. In the issue of April 11, 1856, he manfully rebuked the imperious and obnoxious dictation of the *Herald*.

"Insolence."

"We have been under the necessity several times of rebuking the Rev. Mr. Hill, of the *Presbyterian Herald*, for his ill-mannered references to the management of the *Louisville Journal*. He seems to have learned something from these lessons and now undertakes this interference through the medium of anonymous correspondents. As we never meddle with the *Presbyterian Herald*, we can see no reason why the editor of that paper should undertake to instruct us in what is clearly our own business. In the present instance, the *Herald's* correspondent begs permission to muzzle the *Louisville Journal* in reference to the Bible Revision Association, now in session in this city."

"The course of the *Journal* has always been to give every great public enterprise, conducted properly and under the management of good and true men, courteous and

respectful treatment; and we know of nothing in the character of the Revision Association, or in the character of the great number of learned, reputable and pious men engaged in furthering its objects, that should exclude it from the respect and courtesy of this paper. The correspondent of the *Herald* may rest-assured that we shall manifest that respect and courtesy in any way we may think proper."

The editor of the *Courier* also expressed the utmost contempt for similar impudent interference with his business.

These passes counted mightily for Bible Revision. Right-thinking men, irrespective of the important issue at stake, swelled the general contempt for these ministerial boycotters. During these auxiliary contentions on the outside, the Recorder became more and more encouraged in the aid and comfort it had been giving to this great movement.

Being a member of the Walnut Street church, we took intense interest in the prevailing agitation, which continued for years. But at length the Revision Movement conquered a peace.

What Baptists set on foot proved to be in the providence of God the voice crying in the wilderness. That voice was heard and heeded. Some years later the old Anglican church, joining hands with the American churches, prosecuted the same work with a much more numerous and imposing constituency. And so, about fifteen years after the appearance of the Revised New Testament by the American Bible Union, the new Canterbury version was issued from the University press at Oxford, England.

The Baptists—to their honor be it said—were the pioneers in demanding for the people, who could not read Hebrew and Greek, the most accurate translations of the oracles of God. And now, even the staid old American Bible Society, whose standing rule from its organization in 1816 had been to publish in English only copies of the version of King James, also prints the revised version. What hath God wrought!

The Revision Association gratefully appreciated the timely help rendered by the Western Recorder during these turbulent times.

Paris, Ky. G. V.

NOTES FROM WALES.

Wales is noted for its different kinds of Associations, and among them we have what is known as "Musical Associations." These Associations are made up by the union of a number of Baptist churches for the purpose of cultivating congregational singing. Last winter the English Baptist churches of the Little Rhondda Valley formed such an association, and they have been preparing all summer for a "Musical Festival," which was held October 3rd and 4th, with the Bethel Baptist church of Ferndale, under the leadership of Prof. Dan Davies, of Merthyr. The festival was a grand success. Prof. Davies is one of the most noted choral and congregational musical conductors of Wales.

A Second Edition of My Morgan John Rhys in Press.

During the last three years I have received several requests to publish a second edition of my history of Morgan John Rhys, and I have now decided to do so. This edition will be much larger and more complete than the first. It is expected out of the press before

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The Budget.

The great civil question of England today is the Budget, by which Hon. Lloyd George seeks to have the landlords pay their proper share of the taxes to support the government without imposing upon the poor. To one who has lived in America the land laws of this country seem very unjust to the working man. The so-called leasehold laws of this country simply rob the working man of his hard earned savings at the end of ninety-nine years and many of the meeting houses of some of the largest non-Conformist churches of Wales will soon be at the mercy of these

landowners, as their leases will soon expire. There is no lack of land for State churches when they need it, but when a non-Conformist church needs land it is not so easy to get it and then it is leased land. Such laws ought to be abolished.

J. T. GRIFFITH,
Maerdy, South Wales.

"At thy word I will let down the net." The fishermen had been unsuccessful. But they obeyed the Lord. The Lord's command is always sufficient warrant for effort. However unsuccessful we may have been hitherto, his simple obedience to Christ's word will bring him the richest results. "At thy word I will let down the net."

**The Farm
& Household**

Messrs. C. T. Bohon & Son, of Lebanon, recently bought in Tennessee 150 head of feeding cattle. They will range in weight from 1,000 to 1,250 pounds each.

John E. Harris sold 25 head of 1,050 lb. cattle to Simon Weil at 4 3/4 cents. James C. Turner bought sixty 100-lb. hogs at 6 1-2 cents, from Joe G. Graddy.

L. B. Cain sold to J. C. Dohoney 10 head of steers for 3 1-2 cents; Owen Hardesty 18 head from 2-3-4 to 3 1-2 cents; One mule to S. V. Wilkerson for \$70.—Adair County News.

John F. Young sold to John L. Soper 28 head, 1,025 pound feeders for 4 3-4 cents per pound.

Ford King, of Jonesville, sold a mule to Mr. Joe Kinly, of same place, for \$150.

Mrs. Ellen Watson, of Acheson, bought a pair of mules from R. Dudgeon, of same place, for \$275.

B. G. Fox, of Danville, bought thirty-five mule colts, ranging in price from \$55 to \$90 at Harrodsburg.

T. M. Murphy, of Louisville, sold a car load of fine Kentucky mules to Cleveland parties recently.

W. D. Mountjoy, of Lawrenceburg, Ky., sold to M. Phillips, of Harrodsburg, six mare mules at \$100, and one 57 inch horse mule colt for \$135.

At Henry F. Miller's sale of stock in Montgomery county, 1 two-year-old mule sold for \$115; 1 six-year-old mule for \$137; 1 eight-year-old mule, \$125; 3 yearling mule colts, \$50, \$61 and \$87.

Former Congressman South Trimble, of Franklin county has just sold to Baker Bros., of Frankfort, a pair of fine four-year-old mules for the splendid price of \$500.

James Jones & Son, Smith's Grove, sold at auction, 30 yearling mule colts at an average of \$166.75. Mules of all classes and ages, in good condition, very active.

Nelson County.—The corn crop is generally conceded to be the best ever produced in this section. All of the tobacco in the county has been cut and housed and some farmers are now busy stripping. The tobacco is of much finer quality than it was generally supposed that it would be. The ground is being rapidly prepared for wheat. Indications are that the wheat acreage of the county will be much larger for the next year than in several years past.

The crop reporting board of the Bureau of Statistics of the United States Department of Agriculture estimate from the reports of the correspondents and agents of the bureau that the average condition of the cotton crop on September 25 was 58.5 per cent. of a normal one, as compared with 63.7 on August 25, 1909; 697 on September 25, 1908, and 67, the average of it; last ten years on September 25. The report was the most unfavorable one that has been made at this season for many years.

MOLASSES FOR MILCH COWS

We may talk about always having good hay as much as we like; there will be times when some hay of inferior grade must be fed, or sold off for some other person to feed. We came to such a time in January this year. Six of the cows were fresh, or had been since September, one was soon to freshen, and nine were strippers, having reached different degrees in the process of getting ready to freshen in the spring. The rest of the stock, about ten in number, were either dry or were young animals from six months to two years old.

Mixed hay of that fine, early-cut sort that cattle like so well had been their rough feed, and they were all doing well. A new mow must be commenced for feeding, and there the hay was rather coarse, the latest cut; and, while not poor hay, it would not be relished by the cows as the other had been. Former experiences of the kind had taught us that we might expect a falling off of ten per cent. in the milk production when changing to the second mow of hay. Could this loss be avoided by any process we might adopt?

Some of my neighbors have fed considerable Porto Rico molasses to their cows, but I have always believed it unprofitable, especially as its cost, fifteen to twenty cents a gallon, according to the grade and place of purchase. Some remarkable stories have been told about its beneficial effects. The claim that the cows are particularly fond of it, and will eat almost anything that has molasses on it, finally induced me to purchase a barrel. The old cow's liking for feeds has a deal to do with the returns she makes to her owner.

Since it takes time for cows to get used to new feeds, and as I did not think of the molasses until almost ready to commence the new mow of hay, I presume I would not have succeeded so well with the feeds but for one circumstance. A hundred or two of the old choice hay was saved out. The cows were fed with the coarse hay, the molasses applied, and a very light sprinkling of the good hay was added. One hardly knew whether to regard it as pathetic or amusing, the way the cows looked at us when the coarse hay was put in, not deigning to take a mouthful, but watching us wherever we went while foddering and sprinkling on the molasses. The latter operation was something new, and the cows started back and looked surprised. Not until the fine hay had been sprinkled on did the animals commence to eat. Then they took right hold, no matter how light the sprinkling of fine hay, and kept on until they had eaten their fill.

To our surprise, there was scarcely any shrinking off in the milk flow. It was but a few days until the fine hay had all been fed, but by the time the cows had become so much accustomed to the other hay and molasses that they would eat almost as readily as at any time. It was a coaxing process, and our experience teaches a little more strongly the old lesson that the cow's preference and notions should be considered as much as the arithmetic of a balanced ration.

Now the question comes up, how much had the molasses to do with our success in feeding, and how much had other factors to do with it? I am satisfied that molasses should not receive the whole credit, nor even a major percentage of it; but I believe it has helped.

This may seem almost like arguing on both sides of the molasses question, and, in fact, that is just

what I started out to do. That molasses may have its place in the dairy feeds—I would hardly question. Whether the good effects recognized by my neighbors were due to the real feeding value of the molasses, I would question. None of them had ensilage, and I think none were fed linseed oil meal. Therefore, I reason that the loosening influence of the molasses was its chief benefit in their cases. In my own experience, the cows had been fed with a fair quantity of oil meal, and I doubt if I got much benefit, of the kind noted, when feeding our own herd.

The quantity fed seemed to be too small to amount to so much as the above remarks would indicate. Six quarts, in three feeds, mixed with nearly three pailfuls of water, was the largest quantity fed in a day. This was given to twenty-four cows, and the cost was about one cent each. Later the quantity was made somewhat less, as the hay improved in quality, and results proved as satisfactory. We selected a very good quality of molasses, but its real feeding value I do not know any further than that indicated above. We give some credit to the molasses, and a good deal to our grain ration.—H. H. Lyon in Country Gentleman.

Flour raisins before adding them to a mixture in order to prevent their settling to the bottom.

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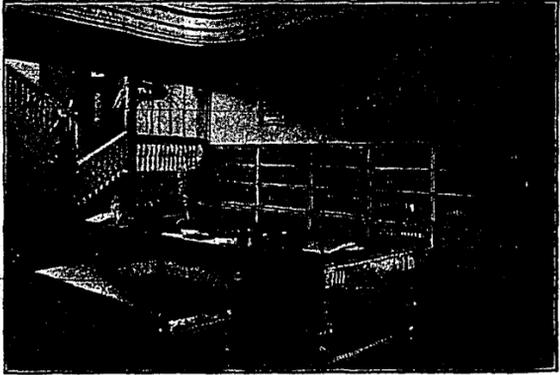
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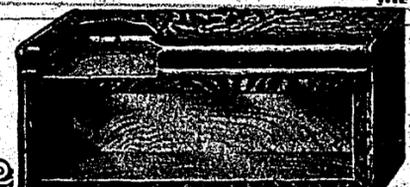
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P. VIGLINI, PRESIDENT.

DEATHS

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

PEMBERTON.

W. H. Pemberton died suddenly, October 2, 1909, near Simpsonville, Ky., aged sixty-seven years. His wife, nee Miss Lou Frazier, four daughters and one son survive him. For over forty years he had read the Western Recorder along with his Bible. He was a member of Simpsonville Baptist church, in whose fellowship and service he always took great interest, having taught in its Sunday School for years. Few surpassed Bro. Pemberton in loyalty and devotion to his church. May the comfort of our God be upon the bereaved ones.

G. W. DUNCAN, Pastor.

BUCHANAN.

Nancy D. Buchanan was born in Henry county, Ky., April 22, 1824; departed this life October 5, 1909, aged eighty-five years five months and thirteen days. She was married to James Cochran about 1845, in Newcastle, Ky. There were five children, three of them dead, two living. Mr. Cochran died December, 1862. She was married to V. T. Buchanan in 1869, in Kentucky, moving to Illinois immediately after the marriage, and locating on the farm where she died, near St. Francisville, Lawrence county. Mr. Buchanan died in 1897. She lived with her step-daughters until her death.

She united with the Baptist church early in life, being a member for nearly 70 years, moving her membership from Newcastle, Ky., to Shiloh, near Bridgeport, Ill., where she was a member at the time of her death. The Bible was much to her and she had been a reader of the Western Recorder, of Louisville, Ky., for over fifty years. She was true to her convictions in religious matters. She was stricken with paralysis in October, 1908, lingering until her death on the above date.

She leaves two sons, T. A. Cochran, of Louisville, Ky., and John R. Cochran, of Oregon. Funeral services were conducted at the home, Thursday, October 7th, at 10 a. m., conducted by her pastor, Elder T. J. Wheeler, of Lawrenceville, attended by a large concourse of people. Interment in cemetery near by.

T. J. WHEELER.

LOYALTY, LIBERTY, FRATERNITY.

The High Place of The Standard.

By A. L. Vail.

Loyalty, not liberty, is fundamental in Christ an thinking. This is because the genesis of liberty is in loyalty. Therefore loyalty rises to the prime place in Christian character and abides there. Having clearly caught and carefully considered these truths, we may be prepared to advance a step and raise the quest on. Where is the High Place of the Standard of Christian loyalty? Our facility in answering this question will depend most on the accuracy and completeness of our thinking on the preceding considerations. But the atmosphere may be murky at best. The present habit is to exact the application of loyalty in the fields of the external, the practical and the inferior. This has always been true, but we perhaps do not sander our time when we say that is peculiarly true now. The brevity of this treatment does not permit enlargement here. But having directed attention to the peril, we proceed to affirm that the high place of the standard of Christian loyalty is on the Hill of Truth. It is the realm of truth, of teaching, of "doctrine," that our loyalty is most imperiled, most important and most glorious. This field is higher than that of ceremonial or conduct in every aspect of it. The tightest test of loyalty is the test of our thinking, whether we test ourselves or others. As we tangle with truth we tangle with the crown of Christ. When we lower the flag on the hill of truth we lower it on the highest place on which our Lord has set it. The tirade against doctrine, the clamor against creeds, the gasconade about good works without the adequate main spring in them—all this leaves it true as it was when the ancient writer set it where the ages could see it; "As a man thinks in his heart, so is he." All the topsy-turvy of "modern thought" leaves undisturbed the imperishable truth that motive is the mas-

ter-key to conduct. Let the scorn of the rulers and the clamor of the crowd, therefore, stand silent in the presence of the Master as He crowns himself; for in His self coronation is revealed the high place of the standard and the supreme test of the loyalty. "Behold the Man."

Bearing the condemnation of the Sanhedrin, the highest religious authority, Jesus stood before Pilate, the highest civil authority. Here now at last and for all time He comes to the place to proclaim the quality of His own kingship, and so doing to plant the standard of loyalty in His kingdom on the high place where it must remain until treason hauls it down. Pilate asked, "Art Thou the King of the Jews?" Into the entrance way to the coronation thus opened, Jesus stepped and said, "My kingdom is not of this world. . . . To this end have I been born, and to this end I have come into the world, that I should bear witness to the truth. Every one that is of the truth hears my voice." He did not speak again on that side of the cross about His kingship, except when Pilate affirmed his own control over the life of Jesus, then the royal prisoner repudiated the affirmation. And after that He spoke no word to earthly authority, civil or religious, or concerning any authority on earth, until beyond the resurrection He authorized His disciples to go into all the world and teach all the truth that He had commanded. At the crossings of the highways of the rulers, Jesus once for all crowned Himself, the coronation of the King of the Truth. That determines the high place of the standard of Christian loyalty. And straightway He went to lay that crown on the cross. That determines the supreme summit of the hill of truth. The truth is the truth of the gospel, the gospel of the grace of God, of the grace of God redeeming humanity by the sacrificial sufferings on the cross. Here all Christian loyalty centers and is sanctified. However far it may reach in extremities and however widely it may extend in by-products, here is its origin and its anchorage. Loyalty to Christ that cuts loose from this center cuts out its own heart. It may use the term but its use is a babble and a bubble. If we are not to dwell in Babel and make a business of blowing soap bubbles in our discourse on loyalty, our thinking onward from here must be outward from here, always verifying by this center and dominated by it.—Baptist Commonwealth

GLEAMS OF LIGHT.

There is but little rain, or none, in Palestine during the summer. The land becomes parched. A rain changes the aspect of things, and makes the country new. The Jewish poets, therefore, use a drouth to represent distress, and rain as the emblem of prosperity. Isaiah thus prophesies the blessing of the gospel:

In the wilderness shall water break out, And streams in the desert. And the parched ground shall become a pool, And the thirsty land springs of water.

The idea of water breaking out in a desert carries to the Oriental mind the picture of an oasis, green with turf, shady and fruitful with palms, musical with the babble of brooks, and abounding in plenty. Judea was a hilly country. So when the rainy season set in, often calamitous freshets carried destruction before them. When David was fleeing from Absalom, he composed the forty-second psalm, and used this figure to indicate his extremity.

Deep calleth unto deep at the noise of Thy water spouts; All Thy waves and Thy billows are gone over me.

As in a waterspout the sea below and the cloudy deluge above unite to make an awful flood, so it seemed to David that he was involved in a cataclysm of affliction. The two most striking objects in the land were Mount Lebanon and Mount Carmel; the former noted for its height and forests of cedar, the latter for its verdure, its olives and vines. When Solomon would speak of the dignity of a man's appearance, he said, "His countenance is as Lebanon," but describing female beauty, he said, "Thine head is like Carmel." So in speaking of the church, Isaiah sings:

The glory of Lebanon shall be given unto it, The excellency of Carmel. —Exchange.

DEAR RECORDER: We closed a twelve days' meeting at Evergreen, Frank in county, on the third Sunday in September. State Evangelist J. P. Jenkins assisted us and we feel that the spiritual life of the church has been quickened by his splendid spiritual sermons. There were three additions by baptism. Sunday, October 3rd, we closed a twelve days' meeting at Little Mount,

Spencer county. We were assisted here also by Bro. Jenkins, whose earnest messages fell with telling effect upon the large crowds who came to hear the gospel preached in its simplicity. There were twenty-three additions, nineteen of whom were by baptism.

As an indicant of our appreciation of the great work the State Board is doing, Evergreen contributed \$70 and Little Mount \$91.55 that the work might be continued.

L. T. WRIGHT, Pastor.

Waddy, Ky.

EAST UNION ASSOCIATION.

Last week East Union Association met with us. It was the best ever held in this section of mountain country. Every body was charmed with Mrs. Porter and Powell. They made some great speeches on missions and other subjects. Dr. Porter's great sermon on "The Debt the World Owes Baptists" was enthusiastically received. It was commented on far and wide. It is a truly great sermon. Our church reported \$5,912.58 raised during the year. There was \$1,205 for State, Home and Foreign missions, and \$480 for city missions; an average attendance of 255 in Sunday School was maintained during the year and the total offering was \$561.62.

Dr. Porter is the right man in the right place as editor of the Recorder. He is a fine preacher and is making us a great editor. With best wishes and a prayer to God for the Recorder.

J. E. MARTIN.

Jellico, Tenn.

A CANNIBAL SOLDIER NOW A PREACHER.

Royal J. Dye at work in the Kongo Free State, relates a story of conversion which is worthy to be bound up with the most brilliant chapters of "modern miracles" in non-Christian lands. Bonjolongo, the head of an important family in one of the most blood-thirsty of the Kongo tribes, served seven years in the native troops of King Leopold, to whom are to be credited the "Kongo atrocities" that have horrified the civilized world.

Participant in many of the "punitive raids" ordered by Leopold's officials against towns that did not pay the tax, Bonjolongo was especially prominent as a leader in the expedition against the village of Isaka, because the people there were hereditary foes of his own tribe. The raid on that town gave him opportunity to execute a vengeance, that he had been taught to cherish from childhood. He fasted gluttonously off the bodies of his dead enemies after Isaka had been destroyed.

When Bonjolongo had served his time in the military levy, he returned to his own village, and there for the first time heard the message of Jesus Christ, preached in Injolo by itinerants from Dr. Dye's station at Bolenge. Curiosity led him to visit Bolenge. When he found that he could not tempt away the native Christians there to take up the old heathen practices again, he was so impressed that he paid more and more heed to the gospel and finally with his whole heart accepted it.

Returning forthwith to his home town, he amazed his neighbors by freeing his slaves, renouncing his plural wives and redeeming at great cost the little daughter whom he had sold to be the slave wife of a chief—sacrifices that wiped out his wealth. Then

he preached to his fellow-villagers so earnestly that a great number of them embraced the faith and joined him in building a chapel.

But Bonjolongo was not satisfied to preach to his friends; he wished to preach to his enemies—the people of Isaka. He was for several months dissuaded by those who told him he would certainly be killed, but at length he said: "Let that be as it may, I must go." Approaching the village unarmed, he was immediately recognized and surrounded by a howling mob. Only the unmoved composure of the man and his protestations of love for them held the mob from instantly despatching him. Finally they let him tell them of Christ.

The recital did not wholly appease the rage of his foes, and at length he was obliged to run for his life. Nevertheless he returned again and again to the village and was finally rewarded by the conversion of several men who, like himself, immediately turned evangelists.—The Interior.

A well known bishop who was preaching on behalf of foreign missions said: "The best illustration which I have ever heard of the philosophy of missions is the story of an infidel master who said to his Christian slave, 'Jim, you are the biggest fool I ever know. You are always talking about faith in God, and I suppose you think that if the Lord should tell you to jump through the stone wall, your faith would take you through.'"

"Massa, dat's easy 'nough," was the answer. "If the Lord tell Jim to jump through dat stone wall, it's Jim's business to jump, and do Lord's business to get Jim through."

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THE GOLD PIN CAN BE ATTACHED TO THIS EASILY BY ANYONE

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FIFTH YEAR

DOUBLE SUNDAY SCHOOL ATTENDANCE

How to Use the System

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

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

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

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

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ROYAL BAKING POWDER

Makes most healthful food
No alum—no lime phosphates
The only baking powder made from Royal Grape Cream of Tartar

county Ky., October 29, 30 and 31, 1909:

Friday.
6:00 p. m.—Devotional—Led by Bro. Clay.
Sermon—Rev. M. Branham.

Saturday.
9:00 a. m.—Devotional—Led by J. B. Simons.
The Benefits to be Derived from the Sunday School—1, to the Church; 2, the Community; 3, the State—T. H. Plemons and A. A. Adkins.
Sermon—Rev. D. F. Lee.
2:00 p. m.—The Gospel Ministry—1, the Call; 2, the Qualifications; 3, the Message—D. Wood and H. H. Rice.
6:30 p. m.—Sermon—Rev. D. Wood.

Sunday.
10:30 a. m.—Sermon—Rev. T. H. Plemons.
6:30 p. m.—Preaching—Rev. J. G. McClelland.
T. J. RIGG, Committee.

Sunday, the 17th, had the pleasure of preaching to the saints at Smith's Grove. Full house. Pastor W. M. Stallings has a strong hold upon his people. Is doing a great work. The Warren Baptist Academy is already a success. Profs. Dies and Crawley and their associates are "making good." Nearly 100 pupils. Preached at night at Oakland, where Pastor Stallings is to aid pastor C. C. Daves in a meeting. Good congregation Sunday night. Fine prospect for a meeting. Just two years ago we dedicated their beautiful church house. The church has prospered greatly. Some choice spirits are here. It is always a delight to visit these congregations.
J. G. B.

A WARNING TO THE TEMPERANCE VOTERS OF KENTUCKY.

The liquor people have had a high-priced man in the constituencies for the last fifteen months to secure the nomination of men favorable to their traffic. Some of the resultant nominations have been so outrageous that the decent people are up in arms. We suggest that in all Senatorial and Legislative districts the temperance forces narrowly scan the character of the nominees on both tickets. The election of the Legislature rests with the people and not with a clique of brewers and distillers. The latest move that has come to our knowledge is to secure as speaker of the Lower House a man who will let the liquor people dictate the make-up of the Committee on Public Morals. They think to defeat the will of the electorate by this means.

Whatever may be the outcome of the election, the issue for November 2nd is: shall the majority, the 350,000 Christian temperance voters rule, or shall the whiskey ring? This is to warn the people of the State of the mischief afoot. Publicity is the best policeman.

T. S. BUCKINGHAM,
Kentucky Anti-Saloon League,
Louisville, Ky.

A GOOD MEETING.

On the fourth Sunday night in September, at Inez, the county-seat of Martin county, we closed what was considered by the citizens the best meeting in the history of the city. The meeting only lasted eight days, but good interest was manifested from the very first service. The fellowship of the brethren of all denominations was glorious. The services were deeply spiritual all the way through the meeting. Sunday morning the Spirit of the Lord was upon us in great power. It seemed that everybody was happy. Some of the good sisters shouted for joy. We had twenty-three conversions. The two Baptist churches were drawn closer together than they have ever been before. The situation in Martin county has changed during the past six years. The Presbyterians established a college at Inez six years ago. At one time they organized Sunday Schools all over Martin county, but all except one or two have gone down.

In ten more years this county will undergo a great reformation. The Presbyterians stand ready to repeat their effort to establish Sunday Schools in this county. Unless the Baptist people get their heads together and quit quibbling over small matters and take hold of things that are worth while, they will lose the field. Martin county now has twenty-six united Baptist churches in it, and it is a small county. Only one of them has a Sunday School.

I believe it to be our duty to lead these brethren out to do something for God and to save the field to the Baptists. To do this will require men and money. Let all who read these lines pray God for both men and money to save the day in East Kentucky.
Z. J. AMERSON, Evangelist.

ITEMS OF INTEREST

News The World Over.

A great hurricane swept over Cuba and Southern and Eastern Florida. In view of the great property loss the loss of life seems a most miraculously small in Cuba and in Southern Florida. Half of the city of Key West was destroyed. Hundreds are homeless and are lodged in churches and schools. The loss in Key West will reach \$2,000,000.

Judge William Lindsay died of uremic poisoning at his home in Frankfort on last Friday, at the age of seventy-four. He was born in Virginia, but came to Kentucky in 1854, and practiced law at Hickman. As soon as the war began he joined the Southern Army as a private, but soon rose to be captain. After the war he resumed the practice of law, and became one of the greatest lawyers in the country. He served one term in the United States Senate. He was a member of the Presbyterian church. Kentucky has suffered a great loss in the death of this great man.

Three acres of land were given the Anti-Saloon League at Westerville, Ohio, and they have put up a printing plant at a cost of \$40,000. The circulation of the American Issue, the organ of the League is now over 300,000. This League is doing a grand and a great work. The internal revenue receipts from liquors fell off more than \$7,000,000 in the last year.

When Lord Rosebery spoke in Glasgow telephone receivers were fixed in front and at the sides of the platform, and every word of the address was distinctly heard in London in the newspaper offices. London is four hundred miles from Glasgow. The great advantage this is to the newspapers is readily seen.

The time must be near when the patience of the British people is entirely exhausted and the suffragettes will be banished to some New Zealand. When the Prime Minister, on Sunday morning, was going home from church three suffragettes attacked him striking him and knocking off his hat. Last night they climbed the stonewall and threw rocks through the windows of the dining room where he and his family were eating supper.

At a meeting of a Medical Society in Philadelphia thirty doctors said they had been approached by persons interested in the sale of benzoate of soda as a preservative of foods, and asked not to vote for a resolution condemning it. But the resolution was passed by an almost unanimous vote.

Oklahoma is very "progressive"—too progressive the taxpayers are saying ruefully. It guarantees deposits in the banks. Recently a bank failed for \$3,000,000. The State guarantee fund was exhausted and besides a tax on the capital of every bank in the State was necessary to meet the remaining deficit. The older States have reason to congratulate themselves that they have not adopted this "progressive move."

The University of Chicago dropped 100 of its students who were deficient in

scholarship. The News-Leader, of Richmond, Va., comments this action, and adds: "Now let the University follow up its good work by dropping a dozen or so of its freak faculty." And there is a general "amen."

Mason's and Dixon's Line is still moving north—will it reach the north pole? Here is the London Spectator commending the exclusion of colored men from the South African Parliament and saying the granting of political equality would be the ruin of South Africa. And here is the Congregationalist, of Boston, commenting on this utterance: "Such sentiments as these are growing familiar to the people of our Northern States in their discussion of the political status of the Negro in the South, but they would have been hotly resented a few years ago."

Mr. Cornelius C. Cuyler, of New York, was killed in an automobile accident at Bearitz France. In his will he left \$25,000 to the Y. M. C. A. and \$100,000 to Princeton University. His wife was to have the income from the estate during her life and at her death it was to be divided between the children, if any. If he left no children at her death the estate was to go to Princeton University. There are no children and Princeton will receive several millions.

MINISTERS' AND MEMBERS' MEETING.

Following are the themes for the Ministers' and Members' Meeting to be held at Pleasant Hill church, Logan county Ky., October 29-31, 1909:
Best Methods for Revival—M. Hensley.

Changes in Religious Service in Fifty Years—M. M. Hall.
Design of the Lord's Supper—B. W. Thornberry.

Bible Methods of Missions—S. C. Benson.
Preachers' Crosses—E. F. Adams.
Fitness for Church Membership Among Baptists—B. F. Gregory.

Scriptural Baptism Necessary—J. C. Thompson.
Alien Immersion—F. M. Wellborn.
Importance of Church Meetings—J. W. Bodine.
Church Members' Character—J. H. F. Whitson.

What is a Call to the Ministry?—J. Arthur Holland.
Good of Sunday Schools—Herbert Hall.

Good of Prayer Meetings—John Webb.
Precepts for Restricted Communion—E. W. Moss.

Dangerous Doctrines—A. C. Dorris.
Church Discipline—J. F. Johnson.
Church Troubles—James Webb.
The Good of Ministers' and Members' Meetings—Joe W. Moore.

The Work of a Church Member—J. C. Johnson.
Christ's Tribulation—Bud Thacker.
Remedy for Spiritual Coldness—D. P. Browning.

Sabbath Desecration—J. E. Bruce.
Scriptural Baptism—John Tinsley.

JOE W. MOORE,
F. M. WELBORN,
J. W. BODINE,
Committee.

FIFTH SUNDAY MEETING.

Following is the program of the Fifth Sunday Meeting to be held with the Brushy Fork Baptist church, in Elliott

HOUSEHOLD LUBRICANT

Keep a can in the kitchen, another one upstairs, and then when things begin to rattle, and screech and sing—put a drop on the bearings. Household Lubricant is especially prepared for home use. Will not gum, corrode or injure the most delicate bearing. Use it wherever a lubricant is needed. Saves wear and tear. Prevents rust.



MOUNT ZION ASSOCIATION.

The Mount Zion Association of United Baptists, held with the church at Corn Creek, two miles south of Woodbine, Whitley county, Ky., October 8th, 9th and 10th, is thought to be one among the best sessions of the association.

The church with which we met is a small one of only forty-three members. They have a nice house near a competition, which when finished will be worth \$1,000. Also near by is a new church known as Cedar Gap, which was composed mostly of members from this church. This new church also has a house well under way which will be worth, when completed, about \$600. We had many great speakers with us with whom we were greatly pleased. Dr. Powell, who spoke to us with much enthusiasm in the general interest of all Baptists. Bro. Mahoney spoke to us with great earnestness in the interest of Baptist Sunday Schools in Kentucky. We had many very interesting discussions on missions, temperance, Orphans' Home, Ministers' Aid and so on, and a sermon by Rev. H. H. Hibbs, also a sermon by Prof. Wood, which raised the interest of the people.

Bro Frank Carter, colporteur of the Mt. Zion and East Union Associations, was here and addressed us in his great earnestness and persuasive manner in the interest of Religious Literature, Temperance and Orphans' Home and Missions in general. He said he believed in all of these and urged that we be not hearers only, but doers. He spoke of the great possibilities and the many ways we could give. Also in our assembly was Bro. P. B. Stanfill, very aged and a pioneer of religion in Whitley county.

We say to the brethren in general and to our sister churches—we enjoyed your stay with us and sincerely hope you will come again.
HENRY HOPKINS.

We again call your attention to the advertisement of Kaufman-Straus Company. They invite you to send for samples of the beautiful goods they advertise this week. They will send you samples of any class goods suitable for dresses and wraps. If you failed to send for one of the nice petticoats advertised two weeks ago it's not too late yet. You can send check or postoffice order and anything you order the money will be refunded on the goods being returned, if not satisfactory. This is surely far. Don't fail to mention the Western Recorder when sending your order, if you please.

Live Stock Markets.

Monday, October 18, 1909.

CATTLE.

Good to choice export str.	\$5.25	\$6.00
Light shipping steers	4.50	5.25
Good to choice butch str.	2.25	4.90
Med. to good butcher str.	3.75	4.25
Good to choice butch heifers	4.00	4.40
Good to choice butch heifers	4.00	4.50
Med. to good butch heifers	3.50	4.00
Com. to med. butcher heifers	3.00	3.50
Good to choice butch cows	3.50	4.15
Med. to good butch cows	3.00	3.50
Com. to med. butch cows	2.00	3.00
Canners	1.00	2.00
Good to choice fat oxen	4.25	4.75
Medium to good oxen	2.50	4.25
Good to choice bulls	3.00	3.50
Medium to good bulls	2.50	3.00
Common to medium bulls	2.00	2.50
Good to choice veal calves	7.00	8.00
Medium to good veal calves	4.00	5.50
Com. to rough veal calves	2.50	3.50
Good to choice feeders	4.25	4.60
Medium to good feeders	3.50	4.25
Common and rough feeders	3.00	3.50
Good to choice stock steers	4.00	4.25
Med. to good stock steers	3.00	4.00
Com. to medium stock steers	2.25	3.00
Good to choice stock heifers	3.00	3.50
Med. to good stock heifers	2.25	3.00
Com. and plain mxd stockers	2.25	3.40
Good to choice milch cows	35.00	45.00
Med. to good milch cows	20.00	30.00
Com. to plain milch cows	10.00	20.00

HOGS.

Good to choice ers. and brs.		
200 to 300 lbs	7.60	7.70
Medium packers, 165 to 200	7.60	7.70
Light shippers, 130 to 165	7.00	7.15
Choice pigs, 90 to 130	6.40	6.60
Pigs, 50 to 90	5.50	6.10
Roughs, 50 to 400	3.75	6.85

SHEEP AND LAMBS.

Good to choice fat sheep	3.25	3.75
Medium to good sheep	2.75	3.25
Com. to medium sheep	1.25	2.50
Bucks	1.50	3.00
Choice lambs	5.75	6.00
Good butcher lambs	5.00	5.75
Culls and tail ends	3.00	4.00

TOBACCO.

BURLEY—Dark Red.

Trash (sound)	\$10.00	\$11.00
Common lugs	11.00	11.50
Medium lugs	11.50	12.50
Good lugs	13.00	14.00
Common leaf (short)	12.00	13.00
Common leaf	13.00	14.00
Medium leaf	14.00	15.00
Good leaf	15.00	16.00
Fine and Selections	18.00	19.00

BURLEY—Bright Red.

Trash (sound)	11.00	12.00
Common lugs	12.00	13.00
Medium lugs	13.00	14.00
Good lugs	14.00	15.00
Common leaf (short)	13.50	14.50
Common leaf	14.50	15.50
Medium leaf	16.00	17.00
Good leaf	17.00	18.00
Fine and selections	22.00	25.00

DARK.

Trash (sound)	7.00	7.25
Common lugs	7.50	7.75
Medium lugs	8.00	8.50
Good lugs	8.50	9.00
Common leaf (short)	8.50	9.00
Common leaf	9.00	10.00
Medium leaf	10.00	10.50
Good leaf	11.00	12.00
Fine and selections	13.00	15.00

BUTTER.

Fresh packing, 21 1-2c per lb.

POULTRY.

Hens, 11 to 12c lb.; roosters, 6c; young chickens, 12 to 15c. ducks, 12c; turkeys, 13 to 14c; geese 7 to 8c.

EGGS.

case count, 21 to 22c; candled, 23 to 24c.

EGGERS

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