

WESTERN RECORDER

Faith, Hope and Love, these three.

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

85th YEAR.

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Some men pride themselves on being broad without considering whether their broadness does not mean shallowness.

Dr. B. M. Tipple says truly: "We often overlook the fact that the majority of scientists are devout believers in God and the supernatural."

An educated Hindu writing in the *Fortnightly Review*, says that the leading doctrines of our religion are incredible to a thinking man. It is answer sufficient to say that Lord Kelvin believed them.

Dr. Wilbur F. Crafts says that a drummer who did not believe in the Christian religion went to a town to sell goods. When he found there were no churches in the town he took the next train, refusing to sell to any customer on credit in such a place!

Evidently human nature has not changed. For 2,000 years before Christ Ptah-Hotep wrote this warning for his brother Egyptians: "If thou art become great, after being of none account, and hast got riches after squalor, and hast knowledge concerning useful matters, so that promotion hath come unto thee, then wrap not thine heart in thine hoards; for thou art become the steward of the endowments of God."

The *Methodist Review* quotes the words of De Tocqueville, who was sent by his government to the United States to report upon things here. On his return he reported: "I went at your bidding, and led through their thoroughfares of commerce; I visited their manufactories and commercial markets; I entered their judicial courts and legislative halls. But I sought everywhere in vain until I entered the church. There I learned why America is great and free and France is a slave."

THE TREES OF THE LORD.

By Theodore L. Cuyler.

I confess to an inordinate passion for trees. Sir Walter Scott going about Abbotsford with Tom Purdy setting out firs and larches, commands my admiration more than Mr. Gladstone "lifting up his axes upon the thick trees"; for I would almost as soon see a deadly weapon raised against a child. For over thirty years I have been sending communications to the religious press from "Under the Catalpa." A tough hardy veteran tree he is, too—set out more than forty years ago by the man who came into the street soon after Dr. Samuel H. Cox built here his "Rus-Urban" cottage. There is not beauty in the old fellow except in June, when his limbs are laden with most luxuriant masses of white blossoms. They soon wither and strew the ground with black rubbish that does not improve the grass; and in the spring there comes down another shower of long brown seedpods. In spite of these inevitable nuisances, I rejoice in the stalwart catalpa whose broad green leaves have a tropical luxuriance; and whose limbs have wrestled with the storms of nearly fifty winters. I once spied a lady gathering up the leaves and stuffing them into her reticule. She said she was the wife of a Western missionary, and was intending to take the leaves home and sell them at an approaching church fair. I assured the good woman that I appreciated the compliment paid to my old arboreal companion, and would be glad if she would come and clear my yard every year of these faded and fallen glories.

1. The Bible is full of trees; from the time when Adam and Eve sat under their shadow in Eden, on to that splendid vision of the New Jerusalem, where the tree of life bears twelve manner of fruits and its leaves are for the healing of nations. Ab-salom's oak, and Elijah's juniper, and Jonah's gourd, and the sycamore which hoisted little Zaccheus into notice, are all familiar to every Sunday School teacher. Our Lord hung one of His most solemn parables on the boughs of a barren fig tree, and drew one of His most apt illustrations of the growth of His kingdom from the mustard which becomes tall enough for the birds to nestle in its branches.

2. There is great need in these days of cedar Christians; for a vast deal of brash and brittle timber finds its way into the church. For want of vigorous inward Christ-life these stunted church members have no spiritual growth. There is not vitalizing sap enough in one of these professed Christians to reach up into the boughs of his outward conduct—nor strength enough in the trunk of character to stand up straight. There he is—just as he was set out in the soil of the church years ago, no larger, no broader, and no richer in graces than he was at the start, and the caterpillars of worldliness have spun their ugly webs all over his branches. He is a cumber of the ground—drinking up God's air and sunshine, and yet adding no beauty or fruitfulness to the cause which he represents only to disfigure it.

3. A cedar Christian not only grows, but he grows in all atmospheres and through all weathers. However, the wintry gales might rage over Lebanon's storm-swept heights, the "trees of the Lord" toss the tempests from their elastic boughs, and stand as fast and firm as the everlasting mountain underneath them. In the church of Jesus Christ are just such hardy specimens of godliness—storm-proof, gold-

proof, temptation-proof. They never bend and they never break. They never compromise with sin one single cell. Popular hurricanes smite against such men; sometimes when preaching plain truths that make sinners gnash their teeth; sometimes denouncing iniquity in legislative halls, as Adams and Sumner and Giddings did; sometimes uncovering sepulchers of uncleanness, as Anthony Comstock does; sometimes risking life for the cause of Christ, as Livingstone did in Africa. The fiber of such cedars of the Lord never bends or cracks. Opposition only makes their roots strike down deeper, and the trunk of their testimony for the truth stand firmer.

4. It is not the winds of opposition or persecution which bring down church members very often in our days. They are in most danger from secret influences and besetting sins which gnaw out the heart of their religion. And when the community is startled by the defalcation and fall of some prominent man in the church or the Sunday School, it is only the crack of a piece of timber that had been worm-eaten by secret sin long before. Christ's genuine cedars are sound to the core. There is a solidity in the fiber of the wood which not only enables them to bear a heavy strain, but will take on the bright polish of "the beauty of holiness." As Solomon built the trees of Lebanon into the most conspicuous portions of the temple, so Jesus Christ appoints cedar Christians to be the lintels and the door-posts and the stately pillars in His spiritual temple. These are the trees of the Lord whom grace has planted, and whose "fruit shakes like Lebanon."

5. It is an arbor day in the church when the converting power of the Holy Spirit creates such witness-bearing, sin-defying and bountiful fruit-yielding Christians. Planted by the rivers of water, their leaves never wither; they continue to bear fruit even in old age; they are always full of sap and green. Death is only their transplanting into the realms of glory.

BELIEVING IN HIMSELF.

G. K. Chesterton.

Thoroughly worldly people never understand even the world; they rely altogether on a few cynical maxims which are not true. Once I remember walking with a prosperous publisher, who made a remark which I had often heard before; it is, indeed, almost a motto of the modern world. Yet I had heard it once too often, and I saw suddenly that there was nothing in it. The publisher said of somebody, "That man will get on; he believes in himself." And I remember that as I lifted my head to listen, my eye caught an omnibus on which was written "Hawwell." I said to him, "Shall I tell you where the men are who believe most in themselves? For I can tell you. I know of men who believe in themselves more colossally than Napoleon or Cæsar. I know where flames the fixed star of certainty and success. I can guide you to the thrones of the Super-men. The men who really believe in themselves are all in lunatic asylums." He said mildly that there were a good many men after all who believed in themselves and who were not in lunatic asylums. "Yes, there are," I retorted, "and you of all men ought to know them. That drunken poet from whom you would not take a dreary tragedy, he believed in himself. That elderly minister with an epic from whom you were hiding in a back room, he believed in himself. If you consulted your business experience

instead of your ugly individualistic philosophy, you would know that believing in himself is one of the commonest signs of a rotter. Actors who can't act believe in themselves; and debtors who won't pay. It would be much truer to say that a man will certainly fail, because he believes in himself. Complete self-confidence is not merely a sin; complete self-confidence is a weakness. Believing utterly in one's self is a hysterical and superstitious belief like believing in Joanna Southcote; the man who has it has 'Hawwell' written on his face as plain as it is written on that omnibus." And to all this my friend the publisher made this very deep and effective reply, "Well, if a man is not to believe in himself, in what is he to believe?" After a long pause I replied, "I will go home and write a book in answer to that question." This is the book that I have written in answer to it.

But I think this book may well start where our argument started—in the neighborhood of the mad-house. Modern masters of science are much impressed with the need of beginning all inquiry with a fact. The ancient masters of religion were quite equally impressed with that necessity. They began with the fact of sin—a fact as practical as potatoes. Whether or no man could be washed in miraculous waters, there was no doubt at any rate that he wanted washing. But certain religious leaders in London, not mere materialists, have begun in our day not to deny the highly disputable water, but to deny the indisputable dirt. Certain new theologians dispute original sin, which is the only part of Christian theology which can really be proved. Some followers of the Rev. R. J. Campbell, in their almost too fastidious spirituality, admit divine sinlessness, which they cannot see even in their dreams. But they essentially deny human sin, which they can see in the street. The strongest saints and the strongest sceptics alike took positive evil as the starting-point of their argument. If it be true (as it certainly is) that a man can feel exquisite happiness in skinning a cat, then the religious philosopher can only draw one of two deductions. He must either deny the existence of God, as all atheists do; or he must deny the present union between God and man, as all Christians do. The new theologians seem to think it a highly rationalistic solution to deny the cat.

"Salvation by character" has been the watch-word of liberalism. Orthodoxy teaches that salvation is by Christ, and not that character is the ground of salvation, and Christ is an influence, with many others, in the formation of character. The not that character is the ground of salvation by character must live and die in doubt about his salvation, unless his assurance is based upon a low standard of character necessary for salvation or upon a pharisaical spirit which esteems himself better than he is. Salvation by character really fills with despair all who by sin have lost their characters, while salvation by Christ restores character and fills the souls with hope of a perfect character by and by.—Rev. A. C. Dixon.

Many people when asked if they are children of God, say they guess they are. This is not a matter of guess work, it is a matter that calls for definite knowledge. If you have not been definitely saved by the definite acceptance of a definite Christ, you are definitely lost.

QUESTIONS ANSWERED.

BY SENEX.

An evangelist with a wife and family took a young lady around with him at his meetings. He persisted in this against his wife's protests. Some time passed when he left his wife, got a divorce and immediately went with the young woman to another State and married her. I am asked if a pastor who knows this should recognize him as a preacher by asking him to take part in the Sunday services. He is now pastor of a strong Baptist church, which does not know of his past record. I am asked if it is the duty of those who do know to inform the church.

I do not see how any minister who knows the record of the man could recognize him as a Christian. There was no shadow of claim that he had Scriptural grounds against his wife.

Any Baptist who is sure of the facts ought not to be so indifferent to the cause of his Lord or too cowardly to make the facts known to the church which has the man for a pastor. It is especially the duty of the church of which he was a member when he married the young woman. For that church was recreant to its duty to God when it failed to exclude him from its fellowship and to depose him from the ministry. Alas that such things should be!

Now, I wonder if this question is asked me by the young man himself or by some one who is cognizant of the facts? If it is the young man, it is a hopeful sign of his honor that he asks the question.

What should a young minister do who has committed a most heinous and disgraceful sin? He is not an ordained man but has been licensed for some time. During this time he has been preparing himself for the ministry. Should he continue in this direction or should he no longer be a candidate?

He should go before his church and acknowledge his sin in humble contrition, surrendering his license. If the church deems his repentance sincere it might retain him in its membership, but it ought by all means to revoke his license. It is evident that the young man and the church were mistaken in thinking God called him into the ministry. I have on several occasions quoted Spurgeon's words that if a man who professed to be called to preach afterwards fell into heinous sin he might, if he sincerely repented, be received back into the pew, never into the pulpit.

If such a man truly repents he may make a most useful servant of God in his secular business. He may feel, as all men ought to feel, his responsibility to do all he can to bring those who are connected with him in any way to repent and seek the pardon of their sins. And the memory of his fall may give him that humility which God greatly loves.

A brother, member of a Baptist church, marries his own niece. He moves to another State, taking his letter to another church and is received. Now, he wishes to preach. I am asked my opinion. I am surprised that the first church did not exclude him when he married his niece. And I hope the second church was not aware of it when he was received. My knowledge of the laws in regard to marriage in the various States is very defective. But I did not know that the marriage of uncle and niece was considered legal anywhere in this country.

The Bible law of forbidden marriages forbids the marriage of all those who are "near of kin." That is the reason given by God for the prohibition, and that is the only reason given. And the command is emphasized by the added words, "I am the Lord." Then there are specifications to illustrate what is included in nearness of kin. The male line is followed chiefly in these, but the female is, of course, included.

For example, a man is forbidden to marry his mother, and this, of course, according to all laws of interpretation and exegesis forbids a father to marry his daughter. Again a man is forbidden to marry the daughter of his son; this, of

course, forbids a woman's marrying her grandson. Only one case is stated, which covers all of similar nearness of kin.

The marriage between uncles and aunts, nieces and nephews is forbidden with especial emphasis and particularity. Probably because there was more likelihood of men claiming that this relation was not included in "nearness of kin," as the relation is not as close as in the direct line between father and son and grandson. Three separate cases are given. A man is forbidden to marry his aunt on his father's side, and again his aunt on his mother's side, and again even his aunt by marriage who is no blood kin. The forbidding an aunt and nephew, of course, forbids an uncle and niece, for they are the same nearness of kin.

Therefore, I beg the brethren for God's sake not to ordain this man to the ministry.

SABBATH SERVICES.

By Francis Wayland.

Our services in the house of God have suffered no change. They consist of (generally) a prayer of invocation, singing, reading the Scriptures, prayer, singing, sermon, prayer benediction. In some of our churches we sing twice, in others three times, and in others, the prayer at the opening of the service is omitted.

According to our former custom, we stood in prayer, and sat in singing. Of late, we have adopted, in part, the practice of our Episcopalian brethren, by standing in singing, and sitting in prayer. I say in part, for the prayer-book directs the congregation to kneel during prayer, and their pews are generally adapted to this posture. If, however, they do not kneel, they bend reverently forward, and shutting out external objects, remain in this position to the close of the supplications. We do not profess to kneel, and the result is that our congregations sit, too commonly, gazing about irreverently, while the minister is offering up solemn petitions and adoration. In this respect we have, certainly, suffered loss. The solemnity of our service is diminished. The imitation is, at least unsuccessful. To kneel in prayer is exceedingly appropriate, and I wish it could be universally adopted. To stand is expressive of reverence, when we approach into the presence of God. To sit listlessly gazing around, when we profess to be offering up our supplications to God, can surely be justified neither by religion or good taste. I must, therefore, consider our change in this respect to be a failure. It would have been better had we remained as we were. Our love for imitation has overstepped itself, and excluded what was good, both in our own usage and that of others.

Again, our notion of worship is simply this. We meet together on the Sabbath to offer up to God, each one for himself, the sacrifice of prayer and praise, and to cultivate holy affections by the reading and explanation of the word of God, and by applying its truth to our own souls. The preacher has a particular portion of the Scriptures to which he directs our attention. It is his design to unfold the mind of the Spirit, as it is made known in this part of revelation. To this end he selects his hymns, and the portion of Scripture which he reads, desiring, so far as possible, to have every part of the service aid in producing a definite moral effect. From beginning to end it is one act of worship, from which every thing irreverent, or even irrelevant, is to be, from the nature of the case, excluded. Nothing should divert the mind from the great moral object for which the assembly has convened. This idea was formerly carried out among us. No notices were read, or announcements made, except they pertained to the religious meetings of the church, and lest these should distract the attention of the audience, they were given at the close of the last singing, just before the congregation was dismissed.

The Episcopalian theory of service is somewhat different. With them, the reading of the liturgy is the essential portion of worship, and the sermon is merely an addition. Hence, they have adopted the practice of reading notices, publishing

bans, etc., at the close of the liturgy, just before the commencement of the sermon. They, however, have been always careful of the nature of their announcements, and nothing secular, or disconnected from the services of the church, is ever heard from their pulpits.

In this respect we have fallen into a strange variety of practice. Some of our brethren imitate the Episcopalians, and read notices, etc., and take collections before the sermon. Others choose for this purpose the time immediately following the prayer for the presence and blessing of the Holy Spirit. Others have no rule, but take sometimes one time, and sometimes another. Nor is this all. We not frequently hear notices for all sorts of meetings, lectures, etc., read from the pulpit, breaking up the continuity of the worship, and distracting the attention of an audience. I have known the worship of God interrupted to inform the congregation that some itinerant showman would admit Sabbath-school scholars to visit his panorama, on a certain day, at half-price. A multitude of cases of this sort will, I doubt not, occur to the recollection of most of my readers.

Here again, by our facility of imitation, we have acted at variance with our principles, and introduced a variety of practice leading to disorder. Nor is this all. We have, as it seems to me, detracted from the solemnity of the house of God, and materially affected for the worse the character of our service. The great idea of worship is in danger of passing away, through our various and changeable innovations. We desire to impress a congregation with the idea that they come up to the sanctuary to converse with God—that they are in the immediate presence of Christ. How can they believe us, when we are ever ready to interrupt our service in the most solemn moments, to publish notices, to take collections, or perform any miscellaneous business in itself alien from the idea of worship. Suppose we were visiting at the house of a friend, and were uniting with him in family devotion. How strangely would it strike us, if after reading the Scriptures, before he engaged in prayer, he gave to his household their various directions for the labors of the day. It would be still more strange, if he gave as a reason for his practice, that they were there all assembled, and that his directions would be better remembered, if he gave them in the midst of his devotional exercises.

I ask, then, what have we gained by the change in this respect? Would it not have been better had we adhered to the old usage? Would it not be better now to return to it?—Would not the solemnity of our service be increased, by allowing nothing to be read from the pulpit which could interfere with the solemnity of worship, and that the necessary announcements be made after the last singing, or after the whole worship was closed?

Other minor divergences from our common usages may deserve a passing notice. For instance, our usual formula of baptism is simply, "I baptize thee," etc. Some of our brethren adopt the Episcopalian form, prefixing the Christian name of the candidate, John, James, Elizabeth, etc. If our object is to designate the individual, we should give the whole name, for merely the Christian name designates no one. If it designates nothing, I see no reason for adopting it, except that of following the example of another sect, who always use this mode of baptizing children. In fact, the common belief is, that it is this act which gives the child its name.

I know it will be said, that in these remarks I am interfering with the Baptist doctrine of the independence of ministers. I reply, I did not know that the independence of ministers was ever a Baptist doctrine, though it is the doctrine of some other sects. Independence of churches is a Baptist doctrine, and this I think would teach us that no minister has any right to introduce any usage not common to us, without the direction, or at least the consent of the church of which he is the pastor. These two ideas are very dissimilar, and I regret to perceive that they are in danger of being confounded. The distinc-

tion is of great moment, and is worthy of serious consideration.

If a church sees fit to forsake our own usages and adopt those of other sects, I do not doubt the right, but I may certainly be allowed to question the expediency.

1. I ask, Are not our Baptists usages as good as any other? I ask again, as they are illustrative of our own essential principles, are they not for us better than any other?

2. Does it not show more self-respect to continue a usage common to us and to our brethren, than to forsake them, and borrow usages from the other sects with whom we chance to associate? Are we so chameleonlike, that we must of necessity take the tinge of every object with which we come in contact?

3. If we adopt this principle of conformity to others, what must be the result? Our children will be led to believe that not only our usages, but the principles which govern them, are matters of no consequence; that we sink them as far as we are able, and are only waiting for an opportunity to forsake them altogether. If we put them in the road leading to other communions, what wonder is it if they follow it to the end?

I know it may be said that these are all trifles, wholly unworthy of public remark. To this I reply, if they are such trifles, why should we, for the sake of trifles, destroy the visible unity of our own people? I reply again, whatever affects the unity of our churches is no trifle. These little things indicate tendencies, and great things as well as small, follow their tendencies. Small aberrations lead to wide deviations.

THE SURRENDERED LIFE.

In my last letter I called your attention to the fact that "the surrendered life," in the technical sense of the term, is simply "perfectionism" under another name. I know that the teachers of the doctrine generally deny that they are perfectionists, but their teaching is "perfectionism" nevertheless. They are somewhat wanting in the powers of discrimination.

When we consider the low state of religion in our churches, the utter want of holy living on the part of many of our members, it is not surprising that the pendulum should swing to the opposite extreme. I feel inclined to swing the full length of the pendulum myself.

But it will not do. There is danger in that direction, too. The Wesleyans would have accomplished all the good they did accomplish without their "second blessing" error, and would have prevented a great deal of evil, which that error produced.

So if our "Spirit-filled" brethren would lay aside their error, and warn the ungodly in our churches, and preach the necessity of holiness with the same earnestness and zeal, with which they are now preaching, they would accomplish all the good they are now accomplishing, and would avoid all the evil which said error is bound to produce.

What are those evils? Spiritual pride, censoriousness, hypocrisy. Do I charge these things against those who are teaching "the full surrender"? By no means. I simply assert that the doctrine naturally produces these sins. Give the teaching time, and you will reap the full crop. You even now sometimes see symptoms of these things in our good and zealous brethren. Their earlier training, however, and their attainments in grace, are such that the error is not likely to do them much harm. But I tremble for their disciples.—E. S. K. In Presbyterian of the South.

There is a time when philosophy fails and syllogisms take the wings of the morning and fly away; a time when faith only is left to us. With this we reach up and lay hold upon the Rock which never crumbles, on God who never fails, and in the sweetness and beauty of a little child we fall asleep. As a star melts in the morning sky, so pass we into the splendor of a fuller day.—Selected.

One who thinks for himself imagines that no one ever traveled that road before. But if he would take the trouble to look, he would find the foot-prints of others all along the way.

THE ORIGIN OF THE ANABAPTIST CHURCHES.

By John T. Christian.

The Baptists of the Reformation claimed that they had an ancient origin and went so far as to suggest "a succession of churches." This claim was put forth by them at the very beginning of the Reformation, A. D. 1521. An old letter is in existence entitled: "Successio Ana-baptistica." The letter bears its own date, as "that of the Swiss brethren, written to the Netherland Ana-baptists, respecting their origin, a year before, Anno 1522." (Sumptibus Bernardi Gautheri, Coloniae, 1603 and 1612). The letter is particularly important since it shows that the Baptists as early as 1521 claimed a "succession." Van Gent, a bitter Roman Catholic, quotes the letter and calls the Ana-baptists "locusts," "which last, as apes of the Catholics, boasted as having an apostolic succession" (Van Gent, Grondich bericht von de erste beghinselen der Wederdoorsche Sekten, 1603, s. 146). The point which is especially worthy of note is, that in 1522, the Swiss Baptists, wrote this letter in answer to one they had received in 1521 from the Netherland Baptists. The Netherlanders inquired as to the origin of the Swiss Baptists and they replied that they had a succession from the Apostles. This was before the Reformation of Martin Luther.

There were Baptists at this time in the Netherlands. Not only do we know this from the letter just quoted but from other sources. The record is given that in Amsterdam, John Huibrechtsz, in 1518, was sheriff there. He was kindly disposed toward the dissenters in general. He also at different times ventured to take the Baptists under his protection and to defend them in pressing danger. He was afterwards accused and condemned. "The Procurator General states that Mr. John Huibrechtsz was, in 1518, the sheriff of Amsterdam; that since that time, the reprobate sects of Lutheranism, Sacramentism, and Anabaptism, had come thither, and had greatly increased." In the sentence which was pronounced upon him it was stated: "Lutheranism, Sacramentism, Anabaptism, had appeared in their midst, and many persons had been infected by them" (Wagenaar, Description of Amsterdam, III, 6, 66). The following is a sentence of a court found in the records for 1520: Joannes Faber, Daventriensis, ex ordine f. f. praedicatorum, Theologus Grace doctus, circa annum 1520 celebris, scriptis contra Lutheranos et Anabaptistas editis emicuit atque ab Erasmo in epistolis laudatur. His into scriptores ordinis Praedictorum praetermittitur" (J. F. Toppens, Bibliotheca Belgica, Bruxellis, 1739. II. 636). There were therefore, Baptists in the Netherlands, in 1518-20; and their enemies called them Ana-baptists. And these Baptists declared they had a succession from the Apostles.

Upon the origin of the Netherland Baptists the scholarly van Oosterzee remarks: "They are peculiar to the Netherlands and are older than the Reformation, and must therefore by no means be confounded with the Protestantism of the sixteenth century, for it can be shown that the origin of the Baptists reaches further back and is more venerable" (Herzog, Real Encyclopaedia, IX. 346). He was professor in the University of Utrecht, and in learning, eloquence, and piety he ranked with the greatest divines of his day. In the same direction are the words of Dr. Howard Osgood who says: "Long before Menno was converted and became a Baptist, Baptists were found in the Netherlands and were united in churches from the borders of France to the northern bounds of Friesland and witnessed a good confession." He further adds: "The persecution of centuries had taught them concealment." (The Standard, Chicago).

A like claim of antiquity comes in a striking way among the Swiss Baptists. At Zurich the Baptists, in 1525, held many discussions with Zwingli and others, in the presence of the city council. On November 30, 1525, Zwingli secured a rigorous edict against them. The beginning of the edict contains words of a remarkably peculiar character. "You know without doubt," runs the words of the edict, "and have heard from many, that for a very long time, some peculiar men, who imagine that they are learned, have come forward astonishingly, and without evidences of the Sacred Scriptures, given as a pretext by simple and pious men, have preached, and without the permission and consent of the church, have proclaimed that infant baptism did not proceed from God, but from the Devil, and therefore ought not to be practiced" (S. Blaupot ten Cate Historical Inquiry, The Southern Baptist Review, October, 1857). From this it appears that the Baptists of Zurich, and thereabouts, in 1525, had already been known "a very long time." The testimony of Zwingli, given in another place, to the great antiquity of the Baptists will be recalled. There is no doubt that he wrote this edict. Two or three years would not be a very long time. The antiquity of the Baptists was claimed by themselves, and admitted by their enemies, in 1525. In fact they were called Baptists by Luther, their enemy, and by John Cochlaeus, their friend, in 1520 (Antwort Johan Coch. auff Martin Luth. Anno 1520. British Museum, 3905 e 85).

A notable example of the antiquity of the Baptists in Moravia is here given. Joanna Selechta Costelecius wrote a letter from Bohemia, October 10, 1519, to Erasmus, affirming that for one hundred years the Picards had been dipping believers and that they re-baptized and were therefore Anabaptists. His words are: "Such as come over to their sect must every one be dipped anew in mere water, in aqua simplici rebaptizari" (Paul Colimiesii, Opera, Theologica, Critici et Historici, Hamburgi, 1679. Number XXX. 534, 535. British Museum, 3706 de 3).

These Picards, Beghards, or Waldenses, for they were called by many names, were spread all over the Flemish Netherlands, and in Germany. They

were found in just the places where the Anabaptists prospered. In fact they were distinctly called Anabaptists. Two of the persons about whom Costelecius wrote, waited on Erasmus at Antwerp, and congratulated him on his bold stand for the truth. He declined their congratulations and reproached them with being Anabaptists, adversarii nobis hunc titulum Anabaptistarum (Apud Lydium, Robinson, Ecclesiastical Researches, p. 506). They returned to tell their brethren: "They are averse to us because of our name, i. e., Anabaptists" (Cameranus, de Eccl. Fratrum, 125).

Erasmus wrote of them. "The Hussites renounced all rights and ceremonies of the Catholic church; they ridiculed our doctrine and practices in both sacraments; they deny orders and elect officers from among the laity; they receive no other rule than the Bible; they admit none into their communion until they are DIPPED IN WATER, or baptized; and they reckon one another without distinction in rank to be called brothers and sisters" (Ivemey, History of the Baptists, I. 70).

Sebastain Frank, who wrote under date of 1531, out of the chronicles of the Picards, of Bohemia, in 1394 says: "The Picards in Bohemia are divided into two, or some say into three, parties, the large, the small, and very small, who hold in ALL THINGS WITH THE ANABAPTISTS, have all things common, baptize no children, and do not believe in the real presence" (Frank, Chronica, Zeitbuch und Geschicht, clxiv. Ed. 1555. Library of J. T. C.). Frank tells many additional things concerning these Baptists of 1394. He says the Catholics reported many shameful things in regard to them, but the Bohemian historians tell otherwise. Ziska, a Bohemian king, tried to exterminate them, but later they increased greatly until they numbered eighty thousand. They were pious, child-like and sincere people; and many of them suffered on account of their faith. These Baptists were still living, writes Frank, in Bohemia. Their fathers had to live in forests and caves. They supported each other mutually. The Lord's Supper they held in a house especially set apart for that purpose. They had no articles of faith other than the Holy Bible. They accepted no interpretations of the fathers, not from Augustine or Jerome or any one else. They held the Scriptures to be the Word of God, and much more of like effect is recorded of them.

All of these are contemporary authors. The fact is established that these Baptists had existed in Bohemia certainly since 1394, that they practiced immersion and close communion, in no wise received infant baptism, and were in all points like the Anabaptists. This fact is now recognized by scholars. Prof. Reginald Poole, of Balliol College, Oxford, has given much attention to this and kindred subjects. He says, under date of March 13, 1908: "I am of the opinion that the Anabaptist movement was influenced by the Hussites, from them probably the Waldenses derived use of their distinctive tenets in the course of the fifteenth century" (Letter to myself).

Such is the claim of Hermannus Schyn (Historia Christianorum, qui in Belgio foederato inter protestantes Mennonitae, 134. Appelantur, 1723); of Galenus Abrahamzon (Verdediging der Christenen, die doopsgezinde genand worden, 29); and J. H. Halbertsma, the Waldensian origin of the Baptists. "The Baptists," says he, "existed several centuries before the Reformation" (Halbertsma, De Doopsgezinde en hunne kerkompt een ruwe schets). While Blaupot ten Cate says: "I am fully satisfied that Baptist principles have in all ages, from the times of the Apostles to the present, prevailed over a greater or smaller portion of Christendom" (Cate, Geschiedkundig onderzoek naar den Waldenzichen oorsprong van de Netherlandsehe Doopsgezinden in Friesland Leeuwarden, 5. Library of J. T. C.).

This claim of the Dutch Baptists to apostolic origin was made the object of a special investigation in 1819, by Dr. Ypeij, Professor of Theology in Gronigen, and the Rev. J. J. Dermout, Chaplain to the King of the Netherlands, both of whom were learned members of the Reformed Church. Many pages might be filled with the reports that they made to the king. In the opinion of these writers: "The Mennonites are descended from the tolerably pure evangelical Waldenses, who were driven by persecution into various countries; and who during the latter part of the twelfth century fled into Flanders, and into the provinces of Holland and Zealand, where they lived simple and exemplary lives, in the villages as farmers, in the towns by trades, free from the charge of any gross immoralities, and professing the most pure and simple principles, which they exemplified in a holy conversation. They were therefore in existence long before the Reformed Church of the Netherlands.

"We have now seen that the Baptists who were formerly called Anabaptists, and in later times Mennonites, were the original Waldenses; and who have long in the history of the church received the honor of that origin. On this account the Baptists may be considered as the only Christian community which has stood since the days of the Apostles, and as a Christian society which has preserved pure the doctrines of the Gospel through all ages. The perfectly correct external and internal economy of the Baptist denomination, tends to confirm the truth, disputed by the Romish Church, that the Reformation brought about in the sixteenth century was in the highest degree necessary; and at the same time goes to refute the erroneous notion of the Catholics, that their communion is the most ancient" (Ypeij en Dermout, Geschiedenis der Netherlandsehe Hervormde Kerk. Breda, 1819. Library of the University of Chicago).

This testimony is from the highest authority in the Dutch Reformed Church, through a Commission appointed by the King of the Netherlands, and is certainly a rare instance of liberality and justice to the claims of another denomination. It concedes all that the Baptists have ever claimed in regard to the continuity of their history. On this account State patronage was offered to the

Dutch Baptists, which they politely but firmly declined.

The claims here considered in regard to the origin of the Baptists is of the highest importance and are worthy of the most serious consideration. The best historical study and scientific scholarship all lean toward the continuous history of the Baptists. In the last twenty years there has been much patient investigation of the history of the Baptists, especially in Germany and Switzerland, likewise many of the sources have been published, and the trend of scholarship favors the idea of the continuity of the Baptists from the very early, and many of the historians say from Apostolic times.

THE TEST OF PIETY.

It is in the family life that a man's piety gets tested. Let the husband be cross and surly, giving a snap here and a cuff there, and see how out of sorts everything gets! The wife grows cold and unamiable, too. Both are tuned on one key. They vibrate in unison, giving tone for tone, rising in harmony or discord together. The children grow up saucy, and savage as young bears. The father becomes callous, peevish, hard, a kind of two-legged brute with clothes on. The wife bristles in self-defense. They develop an unnatural growth and sharpness of teeth; and the house is haunted by ugliness and domestic brawls.

Is that what God meant the family to be—He who made it a place for love to build her nest in, and where kindness and sweet courtesy might come to their finest manifestations? The divine idea can be realized. There is sunshine enough in the world to warm all. Why not men come out of their caves to enjoy it? Some men make it a point to treat every other man's wife well but their own—have smiles for all but their kindred. Strange, pitiable picture of human weakness, when those we love best are treated worst; when courtesy is shown to all save our friends! If one must be rude to any, let it be to some one he does not love—not to his wife, sister, brother, or parent.

Let one of our loved ones be taken away, and memory recalls a thousand sayings to regret. Death quickens recollection painfully. The grave cannot hide the white faces of those who sleep. The coffin and the green mound are cruel magnets. They draw us further than we would go. They force us to remember. A man never sees so far into human life as when he looks over a wife's or mother's grave. His eyes get wondrous clear then, and he sees as never before what it is to love and be loved; what it is to injure the feelings of the loved.—Golden Rule.

SLOW DOWN.

Let no man start out at breakneck speed in the morning, pushing and driving and hurrying as if it were a matter of life and death to accomplish a given task before noon, and he will generally end by working himself into a fever of anxiety and harassing care before night, and the man who under any pretext whatsoever, whether for the sake of wealth or learning or pleasure, has pursued this mad rushing, whirling method of life for fifteen or twenty years, will find himself thoroughly disqualified for the normal enjoyment of life thenceforward to the end of his days.—George L. Berlin.

Striving always for better living should be the attitude of every Christian. To be content with one's present spiritual state is contrary to the very genius of Christianity. No one is ever good enough to cease striving to be better. For if we were half as good as we know how to be, we would be twice as good as we are.

Make sure that there is no twist in your thinking. It is sure to make crooked traveling.

LITERARY.

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

The Pleasure of Reading the Bible. Temple Scott. 50c net. Mitchell Kennealy.

This booklet was originally written as a chapter in Mr. Scott's "The Pleasure of Reading." But the demand for its use in special fields made necessary the separate publication of this essay. Although written from a standpoint of pure literary appreciation it is filled with the deepest religious spirit. It is a helpful contribution to Biblical literature.

The Friendly Life. Henry F. Coffey. 35c net. Revell & Co.

This is a charmingly written booklet, magnifying the qualities and beauties of true friendship. The author portrays the Friend of friends and presents Him as the example of truest friendship. He has given a stimulating treatment of his subject. The publishers include it in their "Right Living Series," a handsome, new, up-to-date series of booklets unique in style and treatment.

A Certain Rich Man. Wm. Allen White. \$1.50. Macmillan Company, New York.

One of the best of our late books of fiction, the story is written in two books. Book one tells of happenings during the Civil War and Sycamore Ridge, Missouri, is the scene of action. Book Two is rather in reminiscent vein and is fine. John Barclay, the hero, whose father is killed for preaching an abolition sermon, inherits his grandfather's inordinate love of money, which develops early in life and dominates his entire life. He studies law and enters politics. His shrewdness grows into blind, cruel greed and he sacrifices every friend in accomplishing his end, that of becoming fabulously rich, and he builds, as he supposes his house upon a rock. Public opinion turns against him, the leprosy of dishonest wealth whitens and shrivels him, and he finds his house is built upon sand. The book is full of exquisite love chapters. Among the heroines, of which there are several, Mollie Culpepper stands out pre-eminently. And of the many fine characters introduced, Col. Mart Culpepper, her father, the old Southern Democrat, is the best. The book closes with his funeral. "Not so many hacks, not so many horses as at John Barclay's, but the old buggies, the farm wagons, and the little nigger carts and man, man alive, the tears, the tears."

Sparks from a Superintendent's Anvil. A. F. Schaffner, D.D. \$1.00 net. W. A. Wilde Co.

Dr. Schaffner needs no introduction. His name has been familiar for years to Sunday School workers because of his prominence as a national and international Sunday School leader. His contributions to Sunday School literature have been valuable for suggestiveness and helpfulness. He is a recognized authority upon the conduct of the school, upon the relation of officer to teacher and of teacher to pupil, upon the best methods of Sunday School work.

He is a practical and successful Sunday School superintendent himself and is a valuable and able helper to others. The material which has gone into this latest volume has been taken from his own experience and he has put it into practical and simple form with suggestions as to the adaptation of his principles. It is a volume that will be practically useful to every Sunday School worker and will be welcomed by those who have his other books.

Our Boys and Girls. Mrs. M. G. Kennedy. 75c. W. A. Wilde Co.

Mrs. Kennedy has grown old in Sunday-School service. Out of her ripe and rich experience she has been able to help and encourage the many elementary teachers who have sought her aid. This volume is the summing up of her life's work and in her own words the purpose of the book is "To save some of my friends the perplexity and worries through which I had to plough my way, step by step, and it has been written for the common needs of the average teacher. It is not a book of theories but of practical methods, and nothing recommended has not been tried and proved satisfactory."

The volume will be helpful in the truest sense to every elementary teacher, because it suggests practical methods and deals practically with the peculiar problems that arise in this department of the Sunday School.

Select Notes. Rev. F. N. Peloubet and Prof. Amos R. Wells. \$1.25. W. A. Wilde Co.

The 1910 volume of Peloubet's "Select Notes" is the thirty-sixth consecutive volume. As a practical working interpretation of the texts chosen for the International Sunday School Lessons it has rendered invaluable service to thousands of Sunday School teachers and Biblical students. While the book is primarily designed to be an aid to Sunday school workers who use the International Lessons, it is heartily welcomed by other Bible Students for the wealth of suggestions and illustrations it brings. Peloubet's notes will still hold first place among Sunday School annuals. This volume is perhaps the best of the series that has been produced.

The Big Brother of Sabin Street. Mrs. I. T. Thurston. \$1.00 net. Revell & Co.

This volume is the sequel to the Story of Theodore Bryan, "The Bishop's Shadow," which came into prominence as a classic among boys' books and was written to supply the urgent demand for a story continuing the account of Theodore's work among the boys. Full of the atmosphere of the earlier work it will not disappoint the large number who wish to read more of this Boston street urchin who aspired to be a "shadow" of the great Bishop. The reader will be charmed with this latest work from Mrs. Thurston's pen.

From My Youth Up. Margaret E. Sangster. \$1.50 net. Revell & Co.

Perhaps the most fascinating work to which Mrs. Sangster has ever devoted her pen is found in these vivid recollections of her useful life. She gives an entertaining account of many of the events of the last half century—through the days of war—of reconstruction, of editorial responsibility, of mingling with the leading literary lights of these most fruitful years. The book from a mechanical standpoint represents the very latest and best of the bookmaker's art.

The Temple. Lyman Abbott. \$1.25 net. The Macmillan Co.

This is the third of three volumes that make up one book, "The Great Companion." These books are not designed to be works on theology, but to be books of religion. They do not define but describe. They do not defend but portray. The author claims no originality for his works, but that they simply interpret the facts he is seeking to describe and to portray. In this volume the effort is to describe human experience and to interpret the laws both of the body and of the spirit. The publishers maintain their high standard for tastefully printed and attractively bound publications.

Sunday-School Lesson

Sunday, November 18, 1909.

Paul on Self-denial.—Rom, 14: 10-21.

Motto Text.—"It is good neither to eat flesh nor to drink wine nor anything whereby thy brother stumbleth."—Rom. 14:21.

"But why dost thou judge thy brother? or why dost thou set at naught thy brother?" The apostle in this chapter is speaking to the strong and the weak in the faith whom he wished to reconcile. Some Jews in the church felt that the ceremonial law was still binding. The Gentile Christians would not conform to their customs, but did what the law of Moses forbade. This caused friction.

The first question is addressed to the weak who condemned his brother for his actions. The second is addressed to the strong, who were inclined to feel contempt for the timidity of the weak. Both were wrong in this. "The superstitious are prone to judge; those who are not superstitious are prone to despise." In this chapter Paul is not speaking of sins or of vices, but rather of things which were ceremonially right or wrong under the law of Moses, such as, for example the eating of pork. They differed as to such things. The man who thought those regulations binding must keep them, but he must not judge his weak brother who did not. The man who did not must not sneer at the narrow conscience of the one who did.

"For we shall all stand before the judgment seat of Christ." The Father hath committed all judgment to the Son, and the most terrible thing on that Last Day shall be the wrath of the Lamb. These Jews and Gentiles acknowledged each other as brethren who had been regenerated. Then let them leave the judgment upon each other to the Lord whose servants they were. There is too little heard in these days of standing before the judgment Bar of God. It does not conduce to spirituality nor to growth in grace to forget this.

Paul proves his statement by Scripture. "For it is written, as I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." These words in Isaiah are spoken by Jehovah. By quoting them as he does to prove his assertion in regard to the judgment seat of Christ. Paul plainly declares the deity. "So then every one of us shall give account of himself to God." No man can answer for other men. In that day the soul shall stand in awful isolation before the Judge. Blessed is the man who has in the Judge himself a Saviour and a Substitute who will assume his guilt and cover him with the robes of his own righteousness. The argument is that as God is the Judge in regard to clean and unclean meats Jews and Gentiles ought not to judge each other.

"Let us not therefore judge one another anymore," but leave the judgment to God. This did not exclude all efforts of each to persuade, the other he was wrong; that was, indeed a duty. But there must be no attributing wrong motives, or deciding that the weak were not truly Christians.

"But judge this rather, that no man put a stumbling block or an occasion to fall in his brothers

way." A thing may be right in itself but unless it is wrong to leave it undone we must not do it if it will injure others. This is a strong text against moderate drinking. A Christian may feel he can take a glass of wine without injury. But he must not set an example which may be the occasion of his brother's falling.

"I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself." Paul sides with the Gentile converts. The distinction between clean and unclean, was no longer valid. The Lord himself had revealed this to the Apostles. "But to him that esteemeth anything to be unclean, to him it is unclean." It is a sin for any man to do anything he believes a sin, even though the thing be right in itself. If the Jewish converts, believing the distinction between clean and unclean was yet binding upon them should eat unclean meat, it would be a sin in them.

"But if thy brother be grieved with thy meat, now walkest thou not charitably." For charity worketh no ill to one's neighbor. It is a moral grievance of which Paul speaks. If, led by his example, the weak brother should do what he felt to be wrong, he would be unhappy. "Destroy not him with thy meat, for whom Christ died." Avoid everything which would have a tendency to lead him to destruction. If Christ loved the weak brother sufficiently to die for him, surely the strong brother will love him so well as to refrain from a little indulgence which might lead him into sin.

"Let not then your good be evil spoken of." Christian liberty is a good thing but if it is used to injure a brother by leading him to violate his conscience, that exercise of it deserves censure.

"For the kingdom of God is not meat and drink." It was not their duty to eat unclean meats, and they could show forbearance towards their weaker brethren without sin. "But righteousness, and peace, and joy in the Holy Ghost." The righteousness, and peace and joy are those of which the Spirit is the author. The righteousness is of faith, the peace with a reconciled God, and the joy is the joy of salvation, from the power and guilt of sin. Having these great blessings the Christian could well forego a little pleasure of appetite for his brother's sake.

"For he that in these things serveth Christ is acceptable to God, and approved of men." These graces wrought by the Holy Spirit cause men to obey the Lord, to be accepted by God, and to be revered by all good men.

"Let us therefore follow after the things which make for peace, and things where, with one may edify another." Paul is speaking to the strong brother, and urging him to refrain from doing what would make trouble, even though the things were in themselves right. "For meats destroy not the work of God." "Do not for the sake of indulgence in certain kinds of food, injure the cause of true religion. i. e. pull not down what God is building up."—Hodge.

"All things indeed are pure; but it is evil for that man who eateth with offense." "All things means all food. If you do what you know will lead others to sin, you sin, though the thing itself were not sinful. And the lesson closes with the motto text which is one of the strongest ones for temperance in all the Bible. The whole chapter teaches self denial, or total abstinence.

"Come and you will see" is the best pedagogy known.

NOTES FROM WALES.

The Welsh Baptist Union of Wales held its annual meetings this year at Noddfa Welsh Baptist church Treorky Rhondda Valley, October 18-23. This was the 43rd anniversary of the Union. It was organized in 1866 at Lanwenarth, Monmouthshire. Its first president was the late Rev. D. Davies, D.D., the noted blind preacher. Very few of the ministers who attended that first meeting were present at this forty-third anniversary. Twenty-eight years have passed since the Union met at this place, and during those years great and important developments have taken place in Wales. Doubtless the chief attraction of the Union this year was the fact that the Hon. Lloyd George M. P. Chancellor of the Exchequer of England was the President. The crowds were such that they could not be entertained. The Presidential address was delivered Monday, October 18, at 6 p. m. Subject, "The Importance of Non-conformism to the Life of the Nation." It was a great address delivered to a great gathering. He paid the highest tribute to the work of the fathers and the influence of the Non-conformist churches on the life of the nation in its educational, political and religious aspects. Noddfa chapel is said to be the largest in Wales, capable of seating 2,000—it was packed, and thousands failed to get in. The pastor of this church is the well known Dr. W. Morris. He has been the only pastor of the church for more than forty years. A feast of fat things is provided for the Welsh Baptists of Wales this week at Treorky. In order that you may have an idea of the strength of the Baptists in this valley, I am glad to be able to send you the following sketch which was published in the "South Wales Daily."

Rhondda Baptist Churches—Striking Record of Progress.

The history of the Baptist denomination in the Rhondda furnishes an interesting chapter in the religious life of Wales. The inception of the Baptist cause dates back to 1784, when David Williams the immortal Welsh hymnologist, and composer of the tune "Yn y dyfroedd mawr a'r tonau," inaugurated a church at Nebo, Ystrad-Rhondda. This pioneer of Non-conformity met with a cold reception in his early ministrations, but he displayed perseverance, and gradually won favor. It is recorded that in 1785 he baptized six persons in the Rhondda river. These—Messrs David Oliver, Howell Llewelyn, Jenkins Thomas, Llewelyn Hopkins, Jenkins Thomas Watkin, and David Edwards (Penrhys)—formed the nucleus of the first Baptist church in the Rhondda. In a few weeks this number was augmented, and at the Welsh Baptist Association meeting, held at Newbridge-on-Wye 1786, the church at Nebo was received into membership.

In the same year a building was erected at Ystrad at a cost of £60, and it was here that the 13 early stalwarts of the denomination commenced their public worship. The cause grew rapidly, and the membership was quadrupled before the end of the year. Two of the original adherents, Mr. David Oliver and Mr. Howell Llewelyn, became successful ministers, and from 1786 until 1908 no fewer than 14 ministers were "raised" by the church at Nebo.

During the ministry of David Griffiths, who succeeded David Williams at Nebo, a Baptist church was founded at Tabernacle, Ponty-

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pridd. That was a century ago, 11,624; Sunday School members, when there were only four persons 12,805.

What a fine record. Three-fourths of church attendants in Wales are claimed as Non-conformists, yet we have to support the State Church. JOHN T. GRIFFITH. Maerdy, South Wales.

Perhaps you have noticed that the Western Recorder has rounded out her eighty-fourth year, and starts out with vigor and hope on her eighty-fifth. May she always "contend earnestly for the faith," and be true to her mission.

The Thanksgiving service, all the Baptist churches in the city uniting, will be held at Walnut Street Church, Thursday, November 25th, beginning at 10:30 a. m. Dr. W. W. Landrum, pastor of Broadway church will preach the sermon.

We have been handling the Official Manual of Kentucky for sometime. The price of the book is One dollar. We have a few copies on hand, as long as they last we will give the Manual to any new subscriber, or any old subscriber who pays a full year in advance and sends 10c additional for postage. The book contains 200 pages and is chock full of valuable information, about almost everything relating to the Constitution of the State. The Presidents, Governors, Salaries, Court Laws, census, population, newspapers, etc. Don't fail to secure a copy. Address Baptist Book Concern, Lou., Ky.

Over against the assaults made upon the Word of God by the destructive "Higher Criticism" of today, may be placed the commendation, given by a Chinese official, of the Bible as a power to transform men's lives. Asked if he had ever read the Bible, this Chinaman brought out a note-book full of extracts from the New Testament, saying he had read the New Testament through and had copied all that he admired most. Then he laid his hand on the book and said: "If those who profess this religion lived in accordance with it, it would convert all." There is a living power in the Word of God that the so-called "Critic" cannot comprehend, but is revealed to the humblest servant of Christ through faith.

At the beginning of the last century the population of the Rhondda was 542; half a century later it was only 951. In the next ten years there was a marked increase the population being 3,857. In 1871 it reached 16,914; in 1881, 53,632, and at the last census the figures returned were 113,735, while it is estimated that there is now a population of 132,000 in the two valleys.

The following will show the numerical strength of the denomination in the Rhondda: 1908—Churches, 52; members, 11,624; Sunday School members, 12,805.

A STRANGE POSITION FOR BAPTISTS.

Jos. N. Barbee.

In one of the lessons in the Baptist Quarterly the untenable and unbaptistic position is assumed that the Church was organized on the day of Pentecost. The editors of the *Word and Way* called attention to this claim two weeks afterward, but not until their attention had been called to it by some of the readers of that sound and sensible paper; whereupon the management made some very timely criticisms regarding the matter in hand.

About this time one of our brethren here (Louisiana) the youngest deacon in the church, led our prayer meeting and read a part of the second chapter of Acts and commenting on same took the position in his remarks that the Church was established on the day of Pentecost. I had it in my mind when the dear brother concluded, to tell him that as a Baptist he was in error; but not wanting to embarrass or mortify him, I desisted thinking that I would have a talk with him privately. After this on two different occasions brethren spoke to me about what they had seen in the Quarterly, and asked me what I thought about it, and at the same time expressing their surprise and disapproval adding that they did not believe it and wondered why the Quarterly contained doctrine so foreign to the Baptist position on this subject.

I believe this is the first time in my recollection during the past 45 years that any Baptist ever took the position that the Baptist Church was "set up" or established on the above mentioned time, the Baptist position being that the Church existed prior to Pentecost, and that on that memorable occasion, more than 3,000 were added to the 120 who were supposed to constitute the Church.

The young people in all our Sunday Schools, in consequence of the teaching on the subject in the Quarterly will have the wrong idea—just as the brother mentioned above—and while perhaps it may not be fatal in any sense to them; if it is unbaptistic they ought not to believe it—if they do—and more especially should they not believe it if it is an error.

If it was an intentional error—I presume there can be such—I ask the question, who is responsible? That some one is, to my mind does not admit of a doubt. If Baptists cannot endorse the position in their judgment it is unscriptural and the demand that some body should arise and explain and retract is evidently in order and I believe absolutely necessary.

Now I submit in conclusion that if Baptists do not believe the teaching advanced in the Quarterly in question on the beginning of the Church, then why is it taught in a Baptist Sunday School Quarterly?

Louisiana, Mo.

HOW DEACON SMITH ATTENDED HIS ASSOCIATION.

A True Story.

Deacon Smith, like many other deacons in country churches, was a poor man, and had to depend on his work as a carpenter for the support of his family. It required every effort on his part to raise the amount necessary to pay the pastor. As I said, he was a carpenter by trade, and most every one knows that a carpenter hardly belongs to himself. At any rate it seems that

way when they have a house to build, and the parties are anxious (which they always are) to occupy it. No time must be lost from the work unless indeed it is to attend a funeral in the immediate neighborhood. So it happened that the district association was to hold its session just as he was in the midst of a contract, building a house that had already been delayed several weeks on account of the saw-mill man not being able to fill the bill for rough lumber.

For days before the crisis came the deacon manifested great uneasiness, for fear his man would not be willing to spare him two or three days to attend his association. He had been so punctual in his attendance on former occasions that he almost thought it a crime to be absent. Time wore on, however, until Sunday before the meeting, and not a ghost of a chance had yet loomed up for him to go. The house that the family occupied until the new one could be completed was rented property, and the landlord was pressing hard for possession. The poor deacon, plainly saw himself between two fires. It did not seem right to stop the work, and there was no one to carry it on; nor did it seem right for him to neglect his church duties. He would roll on his bed for half the night before sleep would come to his eyes. The question with him was, How can I honor God and stay away from the association?

At length he seemed to strike on the right plan. He said to himself, I will stay and work, and what I make I will give for missions. And said he this shall not be counted in with my regular givings; it shall be a free-will offering. This is the only way I can get the consent of my mind to stay away, and it may be the Lord will see fit to bless these two days for his glory more than if I should attend the Association. So when he received pay for his work, he "laid aside" a new five dollar bill, and took it to the mission board at their next meeting.

Eternity alone will reveal to the deacon the amount of good his five dollars did for the poor lost heathen; but it will not take eternity to tell how happy it made him feel by giving these two days to the Lord.

Now, this is the way deacon Smith attended the association. C. P. P.

ALL TO WORK.

T. E. Richey.

It is a mistaken idea some honest souls have that because they have no special gift for public exercise and no prominent endowment for service that, therefore, they can engage in no aggressive work. Paul tells us that the process bringing us into the relationship of children of God brings us also into the relationship of active service. "Created in Christ Jesus unto good works which God hath before ordained that we should walk in them." Eph. 2:10. There it is as plain as the English language can express it. If a child of God work is a duty. Work means activity. Therefore every child of God is to engage in active work.

Again, it is said: "We (as a church) being many, are one body in Christ, and every one members one of another." It is expected of every member that he shall bear the burden allotted to him just as each member of the human body shall perform the duty devolving upon it. The context makes this fact plain. Rom. 12:4-8.

Again Paul says: "There are

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diversities of gifts, but the same spirit. And there are differences of administration but the same Lord. And there are diversities of operation, but it is the same God which worketh all in all. But the manifestation of the spirit, is given to every man to profit withal." 1 Cor. 12:4-7. So, here it is plain that not a single individual is exempt.

But, do you say no work presents itself that you are capable of performing? The voice of inspiration embodies the duty of hunting work. Solomon says: "Whosoever thy hand findeth to do, do it with thy might." Eccl. 9:10. "Findeth!" Does not this indicate the duty of hunting? We usually find things only by hunting. And you notice that we are not only to actively engage in work, but we are to "do it with our might"—with zeal and earnestness. What more need be said? Aside from multiplied inspired injunctions not already referred to these would seem sufficient and so I desist. Reason itself would seem sufficient without divine command. We belong to God in the most absolute sense conceivable. As such he has absolute right to all our service and that, too, in the most vehement manner possible. It is said by scholars that, in the cases in which in the King James Version of the Scriptures, God's children are called servants, the rendering should be slaves or something to that effect. And this is the correct idea no doubt. He alone has right to command our service, and we have no right but to obey. This statement applies to every one without exception. God forbid, then, that any should be content except in active work for God. The reward, not of debt but of grace, will assuredly come in due time, for which let endless thanksgiving be ascribed to Him from whom all blessings flow.

Princeton, Ky.

God's counsel is given as the necessity arises for it, and for the actualities of life; not for the creations of an imagination excited by fear and unbelief.—W. Scott Page.

Evil is as real as the fire that burns, you, as the flood that drowns you. Evil is as real as the typhoid germ that you can put under a microscope and see it squirm and grow. Evil is negative—yes, but it is a real negative—as real as darkness, as real as death.

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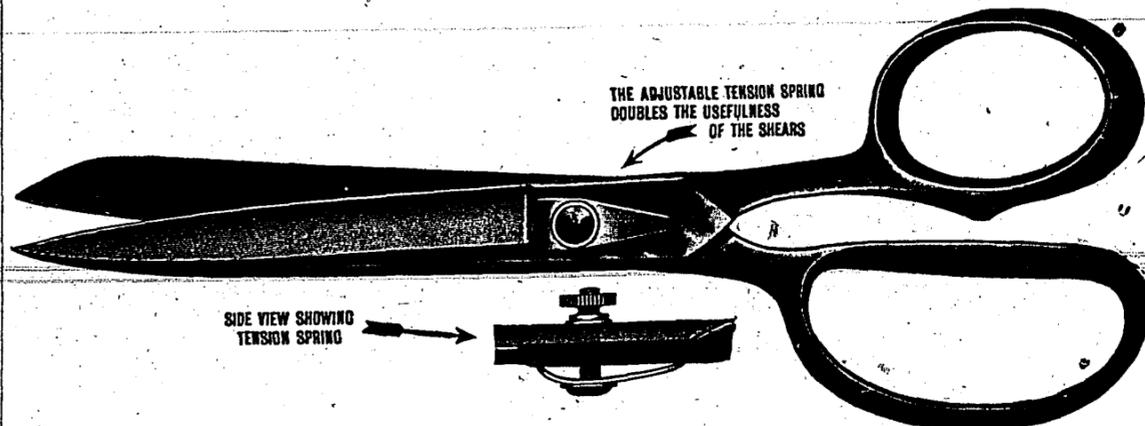
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"HEIMGANG."

"Heimgang." So the German people
Whisper when they hear the bell
Tolling from some gray old steeple,
Death's familiar tale to tell,
When they hear the organ stirges
Swelling out from chapel dome,
And the singers chanting dirges,
"Heimgang," always going
home.

"Heimgang." Quaint and tender
saying,
In the grand old German tongue,
That hath shaped Melanchthon's
praying,
And the hymns that Luther sung.
Blessed is our loving maker,
That where'er our feet may
roam,
Still we journey towards 'God's
Acre,

"Heimgang," always going
home.
"Heimgang." We are all so
weary,
And the willows as they wave,
Softly sighing, sweetly, dreary,
Woo us to the tranquil grave;
When the golden pitcher's broken
With its dregs and with its
foam,
And the tender words are spoken.
"Heimgang," we are going
home.

—Exchange.

OUR PULPIT.



"SPEAK NO MORE UNTO ME
OF THIS MATTER"—
DEUT. 3 CHAP.
26 VERSE.

By T. T. Eaton.

Many a prayer had Moses offered his God in all his long life—prayers which had availed with Him even to the extent of saving the lives of an entire nation. Take him all in all Moses is the most perfect of the characters represented in the Bible, as he was the one most honored by God, who conversed with him face to face as friend answereth to friend. Reared in the court of Pharaoh, he had maintained his integrity. Heir to the proudest throne in the world, he yet surrendered all his high hopes of earthly glory for his people's sake, and went from the palace of the Pharaohs out into the dreary wilderness of Sinai. He had chosen God as his portion and had been sent to obscurity and inaction forty years among the wild hills of Midian. Forty years, while he went from manhood's prime to age, Moses spent in patient waiting on the time of the Lord. What a picture of human impatience, that prince of Egypt, trained in all their learning, reared amid the pomp and constant excitement of a great court, silently sitting on the green hillside in Midian watching the grazing of his flock!

Yet not one day of all those years was wasted or needless in the formation of Moses' character. Had he gone forth with Israel across the Red Sea, without that long training to patience and meekness, with that fiery heart which slew the Egyptian for smiting a Hebrew, he could never have borne with the murmurings and rebellions of that stiff-necked people as he did, through the long years of that wilderness march to Canaan. He came forth from his long preparation as nearly perfect in his enduring patience and meekness as

frail human nature can be—having no equal among all the thousands of prophets and saints and apostles the earth has known. Never was man more devoted to God's glory and to the welfare of Israel, and in return he talked with his Creator as a familiar friend, reasoned with him, and strove with him for his people. Even the prayer to see God's glory which would seem a mere whim of curiosity, was granted to this faithful servant, and God condescended to pass in his glory by the cleft of the rock in which he stood hidden, that Moses might view as much of his effulgence as mortal vision could endure. He had stood a type of the great Mediator between an offended God and a guilty people and won pardon by his intercession.

His life had been one long struggle and training. Forty years in Midian, learning to wait with patience for God's time—forty years of such constant, wearing toil and anxiety in leading this people, that we wonder at the greatness of his powers of endurance. And now with strength unimpaired and eyes undimmed he is ready to go over into this goodly land to which they have looked forward so long, and at length enjoy the reward of his long labors. But alas! here on the very threshold of happiness and ease, God's negative meets him and says "Thus far shalt thou go and no farther." Truly God's ways are not as our ways; for to human vision, Moses' sin seemed but slight when we think of his long years of faithful service—when we think how much lighter in seeming the punishment of others whose sin had no such excuse or palliating circumstances. David's double transgression, committed with a deliberate meanness, was punished it is true, but he was allowed to retain Bathsheba as his wife, and their son succeeded him upon the throne. Pharaoh's repentance was received and the plague stopped whenever he prayed for mercy, and Peter's denial with cursing and swearing was forgiven by his loving Master, though he had been thrice warned.

But Moses, tried beyond the limits of his long suffering endurance, carried away by the heat of passion, disbelieved the word of God and struck the rock to which he was commanded to speak. And for this sin of unbelief and passion, when so many palliating circumstances surrounded it, Moses was severely punished, though he repented sorely and besought the Lord to spare him. Palsied be the lips which would accuse God of injustice for dealing thus more severely with Moses than with more despicable sinners—shall not the Judge of all the earth do right? He doeth his will in the armies of heaven and among the inhabitants of earth, and none can stay his hand or say unto him what doest thou?

Our hearts yearn toward that white-haired patriarch as he stands before God pleading, not now for the people, but for himself; pleading not his long faithful life, but his desire to see more of God's greatness and more of the working of His mighty hand. We think involuntarily of his past life; of his surrendered power and greatness yonder in Pharaoh's court, of the long training of his fiery heart, of his blameless life, his preferring God's glory above his chief joy, and of the reward he has received from this unruly people. Forty years he has wandered with them, seeing a generation fall round his feet, burying his brother upon the lonely mountain yonder in the distance—his sister in the wilder-

ness beyond, bearing with the murmurings of the ungrateful multitude and rescuing them again and again from death. Yet no word of all this passes his lips, as he prays earnestly to be allowed only to go over and see this goodly land of which God hath spoken so often in the years that are gone. Often as Moses had prayed for the people, he had received gracious and kindly answers—but now as he intercedes for himself comes the abrupt and stern reply of our text "Speak no more unto me of this matter."

Look on the face of these words and think to whom they were addressed and they seem cruel in their cutting refusal—so different from any other answer which God has ever made to humble prayer from faithful servant. But look deeper at the words and they show forth the very tenderness of God's love to his familiar friend. When all others of our race pray to Him, he listens with that infinite pity and all enduring patience which might be expected from an infinite Creator towards the worms he has made from earth's dust. There is the gracious condescension of the sovereign in his patient listening to our prayers; but to Moses he speaks more with the freedom friend uses to friend, and the very abruptness shows more clearly than any words could do, how very near he had placed Moses to himself. The seeming impatience of a friend he shows towards Moses—towards us he shows the serene condescension of the King.

It seems also to us, viewing God as he hath graciously permitted through the veil of our thoughts, that he could not as it were endure to hear Moses plead in vain—as if it hurt him to refuse his request and therefore he would have him cease to pray. And so he says to his pleading servant "speak no more unto me of this matter." All a friend's familiarity, all a tender father's unwillingness to hear the pleading of a child for that which must be denied are in those words of God, which on their face seem so stern and ungracious and severe. And it suffices Moses, he yields contentedly, justifying God's judgment to his people, as well as extoling his matchless mercy and ceaseless loving-kindness. He surrenders his authority into the hands of Joshua without a murmur, and after earnest words of warning and entreaty to the people—not to remember his services and revere his memory, not to rear a lofty monument to his name in that land from which he is excluded—bids them obey the Lord, their God, and honor his mighty name, who hath wrought such wonder among the nations for their sake.

As he goes alone up the rocky sides of Nebo, while the people look upon his stately form with tear-dimmed eyes in that they shall see his face no more; as he goes on and on up the mountain side and stands at last with eyes fixed upon the green hills of Canaan beyond that Jordan whose bed his feet shall never tread; does not that mountain side recall to your minds another mountain whereon his feet shall stand? He had asked only to go into the land and see it—only to stand upon its goodly mountains—brethren do you remember how gloriously his prayer was answered? Not in his way, not in his time, but in God's way and as seemed to him best? I do not know that Moses understood or God intended that visit to the Mount of Transfiguration in the heart of Judea as in direct answer to that prayer so many years before—yet our hearts unite the two and delight to join them across the dark

gulf of years which lie between. A thousand years in God's sight are but a single day and ere long Moses stood upon a mountain side in Canaan, where his glad eyes could behold that goodly land all its smiling beauty, with its stately cities and happy villages and above all the glorious temple upon Muriah amid the blue smoke of the incense ascending to God! Far beyond that privilege, great as it was and much as he had desired it, when in the wilderness, is the communion he enjoys with the Redeemer. Jesus meets him on that Mount—his is the glorious privilege to see his Lord in an earthly tenement of clay while winning his salvation, and more glorious still to speak comforting words to that sadly overtasked human nature bearing the sins of the world. To stand where he can overlook Jerusalem and then talk with Jesus of his decease—what would crossing the Jordan, as Joshua did, have been to the glories of that hour! He asked to see the country, God shows him in addition his well-loved Son! Suppose God had asked of Moses when he prayed "Let me go over and see the good land which is beyond Jordan, that goodly mountain and Lebanon," whether he preferred to go then, when the heathen held the land and many battles must be fought ere they could gain it; or to go in after years; when Israel held peaceful possession; when idolatry had been banished from their midst; when Jerusalem stood in its beauty and the temple in its glory;—When he could see the Messiah of God, as he trod the winepress of wrath alone and won his victory over the powers of hell; and when, blest privilege above all others, he could comfort and strengthen the man of sorrows going on to his death of shame upon Calvary, if God had left it then to Moses' decision which, think you, he would have chosen?

Far from being unanswered then was this prayer of his faithful servant—for he stood at length on the hills his feet had never trodden, under circumstances more glorious than his mind had conceived yonder in the wilderness, when his humble prayer met that seemingly curt refusal "speak no more unto me of this matter." I do not believe God ever refuses to grant the humble prayer of a faithful obedient servant unless he sees that the answer would be injurious to the one who has prayed. There are "unanswered prayers"—nor are they answered as some would have us believe in very different blessings from those sought. If our prayers go on day after day seemingly unheard we may know that there is something wrong in our own hearts and no failure in God's infinite willingness to grant our requests. The great condition is laid down for our prayers, without which they are like the idle beating of the wind—"If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you. If ye keep my commandments ye shall abide in my love."

You see there is no limitation whatever to those who abide in Christ—"ye may ask what ye will"—physical or spiritual, temporal or eternal, all things—the world or life or death or things present or things to come—on that single condition that ye keep his commandments and thus abide in his love. If you ask for any blessing and do not receive it you are not keeping in his commandments as you should. And the "faith" which can remove mountains is not the mere belief that they will move, though that is necessary, but it in-

cludes all which is meant by "my words abiding in you." Perhaps your minds recur to that prayer in the garden of Gethsemane "Father if it be possible let this cup pass from me" and you remember that it did not pass from him. But he prayed not unconditionally; "if it be possible"—if man can be saved in any other way let me be spared from the hiding of Thy face. But that was necessary to man's salvation and therefore to have removed the cup would have been very far from answering Christ's prayer, for he did not wish one pang removed which was needed in the work he came to do. We all believe that if then or at any other time he had prayed the Father "take this cup from my lips whatever may result," legions of angels would have come to conduct him back to his seat in heaven. One word to his Father and twelve legions would have stood with drawn swords around him to guard him from all his enemies. No request Christ ever made was refused, aye or ever will be, though to grant it crush the Universe to atoms and annihilate every living creature God hath made. Nor do I believe he will ever refuse to grant a request of one who abides in Jesus.

Of times it is true, he may grant the prayers of those in whom Christ's words do not fully abide, because of his exceeding loving kindness and tender mercy, but their prayers he may also reject; but whatever they will ask shall be given to those who obey his commandments. We wonder, as we read the accounts of Geo. Muller's power with God, and it seems miraculous that he should receive just what he prays for; be it money, or provisions or even a change in the winds; but if any Christian in the land kept an eye as single to God's glory and abideth as does Muller in the love of Jesus, he could have Muller's power. Aye even if to grant our prayers God sent us back to earth centuries after our deaths; still his sure promise would not fail. How many glorious privileges we lose by the half hearted way we have of obeying Christ one moment and Satan the next. Think you that man could ever be unhappy who knew he would receive anything in the world for which he might pray? What is danger to one who leans upon an Omnipotent arm? It is our own fault that we are ever anxious and troubled about earthly trials—that prayers go unanswered—that any good thing fails us. Keep his commandments and the world shall be yours if you pray for that—longer life shall be given you as it was to Hezekiah—wisdom and glory and riches as Solomon received and even the hungry lions shall be harmless as you sit in the midst of their den.

Just think of Moses' power a moment. To pray for life for the dead seems to me nothing in comparison with the request that Jehovah should come down from Heaven and walk in all his glory upon the mountain that Moses might be gratified. Sometimes it seems to us that Christ is more gracious and condescending than the Father, but when we are inclined to think so, let us recall Jehovah in all his glory coming to earth, not for the grand purpose of saving a race, but to gratify the wish of Moses! That Christ when he wore a human form should hold John's head upon his bosom is wonderful—but more wonderful still the familiar friendship between Moses and his God! Oh if we only had Moses' uprightness and fidelity, his humility and desire for God's glory, our requests

would have like power with Jehovah.

Often when the Lord God seemingly refuses our requests, it is that he may grant them afterwards more gloriously still. When he sees best, the answer shall reach us, however many years may elapse from the ascent of Pisgah to the coming upon the Mount of Transfiguration. But when the answer comes, it shall come so gloriously that our souls will rejoice at God's delay, and realize that even for us His time is best, his way the one we would have chosen had the decision been left in our power. There is nothing too great for his mercy which we can ask—things present and things to come—all temporal blessings and spiritual glories if only we abide in Jesus and keep his commandments.

When we have Moses' faithfulness then we shall have Moses' blessings and the delay in answer may only be to try our faith and see if it can speak as cheerfully as Moses did after that abrupt answer "Speak no more unto me of this matter." when he told the children of Israel "He is the Rock, his work is perfect; for all his ways are judgments, a God of truth and without iniquity, just and right is He." Let us take encouragement then from that long delayed answer to Moses' prayer in the thought that death is no barrier to God's power—nor ending of the efficacy of prayer. The long years drag on sometimes as we pray for the conversion of friends and children, while in seeming they grow worse and worse in their iniquities—till at last God sets his seal of death on the praying lips that they say no more on this matter, and still no answer has come. Many a mother has gone to her grave in sorrow of soul for her unavailing prayers for her children and learned in a glad Hereafter as she welcomed them to glory that no days nor seasons put limits to God's power—and that prayer abides with him, still held in gracious remembrance when the lips that uttered it lie white and motionless beneath the coffin-lid.

Let us utter our prayers before his throne, leaving the time and place of his answer entirely to His wisdom, knowing that he seeth the end from the beginning, and in his own good time shall bring it to pass. But only if we abide in Jesus. When we are Christ's then all things are ours—even God's wisdom to decide how best and most gloriously can our prayers be answered. Then let us strive to keep his commandments, and though death speaks a stern "no" to some ardent desire, God is higher than death, and Jehovah's "yes" shall gladden our hearts, when once more we see, standing upon the mountains of Judgment, the glorified Redeemer transfigured forever into the glory he had with the Father before the world was, before whose effulgence the elders cast their starry crowns, the angels veil their bright faces and all the sons of God sound forth the hallelujahs to the greatness of Immanuel's glory.

ABRAHAM'S PRAYER.

Charles Brown.

God entered into a covenant of friendship with Abraham. He has found in him one who will listen to His voice and do all His will. And here is the eternal principle which is illustrated in this story and applicable everywhere. Wherever you find a man who submits himself wholly to the will of God, there you have one who will be made a

blessing to others, and to whom God will communicate His purpose. "The secret of the Lord is with them that fear Him, and He will show them His covenant." "I have called you friends, for all things that I have heard of my Father I have made known to you." The situation in this chapter is most reasonable. If there be such an amazing thing as friendship between God and man, then there will be communication. If a man is to have, as Abraham was made to believe concerning himself, a world-wide and perpetual influence, to be the channel of Divine blessing to nations unborn, then the reasonable thing is that he should be made acquainted with the principles of the Divine government and that he should see into the course of events. By and by the whole region will be appalled by the destruction of Sodom. To this man it will be the act of God. God has entered into a covenant of friendship with him. It is the natural thing that some revelation of the Divine purpose should be made to the man who has borne his solitary testimony for many years now to the existence and goodness of Jehovah.

The question might be asked by some, "But do such things happen now?" I believe from my soul that to the man of righteous intention and of godly mind there comes an insight into the trend and issue of events, an illumination of judgment which enables him to speak with an authority which the unbelieving and unrighteous man can never possess. I believe that the god of this world blinds the eyes of the selfish and unbelieving, and that on the other hand to the upright there ariseth light in the darkness, such light as came notoriously to John Knox and to Cromwell, and to thousands of humbler souls who are persuaded that certain things are going to happen.

Further, observe this, it is an important factor in the situation—the awful conviction of the fate of Sodom came to a man who cared for Sodom and who had risked his life for it. (Lot was in Sodom, and though he may often have forgotten Abraham, Abraham had never forgotten him.) It is to be questioned whether God has ever sent a communication worth having to a man who did not care for men. Be sure that Sodom had been heavy on Abraham's heart ever since his nephew went there and had been often in his prayers, and to him God revealed His will.

A man may intercede with God for other men and for men who do not intercede for themselves. May? Nay, as surely as any man is a friend of God, he must, as Moses, Samuel, Isaiah and Paul did. Be sure of this, that he who is the friend of God will be also the friend of men and will want to save the worst of them. With more intensity than he ever prayed for himself Abraham prayed for Sodom, not merely that God would deliver Lot out of it, but for Sodom itself, and it was because he cared for Sodom. You will never pray with any fervour, nor with much effect, for people you do not care for. And we shall never pray for people with any effect unless we are prepared to do more than pray. You know that Abraham had risked his life for Lot and Sodom. It is hard to see how any

man can pray for the poor, how he can ask God to relieve the wants of others in the same breath in which he gives thanks for his own full table, if that is all he is willing to do for the poor, if the condition of the unemployed, of the evilly housed, of the aged pauper, never weighs down his heart. I do not know how any Christian man

has the courage to pray for the heathen who never gives anything for their evangelization. You see the breath of personal passionate desire in the intercession of Abraham, and you can feel the intense pity of the man for the threatened people, especially for the righteous among them. It seems to him unspeakably awful, this destruction with which they are threatened, and especially for the innocent in the city, that he pleads with God that if possible it may be averted.

Now one or two matters of great importance arise out of the nature of this intercession of Abraham for Sodom. There is the pity of Abraham. Rather than a few innocent people should be harmed he would have the whole city spared. There are few of us that would not shudder in the presence of such a calamity as overthrew Sodom, and that buried Herculaneum and Pompeii. And before now men have asked, can the God who permits these things be after all a God of love? Well, there are many things that might be said, for example, about such a disaster as that which comes sometimes to the people who live on volcanic islands and are overwhelmed by some fiery eruptions. The first is that these volcanoes are Nature's safety valves and Nature's warnings that men should not live too near them. And the next is the consideration that any pity which men may feel is the creation of God within them, a spark from His eternal fire. Whence do you think that Abraham derived his pity and his care for the righteous men in Sodom and for Sodom itself? Is not the answer to that question to be found in the fact that he, the only man who really cared for Sodom—for Lot seems to have cared nothing for it—was the man who had been in frequent and intimate communication with the Most High? Is it not true that the nearer a man comes to God, the greater his compassion for human suffering? If you only knew it, the fact that you feel for human suffering is a proof that God feels for it. The strongest proof you can have, however, is that of all the men who lived in Palestine nineteen hundred years ago, He who was most moved with compassion over human pain and grief was the divine man who came to reveal God to us.

BE STILL.

Be still, and know that I am God.—Ps. XLVI:10.

W. C. Smith, D.D.

Whether this psalm was a song of triumph after the foe had been stricken and scattered, or, as I think more likely, a word of encouragement before the deliverance came, at any rate it belongs to the time when Jerusalem was besieged by the hosts of Assyria in the days of King Hezekiah. It was probably written by the Prophet Isaiah; at least the thought conveyed in my text, "Be still, and know that I am God," has the same ring in it as the assurance which he gave to Hezekiah, "In quietness and confidence shall be your strength." That was not, I dare say, the sort of counsel which the people expected to get from a prophet of the Lord at such a time. Should he not rather have told them to see to their munitions, and sharpen their swords, and make ready their bows and arrows; and, for the rest, to put their trust in the Lord of Hosts who could save by many or by few? Hezekiah, indeed, had but a little band of trained soldiers, and a number of half-armed, half-hearted citizens. But the walls of the



We speak of the good old days—the charming graces and courtly ways.—But do we forget that they did not know

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city were strong and high; the Jews were the sons of men renowned for their warlike deeds; and that God was still with them who of old had given victory to Joshua and Gideon and David. Was it not strange advice, then, to bid them do nothing but wait, and see what they should see? Certainly, in ordinary circumstances, it is the duty of us all to do the work that lies at our hand. Yet in the present case Isaiah's counsel was true wisdom. Humanly speaking there was nothing else for Hezekiah to do, unless he was prepared to open the gates at once to the enemy. He was powerless to resist such an host. He could not have mounted the 2000 horses that Rabshakeh offered to send him. Moreover, those vast hordes, though they carried with them machinery to batter down the strongest walls, had only to sit down and do nothing but just beleaguer the city closely, and famine must soon do their work for them. If Jerusalem was to be delivered, it was God alone who could do it. This was the way, then, in which he meant now to help his people, and it was the prophet's duty simply to deliver his message, as it was the king's duty no less, simply to receive it as it was given. God could save by many or by few; but in this case he had chosen to do it by himself alone, and without help of man at all. Therefore Isaiah said: "Be still, and know that the Lord is God." "In quietness and confidence shall be your strength."

So much, then, as to the circumstances which gave rise to the saying of my text. The people were told that they had nothing to do but just to rest in the Lord, and quietly wait for his salvation; and you know what a wondrous and glorious deliverance came to them. They trusted in God, and they were not put to shame. I mean not, however, to dwell on that today. God."

What I wish now to speak to you about is this, that there are still occasions, now and then, when we are not called on to act, but rather to be still, when we have not to work, but simply to wait. No doubt, the common rule of life is that we should be up and doing, diligently in every good word and work. Ordinarily every day has its task of duty plainly laid to our hand, and it is our business to take up that task and do it with decision and patience, whatsoever it may be. As a rule, there is nothing worth having which is to be had without working hard for it. That is the common law of life to all men and in all matters. Things will not go right unless we strive honestly to put them right and to keep them right. Doubtless our power is limited, and, let us sue the end at which we are aiming. None the less, however, is it our part to use faithfully the means in our power in order to bring about the objects we desire. Life is not shaped ready to our hands, leaving us only to wait for what God is pleased to send us. He has endowed us with faculties by which we can serve him and also serve ourselves, and they must not be left to rust away in idleness. Sometimes our efforts may seem to be vain, and come to nothing; at other times they may be ill-directed, and apparently do more harm than good.

There is a time for everything, as the Preacher says—a time for quiet as well as a time for action—a time to work, and also a Sabbath time to wait and be still. Moreover, we shall not know the Lord aright unless we are brought now and then to feel "This is his doing, not mine. I was brought to such a pass, that I had nothing to do but in quietness and confidence to be still and know, that the Lord he is God."

Editorial

CHRIST AND CHRISTIANITY.

Just as the transfiguration scene had vanished, two of the group disappeared, only one was left. "They saw no man, save Jesus only." But that was enough. So, today, if one only sees Jesus that suffices. The vision of Jesus is still possible for every soul that wills to look unto him and be saved. Without ability to unravel the tangled threads of theological subtleties, one may receive this same Jesus, who, though he died, rose again, and, "behold, he is alive for evermore." For Jesus Christ is himself the gospel of the grace of God.

With keen insight into the words of Jesus, Schelling writes: "Christ is not merely the teacher, as we are accustomed to call him; not simply the founder of christianity even: he is more than this; he is the contents, the very substance of christianity." Yes, verily he includes it all in himself. He is its point of departure—its terminus *ad quem*—its Alpha and its Omega. Humanity can never hope to outgrow the teachings of Jesus, since it can never outgrow him.

The more we study the gospels, the less we question Schelling's compendious claim. As we summarize the teachings put forth by Jesus Christ, we conclude that the thoughtful German scholar has not erred too much.

From first to last Christ constantly directed attention to himself. "I am the light of the world." More than a light-bearer therefore was he. "I am the way, the truth and the life." He did not simply point out the true way, but declared himself to be the way to the Father. Being himself the truth, he said, "Learn of me." He was the message as well as the messenger. Himself the life, or (in changed phrase) "having life in himself," he could say, "I give unto my sheep eternal life."

Moreover, he was the exhaustless reservoir from which could be drawn all needed human supplies—he was "the bread of life" and "the water of life." To the weary men of men he said, "Come unto me and I will give you rest."

Unquestionably the first-century teacher as far transcends all other names of ancient and modern times as to render any sort of comparison futile and paltry. The more we study him, the more clearly we discern that he contains within himself our common christianity. Christ is christianity, is a convertible proposition—Christianity is Christ. They are co-equal and co-terminous. Just as casts his eye over a table of contents to ascertain what the volume contains, so, directing the eye of faith to Jesus, one may discover that "in him are hid all the treasures of wisdom and knowledge," and that we, therefore are complete "in him, who is the head of all principality and power."

All my capacious powers can wish,
In thee doth richly meet,
Nor to my eyes is light so dear.

Nor friendship half so sweet,
I'll speak the honors of thy name
With my last, laboring breath:
And, dying, clasp thee in my arms,
The antidote of death.

AUTHORITY IN DISCUSSION.

It is sometimes said that, in matters of more or less doubt, one

man's opinion is as good as another's. The correctness of this, however, depends on certain considerations. On any subject of controversy, whether in science or religion, one's opportunity of knowing whereof one affirms counts largely, to say nothing of honesty of purpose.

Writers of logic recognize in their treatises what they call *argumentum ex auctoritate*, that is the argument from authority. If a man has spent twenty years of his life in careful chemical and biological experimentation, and, as a result, re-affirms the ancient dictum, *omne vivum ex vivo*—all life comes from life—his opinion is worth infinitely more than that of a quasi scientific pettifogger; and we feel justified in rejecting the anti-scriptural notion that life can be produced in the chemical laboratory.

When Greek scholars like Liddell and Scott, who for half a century, have been traversing and re-traversing the entire field of Greek literature, give to the learned world the outcome of their toilsome search, that baptize means only to dip (never to sprinkle or pour), such definition is backed by adequate authority and can not be set aside by some smart A. B., who swells because he has taken (or mistaken) a college course in Greek. So again, when Dr. Augusti, professor in Breslau and Bonn, so fully learned in ecclesiastical history and archaeology, makes the summary statement, as a simple historical fact, that the ancient practice of immersion is a thing made out, we may well rely upon the result to which his unbiased historical investigations conducted him. And it may be remarked in passing, that the history of this rite united with the lexicographical definition of baptize, forms a two-fold cord that cannot be broken.

In matters of translation, biblical or otherwise, the argument from authority holds the same place. Bayard Taylor's long studies in the German language and literature, both prose and poetry, places the stamp of authority on his translation of Goethe's Faust, which he dared to render in the original meters. From the Italian, Cary translated into English the *Divina Commedia*, and till his death (which did not occur till forty years after he entered on his work) ever and anon retouched his version. Cary is consequently an authority on everything pertaining to Dante's wondrous poem. The same may be said of Bryant, who translated the two epics of Homer.

For ourselves, we are raising no contention further than to suggest that the argument from authority ought always to have due consideration. A translation of any great work, sacred or secular, made by a large company of able scholars, European and American, is worthy of being regarded as authoritative, at least against the little criticisms of Greek fledglings. In so saying, however we do not overlook the possibility of error on the part of good, able competent men who are reckoned among the very best scholars, though the presumption of truth is on their side.

A CRITICISM.

In one of our denominational papers, there appears a criticism of John 5:19. We quote in this connection, for purposes of comparison verse 18 of the same chapter. The old version reads, "He that is begotten of God keepeth himself, and that wicketh one toucheth him not. And we know that

we are of God, and the whole world lieth in wickedness." In the revised version occur the following changes, "The evil one touches him not, in verse 18—while in verse 19 it runs, "the whole world is lying in the evil one." It is to "one" in the last verse that our critic objects, saying that "one" is not in the original Greek, but is added by the revisers—that it belongs to them and makes nonsense." This placid critic is kind enough to find no fault with "one" in the preceding verse, which is added by the old translators, and which according to his knowledge of the original, is not in the Greek text. But why should he concentrate his belittling remarks on the revisers and let the old translators go scot free, when they are all in the same boat? Echo answers why? It must be that his profound studies on the nineteenth verse so enthralled his attention, that he never once thought of casting his eye on the eighteenth verse. But even this explanation, is a poor excuse, especially for one who essays to criticise the translators of our Bible.

REPENTANCE.

Thomas Moore in *Lalla Rookh*, tells with dramatic effect the story of the Peri, who was promised admission to heaven if she would bring an acceptable gift. She appeared at the gate of heaven with a drop of a young patriot's blood, which had been shed upon the altar of his country, but this gift failed to gain her admission. She then came with the last sigh of a maiden who had died while nursing her lover, who had been smitten by the plague, but this gift also, was promptly declined. The third time she appeared bringing with her the tear of a repentant old man who had been brought to Christ by the prayers of a little child. This gift was gladly accepted and wide open flew the gates to the waiting peri. This story strikingly illustrates a phase of repentance. Would that we might hear more of the "penitential tear," or which we used to hear so much. It is deeply to be deplored that repentance occupies so small a place in the preaching of today, for without repentance no one can see God. The average revivalist, even should he mention repentance, which is not often done, defines it as a simple turning about. There can be no such thing as repentance without godly sorrow, for it is this that produces repentance. We need another John the Baptist crying in the spiritual wilderness, "Repent for the Kingdom of heaven is at hand."

LORENZO DOW.

The following story is related of this famous and fearless man. Having an agreement to preach under an old pine tree in South Carolina, he had a negro boy, who was noted as a horn-blower concealed in the boughs of the pine. His subject was the "Final Judgment," and when he was picturing with dramatic effect the terrors of judgment, he asked, "If Gabriel should at this moment blow his horn, what would you do?" Just at this juncture the boy gave a long blast of his horn. The congregation was terror-stricken, many fainting and others crying for mercy. The boy however was soon discovered, and some of the erstwhile frightened ones, desired to give him a thorough thrashing. Dow prevented this, and asked of the audience, "If this so frightened you, what will you do when He shall appear?" The meeting closed with a number of pro-

fessions of faith. If we shy at shadows here, what shall we do in that day for which all days were made?

JAPAN AND MISSIONS.

Throughout Japan Christians have been celebrating the fiftieth anniversary of the admission of American Christianity into the Japanese Empire. Without doubt, Japan has in the past fifty years made greater progress than any other nation; and this progress we believe has been due to missionary endeavor. Really it has been Christianity that has given birth to the nation, as well as salvation to the people. No other nation has so clearly and fully demonstrated the worth of Christianity, or owes so large a debt to the missionary. The nation was cradled in Christianity and its material and spiritual progress has been co-extensive with the spread of the gospel. In fact, it has been the rapid and wonderful progress of Christianity in Japan which has caused many to count its achievements superficial.

As we see it, Christianity faces a crisis in this empire that it has never confronted before. It now appears, that Christianity will become the national religion, or that there will be a tragic reaction which will end in infidelity. The situation unquestionably calls for increased and immediate missionary effort. The Macedonian Call, was never clearer or more urgent, than the call that comes to us from Japan.

The nation has already appropriated our civilization, and should it reject our religion, it becomes a serious question, whether or not it has profited by our acquaintance. Verily, we believe this little empire presents the greatest problem for the world's solution. Christ is the only proper reply to the challenge of Japan.

GROWING IN GRACE.

In one of his earlier Epistles, the Apostle Paul declared himself "unworthy to be called an apostle." (1 Cor. 15:9).

Years rolled on and he grew in grace, and during his first imprisonment at Rome he wrote to the Ephesians, saying that he felt himself to be "less than the least of all saints." (Eph. 3:8).

Finally about a year before his martyrdom, writing to Timothy, he called himself "the chief of sinners." (1 Tim. 1:15)—E. L. Rand.

Sensitiveness to sin has ever characterized a growth in grace. If one could become sinless he would be the last person to assert his sinlessness. It seems inconceivable, that one who is saved by grace, could be so ungracious, as to claim sinless perfection. All that Christ claims for himself is sinless perfection, and if we possess this, then we are equal to him, at least, in this particular. Dr. Eaton used to tell of a lady who told him that she was sinless. He requested her to read 1 John 1:8. Turning to the verse, she read as follows: "If we say we have no sin, we deceive ourselves, and the truth is not in us." Apparently angry, she said: "You have accused me of telling a falsehood." To this the Doctor replied, "No I did not, it was the Apostle John who did it." The situation at this juncture may be better imagined than described.

There are people who seem to value the church for commercial purposes. Their love for a church is about as unselfish as that of the jeweler who fell in love with the diamond eyes of the idol Jugernaut.

EDITORIAL VARIETIES

"Government is something to live under, not on." Since when?

"The original of all men is the same, and virtue is the only nobility."—Seneca.

Rev. J. K. Nunnally after his serious sickness is himself again. He is one of our most useful and beloved men. May his years be many.

The Texas Standard has been sold to J. B. Gambrell, Geo. W. Truett, R. C. Buckner, H. Z. Duke, and C. D. Fine. The purchase price was \$24,000.

It has been clearly established that lactic microbes do more to sustain life than they do to produce death. After all, our supposed enemies are often our real friends.

Judge Lindsay is making a large contribution to our national life by the publication of his articles against the corrupt powers that are preying upon the body politic.

Georgetown has a fine attendance and faculty and students are healthy and happy. Georgetown is one of our greatest educational assets and fully deserves our sympathy and support.

The work of the First Church, of Owensboro, still prospers under the able leadership of Dr. L. B. Warren. The growth of the church during the past two years has been phenomenal.

The gift of \$25,000,000, makes a desirable departure in the line of Christian giving. His bequests to mission boards are the greatest in human history. The Presbyterians are the fortunate beneficiaries.

It would be a great pleasure to accept the invitation of Mr. and Mrs. Samuel E. Kerr, of Campbellsville to the marriage of their daughter, Miss Kate to Mr. W. C. Cloyd. They are to be married on the 24th. May God's richest blessings be theirs.

Dr. H. Allen Tupper, of New York made a pleasant call last week. The years have set lightly upon him. His work has been constant and onerous and yet he looks young and vigorous. He has been a great success both as a writer and preacher.

Prof. Charles W. Wallace, of the University of Nebraska, seems to have made a permanent contribution to Shakespearean history by the discovery of documents, which the New York Times says, "will necessitate the recasting of Shakespeare's history."

"What shall I name these children," asked a rector of an old colored woman who had brought her twins to be christened. "Cherubim and Seraphim," replied the mother. "Why such names?" asked the astonished rector. Because, she answered, "they always do cry."

A young preacher, who possessed none of the qualifications of a preacher, except confidence, perpetrated the following: "Yes my friends the mind of man is so expansive, that it can soar from star to star, and from satchelite to satchelite, and from serapheme to serapheme; and from cherebeam to cherebeam; and from thence to the center of the dome of heaven." Selah! This is affectionately commended to the wandering stars of the pulpit.

A writer in the *Standards* tells of some things in which Baptists have strayed from the old paths. And makes that an argument why they should stray still further! Better read the extracts from Francis Wayland who, has had few equals among American Baptists in culture, piety, and ability as preacher, teacher and writer. Let us compare our present standing with his account of Baptist practices and principles, and if we have strayed let us seek out the old paths and walk therein.

We know our readers will share our regret that this issue contains the last of Dr. Christian's able, scholarly and instructive series on the Anabaptists. There is no other man of whom we have any knowledge whose scholarship along this line equals Christian's. And he has the finest private library known of authorities who bear on early Baptist history.

We are tempted to wish that we had either the wealth of Rockefeller or the authority of a pope over all the Protestants in the country. If we had the first we would make every preacher, deacon, steward, and elder a present of the Bible Student and Teacher; if we had the second we would command them to subscribe for it. We can only beseech Christians generally to at least send 10c for a sample copy. Published by the Bible League, 86 Bible House, N. Y.

AMONG THE Churches.

Walnut St. (Third and St. Catherine) - Pastor Henry A. Porter: The Unsearchable Riches of Christ, Eph. 3:8. Finding Our Lost Stars, Matt. 2:2. By baptism, 1; by letter, 2; for baptism, 1.

Broadway - Pastor W. W. Landrum: Blessings of the Transfiguration, Luke 19:33. Counting the Cost, Luke 14:28. S. S., 234. By letter, 2. Rev. J. W. Michaels, evangelist to deaf mutes reached twice in the lecture room.

Culbertson Ave. (New Albany) - Bro. Geo. W. Clarke, of Paris. Memories of Earth, Prov. 10:7. Yoked to Sin, Isa. 5:18. Interesting meeting in progress; pastor assisted by Bro. Geo. W. Clarke, of Paris, Ky., Dr. Morgan preached in Paris.

Crescent Hill - Pastor J. F. Griffith: Reconciliation, II. Cor. 5:18-23. Approved unto God, II. Tim. 2:15. S. S., 159. This was the best day in the history of the church. Largest Sunday School, largest morning congregation. The Sunday School gave \$122.87 in cash on our lot fund.

Calvary - Bro. J. G. Bow: Telling What God has Done for You, Mark 5:19. Two Ways to Eternity, Matt. 7:13-14. S. S., 146. By letter, 2; for baptism, 1. Chestnut St. - Pastor J. M. Weaver: What Think Ye of Christ, Bro. T. C. Bagby gave his illustrated lecture on Brazil at night. S. S., 131. By letter, 2.

Deer Park - Pastor J. H. Thayer, Building the Stall, Neh. 4:1-6. A Call to Service, Mark 1:17. S. S., 75.

Eleventh and Jefferson Sts. Mission - J. E. Kirk, Supt: Salvation by Grace, Eph. 2:8. S. S., 67.

Fourth Ave. - Pastor E. S. Alderman: Mastery of the Outward, I. Kings 18:1-16. Spiritual Affinity, Acts 4:23. S. S., 231. By letter, 4.

German - Pastor Wm. Argo: The Temptation of Christ, Matt. 4:1-11. Our Everlasting Hope, I. Peter 1:3. S. S., 65.

Highland - Pastor L. W. Doolan: The Sins of the Saints, Rom. 7:19. How Good a Man May be Lost, Mark 10:17. S. S., 197. For baptism, 1; baptized, 4. Pastor goes Wednesday next to assist Bro. J. M. Roddy, of Harrodsburg, in revival services.

Hazelwood - Pastor Ghas. B. Althoff: The Holy Spirit, John 16:13. On What Foundations are You Building? Matt. 7:24-27. S. S., 121. Bro. H. T. Stevens will assist the pastor in a series of revival services.

Highland Park - Pastor W. E. Mason: Zeal an Element of Success in Christian Service, John 2:17. Belief in Christ's Divinity not Enough, John 3:6. S. S., 135.

Kosmosdale - Bro. G. G. Riggan: Haste, Mark 4:28. The Field of the Sluggard, Prov. 24:30-34. S. S., 30.

Lytle St. Mission - Supt. J. D. Hudson: S. S., 39. Clay St., Supt. T. T. Minnis: S. S., 59.

Ormsby Ave. - Pastor G. D. Billeisen: Holiness, Rev. 22:11. The Resurrection, Matt. 28:6. S. S., 155. Under watchcare, 2. The pastor extended the right hand of church fellowship to twenty-one. It was a sight long to be remembered. Twenty adults and one girl.

Portland Ave. - Pastor L. W. Smith: God in the Midst of the Church, Rev. 1:13. The Christian's Security, Phil. 1:6. S. S., 139. By letter, 1.

Twenty-sixth and Market - Bro. W. D. Powell: The Lord's Need, Matt. 21:3. Pastor R. E. Reed: Obtaining Redemption, Heb. 9:12. S. S., 448. By letter, 2; for baptism, 1.

Thirty-sixth and Grand - Bro. R. E. Hoffman: Leadership of God, Ex. 13:21. Bro. G. J. Davis: Leaving First Love, Rev. 2:4.

Thirteenth and Kentucky Sts. - Pastor J. C. Burkett: Fruit Bearing, John 15:8. Our Hearts with our Treasures, Luke 12:34. S. S., 54. Baptized, 2.

Third Ave. - Bro. S. J. Cannon: Unspotted from the World, Jas. 1:27. A Single Meal, Heb. 12:16. S. S., 120. By letter, 6; for baptism, 1.

Twenty-second and Walnut - Bro. W. O. Carver: An Ambassador in a Chain, Eph. 3:1 and 6:20. Lesson of the Blind Man Healed, John 9:38. S. S., 603.

West Broadway - Pastor J. A. White: Eph. 5:18-19. Fourth Commandment, Ex. 20:8. S. S., 47.

NORTH KENTUCKY PASTORS' CONFERENCE.

Covington.

First - Pastor A. C. Davidson: II. Chron. 4:9-10. How Old Art Thou, Gen. 48:8. S. S., 224.

South Side - Pastor F. P. Gates: The Lord's Soldier, II. Tim. 2:3. A Good

Soldier, II. Tim. 2:3. Baptized, 14. S. S., 206.

Newport.

First - Pastor W. J. Bolin: Ex. 36:7. Sufficiency, I. Tim. 4:8. S. S., 509.

Lafayette.

First - Pastor E. C. Ellis: Memorial Supper, The World's Magnot, John 12:22. S. S., 173.

TO CHICAGO AND RETURN.

MONON ROUTE.

Account International Live Stock Exposition.

The Monon Route will sell tickets from Louisville to Chicago and return at \$9.00 on November 28-29-30, December 1-5-6, account International Live Stock Exposition to be held at Chicago, Ill., November 27-December 10. Tickets will be good returning until December 13. For further particulars please confer with local agent or address E. H. BACON, D. P. A., Monon Route, Louisville, Ky.

SEMINARY NOTES.

By G. C. Mitchell.

Dr. DeMent told his Systematic Theology Class just exactly what to prepare for examination, "all we had been over." Anyhow Thanksgiving comes as an oasis in the desert.

H. O. Meyers has had charge of Hope Rescue Mission in the absence of Bro. Bruce. Students preaching at Hope Rescue - W. S. Brook, Friday night; W. E. Jones, Saturday night; two conversions. Bro. Eden, Bible Class, Sunday; Bro. Sayers, Sunday night; Bro. H. M. Harris, Monday night.

H. O. Meyers conducted services at the workhouse Sunday at 3 p. m. The Evangelistic Band was out in full force Saturday night; five conversions.

Sunday evening C. W. Reese had charge of the band, which went to Tenth and Walnut.

S. S. Bussell led the prayer meeting at East church Wednesday night.

A. L. Crawley led New York Hall prayer meeting Thursday night.

J. W. Steen gave a good talk Wednesday night on John 14.

Students Preaching Sunday.

E. C. C. Knicely, Ninth and O Sts.

J. C. Burkett, Thirteenth and Kentucky; two baptized.

T. C. Crume, Mill Creek.

R. E. Hoffman, Thirty-sixth and Grand in the morning; G. J. Davis in the evening.

W. S. Brook, Parkland Christian church, for Anti-Saloon League.

O. R. Mangan, Spice Valley.

A. I. Foster, Borden, Ind.

J. A. Beal, Jeffersontown; accepted for one-half time.

B. L. McKee, Franklin St.

The Boys from Texas wear a smile as broad as their hats. The Texas State Convention telegraphed them a message of greeting.

L. E. M. Freeman, Madison Ave., Covington, Ky.

J. T. Williams, Cedar Creek.

W. T. Dant, Sparking, Ky.

G. G. Riggan, Kosmosdale.

W. R. McEwen, Pitts Point.

THE STATE.

Bro. S. J. Cannon writes: "Last week we closed a good meeting with Ten Mile church, in Gallatin county. There were ten additions for baptism and four by letter. Bro. C. T. Brookshire, the new pastor, baptized eleven, one for another church near by. The church is 105 years old, and is mother to nearly all the churches in Ten Mile Association. We believe with Bro. Brookshire as pastor and with present conditions, the church will go forward. It is a fine old country church, and the people love the Lord and each other. My work among them was very pleasant indeed."

Pastor W. J. Levi writes: "I have just closed two very successful meetings. At Mt. Gilead, notwithstanding sickness and deaths among the members during the meeting we had a good revival put forth by the Holy Spirit, which resulted in quite a number of professions and several additions and the church was greatly revived and spiritually helped. Then at Bridgeport, Metcalfe county, Ky., notwithstanding it being election day, the Lord was the commander in chief and forces were well marshalled and victory given. Pious order and attention was given, and a revival and many souls were saved and nine additions to the church and the church built up and helped in the work of the Lord."

Bro. A. N. Whitinghill writes from Greenville: "Please credit my paper to the amount of my commission. My work is moving along. I will begin a meeting at Drakesboro tomorrow, assisting Pastor Jones."

Pastor Wm. McMillan writes: "On the 17th of October, Bro. J. P. Jenkins,

of Louisville, began a meeting with us at Big Bone, Ky., and continued till the 31st. The first week of the meeting it rained nearly every day. It was quite a discouragement, but within the promises of God we continued and God was with us and gave us the victory. We had a glorious meeting for the church. The membership was greatly strengthened and encouraged. The interest grew from the start until the house would scarcely hold the people. There were nine for baptism, two restored and one under watchcare. Bro. Jenkins is a great preacher. He is sound, logical and forceful in his presentation of the truth. He believes that the gospel is the power of God unto Salvation to every one that believe it. His methods are sane, sensible and Scriptural. The prayers of many brethren will follow him wherever he goes. We have some of the salt of the earth in this blessed old church. May the spirit of the Lord guide them to yet grander achievements."

Bro. L. M. Copley writes from Louisa: "James B. McKeehan, of Williamsburg, Ky., has just closed a meeting here. Several professions of faith and seventeen additions to the church. Church greatly helped, being unified and edified. We have no pastor, but are praying the Lord to send us one. Bro. McKeehan is a strong preacher."

Bro. E. J. Weller writes: "It is my intention to leave Oklahoma to return to the State that lies nearest to my heart, oh, Kentucky. Hope to leave here the 15th for Hopkinsville, Ky., where I shall take up the mission work of the church at that place. A congenial work it will be I am sure, as I shall have my friend and brother, Pastor C. M. Thompson, our former editor, to work with. Shall occupy Bro. Thompson's pulpit for him Sunday, November 21st, morning and evening, as he shall be away in a meeting."

Revs. Gordon W. Hill and J. T. Betts are in one respect along the line of apostolic succession. They are going out together to do evangelistic work. Together they will sing and preach and talk the gospel. Churches desiring their aid will address Bro. Hill at 120 E. Chestnut street, or Bro. Betts at 108 Belaire avenue, Louisville, Ky.

Bro. G. W. Argubrite, who was for years one of our State evangelists, has been out West for some months recuperating, is now back at his home in Georgetown and ready for work. He called at our office on 12th Inst. Let some one of our many pastorless churches put him to work at once. He knows how to work in the pulpit and out of it.

Rev. S. O. Christian, well known in Kentucky, who has been the acceptable and successful pastor of the Baptist church at DeWitt, Iowa, for some years, has accepted a call to Palestine church, in Platt County, Nebraska. You can book "Sam" for a good sound Baptist and an earnest worker wherever he goes.

Pastor J. A. Bennett writes: "Baptized eight at Woodwards Valley. Begin a meeting at Fredonia, the 22nd, aided by Dr. T. N. Compton. Later will hold a meeting with Clay O. Bennett, at Walton's Creek."

Dr. W. P. Bennett, father of J. A. Bennett and grandfather of Clay O. Bennett, is growing very feeble. He is lovingly cared for by his son, J. A. Bennett, and his wife, at Utica. Dr. Bennett has long since passed his four score years. He was the co-laborer of Dr. James S. Coleman, and J. M. Peay. These men did much to make the Baptists of the Green River country what they are today.

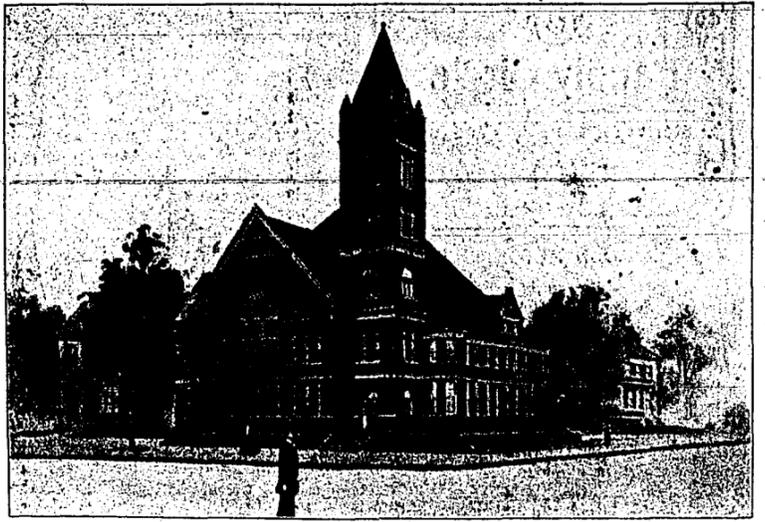
Rev. W. A. Burns, who has just resigned Madison Avenue church, Covington, called at our office this week. He will be glad to do supply or evangelistic work. We hope some of our vacant churches will capture him at once. He has invitations to distant fields, but we need him in Kentucky.

Dr. C. M. Thompson, former editor of the Western Recorder, called at the office on Monday, en route to Salvisa, to aid Pastor C. K. Hoagland in a meeting. He reports his work in Hopkinsville both prosperous and delightful.

MARRIED.

Mr. Ernest F. Swindler and Miss Mary R. Hoos, both of Louisville, Ky., were united in marriage Thursday, November 11, 1909, in the parlors of the Calvary Baptist church, Lexington, Ky. Rev. B. F. Swindler, the bridegroom's father, pronounced the ceremony.

We acknowledge with many thanks a kind and fraternal invitation from Pastor T. W. Chambliss, of Wadesboro, N. C., to accept of their hospitality, and to be present at their State Convention, December 7-10th. This time we must be content to trust the interests of the West-



THIRD CHURCH, OWENSBORO.

Was organized August 9, 1896, in the Daviess county courthouse, with 400 members, under the leadership of the strenuous Fred D. Hale, who was her first pastor. He was succeeded in the pastoral care of the church by his brother, Rev. P. T. Hale, D.D.; and he by Rev. W. D. Nowlin, D.D., who began his pastorate June 1, 1904, and closed his work as such with the close of the year 1908. Then Rev. T. N. Compton, D.D., acted as "supply pastor" for just six months. Though the time was short, it seemed even more short, because the membership fell so deeply in love with the lovable Compton. No mother ever took more loving care of her children than did Compton of Third church during these six months. The fine work under Dr. Nowlin was continued under him, and the brethren were cemented together in love as possibly never before. July 1, 1909, Rev. C. C. Carroll, youngest son of B. H. Carroll, D.D., of the Southwestern Baptist Theological Seminary, Texas, took charge of the church as pastor, and after four and a half months the union is shown to be of the Lord. With a strength of endurance like a trained athlete, the industry of the beaver, tenacity of purpose knowing no end, strong mental capacity, a constant student, devotion and consecration, he is succeeding admirably.

The church building, a model in structure and accommodations, cost originally \$40,000; the lot \$5,000; the organ \$5,000 and has a seating capacity of 2,500, and was built in 1897. It has auditorium, gallery, choir-loft, ladies' parlor, Baraca room, baptistry, two dressing rooms, pastor's study, infant class room, library and twenty class-rooms.

After carrying an indebtedness for many years, the church, on Sunday, November 7, 1909, raised in cash more than ten thousand five hundred dollars, the bonds are now paid off, and Sunday, November 14th, there was a bond-burning and rejoicing.

The membership is now about 1,260. The pastor, without help, has just held a series of meetings in which the Lord has blessed the preaching of His Word, in the salvation of a number. Many have been added to the membership. During the less than fourteen years of the life of this church more than two thousand eight hundred have been added to her membership, and more than a hundred have been lettered off to organize two other churches. In this time also she has raised about \$140,000, or an average of \$10,000 per year. She has entertained the Daviess County Association twice, in 1899 and 1901, and the General Association of Kentucky Baptists in 1900.

J. D. MADDOX. Owensboro, Ky.

When the time arrives for the presentation of the Training School work in missionary gatherings in Virginia every ear is alert, every eye brightens and every person gives attention, for no work of the Union has found a warmer place in the hearts of the women and girls than the support of the Training School. And the same is true of every State of our Southland. There is still room in our "House Beautiful" for five more young women.

Georgia has six representatives in the school; North Carolina, five; Kentucky, Missouri and Virginia, each four; Louisiana and Mississippi, two each; Florida, one, as also has Tennessee, Texas, Oklahoma and China. From all we can learn Thursday, October 28th was a gala day with the Bowling Green First church ladies. In the first place it was the occasion of the packing of their annual box to the frontier, and in the second place it was a welcome home to their president, Mrs. B. F. Proctor, who had been abroad for several months. The W. M. Society and Y. W. A. s were out in full force—some ninety strong. They met at the pastor's home, Dr. Dill. Mrs. Proctor gave many delightful reminiscences of her trip, which we would like to have heard. One of the ladies very appropriately read Van Dyke's "Home Again," and all joined heartily in singing, "America." Bro. Peyton Stephens and wife, of China, were the guests of honor. Mrs. Dill had prepared a most delightful luncheon which was charmingly served. Several gentlemen honored the occasion with their presence and were graciously permitted to become honorary members of the W. M. Society. A happy time was spent and the box valued at \$180 will most assuredly make our Bro. and Sister Brengle happy, as it goes to this dear brother and family in Pawnee, Okla. Mrs. J. T. Woodward is the worthy secretary of this splendid society, composed of the Christian women of Dr. Dill's church at Bowling Green.

Bro. Snuggs' appeal for \$500 in gold to fix up a chapel at Net Shing, China, a large market about half way between Canton and Wuchow, where every year for about five days fifty thousand men, women and young people assemble to worship the Mother of the Dragon, has been met by a brother from Richmond, Va., who generously gives the \$500. Bro. Snuggs and his laborers are thus enabled to seize this strong hold of paganism for the gospel.

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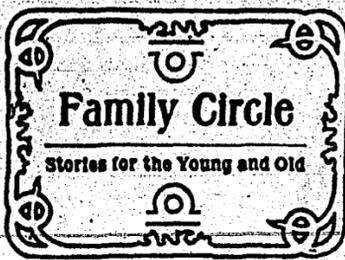
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AN OLD FAVORITE.

Old Grimes is dead; that good old man, We ne'er shall see him more; He used to wear a long black coat, All buttoned down before.

His heart was open as the day, His feelings all were true; His hair was some inclined to gray; He wore it in a queue.

Where'er he heard the voice of pain, His breast with pity burn'd; The large, round head upon his cane From ivory was turn'd.

Kind words he ever had for all, He knew no base design; His eyes were dark and rather small; His nose was aquiline.

He lived at peace with all mankind, In friendship he was true; His coat had pocket-holes behind, His pantaloon was blue.

But good old Grimes is now at rest, Nor fears misfortune's frown; He wore a doubled breasted vest, The stripes ran up and down.

Thus undisturbed by anxious cares, His peaceful moments ran; And everybody said he was A fine old gentleman.

-A. G. GREENE.

DROPPING STITCHES.

By Margaret E. Sangster.

"The trouble," said grandmother, "about dropping stitches is that if one is dropped anywhere, it runs the length of the whole stocking. The only way is to take it up the moment you notice the omission, even if you have to ravel out a good deal of your work before you get to the place. When stitches are dropped, the best plan is to mend the matter as soon as you can."

Grandmother was knitting away so fast that her needles fairly twinkled in the sun. Little Jennie sitting at her feet was knitting very slowly with small clumsy fingers that had yet to learn the art. Grandmother and Jennie were the greatest of friends, and every day they had confidential bits of talk, as Jennie in grandmother's room learned the old-fashioned accomplishment in which the matron excelled.

Jenny's mother happened to be passing through the hall at the moment and glanced in. She was what is called in these days a busy woman. Her husband, who had a way of bantering her good-naturedly about her numerous engagements, would say laughingly, "Well, Elsie, how many more Boards are you going on? You are president, vice-president or director of everything in town now, and you certainly are something in the National Congress of Mothers. How you ever find time to engineer this house, look after the children and me, and manage the reigning Bridget, is more than I can explain. Let me see, the present Bridget is the fifth this year, and the year is not yet very old."

"Now, John," the dear old mother would say, putting her soft hand gently on her son's, "you are not to tease your wife. She is a good wife to you, a good daughter to me, and a dear mother to her bairns. What more can you ask?"

"Really, John," said Mrs. Northam, "I could not do half so much for the public if your mother were not here to fill up the chinks. As for the maid in the kitchen, I am no worse than any one else. Every one has trouble at present. The Bruces intend to give up housekeeping in the spring and go to a hotel because Mrs. Bruce is not strong, and they cannot get any one to suit them at any price. It isn't a question of money. It's all because the material in the market is poor and the supply does not equal the demand. I am to read a paper on the subject this afternoon, at the Civics Club."

"I thought," said the husband, "that your paper was on bringing up boys. I seem to have a vague idea that you were reading two or three thoughtful books on child-nature and making quotations from them for some such purpose." "That paper, John," replied Mrs. Northam with dignity, "is in prepara-

tion for the Mothers' Association, meeting next Thursday, not this week."

As Mr. Northam gathered up some pamphlets and left the room with a whimsical smile, his wife sighed. She said to herself, "John would like me to do as his mother did when she was young. I cannot reconcile it with my conscience to limit myself to the narrow circle of duties in this house. A purely domestic woman is apt to be dull and unprogressive. She may have good bread and a clean, well-swept house, but she is in danger of arrested development. I think I can do more for my children in the end by having outside interests than I can by settling down to be a drudge, as women used constantly to do."

The last conversation of this kind had taken place in the morning of the day on which Mrs. Northam overheard grandmother's speech to Jennie about dropping stitches. Notwithstanding a good deal of special pleading, the mother's heart just then was somewhat ill at ease. Her oldest girl, Mildred, was sixteen and in the graduating class of the High School. Willie, next in age, was passing through a period of restlessness and obstinacy, transforming him from the docile, affectionate, lad he had been into a disagreeable and rebellious young person, with whom his father had little patience. Next to him again was Elbert, still tractable, but easily influenced by others and disposed to be furtive and to conceal any small misdemeanor if it could be done. Little Jennie, the baby of the family, seven years old, and much with her grandmother, was the child who was the home's sunbeam and its chief comfort.

Sitting with her pen in her hand and writing a paragraph on the necessity of administering the home according to system, Mrs. Northam was interrupted by her maid. Bridget entered abruptly, forgetting the preliminary knock. Her eyes were red, and she had a letter in her hand. "You ought to knock, Bridget," Mrs. Northam observed coldly.

Bridget was indifferent to the reproof. "I'm sorry, mum," she said, "but I'm laving you at once. My sister's baby is dead, and her husband is sick with pneumonia. I have the letter and I have to pack and go by the three o'clock train. I'll get the lunch for ye, and that's all I can do."

"But, Bridget," remonstrated Mrs. Northam, "you are leaving me without an hour's warning. I'm sorry your sister lost her baby. It is very sad, but isn't there any one who can take care of your brother-in-law? It seems heartless in you to go off when I have so much to do. How long do you mean to stay?"

"It's not coming back at all I am," was Bridget's reply. "I've been that lonesome in your house that the heart has near gone out of me. I wouldn't stay for any wages where I'm nothing but a machine. You don't care for my sister's trouble, nor about anything much except them clubs."

"Very well," answered Mrs. Northam, "your week's money shall be ready. I will leave it for you in Madam Northam's room. I am going out to luncheon myself. Good-by, Bridget. I hope you'll get another place where you will be as much considered and as well off as you have been here."

When Bridget went to grandmother's room for her wages, her eyes swollen with weeping, the daughter-in-law would have been surprised to see the difference in her attitude. The dear old lady put both arms around the girl and holding her close, said to her, "Don't grieve too much over the little lamb that is safe with the Good Shepherd, and don't be discouraged about the man who is ill. There is just as much reason to hope that he will get well as to fear that he will die, and I will be praying for you, my dear."

If the younger woman had but known it, she had dropped too many stitches in the fabric of friendliness and confidence that must be woven around the relation of mistress and maid, if it is ever to have anything in it that is permanent. Merely as a commercial relation it cannot be maintained successfully in a country like ours of continually changing conditions. The household will never compete with the factory until the woman at the head of it is willing to be a comrade, in part at least, to the woman who is her assistant in the day's work.

Another day came. Mrs. Northam went on with her paper and was not disturbed until Willie, rushing in from school, asked if he might bring two of his friends to spend the afternoon in his room. "I want to show them my new tool chest, and I thought you wouldn't mind, if we had a spread up there, doughnuts and cheese, or nuts and raisins. Mildred said she would see to it for me." "Willie," replied the mother, looking up from her paper in some irritation, "you always choose the most inconvenient times for bringing in your friends. There is mud outside today, and it will be tracked all over the clean carpets. You know very well that I do not like

to have luncheons eaten in the rooms upstairs."

"We might go into the dining-room," the boy answered eagerly. "That would not do. Bridget has left, as you know, and I cannot have crumbs scattered over the rug and spots on the mahogany table. Ask the boys another day, dear. Why in the world must you have them this afternoon when I am hurrying to finish my paper, and have an important meeting besides?"

Willie went out, shutting the door with emphasis. A few minutes later the hall door was banged, and with his school-mates Willie went off to spend the rainy afternoon at the corner grocery, a resort much affected by idle older boys, and two or three men whose company was not elevating nor desirable.

Little as Mrs. Northam dreamed it, the dropped stitches in her influence with her older boy were fast making a rent in the mutual affection of son and mother. Such rents are hard to remedy by later care. With Mildred, too, and with little Elbert the mother's hold was growing weaker by imperceptible degrees. The woman in the community who is able in her own person to combine the offices of home-maker and house-mother with that of general care-taker in society is as yet far to seek. If she does not fall in the midst of her days beneath the weight of her wholly improper burden, she probably becomes the victim of exhausted nerves and passes into a leaden atmosphere of depression.

Fortunately for the Northam family a time arrived when the mother's eyes were opened. The words she casually listened to as she passed the door of grandmother's room on the morning when Jennie was learning to knit sank into her mind as the seeds sink into the ground. They lay there dormant, but they were vital and the soil was good. Mrs. Northam was a Christian woman. She owned allegiance to the Master. When she awakened to the necessity of looking after her household first, of making husband and children happy and contented, and of giving even to those who served her the gentle attention needed if the Golden Rule were observed, she sent in her resignation to three Boards on the same day. She really had a change of heart. John congratulated her warmly. "I would never interfere," he said, "between you and anything that your mind was set upon, but my dear, I have been afraid for a year or two that you were getting to be such a busy woman that I was losing my wife. There is no reason why the work of the town should fall on one pair of shoulders. There are unoccupied people enough who will take up the work that you lay down, and to them it will be a means of grace."

When I last heard from the Northam household, there had been a good deal of raveling done. Sometimes we have to undo mistakes with both hands before the work of repair can begin. There have to be both prayers and pains. But in the end the new work is better than the old. Mildred, the sweet home daughter, is going to college in the fall. She and her mother have found in each other qualities that make them the closest of friends. Will has crossed the bridge between crude boyhood and ambitions youth. His obstinacy is becoming firmness, his restlessness will pass when he discovers what is to be his true work in the world. Elbert and Jennie find grandmother's room as ever their pleasant retreat, and the atmosphere in the kitchen, always the foundation of peace, or the arena of war in the home, has changed very much for the better. Mrs. Northam has picked up her dropped stitches.

In grandmother's corner the sunshine stays Golden and bright in the gloomiest days. In grandmother's sweet benignant face There's a lightsome look for the loneliest place. And I think the flowers are glad to bloom In one dear little window of grandmother's room.

Very blessed is the presence in a household of benignant old age. Length of days not invariably mean saintliness and sweetness, but when serenity and piety characterize those who are advanced in years, all near them are benefited.—American Messenger.

THE RED AND GREEN HORSE.

Mrs. Peters sat by the open window looking out over the piazza. It was a hot day in summer. She lived all alone, and being very social, she talked to her cat.

"There, Tabby, there comes John Williams with my wood. I always do like a little fitted wood for summer use. Why, how dark it is! Is there a shower coming? I shouldn't wonder, the showers come up so quick. Good afternoon, Mr. Williams. Fine day." "Yes but terrible hot. It won't be so hot after the shower. There's

one right on us. I suppose this wood goes right under the piazza, same as always," and backing up the horse to the piazza he began unloading the wood. In a few minutes the shower burst upon them, and Mr. Williams ran up on the piazza.

"Oh, what a shower! Very hard on the horse," said Mrs. Peters. "Oh, Laurie doesn't mind it! Nothing but a summer shower. It'll wash her off. It's hard to keep a white horse always clean."

"But see, John, the water from the piazza pours on her, too." "Never mind, marm, it won't hurt her a bit," said John.

"Oh, Mr. Williams, we must do something for her!" "She's havin' something done for her all the time. She'll be surprised to find she's a white horse," and John looked unconcerned. He lived alone, and was used to having his own way.

Mrs. Peters prided herself on her kind heart, and she could bear it no longer. "Do go into the stable and get that old red and green carpet that's in the corner. I put it there yesterday. Little thinking how much Laurie would need it today."

Very reluctant Mr. Williams started for the stable muttering to himself. "Taint needed a mite. What's a woman's judgment compared with a man's?"

All Mrs. Peters heard was "judgment," and as John returned with the old carpet, and began to put it on the horse, she said mildly:

"Yes, it's just as you say, Mr. Williams, we must use our own judgment. It's what it has been given us for."

Running up the piazza steps as soon as he could possibly cover the horse, he said, grimly, "I guess, marm, you'd better get another red and green carpet for men. I'm wetter'n Laurie."

"What can be done for you, Mr. Williams?" "Nothin' in my judgment, but to stand it."

In a very short time the sun shone, and the shivering man went down the steps to uncover the horse.

"George Washington and Martha, too! Look at her, marm." And Mrs. Peters could but look. The rain had taken the color out of the carpet and left it in great red and green patches all over the white horse.

"What shall we do?" said Mrs. Peters. "Wal, in my judgment, there's enough done now. I'm glad it's the Elder's Laurie, and he never was known to get mad. I can't see how the Elder can help gettin' riled up sometimes, but he never does."

"Well, I'll go right up and tell the Elder myself all about it."

"No need of that, marm. In my judgment, he can see for himself," and John calmly finished throwing in the wood and drove off.

Mrs. Peters looked distressed as the red and green horse went out of sight. "Who would have thought, Tabby, that the colors would have come out so! I'll dry that carpet and sell it to the ragman tomorrow. Perhaps it would have been better to have let John use his own judgment, but generally a woman knows best."

Every time for weeks, as she saw Laurie go by, she saw that the red and green patches grew fainter and fainter until at last they were all gone.—Mrs. Celia M. Stone, in S. S. Times.

A PLEASING DESSERT

always wins favor for the housekeeper. The many possibilities of Borden's Peerless Brand Evaporated Milk (unsweetened) make it a boon to the woman who wishes to provide these delicacies for her family with convenience and economy. Dilute Peerless Milk to desired richness and use same as fresh milk or cream.

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STORIES FOR LITTLE ONES

THE CAT THAT ANSWERED AN ADVERTISEMENT.

You know there are some people who say that cats cannot read good plain English. If that is so, will you please tell me how it happened that this one came to the front door of the Belden family in answer to Ted's advertisement.

"The mice are eating us out of house and home!" said Mary as she brought in the cream for breakfast. "I don't see what we will do if we don't be getting a cat."

"We really do need one," said mother thoughtfully. "But I don't know of a good mouser, anywhere."

"Why don't you advertise?" joked father as he drank his coffee. "An 'ad' in the 'Gazette' or 'Post' ought to bring you one."

"Costs too much!" laughed mother.

"Well, then, stick up a sign!" said father.

Ted thought it over as he finished his breakfast. He could "stick up a sign" just as well as anybody. Where should he put it? He decided that a good, big, handsome one, done in red paint and pinned up on the front door would be as good as anything; and so, half an hour later, that was what callers might have seen if they had come so early. It stayed there all the forenoon, and this is what it said:

Wanted—A Cat.

A few people saw it, and laughed, for it was such a big piece of brown wrapping paper, and the letters were so big, and red, and scraggly, that you couldn't help seeing them, unless you were very, very nearsighted.

Just before luncheon time, mother had to go to the front door for something, and there stood a lean, lank gray cat, with one paw up, trying to catch the fluttering corner of that brown paper sign. It seemed as if it were trying to say: "I've come! Why do you want that sign any more?"

"Ted did you put that thing up there?" cried mother, taking the pins out in a hurry, and carrying the dreadful looking sign inside to use for kindling. "What will the neighbors think? Such a front door for people to look at!" "It brought the cat!" said Ted in triumph.

And, sure enough, there was the long, lean gray cat, following close at their heels everywhere they went and meowing for milk. He turned out a splendid mouser, too, and to this day Ted firmly believes in advertising.—Anna Burham Bryant, in Sunbeam.

AN ENGINE HOUSE DOG.

Rags is the famous dog of Engine Company No. 72. She was found in quarters on the return of the company from a fire on January 4, 1905. It was a terrible night, and a heavy snow-storm raged. One of the firemen heard the pup crying, and found her in the drawer of house watch-desk, covered with a ragged coat. So she was promptly christened "Rags."

No one ever knew who put the dog in the drawer of the desk. Certainly she could not have got there herself, for she was only three

weeks old and not able to walk. She was too young to drink milk out of a saucer, so the fireman who found her went to a drugstore, and bought a baby's milk bottle. After a good deal of coaxing, Rags was induced to take to the nipple and to get her nourishment in that way. Just then a new alarm rang in. Rags was placed back in the desk, and when the men returned the next morning at eight o'clock, Rags was fast asleep, with the empty milk bottle beside her. For the next three weeks the desk drawer was the only place in which she would go to sleep.

Now she sleeps in the stall of Jim, the engine horse, and they are fast friends. If Rags doesn't go out of the stall when the alarm rings, Jim will take her up by the back of the neck and run to the pole with her. When visitors come to the house and give the horses sugar, Rags will seize hold of them by their clothing, and so present Jim's claims to the first and biggest lump. Should the horse drop the sugar, Rags will retrieve the lump bring it to Jim in his stall, and place it so that he can reach it.

Rags has a long line of houses on her list, on Twelfth street, where she can go at any time for her meals. She does not attend fires, but stays in the house, on the desk, until the company returns, and she will allow no one to enter unless he is in a uniform of some kind. The telegraph boys in the neighborhood found this out, and when the company rolls out, they go in to see Rags, who thinks they must be all right, because they wear a uniform.—From Fire-Fighters and Their Pets, by Alfred M. Downes.

THE FIGHT OF FAITH.

"Let me beg of you," wrote a wise Christian to one of his friends, "to endeavor to take your work quietly. Anxiety and over-action is always the cause of sickness and restlessness. We must use our judgment to control our excitement, or our bodily strength will break down. We must remember that our battle is to be won by a strength not our own. It is a battle that does not depend upon the swift and strong. A wise general exercises with great care his men, whilst they are in ignorance and weakness, until he has instructed them in the use of their arms, and by proper training and exercise he sees their strength is such that he can give to them the word of command to march forward on the offensive against a mighty and strong enemy. We must act in the same way with the men whom we have in a great measure under our charge—I mean the members of our body. Nourish them for the Lord; and when we find He gives us strength to march, when we hear His word of command, "Forward!" move on, but not before; and then we shall be more than conquerors under such a captain, who is our wisdom and our strength."

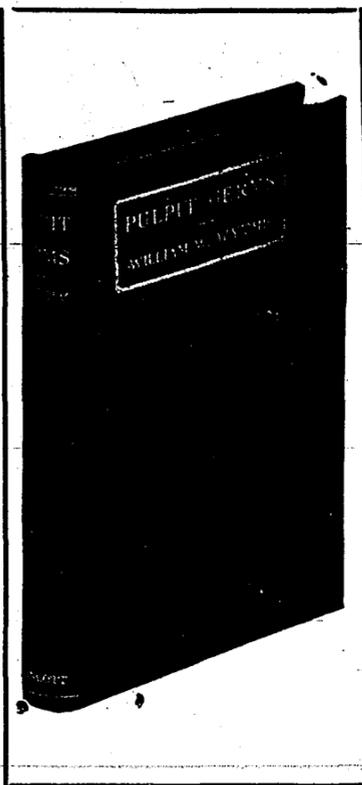
PAY AS YOU GO.

The best of all rules for successful housekeeping and making both ends of the year meet is, "Pay as you go!" Beyond all countries in the world, ours is the one in which the credit system is the most used and abused. Passbooks are the bane and pest of domestic economy—a perpetual plague, vexation, and swindle. Abused by servants at the store and house, disputed constantly by housekeepers and dealers, they are temptations to both parties to do wrong. "I never had that." "We neglected to enter this." "I forgot to bring the book," and so it goes. But the worst of it is that housekeepers are

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tempted to order what they have not the means to pay for, and when the time for settlement comes, they are straitened. A family can live respectably on a very moderate income, if they always take the cash in the hand and buy where they can buy to the best advantage. Then they will be careful first to get what is necessary. Extra comforts will be had if they can afford them. But it is bad policy to buy on credit. No wise dealer sells so cheaply on credit as for cash.—The Hearthstone.

Theodore Cuyler says that when he and Newman Hall took tea with Spurgeon, and heard him pray such a marvelous prayer in the family worship following, they discovered the secret of his power. Doubtless the prayer life of the great preacher had much to do with the phenomenal success which the Lord was pleased to grant unto him. The following extracts from one of his prayers is a sample of their intensity, scope and fullness:

"Once more we pray thee bless thy Church. Lord, quicken the spiritual life of believers. Thou hast given to thy Church great activity, for which we thank thee.

May that activity be supported by a corresponding inner life. Let us not get to be busy here and there with Martha, and forget to sit at thy feet with Mary. May thy truth yet prevail. Purge out from among thy Church those who would lead others away from the truth—as it is in Jesus, and give back the old power, and something more. Give us Pentecost; yea, many Pentecosts in one and may we live to see thy Church shine forth 'clear as the sun, and fair as the moon, and terrible as an army with banners.' God grant that we may live to see better days. But if perilous times should come in these last days, make us faithful. Raise up in every country where there has been a faithful church men who will not let the vessel drift upon the rocks. O God of the Judges, thou who didst raise up first one and then another when the people went astray from God, raise up for us still—our Joshuas are dead—our Deborahs, our Baraks, our Gideons, and Jephthahs, and Samuels, who shall maintain for God his truth, and worst the enemies of Israel. Lord, look upon thy Church in these days."—Living Water.



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CANADIAN LETTER.

T. W. Charlesworth.

The Annual Convention of the Baptist Churches of Ontario and Quebec has just been held in the city of Hamilton, Ont.—There are six Baptist Churches in the city and these with a larger representation than usual insured a large gathering at each session. Rev. A. A. Cameron, D.D., of Ottawa, was elected president and presided over the gatherings with dignity and efficiency. For the first time, in its history the sessions were compressed into three and a half days, and were all meetings for the transaction of the business of the different denominational interests, and without the inspiration of the usual evening platform meetings. The experiment was in a great measure a success, for many of the addresses of the brethren who moved or seconded the various reports were of a high order, and roused the gathering to great enthusiasm. Moreover the pastors were able to attend all the meetings without being away from their charges over Sunday. The committee for the Northwest work has been advanced to the dignity of a Board, and as such reported for the first time. The report was full of thankfulness for greatly enlarged contributions, successful work, and an ever increasing number of open doors. The work among the foreign population in the Western provinces is assuming very large proportions. Home and Foreign Missions both report larger contributions than ever, as a result of the layman's Missionary movement. The great problem for our Home Mission Board is to adequately overtake the rapidly increasing needs of New Ontario; the churches in that promising section of the province having multiplied by ten times in the past five years. The outstanding need on the Foreign field is that of higher education for our native workers to enable them the better to meet the great problem of religious belief in heathen lands. It is proposed to erect a High School in India for this purpose, and already a suitable site of fifteen acres has been secured at a cost of five thousand dollars, and a special appeal is being made for the balance of fifteen thousand dollars to erect the school. One new Missionary and his wife have lately been sent out to India both being the children of Missionaries. Drs. Norton and Brown continue to do splendid work as Supt. of Home Missions and Secretary of Foreign Missions respectively.

In the great Layman's Missionary movement, Canadian Baptists seem to be leading the world. There was quite a unique gathering in Toronto on Thanksgiving day, October 25th, when 700 Baptist Laymen assembled at a Banquet provided by four of their number.

There was no appeal for funds, but several important addresses were delivered by Mr. T. J. Moore, Dr. Stackhouse and others, and much quiet earnest talk took place respecting missions. Toronto Baptists last year raised \$55,000 for Missions, being \$5,000 more than they set themselves to raise; and at this meeting they decided to increase the above amount by 10 per cent. this year. We have now a

Domestic Secretary for the Layman's movement among the Baptists in the person of Rev. W. T. Stackhouse, D.D., whose salary is provided by several laymen of Toronto, and who resigned the superintendency of Western Missions to take up that work.

Local Option is gaining ground

rapidly in Ontario, and about 150 formerly a pastor in Ontario. A important Churches, Jarvis Street, Thousand dollar Church building municipalities are to vote on the question next January, and if it all through the Dominion for Sab- carries in each of these places, bath observance, and social and which include cities, towns villages, moral reform, which is bearing and townships, it will mean the good fruit in lessening the gamb- cutting off of about 500 licenses. A ling evil, the White Slave Traffic, vigorous campaign is also going and the desecration of the Lord's forward in British Columbia under day.

the leadership of Rev. Dr. Spencer, Two of our largest and most

engaged in a new Seventy-five is joyful obedience. The religion of Jesus tells us that cheerful piety is the best piety. There is something finer than to do right against inclination; and that is to have an inclination to do right. There is something nobler than reluctant obedience; and that is to have a joyful obedience.

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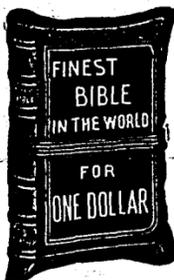
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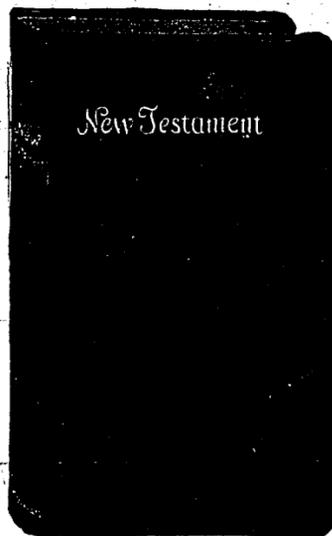
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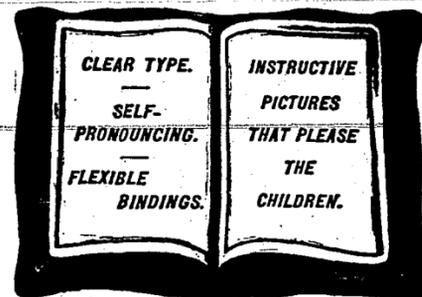
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BAPTIST DOCTRINE—NO. 22.

J. G. B.

Washings in the New Testament.

Since Pedobaptists have tried so hard to make, capital out of the New Testament washings, that is, the translation of the word baptizo by wash, we have decided to devote this article to an explanation of these washings. In Mark 7:3: "For the Pharisees and all the Jews, except they wash their hands off, eat not," the word is not baptizo, but nipto (here the third person plural nipsontai). It is never used to denote the ordinance of baptism or an immersion, but the washing of parts, as the hands, the feet, the eyes. The word is never translated baptize in any instance. It does not mean the same thing as wash in the fourth verse: "And when they come from the market except they wash (baptizontai) they eat not." Dr. Eaton, Faith of Baptists, p. 27, says: "Mark, writing primarily for the Romans, stops to explain the absurd lengths to which the Pharisees carried their cleansings.

"For the Pharisees and all the Jews, except they wash (nipsontai) their hands diligently—the Greek is, with the fist—eat not, holding the tradition of the elders; and when they come from the market place, except they wash (baptizontai) themselves, they eat not; and many other things there be, which they have received to hold as the washings (baptismous) of cups and pots and brazen vessels." Now there would have been no point in Mark's stopping to explain that the Pharisees went to the great length of sprinkling or pouring water upon themselves on returning from market, when they while at home washed diligently or "with the first" before eating. That they would go to the length of immersing themselves on returning from market, where Gentiles had touched them, was a remarkable thing, and worth explaining to the Romans, who did not know the customs of the Pharisees and strict Jews. Meyer, in loco, says: "In this case can ma baptizontai is not to be understood of washing the hands, but of immersion, which the word in classic Greek and in the New Testament everywhere denotes, i. e., in this case, according to context, to take a bath. Having come from market where they may have contracted pollution through contact with the crowd, they eat not without having first bathed.

As for the immersion of cups and pots and brazen vessels, that was simply carrying out the ceremonial law, given in Leviticus 11:32. "And upon whatsoever any of them, when they are dead, doth fall, it shall be unclean; whether it be any vessel of wood, or raiment, or skin, or sack, whatsoever vessel it be wherein any work is done, it must be put into water, and it shall be unclean until the even, so it shall be cleansed."

The cups and pots were of wood, and these with the brazen vessels were to be immersed for cleansing, when they became ceremonially unclean, while earthen vessels were to be broken. The word rendered "tables" in the common version (klion) does not belong to the true text, and the revisers very properly omitted it.

It is an interesting and significant fact that in after years, copyists, not understanding the customs of the Pharisees came to this passage, and thought the word baptizo must be a mistake, since it seemed out of the question that Pharisees should actually immerse themselves when they came from mar-

ket. So the copyists ventured to strike out baptizo and insert ran-tizo; which means to sprinkle. They never suspected that baptizo could mean sprinkle, or pour, or they would not have made the substitution."

"And when they came from the market, excepting they wash they eat not. And many other things there be, which they have received to hold, as the washings of cups and pots and brazen vessels and of tables."—Mark 7:4.

"For laying aside the commandment of God, ye hold the traditions of men, as the washing of pots and cups, and many other such things ye do."—Mark 7:8.

"And when the Pharisee saw it he marvelled that he had not first washed before dinner."—Luke 11:38. "Which stood only in meats and drinks and divers washings and carnal ordinances, imposed on them until the time of reformation."—Heb. 9:10.

In the above passages the translation of baptizo is wash, and only in these. Some have hooted at the idea of a Jew who had been to the market dipping himself before eating, but that was exactly what he did, and what Jewish tradition required him to do.

Maimonides, the great Jewish writer, of whom the Encyclopedia says: His importance for the religion and science of Judaism, and his influence upon their development is so gigantic that he has rightly been placed second to Moses; the great law-giver himself, says: "If they had been to market and mingled with persons ceremonially unclean they were defiled and in a laver that holds forty seahs (about sixty gallons) of water every defiled man dips himself. And so when a Jew came from the market he dipped himself in water before he would eat."

So the Pharisees marvelled (were greatly surprised) that Jesus did not perform this ablution, dip himself before eating.

But this was not God's law, or requirement, but only a Jewish tradition, and was not binding on him who came to break down the middle wall, or partition, between Jew and Gentile. There were certain washings, dippings, bathings which God did require, as in Leviticus 15:1-13. Jesus never disobeyed any command of God, but often showed contempt for the traditions which men had substituted for God's requirements, and by which they made the commands of God of no effect. "But he answered and said unto them: Why do ye also transgress the commandment of God by your tradition. But in vain do they worship me, teaching for doctrines the commandments of men."—Matt. 15:3-9.

WHY UNRESPONSIVENESS EXISTS.

Elnathan Braddock.

The Apostle Paul in writing to the Corinthians asks the question, "If the trumpet give an uncertain sound, who shall prepare himself to the battle?" I. Cor. 14:8. In Jeremiah 48:10, we read this: "Cursed be he that doeth the work of the Lord negligently." Both of these passages are important in considering the present crisis, for a desperate situation certainly exists, and one that calls for serious meditation.

Mr. George Soltan has not but half begun to comprehend the extent of the evil. In his article he treats the subject as found in cities, for example, in Chicago. But the trouble has invaded the country churches also, and only

the pastor of a country church knows the deadly influence of the apathy and indifference which has to be conquered.

But why this unresponsiveness complained of? Permit me to add my observation to the discussion. It is a subject every Christian should be interested in.

1. Invertebrate Preaching. Paul says: "For after that in the wisdom of God, the world by (its) wisdom knew not God, it pleased God by the foolishness of the preaching to save them that believe." I. Cor. 1:21.

Mark, that there is not a word about foolish preaching, but the foolishness of the preaching, which was that Christ rose from the dead, that He was the Messiah, and that those that did not obtain salvation by faith in His atonement in our behalf were condemned already. Every one of the Apostles emphasized these doctrines. Their constant emphasis was that they were witnesses to His resurrection. Peter's first sermon was incisive, and clearly aimed at bringing about intense, personal conviction. The result we know was couched in the words of that multitude, "What shall we do?" The response: "Repent!"

Today there is a lack, a woeful want of incisive, direct preaching; preaching aimed at conviction and true repentance. There is a superabundance of foolish preaching; empty platitudinous phrases; rosy emptiness; word painting and story telling. Anecdotes have their proper place to be a window for a sermon, but when the structure has too many windows is it any wonder the people take cold, get the rheumatism and are unfit for any work?

I have heard some ministers in Baptist churches (and I go to no other) who preached as though they were doubtful as to their call to the ministry and had no authority to use a "Thus saith the Lord," some as though they were afraid that their salaries were in danger; some as though they were afraid of their deacons and wealthier members. Now, the question for a minister as I see it is, "Whose message am I to utter, God's or man's? If I am a Baptist preacher and that only, then naturally my song must be according to the accompaniment that church plays; but, if I am a minister of God, then His Word I must utter whether they hear, or whether they forbear. There must be a sense of responsibility to God, and a full, thorough appreciation of what a lost soul means. Ezekiel 33rd chapter should be thoroughly mastered by every Christian minister before he attempts to preach.

2. What about the Old Doctrines?

Six months ago I asked a Baptist minister in Chicago why he did not even mention the good old doctrines, substitutionary atonement, election, faith, perseverance, etc.? He answered: "People are not interested in doctrines nowadays. Yet he confessed that he never preached on those subjects to find out, but took for granted what was claimed to be so. There is absolutely no proof that people are not interested in doctrinal preaching; there is a surplus of proof to the contrary. The congregation where emphasis is placed on the doctrines of grace is a live wire, the majority of her children are genuinely converted, and why? because they know what regeneration means and its true effect on the soul and life in which it has wrought its blessed work. There is no room now place in a Baptist church for education tending to church membership—that may be well among

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The Farm and Household

James Orr, of Versailles, sold to Gay Bros., 2 weanling mule colts for \$103.

C. S. Williams, of Versailles, bought four mules from Nicholasville parties at \$170 each.

At the public sale of James L. Peak, at Vine Grove, last Saturday, a pair of two year old mules brought \$254.

At the sale of L. M. B. Bedford, in Bourbon County, mule colts brought \$50 to \$75; 2 year old mule colts, \$125; mules, \$150 to \$190.

Hardin Field, of Versailles, sold a pair of five year old mules to Mr. Thompson, of Lexington, for \$475 and a four year old mule for \$200.

Keene Arnold, Versailles, recently sold to Mr. John Steele, of Jessamine county, a pair of three year old mare mules, 15 1-2 hands for \$370.

Mrs. Sarah Henton's public sale of stock, etc., last month, one pair of 5 year old mules sold for \$387.50; one pair of 6 year old mules for \$445.

Newt. Rankins, of Carlisle, purchased eleven mules from I. D. Thompson, of Bourbon county, at \$115 and twenty-one head from Henry Bros., of Carlisle, at \$120 per head.

Graves County—The acreage of land that is being sown to wheat in Graves county is greater than for many years.

Crittenden County—Farmers have about finished sowing wheat. Early sowing is up fine. Corn has been cribbed. All early planting made a good yield and is selling at 60 cents.

Henderson County—The recent good weather has been a great help in getting the corn husked and the crop will be gathered and housed at an earlier date than was ever known before. Several big crops have been sold at good prices.

Bath County—A big crop of corn has been put in excellent condition. Wheat sowing has been a month later than usual in this county from want of rain at proper time.

Owen County—This county has probably the finest crop of tobacco this year she has ever grown, and at an average of 1,000 pounds per acre the crop will aggregate ten million pounds. At an average price of 20 cents the crop will bring two million dollars. It has been conceded that the crop will grade much higher than in 1907.

Hardin County—The wheat crop is all sown in Hardin county and the acreage is something enormous and is unquestionably the largest in the history of the country; some people putting it as high as twenty-five per cent greater than ever before. The season for seeding was fairly good and most of the wheat is now up. A good rain is now needed to give it good root and start it off right.

GROUND FEED OR WHOLE?

Does it pay to grind feed for hogs? This question has been discussed for years, but does not seem to have been finally settled one way or the other. The learned experimenters are not agreed in their conclusions, probably because their work was done under different conditions, and perhaps they had previously formed decided opinions which rendered them incompetent to make an impartial test.

Every farmer knows that to obtain the largest crop of grain which the land is capable of producing, the lumps must be crushed, and the soil made mellow and fine, so that the network of plant roots can easily penetrate it in all directions, embrace every particle, and extract the necessary nourishment from the land. So in feeding animals—especially greedy animals, like swine—it is important to have the hard grain foods reduced to fine meal, to enable the gastric juices of the stomach to penetrate every particle of the mass deposited in the stomach, and act on it in aid of digestion, giving the absorbent vessels a fair chance to come in contact with more of the atoms of which the grain is composed, and appropriate more of the nutrient from them. Not many experienced feeders of swine will dispute this, but some will maintain that the strong jaws of the hogs do grind the grain fine enough. A writer not long ago said: "There is abundant evidence that the hog can grind and assimilate his food better than the ingenuity of man can do it for him." If it were true that the hog can grind his food better than a mill, it is certain he has never done it.

A neighbor once took me to see his hogs, which he said he was wintering on whole buckwheat, although there was a good grist mill less than a mile distant. I showed him the hog's dung was full of buckwheat—some kernels not even broken. "Oh," said he, "that's" nothing—they eat that all over again and get all the value out." Well, suppose they did. Is such eating over of their own evacuations wholesome for the hogs? Can whole grain and broken kernels pass through the stomach and the long, tortuous passages of the intestines and again be eaten without at length causing injury? There is not a particle of doubt that the dung of animals (like human excrement) is full of poisonous germs ejected from the system, and which cannot again be introduced into the body without danger. If hogs are compelled by hunger to eat over their evacuations to save the partly-masticated kernels, is there not danger of inviting hog cholera to the pens? If they do not eat it over, there is a great waste of grain unless a large flock of chickens should banquet on it.

I have raised and fattened hogs for more than half a century, and I know that they greatly prefer ground feed for a regular diet, and will digest it better, and fatten on it faster than on whole grain. Occasionally I have fed our hogs whole corn for a change, but they never half masticated it, and some came through them as coarse as samp.

Dr. Lehman of Saxony, Germany found that 50 percent of whole grain fed to hogs was undigested, and says that food should be reduced to a condition more or less fine before giving to such animals. S. H. Clay of Bourbon County, Ky., made several experiments in feeding hogs, with the following results: Other conditions being equal and similar, one bushel of dry corn made five

pounds and ten ounces of pork; one bushel of ground corn, boiled, made at one trial fourteen pounds of pork, and at another, eighteen pounds of pork.

A number of experiments at different stations are all agreed that the difference in favor of the meal is great, and that it pays well to grind grain for hogs. Formerly Prof. Henry of Wisconsin University asserted that it did not pay to grind corn for hogs, but he now says that when corn gets up to 50 cents a bushel it pays to grind it.—J. W. Ingham in Country Gentleman.

TO WASH BEDQUILTS EASILY.

When cleaning house turn the hose on bedquilts as they hang upon the line. Rub the soiled spots with soap, and when the quilts have had a good soaking, rub spots until they disappear; then let the comfortables dry right on the line, and they will be just as nice as new after being treated so. It is so much easier to wash them so than it is by the old way, and has proved to be such a success that every woman in the neighborhood has done the same thing.

Some warm hog-houses, built before cold weather come on, will mean a saving of feed and hog flesh—another way of saving money in your purse.

If a horse avoids whole grain his teeth need looking after. Have filed at once. Don't bungle the job; get a man who understands his business.

A handful of shelled corn mixed with the grain ration of each horse has a feeding value, and causes the horse to masticate his food better.

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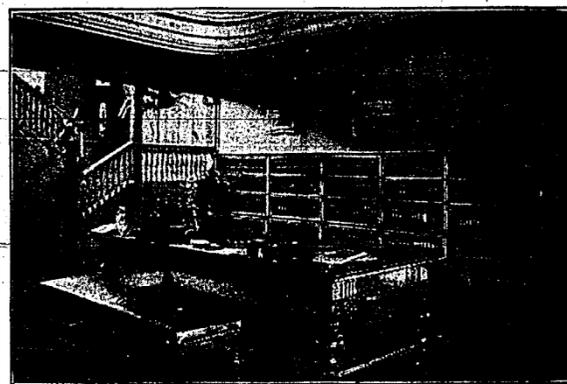
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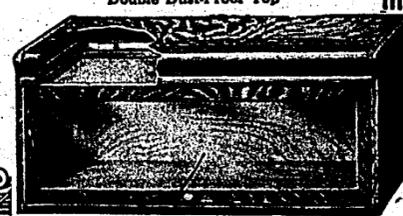
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DEATHS

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

WILSON

Mrs. Carrie Williams Wilson died September 24, 1909, at the summer residence of her daughter, Mrs. W. Moore Scott, in Highlands, N. C. She was born in Christian county, Ky., Sept. 2, 1842, and was married at the home of her father, Mr. J. M. Williams, September 12, 1861, to Dr. A. J. Wilson, of Eufaula, Ala., by her pastor, Rev. R. W. Morehead. A few years after their marriage they removed to Trenton, Ky., where her remains were laid to rest, September 26, 1909. The funeral services were held in the Baptist church, where she had membership for many years, conducted by Rev. R. W. Morehead, of Princeton, Ky., assisted by the present pastor of the church, Rev. B. F. Hagan.

Miss Carrie Williams, as I first knew her, then seventeen years old, was an accomplished and attractive young lady having a well-trained mind and remarkably entertaining in conversation. She was a talented musician and possessed a voice of extraordinary compass and sweetness.

She made a public profession of her faith in Christ when about sixteen years old, and had membership in the Baptist church for about forty-two years. She led a consistent Christian life and took an active interest in church work. Under protracted illness and sore afflictions she was patient, hopeful and submissive to God's will. Though she died suddenly, she was fully prepared to go to her heavenly home. The husband, to whom she was a faithful companion, now advanced in years, is patiently waiting for the summons to depart and join her in the home of the redeemed above.

He, with the four bereaved children, who have lost the best of all friends, a most affectionate and self-sacrificing mother, weep for her, not as those who have no hope, confidently expecting

"When a few more days and years are past,
They shall meet in Heaven at last,
Where the saints of all ages shall meet,
Transported, their Saviour and brethren
to greet."

We commend them to the God of all consolation.

By a bereaved friend,
R. W. MOREHEAD.

BROWN UNIVERSITY.

The Graduate Department of Brown University has already enrolled 110 students this year, as against 92 last year. Prof. Carl Eamus, the dean, has now completed the enrollment and the candidates have been approved by the faculty. There are five men enrolled for the degree of Doctor of Philosophy—two in Biology, one in Physics, one in Social and Political Science, and one in Classics. Seven are enrolled for the degree of Master of Science and the remainder for the Master of Arts degree.

A Bureau of Graduate Appointments has recently been formed by President Faunce, consisting of Profs. J. Q. Dealey, J. A. Brooks, William Kirk, and F. P. Gorham. For many years a Teachers' Bureau has existed at Brown, and in recent years much has been done by the engineering professors to secure positions for graduates in the courses in engineering. The object of the new Bureau is to assist all alumni throughout the country in their careers. Blank forms have been prepared and will soon be distributed. Prof. William Kirk is secretary of the Bureau.

Debating, which has always figured so prominently in Brown life, will receive its usual hearty support this year. C. H. Walcutt, '10, of Leominster, Mass., president of the Debating Union, has complete plans under way for a most successful season. There are only two men now in the university who have ever debated on a Varsity team, but the long list of probable competitors gives hope for the development of strong teams to be pitted against Dartmouth and Williams next spring. The Sophomore Debating Society has reorganized with A. F. Newell, of West Roxbury, Mass., president, and early in December they will compete in the annual inter-class debate with the Freshmen, who have formed their society under the leadership of D. H. Kulp, of Pottstown, Pa. The question to be debated by the two classes is, Resolved,

That the United States should subsidize each United States merchant vessel engaging in foreign trade.

DEAR RECORDER:

I would like to have a word with the pastors of Kentucky about Home Missions. God bless the faithful, hard worked undershepherds of the flocks.

1. Have you seen and read the November number of Our Home Field? It is undoubtedly one of the best missionary magazines gotten out and seems to get better with each issue. How those articles on Cuba, the cities and the Indians thrill our hearts with missionary zeal! Many of our members have missed a like blessing because they do not get the Home Field. And many of them would be glad to hand the pastor 25c for it if the matter were only suggested to them. Or perhaps some member of your church would be glad to become the Home Field representative and to solicit subscriptions.

2. The Home Board has an excellent series of tracts and charts which will be gladly furnished any pastor or church simply for the asking. Write to me or to the Board.

3. Six months of the Convention year are now gone and Kentucky's gifts to Home Missions thus far have been \$2,997, or less than 11 per cent of the apportionment for the year. And you will remember that the apportionment stands the same as it was last year. Certainly we cannot afford not to make an advance upon that. We must by all means give at least \$30,000 this year. That will be a small matter for 220,000 Kentucky Baptists. But let us not wait until the last month to do it, nor the last week. There is danger in delay. That is what you preach to the sinners. Now, let the thousands of sinners in the South, in Panama, and Cuba preach that to you.

4. The District Associations are now over so we will have to look to our individual church meetings. Bible Institutes and missionary and Sunday School rallies to stir up missionary enthusiasm.

Please command me for any service in the interest of Home Missions.

M. E. DODD, Vice Pres.

Paducah, Ky.

DEAR RECORDER:

Since I have moved to Hardinsburg we have received a warm welcome. The church gave us a donation party, supplying us with the many things which add to the comforts of life. Also the people of the church are giving us great sympathy and encouragement in the church work. I have spent much time in the last few months in meetings with my churches in Breckinridge Association. We first held a meeting beginning the last of July at Hites Run church, which resulted in twenty-two additions, fifteen by experience and baptism and seven restored. The Lord was with us in great power. Hard feelings among the members were restored to tenderness. Strife to harmony. The church was much revived and we are working on the building of a new house of worship. We had the assistance of Bro. J. P. Jenkins, State Evangelist, who did us noble work. The pastor as well as the people enjoyed having this dear brother with us.

In the second place we had a meeting at Black Lick church of two weeks duration, beginning the second Sunday in August. The meeting resulted in twenty-seven additions to the church, twenty-two by experience and baptism and five by letter. Since the meeting the church has held two prayer meetings each week and on my last visit I baptized two that had been converted in the prayer meetings and I received a letter that there will be two more that are saved and want to be baptized next meeting. The church is much encouraged and is very hopeful. Bro. W. W. Williams, of Owensboro, assisted in the meeting and he very ably presented the truth and all the people learned to love him.

In the third place we held a meeting at Walnut Grove church, beginning the middle of September. We continued the meeting twelve days. The members had much farm work pushing them, which hindered our progress much, but we had some interest manifest and resulted in five additions to the church by experience and baptism. Bro. T. Gayer, of Irvington, did the preaching, and did it well. He endeared himself to the church and pastor by his earnest labor among us.

In the fourth place we held a meeting at Clover Creek church, beginning the third Sunday in October, continuing two weeks, which resulted in a great revival and twenty additions to the church, sixteen received by experience and baptism and two approved for baptism and two restored.

We had the assistance of my nephew, Bro. A. R. Willett, of Shelbyville, Ky. Our meeting was pleasant together again and the church was much delighted with Bro. Willett and his old gospel preaching so full of love. To God be all the glory.

The Western Recorder I find in many homes in my churches and I wish it was in all of them. I find it to be true and loyal to the truth, for this I love it so

much and take pleasure in getting new subscribers for it when I can.

J. J. WILLETT.

Hardinsburg, Ky.

DEAR RECORDER:

I want to say to you, though you may know something of this beautiful place, full of memories of long ago, and historic lore, where the Baptists have been weak and the cause has been languishing for over three-quarters of a century, that at last we are coming to the front. For four years this preacher has been toiling unceasingly day and night, under the difficult conditions that have ever confronted him, and now there is some light dawning at last. When President Taft was here the other day he said that the possibilities of Natchez were great. With the deep water way once having become a fact, this city is destined to become one of the best commercial centers on the Mississippi river. Here we have a circumference of nearly one hundred miles, within which there is no other city, and the territory of which is tributary to this place. Vicksburg is the first on the north and Baton Rouge on the south. Within a territory of more than twenty-five miles circumference there is not another Baptist preacher, and unless we take hold now, when it is opening so beautifully, somebody else will take it away from us. The Baptists have now the respect and attention of the city. The Roman Catholics are beginning to "take notice," whereas before they ignored us. God is with us yet, and to Him be all the glory.

JOHN A. HELD.

Natchez, Miss.

DEAR RECORDER:

Whitaker's Grove church was organized in 1837, by T. J. Ratcliff. It was the second church which he was pastor of. At the organization of this church a protracted meeting was held and during the terrible sleet in January the meeting continued, resulting in twenty-five conversions. For nearly twenty years Bro. Ratcliff has been away from us and in other fields, now residing at Central City, Ky. When he was contemplating coming here to hold our recent revival, he was advised not to come, for the reason we could not pay him for his services, and besides other wealthy and prosperous churches were calling for him. At this meeting we had between forty and fifty conversions, six joined the church under the watchcare, one by relation and twenty-five by experience and baptism. There were factions in the church and the members were inactive spiritually. The church has been greatly revived; three deacons were elected and ordained. Now we have a united church. Some who were not on speaking terms were made to embrace each other, forgiving each other and receiving blessings from on high. May heaven's richest blessings continue to be with him and us.

J. B. WHITAKER.

DEAR RECORDER:

I send you \$2.00 for paper. My time was out August 15, 1909.

I am seventy-four years old and have read it all my life. It gets better all the time—none like it. I love to pray God's blessings upon it. I thank the Lord every day for it. W. M. GLADISH, Bowling Green Ky.

A NEW BOOK.

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

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

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and wish help call on them. Write them. They are anxious to help you. If you do not have a Baraca class in your Sunday School, begin now to get one. It will help you greatly.

If you live in a village, town or city, and have more than one Baraca and Philathea class organize a city union. It is necessary and useful. If you wish information on this subject write me or the Baraca Supply Company, of Syracuse, N. Y.

Already planning for a big Baraca convention. Sunday Schools of Jamestown expect to entertain several hundred delegates at our next convention.

Over forty persons, representing nineteen of the twenty-four Sunday Schools of Jamestown and Falconer, were present at the meeting in the auditorium of the Y. M. C. A. building last evening which was called for the purpose of making arrangements to entertain the national convention of the Baraca and Philathea Unions of America in this city next year. —World-Wide Baraca.

Readers, keep in mind our aim—a Baraca class in every Sunday School in Kentucky.

OTHER STATES.

Pastor F. C. Flowers writes from New Orleans, La.: "Come to me at 1383 South Lopez street, New Orleans. I have just accepted the care of Central church here and have begun work."

Pastor S. O. Christian writes from Genoa, Neb.: "Having closed my labors at DeWitt, Iowa, and accepted the care of Palestine church, a large rural church in a very fertile part of Nebraska (Platt county), I write to ask you to please change the address on my paper from DeWitt, Iowa, to the above place. I closed my work at DeWitt with sorrow to all of us. The last service, on Sunday evening, October 31st, the different pastors gave up their own meeting and brought their people over to our church to hear my farewell. All denominations seemed sad to have us leave, but we felt that it was best to come to Nebraska, and so I accepted here and began my work yesterday."

Bro. J. C. Hiden writes: "Please change the address of my paper from this office to Anniston, Ala. I am called to supply Parker Memorial church and leave for Anniston tomorrow."

Pastor Tull of the First church, Pine Bluff, Ark., is in the midst of a great meeting, assisted by Bro. W. D. Nowlin, of Mayfield, Ky. At this date, November 10th, forty-two had joined the church. Great crowds attend the meetings, with prospects of a great ingathering.

The Arkansas Baptist convention, which is to meet in Arkadelphia November 18th, promises to be one of the greatest sessions in the history of the body.

Fourteen accessions to the church at Antryville, N. C., result of a meeting in which the pastor, W. J. Jones, did his own preaching.

A ten days' meeting with the Glen Royal church, Wake Forest, N. C., closed with twenty-two baptisms and two restorations.

There is rejoicing in the First church, Albermarle, N. C., over their meeting of two weeks duration. Thirty-three were received into their fellowship, three received by letter and thirty for baptism. A. H. Wynkoop is the happy pastor.

The meeting at the Pritchard Memorial church, Charlotte, N. C., closed with fifteen accessions, but the pastor E. E. Bomar claims the chief result to have been the "stirring up of my members."

In the meeting with the Concord church, Fla., thirty united with the church, twenty-six received for baptism.

At Clifton Hill, Mo., sixteen were added to the church by experience and baptism; result of their meeting.

A good meeting with the Seminole church, Okla., resulted in twenty-nine additions to the church.

Pastor E. F. White, Tamaha, Okla., held a good meeting, resulting in twenty-two accessions, eighteen of this number received for baptism.

The Centerville church, Miss., has enjoyed a gracious refreshing and twenty were added to her membership.

ITEMS OF INTEREST

News The World Over.

It was too bad in the editor to "tell on him." Mr. C. F. Murphy, leader of Tammany, wrote an article in a magazine on the subject, "Why Tammany Wins," in which he praised himself and his great abilities as a leader very highly. Of course no name was given with the article, but the editor gave Murphy away, and New York was greatly amused.

In the last election a few townships in New York State voted on the local option question. For in New York the large towns are not allowed to vote by the law. We are glad to say that Saratoga Springs which used to be the paradise of "sports," went dry. Three counties in Illinois also went dry. May the good work go on.

The surprises in the last election, to judge from the comments of the papers, are that Rhode Island went Democratic for Governor; that Indianapolis elected a Republican Mayor, and San Francisco a labor Mayor; that the Republican majority in Massachusetts was cut down to 5,000, and the Republicans elected a mayor in Cleveland. The thing which is mostly regretted, but which was not surprising, was the complete victory of the machine in Philadelphia.

The most hopeful thing for the future of the aeroplane was the recent ascent of Hubert Latham. In spite of earnest protests he went up when the wind was blowing thirty miles, and sometimes in squalls fifty miles, an hour. His machine behaved well, and when the wind was with him he went ninety miles an hour. Aeroplanes will be of no value for transportation if they can only go in calm weather.

William J. Sides, aged eleven, has been admitted as a special student to Harvard University. What he is a special student of is in the study of quaternions, one of the highest forms of higher mathematics. William was taught to read and spell before he was three years old. At six he entered a grammar school and took seven grades in six months. At eight he entered the High School, where he distinguished himself in mathematics.

Last year a new edition of Mrs. Eddy's Science and Health was brought out, and the faithful among the Christian Scientists were requested to buy it, price \$3.00. On examination it appeared that the only difference between that edition and the old one they already had was this sentence in a foot note: "Christian Scientists, be a law unto yourselves, that mental malpractice can harm you neither awake nor when you are asleep."

Christian Work says Prof. Van Dyke, of Princeton, has been looking up the standing of rich men's sons in Yale, Harvard and Princeton. There were 166 boys whose parents are in the "Social Register" of New York City, most of whom are very wealthy. He found "as a class they are far below the average of their fellows in the ability to make the most of their opportunities. Of the whole 166 only one boy, and he the son of

a clergyman, took any honor of the first class. A few of these boys, one in eight, gained slight distinctions, but always of the lowest rank."

Dr. August Seibert, of the St. Francis Hospital, in New York has tried camphor on twenty-one cases of pneumonia and has cured every one. There was no crisis, the camphor prevented that. Every patient began to improve slowly but surely from the first. The drug was used in the form of a twenty per cent camphor oil, given hypodermically every twelve hours. Dr. Seibert said there were no bad effects.

Mexico has suffered from a second great storm and flood. This time the Grijiviva river, in the Province of Bautista, rose suddenly, swept away parts of several towns and cities and ruined the crops. The total damage is thought to be \$5,000,000. The people took refuge in the high lands and the poorer ones are said to be starving.

The New York Christian Advocate says that 48,312, who were receiving pensions died during the year, and yet the amount paid for pensions was \$161,973,703, the largest amount ever paid. This is largely due to the additions made to the pensions by President Roosevelt's orders.

In Germany they had a race between Count Zeppelin's airship and Major von Parseval's. The latter is the latest army dirigible balloon. The course was from Frankfurt to Darmstadt. The Parseval won easily, though it was 300 feet higher in the air. The Zepeplinites took their defeat with a bad grace, much as Peary took Cook's success.

BARACA COLUMN.

Luther C. Reynolds, Baraca State Secretary for Kentucky, Editor.

Hopkinsville, Ky., Nov. 1.—On the night of the first a big Baraca meeting was held here in the Disciples church. The Baraca and Philathea Classes of the First Baptist church attended in a body. Prof. Hamlet, superintendent of the Baptist Sunday School, presided. Special music was furnished. Our State Secretary delivered a Baraca address. It was an excellent argument for the Baraca cause. Many new classes, we think, will be organized.

Middlesboro, Ky., November.—Before we organized the Baraca class in the Baptist Sunday School here we had only two young men attending. Now our average for this year is fifty-six. Fine argument for the Baraca movement. We are delighted with the work. Results are very gratifying.

London, Ky., November.—Fine Baraca Class. Started last year with seven, now numbers thirty-seven. Mr. Charles Chandler is president; Mr. Charles Tilley, secretary, and Mr. Jackson teacher. I am endeavoring to get a secretary for each county.

Mr. W. H. Gibson, Middlesboro, Ky., has all the Eleventh District in charge. Miss Etta Trabue, Pembroke, Ky., is superintendent for Christian county; Mr. J. N. Merchant, Lexington, Ky., superintendent of Fayette county; Bro. Bayard McCann, Springfield, Ky., superintendent of Mason county; Mr. John S. Crenshaw, Cadiz, Ky., superintendent of Trigg county.

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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 22 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 12 00a 13 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.

Live Stock Markets.

Mondan, November 15, 1909.

CATTLE.

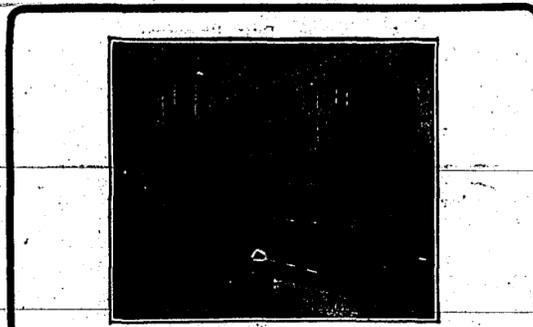
Good to choice export str. \$5 25a \$6 00
Light shipping steers 4 50a 5 25
Good to choice butcher str. 2 25a 4 90
Med. to good butcher str. 3 75a 4 25
Good to choice butch heifers 4 00a 4 40
Good to choice butch heifers 4 00a 4 50
Med. to good butch heifers. . . 3 50a 4 15
Com. to med. butcher heifers 3 00a 3 50
Good to choice butch cows. 3 50a 4 15
Med. to good butch cows. . . 3 00a 3 50
Com. to med. butch cows. . . 2 00a 3 00
Canners 1 00a 2 00
Good to choice fat oxen 4 25a 4 75
Medium to good oxen 2 50a 4 25
Good to choice bulls 3 00a 3 50
Medium to good bulls 2 50a 3 00
Common to medium bulls 2 00a 2 50
Good to choice veal calves. 7 50a 8 00
Medium to good veal calves, 4 00a 5 50
Com. to rough veal calves. 2 50a 3 00
Good to choice feeders. 4 25a 4 60
Medium to good feeders. . . 3 50a 4 25
Common and rough feeders. . 3 00a 3 50
Good to choice stock steers. 4 00a 4 25
Med. to good stock steers. . 3 00a 4 00
Com. to medium stock steers 2 25a 3 00
Good to choice stock heifers 3 00a 3 50
Med. to good stock heifers. . 2 25a 3 00
Com and plain mxd stockers 2 25a 3 40
Good to choice milch cows. 35 00a 45 00
Med. to good milch cows. . 20 00a 30 00
Com. to plain milch cows. . 10 00a 20 00

HOGS.

Good to choice pra. and bra., 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



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