

# WESTERN RECORDER

Faith, Hope and Love, these three.

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

84th YEAR.

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The Porto Rican Association has had its annual meeting. They were greatly blessed of God last year. There are thirty-five churches, two new churches being received. During the year there were 200 baptisms, making the present membership 1,750.

The West Newton church, Mass., led by its pastor, received sprinkled members. The real Baptists promptly withdrew and formed themselves into another church. The North Boston Association would not disfellowship the church, but only appointed a committee. This year the real Baptist churches served notice that they would withdraw from the Association if no action was taken. Whereupon the Association dropped the West Newton church.

The *Congregationalist* says it believes the Lord's message to the churches today would be, "It is written My house shall be called a house of prayer, but ye are making it a lecture and a concert hall." The worship of God and not the entertainment of man is the ostensible purpose of the gathering together on Sunday. What is the real purpose as God sees the hearts?

In his address to the Hartford Seminary President Wilson said: "When the church turns philanthropist, and spends its time pitying men and relieving their distresses of body or mind, it has misconceived its mission."

According to Chesterton this fad of "solidarity" is pagan. He says: "The pagan said, 'You shall all be Roman citizens and grow alike; let the German grow less slow and reverent; the Frenchman less experimental and swift.' But the instinct of Christian Europe says, 'Let the German remain slow and reverent, that the Frenchman may more safely be swift and experimental. We will make an equivoque out of those excesses. The absurdity called Germany shall correct the insanity called France.'"

## THE STORY OF A LIFE.

By A. L. Vail.

Whoever studies the history of the Baptists in America must be impressed by the fact that it is peculiarly the story of a life. It is a striking example of spontaneous and self-adjusted vitality. Baptist churches were the first indigenous Christian bodies on this continent. The earliest of them seemed to rise out of the ground under the touch of God, though importations soon combined with the original, both in churches and leaders. As expansion progressed it drew into its fold an extraordinary conglomeration of elements from a large variety of sources, natural and religious. The first combination of Baptist preachers to carry the gospel to the frontiers consisted of a few men, all natives but containing representatives of nearly as many natural strains as they were individuals—English, French, German, Welsh. In New England the growth drew almost entirely on the sturdy English stock of Congregationalism. In Virginia and vicinity the recruits were chiefly from the same natural stock but now of Episcopalian antecedents. In the Middle States the English was mingled with the Welsh, Quakers and what not. And in the earlier wave of migration across the mountains, the Baptist harvester cut a wide swath through the ranks of Scotch-Irish Presbyterians. The resulting confluence of diverse peoples, diverse natural and religious, stands without a parallel in American religious history. All other religious bodies were imported, planted and well started with a solidarity of material and antecedents in distinct contrast with this. Baptists began with materials and conditions exceptionally favorable to dissension and disintegration.

To the above must be added something still more alarming for the future, so far as the natural judgment goes. That something is that the Baptists were the most independent people who ever attempted to get together and keep together. In their reaction from the persecuting centralizations around them, they leaned backwards in their democracy. It was therefore difficult for them to inaugurate the simplest combinations for co-operation and when they did they watched them and each other with sleepless eye. They were the pioneers in individualism and liberty. They were built, individually and collectively, for challenges, debates and secessions. Worldly wisdom, then, viewing them in their earlier stages might safely have pronounced them impossible as a practical power and predicted for them a brief career and small results.

Once more, it must be remembered that they did not have the steady influence of eastern aid. All of the denominations that were planted by European importations and ordinations drew assistance in their earlier years from the people with whom they were ecclesiastically allied. Episcopalians and Lutherans received government aid. Congregationalists and Presbyterians were the recipients of considerable streams of financial assistance in their church and missionary operations. England and Scotland and Ireland stood behind them with large encouragement. The Baptists were the only people on this continent in those earlier stages who received from Europe no pecuniary encouragement in their religious work. They had some help from that source in their educational enterprises, and indirectly through these (as contributing to the equipment of preachers) in the church and missionary

fields, but directly nothing. In that whole field they persistently rowed their own boat, and thus lost that element promoting their unity and union, doctrinally, ecclesiastically and practically.

When we add to these considerations their lack of scholastic equipment, we are constrained to think their prospect far from hopeful. But viewed in the light of that history with which we are familiar the whole outlook changes. The change is a revolution. In the march of Christianity across this continent the Baptist record has no fear of comparison with any other, and the indications of the latest statistics are that if we are not already the most numerous people in this country, we soon will be. In the world wide endeavor our position is one of eminence, indeed it is perhaps safe to say that for the means at our disposal we have produced larger results of the highest order than any other people.

If we are disposed to regard this excellent showing as the product of some magic and in disregard of the ordinary laws of development, the facts will readily correct us. Those very perils, difficulties, obstructions and reverses that might have been expected in consequence of conditions indicated above, have come. Baptists in this country have fallen into much folly, missed many opportunities, wasted rich resources and done less and worse repeatedly than they would have done if they had avoided those errors which their elements and conditions indicated for them. They have had three apostles and many apostates. The apostles were easily disposed of but the apostates have not let go so readily. Our system opens excellent opportunity for a bad man with a glib tongue to continue his course of mischief indefinitely. Who can tell the burn that has been wrought through the ambitions and jealousies of able leaders, and a larger company whose great mistake was in thinking themselves abler than they were. What treasures of money and energy have been wasted by misdirected independence, founding churches, papers, schools, and so forth, only to perish in short order, though sometimes not short enough, leaving a legacy of discouragement and discredit, if not discord. What assaults of heresies, Arminianism, Antinomianism, Anti-missionism, Sacerdotalism, Universalism and smaller breeds, have risen among us and surged against us.

And yet here we are. How did we get here so well off as we are? What has kept us, corrected us, and brought us out of storm after storm, more united, more powerful and more hopeful? No answer seems to be available but the life that has been in us and that could not be wrenched out of us by the whirlpools through which we have passed. Our preservation and prosperity have not come from luck but from life. Life always builds from within by its own processes of nutrition and it always throws off diseases and excrecences whenever they intrude and accumulate. These two characteristics are openly evident in our history.

Our freedom has given full swing to the life to build its own appropriate structure. Freedom has its own embarrassments and disasters but they all combined are small in comparison with the opportunity it gives to life to build its formulations of itself. We have been missionary because the missionary life was in us. Baptist missions have not been machine products but life products. In them, we have not been shot out of a catapult, but we have risen early in the morning and gone forth to a great day of

service because we desired to go, being charged with evangelistic vigor. Our conquests have not come from calculation, but from constitution.

From the same source has come our readiness to cast out diseases and cast off excrecences. We have not argued elaborately so much as we have ejected spontaneously. Life does not need to be always running back to find its philosophy or its force. It carries both in its blood and the blood resists hostile invasions and eliminates incompatible elements without waiting to cool off or get itself contaminated. Heresies have arisen only to be ousted. Sometimes they have carried along numerous respectable people but we have had neither time nor inclination to bother about them. Under other names they have worked out results that we did not want or died from the poison that we would not take.

For the future the same way is open and the same processes will secure the same results continually. One additional consideration, however, needs to be noted. Life is sustained by nutrition, and the quality of the food determines the kind of life resulting. The kind we have had has resulted from the food we have fed on, the doctrines we have believed. These have passed into us to build us up after their kind and then they have passed through us to gather to our fellowship the like minded. This brings us to the practical conclusion. As we change our theology we change our life. If we believe that the deity of Christ, the atonement of the cross, the separateness of the church, the authority of the Bible, and other things that belong fundamentally to our history and have made us what we are—that these things are no longer worth while, we can have another kind of life by leaving them out. That is all we need to do in order to become a different people. No studied resolutions and no spectacular performances are necessary. Just drop those doctrines out and the life will go out.

A great plea is now being pushed for a perversion of so-called Baptist liberty. The purpose is to induce us to grant all sorts of errors the same liberty inside our fellowship that we have always granted them outside. If that plea prevails the true Baptist life is dead.

## WHEN WE CANNOT SEE.

Every time a man exercises his faith in God he is better, stronger, happier for it. Perhaps that is why God so often invites us to this health-giving spiritual exercise. Because heaven is better than earth, the infinite better than the finite, the unseen better than the seen, faith, which is the bridge between these higher and lower things, must be traveled over every time we would partake of the higher. When forsaken, imprisoned John the Baptist sent and asked Jesus whether Jesus was the Christ, the Son of God had his choice of answering in two ways: a direct answer that would have weakened John because calling for no effort or thought of faith on John's part; and an indirect answer, which demanded faith for its understanding. Jesus knew that John was a strong man, and with this testing answer Jesus sent his own strength to be added to John's. He will do as well by us every time he similarly shows his confidence in our strength. Sunday School Times.

Be trustful and receive the Kingdom of God as a little child receives a gift: not only its doctrines, but its invitations and promises.

### "THE ART OF THINKING THINGS TOGETHER."

Rev. J. M. Frost, D.D.

Some one defines Philosophy as "the art of thinking things together." Dr. John A. Broadus used to tell of a visit he once made to the grave of Daniel Webster, in company with an old countryman, who had been a near neighbor and ardent admirer of the distinguished statesman. The two stood looking upon the sleeping place of the dead; the silence was broken by the countryman, who, with moisture in his eye and a tremor in his voice, said, "But couldn't he put words together though?"

In every great and noble piece of literature some one's head and mind have melted and moulded things, have set things together, correlating and putting them in proper relations, until we have the music of thought. Indeed, every well-built house, and all the great structures of the world, and every piece of high class art, whether in music or painting or oratory, every well regulated home or well drilled army, or well organized business, is the result of this art of thinking things together on the part of one or more persons.

Of course analysis must go before synthesis, discrimination must go before combination, selection of men before drilling them into companies and armies, choice of colors and canvas before the putting of colors into pictures of harmony and beauty. But thinking things together is *constructive work* in whatever sphere. It is often necessary for one to think even himself into harmony with himself, to get his own views into proper relations and correlations. Indeed very few men, I take it, think very far in great matters, before finding themselves at variance with themselves, and their own thoughts running at cross currents with one another; then comes the synthesis, the symphony, the rhythm of high thinking, when things are made to fit, and concord comes out of confusion, the conquest out of conflict. Even the devout theologian does not go very far in his science before finding himself compelled to bring together in his thinking and to set in harmony man's free agency and the mighty sovereignty of man's creation. This is Christian Philosophy, the art of thinking God's thoughts after him.

If all this be necessary with the one by himself, how much more necessary and more difficult, too, with the many, with the mighty multitude like our great Baptist hosts commissioned as they are to conquer the world and to bring in the kingdom of the King. It takes two to make a quarrel, and two to make a bargain, and two also or more than two to think themselves and their views into harmony and to work out the result of oneness—holding the basal lines even when divergent in matters of minor moment. It is not always easy but always worth while and even essential to hold to the main track and to stand at the main point, but with these well in hand one may be at ease concerning related and dependent matters.

The kindly reception which many of our leaders have given my recent article on "The Baptist Art of Living Together," has been gratifying and I shall count myself happy if it serves in any measure for the furtherance of my people. Dr. J. B. Gambrell, in support and as supplementing that article has written in his own characteristic way a very helpful article on "The Fine Art of Living Together." He is one of the most constructive men, and always a master with the pen. He sets out very nobly, in this instance, what I would hardly undertake, the principles and methods by which this great thing may be brought about. Following out even by half the many suggestions which he makes, would make our Baptist people as clear as the sun, fair as the moon, and terrible as an army with banners—terrible, however, only to their enemies, but in themselves imperial and invincible as the army of the Lord. Among a people going to war, it is said, with a gun on the shoulder and a Bible under the arm, one was asked which he would lay down if he saw the enemy approaching, and promptly answered, "I would lay down the enemy." But no shooting among themselves, no cross firing on their own

lines, no looking out for traitors among themselves, but standing solid to the enemy.

A well regulated army has no trouble in disposing of traitors; and when Baptists have cultivated, as I am sure they can cultivate the art of living together to a degree worthy and becoming their noble history and heritage, clearing the ranks of traitors will come easy—if indeed there be traitors. It will come of itself, as a healthy body throws off disease by the forcing from within. Alexander Campbell and his followers were easily disposed of by a District Association in Virginia, and the Baptists of the Old Dominion added new fame to their illustrious record. That was in the days when wars and hardships and sufferings had made them one and set them together as a solid wall for defense.

It may not be well to inquire too soon for "traitors," but rather wait till the traitor appears. Time enough to build the gallows, when the murder has been committed and the murderer convicted. A newly married couple founded their home and set up the new family life—John and Mary. Before them is the art of home-making, and therein lies all their future happiness and prosperity. Mary realizes this and states it in good fashion like the intuition of a noble woman sees it. But, answered John, that is all well enough as a theory and beautiful to talk about, "but, Mary, tell me frankly, what shall I do the first time I discover that—you are deceiving me?" Then something would happen, but not for the harmony and beauty of the new home life. Tell one in advance that you are looking for traitors, that you think he is a traitor, what you are going to do with traitors—and you have lost all opportunity of doing him good and advancing the cause of truth. The art of living together as heretofore set out forestalls and fortifies against possible trouble, even traitors and traitor-ousness. Is it not worth while for us to set ourselves for the higher things and to think ourselves into harmony with ourselves, into concord and confidence and co-operation for the truth and for the inbringing of the kingdom?

I venture to recall an incident concerning Dr. Gambrell and myself. It was nearly nineteen years ago, and may have passed out of his memory, but it will abide with me to the end. In the controversy for creating the Sunday School Board he was on one side and I on the other; the controversy was running at its height, and just before the meeting of the Southern Baptist Convention in which at Birmingham the consummation came in the appointment of the Board. Dr. Gambrell was then editor in Mississippi and wrote a very strong editorial, one of the most powerful indeed that appeared in the whole controversy. In reading his article, and while not accepting his conclusion nor agreeing with his views, I felt that there were certain great basal lines and purposes which were common to us both. I at once wrote him to that effect, and asked for an interview as soon as we reached Birmingham. The interview came, but with the result of our still differing and standing aloof, each contending for the thing as he saw it, but recognizing the points common between us. When the committee was appointed and charged with the sacred trust, we were among the members. After a remarkable and memorable season of prayer in the committee room, Dr. Gambrell and I were made a sub-committee to work the matter out and report later.

Then came the tug of war. We spent a whole day together in my room at the Florence Hotel—he and I alone, and yet, I venture to think, hardly alone. We discussed many things that day besides the Sunday School Board, sometimes telling about sermons we had preached, sometimes exchanging views about passages of Scripture, sometimes talking over the wonders of Providence in caring for his cause, but never once losing sight of the charge committed to us. With the coming of the night we had our report in which we were agreed, which proved acceptable to the committee and then to the Convention—to the surprise of nearly every one. The simple paper holds its place in the records of the Convention and marks a turning point in the history of the Baptists of the South.

But what had been done? Simply this, two men had thought things together, had

thought themselves together, had struck the main line and caught step in the mighty march to which God at that time was calling our people. May I say, after these intervening years, that it was a triumph in "the art of thinking things together"? Not for me nor for him, but in the leading of Providence. Neither of us had gotten all he wanted, both had gotten all that was needful and what was best under the circumstances. It was constructive work but neither of us dreamed of the gigantic enterprise whose foundations we were laying.

I venture one wish, though not desiring to intrude even my wishes on the brotherhood. I would like to see an experiment made between A and B in an effort as to thinking themselves together and of harmonizing their views. They are both Baptists, both hold many things in common in the great fundamental doctrine, in the experience of the riches of grace, in the purpose and method of the great work—in the fellowship of the gospel. But they see things from a somewhat different angle of vision, differ somewhat in placing their emphasis, have different temperament and environment, but are thoroughly one in purpose and effort to conserve the great things of the kingdom and in contending for the faith once for all delivered to the saints. I would like to see A state his view strongly, but with a distinct effort to make such a statement of his view as will be acceptable to B; then I should like to see B state his view strongly, but with a distinct effort to make such a statement of his view as will be acceptable to A. In other words, I would like to see them in an effort to think themselves together. In my judgment they would not be very far apart, and would furnish a fine example of thinking things together, and of men thinking themselves together, and so conserving the truth and bringing solidarity into our denominational belief and life and work. Surely it is worth undertaking, and in its success would tell for their joy and efficiency, and would glorify the truth as it is in Christ Jesus. Men may think themselves apart, and so men may think themselves together in the highest and noblest sense, sacrificing nothing but becoming triumphant in truth.

Nashville, Tenn.

### THE LUST OF THE WORLD.

It is needless to give illustrations of the low moral tone which is being fostered among us. We all know it, and feel half-ashamed of ourselves when we yield to it. And yet we do yield for all that. We do not exactly defend it; we have a feeling that our Christian faith is not quite in harmony with it, but, then, it is so very hard to keep up the high pitch of Christian ideal; and, besides, everybody does it, and is thought no worse, but rather is commended. So we cover the thing that we cannot altogether defend, and never think of denying the lust of the world which is hourly dragging us down to the dust, and counteracting all the quickening agencies of the gospel. Certainly men will praise you when you do well to yourselves, and much good such praise will do! To be esteemed indeed by those who are worthy of esteem is a thing a man may honestly desire. To be praised by the just and the true and the good, who honor that which God honors, is an object which anyone may wisely aim to reach. But the admiration of the worldling for your purple and fine linen and sumptuous fare, which lasts only as long as you have plenty of these, and will not even know you the moment any wind of adverse fortune has stripped you of your bravery, I marvel anyone can set his heart on that. On the whole, I fancy a man should be angry rather than otherwise when he finds himself esteemed not for what he is, but only for what he has.

Bethink you, brethren, this worship of worldly success, is it not about the poorest kind of idol that could well get into your heart, inconceivably little and mean? I think of all lives about the smallest is that of a man who has spent his three score and ten years in just looking after himself, and who has done that effectually and nothing else on earth. Will it be a pleasant pillow for his weary head when it lies waiting for the end to think that this has been the sole outcome of his life? Ah! men praised him

for doing well to himself, but now he has to do with God, and what if this be all he has to say to him: "Well, I was industrious in my time and made a great deal of money. I was thrifty and did not waste it on other people, who should have been thrifty and industrious as I was. I lived sumptuously, but paid every man his due, and I was very much respected in the world and did very well to myself indeed; and that is about the sum of it." Do you think that will be accepted as a good account of his stewardship? or that what he called doing well for himself was really doing well? Nay, but I fear he could hardly have done worse for himself in the end. Men praised him; that was the reward he sought; and he has got it; but what is the worth of it now, as he lies there with the searching light of God beating upon his soul?

One of the most sorrowful things I have ever witnessed was the waking up of such an one to the terrible consciousness that all for which he had ever labored was now of no use to him, and must, in a little while, be left behind, and that he had done very badly for himself indeed.

Ah! see to it, and put things before you in their true light; do not let the world delude you with its phantoms; do not let it lower your moral one with its lies. Seek ye first the kingdom of God and its righteousness; for what will it profit you if you gain the whole world and lose your own soul? Beware of covetousness; a man's life consisteth not in the abundance of things that he hath. Remember how many of the Lord's words dealt with matters of this kind, not with abstract doctrines, but with that which underlies all theology, the getting of our hearts right towards God and things unseen.

And let the word of Christ dwell in you richly, for that word is able to make you wise unto salvation. Do not imagine that I do not want you all to do well for yourselves, for I do, only I would fan you should have a right view of what doing well to yourselves means. It is not making money and getting houses and lands, and lip-honor and fair-weather friends; it is not doing well if that is all you want. I shall be very glad that you get as much of these things as is good for you, as much of them as will still leave you free to seek supremely the things of God. But if they interfere with these, if they lower your moral tone, if they lead you to compromise with conscience, if they turn you away from Christ, I would rather see you as poor as Lazarus with the hope of one day being in Abraham's bosom with him. For he alone does well for himself in the end who is faithful and just and true, and loves and stands to the right, cost what it may, and to whom it shall one day be said, "Well done, good and faithful servant, enter thou into the joy of thy Lord."—Selected.

Remember this: If that bit of work which you have undertaken is for the glory of God, then it cannot fail. There is no such thing as failure in real Christian work. We may make mistakes, but it cannot fail, for it is God's work; and if it is done for God, when we have done our best, he will take it and make use of it, perhaps so that we can see it, if not, we shall see it in the light of the world to come. He will take us as we are and our work as it is, and in the time to come perhaps make use of our very mistakes and build upon the work which we began in humble faith and quiet hope—the very work we wanted to do, but were too clumsy. There has never yet been a work for him that failed.

Whatever may be your vocation, you have no ground to hope for success unless you conform to God's laws. It is quite right to trust in Providence and to cast our cares entirely upon God, so long as we endeavor to perform our own duty. But if we are indolent and careless and thoughtless, we have no right to expect the smiles of Providence or the help of God.—Rev. P. D. Rowlands.

He that saveth his time from prayer shall lose it. But he that loseth his time for communion with God shall find it in a life of multiplied blessings.—Wilder.

**THE ORIGIN OF THE ANABAPTIST CHURCHES.**

By John T. Christian.

In those places where the Waldenses flourished there the Baptists set deep root. This will hold good from country to country and from city to city. Innumerable examples might be given. For long periods men had held to Baptist views in Cologne. The Beghards, in fact, were spread all over the Flemish Netherlands; and in the towns of Switzerland, along the Rhine, and in Germany, where afterwards we meet with the Baptists (Heath, *The Anabaptists and their English Descendants, The Contemporary Review*, 403, March, 1891). Metz had been a place of refuge for the Waldenses (Michelet, *Historie de France*, 2, bk. 3); they spread through Austria, Hungary, and as far as Transylvania; the Cathari were found in the heights of the Alps, in Switzerland; they came to Berne (Chron. of Justiger, ap. Oehsenbein, op. cit. 95); and they came to Freiberg (Oehsenbein, *Der Inquisitionsprozess wider die Waldenser*, 95, 102. Bern, 1831. Library of J. T. C.). They were also found in Strassburg (T. W. Rorich, according to Specklin, *Mittheilungen aus der Geschichte der evangelischen Kirche des Elsass*, I, Ed. 1855). Here were the Waldenses in medieval days; here were the Baptists in the days of the Reformation. This is not a mere coincidence.

Hezog fully shows that at the opening of the Reformation, there were numerous congregations of the Waldenses in the Cottian Alps, Naples and Provence, "besides scattered congregations in Italy, Switzerland, France and Germany." He further adds: "At various times they appear to have been numerous at Bern, Strassburg, and Passau. In the last mentioned place they attracted attention by refusing to pay tithes, and by rejecting monasticism, infant baptism, exorcism, and the sacrament of confirmation. When the Reformation movement began in Bohemia, they were naturally attracted by it, and their connection with the Bohemian Brethren became a turning point in their history."

The ground along the banks of the the Rhine was indeed so prepared, that it received the seed of the Gospel in good soil. A Waldensian in the fifteenth century could very readily travel from Cologne to Milan, without spending the night with any but a fellow-believer. Indeed, even in the thirteenth century, meetings of both men and women were held in Metz, where large numbers read with zeal the Sacred Scriptures, in the old French dialect, probably the translation of Waldo. Ullman also informs us, that the Waldenses, since the thirteenth century, had spread in Germany, and not a few of them were found in Switzerland, in Swabia, Thuringia, and Bavaria. "They had united in societies," says he, "which were in connection with each other, and strove to disseminate their doctrine. They were especially numerous in the country of the upper Rhine, near and in Strassburg; they were also found in other places; Mainz, Augsburg, Dunkelsbuhl; they were discovered, persecuted, and put to death, yet they continued to exist in the fifteenth century. And then the Hussite disturbance occurred," etc. Let the reader refer to van Brought and he will see how hundreds of Baptists were, from the thirteenth to the sixteenth century, martyred along the banks of the Rhine. In the time of the great Reformation there were fifty Baptist churches, even before the year 1530, from Eifel to Moravia, each church consisting of five or six hundred members; and in Strassburg at one time were assembled more than fifty Baptist ministers (Blauptoten Cate, *Historical Inquiry*).

There is a remarkable book which appeared in 1524, without any indication of place of publication, printer or author, under the title: "Letter of Consolation of the Christian churches of Worms to the Pious Apostles and Confessors of Jesus Christ who now lie imprisoned at Mainz, Ringau and elsewhere in the Bishoprick, their Brethren. M. D. 24. Psalm 5, 7 'Thou wilt destroy the liars, the Lord holds in abomination the blood-thirsty and deceitful'" (Trostbrief der Christlichen kirchen diener Worms, etc. A copy in the Stadt Bibliothek, Mainz). This book was recently brought to light by Keller (Die Anfänge der Reformation, 10). It has been printed by Dr. Herjan Haupt (Beiträge zur Reformationgeschichte der Reichstadt Worms, Geizen, 1897. Library of J. T. C.). It shows that there were Christian churches in Worms and that they wrote letters of consolation to the confessors of Jesus Christ who were imprisoned at Mainz, Ringau and other places. These persons had been imprisoned by the Archbishop of Mainz, in May, 1517, and many slanders had been heaped upon them. These churches were neither Catholic nor Lutheran. They were Baptists, or Brethren, as they were accustomed to call themselves. This was the same kind of a letter that the Baptists were accustomed to write to their brethren when in prison. The terminology of the document identifies it with the ancient Waldenses, Bohemians and others; and any one familiar with the Baptist literature of the next decade cannot fail to recognize it. No more important document has been discovered in a long time. It is a link between the old Waldenses and the Anabaptists. There were therefore Baptist churches in Worms, Mainz, Ringau and elsewhere, in 1517. This was before the Reformation of Luther.

At least two experts assign these letters to Baptist origin. F. W. C. Roth (Menonischen Bittern, Jahr. 1893, Nr. 14. Library of J. T. C.) declares that they originated in the Baptist circle. The other is Dr. Ludwig Keller (Comenius Gesellschaft, Jahrgang, 4, stuck 1, 2, 1897, s. 10.) who connects the letters with the old evangelical party of the Waldenses and gives them a Baptist origin. Such testimony is of the most convincing character and cannot be lightly dismissed.

While the Baptist movement gave impetus to the Reformation and won vast numbers of con-

verts from the Roman Catholics, and after from Luther and the Reformers, there were able ministers of the Waldenses who became widely known as Baptist ministers. Such were the martyrs Hans Koch and Leonard Meyster, Michael Sattler and Leonard Kaser who were all renowned Baptist ministers. Koch and Meyster were put to death in Augsburg, in 1524; Sattler in 1527, at Rotenburg; and Kaser was burned August 18th, the same year, at Scherding, by order of the Bishop of Passau. Luther thought Kaser was of his own persuasion and wrote a letter of comfort, and after his death held him up as a model martyr. (Luther Opera, III, 179). That these men had been Waldenses is the direct testimony of Mehrning. He says: "From these Bohemians and Moravians old Waldensian brethren, came hither some excellent men, among others, Hans Koch, and Leonard Meyster, and also Michael Sattler, also Leonard Kaser, to whom Luther wrote comforting letters when he was in prison although Kaser did not agree with him in regard to infant baptism" (Mehrning, *Baptismata Historia*, 748).

Koch was widely known and had a large congregation. With Koch many men and women were seized, severely punished and forbidden the city. The death sentence against Koch, which has been preserved, reads: "He has blasphemed the Lord God, he has grossly reviled his lawful rulers, he has also used seditious and revolutionary words and considerations." (Voigt, in *Der Zeitschrift des hist. Vereins f. Schwaben und Neuberg*, 20, 1879). Wherein he had blasphemed God or reviled the magistracy, and in what respect he showed himself seditious does not appear.

Amid the contradictions of the sources, it fortunately happens that Hans Koch and his companions in suffering have left a letter of consolation which is addressed by them as pastors to their "scattered flock." This letter of consolation discloses in the clearest way the real character of the proceedings of the trial.

These executed and tortured men were the pastors and elders of the congregation of Christ at Augsburg, whom their opponents called Waldenses. The chroniclers of the "congregation of Christ"—they were at a later date called Baptists—gave the following account of the matter: "Hans Koch and Leonard Meyster, as regards their origin, Waldenses, and by no means the least important among them, were two pious men; this became clearly manifest when they preferred the Christian truth, which they so zealously represented, to their own lives" (Tillemann v. Braght, *Het Bloedig Tooneel*, Pt. II, 1, f. Ed. 1685). Leonard Meyster was banished. This letter of Consolation was circulated in manuscript among the "congregations" which up to 1525 were called by their opponents "Waldenses;" and from that date "Anabaptists" (Keller *Die Anfänge der Reformation*, 20).

Here in Augsburg was found at this very date, A. D. 1525 a Baptist church of 1100 members, and Hans Denck became its distinguished preacher. But Hans Denck was himself a member of one of the three evangelical congregations of the Waldenses; and when the great painter Durer was accused of being a heretic Hans Denck boldly stood by his side.

It is firmly established that when the Imperial Diet was in session in Nuremberg, and important deliberations concerning the Lutheran faith were in progress, representatives of "the heretical schools" had also gathered in Nuremberg. Ludwig Hätzer, from Zurich, whom contemporary accounts expressly designate as a "Picard," Hans Hut, from Franconia, who in the sources is called an adherent of the "old Waldensian brethren" (V. Braght, 2, 23, 24. *Der Chronist Joh. Salat*, in *Arch v. f. Schweiz. Ref. Gesch.*, 1, 21), Leonard Scheimer, from Judenberg, Hans Schaffer, from upper Austria, had come together with Denck and other brethren, certainly not merely for devotional purposes, but also for taking counsel together, and for reaching conclusions regarding the position of the congregations of the brethren throughout the Empire. There is abundant proof that these religious leaders who were afterwards known as "Anabaptists" were in Augsburg at this time, and some of them had intercourse with each other (Keller, *Die Anfänge der Reformation*, 2, 38).

This assembly of the Waldenses, or Baptists, was held in Nuremberg, in 1524. These are the men we meet in the association of the Baptists in Augsburg in 1527 as leaders of that religious body, and the conclusion may be legitimately drawn therefrom, that Denck, Hätzer, Hut, Scheimer, who as a preacher of the Baptists in Upper Austria suffered martyrdom in the year 1528, and Schaffer, who labored as "minister of the word" among the "Anabaptists" in Moravia and was executed in 1528, were already recognized as leaders among the Waldenses in the year 1524. All of these were distinguished Baptist preachers a year or two later.

There is also the name of Thomas Hermann, at Kirchbühl, in the Tyrol, who, in 1522, labored as a Waldensian minister, suffered in the same place in 1527 martyrdom as a "minister" of the congregation of the Baptists (Beck, *Die Geschichte Bacher der Wiedertauffer*, 13. British Museum, Ac 810.9. Wein, 1883).

There was a brotherhood in St. Gall, in Switzerland, about 1522, how much earlier we do not know. To this organization many guild-masters belonged; they called themselves Christ-an brethren, and there were many weavers among them; they adhered according to their own statements to "the Word of God," and assembled in secret for the reading and exposition of the Bible, at first in the house of the brethren and later in the guild-hall (Johannes Kessler, *Sabbata*, St. Gallen, 1902. Library of J. T. C.). The leader of this congregation was Wolfgang Ullman. These congregations of St. Gall had constant communications with like congregations in Zurich. These are the same people who a little later in Switzerland are called Anabaptists. That is to say that these

old brotherhoods and the Anabaptists were composed of the same people.

Just such a "synagogue," or "school," or congregation, we encounter on the Lower Rhine in the year 1523. In one of these, the congregation at Buderich, common devotions were conducted by Adolphus Carenbach and John Klopries, whom at a later date we meet as martyrs in the chronicles of the Baptists. The words "school," and "synagogue," were used all through the Middle Ages to designate the separate religious congregations of the Waldenses (Dollinger, *Sektengeschichte*, 2, 255). In the same way the word "conventicle" was used to designate the Baptist churches of England.

Very remarkable in many ways is the following passage in Mansi (Councils of Germany, 23, 241): "In the year of our Lord 1231, in the city of Treves itself, three schools of heretics were apprehended." There were at that time Waldenses in Treves, "and there were several sects of them, and many of them were instructed in the Sacred Scriptures, which they had in German translation. And some indeed repented baptism, some did not believe in the Lord's Supper (transubstantiation), that these should spring into use in Zurich immediately there and elsewhere since 1522 as the designation in the public Acts of that body that two years later introduced into its bosom the practice of believers' baptism, and that from that time onward until far into the sixteenth century precisely those religious congregations were in certain circles called synagogues, etc. who by the learned theologians and inquisitors were named Baptists, or Anabaptists. In the account of the ballad at Neuen-Kirchen in the bishoprick of Munster, August 2, 1537, of the Baptists of that place, it is said, that they held their "synagogue" in the house of one of their brethren (Akten des Staatsarchivs zu Munster, M. L. A. 518-19, 9, fol. 398). According to official accounts from July 1546, the followers of the David-Jorists, at Groningen, Sewert Klerk, were accustomed there in the Church of the Holy Spirit "to hold a school" (Acts 10, 174). In the Visitation Acts of the Dutchy of Julich, 1534, the name is frequently used for the designation of congregational services (Staatsarchiv Dusseldorf Jul. Berg L. A. Abth. 4, c. 6, f. 78). Like notices could be brought together in large numbers. These churches were sometimes called by one name and sometimes another, but they were all doubtless Baptist churches. They were called by the identical names before and after the Reformation. There were similar congregations in Basel in the year 1522. A year or two later they were called Baptists. These facts effectually link the Waldenses and the Anabaptists on to each other as the same organizations.

**CHILDREN AND THE CHURCH SERVICE.**

Though we can not agree with our neighbor, The Herald and Presbyter, in its teaching on the baptism of infants and young children, we are in hearty accord with it when it says:

"One of the most alarming things in the life of the Church today is the absence of children from the services of the sanctuary. There is disaster ahead, unless prompt measures are taken to counteract the tendency to neglect the religious training of the boys and girls. If there are comparatively few men in the pews today, it is because, as boys, they were not trained up to sit in those pews. If congregations are smaller today than they should be, it is because the present generation was not trained, as well as it should have been, to go to church. If we are not careful the coming generation will be still more careless."

Parents make an immeasurable mistake if they do not take their children with them to the church services and have them by their sides in their own pews. The children may not understand every word, but they understand much, and they absorb still more, and they form a habit which is most of all. If parents will go to church regularly and have their children in the pews with them, only good will result. It will be well with those families, and the churches will be strengthened by their means.

If it has come to pass that the absence of children and young people from the ordinary services of the church is due to the Sabbath-school, something should be done at once to reform the whole thing. There are those who talk of the Sunday-school as "the children's church," as though when the child goes to Sunday-school, there is no need of anything else that day. This is all a mistake, and the paucity of young people in the ordinary Sabbath congregation is an outcome, largely, of the idea that the children must not be compelled to go to the church service lest they acquire a distaste for it. That is, they will form a distaste for that of which they know little or nothing, and of which they will never know enough to do them any good.

We do not reason thus with regard to the public school. Comparatively few children love the restraint and the study of the public school, and the truant officer often has work on his hands; but that is no reason for allowing the child to forego the public school. Parents do not keep their children out of school for fear they will form a distaste for it. It is not a matter of taste, or distaste, but of family discipline. The habit of school attendance once formed most children continue without protest or rebellion as long as the parent commands.

If it is permitted the writer of this to speak from experience, he says that the habit of church-going formed in childhood continued with him through young manhood, and kept him constantly in the fear of God, constantly reminding him that he was not in the right way and needed something which could come only by divine grace, if he would enter into life. So, he believes it is with many young people—the lack of the habit of church-going is at the bottom of the indifference to religion, and, in many cases, determines the loss of the soul. It is true, as our neighbor says:

It is a ridiculous thing to claim that children acquire an aversion to church, if they are compelled by their parents to attend its services. Certain is it that they will grow up to have this aversion, if they are not trained up to attend. Parents direct and compel their children in all sorts of things that are for their health, in eating, drinking, sleeping and clothing; and on these they are taught these things properly in their childhood, they grow up under great disabilities. The children who are taken in hand by wise parents, and brought up in the atmosphere of the church, are the ones to be depended on in years to come to be intelligent and earnest leaders in the work of Christ.—*Journal and Messenger*.

**ASK THE PRICE.**

A lesson had been given on the composition of minerals of different kinds, and, after it was finished the schoolmaster put a few questions to the class, to test how far they had followed his teachings.

"Now, children," he said, "can any of you tell me what a diamond is?"

"Carbon," was the prompt reply that issued from every throat in the class.

"Yes," the teacher explained, "a diamond is pure carbon; but you must remember that coal is also carbon. That was taught in our lesson, wasn't it?"

"Yes, s'r."

"Well, then, how could you be sure to tell the difference between the two kinds of carbon?"

"Ask the price!" lustily piped a little fellow in the front seat, who will most likely make his mark in business some day.—*Selected*.

Mutual love the token be,  
Lord, that we belong to thee;  
Love thine image, love impart,  
Stamp it on your face and heart.  
On'y love to us he given;  
Lord, we ask no other heaven

**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.

*Dante and Selected Verse.* By George Lansing Raymond. \$1.25 net. G. F. Putnam's Sons.

Prof. Raymond set a high standard in his other volumes of verse, which he has fully maintained in the present volume. This volume in addition to the verse drama, "Dante," includes sonnets and poems of a devotional character. The lover of poetry will greatly enjoy this book.

*Our Church Life.* By J. M. Frost, D.D. 90c net. Baptist Sunday School Board.

This is the best book that has come from the facile pen of the author. Dr. Frost opens the very heart of the Scripture teaching on the subject and gives us a book that is timely, helpful and instructive. Great good will come from its circulation and it is to be hoped that it will receive a large sale. The pastor who places it in the hands of his people will reap returns.

*Every-Day Evangelism.* By F. D. Leete. \$1.00 net. Jennings and Graham.

Dr. Leete is the successful pastor of a large church in Detroit and has given in this book, the plans and methods that have worked for him in his evangelistic efforts in and with his church. While he does not discredit special evangelism, he places emphasis upon pastoral evangelism. The normal minister of Jesus Christ is an evangelist; the membership of the churches are also to be evangelists. Their efforts in winning men one by one the year around form the real evangelistic work that will count. There are presented many methods that will prove suggestive to the discerning pastor.

The fact that the whole of the very large edition of the October Scribner, containing the first of Theodore Roosevelt's African articles, was called for within three days after publication is most convincing evidence of the interest in the series. The second article, in the November number, will tell of some of his experiences on an East African Ranch, which reminded him of early hunting days in the West, and of his first successful lion hunt. Following the lion into the jungle is a sport full of excitement and always attended with danger. Mr. Roosevelt gives a vivid impression of the pursuit and killing of the game and the picturesque rejoicing of the natives as they carried the carcass back to camp chanting their weird songs.

President Woodrow Wilson, of Princeton contributes an article to the November Scribner on "What is a College For?" No one is better qualified to ask and answer such a question, and he does it with a full understanding of the demands of modern life for the training of men who can use their brains effectively in every-day life. It is a conclusive answer to the much-discussed question regarding the value of a college training. His remarks concerning the great changes that have taken place in the relations between the student body and the teachers will be read with special interest.

**Sunday-School  
Lesson**

Sunday, November 7th.

Paul's Shipwreck.—Acts 27:39-28:10.

Molto Text.—"The Lord redeemeth the soul of his servants, and none of them that trust in him shall be desolate."—Ps. 34:22.

"And when it was day," They could see the coast near which they were anchored. "They discovered a certain creek with a shore." A Bay with a beach. If they could get their ship run upon that their escape would be through calm waters of no depth.

"And when they had taken up the anchors." Cut them off and let them fall into the sea, thus further lightening the ship and saving time. This cutting the anchors left the ship free in the sea. "And loosed the rudder bands." The rudders of ancient ships were two large oars, one on each side of the stern. These had been lashed close while the ship was anchored, and now they were to be unloosed to be used in directing the ship in its course towards the shore. Hoisting the foresail to the wind, they started their disabled craft to the shore.

"And falling into a place where two seas met." They failed in their design of getting upon the beach from the roughness of the sea and the condition of the ship. As they started for the quiet bay with its beach, they could see how God's promise was to be fulfilled. They would think. The failure of their plan and the grounding of their ship in a dangerous place does not seem to have shaken their faith, that all lives should be saved. Their ship grounded on a point between two currents—a promontory And it was breaking up.

"And the soldiers' counsel was to kill the prisoners, lest any of them should swim out and escape." This was according to the old Roman customs. If the ship had reached the beach, this would not have been needed to prevent their escape. The soldiers in this showed themselves better than the sailors. They made no plan to save their own lives, selfishly destroying others by so doing. But it was their business to see that their prisoners did not escape, as their own lives might pay the forfeit. Whereas they would be thought to have done exactly right if it could be shown that after calm consultation they had decided it was necessary to kill prisoners who could no longer be guarded.

"But the centurion willing to save Paul"—who would have been killed among the prisoners, there being no reason which he could assign to his superiors for singling out that one man. The Roman centurions appear to advantage in the New Testament. "And commanded that they which could swim should cast themselves first into the sea." Of the prisoners and the soldiers. Soldiers and prisoners swimming together there would be little opportunity for the prisoners to escape. Gratitude to Paul required the centurion to save his life, but it could not be allowed to interfere with his duty to deliver his prisoners safely at Rome. Had any prisoner made his escape after the soldiers had urged him to make sure they did not escape, the centurion's own

life would have been endangered. But Paul had saved his life by disclosing the plot of the sailors, and he would save Paul's at a risk to himself.

"And the rest, some on boards, and some on broken pieces of the ship." After the swimmers had gone the centurion ordered those who could not swim to avail themselves of all the help they could to keep them from sinking. The enterprise seemed a desperate one, for men who could not swim, because the sea was rough where two currents met. But God had promised the life and safety from injury of every one on board. That knowledge gave the timid courage And thus all made their escape to land.

"And when they were escaped, then they knew that the island was called Melita." The island of Malta, sixty miles south of Sicily, about sixty miles in circumference. They all escaped safe to land according to God's promise to Paul. It now belongs to Great Britain.

"And the barbarous people." The adjective shows nothing of their civilization. The Greeks called all people "barbarians" who did not use their language. The word is equivalent to "natives," "Showed us no little kindness," no common kindness. They showed themselves eager to do all they could for the shipwrecked strangers. Meeting them on the shore they kindled fires at which all could warm themselves. It was late in the fall, and the rain from a northeast storm was a very chilly one.

"And when Paul had gathered a bundle of sticks, and laid them on the fire." Paul was old and feeble and those fourteen days must have told on his strength. There were 276 who had been rescued from the shipwreck, and an unknown number of natives eager to help. But Paul was not one to stand idly by when work was to be done and he gathered a great number of sticks such as would be found on the shore.

"There came a viper out of the heat, and fastened on his hand." The viper had been torpid from cold and the heat roused it to life. These vipers can spring a long way and this viper sprang on Paul's hand. The feeling of the natives indicates that this viper was of the species of the asp which killed Cleopatra. The viper has never been found in America, but was once common in Europe.

"And when the barbarians saw the venomous beast hang on his hand." They knew he was a prisoner on his way to Rome, but of the nature of the charges against the prisoner in the centurion's charge they knew nothing. "Yet vengeance suffereth not to live." The verb is in the past tense. "He spoke of him as already dead, so swift and sure was the venom of the viper."

"And he shook off the beast into the fire, and felt no harm." Paul was doubly guarded by promises. Not only by the Lord's promise in Luke 10:19, but by the promise to him personally that he should see Rome. Till he had been to that city nothing could kill Paul.

"Howbeit they looked when he should have swollen, or fallen down dead suddenly." These were the effects of a viper's bite. First inflammation, and then sudden collapse. They looked for a long time expecting every moment to see him die. That the viper's bite should do a man no harm was a miracle, and these heathen changed their minds. He was no longer a murderer but a God in human form. Thus God secured for Paul care

and a hearing among these people. A poor old prisoner on his way to trial they might have pitied, but they would pay little attention to his words. But a God they would listen to with all reverence.

As a result of his escape from the viper, Paul and his companions, Luke and Aristarchus were entertained by the chief man of the island. This was probably at the place called Citta Vecchia, which is the home of the British governor. Publius was the Roman officer who governed the island. The centurion Julius would naturally be entertained by Publius, but Paul and his companions would have been sent with the other prisoners to lodge with the people of the island.

"The father of Publius lay sick of a fever and of a bloody flux." Fever is in the plural and indicates that the man had intermittent fever as well as dysentery, which would make his case very critical. Luke was a physician and might have cured the man in the regular course of nature. But Paul's miracle would open the hearts of the people to give heed to the Gospel which he preached. It showed that the God to whom he prayed was a God of power not only to save his own servant's life, but to heal others. The story of the healing would soon be noised abroad over the island, the sailors in the ship wintering there would carry the account of it to Rome.

All the other sickness on the island was healed. It was indeed a blessed thing for Melita when that stormy wind blew the ship carrying Paul so far out of its course. In every way the people showed their gratitude to Paul, and all his companions shared their favors. And when they departed were supplied with the things necessary to their voyage. All the story of this three months was noised abroad by soldiers and sailors as they went on their way.

**BAPTIST DOCTRINE—No. 19.**

J. G. B.

**Ordinances of the Church.**

These are baptism and the Lord's Supper, appointed by Christ, to be observed by His churches until He comes again. "They are the only emblematic and commemorative rites enjoined upon His disciples, by which they are to be distinguished and He honored. They are the two symbols and witnesses of the New Covenant, the two monuments of the New Dispensation. Baptism is the immersion, or dipping of a candidate in water, on a profession of his faith in Christ and on evidence of regeneration; the baptism to be administered in, or into the name of the Father, the Son, and the Holy Spirit. It represents the burial and resurrection of Christ, and in a figure declares the candidates death to sin and the world, and his rising to a new life. It also proclaims the washing of regeneration, and professes the candidate's hope of a resurrection from the dead, through Him into the likeness of whose death he is buried in baptism." Hiseox, page 19.

"Baptism is the immersion in water, by a proper administrator, of a believer in Christ, in the name of the Father, and of the Son, and of the Holy Spirit. Immersion is so exclusively the baptismal act, that without it there is no baptism; a believer in Christ is so exclusively the subject of baptism, that without such a subject there is no baptism. In these two statements Baptists all agree. As to a proper administrator there may be some

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difference of opinion. By a proper frequency of the ordinance, no administrator, in the foregoing definition, is meant a person who has received from a church authority to baptize. While the validity of an ordinance is not affected by every irregularity in its administration, it does seem incredible that baptism should be valid in the absence of the church authority referred to. What other authority is there? Will any one say, the authority of Christ? The supreme authority is undoubtedly His, but does He confer on men the right to baptize, through His churches, or independent of His churches? One of these views must be taken, and he who takes the latter will have set aside the order of the gospel."—Pendleton's Church Manual, pages 65-66. It is clearly evident that Pendleton did not in any sense fall in with the modern fad of alien immersion.

**The Lord's Supper.**—This is to be observed by a church in church capacity, by following the example of Christ in the use of bread and wine, which emblems represent the broken body and shed blood of the Lord Jesus Christ. It is to be partaken of by members of the church assembled for that purpose, in which service they commemorate the love of Christ exhibited in His death for them.

We copy the following notes from Hiseox's Manual: "No person can rightfully or properly become a church member except he be first baptized, as a distinguishing mark and profession of his discipleship. The supper is a church ordinance, and therefore is the privilege of church members only. Therefore, also, baptism precedes church membership, it must precede and be a pre-requisite to the Lord's Supper. "Since the Supper is distinctively a church ordinance, it is to be observed by churches only, and not by individuals, neither in private places, nor in sick rooms, nor on social occasions, and not by companies of disciples other than churches. But a church may by appointment meet wherever it may elect, and there observe the Lord's Supper. "As to the time and place, and

Scriptural directions are given. "The participation of the elements in the Supper should be according to the special directions of Christ, the Head of the body, 'This do in remembrance of me.' It is not, therefore, a test or token of Christian fellowship. All thought and sympathy in the service should be centered on Him who is the 'Living Bread.' "The ordinances are not sacraments, as taught by some, conveying effectual grace to the soul and imparting spiritual life. They are to be observed in the manner, and for the purpose appointed by Christ, otherwise their observance is open disobedience. "Baptism is not essential to salvation for Baptists have always utterly repudiated the dogma of baptismal regeneration, but it is essential to obedience since Christ has commanded it. On the other hand salvation is essential to baptism since no one can be Scripturally baptized who has not been saved. Christ commanded baptism but only commanded such as have already been made disciples to be baptized, 'Go ye, therefore, and make disciples, baptizing them.'" etc.

**SOME LOUISVILLE HISTORY.**

The First Baptist church of Louisville was organized in 1815. The first pastor was Henson Hobbs. He organized the church and served six years. Died while pastor of the church. Then P. S. Falls was called and he served some years and was succeeded by John Curl. He was succeeded by Benjamin Allen. These three last went off with Campbellism, and gave their influence to the defection, carrying with them hundreds of Baptists who were under their influence. The policy of the followers of Campbell was to stay in the Baptist churches, sow the seeds of dissension and then try when they went out to carry with them the membership and property. This policy accounts for their large success in Louisville and Kentucky. J. G. B.

**OBSTACLES TO THE PROHIBITION OF THE LIQUOR TRAFFIC.**

By the Rev. Frank Mack.

It is claimed that the liquor industry helps to greatly increase the prices of some of the agricultural products which the farmer brings to market. According to the Farm and Home Journal, the farmer gets about fifty per cent of what his wheat sells for as flour and feed; but not more than eighty cents for every dollar's worth of beer made from his barley, and about three cents for every dollar's worth of whiskey made from his corn. About one bushel of grain out of every forty-six bushels that the farmer raises is used for the manufacturing of alcoholic liquors. If this demand were suddenly cut off it would produce only a temporary fluctuation in grain prices. For out of the farmer's annual products in the United States that are used for the making of strong drink it is a fair estimate to allow \$43,000,000 for his grain, \$6,000,000 for his hops, and \$11,000,000, which is less than three per cent of the amount of the drink bill in this country for the year 1907. According to the same authority, the tiller of the soil is taxed ten per cent on his entire income to help support the liquor traffic, and only realizes three per cent profit on the drink bill. If the enormous amount of money that was spent last year for alcoholic liquors had been turned into proper and useful channels, it would have created a much larger market for agricultural products, thus bringing to the farmer a great gain instead of a heavy loss.

Also, persons tell us that if we shut the saloon we would turn tens of thousands out of employment. It should be remembered that \$1,000,000 invested in the liquor industry provides labor for 104 persons, while the same amount invested in other industries will employ 620 laborers; but even if this were not true who would tolerate crime and murder for the sake of giving employment to detectives and hangmen? No one. Then we dare not tolerate the saloon-keeper because he is turning many a poor laborer into a criminal, and even worse than that, he is destroying his body, blighting his mind, and damning his soul.

Again, lack of moral courage and indifference have been great drawbacks in prohibiting King Alcohol. Prohibitory laws have been passed in certain states and counties to the utter disgust of the rum-seller. In some communities the people in favor of prohibitory laws have lacked strength and moral courage to combat their opponents. While they have been in different their enemies have defeated the good laws and thereby the prohibition cause has been frustrated. We have too many men like Pontius Pilate, who are afraid of the people and dare not stand up for truth, honor, right and the enforcement of laws.

Unfortunately, men still cling to old political parties as the toper to his bottle. Some in their still hours of meditation decide to vote against the giant evil, but when the time of an election draws near they hear some political prevaricator make a radical statement about his old political party, which almost makes his blood boil. Besides, many votes are bought to support their old party ticket and thus their good intentions die without perceptible fruit. Some one cries out: "Vote the Republican ticket and you will save the na-

tion!" Another: "Vote the Democratic ticket and we shall have good times!" But tell us how can the nation be saved when we vote for a party which allows the destruction of one soul for every five minutes throughout the whole year—some of whom are the fairest and brainiest youths of our land? How can we have good times when the annual expenditure for alcoholic liquors is \$2,000,000,000?—which, if cast into the depths of the ocean, would be far better than blighting the happiness of so many homes, brutalizing men and degrading women.

Furthermore, the greatest barrier in the way of prohibiting this evil business is money. Every person in this world may have friends as long as he has money; especially is this true of a frequenter of the dram shop. The toper with plenty of money has the rum-seller on his side, together with many "hangers on," who follow him very closely. But when he has spent his money his so-called friends desert him and even the saloon-keeper does not want to see him. It is the greed for the mighty dollar which makes the saloon-keeper, brewer and distiller howl when they see there is danger of their business being injured. Some one has truthfully said: "The golden calf has kicked the sense out of too many Americans." Another has written: "Let the government cease all complicity with the great poverty-making machine; let it stop the flow of blood money to the nation's capital, and then there will soon be bread in thousands of homes where now reign famine, disease and death." "For the love of money is the root of all evil."

The obstacles to the prohibition of the liquor traffic are Herculean in power and unless they are removed "the times will be out of joint." Public and political men in the past too frequently have dodged their duty upon this all-important question; but the outlook is brightening and public opinion is rapidly rising in favor of the abolition of this giant evil, until today nine states out of this grand old Union have voted out the rum fiend and about forty-five per cent of our population today live in dry territory. Six states recently have dethroned King Alcohol at the ballot box. This mighty stride has been largely accomplished through the forces of the Anti-Saloon League in its thoroughly organized efforts to establish local option. Therefore, let us then by word, pen and ballot continue to overthrow the monstrous obstacles, uproot all party prejudices. Then, and not fill them, will we have a nation free from the terrible curse of intemperance.—N. Y. Christian Advocate.

**SOME CONDITIONS AS THEY PREVAIL IN TEXAS—AND THE ONLY REMEDY.**

Within the last few years we have heard a great deal said about the liquor traffic and the great evils growing out of the same. Texas is now experiencing one of the most thorough campaigns against the open saloon that has ever waged in that state, and we hope to see it made a complete success for state-wide prohibition within the next year. Although there

are certain localities where the great majority of the population is made up of Germans, Swedes, Spaniards, Italians, Syrians, Mexicans and other foreigners, who, as a rule, are in favor of the open saloon, and who will not help to enforce any law against it. It has been demonstrated in many cases that, in certain sections, a jury can not be secured that will indict a man for violating the liquor law. This condition prevails in a great many sections of the state, yet this should not be taken as proof that the prohibition law is a failure, although we often hear these certain sections pointed out by the Anti-Saloon. Because these conditions prevail in many large sections of the state, and because they have no regard for the law is no proof that there are not other sections that are greatly benefitted by the prohibitory laws.

It is our belief that the only remedy of such conditions lies in the hands of the Christian people. There are already some sections where a large percent of the population of foreigners have been won to Christ through the earnest preaching of the true Gospel, and whenever we can succeed in winning such people to Christianity, they most invariably prove true and faithful to their profession, and ready to help to win others of their race, and in this way, lies our only hope to ever see the prohibition laws enforced in some sections of Texas as well as in some other states. As a rule, if we once win the good will of one of these foreigners he proves true as steel as a friend, and here lies our chance to tell them of the wonderful love of Jesus and his power to save. There is little need of trying to win them to Christ or to persuade them to attend church, without first winning their friendship toward us in private life, but when we once accomplish this, the rest is in our power to do, assisted by the divine grace and power of the Holy Spirit.

Brothers, let us band ourselves together with the true spirit and love of God for fallen humanity, and make a greater effort to reach these people and win them to Christ, then the subject of prohibition will be an easy thing to control.

D. B. PAYNE.

Manor, Texas.

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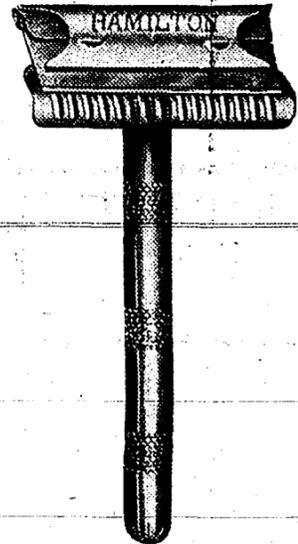
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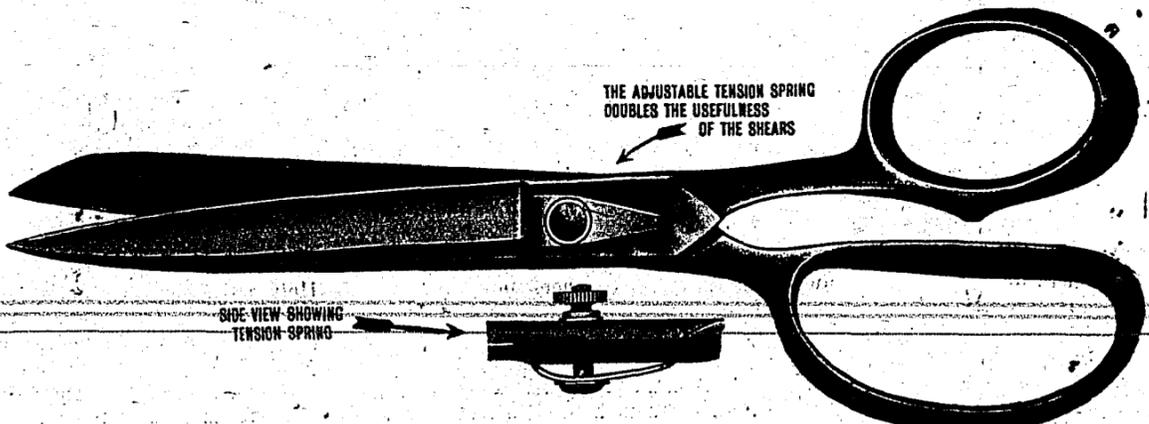
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THE GOOD OLD HYMNS.

There's lots of music in 'em, the hymns of long ago;  
An' when some gray-haired brother sings the ones I used to know,  
I sorter want to take a hand—I think o' days gone by—  
"On Jordan's stormy banks I stand and cast a wishful eye."

There's lot of music in 'em—those dear, sweet hymns of old,  
With visions bright of lands of light and shining streets of gold;  
And I hear 'em ringing—singing, where memory dreaming stands,  
"From Greenland's icy mountains to India's coral strands."

We hardly needed singin' books in them old days; we knew  
The words, the tunes of every one the dear old hymn-book through!  
We had no blaring trumpets then, no organs built for show;  
We only sang to praise the Lord, "from whom all blessings flow."

An' so I love the dear old hymns, and when my time shall come—  
Before the light has left me and my singing lips are dumb—  
If I can only hear 'em then, I'll pass without a sigh.  
"To Canaan's fair and happy land, where my possessions lie!"  
—Atlanta Constitution.

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OUR PULPIT.



"THAT KING AHAZ."

C. H. Spurgeon.

"And in the time of his distress did he trespass yet more against the Lord: this is that king Ahaz."  
—II. Chronicles 28:22.

It is absolutely certain, dear friends, that whatever our personal character may be, we shall have to know, by practical experience, the meaning of the word trouble. Saint or sinner, "man is born unto trouble, as the sparks fly upward." The road to heaven is rough, and the path to hell is not always smooth. There are some tribulations which belong specially to the people of God, yet it is also true that "many sorrows shall be to the wicked." If a man, trying to escape from sorrow, should take the wings of the morning, and fly to the uttermost parts of the sea, he would find that sorrow was even there upon the sea. Should he go to the frozen regions of the North, he would find sorrow there, for there have some of the fondest human hopes been wrecked. Let him journey to the sultry South, and trouble shall pursue him there, for plagues, fevers, and miasma haunt that region, and the gates of death are near. Until we mount to heaven, we shall never be able to escape from sorrow and sighing; only there shall we obtain joy and gladness, when our sombre companions shall have fled away for ever.

Since, then, dear friends, the stream of sorrow is here, and we cannot make it flow in any other direction, what shall we do with it? Let us try to put it to profitable uses; let us lift up our hearts in prayer to God that all our sorrows may be sanctified, that, with all other things, they may work together for our lasting good, and that we, who are the children of

God, may be perfected in the image of Christ according to the divine purpose. Let us remember, however, that sorrow will not of itself be beneficial to us. It is possible to endure afflictions on earth, and afterwards to endure eternal damnation in hell. Sinners may go from beds of languishing to beds of flame, from toil and poverty here to torment and despair hereafter. There is nothing at all in sorrow that can burn out sin; there is no power in human suffering to remove the wrath of God.

Suffering is one of the things which is written in the covenant of grace as a blessing. The rod was promised to us when we became children of God, and we cannot escape it; and I think the poet Cowper was right when he said that "the true-born child of God" would not escape it—he might. The distress of believers, when it is sanctified to them, loosens their hold upon this world. Trials cut the ropes which fasten our souls to earthly things, and so enable us to mount; they file the chains which, as on the eagle's foot, will not let her spread her wings, and soar upward toward the sun. Trouble, like a sharp spade, digs up the earth that is about our roots, and then we bring forth the more fruit. Were it not for the thorns in our nest, we should be so content with its soft lining that we should sit in it till we died; but the sharp thorns prick our breasts, and then we turn our eyes aloft, and learn to try our wings, ready for the time when they shall have fully grown, and we shall mount to joys above.

Afflictions also are often to the benefit of believers in leading them to search for sin. Our trials should be search-warrants, sent to us from God that we may search and find out the secret evil that is within us, the offense that we have hidden, the lie that is in our right hand. You know, beloved, that it is not an easy thing to bring us to self-examination. We are afraid of it; we are apt to take things as they seem to be, without testing and trying them to see what they really are; but when the consolations of God grow small with us, then we say, "Is there any secret sin within us?" A rough wind blows through the forest, and the rotten branches creak, and are torn from the oak, where else they would have become a nest for all sorts of destructive insects, and a centre of decay for the whole tree. So, our afflictions often drive away some besetting sins, some darling propensities, which otherwise we might have carried in our bosom till they had done us grievous damage.

Do you not also know, dear friends, how trials give new life to prayer? Do we ever pray so well as when we feel the prickings of our Father's sword? He never wounds us so severely as to kill us, but he does sometimes just gently probe us to wake us up from our lethargy. Oh, what fervent prayers we offer when in the furnace; and I may add, oh, what grateful songs we sing when we come out! There is more life, I do think, in one's piety in times of sorrow than at any other season. I do not wish to be laid aside from pulpit labor, but I must confess that I have often felt unusual spiritual power when coming up to preach to you after a season of sickness; and there have been times when I have heard some of you say, "Our minister speaks more sweetly now than he did before he was laid aside." Yes, the olives must go into the press if the oil is to be squeezed out of them, and the grapes must be trod-

den upon with loving feet before the wine flows forth from them. Then file must be used upon us to bring out the true quality of the metal. There is no hope that we shall ever be made into the much fine gold unless we are often put into the crucible, and unless that crucible be put into the midst of the glowing coals. So I say that we get much good from our trials. Have you not also found, dear friends, that trials make your faith grow stronger? We, who are but striplings in the Lord's army, enlist very readily; we put the colors in our cap, and we think that we are going to do great things—to stir up the Church, and to rout the world, the flesh, and the devil; but we soon find that we have to be drilled by the black sergeant, Affliction, and afterwards we have to march out to the battle of the warrior, "with confused noise, and garments rolled in blood;" and, by-and-by, after many a conflict, we become hardened veterans; and we, who might have turned our backs aforetime, if it had not been for trial, become bold as lions for the Lord our God. Brethren, there is no teaching, no ministry, even of the best-taught servant of God, that can do you such good as sanctified experience will. You must learn for yourselves; under that blessed schoolmaster, Mr. Affliction, must you study the sacred science of divinity; it is good to go to his school, for the lessons to be learnt there are so beneficial. One of his scholars wrote, "Before I was afflicted I went astray; but now have I kept thy word."

But now I come to the main point of my discourse, which is that, although distress is often blessed to God's people, and is frequently sanctified to the conversion of sinners, our text is a notable proof that there is nothing in trial itself which will necessarily soften the heart, and make a man repent: "In the time of his distress did he trespass yet more against the Lord: this is that king Ahaz."

The truth of the text will be best illustrated by a Scriptural instance. Look at Pharaoh; was any man ever more troubled than he was? All the powers of land, and water, and sky united to plague him. It seemed as if all the frogs in the world had made Egypt their rendezvous; and the locusts, and the lice, and the flies, and the murrain, and the sore blains, and the hail, and the thick darkness;—and though all these plagues came upon Pharaoh, he still hardened his heart, and would not let the people go. Affliction did not soften him; on the contrary, it hardened him; and the case of Ahaz is another instance of the same evil spirit, for the more trials came to him, the more did he trespass against the Lord. The children of Israel, too, though they were smitten many times, yet revolted again and again. They were hunted about by marauders, and delivered up to their enemies; their crops were devoured of locusts, famine and pestilence came upon them; but, for all that, they turned not unto the Lord, but hardened their hearts against him, and were a stiff-necked generation, even as they are unto this day.

However, I need not go to beating around the bush, for if further proofs that sorrow does not necessarily soften are needed, there are plenty of such proofs here at this moment. There is that sailor or over yonder, he knows that he is a great deal worse man than he was three or four years ago. He had more prickings of conscience then than he has now; yet it is not many months since he escaped from ship-

wreck. He thought the angry deep must surely swallow him up, so he cried unto God in his time of trouble, and said, "Save me, O God, for the waters have come unto my soul!" God spared his life, but the trial he then endured had no beneficial effect upon him; and, as I have said, he is a worse man now than he was three years ago. Then there is that man yonder, whose business has been going down; what effect has that had upon him? Why, he is growing harder and harder, and is even cursing God for what he calls his ill luck. In trying to improve his position, he is only plunging deeper into the mire, and he will be head over heels in the morass, presently, unless the almighty grace of God shall deliver him. But the man is not softened in spirit by all that he has had to endure. That which would have softened him had he been as wax has hardened him because his nature is like clay. May God yet have mercy on him, for I plainly perceive that his trials by themselves will be no use to him.

And you, too, who have come creeping out to this service;—you have been so ill that hospital after hospital has turned you away as incurable; the doctors say that nothing more can be done for you; and you have come limping in here, though you can scarcely keep your seat for weariness for you are very ill and weak;—yet your unhumiliated spirit is as proud as iron and your heart were strong as steel. If you should be chastened any more, you would only revolt more and more. You have already been smitten until your whole head is sick, and your whole heart is faint; from the crown of your head to the sole of your feet there is no soundness in you; for you have become, as the result of God's chastisements, a mass of wounds, and bruises, and putrifying sores; yet still is sin as strongly entrenched within your soul as it ever was. What more shall the Lord do unto you? Shall he give you up as hopeless? Shall he make you as Admah? Shall he set you as Zeboim? Shall he say concerning you, "He is joined unto his idols; let him alone?" What else remaineth to be done for you when all this affliction and trial will not break your heart?

I might go on pointing out to you who are like King Ahaz, for my Master knows all about you, and he knows how to direct my tongue so that I shall describe you. I feel a great yearning of heart, the throes of strong convulsions in my soul over some of you who are here. I know that I have a special message from God for some whom I am addressing: who and where they are, the Lord knows; I do not, but I pray that my message may now be accepted by them. As the Lord my God liveth, before whom I stand, if thou turn not at his rebuke, O soul, if this last affliction shall not humble thee, he will dash thee in pieces like a potter's vessel, and break thee with a rod of iron! "Turn ye, turn ye, for why will ye die?" Why will you draw destruction down upon your own head? Why will you stain your garments with your own blood? Wherefore will you dash yourself to pieces upon the bosses of Jehovah's buckler? Why will you run upon the edge of his sword? Why will you leap into the fires of hell? Why will you ruin your souls for ever? Pause, I entreat you; a brother's love bids, you pause. Thou, who art like "that king Ahaz" who, in the time of his distress, trespassed yet more

against the Lord, I pray thee to stop and consider, lest, at thy next step, thy feet should hang over the awful darkness of the pit, and thy soul be precipitated into the depths eternal!

I have thus, I hope, come somewhat near the mark at which I am aiming, and I am getting to speak right home to those who have had afflictions and trials, but are growing worse, rather than better, notwithstanding all that has happened to them. I will turn from them to speak to some of you, who have the notion that you will repent and believe in Christ some day, but you will not repent and believe in Christ just yet. You have not made up your minds that you will go to hell; oh, no, you mean to be saved one of these days; you have not decided when it shall be; but, still, you do mean it to happen one of these days. Your secret thought is that, one of these days, you will be obedient to the heavenly vision. You talk to yourselves in some such fashion as this, "I shall be laid aside one day, perhaps it may not be until I grow old; and when I am ill, I shall have time to turn the matter over calmly and quietly. I have heard my friends say, concerning some who had lived very bad lives, that they hoped it was all right with them at the last; therefore, may I not hope that it will be all right with me?" Friend, I want to give you a warning word; perhaps my meeting you here, and talking specially to you for a little while, may be the means of your eternal salvation. What makes you imagine that a time sickness is a suitable time for repentance? Do you not think that you will have quite enough to do to bear your pains of body, without having to think of the state of your soul? When your head is aching, you cannot properly attend even to your earthly business; so how can you hope to attend to your soul's business when your head and your heart will both be aching? You find that your worldly concerns need a healthy mind and body to conduct them properly; so do you think that, when the mind is becoming weak through senile decay and physical infirmity, that then will be a fitting time to think of these momentous and eternal realities?

In many diseases, I believe that repentance and faith are scarcely possible, for some of them bring such a lethargy of spirit that the mind is hardly able to act at all. There are, doubtless, many persons who are alive, but who, for all practical purposes, are dead long before they actually die. You know, too, how often the very thought of death is so harassing to an unbeliever that he can hardly think of sin. A murderer may repent that he has been brought to the gallows, yet not repent of the murder that brought him there; just as, on their death-bed, many repent of hell, but not of sin. I fear that, often, the sense of the wrath to come gets to be so vivid, and so real, that sin hardly comes into the reckoning; and remember, friend, that it is not repentance of hell that will save you, but repentance of sin;—not repentance of the punishment, but repentance of the evil deed itself, a sincere hatred of the very pleasure which sin would bring. O sirs, take my word for it, and I think that if there were physicians here, they would certify that I am speaking the truth when I say that there are other things to do, on your death-bed, than to talk of "making your peace with God." I am uttering a solemn truth, but it is one that must be spoken; there may have been some few persons who have

been saved on a death-bed, but my own conviction is that they have been very, very, very, very few. We only read, in Scripture, of one who was saved at the last—the dying thief on the cross; and it has been well said that there was one that none might despair, but only one that none might presume. I do not know that there ever was another besides the dying thief who was called by grace at the eleventh hour; I repeat that I do not know this. I do not say that have not been any, I hope there have been many; but I do not know it. I have no revelation concerning it, there is nothing in this blessed Book about it; only this I know, there was one, and therefore I hope there have been more; but since I only know of that one, I would warn you not to put any confidence in a repentance that may possibly come at the last. You may be saved on your death-bed; but I think there is every probability that you, who have loved sin so long, will hug it to the last. I do not see any reason why you should turn your backs suddenly on your former course; if there be any such reason, let it operate upon you now. Surely it should have as much force upon your conscience, at this moment, while you are capable of weighing the whole matter calmly and deliberately, as it will have when you lie tossing on your bed, and your judgment has lost a great part if not all of its former vigor. May God bring you to Christ now; but do not, I pray you, be dreaming about a death-bed on which you may never lie, or of a repentance which you may never experience. There was a man who was an awful swearer, and whenever anybody spoke to him about his not being saved, he used to say, "Oh, well, when my turn comes to die, I shall just say, 'Lord, have mercy upon me,' and that will be enough." It happened that, one dark night, when going home on horse-back drunk, his horse leaped the parapet of a high bridge, and horse and rider fell right into the water, and the last word that the man was heard to utter was an oath, so beyond all doubt he plunged into a hopeless eternity. It is quite possible that you will never have the opportunity to breathe a dying prayer; or if you could have such an opportunity, it is quite possible that you would have no inclination to utter it. Remember that "now is the accepted time; behold, now is the day of salvation." May God, in his sovereign mercy, turn you to himself now!

"Well," says one, "like that king Ahaz, I have trespassed yet more and more against the Lord notwithstanding all my distress; but God, who knows all things, knows that I would be saved if I could. While you were singing that hymn just now, I thought I would act upon it; I said in my heart—

"I can but perish if I go;  
I am resolved to try;  
For if I stay away I know,  
I must for ever die."

Dear friend, give me your hand; I feel that I may rejoice over you, for if God the Holy Ghost has put it into your heart to say, "I am resolved to try;" or, better still, "I am resolved to trust Jesus Christ as my Savior; though he slay me, I will trust in him;" depend upon it, he will not slay you; he would not do so even if you were the blackest of sinners, one who had sinned till you had become the vilest of all offenders. Jesus casts out none who come to him by faith. Do, I pray you, now say in your soul, "God helping me, I will now come to him; and who can tell

whether there may not be a harp in heaven even for me, and a crown of glory for me? I trust that I may yet stand with all the blood-washed host before the throne of God above, and join in singing the everlasting song of praise to Father, Son and Holy Spirit; and even here on earth, I may be among the children of God, I may be forgiven, I may be saved, I may be accepted in the Beloved." If thou talkest thus, and meanest all that thou sayest, I say unto thee, not only that this may be the case with thee, but that it may be the case with thee this very hour.

"Oh! believe the promise true.  
God to you his Son has given."  
A loving Father waits with arms outstretched to welcome the returning prodigal to his heart. Jesus waits by the fountain filled with his precious blood to wash you from all your sinful stains. The Holy Spirit is working in you even now; 'tis he who bids you come. Let not Satan persuade you that it is too late for you to come to Jesus; it is never too late while the messenger of mercy continues to speak to you. Let not the devil convince you that you are too sinful to be saved; often, the greatest sinners are the first to be saved. If the devil tells you that you are an extraordinary sinner, tell him that Christ is such an extraordinary Saviour that he can save all sorts of sinners, ordinary and extraordinary too. Say not in your heart that you cannot be saved; for, high as the heavens are above the earth, so high are God's thoughts above your thoughts, and his ways above your ways. My poor friend, if thou feelest thy need of a Saviour, join with me, and with all the people of God here in singing this verse; sing it from your heart, and the great transaction's done—

"Nothing in my hands I bring:  
Simply to thy cross I cling;  
Naked, come to thee for dress;  
Helpless, look to thee for grace;  
Foul, I to the fountain fly;  
Wash me, Saviour, or I die."

SHAM.

This is a world of pretensions. The child learns to sham before he learns to talk. The full-grown man, seeking to impress his fellows with his importance, pretends to wealth, to influence, to great acquaintance, and possesses none of them.

Listen to the conversations you hear buzzing all about you in a railroad train:

In front of you a smug, prosperous-looking man is telling his companion how much influence he has in his community, and that no officers are ever chosen without asking his advice.

"Some one always has to bear the burden," he says, "and we men who think and take an interest in civic affairs must do the hard work. Of course, we get no pay nor credit for it—not even common gratitude—but, once in the harness, we can never get out again."

Could you know this man's history you would probably find that he was interested in "civic affairs" in order to get fat and grafting contracts for municipal improvements. He shams virtue because he finds that shaming virtue averts suspicion from his real motives.

Back of you a slim, pale-faced youth is saying: "They couldn't get along without me at the office. There are a lot of them around there drawing big pay and doing nothing, but when anything goes wrong you bet they send for me, and I fix it up for them. I'll threaten to quit one of these days,

and then they'll have to hire three or four men to do my work."

Take a good look at this man when he gets off the train. In his face you will see weakness and conceit. At his desk, you may be sure, he works with one eye on the clock and his mind only half on his work. But he thinks it a fine thing to talk big and to make big professions, and he has no idea that he is not creating a profound impression.

It is useful to learn to know sham when you see it. Usually it is obvious, and deceives nobody but the shammer. But often it is subtle, and only by studying men, watching their actions and their treatment of other men, can their real character be understood.

Never distrust a man simply because he dresses and acts like a gentleman. He may do that and still be a man. But when you hear him talking about the importance of being a gentleman and the prerogatives of the higher classes and the advantage of birth, look out for him.

Probably he is only a harmless snob, who can only injure himself by his folly; but possibly he is one of those human sharks whose business it is to prey on honesty and frankness and who is to be avoided as you would avoid a tiger in the jungle.

But, useful as it is to detect sham in other people, remember that it is infinitely more useful to detect it in yourself. There is one chance, perhaps, in a thousand that you can sham all your life and never be found out. But that chance is not worth taking.

Self-respect and happiness come with frankness and simplicity. Watch yourself for shamming tendencies. Get rid of them if you find them. You are what you are and if there is good in you it can be got out. But no amount of pretending will ever make you more than an easily detected and cheap imitation of somebody else.—The Examiner.

A collier came to me and said: "I would like to be a Christian, but I can not receive what you said to-night." I asked him why not. He replied: "I would give anything to believe that God would forgive my sins, but I can not believe that he will forgive me if I just turn to him. It is too cheap." I looked at him, and said: "My dear friend, have you been working today?" He looked at me slightly astonished, and said: "Yes, I was down in the pit, as usual." "How did you get out of the pit?" I asked. "The way I usually do. I got into the cage, and was pulled to the top." "How much did you pay to come out of the pit?" He looked at me astonished, and said: "Pay? Of course, I didn't pay anything." I asked him: "Were you not afraid to trust yourself in that cage? Was it not too cheap?" "Oh, no," he said, "it was cheap for me, but it cost the company a lot of money to sink that shaft." And without another word the truth of that admission broke upon him, and he saw if he could have salvation without money and without price, it had cost the infinite God a great price to sink that shaft and rescue lost men.—Campbell Morgan.

It is noble to be able to ignore criticism, to crucify vanity, and to consider the good of our fellow man. It requires a heart full of grace to do these things. Criticism cuts deep into a sensitive soul, vanity clings tenaciously to the human heart, and selfishness sits snug in the soul, until a mighty Power, higher than ourselves, releases us from their dominion.

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It is the inner life that makes our world. If our hearts are sweet, patient, gentle, loving, we find sweetness, patience, gentleness and love wherever we go. But if our hearts are bitter, jealous, suspicious, we find bitterness, jealousy, and suspicion on every path. If we go out among people in a combative spirit, we find combativeness in those we meet. But if we go forth in a charitable frame of mind with good-will in our hearts toward all, we find brotherliness and cordiality in every man we come up to in our walks and associations.

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You will never be much of a force with men until you have much faith in them.

No man ever looked into the eyes of Jesus without longing to be at home with him.

The common ties of daily human life are often the avenues for the divine and heavenly life.—H. F. Cope.

Editorial

DO CAMPBELLITES BELIEVE IN BAPTISM FOR THE REMISSION OF SINS?

Since many of our Campbellite friends have been so persistent in proclaiming that there is no difference in their views, and the views of Baptists, touching the subject of baptism; and since this plea has been assiduously used as a propaganda for proselyting Baptists, it is well for all concerned that we ascertain the real facts in the case. To do this, we must go to headquarters and get our information first hand.

Prof. J. W. McGarvey is not only commonly considered the most scholarly representative of this denomination, but is the president of the Bible College, their largest theological institution. He was also a contemporary of Alexander Campbell, the author and finisher of this faith. To the credit of Prof. McGarvey, be it said, that he has the courage of his convictions, and usually expresses them in language that is easily understood. Surely then, there is no living man who is better qualified to speak for this people, than is Prof. McGarvey. In his "New Commentary on Acts," which is an authorized text book in his school, Prof. McGarvey comments on Acts 2:38 as follows:

"It makes it doubly certain that remission of sins follows baptism, and is therefore to be expected by the baptized. This is equally true if the correct rendering be, as in R. V., 'Unto remission of sins, for if we are baptized unto remission, remission follows baptism, and baptism brings us to it.'" (Italics ours.)

In Excursus A. of the same book, in which Prof. McGarvey makes a lengthy and labored argument to make good his contention for baptismal remission, he says:

"When, therefore, we speak of remission following baptism, we mean that it follows immediately. The command of Ananias to Saul teaches the same thing. The words, 'Arise and be baptized and wash away thy sins (Acts 22:16) clearly imply that his sins were washed away (a metaphor for remission of sins) as the immediate result of baptism.

"A part of the process by which one passes into Christ is the act of baptism; and it follows that he is not in Christ until he is baptized; until he is baptized he is not forgiven."

Speaking of the State of forgiveness, he further says:

"But he enters into this relation in the act of baptism, he is baptized into it, and it follows that his sins are forgiven in connection with his baptism."

"And therefore he obtains forgiveness not before, but when he is baptized."

So far as we know Prof. McGarvey represents his people, at least to our knowledge, there has been no attempt to displace him for heretical teaching. Hundreds of preachers have been taught by him, and the doctrine set forth above is the identical doctrine that he has taught every one of them. It is the doctrine that he is teaching today, and the doctrine that he has never denied. It is the same doctrine, too, that is held and preached by an overwhelming majority of Campbellite preachers.

THE CRITERION OF CHURCH SUCCESS.

We fully appreciate the delicacy of commenting upon such a sub-

ject, and likewise the liability of being misunderstood by those who may not agree with our views.

We believe that it will be generally admitted the criterion of church success, has undergone a radical change in the last few decades. In our judgment this change has dated a departure from the New Testament test of a successful church. It would appear that the amount of money contributed is commonly considered the final test of a standing or falling church. Viewed in the light of the spirit of our times, we have quite naturally reached this conclusion. Ours is distinctively the commercial period of the world's history. To such an extent have we been commercialized, that the question, "who's who," is easily answered by bank balances.

The children of this generation, and among them, saints not a few, seem to esteem dollars more than divinity, coin more than Christ, and gold more than God. Money is exceedingly important even in church work, but it is not all-important. After all, it is a question, where to place the emphasis. For example, a meeting is held, in which there are three hundred conversions; during the meeting a gift of one hundred thousand dollars is made to some denominational enterprise—which of these two facts would receive the greatest emphasis among the brethren? We much fear that the conversions would not elicit near so much comment, even from the religious press, as the gift. Can it be that bank stock is better than baptisms?

Even in the call of a pastor, the question is frequently asked, "Can he raise money?" Would it not be wiser to ask, "Can he strengthen the saints, and point the path to the Saviour?" Even in many of our religious gatherings, more is said of the amount of money raised than of the number of souls born into the kingdom. Is it not a fact, that more time and energy is spent in the average church in the search for dollars, than is spent in the quest for souls?

We would not be understood as suggesting that we are giving too much, to the contrary we believe that our giving is contemptible, compared to our capacity. The difficulty seems to be that we are substituting the means for the end.

THE ABSOLUTISM OF TRUTH.

Any phase of the nature and character of truth, always presents a pleasing and profitable study. In fact, even a proper appreciation of truth is predicated upon an accurate knowledge of its nature.

First of all, truth is essentially narrow in its nature and statement, though as wide as the world, in its scope and purpose. The same Saviour that said, "I am the way," said, "narrow is the way." Here, as elsewhere, the Bible is its own best dictionary. The above quotations would seem sufficient to settle the narrow nature of truth, though its narrowness is apparent, without this scriptural declaration.

Truth is also essentially exclusive in its nature. A mere statement of any truth is a sufficient refutation of everything that is opposed to that truth. For example, two plus two equals four. In all the endless array of figures, two plus two can only equal four. It equaled just this in the beginning, and will equal it in the end. It may appear narrow that all the mathematicians of all the ages could never add these two numbers so that they could be made to equal something besides four. A certain thing occurred in a certain way, and if the occurrence is truly de-

scribed, it must be described in one, and only one way. We may tell many falsehoods about it, but we can tell it only in one way if we tell the truth about it. Truth can have only one version.

There can be no such thing as partial truth, as truth is a totality and indivisible. For sake of illustration, we assert that Christ was born at Bethlehem. This is either true, or untrue, it cannot be partially true and partially false. A rectangle, having equal sides, constitutes a square, and it is the only possible thing that can constitute a square. There can be no such thing as an imperfect square. There are many degrees in falsehood, but no degrees in truth.

Truth is likewise uncompromising in its nature. Truth knows how to contend, but not how to compromise. Truth smothered is a lie vitalized; truth compromised is a lie crowned. The compromise of virtue presents no greater tragedy than the compromise of truth. Truth will gladly go to the prison or the stake, but not to falsehood or dishonor.

UPON THE FIGHTING OF TWO RAMS.

"The fighting of these sheep doth in two respects notably comport with the sinful practices of contending Christians. 1. That in the fight they engage with their heads one against another; and what are they but those head notions, or opposition of sciences, falsely so-called, that have made so many broils and uproars in the Christian world? Oh! what clashings have these heady opinions caused in the churches? First heads, and then hearts have clashed. Christians have not distinguished betwixt adversarius illis et personae; an adversary to the opinion, and to the person; but dipped their tongues and pens in vinegar and gall, shamefully aspersing and reproaching one another, because their understandings were not cast into one mould, and their heads all of a bigness. 2. That which countrymen observe from the fighting of sheep—that it presages foul and stormy weather—is much more certainly consequent upon the fighting of Christ's sheep. Do these clash and push? Surely it is an infallible prognostic of an ensuing storm." John Flavel.

In the above the apt distinction is made, between being an adversary to a person, and being an adversary to the opinion of that person. This is a timely distinction, and many of our super-sensitive brethren would do well to bear in mind this distinction. We are disposed to allow in our columns a criticism of measures, but not of men. Of course, the distinguished writer of the above, who has long since gone to his reward, as is seen by the title, only had reference to the ram lambs.

TEMPERANCE SENTIMENT.

Gen. Frederick D. Grant has been much censured for appearing, in army uniform, in a recent temperance parade in Chicago. His reply to this censure is reported by the *Intelligencer* as follows:

"That parade represented the thing the army stands for. It was a law and order demonstration, and I would feel I had been derelict in my duty had I refused to participate. I am willing to get out of the army or make any other personal sacrifice if thereby I shall be able to advance the cause of temperance. Personally I am a teetotaler. No one need have any doubt as to my personal feeling on this subject. Bravo! The General's illustrious

father never displayed greater courage than is manifested in the above declaration. By such moral sentiments, so fearlessly expressed, our army shall yet become the army of the Lord. Among the happiest speeches to which we have ever listened was the one delivered by Gen. Frederick Grant at the Confederate reunion in Richmond.

GOD'S WILL.

The German Emperor, in addressing his soldiers, is reputed to have said: "The soldier should not have a will of his own, but all of you should have one will, and that is my will."

According to this the Emperor should have his soldiers pray, that his will (not the Lord's) be done. Such foolish talk is the inevitable logic of monarchy and State religion. The democracy of New Testament institutions will yet sound the death-knell to such deliverances; and the religion of the lowly Nazarene will eliminate such inconceivable conceit from the unregenerate heart. The world is fast learning that it is better to obey God than men.

A NEW SPECIES.

It has long been believed, and we still believe that such a thing as a new species was impossible. In a recent contribution to *The Popular Science Monthly*, Mr. Luther Burbank, the Plato of plant life, tells us that a cross between two species of plants may give rise to an entirely new species. He further suggests that this may be a more frequent mode of the origin of species, than has hitherto been supposed. This same thing has been often claimed before, but invariably upon closer examination the supposed new species has proven but a variation of the parent species. There are many lost species, but science has signally failed to find even a single example of a splinter new species. What's more, we confidently predict that no new species will be discovered. In the beginning God created the heaven and the earth, and all that in them is, and only a new creation by him will bring into existence a new species. Spontaneous generation has, so far, confined itself to the generation of fanciful ideas.

Abbot Lawrence Lowell was recently inaugurated as president of Harvard University. In his inaugural address not a single word is said as to the necessity of Christianity. It was hoped that Ex-President Eliot's successor might succeed a little better along religious lines. President Lowell at least saved himself from endorsing his predecessor's "new" religion. Let us be thankful for this much.

It is not worrying us that Cook, or Peary, or both of them reached the North Pole. Our chief worry is that they came back so soon to tell the tale. There should be but little difficulty in securing funds from a long suffering public to fit out another Arctic expedition, provided they will both agree to accompany the expedition.

Rev. Boyce Taylor has probably accomplished a greater missionary work than any other pastor in the State. It has been our pleasure to assist him in a meeting in his church, and to study his great work at short range. Few men's lives are counting more for the Kingdom than is his.

Better fail in the right, than succeed in the wrong. The failure of success, and the success of failure, presents a profitable study.

EDITORIAL VARIETIES

The victim of insomnia should learn the psychology of sleep.—Standard. It might be better for him to go to sleep, rather than remaining awake to study the psychology of sleep. The best way to do a thing is to do it. The psychology of daily conduct would be better.

A man is safer with a good man, as his enemy, than a bad man as his friend.

It is not the "Choir Invisible," but the Choir inaudible, for which the average saint patiently longs.

"Strengthen the things which remain" etc. The Higher critics have been at work, and according to their dictum, nothing remains worth strengthening.

The withdrawal of state support from the priests in France, has neither weakened the priests, nor their religion—it has only revealed their weakness and wickedness. The power of the priesthood must recede as education advances.

Conviction is the spinal column of the spiritual man, and a man minus a spinal column is in a pitiable condition.

If some folks were as liberal with their dollars as they are with their doctrine, we could send out several more Foreign missionaries.

An Englishman and an Irishman riding together, passed a galloway. "Where would you be," said the Englishman, "if the galloway had its due?" "Riding alone, I guess" said the Irishman.

We have been repeatedly asked, "What kind of a Bible must I buy?" In our judgment, Nave's "Student's Bible," is the most complete and helpful book, that has ever been issued in one volume. We commend it without reserve.

Speaker Cannon is reputed to be the most accomplished sweeper in Congress. He is also supposed to know when to "stand pat," and when to "draw"—committees of course.

Suppose the Master should ask, at the Judgment, of one who was baptized in infancy, "Were you ever baptized?" The best possible reply would be, "I think so, because my parents told me so." This hardly answers the command, "Be baptized."

Brother B. J. Davis is holding a meeting at Clay City, with a view to organizing a Baptist church. The Association could not have selected a better man, for this important mission. He is a man of unusual gifts and graces.

The story is told of an old Confederate soldier, that upon being asked if Stonewall Jackson went to heaven, replied, "If he made up his mind to go all hell couldn't keep him out." This is literally true of every child of God.

If a saint should fall from grace, he would fall to the law, which is even more deadly than the lap of Delilah.

And now we have glass-bottomed boats. Probably this material is used so that when the boat goes to the "bottom," the passengers, can see their way out, though we predict, "through a glass darkly."

A man who would sin because grace abounds, will never abound, because grace reigns.

The recent treaty between Japan and China, provided it results in perfect continuity, portends no special good to the White races.

In the average man's scheme of life there seems to be no place for death. However death insists on it making a place for itself, in its own good time.

Rev. W. D. Nowlin, resigns his pastorate to become an evangelist. We have had the good fortune to have Dr. Nowlin with us in a series of meetings, and know him to be one of our strongest and rarest men. We can unqualifiedly commend him for the great work which he has undertaken.

First of all, religion must be in the heart, but it should also be in the hands and feet. We are created unto good works.

It is said that one of the children of one of his children, may be not overcome him and get all of the saints. If he can get all of the saints, and does not do it, does he not prove untrue to his own nature?

Dr. North Pole Cook is a good member of a Brooklyn church. His pastor bears this testimony to him: "He is a man of unquestionable veracity, and if he says he has reached the Pole, it may be depended on that he has done so."

AMONG THE Churches.

Walnut St. (Third and St. Catherine)
Obedience to the Heavenly Vision, Acts 26:19. The Striking of the Hour, John 17:1. By letter, 11; baptized, 3; for bapt'ism, 3. Pastor closed the third meeting he has held with the church; forty-three additions.

Broadway—Bro. Burns took offering for Oneida amounting to two thousand dollars in cash. Pastor W. W. Landrum preached at night. S. S., 228. By letter, 4.

Chestnut St.—Bro. T. C. Bagby: The Third Commandment. The Ninth Commandment. S. S., 223.
Crescent Hill—Pastor J. F. Griffith: A Good Soldier, II. Tim. 2:3. Remembering Thy Creator, Ecc. 12:1. S. S., 124.

Elk Creek—Bro. G. G. Riggan: Christian Work, Matt. 21:28. S. S., 60.
Eleventh and Jefferson Sts. Mission—Bro. C. W. Reese: The Supreme God. S. S., 44.

Eighteenth St.—Pastor B. V. Bolton: A Basis of Forgiveness, Matt. 6:12. Profit and Loss, Mark 8:36. S. S., 48. Under watchcare, 1.

Fourth Ave.—Pastor E. S. Alderman: Our Heritage, I. Cor. 10:11. Address by Bro. J. A. Burns, president Oneida Baptist Institute. S. S., 189.

German—Pastor Wm. Argow: The Apostle Paul a Chosen Vessel of God, Acts 9:15. Our Home in Heaven or Our Citizenship in Heaven, I. Cor. 3:20. S. S., 55.

Hazelwood—Bro. Herbert Nye: The Wonderful Christ, Isa. 9:6. Christ Knocking at the Door, Rev. 3:20. S. S., 74.

Highland—Pastor L. W. Doolan: Our Municipal Campaign, Luke 8:39. The Danger of Duty Delayed, Luke 13:24. S. S., 169. By letter, 4.

Immanuel—Pastor J. C. C. Dunford: Obedience to the Heavenly Vision, Acts 26:19-20. The Sixth Commandment, Ex. 20:13. S. S., 160; Fischer Ave. Mission, 84.

Meadow Home—Bro. J. T. Betts preached a funeral sermon in memory of Bro. Earnest Cook, "A Happy Death," Rev. 14:13.

Ormsby Ave.—Pastor G. D. Billeisen: Faith as an Element of Success, Heb. 11:1. Pilate's Dilemma, or Second Trial of Jesus Before Pilate, Matt. 27:22. John 19:14. S. S., 128. For baptism, 5; by relation, 1; baptized, 1.

Oakdale—Pastor E. L. Averitt: Christ's Relation to Sin. Paul's Dying Testimony to Timothy, II. Tim. 4:6-8. S. S., 129. For baptism, 2; baptized, 2. On last Wednesday evening we closed a series of meetings with twenty-two additions. The church was strengthened and revived by the earnest, gospel preaching of Bro. G. C. Mitchell, who aided the pastor.

Thirty-sixth and Grand—Pastor John I. Earp: Glorifying in the Cross, Gal. 6:14. Blind Bartimaeus, Luke 18:35-43. S. S., 39.

Thirteenth and Kentucky Sts.—Pastor J. C. Burkett: Excellency of God's Mercy, Ps. 36:7. Christian Perfection, Matt. 5:48. S. S., 45.

Twenty-sixth and Market—Pastor R. E. Reed: The Castaway, I. Cor. 9:27. The Harvest Past, Jer. 8:20. S. S., 343. By letter, 2; for baptism, 2.

Third Ave.—Bro. J. M. Roddy, of Harrodsburg: Christ Pre-eminent, Col. 1:18. Our Precious Faith, II. Peter 1:1. S. S., 152. The revival at Harrodsburg begins November 8th; pastor preaching for first week. After that Bro. L. W. Doolan will be with us. Prospects are good for a great meeting.—J. M. Roddy, pastor.

Tabernacle (New Albany)—Pastor E. L. Wells: Evangelism, Luke 14:23. Salvation, Heb. 2:3. S. S., 90.

Van Buren St.—Pastor A. S. Patterson: Influence and Responsibility of a Christian, Matt. 5:14. Coming Out of Bondage, Ps. 105:43. S. S., 113. Baptized, 2.

West Broadway—Pastor James A. White: The Call to Prayer, Matt. 9:38. Third Commandment, Ex. 20:7. S. S., 37.

NORTH KENTUCKY PASTORS' CONFERENCE.

Covington.
First—Pastor A. C. Davidson: The Lord and Two of His Yearning Children, Phil. 1:1. S. S., 205.

Madison Ave.—Bro. W. H. Moody: Heb. 10:31. Hell, Luke 16. S. S., 152. For baptism, 5. Meetings continue.

South Side—Bro. W. H. Sledge: Set Free, John 8:38. Up a Tree, Luke 19:5. S. S., 188. By letter, 9; for baptism, 36; by relation 2. Total for meeting, 63. Meetings continue all week.

Newport.
First—Bro. J. B. Jones: Acts 4:11.

First—Pastor R. H. Tollet: Ex. 4. Ps. 24. By letter, 2. S. S., 198.
Bellevue.
First—Bro. W. J. Bolin: preached, and is conducting a series of meetings. S. S., 90. Meetings continue.

Lafayette.
First—Bro. O. M. Huey: Heaven. Moses Choice. For Baptism, L. S. S., 104.

SEMINARY NOTES.

G. C. MITCHELL.
New York Hall is about full to its capacity—a very busy place, especially just after the dining-room bell rings. All ages are here, from the boy who never has preached but a few times to the battle-scarred veteran of sixty; but all actuated by the one desire—better service for the Master.

East Tuesday morning, Rev. Mr. Webb, minister of Warren Memorial, was with us in chapel. He gave us a helpful talk on criticism while we were students, and invited us to a musicale at his church that evening. Thank you, Bro. Webb, come again.

S. S., 430. Ft. Thomas Mission S. S., 35.

Dayton.
First—Pastor R. H. Tollet: Ex. 4. Ps. 24. By letter, 2. S. S., 198.

Bellevue.
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Bro. W. S. Brook, of Virginia, led the mid-week prayer meeting in New York Hall.

Bro. H. O. Meyer, who has been leading the Saturday night street meetings, is planning a vigorous campaign in the near future.

C. W. Reese has charge of the Students' work at the City Hospital. Twenty of the boys were out there Sunday, reading, singing, praying, talking, distributing flowers and papers—a work that shall count in the great day.

Dr. Mullins spoke to the volunteer Band Friday evening, on "Why Volunteer for a Missionary." Our president always has something helpful for "His boys."

Each Sunday morning the boys gather by States and have a delightful prayer service.

D. M. Pressley has accepted the pastorate of the First church at Lawrenceburg, Ind.

C. T. Brookshire has accepted as pastor of Ten Mile church, Gallatin county, one-fourth time.

G. C. Mitchell closed the revival meetings which have continued since October 4th at Oakdale church; twenty-two additions.

Students preaching Sunday: H. T. Stevens, Spice Valley, Ind.; called for full time—a live and growing field.

H. D. Wilson, Glenview.
E. P. P. Kneely, Ninth and O St. Mission.

Bro. Hatcher and sixteen of the boys taught classes in the Masonic Home.

W. J. Nelson, Boston, Ky.
Charles Leonard, Big Spring.
J. B. Weatherspoon, Riverview.
T. E. Ennis, Greensburg, Ky.
J. H. Coleman, Fishersville.
W. R. McEwen, Pitt's Point.

R. B. Gunter, Munfordsville.
Herbert Nye, Hazelwood.
G. G. Riggan, Elk Creek.
H. F. Searles spoke for Sunday School at Franklin St.

B. L. McKee, Franklin St.; both hours.
A. I. Foster, Cedar Creek.

October 6th at Sparta, Ky., Mr. Robert Williams and Miss Virgie Gallion were united in marriage by Rev. L. A. Parker.

THE STATE.

Bro. C. E. Hutchinson writes from Farview: "Please change the address of my paper to Goleonda, Ill. I have accepted care of the church for full time."

Pastor J. S. Wilson writes from Lagrange: "We have recently closed a series of meetings held with the Lagrange church, in which Bro. J. M. Roddy, of Harrodsburg, did the preaching. Bro. Roddy is a faithful and fine preacher. The congregations were fine during the entire meeting, and those that heard the speaker were much pleased and greatly edified. Bro. Roddy is a gifted evangelist and can do a great work in serving churches in this capacity. Six were added to the church, five for baptism and one by letter."

Pastor C. W. Bowles writes from Vine Grove: "On last Sunday we closed a good meeting at Elkon, Ky. Seven additions and a revival among the church members that was not so noticeable until the day the meeting closed. Elder W. J. Puckett, of Cave City, did the preaching in his usual sound and able way. He knows how to preach the Baptist doctrine. Bro. W. H. Bruner, who is a member of this church, rendered us valuable assistance in this meeting. He is truly a man of God. His work is all now in Hancock county, Ky."

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Pastor J. F. Winchell writes from

Stephensport: "I have just closed a meeting of eleven days with the church at Jolly's Station. Visible results seven by baptism, two restored. I had the assistance of W. W. Williams, of Owensboro, who did all the preaching to the entire satisfaction of all who heard. He is a fine young man, and a true helper to pastor and church."

A friend writes of Russellville church: "Our church is prospering and happy under the care of Pastor Charles Anderson. He has just been assisted in a meeting by Bro. L. B. Warren, of Owensboro. Fifty-two were added to the church, with others to follow. Bro. Warren won all hearts by his earnest and eloquent words and his clear presentation of Gospel truth."

State Evangelist T. O. Reese, of Tennessee, has just closed a fine meeting at Cowan, Tenn. There were twenty-seven conversions. He is now in a meeting with Pastor J. M. Phillips at Lebanon.

A twenty-days' meeting, at Tuna, Mo., in which Bro. T. P. Harvey did the preaching, sixteen were added to the church by experience and baptism, one by letter, three by restoration.

Pastor L. T. Barger closed his meeting of ten days with Mt. Zion church, Mo., with sixteen received for baptism, three by letter and one restored.

In the twelve-days' meeting held with the church at Tomberlin, Ark., there were forty-six additions.

The meeting at DeGray, Ark., lasted two weeks and thirty-one united with the church.

The Winston Brothers W. A. and F. E., held a meeting at Walnut Ridge church, Ark., of which W. A. is pastor. Sixteen additions, thirteen by experience and baptism.

Forty-six have united with the church at Grant's, Ark., result of a meeting.

An eight-days' meeting, with the Hydrick church, Ark., resulted in twenty-one conversions, sixteen received for baptism.

The new meeting house at Alva, Fla., has been set apart to the worship of God. The dedication sermon was preached by Bro. E. K. Shultz.

Bro. H. M. Wharton held a meeting with Kemper, Washington, Va., lasting one week and resulting in a glorious revival and twenty-six additions to the church.

Pastor W. S. Jackson held an even-days' meeting with his church, Old Enon, Va., and thirty-four united with the church, twenty-seven received for baptism.

Eighteen added to the church at Metcalfe, Ga., result of their meeting.

Pastor C. S. Darden, Union church, Washington county, Ga., was assisted by Bro. G. C. Steed in a meeting resulting in sixteen additions and church much revived.

That was a genuine revival at Newton, Miss., in which Bro. O. M. Patterson assisted pastor John L. Culpepper. There were forty-one added to the membership.

Bro. J. A. Lee held a meeting with Old Palestine church, Miss., lasting five days and nineteen were added to the church by experience and baptism, five restored and three by letter.

A meeting at Fern, Pontotoc county, Miss., resulted in thirty-nine additions.

A good meeting at Double Shouls, Cleveland county, N. C., resulted in twenty-five additions.

Thirty additions to the church at Lone Star, Sebastian county, Ark. Bro. John E. Tatum did the preaching.

The Second church, Mulvern, Ark., held a meeting of ten days and sixteen united with the church.

At Knoxville, Ark., the meeting closed with forty-six additions, forty-two of these were baptized.

Bro. H. W. Stone has been holding meetings with his churches, with the following results: At Keowee, S. C., seventeen additions; Fant's Grove, S. C., twenty-two were added to the church, and at Mountain Springs, S. C., eleven additions.

The church at Victor Mill, Va., has enjoyed a gracious refreshing from the Lord. Forty-four united with the church, twenty-one by experience and baptism.

Bro. S. J. Cannon writes from Leadwood, Mo.: "We are here in a good meeting with Bro. J. M. Peppel Sunday night the Sunday School superintendent, a fine young man, was given license to preach. Today closed

my first

month in my new work as an evangelist. Sixty-three have joined the churches in our meetings. I am sure I am where God wants me and I am happy. We go back to Kentucky next week."

Bro. R. L. Durant held a meeting at the church at Lehigh, Ala., at the close of which a church was organized with eighteen charter members, the prospects are bright for a good church.

Twenty added to the Rock church, W. Va., result of their recent meeting.

The church at Canton, Ala., has enjoyed a gracious refreshing from the Lord; twenty-one added to the membership.

In a meeting with the Mt. Carmel church, Ala., there were twenty-two additions.

Bro. J. H. Beyers assisted in a meeting at Magazine, Ark., and twenty-five were received for baptism, several of whom were heads of families.

At Des Arc, Ark., the meeting resulted in sixteen additions.

As the result of a ten-days' meeting at Hamburg, Ark., twenty were added to the church.

The Western Heights church, Atlanta, Ga., has closed a most gracious meeting resulting in seventy additions. Bro. A. C. Shuler, of Buckhead, did the preaching.

Pastor W. E. Lowe, aided by Bro. B. J. Woodward, held a meeting with his Clover church, S. C., twelve were added to the church by experience and baptism and fifteen by letter and restoration.

At Campobello, S. C., Pastor C. T. Sealie closed his meeting with forty-six additions, forty-five received for bapt'ism.

Every now and then we have to remind our friends that no reputable paper will publish anything unless the name of the writer accompanies it. We will withhold the name, of course, if the writer wishes it, but we must know the name.

In the last few days we have received several letters we would be glad to publish had the name of the writer been given.

The Bible Student and Teacher knows a good thing when it sees it. It copies Dr. Bow's doctrinal article on the Atonement, and we appreciate the compliment.—Dr. Bow's series on Baptist doctrines have received great praise, and deserve it. No wonder his tract on doctrine which covers, though more briefly, the same ground, has about reached the forty-thousand.

DEAR RECORDER:
Enclosed please find postoffice money order for \$2.00, which you will please place to my account for the Recorder. I enjoy very much the weekly visits of the Recorder. May God bless you in your effort to give us a great denominational paper.

Summit, Miss. D. W. McLEOD.

W. M. D. NOTES.

Agnes A. Osborne.

One planted a seed—'twas a little thing To sow in the field of his Lord and King. A grain of mustard. It grew and spread. Till it sheltered the weary toiler's head. And one gave his life—'twas a little thing. But 'twas all that he had to give to his king. And his life poured out for a world in need. Was multiplied like the mustard seed.

"Eala asleep" Such simple words to have brought such unutterable sorrow, from across the ocean to so many hearts. Miss Hensley had been operated on for appendicitis and was thought to be doing well when the second cablegram came with the words, "Eala asleep."

Asleep in Jesus, blessed sleep. From which none ever wake to weep. While our heart goes out in tenderest sympathy to the father and mother, yet we cannot but feel as if to congratulate them that they were counted worthy to have this daughter.

A memorial service will be held Sunday afternoon, October 31st, at Harrodsburg, Miss Hensley's home. Mrs. J. P. Creal and Mrs. Maud McClure will attend this service.

Miss Kate Carroll, daughter of Dr. B. H. Carroll, is taking special kindergarten work in Brazil.

The keynote of the Missionary Institute held at Spartansburg, S. C., seemed to be co-operation, information and systematic and proportionate giving.

The Training School has within its walls thirty-eight young handmaidens of the Lord, ready to do what their hands find to do. And with their studies and the much needed mission work in our big beautiful, wicked city their hands are fast becoming filled. Yet still there is

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room in the school. There are now five vacancies. If any young woman from any State is wanting to come—and we feel there are many—let her apply at once. The second quarter begins December 1st, and some little time is required in examining references, etc. And right here let me remind you that it is very important that contributions for the current expenses of the school be sent in speedily, and we are striving and hoping soon to reach the \$20,000 endowment that the Union is morally bound to raise by the terms of the Sunday School Board's gift to the building.

The W. M. Society at Alexandria named their society after their pastor's wife. The pastor immediately returned the compliment by presenting the society with \$500.

We chronicle with great pleasure the fact of Mrs. B. F. Proctor's safe return from her six months tour of Europe. Bowling Green folks showed their joy by giving her a most delightful reception in the parlors of the First church.

We hope all the Kentucky Sunbeams and their leaders will read the following from the State Sunbeam Leader and act accordingly:
How many Sunbeam Bands would be glad to have new helpers in their society for the fall and winter work? The State leader has some beautiful invitations that she will be glad to send you. Give them to the children you want for new members and when they see them I am sure they will want to join the very next meeting. Ask your leader to write for as many invitations as you can use.

Is your society still planning to be a "Gold Star Band" this year? That means that your secretary must send in her report each quarter to the State leader, just as soon after receiving the blanks as she can get it ready. Tell your leader that it is now time to send in the report for July, August and September.

Twenty Bands responded for the first quarter after the Convention. This does not mean that these twenty are the only Sunbeam societies in Kentucky. After the convention was the first time the Kentucky leaders had been asked to report to the State leader and these twenty secretaries have responded. Many others have sent their usual report to Miss Lamb, the State Treasurer. The twenty societies are now the only ones who may become Gold Star Bands this missionary year, provided they send in their three other reports on time. If you are not of the twenty plan to be a "Silver Star Band" by reporting the three remaining quarters of the year to the State leader, Miss Edna B. Wilson, 1514 Third Street, Louisville, Ky.



THE CRICKET.

O, to be a cricket, That's the thing! To scurry in the grass, And to have one's fling!

THREE PINK ROSES.

By Demarest Rubius.

They were perfect beauties—in size so large, of such delicate coloring and so fragrant—that would have called forth admiration even in a country where fine roses were no uncommon sight;

For you, papa Doctor, with my very best compliments, she said quaintly, intercepting her father as he came down the walk.

"All for me?" queried her father in surprise lifting both child and flowers in his strong arms and holding them tightly for an instance; then with a kiss he set Delight on her feet again and took the flowers.

"I thought they were missionary roses, daughter," he remarked, looking them over critically, but his eyes were twinkling.

"You are such a funny papa Doctor," said Delight, contentedly leaning against him. "Didn't you know they are home missionaries?"

"All right, little woman, he said, laughing, "it is a pleasure to receive them," and with a deep bow he hurried away to his office, placing the flowers on a small table in his consultation room.

Delight's mother had died when she was "quite small," as she was wont to say, and all the passionate devotion of her heart was bestowed upon the father who had spent time and money lavishly in an effort to straighten the crippled body of the child, whose luminous, dark eyes shone with a brave, dauntless spirit, and whose cheery disposition made his home doubly dear to busy Dr. Brandon.

Miss Jean Kirtland was the first patient of the morning, and her weary face instantly brightened as her glance fell on the flowers by the window.

"Oh, aren't they lovely!" she exclaimed, enthusiastically, crossing the room to bury her face in their fragrant depths. Dr. Brandon was mildly astonished, for the Kirtland dollars kept Miss Jean well supplied with blossoms as costly and rare as could be grown in the city greenhouses. But she was clearly quite interested as the doctor proceeded to tell how Delight had protected and watched over the bush all through the winter months, and had urged it along all spring and now it was a blaze of beauty and a sign of bloom which the child could only enjoy by sharing with others.

"I know she would like for you to have one," added the doctor, and Miss Jean's eyes were softer and her lips wore a little smile when she left the office with her rose and package of medicine.

"Oh, Doctor!" exclaimed Mrs. Lanning, as she came rushing into the office a little later, wringing her hands nervously. "Ted is so much worse! I can

not keep him quiet," and her tear-stained face worked piteously.

The doctor spoke comfortingly to her as he hurriedly prepared a quieting medicine; then, selecting the handsomest rose from the cluster in the bowl, handed both to the trembling woman.

"Oh, thank you," she murmured, and hurried back to her sick boy.

A few hours later a telephone call hastily summoned Dr. Brandon to Ted's bed-side, but he was too late to be of any service, except to comfort the bereaved mother. Ted's face wore a peaceful smile, while tightly clasped in his hand was the pink rose.

"He was so pleased with the flower," sobbed the mother, "and would not let me take it away," so the blossom was left in his hand and laid away with him.

But there was one more patient that same day to whom was given one of Delight's roses, James Redmond, whom strong drink had brought very low in the moral scale.

"I wish you would give me something to strengthen me, Doctor," he whined, fingering his old hat nervously, his shifting eyes looking everywhere but at the man he was addressing. "I'm just that run down I can not stand a thing."

"Yes, you do need something," said the doctor sarcastically, "but it is a moral backbone, and that is out of my line entirely. I give you medicine, and then, before you are benefited in the least you go off and get dead drunk. You need something," continued the doctor sharply, "that will make you ashamed of the life you are living, which is making your wife and children anything but happy."

"Oh, come now, Doctor," Redmond whimpered dejectedly, "I'm a sick man and you shouldn't be so hard on me when I'm down."

Dr. Brandon gave a contemptuous snort, but went off to prepare the medicine just as the other felt sure he would; but his indignation was too great to allow him to say another word, even had he not known from past experience how utterly useless it was to spend one's time talking with the fellow. But, as he came back from the drug room, for some unknown reason he impulsively caught up a rose and was very much astonished when Redmond burst into a passion of tears as he laid the flower tenderly against his bloated cheek.

"It made me think of my mother," he said after a time, wiping the tears from his bloodshot eyes. "She had, so it seemed to me then, the most wonderful flower garden in existence, and I remember she had such a pretty pink rose that she told me I could call mine, when she noticed how much I admired it, and it all came back to me when I looked at this," holding up his rose.

"I wasn't always like this," went on Redmond, looking down at his untidy person "but after mother died I began drifting from bad to worse, and not even the love of my wife and family could hold me from my evil associates."

"You certainly love your family and for their sakes why not make yourself respected in the community instead of being a continual disgrace?" demanded his listener. "You have very bright children, and your wife is—"

"A saint on earth, if there ever was one," interrupted Redmond quickly. "She has been so patient and forgiving and—"

"Then be a man!" exclaimed the doctor. "We'll stand by you," and with a hearty handclasp the two men parted, Redmond still under the spell of his memories.

That evening Delight climbed into her father's arms as he sat comfortably resting in his big chair before the open window, and listened quietly as he told where some of her roses had been given, satisfied that her "papa doctor" had used very wise judgment, indeed.

There was something in the story of the roses and the selfishness of the crippled child for whom they had bloomed that set strange impulses to stirring in Miss Kirtland's heart, and she began to look for opportunities to make other people happy instead of spending all her thought, time and money on herself, her field growing broader with the return of good health.

Mrs. Lanning's sore heart was so comforted because her boy had had one beautiful flower to brighten his last hours that she felt she must do something to show her gratitude, which she did by "passing on" the kindness as she had opportunity. And the days when pain held Delight a prisoner to her room were never so long or wearisome when Mrs. Lanning would come to mother her.

As for James Redmond, the rose and the doctor's handclasp had worked some mysterious change in his life. As he fought the demon of appetite and day after day won the victory, he slowly won the confidence and respect of the community, and became a comfort to his family instead of being the disgrace he had been.

yet ended, for the influences they set in motion will go on as long as time shall last, in wider and wider benefits and blessings. Certainly no one should despise the day of small things.

VALUE OF A FRIEND.

By R. B. Marshall.

Some one has well said that there are few great friends, but every enemy is great. A true friend should be used, as other valuable assets, with discriminating care. An enemy may become a friend under proper treatment, or a friend may become an enemy after persistent misuse. Many people take no pains with themselves either to become or to make a friend. To talk about things of cheap gossip and make of ourselves mere baggage to burden the travel is to fill the ever growing city of the plain. Friendship, like other achievements, has its conditions.

One must be a friend with himself. A friend is another himself. Every one has something worthy in himself, and it is a part of his work to be a true friend to that something. It costs Praxiteles his life to declare this truth that every man can find God for himself through the harmony and art he possesses. Companionship in your own life is an essential element of the friend spirit. Our foes are too often in our own household.

We should be constant in our regard of common values. Waive petty differences and keep a friend after making him. Pascal said that if every one knew what one said of another there would not be four friends in the world. If necessary be one of the four. Our common values are the safeguard of true friendship. At Ellis Island a friend is the most coveted prize. The pure water of friendship flows through the filtered streams of common life and not alone from mountain lakes and secluded springs. Jesus preached and practiced this truth till it led him to the cross. Such was the vivid fulfillment of the words: "A friend that sticketh closer than a brother." Some of our best friends have neither position nor power, but they have hearts infused with plain divineness, and this satisfies our keen hunger for common necessities.

One should have frequent contact with friends. An old proverb says: "Thorns and bushes obstruct the road which no one treads." Affections are not the mere movable tents of the night, but the enduring marble of life's highway. We must grow together, not apart. Social contact is the modern trust and everybody has stock in it. Nothing can surpass the conscious value of friend meeting friend, and this, I believe, is the inspiration of the toilers who sing: "We shall meet each other there." Christ lives through the centuries because his friends believe in his goodness and feel in their hearts that he is their peerless friend in the fight of the battle of life.—The Standard.

THE FORGOTTEN SHEAF.

"There," said Farmer Brand, testily. "I said those folks at the corners might have what corn they could pick up after I left the field, but I forgot a shock in the fence corner. It's more than I meant they should have, and I believe I'll just go back now and get it."

"No, no, neighbor, I guess I would not," said good Father Bailey, with the freedom of old friendship. "Those folks are as poor as poverty, and strangers, too. Remember what the Lord says about the forgotten sheaf and don't grudge this one to those who need it more than you do."

"What about the forgotten sheaf?" asked the farmer, to gain time.

"It's in the twenty-fourth chapter of Deuteronomy. I had brought home to me once. It reads, 'When thou reapest thy harvest . . . and hast forgot a sheaf . . . thou shalt not go again to fetch it; it shall be for the sojourner, for the fatherless, and for the widow; that Jehovah thy God may bless thee.' It's a poor business, neighbor going back after something that may help another. If you hadn't remembered this shock of corn, you wouldn't have felt any poorer for lack of it. God bestows the harvests, and means to have them shared. He remembers what we forget, mind you, and looks after things. I make no doubt he has his eye on that forgotten corn and I wouldn't snatch it back, if I were you, especially seeing that you told the strangers they might have what was left of your poor forgotten sheaf."

"So I will," said the farmer, thoughtfully, turning home.—Wellspring.

DID YOU EVER THINK

That a kind word put out at interest brings back an enormous percentage of love and appreciation? That though a loving thought may not seem to be appreciated, it has yet made you better and braver because of it?

That the little acts of kindness and thoughtfulness day by day are really greater than one immense act of goodness once a year?

That to be always polite to the people at home is not only more ladylike, but more refined, than having company manners???

That to judge anybody by his personal appearance stamps you as not only ignorant, but vulgar.

That to talk and talk and talk about yourself and your belongings is very tiresome for the people who listen?—Our Sunday Afternoon.

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STORIES FOR LITTLE ONES

JIM'S TELEPHONE MESSAGE.

By Sidney Dayre.

"Why, you're a smart little fellow to bring such a big basket. It's bigger than you."

Jim looked up with a smile as Mrs. Price's kitchen maid helped him to take the basket of clean clothes off his cart.

"I ain't a bit too big for me," he said, proudly. "There wasn't any one else to bring it, 'cause my brother's hurt and couldn't."

They carried the basket into the back hall, and, while Jim waited for Mrs. Price to be ready to pay him, he saw a wonderful thing.

It hung on the wall in a rather dark corner. Mrs. Price stood before it, talking. Without trying to listen, Jim could hear what she said. This was it:—

"Hello. Is this number 204? This is Mrs. Price—I want a bushel of potatoes—and ten pounds of sugar—and a pound of tea—and two bunches of celery—and three packages of oat-meal—and a bottle of vanilla." She made a little pause between each order.

Jim was amazed. The town they lived in was small; there were only a few telephones in it, lately put in. He had never heard of them before.

"Mis' Price," he asked, "do all them things come when you tell 'em?"

"Yes, Jimmy," she said, laughing. "Sometimes they keep me waiting a little, but they come sooner or later."

Jim asked his mother about it. "She talks to a thing that sticks out of the wall," he said. "She asks for all sorts of good things, and she says they come."

"You must 'a' been mistaken, Jimmy," she said, for she had lived in the country until lately, and, like Jim, had never heard of a telephone. "Likely Mrs. Price was writing out a list or something, and you didn't see straight."

But Jim couldn't get it out of his mind. Surely Mrs. Price said she got things by talking into that odd thing on the wall.

One morning as he and Jane carried the basket of clothes into the hall, no one was there. And all of a sudden a bright idea popped into Jim's mind. If Mrs. Price could get things that way, why could not he?

He drew a chair to it, climbed up, and put his mouth to the queer little thing, just as Mrs. Price always did. In the half light he had not noticed the thing she held to her ear.

"Hello—this is Jimmy Ray. We want a lot of things to our house, real bad—we ain't got any thing to eat but meal and some potatoes. We'd like some bread—and some butter on it—and—Tom's real sick and I have to bring the clothes and—if you have any shoes, 'cause mine leak real bad—and some milk for Tom—and some kind of stuff to make him well—please, please and don't wait very long—"

The pleading voice stopped and Jim climbed down, his heart beating with hope. Of course he could not know that his voice had not reached any one inside the telephone.

But some one outside had heard.

At sound of the tremulous voice Mrs. Price had come quickly to a door opening into the hall and heard the telephone message.

She made a visit to Jimmy's home, and saw to it that many comforts found their way there before the brother was able to work and the mother could find plenty of washing to do.

Later she explained the working of the telephone to Jim. After she left him, he stood for a moment gazing at it.

"Well," he said at length, "you're a mighty nice, handy thing, but I don't know but Mis' Price is about as good as I want." —Christian Register.

IN CLOVER.

"Oh!" said Jamie, one day, "I wish I was a little bird or a bee!" How mamma laughed! "Why do you wish that?" she said. "Do you want to fly to the top of a tree?"

"No, but I was just thinking how good it would feel to live in clover all the time."

It was June, and Jamie was in the country. He was enjoying it, and felt as if he just could not get enough of it.

All around him were acres and acres of clover, and the air was sweet with the perfume of many blossoms.

Hundreds of bees and butterflies were flying here and there sipping the sweet white and red blossoms. And Jamie, too, enjoyed drawing the sweet from the little tubes. But he was always very careful not to interfere with the flower the bees had selected.

Every morning Jamie went to the field and brought a nice basketful of the clover, with the dew on it, for Bunny Wee, going again late in the afternoon to get it fresh for his supper.

Bunnies are very fond of clover, and ponies, too. Prince was, Jamie said when he went to the stable and asked him if he wanted some clover. Prince just "sniggered and laughed," he was so happy.

And Jamie felt very happy, too, as Prince cantered off with him on his back to the clover field.

Did you ever find a nicer place, children, than a big clover field?

What good times!

Can you find any sweeter place to play hide and seek?

By the way, did you ever look at clover leaves after dark? The two side leaves, which are its "hands," are folded together, while the third leaf turns over and clasps them.

Some one said, "The clover was asleep and had folded its hands to say its prayers."

Clovers usually have three leaves. But when you find four leaves in a cluster, it is said to bring "good luck."

When you hear people say "they are living in clover," that means they are having a splendid time.

And Jamie certainly "lived in clover" all that summer, for he had the most splendid vacation he had ever had. —The Child's Gem.

THE WEST WIND.

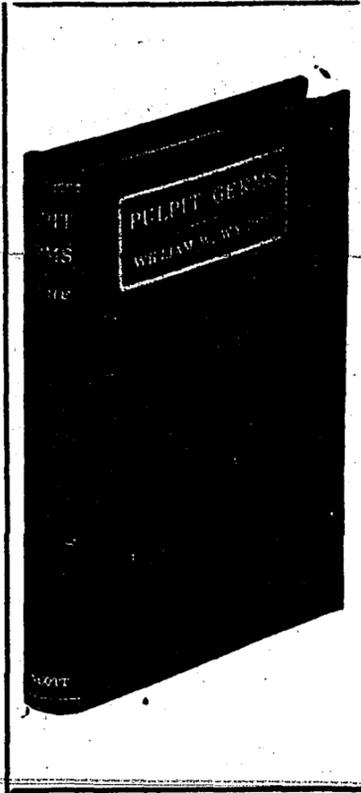
"See, mamma, I'm the wind," said Charley, as he puffed out his cheeks and blew his little boat across the great Sea of Dishpan.

Well, said his mamma, "if you are going to be a wind, I hope you will be the clear, bright west wind, blowing away the clouds and fogs. Never be a chilly, rainy, east wind." Charley liked the fancy, and now when the east wind is blowing out of doors, and the people are dull and a little cross, he tries to make sunshine indoors. He

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—BY—

WILLIAM W. WYTHE.



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

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likes to hear mamma say: "What bright weather my dear West Wind is making here in the house!" —Sunbeam.

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These are of great value, most easily practiced, and give excellent results. It is not necessary to have an elaborate system. The nostrils are the proper organs for breathing. Man, unlike some other animals, is capable of breathing through the mouth if the nostrils are obstructed, and many from habit or debility continually do so, a practice which whether by day or by night is attended with many evils; whereas every breath of pure air one inhales through his nostrils is a breath of life.

One exercise repeated fifty or a hundred times a day, requiring no more than ten minutes all together, is of the greatest advantage and can be done out of doors as well as in, at almost every season of the year. It consists of inhaling through the nostrils a deep breath, retaining it a few seconds, and then with the lips adjusted as

if one intended to whistle, expelling it slowly through the contracted orifice. There is no physiological objection to exhaling through the mouth; there are no muscles whereby the course of the breath can be restrained through the nostrils; but the lips contain sufficient muscular strength for this purpose.

Were students to rise from their studies, bookkeepers from their desks, women from their sewing or reading two or three times a day and take from fifteen to thirty of such breaths, the result would surprise them.

Jesus consents to become the companion of every believer, in the journey of life. This insures safety, for we will never miss the right road if we have His companionship. We may well be content to walk the way in which He goes, and to enjoy His companionship even though the way be dark and dangerous. A safe companion is the best security.

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**WEST KENTUCKY ASSOCIATION AND TENNESSEE STATE CONVENTION.**

The West Kentucky Association had a harmonious session October 6th, 7th and 8th, at Shiloh church near Arlington. W. H. Williams was re-elected Moderator and the writer Clerk. The speeches were of a very high order. Especial mention was on every tongue concerning the great speech of Bro. W. E. Hunter, of Princeton, on missions, and about the forceful, spiritual sermon of our own M. E. Staley, of Fulton. One new church was received into fellowship by the name of Harmony. It proved an auspicious addition, for not a ripple of unpleasantness occurred during our entire session. There were increases on every hand. There was an increase of \$1,200 or \$1,500 in pastor's salaries and our mission gifts increased between \$200 and \$300. The Shiloh church covered herself with glory by her abounding hospitality and our people are fast concluding that no one knows so well how to entertain us as the genial Ben Huey and his churches. The Clinton church led the Association in gifts and in their splendid Sunday School and made a noble advance under the leadership of their new pastor, W. R. Hill. Pastor Hill introduced strong and stirring resolutions against alien immersion, defining it as any baptism not administered by a Missionary Baptist church. The Association, by his consent, added an article declaring, "We will not fellowship any church receiving alien immersion," and the entire resolution passed by a unanimous and hearty rising vote. With our present convictions we cannot do aught else than make this issue a question of fellowship. To receive an immersed man whom we regard as utterly without Scriptural baptism is to surrender baptism as a prerequisite to church membership—to cease to be Baptists.

Hickman church is pastorless and is planning to share the labors of a pastor with Poplar Grove church, near by. The Arlington church has had a year of far-reaching results. Their pastor has been called indefinitely. And we have recently employed Bro. S. J. Sparks as our missionary to the mountains of this State. Our meeting begins in November.

The writer is now absent for three meetings with churches in Warren and Simpson counties. On his way he greatly enjoyed attending the Tennessee Baptist Convention, at Edgefield church, in Nashville. A fine body of Baptists were in session there. Dr. G. A. Lofton introduced in the first session a wisely worded resolution against alien immersion and it was enthusiastically passed. The introductory sermon was preached by Dr. H. W. Virgin, of Jackson, and was a masterful appeal to the authority of Christ in His Word in contrast with the false liberalism and spurious freedom so prevalent today. He dealt some titanic blows against the sophistry used to defend alien immersion. Among other great addresses was one by Dr. R. W. Weaver on Christian Education which will be published by the Sunday School Board; one by Dr. B. D. Gray on Home Missions, and one by our own inimitable W. D. Powell on the same theme; and another on State Missions by Dr. N. Penick. All the discussions were of a high order.

Dr. A. U. Boone, the retiring President, refused to allow his name to be considered for re-election and the body chose that noble Baptist layman, Dr. G. C. Savage, as President, and Dr. T. S. Potts

and President M. D. Jeffries as Vice Presidents. Since the departure of T. T. Eaton we have not seen so graceful and skillful presiding officers as now adorn the chair of the Tennessee Convention. To an outsider the Convention appeared the living embodiment of the Scripture, "One is your Master, even Christ and all ye are brethren." Among the visitors we noticed Brethren W. M. Stallings, of Smith's Grove; W. E. Mitchell, of Pembroke; W. D. Powell, of all Kentucky, and Dr. J. N. Prestidge, of the World. The pastor who was host of the Convention, Dr. Lunsford, is an ex-Kentuckian and naught was left undone which could minister to the comfort of the guests. Every visitor shared with the writer the opinion that his own home was the best.

The First church, of Knoxville, Dr. J. J. Taylor, pastor, led the State in mission gifts, while the Central Association stood first among the Associations. The total gifts of Tennessee Baptists were \$67,172.69, of which \$17,761.49 was for State missions, and Secretary W. C. Golden was rejoiced. The Baptist churches of Nashville are to have a simultaneous campaign beginning November 7th and led by many of the leading evangelists of the South.

The first Sunday in December the writer assists Pastor T. J. Ham in a meeting at Providence Knob church, near Bowling Green. The Pastor will be aided by one who united with the Russellville church under the labors of his son, Evangelist M. F. Ham, and who preaches where his father, grandfather, great-grandfather, two uncles and brother have preached before him. If therefore he be baptistically inclined he will surely not be reckoned unpardonable, since he has also been a reader of the Western Recorder since childhood, to which he pledges unswerving love and loyalty. W. C. TAYLOR, Arlington, Ky.

**SOME NOTES AND SUGGESTIONS.**

I have been reading the Recorder with accustomed pleasure and profit this morning, and feel like I want to say so. I always read with great interest what Dr. J. T. Christian writes. He has placed the crux of Baptist succession on the right thing when he says: "It is furthermore elicited that the center of their contention is not the ordinances—believers' baptism by immersion and the proper observance of the Lord's Supper, though they firmly hold to these, but that the church is a spiritual body and should be composed only of believers." I have added to this the further test that they held firmly to the sole authority in the churches of the revealed will of the Lord. But the fact is, these contentions are essentially the same. At any rate, they are practically inseparable. Our ancestors were those who held to these doctrines as against the doctrines of their unspiritual neighbors.

**"Reply to the Resolutions of the Logan County Association."**

This correspondence between the Foreign Mission Board and the brethren of the Logan County Association calls up the question again: Where is the sin in alien immersion? Not what is the sin? But where does it rest, and who will have to answer for it? Does it unchurch a church to accept of unbaptized members? According to the Word all the members of a church must be baptized believers. Yet well nigh every church has some who, alas! are not believers.

Does that deny to these the fellowship of their brethren? If a few scattering churches here and there, harbor a few unbaptized members, should they deny to these churches the fellowship of their brethren? But some one will say: "We can't be absolutely sure that all who profess to have been converted are in fact regenerated, hence we cannot be held responsible for our mistakes but we can know that a man has been baptized." How do you know? You do not know that, any more than you know that a man has been born again.

The act of baptism is truly an outside matter, while regeneration goes on within. But the life of both is spiritual. The physical fact is indeed outside, but the inner life of duty wrapped up in it, is as truly a spiritual life as any other. Hence we cannot tell absolutely that a given act of baptism is in fact a baptism. But we are in honor and duty bound to get as near right as we can. We are therefore bound to see that no unconverted nor unbaptized people get into our church, if we, that is you and I, can help it. But we can't enforce discipline in other folks' churches. We can't make them "turn out" their unconverted. Neither can you compel them to turn out their unbaptized members, because they do not agree with you that they have not been baptized. The Foreign Mission Board cannot make a question of fellowship out of the receiving of alien immersions, any more than a sister church can, nor more than the Board can unfellowship all the churches that have unconverted members in them.

The fact is all alien immersions are, in my judgment, void absolutely for want of authority in the administrator, just as an affidavit taken by any person not authorized by law to administer oaths, would be void. When therefore one gets into the church, he is simply in there without having been baptized. He is the one to suffer, and with him those individuals who co-operated in his wrong doing. In a sense the whole church may be guilty. But the Lord nowhere authorizes any of us to punish churches. He has promised to do that himself, if churches harbor those whom he hates. Leave the discipline to the Master. It is the "wheat and the tares." Let both grow until the harvest. J. L. D. HILLYER.

**DEAR RECORDER.**

The Little Bethel Association met with Slover church, near Clay, Ky., October 6, 1909. Brethren R. C. Allen and D. S. Edwards were re-elected Moderator and Clerk, respectively. The Association paid a great compliment to Bro. Edwards, who has been their clerk for many years, and having moved out of the bounds of the Association last year, had only come back on a visit, and was unanimously elected to his old position as clerk. The reports showed the best year's work ever done by the Association. Nearly all the churches had made substantial gains in membership, and the increase to missions were about 50 per cent over any previous year of her history.

A resolution was offered and carried unanimously to withhold all offerings to Foreign Missions until the Foreign Mission Board at Richmond should amend the act of appointing to the foreign field one who believed in alien immersion. The Association was very harmonious and the Slover church certainly deserves great credit for entertaining so loyally the great host of Baptists and visitors who were present. Among the visitors pres-

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ent were Dr. Maddox, of the Ministers' Aid Society, Brethren C. H. Gregston and Midyett, President of the Ohio Valley College.

The Recorder was ably represented by Bro. C. S. Gregston. Z. FERRELL, Missionary of L. B. A.

**PECULIAR.**

By C. A. Barnes. Recently a business man died, who had made a success of life, being the owner of a large manufacturing and foundry plant. Some friends were speaking of the man and his death; among other things they said he was peculiar, and as evidence of his peculiarity one of the speakers said, "I worked for him and found after a little time I began to make suggestions, how things ought to be done, this change and that alteration, and how improvements might be made in the business. He looked me square in the face and said, 'Who is running this business, you or me?'"

As we look out over the religious world of today, and see the many changes and additions to the plain teachings of the Scriptures, we are made to wonder, whose right is it to give commands to the people. Our Heavenly Father's or the self-appointed teachers, Wesley, Calvin, Luther, Knox and Campbell. The Saviour said, ye are my friends if ye do whatsoever I command you (John 15:14). And the Father says, A Son honoreth his father, and a servant his master; if then I be a Father where is mine honor, and if I be a master, where is my fear (Mal. 1:6). And yet, plain as this teaching is, so many prefer to do what John Wesley and the many other teachers command them to do. The Saviour commanded to baptize the believer, and there is no account in the Scriptures of any one being baptized but the believer, and those who had arrived at the years of accountability. But this is too narrow and selfish to suit Mr. Wesley, and so he adds also the infant. The Saviour said, To immerse the converted ones, but that does not suit a great many, and they have changed the command of the blessed Saviour to pouring and sprinkling. To use Dean Stanley's words: "had the boldness to substitute a few drops of water for the ancient bath."

The Apostle Paul taught, One Lord, one faith, one baptism, but it is so changed these days that it

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is doubtful if Paul would recognize it, if he met it in the public road. The teaching has been altered to read, One Lord, any faith you please, and three baptisms, making sincerity, and not obedience to the Saviour, the one thing to do. The misfortune with sincerity is that a man may be sincerely wrong as well as right, as we learn from the history of Moses, Saul and others, who changed the command to something else, and had to pay the penalty of their disobedience. In wonder and astonishment we are forced sometimes to ask ourselves, Who is the head of the church, Christ or the Pope or Bishops or other man-made officers. Peculiar, yes; but right.

Noah in all the wide world, and Lot in Sodom, were peculiar men, but in that peculiarity lay their honor and their safety. It is better to be in the Ark with a few, than to be drowned with the rest for company. Palmyra, Tenn.

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**SOME PLAIN WORDS ON AN UNPLEASANT SUBJECT.**

The religious Herald, the organ of the Baptists of Virginia, has been studying its books with a result that might well give the Christian-reading public pause. If its figures are to be believed, there is a greater relative honesty among advertisers—those who use the paper for purely business purposes, and who may or may not be in sympathy with the things for which it stands, than among subscribers—those who take and read the paper supposedly because of their interest in that of which it speaks. The Herald finds that practically all its advertisers pay their bills, the annual loss in that department being less than two per cent; while in the subscription department, the annual loss is from twenty-five to thirty-three and one-third per cent. That is, while ninety-eight of every one hundred advertisers pay what they agreed to pay, in every one hundred subscribers there are from twenty-five to thirty-three from whom no payment can be secured. That is a rather serious state of affairs. Presumably most of the subscribers to a religious paper are professedly Christian people. But a religion that is real will manifest itself in practical righteousness, and one exhibition of practical righteousness is the keeping of one's word and the meeting of one's just obligations.

We have not made exactly the calculation from our lists that the editor of the Herald has made, and therefore cannot say how the results as shown by our books would tally with his. We presume that the difference would not be great. We have, however, recently made an experiment which is somewhat illuminative on this general subject. Two months ago, in the middle of July, we sent out on two successive days 158 bills to delinquent subscribers, the amount aggregating \$1,222. With each bill we sent a statement to the effect that we needed money at once; that while naturally in the summer time subscriptions came in slowly, the expenses of the paper kept right on; and asked as a special favor that the bill, or a part of it, be paid within the current month. These bills were sent only to those whose subscriptions were a full year or more behind; there was no attempt made to collect money due for the current year—although, be it remembered, the advertised terms of the paper were \$2.00 per year in advance. They were sent to some of the very best people in the State—ministers, deacons, Sunday School superintendents, Christian workers; people who are straight and honest and true in every way.

Well—up to the present time, almost exactly two months after the bills were mailed, we have received replies from forty-eight persons, enclosing remittances of \$249. One hundred and ten, more than two-thirds of the whole number, have taken no notice of the request, and \$973 of the sum named remains unpaid. Other bills sent since are being treated in the same way.

Of course in the majority of cases the explanation is to be found in the thoughtlessness of the subscriber. But is thoughtlessness a valid excuse? We are not "thoughtless" concerning the bill of the grocer, or the butcher, or the shoemaker; is there any more reason why we should be "thoughtless" concerning the bill for our newspaper? Somehow the Advocate has to "make-good" with its printers, and its paper dealers, and its publishers, and it cannot do it by pleading the thoughtlessness of

its subscribers. The man who holds back his subscription is making it more difficult to meet the bills at this end of the line. If he doesn't think of that, he ought to.

We have a suspicion that some people won't like this editorial. Don't blame them a bit! We don't like it ourself. They will think it is rather beneath the dignity of a religious paper to have much to say about money. Well, maybe it is. But it seems to us to be a great deal more beneath the dignity of a Christian to make a bargain concerning money and then to say or do so little about keeping it as some folks do. We would like to enter into an agreement with all our subscribers; you pay us every dollar you owe us, and we'll say nothing about money. There is one feature that has something of unconscious humor about it. Some people will read these words and will appreciate somewhat their force and see the necessity for their writing. But the bill on their desk will remain unpaid, and the little yellow label on the front page of their paper will hold up its reproving figures in vain. Who is it who said "Folks is queer?"—Zion's Advocate.

**"HE TAUGHT THEM AS ONE HAVING AUTHORITY AND NOT AS THE SCRIBES."**

Did not our Lord set the pace for all of His ambassadors? If so then why are they not to teach with authority and not as the scribes? Is it not also in His latest command that great organic law of His Kingdom, the great commission? What does it say any how? Is it not teaching them to observe all things whatsoever I have commanded you? What did He command them, any way? Why it is right there in the commission under their very eyes, as plain as daylight at the highest noon, read it for yourself and see: "Go ye therefore and teach all nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world." Now, if he had authority as He said He had, did He not give them authority to teach with a like authority? And if that be so, why may not those who are set, or who assume, to teach His ambassadors, our preachers, teach them with the same authority? In a word why may not our teachers teach our young preachers with like authority, and teach them to teach with like authority, and not as the scribes? Why should they rake the whole world of religious opinion over, set it before them and tell them to adopt as they like? Why not the rather set true Bible, and Baptist, knowledge before them, as well, or instead, if such is their conviction, and do it with authority and not as the simpering scribes who were as innocent of opinions as a polliwog is of a backbone? One thing is about certain and that is until we have true and authoritative teaching in our schools, which help to prepare our preachers for teaching the people, we are going to have little more than polliwogs in our pulpits, who will teach as the scribes, and not with Bible authority and force.

J. A. H.

**THE WORD VERSUS POSTER.**

Many deceivers are entered into the world who confess not that Jesus Christ is come in the flesh. This is a deceiver and an anti-Christ.—II. John 7.

Whosoever transgresseth and abideth not in the doctrine of

Christ hath no God. He that abideth in the doctrine of Christ hath both the Father and the Son.—II John 9.

Every spirit that confesseth that Jesus Christ is come in the flesh is of God and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God, and this is that spirit of anti-Christ.—I John 4:2-3.

And we have seen and do testify that the Father sent the Son to be the Saviour of the world.—I John 14.

Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God.—I John 15.

He that believeth on the Son of God hath witness in himself, he that believeth not God hath made Him a liar, because he believeth not the record that God gave of His Son.—I John 5:10.

Who is a liar but he that denieth that Jesus is the Christ? He is anti-christ that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father.—I. John 2:22-23.

And this is His Commandment, That we should believe on the name of His Son, Jesus Christ, and love one another as He gave us commandment.—I John 3:23.

Go ye into all the world and preach the Gospel to every creature, he that believeth and is baptized shall be saved; he that believeth not shall be damned.—Mark 16:15-16.

The fearful and the unbelieving and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death.—Revelations 21:8.

If there come any unto you and bring not this doctrine, receive him not into your house neither bid him Godspeed; for he that bideth him, Godspeed is partaker of his evil deeds.—II. John 10.

C. V. WAUGH.

Mayslick, Ky.

**A QUESTION FOR DOUBTERS.**

It is assumed by those teachers and preachers who are advocates of evolution theories and scientific methods of studying the Bible, that the Scriptures have no greater degree of inspiration than many good religious books have, and therefore that the authority of the Bible is not pre-eminently supreme. Of course, those men and their followers do not consent to accept the authority of the Bible as being their supreme tribunal in relation to all matters of faith and Christian practice. But here is a question which I submit to the consideration of all such persons: If the Bible be such a book as they say that it is, then why is it that thousands of people have felt self-condemned for not reading the Bible? Why is it that multitudes of members of Christian churches, who once read the Bible for a considerable period of time, but later neglected to read it, have felt particularly condemned for such a neglect? They never felt so in regard to any other book. If they had for years read a certain religious book, thoroughly wholesome in its teachings, and then neglected it for months and even for years, they had no sense of condemnation or guilt. A professed Christian may have read Bunyan's "Pilgrim's Progress" a number of times, and then laid it away for years, with no intention of ever reading it again, but he never felt any sense of guilt for doing so. He did not

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have a conviction that he had committed any sin in thus treating that book. Nor does a genuine Christian ever feel at all condemned for neglecting to read the best good books which he may have in his home; but if he has similarly treated the Bible, even for a few months, his heart reproves him; his conscience troubles him; he says to himself that he has neglected a holy obligation and he has no full rest of spirit until he again reads, studies and meditates upon the truths of God's Word. Is there no significance in these facts? Yes, there is a mighty significance in them! This personal experience, repeated in multitudes of lives, is proof of the fact that the Bible is indeed the very word of God, and that by it mankind is to be judged according to one's attitude toward it.

C. H. WETHERBE.

**TEACHING.**

By Mattie A. Boggess.

Teaching in its literal sense has a broad meaning, and I shall not attempt here to write a pantography on the subject. First, we have what is termed the "Infant School," and it is conducted by mother or nurse. The instruction usually begins with the "Look Method." It may be an infelligent or an ignorant look, yet as an apothegm, "As is the teacher so will be the school." If lessons of smiles or frowns be given, such will be the recital; and it is difficult to erase facial expressions; then we must look pleasant in the faces of little children, whom Christ took in His arms and blessed, so no shadow be impressed on their faces.

Second, is the "Act Method." I will not present a catalogue of acts, but confine the remarks to one lesson, that is the "Mad Act." This lesson is certainly taught to children at an early age. Now, madness is defined as extreme folly, lunacy, etc., and if any one doubts the verity of this statement let them observe a class recite and then visit an insane asylum, and you shall be left to judge in this matter. Madness is sin, and the devil is the author of it, as he taught the first lesson to Cain, when he slew his brother, Abel. Madness is ignorance, ignorant of Christ's teaching;

ignorant of hygiene. It shocks the brain and the entire nervous system, it wrecks intelligence, shatters the nerves, deranges digestion, breeds dyspepsia, causes congestion of heart, and brain some times, and other diseases equally fatal; besides it blights happiness—and often puts convict apparel on its subjects, or a suspension rope around the neck. Then let us all away with such teaching.

Third, we have the "Drinking Method." I mean the drinking of intoxicating liquors to the downfall of man; this method places all its pupils in a throughout falling posture; it undermines finance, it disqualifies a man for any trustworthy position; it brings on a cancer habit, that is almost incurable, it destroys health and beauty, it tangles the feet of the agile youth, causing a fall from purity to impurity. It causes dizziness of brain, nausea of the stomach, a downfall from steadfastness, and falling out with friends, and out of the law, and last into the judgment of God and eternal judgment; as no drunkard shall have any part in the Kingdom of God and Christ. This teaching is of no utility to man, and I ask you never to take the first lesson; but a course of attainment for the elevation of mankind, for this life and the world to come.

"Train up the child the way he should go: when he is old he will not depart from it." The first impression is the most lasting. An adult may forget what happened yesterday, but retain in full all the teachings of childhood, both by precept and example. What a sad picture is life when called a failure, when we fail to obey the laws of health, and laws of our country, and the laws founded by him who created man in the image and likeness of Himself, and sent His only beloved Son to die for man, that he might live again through the eternal power. We look forward to the time when idleness will become disgrace, and drunkenness a penitentiary crime, then will our nation advance another step up the hill of improvement, inscribing on her banners onward and upward until we meet Jesus in the clouds.

Please don't fail to mention the Western Recorder when writing to our advertisers.

## The Farm and Household

### AN ENEMY.

H. S. Bright sold 19 hogs at \$7.75 per cwt., to a Lexington party.—Woodford Sun.

Mr. J. Newt. Renaker, of Winchester, sold this week to Boone Bros., of Clark county, a medium 2 year old mare mule for \$147.50.

L. B. Cain, of Columbia, sold a mule to S. V. Wilkerson for \$100.

Mr. Jim Jones & Son, of Oakland, sold 30 yearling mules last week at an average of \$166.75.

Mr. Gid Ballard, of Wimsatt, sold to Washington county party two weanling mules for \$100 each.

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

Mrs. Martin Roberts, of Wimsatt, sold to Mr. Rapier Haydon, same place, a two year old mule for \$125, and also sold a weanling mule for \$80 to Mr. Morgan Gilkey.

Mr. Guy Porter, of Glenwood, sold a mule colt to Mr. J. E. Carrio, same place, for \$70. Mr. Will O'Bryan, also of Glenwood, sold a mule to Mr. C. M. Ballard, of Holy Cross, for \$170.

The following sales were recently made at Hunt, Clark county. Mrs. Nan Winn sold two mule colts for \$120; Simon Shearer sold two for \$75 and \$71; Rodney Haggard sold one weanling mule for \$52; Allar Ecton sold two for \$150.

The largest single sale of hogs ever made in Franklin can be credited to Mr. C. J. Wagner, of Salmons, Simpson county, who last week delivered to McElwain & Bracken 156 head, for which he received \$2,500.

Bourbon County—Dry weather has greatly interfered with the seeding of wheat. Rain is needed badly.

Fleming County—The seeding of wheat commenced about ten days ago in this county. The ground is in fine condition, loose and moist, and the wheat should get a good start before the cold weather sets in. The farmers are very busy now cutting corn during this fine weather. Practically all the tobacco has been housed.

Washington County—Messrs. Fox & Logan, of Danville, bought from J. W. Funk, of Washington county, 33 steers that averaged 1,450 at 5 3/4 cents per pound. Same parties bought from J. W. Gordon, 4 steers that averaged 1,470, these cattle were shipped from Springfield last Wednesday direct to New York City.

Ohio County—Sowing wheat in progress at present. A larger crop than usual will be put in this year. The present high price of wheat acting as a stimulus. Seed wheat selling at \$1.25 per bushel.

Fayette County—The rain recently greatly aided crops and put ground in proper shape for wheat sowing. Practically all of the crop will be sown by the end of the week. The tobacco crop has matured much better than was anticipated. Most of the corn has been shocked out and is far better than expected.

Cigarette smoking is the most dangerous form in which tobacco can be used, because combustion goes on so near the mouth that all the products of burning are drawn into the mouth without change and are absorbed by the blood vessels and carried to the brain. In the pipe and cigar many of the products from burning are condensed in the stem of the pipe and body of the cigar, and never reach the mouth. In the cigarette these poison products, small in amount, are constantly taken by the blood vessels of the mouth and affect the senses. The sight, the smell and the hearing are all diminished and enfeebled. Later the power of reason and muscular control. No form of tobacco is so cumulative in its action as the products from cigarette smoking; the quantity is small, the absorption is more rapid, and the resistance by nature is less active. The cigarette smoker is slowly and surely poisoning himself, and is largely unconscious of it. In the young the poison is very acute and active; in elderly persons it is less prominent, but that it is equally dangerous, in the effects on the nerves, on the brain and on the senses, enfeebling them and destroying their activity, is beyond all question. The pipe or cigar smoker may not be much worse for his addiction, but the cigarette smoker is always markedly damaged by it.—T. D. Crothers, M.D., Hartford, Conn., for many years editor of The Quarterly Journal of Inebriety. Professor of Nervous and Mental Diseases in the New York School of Clinical Medicine and author of various works on inebriety and drug habits.

By fencing in large areas the fence hill is cut down. A very satisfactory method for a man with, say, 10 brood sows is to turn them into a 10-acre lot. About June 10th a strip 2 rods wide is cut for hay; the sows and pigs immediately go to the cut strip, for here the growth is found to be tender. About June 20th or 25th the remainder of the field may be cut. The second growth furnishes a nice pasturage for the sows and pigs—one that is tender, palatable and in sufficient quantities to insure green feed. Such feed helps to make the first 100 pounds of pork very cheaply.

### TWELVE PRUNING RULES.

1. Summer pruning is best for shade trees.
  2. Use the pruning knife freely on the tops of weak and declining plants in order to give them a new start.
  3. Don't prune until after the blooming period.
  4. Nearly all flowering shrubs bloom on the wood of the previous year's growth.
  5. By cutting back the heads of young plants, a thicker, broader growth is encouraged.
  6. Never cut downward on a limb; a ragged wound is usually the result of so doing.
  7. When planting shrubs, cut back the branches one-half, to balance the root-system.
  8. To produce a low-headed fruit tree trim off all the branches and cut back the top to eighteen or twenty inches at planting time.
  9. To avoid crotches in mature trees, remove all limbs in two-year-old trees that form crotches with their neighbors.
  10. Don't forget to cover the wound made by pruning with tar or common paint, preferably drab.
  11. Do not depend upon winter pruning to keep formal shrubs in shape. They will never look well. Prune two or three times during the summer.
  12. Remember that summer pruning induces fruit-bearing while winter pruning encourages a heavy growth of wood. Summer pruning should be light, however, and pruning in winter is often necessary in any case.
- It is much better to cut away a little wood each year than a large amount occasionally. Begin when the tree is young, and you can shape it in any way that you desire. Remember that a low-headed tree is easier to spray and easier

to pick fruit from than one whose branches are high in the air.—"Suburban Life."

### GRASS CROPS FOR HOGS.

It is acknowledged that grass crops are among the cheapest feeds that can possibly be secured on the average farm, says "Farm, Stock and Home." In this class are various tame grasses, clovers, rape, cereals. In experiments where clover pasture has been substituted in the ration in place of shorts, an acre of clover has been found to be worth from one to two tons of shorts, or in cost from \$15 or \$20 to \$30 or \$40 per acre. Not alone is the nutritive value of the clover to be considered, but also the satisfactory effect it has upon the future of the hog. If clover is worth \$20 per acre it is worth more for pasture than for any other farm purpose, and an abundance of it or a substitute should always be provided. Permanent crops are more satisfactory than cereals because they last throughout the season and they require less labor to grow.

By fencing in large areas the fence hill is cut down. A very satisfactory method for a man with, say, 10 brood sows is to turn them into a 10-acre lot. About June 10th a strip 2 rods wide is cut for hay; the sows and pigs immediately go to the cut strip, for here the growth is found to be tender. About June 20th or 25th the remainder of the field may be cut. The second growth furnishes a nice pasturage for the sows and pigs—one that is tender, palatable and in sufficient quantities to insure green feed. Such feed helps to make the first 100 pounds of pork very cheaply.

Drippings are better than water for basting meats.

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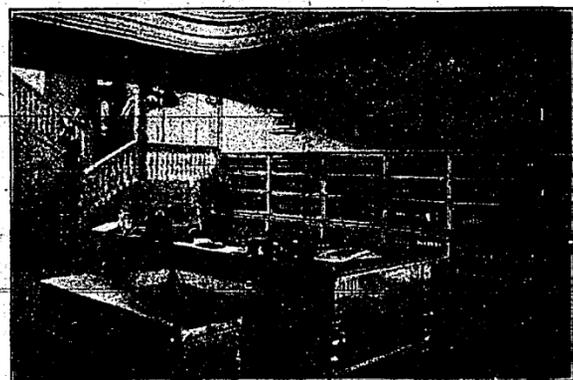
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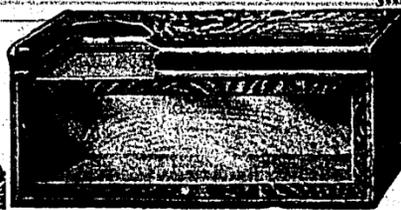
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BAKER.

The following resolutions were adopted at the meeting of Typographical Union No. 10, October 3, 1909:

Whereas, Almighty God, in His infinite wisdom, has taken from our midst our friend and brother, Russell E. Baker, who died suddenly on September 26, 1909, and who was always a true and loyal union man and a valued member of Typographical Union No. 10; therefore, be it

Resolved, That Typographical Union No. 10 mourns the loss from our ranks of this friend and brother, and extends to the bereaved family its deep sympathy in the loss of their kind and loving husband and father; and be it further Resolved, That a copy of these resolutions be sent to the family of the deceased brother, to the Western Recorder, the New Era, the Journal of Labor, and the Typographical Journal for publication; that they be spread on the minutes of this union, and that the charter be draped for thirty days.

W. R. HICKMAN, Committee.

SEVERAL THINGS.

By T. E. Richey.

It was a great pleasure to occupy Pastor J. S. Henry's Grand Rivers pulpit last Sunday morning and evening, and renew old friendships made sacred by cordial co-operation of these people years ago when I was pastor there. There are some of the true salt of the earth there which keeps aglow the life of the church, maintaining a good Sunday School and prayer meeting.

I met here Mr. C. O. Miller, of Los Angeles, Cal., who has been for over six years a frequent attendant upon the ministry of the noted Robert J. Burdette, and knows the renowned humorist and preacher well. I was glad to have Mr. Miller confirm what I had often heard about Mr. Burdette, viz.: that he is a devout Christian man and a thorough Baptist. But it is greatly to be feared that he will not soon, if ever, be able to resume his ministerial work, because of the bodily injury sustained in a playful romp with his boys. He is universally beloved and popular in Los Angeles, and indeed the whole West.

Tissot's "Life of Christ" becoming somewhat popular leads me to quote from a letter recently received from a friend, as follows: "I have never read it through, but cite you to a few erroneous assumptions taught in it. A picture is given of the Scala Sonata (Holy Stair Case), said by Tissot and all Catholics to be in Rome—the steps down which Christ fell (they say) on his way from the Pretorium.

A picture is given of Dives and Abraham showing them close together, in deference to the old Jewish belief that hell and Paradise are separated by a thin partition. This seems to contradict the passage illustrated which speaks of a great gulf.

Another picture, purely imaginary and repulsive, is intended to show the soul of the penitent thief in Paradise.

These are given in my friend's letter simply as samples of the many evidences in the work that it is a Catholic production clandestinely used by the papacy to instill into the Protestant mind Catholic heresy. The work is furnished to purchasers by subscription on the installment plan by Catholic publishers. I have quoted the above as an eye-opener to Protestants, suggesting the popular adage, "A hint to the wise," etc. Princeton, Ky.

THE BAPTIST COLLEGES IN SOUTH CAROLINA—SESSION 1909-1910.

We have four Baptist colleges in South Carolina, one for men; the other three for women. All opened hope fully. Farman University, Greenville, already has nearly 300 students, with three teachers added to the faculty.

The Greenville Female College began with about 270, including all grades, with several new instructors.

Limestone College Gaffney, is crowded to the utmost of her dormitory capacity, with several additional teachers.

Coker College, Hartsville, opens very auspiciously, with increasing attendance and a plant of growing value.

Dr. J. A. Brown resigns Central church, Greenville. He is a fine scholar, able preacher and faithful pastor.

R. W. SANDERS.

Greenville, S. C.

DEAR RECORDER:

I enclose a copy of a resolution that was presented to the Goshen Association and adopted by that body, September 30, 1909:

"Whereas, There is a disposition among some Baptists of our State to countenance and sanction the practice commonly known as alien immersion; now, therefore, be it resolved:

"That this Association place itself on record as opposed to the practice and acceptance of alien immersion in lieu of Scriptural baptism, and instruct our treasurers to hold any foreign mission collections till the matter can be adjusted.

I send this without comment and will ask that you please publish same in the Recorder.

W. B. MONTGOMERY,

Clerk Goshen Association. Caneyville, Ky.

DEAR RECORDER:

I was with Pastor E. M. Harris in a twelve-days' meeting at Providence church, Woodlake, Ky., and the Lord greatly blessed our efforts. Twenty-five were received for baptism and six were added by letter. There were additions every night except the first and next to the last. Bro. Harris is a fine personal worker as well as a good pastor and preacher. His faithful services before the meeting was largely responsible for the success. He is loved by his people and is doing a great work in this old historic church. We may now expect to hear still greater things from this young pastor since the arrival of his assistant, E. M. Harris, Jr. The meeting was one of the most enjoyable it has ever been my pleasure to assist in. Success to this noble young pastor and people.

O. O. GREEN.

Versailles, Ky.

DEAR RECORDER:

Recently we closed an eighteen-days' meeting at the Second church of Bowling Green, Ky., in which we had the efficient services of Pastor E. W. Coakley, of Salem church, near Pembroke. Bro. Coakley is a preacher of earnestness and power and his labors among us resulted in a great spiritual uplift. Twenty were added to the church, nine by baptism, seven by letter and four by relation. Two men and their wives were converted and united. One other man and his wife, who had gone off to another denomination, came back. One Presbyterian and one General Baptist also united with us and were baptized. Bro. Coakley has a warm place in the hearts of our people, having been with us in a meeting about eighteen months ago.

We have a very important field and indications are for growth and progress.

D. H. HOWERTON.

Bowling Green, Ky.

DEAR RECORDER:

I have taken charge of Clarksburg College in co-operation with Rev. B. M. Shacklette, another ex-Kentuckian. We have enjoyed a good opening, and the outlook is fine for this year. Please change address of my paper from Sweet Springs, Mo., to Clarksburg, Mo. God bless the Recorder.

W. H. SETZER.

Clarksburg, Mo.

DEAR RECORDER:

We have just closed one of the greatest meetings in the history of Berea Baptist church. Bro. Sledge, of Louisville, Ky., came to us September 14th and for three weeks preached the glorious gospel of the blessed God. The plan of salvation, sin, the doctrines of grace, right living, the church and its ordinances were all ably discussed by Bro. Sledge. Men got angry at the preaching of the truth and left the meeting, but were back at the next service. These meetings were especially helpful because the doctrines were so ably preached, which is so much needed here where the seeds of heresy have been and are being sown. Bro. Sledge is one of our very best evangelists, sound and safe. The visible results were 52 added to the fellowship of the church; thirty by baptism, twenty-one by letter and one by relation, and the church greatly revived and strengthened. \$128 was raised for State missions.

R. L. BRANDENBURG, Pastor.

Berea, Ky.

DEAR RECORDER:

It was our privilege to have Bro. W. P. Wilkes, evangelist of Bethel Association, with us in a series of meetings at Keysburg church, which were brought to a close on Wednesday evening, October 6th. He is a true man of God, preaching the word in its purity and with great power.

He won all by his preaching and had large congregations at the evening services. As a result of the meeting the church was greatly revived and seven presented themselves as candidates for baptism, and it was the pleasure as well as the privilege of the writer to baptize the candidates in Red river Wednesday afternoon.

A fine Woman's Missionary Society was organized with seventeen members. And, brethren, you may look for Keysburg church to go forward in the cause of missions this year.

Russellville, Ky. M. F. KELLY.

DEAR RECORDER:

Let everybody read and re-read "Be of Good Cheer," by Dr. A. C. Dixon, on the first page of the Western Recorder of September 23rd. I always read what Dr. Dixon writes. In this article he has immortalized himself. It is worth reading once a week for a whole year. Never before have I seen so much gospel truth in print in so small a space. Brethren, this article alone is worth what we pay for the paper in ten years. Such articles as this, instructs the mind, tenders the heart, and mellows the soul. I thank Bro. Dixon for the article, and pray God's blessings on him and his.

FRANK M. WELLS.

Jackson, Tenn.

Our work must be done to-day. There may be no to-morrow. The future is wholly in God's hands. Waste not talents nor strength in worry and anxiety for the future. Leave God's work to him, and faithfully and prayerfully perform the work assigned you—to-day.

THE GHOSTS OF HUDSON AND FULTON.

Hon. John Bigelow, who was Minister to France under President Lincoln, and who has lived most of his life on the banks of the Hudson River, appeals to the public in the guise of the ghosts of Hudson and Fulton, whom he imagines as witnessing the celebration of last week, and saying:

"The river you are making such an ado about discovering and navigating is not the river either of us ever saw. The river we know and which bears one of our names consisted of as pure and delicious water as ever descended from heaven. You have permitted it to be converted into a great sewer, into which all the cesspools, barnyards, kitchens, mills and factories between New York and Troy discharge all their polluting exuviae and rubbish, instead of sending them back upon the lands whence it came and which it should enrich. In doing this you have deprived all the river counties of one of their valuable crops. This river in our time used to swarm with shad, herring, sturgeon, striped bass, bullheads, sunfish and pan fish

of many other varieties. These fish used in our times and for many years after continued to furnish at least one-third of the nourishment of all the inhabitants for ten mile back on both sides of the river from New York to Albany.

No one's expectations of the joy that God has in store for us have ever yet exceeded or equaled the reality of those joys. No one was ever disappointed in God's fulfillment of a promised blessing. The fulfillment is always better than our best hopes. And so it will be with death, which we dread even while we look forward to what it leads to. Dr. Charles F. Aked has well expressed the way in which we may confidently face death when he says: "The one surprise in death, for me, would be to find that death does not usher in the grandest, most glorious surprise of all." If God always does better than we hope for on earth, what will he not do for us when we are released from the limitations of earth?"

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

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**ITEMS OF INTEREST**  
News The World Over.

Cesare Lombroso has died in Turin. He was a great scholar, scientist, anthropologist and medical expert, who had more degrees than he could well count. He was especially famous with the public for his writings on the degenerates of the age. A man of gigantic intellect, eccentric in his life, and despite of his gloomy writings, the kindest of men, beloved by all who knew him.

It is hard to keep up with the celebrations and pageants in these days. St. Louis had not finished with her great centennial celebration when San Francisco began the celebration of the discovery of the Bay by Don Gaspar de Portola. Yorktown, Va., also celebrated the surrender of Lord Cornwallis, which virtually ended the Revolutionary War, 128 years ago.

The sudden death of Mrs. Basil Duke, of this city, has caused widespread sorrow. She had had heart trouble for some time, but no one considered her case as dangerous. Mrs. Duke was the sister of the famous Southern General, John Morgan. Her six brothers were all in the Confederate Army, as was her husband, Gen. Basil W. Duke. She was vice president of the Daughters of the Confederacy.

The New York World and the Indianapolis News published some stinging charges of graft, etc., against some men connected with the Panama affair, and among them was Douglas Robinson, President Roosevelt's brother-in-law. President Roosevelt began a suit for libel and ordered the trial should be in Washington City. The papers resisted; the matter came up last week before Judge Anderson, in Indianapolis, who dismissed the case against the papers, saying in effect there would be no real liberty for any citizen if he could be dragged from his home to Washington City for trial.

The papers are saying that the suffragettes in England by making assaults on the Ministers of the Crown are injuring their cause. Oh, no, they are not. The only "cause" those women have is an insane desire for notoriety, and they have secured that. If the newspapers would quit giving their names, they would quiet down.

The attacks on Dr. Cook come thick and fast, and it is undeniable that he is too slow in giving his data as he promised. But even if Cook is proved to be the fakir of the century, that will not relegate Peary from the contempt of the world. Three things Peary has undoubtedly done: he refused to take a white man to the pole because, as he himself said, he wanted all the glory; he took Dr. Cook's stores and he refused to allow Harry Whitney to take anything whatever belonging to Cook on to his ship. The world never saw more contemptible meanness and jealousy.

It seems the Southern women are not the only ones not reconstructed. Gov. Brown of Georgia, appointed Col. G. N. Saussy, an old Confederate colonel, on his staff and sent him his commission with the oath of allegiance to Georgia

and to the United States. Col. Saussy returned the commission, writing: "I am a Confederate soldier, still on parole, and while pledged not to again bear arms against the United States, I still retain the views I had when I entered the Confederate army."

At the recent meeting of the British Association for the advancement of science, Prof. H. E. Armstrong said: "The most disquieting feature of the times is the revolt of women against their womanhood and their claim to compete with men in every way. It is clear that should the struggle arise—and it is to be feared that it is coming upon us—there can be but one issue: woman must fall, and in falling must carry man to destruction." Let the Professor possess his soul in peace. There are fewer suffragettes among the women than there are Socialists among the men.

The Standard of Chicago pays this well deserved tribute to Gov. Johnson, of Minnesota: "There was something so genuine, so frank, so genial and attractive about the man that all who came in contact with him recognized his charm. He was courteous, thoughtful, a gentleman in the truest sense. The people trusted him. That was the secret of his strength. Men who differed from him on political questions gave him enthusiastic support by voice and ballot. They rallied to him because they believed in his integrity."

**BARACA COLUMN FOR KENTUCKY.**

Luther C. Reynolds, Baraca State Secretary, Ed. tor.

The Fifth Street Baptist church, Lexington, Ky., organized a Baraca Class Sunday morning, with twelve charter members. Mr. E. H. Dutton was elected president of the class. Rev. R. K. Kelly, teacher. This class has a beautiful room all to itself. New, in and out. There is a bright future for this class. Success seems written in their beginning. There is much good for them to do.

Your State Secretary spent Sunday with the Baraca Class of the First Baptist church, Lexington. Although a rainy day a large crowd gathered to celebrate the nineteenth anniversary of the Baraca movement.

Mr. W. R. Wilson, the President, is uniting in his efforts to make the class a great success. They have a hustling mission Sunday School. They are "doing things" when they get their large modern rooms in their new building, their usefulness will increase.

Lexington now has about five Baraca classes. In six months I predict at least twelve classes. We are very happy over the outlook there. The harvest is ripe and Lexington Baraca-laborers are plentiful. The gathering must be great.

Mr. J. N. Merchant of Lexington is Baraca superintendent for Fayette county. He will aid the State Secretary in spreading Baracism throughout his city and county.

Bayard McCann, of Springdale, is Baraca superintendent of Mason county. He is a member of one of the largest county Baraca classes in the State. This Methodist Sunday School now has in its Baraca and Philathea classes about seventy-five grown men and women.

Men drive four or five miles every Sunday to be present. They have surely seen the "vision."

Friends of young men, I ask you to

consider this proposition:—Do you want to see 1,000,000 young men studying the Bible and working for their Master? If you do, help us get 4,000 new Baraca classes by next July.

Mr. A. O. Bowden, a Kentucky trained Baraca, principle of Grove High School, of Paris, Tenn., writes me that he has recently organized a Baraca class in the First church of that place. Mr. Bowden is sure to make his mark. As he goes up and out he will surely give much of his talent to the Baraca work. We heartily congratulate the people of Paris on having such a worthy man in their midst as A. O. Bowden.

Louisville, Ky., October 25, 1909. To the Friends of Temperance in Kentucky:

The election of members of the Legislature of Kentucky in the coming election, November 2nd, is now with the voters. The Anti-Saloon League, through the central office in Louisville, and through the county organizations, has sought to give every man desiring a temperance candidate the opportunity to vote for such a person—and stands ready to give any information wanted as to the record of any and all candidates. Between candidates of different political faith but agreeing on the county unit bill, we take no part, leaving the matter, not rely with the voters. But we do urge our temperance people in Kentucky both to work and to vote for the man who stands ready to aid us in the great temperance fight. We stand committed to the "Uniform County Unit Bill," because we feel that is the safest, if not the only way, to finally rid the State of Kentucky of the legalized saloon.

W. B. BEAUCHAMP.

**THE LOUISVILLE BAPTIST SUNDAY SCHOOL UNION.**

An enthusiastic meeting of the Louisville Baptist Sunday School Union was held at the Franklin Street church, Sunday afternoon.

These meetings are primarily for the purpose of bringing our Sunday School workers into a better fitness for their work, by means of giving to each one the benefit of the thought and study of all. The attempt will be made by these meetings to bring together the workers of the various schools in order to secure a common understanding of the work and afulness of mutual sympathy and purpose in its prosecution. Men, wise in the wisdom of this world, have been quick to recognize the value of councils in order to secure union of effort and unity of thought in organized work for aggressive action. That the poorest workers need the quickening influence and the instruction of a conference with their fellow-workers in preparation for their work, all will admit. That the best workers can do better with such an aid, than without it, the best workers are always prompt to recognize. Both in knowledge and in zeal we are stimulated by contact with our fellows.

Wise and profitable discourse sharpens men's wits and those who have ever so much knowledge may by conference have something added to them.

Possibly you have been doing a thing a certain way so long that it never occurs to you that there is a better way of doing that particular thing. Some worker in another school may have a better way of doing that thing than you, and by learning his way of doing it your own way might be improved. It will be rare, indeed, for any worker, however well prepared for his work he may have thought himself, to come away from a conference with his fellow-workers, without feeling the necessity of changing his plan of work at some point which has been brought before his mind in new prominence during the discussions.

The views of others are a most sure to affect his views. I believe it to be the universal opinion of Sunday School workers, that any one who knows enough to be a good superintendent or teacher, knows that he cannot fill the office he holds as he ought without the help of others holding similar positions. The Louisville Baptist Sunday School Union is strictly a Baptist organization. We have learned a great deal about inter-denominational ways of doing things and it is possible that we might learn more about Baptist ways of doing things without losing any of our self-respect. The Baptists are, to say the least, just as good as other people, but somehow we don't seem to realize it. We can do just as good work along Sunday School lines as other people, but somehow we have not found it out.

Brothers, this is our work, and I appeal to you as Baptists to give it your hearty approval and support.

Our next meeting will be held in the Walnut Street church, Sunday afternoon, November 14th. An interesting programme is being prepared for this meeting, the announcement of which will be made in due time.

W. T. BRUNER.

**Keeps Things Running Smoothly**

Household Lubricant is just good, pure oil, properly compounded. Won't corrode, gum, darken, become rancid or injure the most delicate mechanism. Comes in the handy can, always ready for use. Can may be closed with its own stop (see illustration.) For all light-running mechanisms found in every home. Prevents rust.

**HOUSEHOLD LUBRICANT**

Sold Everywhere in 4-oz. and 8-oz. cans

STANDARD OIL COMPANY (Incorporated)

DEAR RECORDER: On Friday evening, October 22nd, the membership of the Crescent Hill Baptist church came in a body (seventy-six) to the pastor's home and took possession of the house, pastor and family, and just had things their own way. It was a jolly crowd. With music and recitations, cream and cake the time was most enjoyably spent. Many tokens of love were left behind to cheer the pastor's home. The gifts amounted to several dollars in value. It is my profound conviction that Crescent Hill church is the best in the city.

We desire to express our appreciation for this, as well as all of the acts of love which it has been ours to enjoy during our stay of a year with this people.

J. F. GRIFFITH AND FAMILY.

DEAR RECORDER: After careful and prayerful consideration, I have fully made up my mind to give up my pastorate and do evangelistic work. For ten years and more I have received many times over more calls for evangelistic meetings than I could accept. I now have six calls for meetings in November, representing four different States. I have held meetings from Chicago to Florida, and from the Atlantic coast to Texas, and in many of these have had great results. Many brethren for the last ten or twelve years have been inviting me to assist them in meetings whom I could not assist because of pastoral duties.

I have already informed my church that about March 1st I would move to Owensboro, make that my headquarters and take up evangelistic work. In addition to the meetings I have already held this year, my church has kindly given me the month of November off to hold two meetings, very urgent in their calls.

I make this announcement through your paper because many of your readers have, in the past, urged me to assist in meetings I could not hold, who will probably be glad to learn that I am going to give all of my time to this work. While many of my brethren in the pastorate express their regrets at my leaving the pastorate, they express their joy over my taking up the evangelistic work.

W. D. NOWLIN.

Mayfield, Ky.

DEAR RECORDER: Enclosed please find money order for \$2.00 to renew my subscription to the Recorder, which expired September 21, 1909. Have been reading the Recorder fifty years and enjoy it very much.

MARY F. SEE.  
Kansas City, Mo.

**Live Stock Markets.**  
Monday, October 18, 1909.

**CATTLE.**

Good to choice export sters.	45 25a 47
Light shipping steers	4 50a 5 25
Good to choice butch sters.	3 25a 4 90
Med. to good butch sters.	3 75a 4 25
Good to choice butch heifers	4 00a 4 40
Good to choice butch heifers	4 00a 4 50
Med. to good butch heifers.	3 50a 4 00
Com. to med. butch heifers	3 00a 3 50
Good to choice butch cows.	3 50a 4 15
Med. to good butch cows.	3 00a 3 50
Com. to med. butch cows.	2 00a 3 00
Canners	1 00a 2 00
Good to choice fat oxen	4 25a 4 75
Medium to good oxen	2 50a 4 25
Good to choice bulls	3 00a 3 50
Medium to good bulls	2 50a 3 00
Common to medium bulls	2 00a 2 50
Good to choice veal calves.	7 50a 8 00
Medium to good veal calves.	4 00a 5 50
Com. to rough veal calves.	2 50a 3 50
Good to choice feeders.	4 25a 4 60
Medium to good feeders	3 50a 4 25
Common and rough feeders.	3 00a 3 50
Good to choice stock steers.	4 00a 4 25
Med. to good stock steers.	3 00a 4 00
Com. to medium stock steers	2 25a 3 00
Good to choice stock heifers	3 00a 3 50
Med. to good stock heifers.	2 25a 3 00
Com. and plain mxd stockers.	2 25a 3 40
Good to choice milch cows.	35 00a 45 00
Med. to good milch cows.	20 00a 30 00
Com. to plain milch cows.	10 00a 20 00

**HOGS.**

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

**SHEEP AND LAMBS.**

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

**TOBACCO.**

**BURLEY—Dark Red.**

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

**BURLEY—Bright Red.**

Trash (sound)	11 00a 12 00
Common lugs	12 00a 13 00
Medium lugs	13 00a 14 00
Good lugs	14 00a 15 00
Common leaf (short)	13 50a 14 50
Common leaf	14 50a 15 50
Medium leaf	16 00a 17 00
Good leaf	17 00a 18 00
Fine and selections	21 00a 25 00

**DARK.**

Trash (sound)	7 00a 7 25
Common lugs	7 50a 7 75
Medium lugs	8 00a 8 50
Good lugs	8 50a 9 00
Common leaf (short)	8 50a 9 00
Common leaf	9 00a 10 00
Medium leaf	10 00a 10 50
Good leaf	11 00a 12 00
Fine and selections	13 00a 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**

**Tailor**

**132 W. Market**

**LOUISVILLE, KY.**