

WESTERN RECORDER

Faith, Hope and Love, these three.

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

85th YEAR.

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The *Congregationalist* is glad that their churches generally have not imitated the Episcopalians and Catholics in naming their churches Immanuel, Calvary, Good Shepherd, etc., etc., but are either named from their location or from their age as related to the others churches in the city, First, Second, Third, etc.

What is vital in a religion? is a question often asked. Why that some one should believe it with all his heart and feel it is the most important of all things. When no one thus believes a religion, it dies, no matter how many nominal adherents it may have.

Watchword and Truth says: "It is now admitted that 'Institutionalism' and 'Social Settlements' have collapsed. The most successful and distinguished woman in 'settlement work' has said that 'saving a city by that process is like trying to empty the Atlantic ocean with a teaspoon.'"

Baron Shibusawa, head of the Japanese Commercial Commission, which has been on a tour in this country studying commerce, manufactures, etc., is a heathen. He said in Chicago that the secret of American power is the Christian religion.

Christian Work says truly that we would need to live in France to understand why the people so generally are siding with the government against the pope. The pope has been driven to decree the abolition of the conventional law of "strict enclosure" in the case of teaching nuns. In future they are to take a walk at least twice a week! He was forced to make this concession on account of the appalling death rate among the nuns from consumption.

Christian Work adds that the daughter of a well-known English author contracted consumption in a convent. It does not give the name nor the place of the convent. Protestant parents should think of this terrible danger before sending their daughters to convents to be educated.

THE ENEMIES OF THE SEED.

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

The seed with the life in it, which has to be sown has enemies, and there are four classes of enemies suggested by the parable. These enemies to the seed let us study for a few minutes.

First of all is the devil. You can see his black form all through the Bible and all down the ages, and if you had spiritual eyes you could see him moving around Brooklyn with his minions at his elbow. The devil "snatches the word out of the heart lest men should believe it and be saved." When it is suggested to you that it is just as pious to doubt as to believe, that suggestion is of the devil. "Doubting God is devilish." The devil uses several means to get the word out of your heart.

He uses the birds. I read a description of ten varieties of birds the devil uses, sometimes it is the foul bird of a malodorous Christian character that plucks away the seed. Criticism is another bird and preachers as well as the pew have the critical spirit. A man may preach an earnest sermon, but some little mannerism attracts more attention than the truth. The spirit of criticism comes in and takes away the word and it becomes unfruitful. So with Scepticism. Some have made up their minds to be against Christianity, the Bible, the church, and God, and they carry the spirit of the nineteenth century, a black bird that comes in to pluck away God's truth. It is well for a man to be a profound thinker, but what I pray for you is that you may be profound believers, distinguished by faith in God.

Indecision is another bird that takes away the seed. You ought to decide now for God, but some of you who have been coming to the church regularly, seem to have cultivated the habit of indecision. You have waited so long you can almost hear the rumbling of the wheels of eternity, and yet you will not decide. You allow the Sunday press to trample down the road and make it hard. I think I know why some people are not at church. They are at home reading the Sunday paper. I wish you would not let them come into your house.

Another enemy is shallowness of nature. This class is represented by the stony ground, not ground with small stones scattered over it, but a solid rock underneath a thin layer of earth. The seed falls into this layer, the sun shines upon it, it springs up all of a sudden, but there is no root. There has been no conviction, no repentance. Perhaps you have heard preaching that apologized for sin, you have been taught the tenderness of God, and the sympathy of the Saviour, without the justice of God in the thunderings of Sinai. The rock has not been broken but the nature is cold, hard, resisting, and when temptation arises, you fall away.

The third class of enemies is represented by the thorns. When the seed falls into soil like that the thorns grow up and choke it, it is stunted in growth and brings forth no fruit to perfection. There are three species of these thorns described in the parable; the first is labeled "cares," the second "riches," and the third pleasure. You have so many cares connected with business, with the children, the household, and society, that they do not give the seed room to grow. Another man has grown rich and has so much to do looking after his riches that he cannot attend to the cultivation of the word. And then there is the pleasure seeking spirit. Some people who are miser-

ably poor have the pleasure seeking spirit as well developed as millionaires. The sad part of it all is the result; no fruit is brought to perfection. A young man who has been active in various departments of church work by and by is absent from the prayer meeting. Perhaps he was at a progressive euchre party the night before, and did not have any taste for the prayer meeting, or may be he was at the theater. Some of you gave large promise of usefulness, but you have dropped into the pleasure seeking spirit. It is painful to see in some such little fruit, such ill developed Christian character.

Another great enemy may be impatience. "That on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience." Even the good soil demands patience. Good seed and good cultivation demand patience. Patience with yourself. "The fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance." Let us look at the fruit within us. Do I love God more now than I did five years ago? So little more that I am discouraged, and I am almost tempted to give it up. It takes patience with yourself. If the love you have is not developed as you think it should be, determine to cultivate it better. Have you lost your joy? Do not give up. Make up your mind you are going to be patient with the cultivation of yourself, and do not get discouraged when you are not progressing as you want to. Say, Lord help me to do better.

And then be patient with other folks. If you are patient with yourself, in the sense in which you ought to be, you are apt to be patient with other people. We are so apt to want the magic of Alladin's lamp. We would like to sow the seed and have a great harvest tomorrow. I wish that you and I might drink from the same fountain this morning—patience with ourselves and others.

God's will, it may take time to know it, it may take decades to bring it to pass, but God's will is heaven on earth. Here we have much disappointment on account of the shallowness of the soil and the rock underneath, the birds the hoofs, the cares, riches and the pleasure seeking spirit. Amid the sowing there may be much sorrow. We "go forth with weeping," but I am looking forward with the brightest anticipation to an everlasting reaping, to an experience where the rock will not be underneath the thin surface, where the air will not trample down the highway, and where cares, riches and the pleasure seeking spirit will not choke the word.

THE WICKET GATE.

In the wonderful spiritual allegory known as Pilgrim's Progress, the pilgrim is aroused and started from the City of Destruction and urged to "flee from the wrath to come." In answer to his question: "Whither must I fly?" he was pointed to a wicket gate and told to hasten thither, being assured that he would there be given further instructions. On his way thither he was given bad counsel by Pliable, and allured and frightened out of his way so that he fell into the Slough of Despond. Being rescued from this, and then misled by Worldly Wiseman, he was finally met by Evangelist, who urged him to hasten on to the Wicket Gate. Here he was met and welcomed by Goodwill, an earnest Christian adviser and helper. He was given admission through the Wicket Gate, over which he saw the words: "Knock and it shall be

opened to you." Here he was given instruction as to the "strait and narrow way," by which he was to proceed to the Celestial City. It was here, really, that he made the effectual start upon the way.

Christian life is something very definite. It is a thing apart from the world. The way of worldliness and sin is broad. There are thousands of ways of being destroyed and lost. There are innumerable ways of going astray, and there is plenty of company to be found in the wrong, broad, worldly ways that lead to death. But there is only one way of life. There is only one way to be saved. One must be willing to walk this way if he would gain safety and life eternal.

But there is room enough on the strait and narrow path for all who care to travel on it. No one was ever crowded off. No one ever found that there was too little room for him and Christ to walk together, side by side, and hand in hand. No one ever found the way too narrow for any good companionship. All who are saved have traveled on that road, and have passed through that gate. Everything that is pleasing to God and fit for heaven can be taken through that gate. But the world and the uncleanness and burdens of wickedness may not be taken with one if he would walk the narrow way.

One enters the new life by prayer. He knocks and asks and seeks for himself. If we see our sin and danger, and would be saved, all that is necessary, in the great goodness of God, and under the gracious provisions of the Gospel, is for him to wish it sincerely, and tell God of his desire. This is prayer. This is faith. This is real desire.

If one would be saved, and tells God so, he finds the way a plain one. He does not need to wander. He finds it marked out for him in God's loving directions. He finds it simple and exact. He need not be bewildered. It is entered by prayer. It is walked on in faith and companionship with Christ. It is separated from the ways of sin and wickedness. It is straight on to life eternal. It is well worth all our efforts and energy to enter the Wicket Gate and make a start for heaven and the everlasting life.—Selected.

THE PERIOD OF REPENTANCE.

It may be said that the preacher should be past the period of repentance. Perhaps we limit that period too much. The saint feels a keener sorrow for his past sins than he felt when he first believed. Besides, he is still fighting, and perhaps not always successfully. The time may come when his struggles will be over and his past errors forgotten—when he is no longer climbing up through dark gorges and over rugged heights, but is standing in the bright sunlight of the mountain top, the sorrows and the struggles of the way all forgotten. But then he will be a preacher no longer. He will be as unfit to preach to men as the angels are. Then the work of the guide will be done. Like Moses on Pisgah, he will be called to lay down his staff and to sink to sleep at the kiss of God.—Christian Advocate.

The heart knoweth its own bitterness. God knows it too; and though a stranger cannot intermeddle with its joy, he whose temple and dwelling place is the soul that loves him, is no stranger, but the soul's most intimate and only friend.—R. W. Dale.

When you reach out to help some one else, you are helping yourself and adding to the richness and joy of your own life.

THE BARREN AND WITHERED FIG TREE.

John Angus.

What doth it signify and teach? and to whom does it apply? Does it represent believer or unbeliever?

All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for conviction and for instruction in righteousness. Nor is any Scripture of private or singular interpretation.

Now that we may more fully grasp the divine lesson herein intended, let us note its setting and the circumstances connected with it. A superficial reading would easily lead one to believe that the fig typified the unbeliever, the anti-religious, the non-religious, the freethinker, the morally excellent, even the passive believer—but we think that neither of them are primarily considered in this particular Scripture.

When this incident took place our Lord's ministry was very near its close, and that fact gives added emphasis to its awful truth.

The facts as recorded are these: The Saviour had completed his journey to Jerusalem. It being late in the evening and the city overcrowded—a pathetic picture of the human heart, by the way. He and his disciples concluded to spend the night at Bethany. The scenes he had witnessed in the Temple had greatly troubled him, until he was finally overwhelmed with indignation as subsequently appears. The next morning just four days before the crucifixion, he returned to Jerusalem; on the way in from Bethany he had to pass through Bethphage, which translated literance the unusual sight for the period of the year, a fig tree in full leaf and feeling hungry he, obeying a human instinct or impulse, went over to this tree expecting to appease his hunger. Now, there are early and late figs in Palestine, just as there are early and late peaches here, and it is peculiar to the fig tree that it puts forth its fruit buds just as our peach trees blossom before the leaves develop. Hither to all the works of the Master had been works of blessing and mercy even to "the neither do I condemn thee." To all those who should believe and be partakers in the covenant of grace, life and immortality was assured, "because I live, ye shall live also." But the Lord who would not that any should perish, but that all should come to Him that they might have eternal life, chose a tree to teach the awful truth of certain and eternal perdition. Undoubtedly this fig tree symbolized the sin of Israel which consisted not so much that it was without fruit as that in its pride it boasted of having so much. At this period the Jews were suffering acutely under the oppression and severity of Tiberius, and when Christ on the day previous made his impressive entry into the ancient royal city many of those that believed thought that now was come the time of their deliverance. But it was to deliver them and all whom the Lord should call from a spiritual Tiberius that the plan of salvation was being unfolded. The time for figs was not yet. However inviting it may be to examine this incident from various viewpoints, ceremonial, sociological, historical, etc., the end of Scripture is to teach and to warn. In its widest application we think that the miracle of the withered fig tree is a type and illustration of the nominal Christians whose names are indented on the roll of some church, who are perfectly willing to receive all the benefits of the covenant of grace, while indifferent to what is commanded and enjoined. As an illustration of this note how frequently the ambassadors of Christ are called in to effect a treaty of peace before the final dissolution.

Here is a fig tree growing in a soil and under conditions most favorable to its fruitfulness, receiving all the rich blessings of God through nature. This locality was known for the abundance of this kind of fruit. The application is plain.

With these qualifications or limitations we think that the miracle refers to a certain type of believer, and let him that thinketh he standeth take heed, lest he

fall. The word is either a savor of life unto life or of death unto death.

A HOMILY FOR PREACHERS.

By E. P. Marvin.

Preaching is the meanest trade but the noblest vocation in the world. You are not fit for any charge unless at the call of God you are willing to take the lowest and hardest place. Better be the Lord's poorest than the devil's richest. Go where you can do most for man and God, and not where you can get the most, and remember that there is no place without difficulties, so that you must work and not shirk. God does not distribute jobs at the bargain counter.

One of the strongest points of the early church was that it had so little money, and one of the weakest points of the modern church is that it has so much.

Never choose secular or sensational themes, and abhor pulpit frivolity, or you will be a sorrow to good men and a laughing stock to bad men. When the apostles spoke of Balaam and the Ass, or Peter and the Cock, they did not illustrate by braying or crowing. Gospel preaching is not vaudeville.

You are a specialist, with one Book and one mission, and not an all-rounder; do not try to run the world. You are set apart by divine authority and endowed by divine inspiration to glorify God and rescue men from the greatest catastrophe in the universe, and bring them to the highest and most glorious destiny. No angel nor archangel has so important and privileged a mission. The Gospel is more than ethics, sociology and politics.

Be kindly and socially amiable in your work, a friend of sinners but not of sin, and be deeply spiritual and dead in earnest. You are endowed by the Spirit and sent to proclaim a grand redemption founded on a tragedy of divine blood. Preach the Word.

Do not try to make church services attractive as an amusement or an entertainment. Preaching and not spectacular and musical entertainment is the royal ordinance. Mr. Spurgeon condemned what he called "sing-song revivals." Be reverent but not cumbered with forms; the heart takes part best, and the best responsive service is holy obedience to the Gospel. Be a wise and careful leader, for your mistakes may ruin souls. Unfaithful leadership is the first great cause of apostasy in a church. Make no compromises with the world, and do not adopt the policy of becoming a little worldly to win worldlings. Present a contrast instead of conformity.

Make no apologies for your sermon; let the preface be brief; say good things from the first and do not substitute length for strength. Make your sermons proportionate; if they are shallow and narrow, make them proportionately short. Empty vessels ring loudest, and when men have nothing to say they sometimes just yell. Head-long men are not long-headed. One weak point may impair a dozen strong ones. Let your strongest points come in near the close, and do not keep on talking after you get done preaching.

Do not scold people who come on rainy days for those that stay away, but give them the best you have got in your shop. Do not require people to go home and search the dictionary for the meaning of your big words. Christ used very simple language and illustrations. Learn to read the Bible to the people so as to impress its meaning, and interpret a little as you read, like Ezra on his pulpit of wood.

Do not mumble nor chew your words, and keep your thoughts ahead of them, so that nervous people will not worry to boost you along. Be fluent, forceful, distinct and natural, and do not pad your pauses with "Ah" while you think up the next. Be honest with the Word and do not make your text simply a pretext. Let your divisions be simple, concise and natural and impress your theme as the Word of God for salvation and edification. Do not harp on love until you make people love-sick; sometimes make them sin-sick. Seek souls for Christ rather than praises for yourself, and remember that a charming sermon never converted a soul.

Few are so closely watched as a preacher,

and few have such opportunities for good or evil. Let your life speak louder than your voice, and if some do not like you very well, do not get sour; perhaps you like yourself too well. Lest all men speak well of you, let some one lift the scriptural "woe." Do not use a switch with leaves on it, nor practice shooting with such exquisite skill as not to hit any one in the audience. Be personal, like Nathan with David, and do not trot down to the door while the people sing the doxology, to shake hands and apologize for hurting some one's feelings.

Warn sinners, great and small, lest they perish and God find their blood on you. Do not tremble before King Gold and Queen Fashion, but make sinners tremble. Christianity has its repulsions as well as attractions and you must face the crowd. If the world is against you, you must be against the world. Have no petted nor neglected classes, but be impartial and have a great kind heart for all; be a Jesus Christ man among the poor and needy, a friend of sinners.

If you get despondent and weak, go and lean your head on the Lord Jesus Christ. Remember that your reward is for faithfulness rather than success. Walk with God and preach for God as you will wish you had when you meet him. Moments in the pulpit will tell on ages in eternity. Any sermon may be the last you will preach or that some one will hear. Never preach the Gospel in cold blood, but be filled with the Spirit like a condensed giant. Better boil over sometimes than not to boil at all. Be willing to burn in order to shine.

Be earnest, earnest, earnest, and do everything as in the presence of God and eternity. Plead with God and the people continually. Walk closely, work earnestly and watch constantly. Make your church a society of soul-winners. This is a privilege that earth has above heaven and man above angels.—The Westminster.

"KESWICK."

You have inserted two letters on the above subject. Should they not be taken with a grain of salt?

That of August 20th opens by citing the case of a gentleman who nine years ago received a blessing at Keswick which has made him, if not absolutely perfect, at least holy enough to put nine Christians out of ten into the shade. The writer of August 27th lays claim to the same surpassing virtue.

Personally, I have to confess that I only knew Keswick as a tourist center, a spot from which to reach the heights of Skiddaw and Scafell. The other heights to which the Convention Keswick is said to have lured some are altogether unknown to me. But are they heights? Or are they only imaginary peaks? The first letter turned "a searchlight" upon some of your readers, and the writer of the second one is thankful that it did.

Many people are like that. They say to me that the word "searchlight" must have had its effect upon the next pew. But these people have not attained to any great height. It is common level. So far as these letters reveal it, the "Open Sesame" to all is to be found in "full surrender." I waive the point that such an expression is not to be found in the Bible. Nevertheless, it makes all the difference, we are told, "when one perceives that instead of working for God, we simply allow God to work through us." I submit, sir, that no New Testament Christian can perceive any such thing, because it is not there. There is no "instead" in Phil. 2:12-13. Besides, if one "simply" allows God to work through him he ceases to be a man, and becomes an automaton. Messrs. Maskelyne and Devant have figures of that type on exhibition every day, but they (the figures) are not Christians. Think, Mr. Editor, of the demand this teaching makes on human credence. Here is a man who tells us that he has renounced "everything that is evil or doubtful" in his life. Not a single sin is left. He has cut the painter completely. Not an atom of the "self-life" remains. He has attained to obedience in every detail, yea, in every impulse; and he has reached this by one single act of faith.

If Dominic Sampson were here he would

cry "Prodigious"! No wonder that so few Christians possess that kind of faith. There is not enough to go round. It is rare as radium. You may search the Bible from end to end without finding a single grain of it. Abraham is said to have known something about faith, but he never had this experience. Moses was a stranger to it. No Psalmist hymns its praise; and it is safe to say that no single Prophet knows anything about it. "Instead of working for God!" Why, "working for God" was the very end for which Jesus came into the world, and He says "follow Me." The apostle Paul knew a good deal about allowing "God to work through us," but he never stopped working himself, and Peter knew better than to claim any such perfection as this. Moreover, the risen Lord knew and recognized the works of all the seven churches in Asia, but strange to say, He never told one of them of this simple, cheap and easy way of attaining Christian perfection.

I am afraid these men are advertising a quack remedy. There is such a thing as healing the hurt of God's people slightly. Before I take this medicine I want to be sure that the prescription is properly made up. It has a suspicious taste. According to the testimony of your two correspondents, it makes those who take it feel uncommonly like the Pharisee in Luke 18: 11-12, only more so.

Sir, I should like to have it analyzed to see of what Scriptures it is compounded. It is not sufficient to see "Keswick" written on the label.—Yours faithfully.—J. Fletcher, in Baptist Times.

THE USE OF A BIT OF CHEER.

There is nothing better for a human being, sometimes, than a little hearty praise. Many good people conscientiously act on the directly opposite, and seem to think nothing better than a little hearty blame. They are mistaken, conscientious in their blame as they may be. There are sore burdens enough in life, bitterness and pain enough, hard work enough, and little enough for it, enough to depress a man and keep him humble—a keen enough sense of failure, succeed as he may; and a hearty commendation, now and then, will lighten his load and brighten his heart, and send him on with new hope and energy, and if he have any reasonable amount of brains at all, will do him no harm.

Children are sometimes heart-starved for a little hearty praise. Boys will act up to the estimate put upon them, or at least try to; if they are worth their salt. A hearty word of commendation is meat and drink to them for the next endeavor.

It is so with men. The strongest of us cannot walk without some recognition of our work. We want to know that it is considered good. Our own judgments are not sufficient for us. A "well done!" now and then makes us certain of doing better still in the future.

We are not speaking of the silly nonsense of flattery. We mean sensible, honest, hearty commendation because a man deserves it. We mean the showing that a man's good work is appreciated; that the doer is regarded for the doing, and that other people are happy in his doing and want to cheer him on to do more. It will not hurt anybody, boy or man.

Only those really know the ease of living who never try to dodge the hard things in life. For the easiest time to do a hard thing is when it first makes its appearance. If we would double its difficulty, we need only postpone it once; if we would make it four times as hard, a second postponement will insure this. And if we would have the drag and the nightmare of shirked duty always with us, so that life itself becomes a chronic burden, we must simply make our postponement of our hardest duties permanent. Tribulation lies ahead for any one who will not grapple his hard tasks promptly. Joy and strength and the exhilaration of ever-increasing power are assured to one who seeks the ease of instant duty doing. We are hardest on ourselves when we try to save ourselves from hardship.

THE OUTLOOK OF THE INTERIOR CHINA MISSION.

S. B. C.

Our headquarters are in Honan, our outlook is indefinable. Yet it does us good to send out skirmishers—mental skirmishers put down on paper to see how the land lies.

In order however that you who read as well as we who write, may have the same prospective, you must stand with us on Kaifeng's and Chengchow's sandy plains, and look through the dust storms to where ripe grain fields wave their weary heads and stand ready for harvest home.

It is well to remember that all which reads "Interior" is not inviting. It might be interesting to tourists, or when read about from a distance, but in the reality there is danger of monotony and debility if simply the outward conditions are allowed to have overmuch bearings on one's inner-man.

Our mission has begun work on the crossing of the Pehan and Pienlo Railroads. The former is now the only great trunk line from China's interior Metropolis, Hankow, to her capital, and thence on to Europe. The other line runs at present only from Kaifeng to Honan, about 150 English miles, but will most certainly be extended East and West within the next few years.

These lines put us in easy and quick access to the outside world, as well as to fields which we are now working, and others which we hope to work. Already we have begun work in four out-stations. Each in a separate "hsien," and we are hoping and planning to double that number soon.

In selecting Honan as a center of work it was felt that it would be reasonable to hope and to plan to reach out towards our Baptist brethren, in our own and the A. B. M. U. Missions; and also later towards our English Baptist friends in the West. South of us at Hankow are the A. B. M. U. Southeast at Pochow are our brethren of the Gospel Mission and beyond them our Central China Mission. To the East we have Taian, occupied by the Gospel Mission, and still further Eastward are the North China Missionaries. To the Northwest at Taiyuen fu are the English Baptist brethren again. So it leaves only the North without witnesses to the faith as seen by us as Baptists. Already shantung workers are looking Manchuria-wards and we bid them God-speed.

In order to advance there must be a base from which to start, and men with which to proceed. To this end we are trying to build up some strong headquarters for missionary work and native supply. There are those who prefer stations manned by only one missionary family. Some things, and some very good things indeed, can be said in favor of that plan. But just now we are looking towards strongly manning a few stations where school and training work can be done. Then later, if we desire we can occupy some of our out-stations with foreign workers.

Honan's population is about 25,000,000 (some give it 35,000,000). There are ten missionary societies working within her borders, with a total of one hundred and fifty-four foreign workers. Two societies, the Canadian-Presbyterian and the China Inland mission, have forty missionaries each; two others have no foreigners in the province but work out-stations from adjoining provinces. There are three Baptist Societies at work here, viz. the Gospel mission (with no foreign workers in the province.) The Christian mission (a branch of Strict English Baptists) and our Southern Baptist Convention. In addition to this the workers of the China Inland mission in Honan are, so far as I know, immersionists, and often say they are Baptists, at least some of them do. The much noted Federation question came up in Honan early. It seemed to take deepest root in Chihni, Shantung and Honan and also considerably in Szechuen province. What we, a new mission, with very few workers, should do, was a question, earnestly thought over and carefully considered. It is not hard to theorize, and it is still easier to dogmatize, but what one should always do to hasten the coming of Christ as King is not to be decided by either theory or dogma, but by God's word inspired by His Spirit.

Dr. J. C. Armstrong in the Word and Way of August 12th, puts the Federation question thus: "Probably most of us in picturing to ourselves what shall come to pass in China, naturally reproduce in that country the denominational condition which exist in our own country. To one who becomes familiar with the facts there, and looks over the ground there arises the strong probability that the present situation will not continue and that there may be some new types of organization and new combinations of ecclesiastical peculiarities. The little bands of Christians find themselves confronted with such a force of heathenism (mark the words) that they are drawn toward each other for sympathy and strength. Even those of us who regard our peculiar beliefs of great importance must admit that over and above them all is the primary struggle of light with darkness. We are not willing that these peculiar doctrines which we cherish shall be buried clear out of sight and treated as of no value; nor on the other hand, do we feel justified in emphasizing them to such a degree that they obscure the great conflict or hopelessly divide us in advocating the common cause." And then he adds: "More than likely, the different members of a denominational family will get closer together, and some different denominations will unite in medical and educational work, but the vanguard will have to continue about as he has been doing or he will not do much good. I did not (while visiting China) find a single missionary board ready to turn over its work and workers to some other denomination. Time and Chinese common sense will help to adjust matters, and over all the Lord will continue to rule."

With feelings something like these we went into

the Federation. As Baptists we have not lost any of our distinctive teachings, nor do we propose doing so. If our principles are worth anything, and we know from God's Word what they are worth, then they are worth giving to those who haven't them. This can be done by coming in touch with, rather than standing aloof from, those who are prejudiced against, or do not understand them. It has been said: "Baptists cannot Federate." It might be so, but surely we can fraternize. Up here in Honan we are having fraternization so that as Christian workers we can present a stronger front against the foe. This does not lessen our particular responsibilities as Baptists, but rather accentuates them. It does not circumscribe our sphere of influence but rather broadens it. It does not tell us to keep our hands off of fields of work, but instead encourages us to put our shoulders to the wheel while it is yet called today. And thus we press forward looking towards the time when many in Honan will know and follow the teaching and example of the Nazarene, who standing on Jordan's banks, said to the Baptist: "Suffer it now; for thus it becometh us to fulfill all righteousness."

Our Southern Baptist Board began work in Honan five years ago. At present we have eight missionaries, four men and four women. The population of the province is about one third of that of the United States of America. Or to come even nearer home Honan's population is about the same as the population of our Southern States—the whole territory of our Southern Baptist Convention—fifteen States including Oklahoma. Honan's population is eight times that of Missouri or Texas, fourteen times that of Virginia, or North Carolina or Alabama, and eighteen times that of South Carolina or Louisiana or Arkansas. Honan could send out ten times as many people as there are in the State of Georgia and still have Georgia's present population left on hand.

What is the outlook of the eight missionaries who compose The Interior China Baptist Mission you ask? and we with one accord answer "work." On every hand we have more calls than we can answer. Schools, dispensaries, training of evangelists, and the many country villages in ten "hsiens" just around us, not to mention the ones further away, are pressing upon us. In addition to this there is always more or less building and repairing to be done in a new field, and this to be done properly requires careful oversight and precious time. Three foreign buildings have already been erected and two more, the hospital and the girls' schools, are being planned for, to be built during the year 1910 and 1911. Our outlook—"its too bright"—we cannot picture it, and if we could it would dazzle your eyes to read it, or baffle your imagination to grasp it. With us you are invited to praise God for beginnings made in Interior China, and by prayer unite with us in gaining strategic positions at this China's critical condition for Christ and His Kingdom.

W. W. LAWTON,

Chengchow, Honan, China.

ARRESTED PROGRESS.

The Rev. J. R. Wool, of London (as Chairman of the Committee), then made an interim statement as to Baptist Arrested Progress. He said: Mr. President and brethren—I have to say on behalf of the Arrested Progress Committee, that we are not yet in a position to present a report to the Assembly. We have held three meetings. They have been protracted, purposeful and prayerful. But they have not resulted in a report that seemed to us to be adequate and inspiring. And we therefore crave the indulgence of the Assembly, and we ask for further time for consideration of this complex and exceedingly grave question. I do not think, Mr. President, that there is any question that can come before this Assembly that in its importance can take precedence of the one I happen to represent at this moment. The committee were kind enough to ask me to make some further statement, but were careful to say that it must not implicate them. So in what remains will you, with all indulgence, kindly take it as my own view of the situation with which we are confronted?

First, brethren, the arrest is real. Settle that in your minds! The population is increasing, and Baptist Church membership is decreasing. We have lost some of the buoyant hope that my friends Mr. Brown so admirably discoursed upon last night. We are not moving with the same firm and triumphant tread that we did a few years ago. Next, it is not for us as Baptists to think that this arrest is general, and that other denominations are suffering quite as much as we are. That is no comfort. That only makes the matter more depressing, brethren. I do not think we ought to be unduly discouraged. But we ought to remember that when Gideon's army was reduced to 300, it was then much stronger than when it was 22,000. And I do hope, Mr. President, and I say it with all emphasis, that we shall get rid, once for all, of our idolatry of numbers. Numbers matter but little, and quality is everything. "There is not a sparrow that falls to the ground without our Father." And God is in the experience through which we are passing as Baptists. God is in times that are barren, as well as in times of free and flowing foun. And the thing is, to discover what God means for us in our present position. Now I am deeply convinced of this, brethren, and I will not waste a word.

I believe that the very first lesson that God means to teach is not a lesson to the Baptist Union, nor a lesson for Churches as Churches, but a lesson for each one of us as individual Christians. And God is saying to us what He said to Abraham: "Walk thou before Me, and be thou perfect." He is teaching us that if we would live effectively in this twentieth century, we must live much with God Himself. There is

no chance as to the old order: first power with God, and then power with men. That is the first lesson. It seems to me, that God is pressing home upon us here this morning. We have perhaps been thinking that we could succeed without giving much time to quiet communion with God, without giving much time to personal holiness, and without carrying our service to the point of sacrifice. God is saying to us: "You cannot succeed that way, and your work will never be better than you are yourself." And in order to make the great change which we all unspcakably desire, we must begin by making a great change in ourselves. God help us, brethren! That is where we are.

Then I think there are lessons for our Churches, too. I will just name them, but I have not time to dwell upon them. We must restore the Bible to its proper place in our work and service. We have, nowadays, to put into our worship so many things which our fathers knew nothing about that we are apt to let the Scriptures pass on one side. And it is through the patience and comfort of the Scriptures, we must remember, that we are to enjoy our Christian hope. And nothing has happened to the Bible to put it out of its supreme place in Christian worship. And the next thing I should like to say is, that we must put prayer-meetings in their proper place. They are not there now, and they have not been there for some years past. But we need to put them in their proper place at once. I hope the time is coming when the prayer-meeting will be the principal meeting in every one of our Churches, and when we shall gather pastors, deacons, and church members in our prayer-meeting as being a very happy and spiritual thing! I have been reading the life of Dr. Jabez Bunting, in Manchester in 1798. There were then sixty-four prayer meetings every Sunday night in Manchester, in the homes of the people. There were 210 prayer leaders. Ah! when we can saturate our life with prayer in that way, carrying it into the homes of the people, then we shall see a change as to this matter of our arrested progress.

Then, I do not want to commit anybody else to this, but it is my feeling, and I want to say it. We have carried concessions to the world in the matter of means and methods quite far enough. Let us remember that the church's power for the work it has to accomplish lies not in what she has in common with the world, but in what she has that is distinctive and definitely different. And I take it that we have been going along lines that have not been helpful, when we have tried to assimilate our aims and our methods to the aims and methods round about. It seems to me that we have not been wise in carrying that quite so far as we have carried it. And I want to call a halt. Those who have left their mark upon their times have not been the men who have gone with their times—but they have been the men who have gone against their times. They have not drifted with the current, but have braved it bravely. And in the name of God they have conquered.

Well, then, as to the Churches, there is one other lesson we must learn—what Dr. Denney has recently said, that the cardinal article of our faith today is this, "I believe in the Holy Ghost." And we must expect His presence and His presidency in all our assemblies; and we must wait for Him, for He is worth waiting for. We often go on without Him, but it is fully worth while living a life of godliness and of patience, a life in which He, the Spirit of truth, can at all times, co-operate with us.

And now, there is only one other thing I want to say. And that is, that there is a message from God for us who are ministers here. Brethren, in this matter of arrested progress you will hear with me—for I am old now, and I must say, that deep down in my heart I think no small share of the responsibility in this matter rests with us ministers. And I am not thinking of intellectual equipment and scholarship, and all such things, but I am thinking of other things. I know that we have not intentionally, any of us, been thus disloyal to Jesus Christ. To use David's words, "We have not wickedly departed from God." But brethren, with all that, we have been very much men of our age and our time, and we have allowed ourselves—some of us, for I speak for myself—to be too much diverted and too much distracted by the innumerable claims that come upon us. And as the result of that the religion of the Christ has sometimes suffered. You and I have only so much energy; it is not an unlimited stock. And if we spend it one way, we cannot spend it another. And we have been spending so much upon external things that while we have been busy with one thing, and busy with another—dealing with one public question and then another public question—it has sometimes happened that the unsaved man has remained unsaved, because the Saviour Himself has not been the central reality of a good deal of our life and our work. Now, brethren, we are here to help one another to do better. We are representing two thousand ministers, who are in pastoral charge; and I have been thinking that if only God should move us here this morning, and we could make up our minds in this autumn and winter, that we will concentrate ourselves upon the great centralities of the Gospel; and will live Christ-brethren, we shall speedily see a different state of things. We shall see that our winter will soon be over and passed; we shall see the spring-time and the revival in our Baptist Churches. And we shall hear the voice of the singing birds again, and the sound of the turtle will be heard in our land. And God will give us that great harvest for which I know, deep down in our hearts, we so earnestly yearn. Brethren, God is able; He is able to do more than we ask and think. Let us trust Him and go forth to our work in the spirit of humble dependence upon Him, and then the zeal of the Lord of Hosts will do all that we desire.

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.

Christianity; Its Nature and Its Truth. Arthur S. Peake, D.D. \$1.25 net. Thomas Y. Crowell & Co.

This book is written because of the author's conviction that more ought to be done to expand the truths of Christianity and the grounds on which they are accepted. He has especially in mind the young people who are slipping away from the faith because they have been trained neither to understand nor to defend it. While the fundamental and deep things are discussed yet the treatment is simple and popular rather than abstruse and technical. Much that would find place in more formal treatises is omitted. While the author frankly expresses his convictions he excludes so far as is possible all subjects on which the various denominations differ. He rejects the doctrine of substitution and regards the death of Christ not as an individual act but as the act of the whole human race. He states "that on the cross it was not Jesus of Nazareth alone, but Christ, who embraced within himself all humanity, that suffered and died." The book has gone through four editions in England.

The Mind of Christ. T. Calvin McClelland, D.D. \$1.25 net. Thomas Y. Crowell & Co.

In the writing of this book the author had in mind the number of church attendants who are not confessed followers of Jesus, because of their failure to apprehend Him and the truth He came to make known. This volume is an effort to interpret in plain, intelligent terms the belief of Jesus. The rock-bottom facts of Christianity, as the author conceives them, are clearly presented here. In doing this he endeavors to answer the question as to the belief of Jesus concerning God Himself, man, sin, salvation, prayer and immortality. How a man may know the God and Father of Jesus, the seriousness of believing in the God and Father of Jesus, and the Religion of Jesus the absolute religion are the subjects of the three last chapters of the book. The book is attractive from a literary standpoint, but, somehow, the author omits the very heart of the gospel in his effort to interpret the mind of Christ.

Ward Hill, the Teacher. Everett T. Tomlinson. The Griffith & Rowland Press. Price \$1.25.

This is the fourth of the Ward Hill books, and was written in answer to the many calls for a story of Ward Hill's experiences immediately following his graduation from college. He accepts a position as teacher in the Weston School, where as a teacher he faces many of the pranks, escapades, etc., which before he faced as a pupil. Naturally the point of view is somewhat different and how he faces these problems makes interesting reading. One of the perplexing, not to say perilous, problems of modern school life—clean athletics—enters largely into the story. Ward Hill's pathway is by no means flowery. The book is handsomely bound and attractively illustrated.

At School in the Cannibal Islands. Edwin J. Houston. The Griffith & Rowland Press. Price \$1.25.

This, the fourth volume of "The Pacific Series," tells of the further adventures of the characters in the preceding volumes, with the addition of several new ones. A school is established on Harding Island, where the ordinary school branches are taught while the position of the island gives opportunity for studying the life of the land and the sea. The island was invaded by a fleet of cannibal canoes with an army of warriors greatly exceeding those on the island, and how they were routed by the aid of Mahinec and Otoa and finally isolated on Twin Island No. 1, makes a thrilling story for boys.

The Study of the Lord's Prayer. Wm. R. Richards, D.D. 75c net; postage 6c. The Westminster Press.

This little book by Dr. Richards is the latest and in many respects the best of the numerous treatises on "the prayer which teaches to pray." It is marked by deep spirituality and by a gentle persuasiveness that will make the book effective for genuine devotion. The reader will find profit in his study of the book.

Preparation for Teaching. Rev. Charles A. Oliver. Paper, 25c; Cloth, 40c. The Westminster Press.

While this New Teacher Training Course is prepared by a Presbyterian minister for Presbyterian schools, it has found acceptance with many workers of other denominations. It is a most excellent course and deserves the commendations that are accorded it.

These frequent looks of the heart to heaven exceedingly sweeten and sanctify our other employment and diffuse somewhat of heaven through all our actions. Solemn prayer, at fit times, is a visiting of God, but this was a constant walking with Him all the day long, a lodging with Him in the night.—Robert Leighton.

Sunday-School Lesson

Sunday, December 5, 1909.

The Grace of Giving—2 Cor. 8:1-15.

Motto Text.—"Remember the words of the Lord Jesus, how he said it is more blessed to give than to receive.—Acts 20:35.

When Paul was in Jerusalem attending the first General Association, he saw how many Jews from all parts of the world were flocking to the city. They were poor, they had no means of support. The converts were largely among the poor. And the state of things in the city drawing so near to its awful destruction made help for these brethren necessary. Seeing these things, Paul agreed to take collections in the Gentile churches for the poor in this mother church of them all. The time had come to make his appeal to the Corinthian church.

"Moreover, brethren we do you to wit." Old English for "cause you to know." "The grace of God bestowed on the churches. We are apt to think that giving is from our own volition. But it, too, is from God's grace. If a man gives little, it shows a lack of God's grace in his heart. When we give generously, we should thank God for giving us a willingness to give. God must be praised for everything—man for nothing. Having done all which he enables us to do, we are still but unprofitable servants. The churches in Macedonia included his best beloved church at Philippi.

"How that in a great trial of affliction." In much testing of affliction. The afflictions were such as to test their sincerity. These churches were persecuted (1 Thess. 1:6 and 2:4) because the Jews stirred up the Gentiles against them. "The abundance of their joy." These much afflicted churches abounded in joy. Their joy was because God had pardoned their sins. Having peace with him, what men could do to them was a small matter. To have such joy, men must be deeply convicted of sin. "And their deep poverty." Their poverty to the depth—their poverty was abysmal. Macedonia had been laid waste by three civil wars.

"Abounded unto the riches of their liberality." This verse ought to make us hang our heads in shame. The churches in Macedonia will rise up against us in the day of Judgement and condemn us. The religion of Christ and human nature are unchanged. When men have abundance of joy in the thought that God has forgiven their sins, they will be liberal. In order to have this joy, they must realize the exceeding sinfulness of sin and their own lost and helpless condition. Pungent conviction of sin, and being well taught the holiness and sovereignty of God, will make men liberal. And nothing else will.

"For to their power, I bear record, yea, and beyond their power." Twice in Holy Writ are we told instances in which the Saints needed to be restrained in giving. Were Paul alive today, of what church could he say this thing? "They were willing of themselves." Needed no urging from him. He had, of course, told them of the need of the brethren in Judea. That was sufficient. The entreaties came

from them not from Paul. They begged him to take all they wished to give, and he thought it was too much.

"And this they did, not as we hoped." Expected. Their gifts were beyond his expectations. "But first gave their ourselves to the Lord, and unto us." First in importance, not in time. He is not referring to their conversion. Everything they had, including their lives and liberties, were at Christ's disposal and Paul's. They would have gone to Jerusalem, had he said so, and labored there for the poor saints. "By the will of God." Paul can scarcely write a paragraph without referring to God's sovereignty. This does not mean "according to the will of God, but through the will of God. God is all in all.

"Inasmuch that we desired Titus, that as he had begun so, he would also finish in you the same grace also." Paul had told the Corinthians to make contributions for the poor saints, and Titus had made a beginning here. When Paul saw how liberal the Macedonians were, he told Titus to go again to Corinth and try to bring the Corinthians to the same spirit. Liberality is a grace given by God—and it is a grace in which men grow by the exercise of it.

"Therefore as ye abound in everything." Here Paul praises the Corinthian church warmly. In other places he chides it as sharply. It is probable the majority of the church were exemplary disciples, and that others and especially the teachers, were very much the reverse. "In faith." Faith in God, in his power, his justice, his mercy. "And utterance and knowledge." The word translated utterance means doctrine. "And in all diligence." In earnestness. "And in your love to us." This church whom he had reproved with great sharpness abounded in love to the Apostle.

"I speak not by commandment." He did not command them to such liberality. God loves a cheerful giver—the motive is everything, the amount is nothing. Money given because of impotunity, because asked by some one whom one does not like to refuse, or in such small amounts one is ashamed to refuse, will not be blessed in any work in which it is used. The forwardness, the zeal of the Macedonians had suggested these words to the Corinthians. By liberal giving they would prove the sincerity of their love.

"For ye know the grace of our Lord Jesus Christ." Grace means love to the undeserving. It was a dearer word than love, to Paul, because it included the love of God and an acknowledgement of our sin which deserved only his wrath. Hence the use of the word magnifies the love of God. "That, though he was rich, yet for your sakes he became poor." In the glory he had with the Father before the world was. And by his humiliation he brought eternal and unmeasurable riches to his people.

"And herein I give my advice." This collection was for the poor saints in Jerusalem. Paul would not use his apostolic authority and command this collection. "This is expedient for you. The liberal soul shall be made fat, and he that watereth shall also himself be watered." The year before the Corinthian church had resolved to make this contribution. They would be injured by inconsistency or by half doing what they had entered upon with great zeal.

"Now therefore perform the doing of it." This passing resolutions and then not carrying them out injures those who pass them

and excites contempt for them in others. "Out of that which you have." Not what they could worry others into giving but what they had themselves. Raising money from the indifferent or the worldlings is utterly contrary to all Scriptural precedent and precept. This is shown clearly in the first clause of the next verse—a verse which needs a revival in the consciousness of many today.

"For if there be first a willing mind." That is the first thing which is needed in a contribution. God will not bless any money which comes from an unwilling or indifferent mind. "The disposition is what God regards."—Hodge.

"For I mean not that other men be eased and ye burdened." Referring to the preceding verse. A man was not called on to bring himself into trouble or want by giving more than he could afford. The Corinthians could spare money then to help the distress in Jerusalem, and some day they might need the help of those who now needed their help.

Verse 15. Is a quotation from Exodus 16:18, "The apostle sees in it a parable of God's intent to equalize things through the liberality of the rich."—Gould.

SOUTH MISSISSIPPI.

South Mississippi still remains spiritually strong, notwithstanding the great September storm, which swept over quite a large part of Mississippi, and the coming of the boll weevil. A great many Christian people in this section believe these calamities are a blessing in disguise. A great many seem to see the hand of God moving in these financial distresses. It has been said that more people went to God in prayer during the night of September 20th, while the storm was raging, than ever before in this country. It is a question with me will God answer the prayers of men who pray only when they are frightened, and especially those who never pray only when they are in trouble. But I believe that God heard the prayers of His children on that stormy night, for God's children pray at all times and under all circumstances. Then I am forced to believe that it was through the prayers of the righteous that South Mississippi was saved.

The Mississippi Association met October 7th at Hopewell church, Franklin county, Miss. There will be considerable changes of pastors in this country another year, which changes I am not prepared to give at present. I can't just understand why these changes of pastors take place. But sometimes our preachers talk too plain to suit some weak minded Christians, in other words they hew to the line; they preach the whole truth, condemn sin in all its forms. Then again some are weak-kneed, try to please everybody and they please nobody. Others do not visit their members as they should, while others talk too much about money, and I have heard this complaint: He is a good man and a good Bible scholar, but he has no delivery; we want a man that can entertain an audience. So, my dear brother, does any of these objections hit you? I love to hear a man preach who has convictions and then preach what he believes and not be afraid to condemn sin and if necessary name the sins.

J. J. STRINGFIELD.

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BAPTIST DOCTRINE—NO. 23.

J. G. B.

Believers' Baptism.

Baptists believe that only penitent believers are scriptural subjects for baptism. Only such as have repented of sin, believed to the saving of the soul, been saved by divine power, regenerated by the Holy Spirit, are created anew in Christ Jesus, converted to God, are prepared to receive the ordinance. We think the design of baptism, the act, the symbolic representation, all require the subject to be a child of God, dead to sin and alive unto God through faith in the Lord Jesus Christ.

To administer baptism to anyone, whether infant or adult, who has not repented, believed and been converted, is to misplace the ordinance and make a misrepresentation to the world. Pedobaptists say: "It is an outward sign of an inward grace." Then if the inward grace does not exist they make a misrepresentation. If, as some of them say, it is a symbol of the regeneration or purification (as they are so fond of calling baptism), they publish a falsehood to the world whenever they baptize any one who does not profess to have a heart purified by faith.

The duty to be baptized rests solely upon the authoritative command of Christ. As no act can be Scriptural baptism except that which Christ authorized, so no one can be a Scriptural subject except such as the command embraces. The commission given by the divine Master, "Go ye, therefore, and teach all nations, baptizing them," etc.—Matt. 28:19.

Now all scholars and commentators agree that the word teach in this verse means to discipline, or make disciples.

Paul in Rom. 6:4, and Col. 2:12, calls baptism a burial, and clearly teaches that it is also a resurrection. We bury only the dead, and none but the dead are to be raised from the dead. Only those dead to sin are to be buried with Christ in baptism, and those alive unto God arise to walk in newness of life.

The scriptures are addressed to responsible, intelligent beings.

The gospel makes no requirements of the irresponsible—infants and idiots. We gladly believe that God has graciously provided for these, but he has laid no commands upon them.

The command to baptize believers precludes the right of baptism to all who are not believers. The specific qualifications for baptism exclude all from the ordinance who have not met these qualifications.

If a man should instruct his agent to buy for him any number of trained horses, that would not authorize the agent to purchase colts or other stock. The instruction to buy trained horses would preclude the right to buy any but trained horses. So the Master's command to baptize believers forbids the baptizing of any who are not believers.

So much for the commission. Now let us see how the apostles and inspired writers understood and carried out this commission. The first account of baptism, after the great commission given by the risen Lord, is found in Acts 2:41-44.

"Then they that gladly received the word were baptized; and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul; and many wonders and signs were done by the apostles.

And all that believed were together, and had all things common." That was certainly believer's baptism. "They gladly received the Word." "And all that believed were together."

Acts 5:14: "And believers were the more added unto the Lord, multitudes both of men and women."

The text does not say they were baptized, yet no one doubts it. They were believers, men and women.

Acts 8:12: "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women."

Notice those baptized were men and women—no infants, and they were believing men and women. Whatever may be said of the spuriousness of Acts 8:37, yet there is undoubted evidence of the eunuch believing before Philip baptized him.

Saul was praying and God heard him before Ananias went to him. He certainly was a believer prior to his baptism. "Can any man forbid water, that these should not be baptized which have received the Holy Ghost as well as we?"—Acts 10:47. They heard the word, while Peter was preaching the Holy Spirit was given. They spake with tongues and magnified the Lord.

Of Lydia it is said: "Whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized and her household," etc.—Acts 16:14-15. Now, in verse 40, we read of this household: "And when they had seen the brethren they comforted them and departed."

Of the jailer at Philippi, we read in Acts 16:32: "And they spake unto him the word of the Lord, and to all that were in his house."

Then they were all subjects of gospel address, capable of receiving the message of life from Paul and Silas. Verses 33 and 34 reads; "And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into the house he set meat before them and rejoiced, believing in God with all his house." Now, they heard the word, they believed, they rejoiced, they were baptized. So Baptists believe and practice.

"And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house, and many of the Corinthians hearing believed and were baptized."—Acts 18:8.

DEAR RECORDER.

I hope you will find space in your valuable columns for this report of the Baptist church at Freed. The church has been blessed once more with a good meeting. Elder John Stamper, from Barbourville, Ky., did the principal preaching. Elder W. McHutchins, pastor of the church, worked faithfully with him in the meeting. The meeting continued twelve days, in which the church was greatly revived with thirteen accessions to the church by experience and baptism and one by relationship.

Bro. Stamper is a strong man. He preaches in the spirit and power of God. The Lord bless and prosper him in all his good work. We rejoice and hope to have him come again.

Brethren pray for us that the good Lord will bless us, that Zion may still lengthen her cords and strengthen her stakes, that God's name shall be glorified, and the lost be brought into the kingdom of our Lord and Saviour Jesus Christ.

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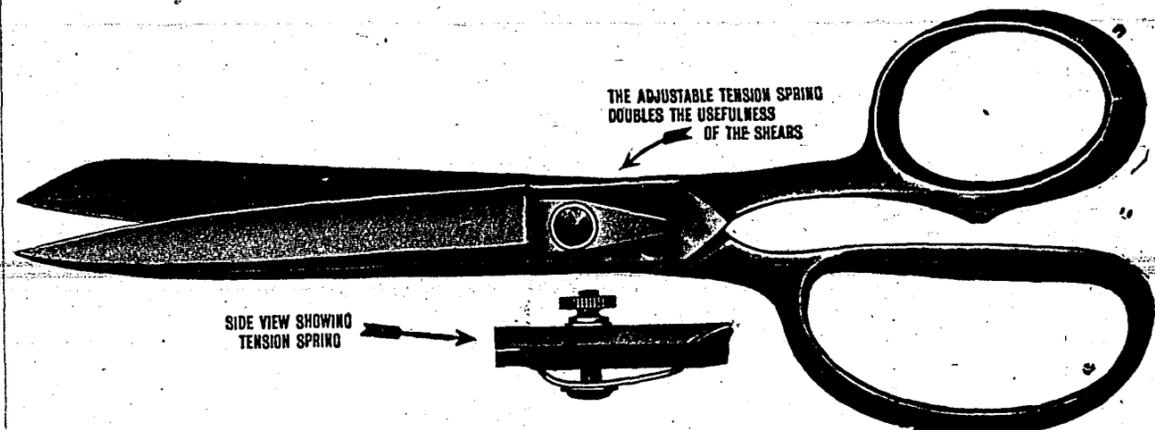
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The trail is blind where the storms have raced,
And a stranger, I, in these fear-some lands.
But I journey on with a lightsome tread;
I do not falter nor turn aside:
For I see His figure, just ahead—
He knows the way I take—My Guide.

There is no path in this trackless sea;
No map is limned on the restless waves;
The ocean snares are strange to me
Where the unseen wind in its fury raves;
But it matters naught; my sails are set,
And my swift prow tosses the seas aside;
For the changeless stars are steadfast yet.
And I sail by His star-blazed trail—My Guide.

There is no way in this starless night;
There is naught but cloud in the inky skies:
The black night smothers me, left and right.
I stare with a blind man's straining eyes:
But my steps are firm, for I cannot stray:
The path to my feet seems light and wide:
For I hear His voice—"I am the way!"
And I sing as I follow Him on—
My Guide.
—Robert J. Burdette.

OUR PULPIT.



CHRISTIANS KEPT FROM SIN.

C. H. Spurgeon.

"And David said to Abigail, Blessed be the Lord God of Israel, which sent thee this day to meet me; and blessed be thy advice, and blessed be thou, which hast kept me this day from coming to shed blood, and from avenging myself with mine own hand."—1 Samuel 25: 32-33.

These verses are taken from the story of David's coming into contact with Nabal the churl. Nabal was a great sheep-master, and David and his six hundred men had been specially careful not to injure his flocks, but had protected them from any pilfering that might have been practised by wandering bands of desert rangers. At that time, Nabal was shearing his sheep; and David, who was in some measure of necessity, thought it a suitable time to ask something from him, according to Eastern custom, in return for the services which he had rendered to his shepherds. So he sent ten of his young men to ask Nabal for the *backsheesh*; but, instead thereof, they received an insulting message to take back to their master. Thereupon, David—who seems to have been always of a quick spirit, whether for right or for wrong;—who made haste to obey God's commandments, but who made equal to obey his own impulses—girded on his sword, and bade every man do the same, and declared that they would march to the house of this churl, Nabal, fall upon him at once, and destroy him

and all that appertained to him, from many evils; for, in the first place, sin has such a hardening effect upon the conscience. There is no man who ever sins without having some trace of it left upon his mind and heart. For one thing, it is more easy for him to sin the next time. An impulse has been given, and a habit begun, which will make it almost inevitable that he shall fall into that particular sin again. He who has served Satan once will be likely to serve him ten times; and, on each succeeding occasion, he will serve him more vigorously and readily. He will not need nearly as much temptation, but will go greedily after evil when the habit of sinning has taken firm hold upon him; but there are some who have been kept from overt acts of evil, and so, when they hear the gospel, they receive it like good ground into which the seed falls, and brings forth abundant fruit; but there are others, who because of iniquity, are like the highway trodden hard by the feet of many, and when the good seed falls there, the birds of the air find it an easy task to steal away the grain because it has not penetrated below the surface. Do not imagine that you can live for twenty, thirty, or forty years in sin, and yet be just as likely to be converted as anybody else is. I know that God can, if he pleases to do so, call you at the eleventh hour as easily as at the first; but yet, as far as you are concerned, if you harden your neck, you have no right to expect that he will do so, but rather to expect that you shall suddenly be destroyed, and that without remedy. So that it is a mercy to be kept from sin in order that this hardening process may not even begin within our mind and heart.

Learn from this, dear brethren, that the best of men need to be always on the watch, lest, in some sudden temptation, they should be carried off their feet. You may fancy that you have no occasion to fear certain forms of temptation, but you do not know what you may do. The wall of resolution may be strong in one particular wind; but let the wind only blow from another quarter, and the wall may speedily fall. You may think yourself to be strong simply because, as yet you have not been tested and tried as you will be sooner or later; and then, in a single moment, when you are least prepared for it, you may be overthrown. Remember our Lord's words to his disciples. "What I say unto you I say unto all. Watch;" for in such an hour as ye think not, temptation may come upon you; and woe be unto you if you are not found watching. Therefore, commit yourselves unto the Lord, and "watch and pray, that ye enter not into temptation."

Here, too, we may observe what a blessed thing it is when, in hours of crisis, the God of all grace is pleased to interpose to preserve us from committing a certain sin into which we had almost fallen. Our steps had well nigh slipped; but, just then, the Lord sent some angelic messenger to us, even as Abigail came to David. For that almighty love which has manifested itself in restraining grace, let us render grateful songs of thanksgiving as we look back upon our past lives, for we can scarcely tell how often we should have dishonored our character and our profession if it had not been that God came to our rescue, and kept back his servants from presumptuous sins.

First, then, we are to consider the great blessedness of being prevented from sin.

It is an unspeakable blessing to have sin forgiven. We cannot measure the heaped-up blessedness of the man whose transgression is forgiven, and whose sin is covered. But, surely, there is a very special favor rendered by God's grace to those who are kept from the grosser sins into which so many others fall, and who are converted early in life after having been hedged about by divine grace, and not suffered to plunge into the foul kennels of iniquity in which others riot and revel. Those who are thus preserved not only have to sing of repenting grace, as they must do, however purely they may have lived; but they can also tell of the restraining grace of God which would not let them wander into the paths of the destroyer as others did.

To be kept from sin is to be kept

even to listen to the gospel. Mr. Whitefield tells us that, as soon as he himself had tasted that the Lord was gracious, he tried to think of all the companions with whom he had been accustomed to play cards, or to indulge in any kind of sinful sport; and he thanked God, he said, that he never gave himself any rest until he had done all that was in his power to bring them to the Saviour. You, my friend, were an infidel once, and you are a believer now; but you cannot recall the words that you spoke in those past days. You may refute, to your own satisfaction, the arguments you then used, but you cannot so readily make others see the force of your refutation. You, my brother, were wont, at one time, to use language which was unclean; you abhor it now, and you rebuke it when you hear it from another; but you cannot make others forsake the habit which they learned from you. You cannot get out of your boy's memory that song which you used to sing in his hearing; you cannot get out of your daughter's heart that evil word which she heard you utter; it must go on rankling for ever in her spirit, and doing mischief unless the sovereign grace of God shall intervene to prevent such a calamity. What a blessing it is to begin with God in our youth before we have helped to pull down the walls of Zion, or even cast a stone against them! It is an unspeakable blessing to be saved in old age, and to be able to sing of triumphant grace which has blotted out innumerable iniquities; but it must be—at least on this side of heaven—a cause of constant regret to such a late penitent that he should have wrought so much evil which it is not possible for him to repair.

Now, secondly, let me remind you of some of the ways in which God keeps us from sinning. He does this, of course, in the grandest way by the work of his grace within our soul. There is no protection against sin like the indwelling of the Holy Spirit. If the evil goes out of the heart of man and it be swept and garnished, if the good Spirit does not come and dwell there, seven other spirits, yet more wicked than the first, will return to take possession. There is no way of keeping out the fire of sin except by having the fire of grace blazing within the spirit. We must fight fire with fire. Let thy soul be filled with all the fullness of God, and then, when the prince of this world cometh to thee, he shall not be able to overcome thee. The grace of God is the great antidote to sin.

But God also uses other means, even before their conversion, to keep some from the grosser sins and vices in which others indulge. Among these, there is, first, early education. There are some who, happily, have never known the sins which others have for ever to regret. They have been like plants kept in the hothouse; they have never been tried by the frosts of this vile world. Be very thankful for this if it is true concerning you, but do not regard it as a substitute for being born again. Remember that you, who are the most amiable, the most excellent, the most zealous, the most honorable, must be born again just as surely as the most abandoned, the most dissolute, and the most profane. Regeneration is an absolute necessity before any soul can enter heaven and you must not be satisfied with anything short of that; yet you may be grateful if, like Timothy, from a child you have known the Scriptures, or if, like Samuel, you have been brought up in the house of the Lord from your very early years; for, thus,

you have been kept from much sin into which others have fallen. Christian association, too, is of the utmost value in helping to keep us from sin. There may be here a young man, who has just come to London, after leaving that quiet country town where he was accustomed to attend the services at the little meeting-house; and it may be that there is a strong temptation upon him to throw off all the restraints of his past life, and to hide himself among the thick trees of this great wood of London, and there to indulge himself in sin from which he has been hitherto preserved. My dear friend, if you desire everlasting ruin, this may be your fatal choice; but that you may not even wish to make such a choice, I strongly urge you to endeavor to form associations, with Christian young men before you have been laid hold of by the active servants of Satan who are lying in wait for you. Come and join one of our Bible classes, or the Young Men's Christian Association, or find out some acquaintanceship which, if they do not actually bring you to Christ, may at least keep you from going far astray from the path which your godly parents have always desired you to tread. May the Lord grant that, instead of your deciding for Satan now that you are left to yourself, a sense of responsibility may so press upon you you may decide, through the Holy Spirit's power, for the Lord Jesus Christ! If, this very night, you, as a new-comer into this great city, should surrender yourself to the Saviour, what an eternal blessing it would be to you! The Lord grant that it may be so, and he shall have all the praise. Still, if you are not at once converted, Christian association will be very helpful in keeping you from outward sin.

The Lord, too, is pleased very frequently to make use of our position in society to keep us out of evil. I mean this—some men have always been poor, although they have tried again and again to rise above the level of their poverty. Once or twice they have almost succeeded; yet, not from want of ambition nor lack of industry, but as though God's providence were at cross-purposes with them, they have always had to come back to that same spare diet and tiny cottage. My dear friends, the Lord knew that you could not bear to be rich. Had he permitted you to possess more than you now have, you might have become proud and worldly. It was better for you to live near God in poverty than to be a backslider and be rich. I believe that many of the reverses which God's people suffer in trade are preventives from sin when the Lord sees them beginning to launch out, and to speculate, and perhaps to become associated with some rich man who has no grace in his heart, the Lord says, "My servant is going on very dangerous ground; I must stop him before he is lost;" and he soon does it. The man's substance takes to itself wings, and flies away, and thus he himself is rescued from the threatening danger.

Some are preserved from sin by physical infirmities. "Well," said one who was lame, "I believe I should never have run in the way of God's commandments if it had not been for my lame leg." "Ah!" said another, "and I sometimes think that I should never have seen Christ if I had not been blind." Just because their infirmities incapacitated them for enjoyment of the world, they were made to look for higher enjoyments, and to seek that spiritual health which is everlasting. Blessed are the lame and the blind who enter into heaven; and blessed are they who have but

your very early years; for, thus, you have been kept from much sin into which others have fallen. Christian association, too, is of the utmost value in helping to keep us from sin. There may be here a young man, who has just come to London, after leaving that quiet country town where he was accustomed to attend the services at the little meeting-house; and it may be that there is a strong temptation upon him to throw off all the restraints of his past life, and to hide himself among the thick trees of this great wood of London, and there to indulge himself in sin from which he has been hitherto preserved. My dear friend, if you desire everlasting ruin, this may be your fatal choice; but that you may not even wish to make such a choice, I strongly urge you to endeavor to form associations, with Christian young men before you have been laid hold of by the active servants of Satan who are lying in wait for you. Come and join one of our Bible classes, or the Young Men's Christian Association, or find out some acquaintanceship which, if they do not actually bring you to Christ, may at least keep you from going far astray from the path which your godly parents have always desired you to tread. May the Lord grant that, instead of your deciding for Satan now that you are left to yourself, a sense of responsibility may so press upon you you may decide, through the Holy Spirit's power, for the Lord Jesus Christ! If, this very night, you, as a new-comer into this great city, should surrender yourself to the Saviour, what an eternal blessing it would be to you! The Lord grant that it may be so, and he shall have all the praise. Still, if you are not at once converted, Christian association will be very helpful in keeping you from outward sin.

one eye, yet enter there, while some who have two eyes are cast into hell.

Others, doubtless, have been kept from sin by severe sickness. These come to us, I believe, not by chance, but by divine ordination. We say to one another, "I cannot think where I caught that disease;" or, "I cannot imagine why such-and-such a sickness should have come to me." Perhaps you were more out of danger on your bed than you would have been anywhere else just then. Had you been out of that bedroom, you might have been in a position of very serious trial which you would not have been able to endure. I can bear my witness that, at least in some of my many sicknesses, I have been able to see the reason for them as plainly as I can see that twice two are four. Even when we cannot see the reason, God knows that there is a reason for it; and if we cannot see it, it may be all the deeper, and may lie all the nearer to the heart of our Christian life. Your sickness and pains, and griefs, and depression of spirit, and all sorts of trials are often sent to you just to prevent you from sinning; they tether you, like the horse that was in a meadow with a clog on him, and a friend said to the owner, "I wonder that you clog such a fine horse as that; it seems such a pity." "Well," replied the owner, "I would rather clog him than lose him; and if I did not clog him, I should lose him. He has a habit of jumping hedges and ditches, and we cannot keep him unless we clog him." So, my brother, you have a clog, because the Lord would rather clog you than lose you; he would sooner make you suffer here than permit you to suffer for ever in hell.

Once again, God's people have very often been kept from sin by remarkable providences; and some, who are not yet the Lord's people, have been kept from certain forms of sin by very remarkable interpositions of divine providence. You probably all remember the story of the Quaker who, one night, felt an irresistible impulse to rise from his bed and ride to a neighboring town. When he got there, he stopped at a house where he saw a light in an upper room, and he knocked, and knocked, and knocked again, and at last a man came to the door to ask what he wanted at that time of night. The Quaker replied, "Perhaps, friend, thou canst tell me, for the Lord has sent me to thee, but I do not know why he has done so." "Come upstairs," said the man, "and I think I can tell you." There he had fixed a rope with which he was about to put an end to his life, but God had sent his servant to him just in time to prevent the contemplated crime. Such striking providences as that may not happen to all or to any of us, for we may not require them; but they do happen to some people to prevent them from sinning against God. It may be also that the providences, which do not appear striking to us, do appear striking to those holy angels who minister to God's people and who bear them up in their hands lest they should dash their feet against a stone, and who constantly adore the wisdom and goodness of God in interposing to keep his servants from going aside into sin. The wheels of providence, which are full of eyes, have those eyes continually fixed upon us, and those wheels are ever revolving on our behalf to God's glory.

No doubt many have been kept from sin by a message to their conscience, either through a minister, or through a tract, or through a

text which they read in the Bible, or a kind remark from a friend. There are members of this church who, in the Lord's gracious providence, owe their salvation to a word spoken to them in the street. There is one especially who was tapped on the shoulder just as he was going into a theater, and who was entreated—by one who did not know him personally, but who had mistaken him for somebody else—not to go into such a place as that, but to come with him that Thursday night, and listen to the preaching of the Word. It was remarkable that such a mistake as that should have been made, but it was a blessed mistake for him, and he rejoices this night that he finds himself in God's house, numbered amongst the Lord's people.

This brings me to the last point, which is, that it would be a very blessed thing if Christian people were more earnest to prevent sin.

This matter was put very plainly under the Old Testament command, "Thou shalt not hate thy brother in thine heart; thou shalt in anywise rebuke thy neighbor, and not suffer sin upon him." Yet, under the Christian dispensation, I am afraid that we are very negligent in our endeavors to prevent sin. Some of us, it may be, think a great deal too much of our dignity. No doubt we are very respectable people, though everybody does not know it, and does not treat us with the respect which we feel is due to us. Perhaps we suspect others of not being all they ought to be; and, then, of course, our attitude towards them is not what it used to be. Then they begin to have hard thoughts concerning us, and in that way Satan has reason to rejoice because Christian people are weakened from each other, and very grievous sin is caused by the roots of bitterness that are thus planted in the soil of the church.

Now, my dear brother, suppose that somebody did treat you very disrespectfully, instead of your saying, "I will be avenged on him," suppose that you say to yourself, "if he were to treat me as I really deserve to be treated, God knows that it is very little respect I should receive from him. The man has slandered me this time; but if he knew what my faults really are, he could hit me in a much more tender part." It is sometimes said that, when a boy is flogged wrongfully, "If he does not deserve it now, he probably has deserved it at some time when he has not had it, or he will deserve it in the future." So, if a rebuke should come to me wrongfully, I will lay it by in case I need it at another time. A Christian man sometimes says, "If you tread on a worm, it will turn;" yes, I know it will, but I hope you do not consider a worm an example for a Christian man, especially when you have the Lord Jesus Christ to be your Exemplar. If you tread on a worm, it will turn because of the pain you have needlessly caused it; but if you are trodden on by another person, and you are a Christian, you will forgive him, and try to do him good. "Do my lord of Canterbury an ill turn," it was once said, "and he will be your friend as long as he lives." Happy are they who kill their enemies by heaping coals of fire upon their heads. Do so, my brother, whenever it is possible to you, and do not sin by standing up for that foolish dignity of yours. Be willing to be a door-mat, if it is necessary, as well as a door-keeper in the house of the Lord; and, in that way, you will be all the more honored, for "he that humbleth himself shall be exalted."

It may be that, in certain company, we may hear talk that is not

what it ought to be, and there may be some wit or merriment connected with that talk; but if so, we must not laugh at it, because, though we might laugh at the wit, others might suppose that we were enjoying the evil that was mingled with it. It is well for a Christian to put his foot down firmly in such case as that, and to say very distinctly, "As far as your mirth is proper, and there is nothing in it that is defiling, I am willing to join with you, for I also am a man, and am of a cheerful disposition; but you are going too far now, and I must enter my protest, for I cannot, by my silence, give my consent to such talk as that." You ought to do that, my brethren, and you would often find that there would be some who would thank you for doing it. Have you ever heard how Mr. Wesley once stopped a man from swearing? He was riding on the top of a coach, and there was an officer in the army there who kept on swearing, so Mr. Wesley at last very gently said to him, "My dear sir, I want you to do me a great favor." "What is that sir?" asked the officer. "Why," said he, "if you should hear me using profane language during this journey, I wish you would kindly tell me of it." "I see," said the officer, "what you mean, and I appreciate your kindness." You might, perhaps, if you did that, receive a stormy reply, and make the swearing person worse; still, you would have done your duty by rebuking the sin gently and affectionately.

How often we might prevent sin if we could come in just when some are on the verge of doing wrong. Perhaps you say that you have a pastor to do this work; but I have often told you that, in such a church as this, you must all be pastors. With four thousand two hundred members in one church, what can even two pastors do: what can all the elders and deacons do? The only hope for the church is that God will watch over you all, and that you will all watch over one another. You who are elderly, you who have been kept faithful long, you who have the respect of your fellow-members—you perhaps, know of inconsistencies springing up. If so, do not go and talk about them, especially to those outside the church. "It is an ill bird that fouls its own nest;" so, instead of talking to others, go and speak to the offending one. Thou mayest thus, perhaps, be the means of saving a soul from death, and hiding a multitude of sins. May God grant thee wisdom, grace, discernment, and affection to deal rightly with such cases! Let it be the resolve of every Christian man and woman to imitate Abigail's wise way of turning David from his evil purpose. You Christian women, do not you be backward in this matter, but use to this end that winning way you have. I expect Abigail pleaded far better with David for Nabal than any man could have done, for she was a woman of understanding, and her beaming countenance caught the eye of the hasty and angry warrior, and he paused awhile to her wise words, and so she won what she set out to gain. I pray that you may all use all the powers which God has given you, not to lead others into sin, nor to confirm them in it, but to hold back, as far as you can all who are about to commit any act of transgression.

May God add his blessing to this message, for the Redeemer's sake! Amen.

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If God gives me work to do, I will thank him that he has bestowed upon me a strong arm; if he gives me danger to brave, I will bless him that he has not made me without courage, but I will go down on my knees and beseech him to fit me for my task, if he tells me it is only to stand and wait.—Jean Ingelow.

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It at any time this life of ours grows feeble, or low, or lonely, I know of no other remedy than return to its eternal source, to God Himself; and through Him all the means of grace become again living and true; and through Him all His creatures become again near and dear and accessible.—E. R. Charles

Following Him is finding him in all his fullness.

Editorial

CANNOT BE ILLUSTRATED.

There can be no objection to use at times the argument from analogy to show the probability of Christ's vicarious sufferings. For one being to suffer for another is neither exceptional nor abnormal; nay rather, it is a common and ever recurring fact in the existing constitution of things under which we live and move and have our being. Everywhere around us, as well as in our own homes, some are suffering for others.

This is a fact so pressingly obvious that there is no occasion to parade a long line of instances in proof, as we recently heard a platform lecturer do, even *ad nauseam*; though, at the same time, it may be interesting and instructive for the Christian teacher by tongue and pen to align certain facts of nature with the truths of revelation, especially with the dogmas against which human reason is most likely to rebel.

But let it not be overlooked, while making what we may be pleased to call analogical arguments—let it not be overlooked that the vicarious sufferings of our Lord and Saviour Jesus Christ, who died the just (one) for the unjust (ones) is, so far as we yet know, the unique fact in the universe of God—that no arguments from analogy so-called, can reconcile the human mind, especially the carnal mind, to "the offense of the cross."

Mark the opposing term—the just one for the unjust ones. While in the Saviour of sinners and in the saved sinners are some kindred elements, the great, the infinite, differential element is the divine nature. For the vicarious atonement on which our hopes are built was wrought out by a divine person, Jesus Christ, who himself declared that God was his Father, thus "making himself equal with God." Hence all comparisons, all analogies, are distanced, all utterly fail.

The analogical reasoning against which we are guarding might, probably would, hold good if Christ were regarded as a mere man. Between him and the sons of men there would be equality of nature; both being only human, and that, too, though, as Channing says, Jesus by his greatness and goodness throws all other human attainments into obscurity.

A father's pity and a mother's love for their offspring are invoked by Biblical writers to lift human conceptions to the sunlit heights of our Heavenly Father's love for a ruined race, but the vicarious satisfaction of the Son of God is not illustratable, but abides in its own mysterious, solitary grandeur.

There are imposing volumes and scholarly articles beyond count on The Philosophy of the Atonement; but they all complicate the several mysteries involved in the one supreme mystery, because they set about to remove this "hidden wisdom" out of the sphere of the supernatural. They suppress the essential factor, that Jesus Christ, the only begotten Son of God, is a divine person. Of course Unitarians and the hosts of other rationalists can make good their philosophy of the atonement so-called. But the atonement made by Jesus Christ for sin is not a philosophy; it is a dogmatic fact.

We read that "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." This proposition, though easily analyzed gram-

matically, defies philosophic explanation.

Let us, then, in the contemplation of this transcendent truth, bow in humble adoration before him who first contrived a way to save rebellious man. With unquestioning childlike faith let us joyfully accept it with all that it reveals and all that it conceals. Let us not vainly seek to be wise above what is written.

"The first-born sons of light,
Desire in vain its depths to see;
They can not reach the mystery,
The length, the depth, the height."

CLOSE COMMUNION

In a recent evangelistic campaign, in a sister city, a Methodist brother charged Brother W. H. Sledge with being a close communion Baptist. The reply and defense made by Brother Sledge is both forcible and unique. Brother Sledge maintains that the Methodists are closer than the Baptists in their terms of communion. In proof of his contention he cites paragraph 26, page 29, of the Methodist Discipline. This paragraph he contends, commands all Methodists to do their trading with Methodists. It also specifies that in the event they fail to do this, after proper reproof, they shall be excluded from the church.

According to this a member should be excluded from his church for not trading with his Methodist brethren; and since no church allows the Lord's Supper to excluded members, therefore trading with Methodists is a necessary qualification for participation in the Lord's Supper.

Evidently Brother Sledge has created considerable commotion in this connection, for even our genial and beloved brother, the editor of the *Central Methodist Advocate*, has felt called upon to rush to the rescue of his much pressed brother. Several other brethren have likewise come to the defense of the Discipline, but strangely enough no two of these are agreed as to the ground of their defense.

One brother, anxious to escape the force of Brother Sledge's argument, claims that the paragraph in question does not teach that Methodists are to trade with Methodists, but with Christians. But even if this brother is right in his interpretation of the Discipline on this point, which is doubtful, it in no wise affects the force of Brother Sledge's contention. Admitting, for the sake of argument, that it refers to Christians generally, and not to Methodists particularly, still it makes trading with a certain class a pre-requisite to the Supper.

The logic of the situation is with Brother Sledge, and beyond doubt he has made good his contention. It is but fair to state, however, that all churches are more or less restricted in their terms of communion. The only difference is, not in the fact, but in the degree of closeness.

We once heard it said that people who live in glass houses should not throw stones. Really we believe there is something in the suggestion, and we can heartily commend it to the brethren generally. Brother Sledge rarely uses a hammer, but when he does, it is a Sledge-hammer and one, too, of pure steel, which he uses with strength and skill.

FOR A GREATER NATION THROUGH A GREATER SOUTH.

The caption of this article is the motto of the Southern Commercial Congress, which will convene in Washington, D. C., in December.

Unlike many mottoes, this one seems to set forth the supreme purpose of the organization which it represents. Not only is the motto eminently appropriate, but it appeals with peculiar force to every Southern heart. The purpose of this Congress is altogether praiseworthy and looks to laudable endeavor in the achievement of its object.

The South, is by nature, the most favored section of our country, and could easily support twenty times its present population. The prejudices of war and the want of wise and concerted effort upon the part of our people have prevented the South from occupying her proper place in the councils of our nation.

Already the Southern States are coming into their own, and the time is near at hand when the power of the South shall be felt in the marts of commerce, and her voice heard in the halls of Congress. We hope and believe that the Southern Commercial Congress will prove a large factor in the material welfare of our beloved Southland.

LAW AND LIQUOR.

The fact that law and liquor can never be allied, but to the contrary are ever and always antagonistic, is now being forcibly illustrated in Memphis. As is well known, the manufacture and sale of liquor is forbidden by law in the entire State of Tennessee. Notwithstanding this fact a vast number of bar-rooms are running at full blast, with front doors wide open to all comers. There is not the least attempt at concealment of any kind. The saloon men, aided and abetted by the sympathy of a great number of citizens, openly boast that the prohibition laws shall not be enforced. This desperate, defiant disregard of law, is truly tragic and deeply deplorable. Of course it is well understood by the law-breakers that they will not be molested by the officers of the law.

So far as the temperance laws are concerned, red-handed anarchy reigns supreme. Probably in the annals of our nation, there has never been witnessed such a wilful and wanton disregard of law. As the gallant leader of the temperance forces of the State, Dr. Folk has accomplished a mighty victory, but the battle is not over, nor is peace with honor, yet assured. The blood of the martyred Carmack, the voice of the fearless Folk, shall not be heard in vain.

"Right forever on the scaffold,
Wrong forever on the throne,
But behind the dim unknown
Standeth God within the darkness,
Keeping watch above His own."

MISSION LECTURES.

During December and January the Foreign Mission Board will have delivered in our Southern Baptist schools and colleges a series of three lectures. These lectures will treat largely of the fundamentals of foreign missions, and their relations to the lives of the students. A number of our best brethren have agreed to give their services in this connection. As it appears to us, this is a right move in the right direction, and at the right time.

Missionary education is far better than missionary exhortation. "Educate or perish," is tragically true of missionary endeavor. If people know, they will do, and it is our duty to teach them. We confidently predict that untold good will come from these lectures, in disseminating missionary knowledge and intensifying missionary effort. It is now too late in the day

to discuss the merits of missions, and the Christian who does not believe in and practice missions, is to be commended both to the school-room and the prayer meeting. We heartily congratulate Dr. Willingham and the Board upon this splendid enterprise.

RELIGIOUS CENSUS.

The following figures have been gleaned from the fifth United States census and show something of the religious progress of our people:

Number of religious denominations, 186; Number of local religious organizations, 212,230; Number of church members, 32,936,445; amount invested in church edifices, \$1,257,575,867; percentage of male church members, 48.1; number of churches built each day for sixteen years, 8; percentage which church members formed of population 6.4 per cent larger in 1906 than in 1890; of total of church members reported 61.6 per cent were Protestants and 36.7 Catholics.

These facts, to say the least, forcibly refute the claim that religion is on the down grade in America. Eight new churches a day, for the past fifteen years, is certainly not a bad showing. It will be noted, too, that the Protestants and Baptists have more than held their own, in comparison with Roman Catholics, and this, too, in spite of large immigration, which has been mostly Roman Catholic. The kingdom is coming, though it may not arrive on our schedule.

RICHARD W. GILDER.

Was one of the greatest men this country has produced, and his death at the age of sixty-five is a national loss. He was always frail physically, but his energy and virility enabled him to do a great work in the world.

Since its beginning he has been editor of the *Century*, and he made it the greatest of the magazines. He gave much time and labor to the work of improving the tenement houses in New York City. Probably he did more for the poor of that city than any other man. He was a poet of high rank. And his great modesty was one of his chief characteristics.

Mr. Gilder was taken sick while delivering an address on his friend Grover Cleveland, and died in a few days.

At the Pittsburg Convention a grandson of Walter Scott, who was a prominent figure in the Reformation (not regeneration), boldly advocated that members be received into their churches on any form of baptism, immersion, pouring or sprinkling. This is the inevitable logic. "Of let us unite on the Bible." Every man has an inalienable right to construe the Bible for himself. What our Campbellite friends really mean is, "Let us unite on a Campbellite construction of the Bible." Church membership in some quarters seems to have reduced itself to this proposition: "Pay your money and take your choice."

Progress is the name of the new magazine which will make its appearance in January of the coming year. The periodical will take the place of the *Baptist Missionary Magazine*, the *Baptist Home Mission Monthly*, and *Good Work*. Dr. Howard B. Grosse will be the editor of the joint magazine. The subscription price—seventy-five cents—seems exceedingly small. We trust that the new publication may have a large constituency and do much good.

EDITORIAL VARIETIES

"I can make a lord, but only the Almighty can make a gentleman.—James I.

John Ruskin forcibly shows the result of anarchy and competition in a piece of mud. We had better quit throwing it.

No man need be ashamed of being a Baptist, though the Baptists have ample reason for being ashamed of some men.

There are too many enemies in this world, for a man to be an enemy of himself. If he would he can't afford it.

The fanatics of one age, are usually the heroes of another. This has been true of Copernicus, Dante, Savonarola and a multitude of others.

We have frequently requested some of our Not-much-Baptists, to point out a single error in our faith. So far no one has attempted the task.

Hesiod, the Greek poet, exhorted the farmers to pray for the harvest, but to do so with their hands on the plow. Ploughing and praying go grandly together.

The Independent has issued a statement that it is compelled to raise its subscription price from \$2 to \$3. This is due to the increased cost of all commodities.

Praying for the dead is a puerile performance, "for revenue only." These prayers were never heard in heaven, and if the concomitant cash is cut off they will no longer be heard on earth.

In Utah women are voters. This causes the Episcopal bishop of Utah to be pessimistic in regard to the giving up of polygamy. He says that sin will continue because the women like it and defend it.

"The proper answer to abuse is contempt, to which I am by nature sufficiently prone; and contempt does not show itself by contemptuous expressions."—Macaulay. If we must have contempt, the silent variety is doubtless the best.

It is announced that Mrs. Collis P. Huntington has paid \$4,000,000 for the famous Velasquez portrait of the Duke of Olivares. It will be a great day for this world when the rich realize that their riches belong to God and should be used in forwarding his kingdom.

And now London is in a hub-bub, over the exact location of the old Globe Theater of Shakespeare's day. If the world would try half as hard to know the knowable things, as it does the unknowable things, this would be a day of well-nigh universal knowledge.

One wishes astronomers could all believe the same thing. It would relieve the puzzled lay mind. Here some of them are telling us there have been gigantic earthquakes in Maro which have wrecked the canals. Others say, there have been no earthquakes, but only a heavy snowstorm.

The Post-office Department has adopted a regulation that "carriers are not required to deliver mail at residences where vicious dogs are permitted to run at large. Persons keepings such dogs must call at the post-office for their mail." The question arises as to the one who is to decide whether the dogs are vicious, the carrier or the owner?

"There may be Baptists who can be befuddled by the reasoning of the "Disciples," and it would be well if such would betake themselves to the company to which they belong.—Journal and Messenger. The dearth of such language as the above has landed hundreds in the Campbellite camp. Baptists are nearly always to blame for their own misfortunes.

A lawyer, subscriber to the *New York Christian Advocate*, the greatest of the Methodist papers as well it might be for their greatest living man is the editor, praised the editorial department as able and instructive. He added the paper would be greatly improved if "less space was given to the Masterly Sermons and brotherly presence of the many bishops and church officials."

We have an old friend who has often said that no charity would do so much good as the establishment of schools where girls should be taught to cook beautifully, to clean house thoroughly and to sew and wash and iron well. Much of the drinking among the poor, both men and women is attributed to the poor cooking. Now Mr. F. B. Cotton of Brooklyn, Mass., has left one million to establish a school to teach those things.

AMONG THE Churches.

Walnut St. (Third and St. Catherine) - Pastor Henry A. Porter: Working With God, I. Cor. 3:9. Universal Anguish Over Sin, Rom. 8:16-27. S. S., 456. By letter, 1. Pastor absent in Nashville, assisting in Home Board revival. Dr. W. O. Carver preached both morning and evening.

Broadway - Pastor W. W. Landrum: Neglected Child, Prov. 29:15. Sin Finds Out, Deut. 32:23. S. S., 300. By letter, 2.

Calvary - Bro. J. G. Bow: The Joy of Salvation, Ps. 51:12. Teaching God's Ways, Ps. 51:13. S. S., 147. Under watchcare, 1; baptized, 1. Sunday School collection \$16.10.

Crescent Hill - Bro. W. D. Powell: Ex. 35:21. Pastor J. F. Griffith: The Resurrection of Christ, Matt. 28:6. S. S., 138. By letter, 1; under watchcare, 2.

Chestnut St. - Pastor J. M. Weaver: Salvation of Body, Soul and Spirit, Bro. T. C. Bagby: The Atonement, Isa. 43:10. S. S., 153. Under watchcare, 1.

Deer Park - Pastor J. H. Thayer: Giving, I. Cor. 16:2. Sin and Its Cure, Isa. 44:22, Ps. 32. S. S., 73. By letter, 1.

East Meade - Bro. Gordon W. Hill: Soul Winning, John 4:36. Necessity of the New Birth, II. Cor. 5:17. Began a meeting with Pastor Shearer.

Eighteenth St. - Pastor B. V. Bolton: Being in Christ, II. Cor. 5:17. Godly Sorrow, II. Cor. 7:10. S. S., 45. Under watchcare, 1.

Eleventh and Jefferson Sts. Mission - Supt. J. E. Kirk preached at night, S. S., 64. Thanksgiving Social Thursday night.

Fourth Ave. - Pastor E. S. Alderman: Thanksgiving, I. Thess. 5:16-18. Temptation, Gen. 3:1-6. S. S., 176.

German - Pastor Wm. Argow: Three Immigrations of Abraham, the Puritans and Roger Williams, Acts 7:2-3 and Gen. 12:1. The Archangel (Leader) of our Salvation Made Perfect by Suffering (Pathematon), Heb. 2:10. S. S., 62.

Highland Park - Pastor W. E. Mason: Christ and the Samaritan Woman, John 4:1-42. Church Covenant, S. S., 121. By letter, 2. The pastor will preach Thanksgiving sermon at Methodist church in Highland Park on Thursday morning at 10:30.

Hazelwood - Pastor Chas. B. Althoff: Bro. H. T. Stevens is assisting in a series of revival services. Much interest is manifested in the meetings. S. S., 129. For baptism, 3.

Hope Rescue Mission - Supt. Wm. M. Bruce: During my absence from the city the brethren from the Seminary took charge of the services at the mission and at the workhouse. We are having deep spiritual interest at the mission; there have been a great many conversions so far this season. We shall have a Thanksgiving dinner to homeless men next Thursday.

Highland - Bro. A. T. Robertson: Deceitfulness of Sin, Rom. 7:11.

Immanuel - Pastor J. C. Dunford: Thanksgiving, Eph. 5:20. The Tenth Commandment, Ex. 20:17. S. S., 175. Fischer Ave. Mission, 80.

Oakdale - Bro. G. C. Mitchell preached at both hours. Pastor E. L. Averitt is assisting T. C. Ecton in a meeting at Calvary church, Lexington, Ky.

Ormsby Ave. - Pastor G. D. Billeisen: Overcoming, Rev. 21:7. Halting Between Two Opinions, S. S., 149. By letter, 1.

Portland Ave. - Pastor L. W. Smith: Christ's Use for Christians, John 17:15. The Closed Door, Matt. 25:10. Pastor preached his closing sermon Sunday morning. Pulpit supplied at evening service by Bro. Dana Terry.

Parkland - Pastor E. G. Vick: Pride, Luke 18:14. The Gospel, Luke 4:18. S. S., 187. By letter, 1.

Tabernacle (New Albany) - Pastor E. G. Wells: Church at Sardis, Lev. 3:3. Christ All and in All, Col. 3:11. S. S., 90.

Third Ave. - Pastor J. J. Cannon: God's Offerings, Rom. 8:32. Abraham's Offer, Gen. 22:2. S. S., 125. By letter, 3; baptized, 1. Fifty-two in Ninth St. Mission. We began a meeting tonight. We meet at 7:30 each evening, except Saturday. Bro. J. M. Roddy could not accept our call. The church called Bro. S. J. Cannon and he accepted. We all believe that the Lord has led us and we are happy.

Thirty-sixth and Grand - Pastor John I. Earp: Jacob's Vision at Bethel, Gen. 28:12-17. Seeking and Saving the Lost, Luke 19:10. S. S., 52. By letter, 1; by relation, 2.

West Broadway - Pastor J. A. White: Eph. 1:7. John 3:3. S. S., 40. By letter, 3; for baptism, 1.

Baptist Tabernacle - Pastor R. E. Reed: Opening services of new S. S. Building. Addresses by H. L. Taylor, Paul E. Brown, G. C. Dishion, W. A. Browning, 3 p. m. - Invocation, Dr. W. D. Powell. Scripture reading - Dr. W. W. Landrum. Prayer - Dr. J. G. Bow. Sermon - Dr. E. S. Alderman. Address - Dr. W. D. Powell. 7:45 p. m. - Sermon, Dr. W. D. Powell. \$800 subscribed for completing payments.

An excellent paper on the work of German churches in this country was presented by Bro. Wm. Argow, pastor of the German Baptist church of this city.

NORTH KENTUCKY PASTORS' CONFERENCE.

Covington. First - Pastor A. C. Davidson: Two Pictures of God, The Royal Highway, S. S., 232.

Immanuel - Bro. W. A. Burns: Eph. 4:6. Matt. 8:34. S. S., 188.

South Side - Pastor F. P. Gates preached.

Newport. First - Pastor W. J. Bolin: II. Chron. 7:14. John 3:16. S. S., 485.

Dayton. First - Pastor R. H. Tolle: Acts 9:36. Heb. 1:1. S. S., 204. For baptism, 1; baptized, 1.

Bellevue. First - Pastor J. B. Jones: The Unthankful Heart, Rom. 1:21. What the Church Means to Me, Ps. 122.

Lafayette. First - Pastor C. S. Ellis: Worship and Service, Matt. 4:10. Matt. 5:6. S. S., 175.

THE STATE.

Pastor S. H. Tabb writes from Pineville: "On account of ill health, unfitting for the onerous duties of the pastorate in this very important field, I have been compelled to tender my resignation to take effect January 1, 1910. The brethren declined accepting it, hoping that in the providence of God even this difficulty might be overcome. It is with sad heart that I give up. Two additions yesterday. Excellent congregations."

Bro. Kelly, of Lexington, writes: "We had a fine day at Fifth St. church yesterday. The meeting in which the pastor did the preaching closed with thirty-seven additions. Have recently made extensive improvement to the church building. Last week organized a B. Y. P. U. and a Baraca Class of twenty members. Every department of our work is prospering." Bro. Kelly is doing a fine work at Fifth St., and seems to have come into the Kingdom for such a time.

OTHER STATES.

In an eight-days' meeting with the church at Moselle, Jones county, Fla., thirty-eight were added to the church and \$1,000 raised to build a new church, a good Sunday School and prayer meeting started.

Pastor E. L. Andrews writes: "Possibly some would be glad to know what we are doing, by God's help, at the great old First church of Cincinnati. We have been blessed. Have paid \$5,500 on a \$7,500 mortgage, fifteen or twenty years old, I am told. Sunday School has doubled in attendance; church audiences have doubled. Weekly offerings have about doubled and we have had twenty-two additions to the church all grown but two. I have been here five and a half months."

Pastor T. H. Jenkins writes: "Please change my Recorder from Eagle Pass, Tex., to Del Rio, Tex., where I have moved to become pastor of the First church."

Pastor H. R. Schramm writes: "I have received a unanimous call to Wylam church and have accepted and moved here with my family and begun my work, so please change my address from Samson, Ala., to Wylam, Ala. The Lord greatly blessed my labors at Samson, some forty members were added; at Slocum twenty members. The work at Wylam opens up well. The Lord bless you."

Bro. Geo. T. Taylor held a good meeting with the Jonesville church, in Alachua county, Florida, and twenty-seven were added to the church.

The meeting of twelve days with the Woodlawn church, Florida, resulted in twelve additions.

At Oakland, Mo., fourteen were added to the membership, result of a fourteen-days' meeting.

Pastor S. M. Victor, of New Salem, Mo., closed his meeting with seventeen additions.

Twenty-eight baptized and two others approved for baptism result of the meeting at Norborne, Mo.

Bro. Henry H. Martin has been set

apart to the full work of the gospel ministry by the church at Huntsville, Mo.

The church at Holt Summit, Mo., Bro. W. M. Tipron, pastor, has been wondrously blessed; their meeting resulted in forty-one accessions, thirty-eight for baptism, three by letter and one by relation.

The meeting at the Hillsdale church, Tenn., resulted in thirty-one additions, Pastor J. T. Oakley doing his own preaching.

The great revival at the First church, Tullahoma, Tenn., resulted in sixty-five additions.

At the Andrews church, N. C., twenty-seven were received for baptism, result of their meeting, Elder D. F. Deitz, pastor.

Ninety additions at Pine Bluff, Ark., result of the meeting in which Dr. W. D. Nowlin did the preaching.

Bro. Leon W. Stone held a meeting at Kinder, La., which resulted in a well organized church, called the First church, Kinder, of twenty-four members.

As the result of one week's meeting eleven were added to the church at Horsford, Fla.

Pastor W. B. Holcomb, Wesson, Miss., closed his meeting with forty-five additions. Bro. Holcomb has only been on this field since August 20th, since which time he has welcomed seventy-one into his membership.

The two weeks' meeting at Meridian, Miss., closed with fifty-four additions. Pastor W. E. Fendley was aided by Bro. C. A. Steward.

A great meeting was held at El Campo, in the heart of the famous rice belt of Texas, in which thirty-five were added to the church, among these the "saloon keeper."

At Remlig, Texas, the meeting resulted in thirty additions, fifteen received for baptism and fifteen by letter.

Bro. A. D. Winters, the new pastor at Frederick, Va., has been set apart to the full work of the gospel ministry by the church. Dr. A. H. Hodder, New York, a former pastor of Bro. Winters', preached the dedication sermon.

God greatly blessed the meeting of the First church Lynchburg, Va., and added 103 to her membership.

Forty-one received into the fellowship of Mt. Tabor church, Va., a result of the meeting in which Pastor H. B. Faunt was aided by Bro. J. F. Vines.

The new meeting house, beautiful within and without, of the saints at Shelbyville, Tenn., has been set a part to the worship of God.

Thirty-three added to the church at Lebanon, Mo., as a result of their meeting, in which Pastor Gunn was aided by Bro. D. P. Montgomery.

The First church, Wichita, Kan., has set apart their beautiful new meeting house to the worship of God. The pastor, G. W. Cassidy, preached the dedication sermon.

Bro. W. C. Florian has been set part to the full work of the Gospel ministry by the church at St. Albans, W. Va.

The meeting at First church, Little Rock, Ark., in which Bro. T. N. Compton, of Kentucky, did the preaching resulted in thirty-four additions.

Eleven additions to the church at Hackett, Ark., and the church greatly received, result of a thirteen days' meeting.

SEMINARY NOTES.

By G. C. Mitchell.

Last Friday morning the opening gun of the examination for the first quarter was fired. Biblical Theology was the subject Monday evening. The Junior Hebrew Boys began to make a noise which sounded like "para."

The examinations which were scheduled for Thursday have been divided up between Monday and Saturday. So we all can have Thanksgiving day.

Quite a number of the boys are on the sick list.

Brethren Stith, Kneely, and Christensen were sick last week.

Bro. Poe led Thursday night prayer meeting.

Brethren Bussell, Brookshire and Weatherspoon are the committee on delegates to the Students' Volunteer Movement, which meets in Rochester, N. Y., soon.

Dr. Robertson gave a good talk in the chapel Thursday, subject, "Temptations of a Preacher." Dr. Sampey on Wednesday told us how to pass examinations. E. L. Averitt is helping Pastor Ecton

in a meeting at Calvary church, Lexington, Ky.

Students' Preaching Sunday. C. W. Stitt, Bramlette; two baptized. H. O. Meyer, Greenville, Ind.

H. T. Stevens has been in a protracted meeting at Hazelwood; continues through this week.

Bro. Hobbs preached at Ninth and O Sts. Mission in the morning; Pastor Kneely in the evening. Tom Brown, Hawesville, Ky. B. J. Lloyd, Ninth and Kentucky Sts. Mission.

M. C. Vick, Meadowlawn. W. R. McEwen, Bullitt's Lick. S. S. Bussell, Franklin St., morning; B. L. McKee, at night.

W. S. Brook, Kings, in the morning; Waterford, in the evening; Mt. Washington, for Anti-Saloon League, at night. L. E. M. Freeman, Union.

Olus Hamilton, Booker, Ky. Fred Brown, Spigo Valley. H. M. Harris, Morganfield Sunday School Institute, subject, Opportunities and Opposition to Missions.

C. C. Davison, Kosmosdale. W. O. Booth closed a two-weeks' meeting at Orleans, Ind.

T. E. Ennis, Pleasant Valley. G. C. Mitchell led prayer meeting at Oakdale Wednesday night, and preached both hours Sunday.

Next week the examinations will be history and maybe we'll have some news.

THANKSGIVING SERVICES.

Thursday, November 25, at 10:30 a. m., at Walnut Street church, Third and St. Catherine streets, Rev. R. E. Reed presiding.

Doxology. Invocation - S. J. Cannon. Hymn 690. Scripture Reading - Rev. Charles B. Althoff.

Prayer - J. G. Bow. Violin Solo - Miss McKinney. Sermon - W. W. Landrum. Collection for Orphans' Home - E. G. Vick.

Hymn 691. Benediction - J. F. Griffith.

DEAR RECORDER: I don't think I can do without the Recorder, as I have been taking it so long and I dearly love the paper. I am seventy-five years old and I worked hard and raised sweet potatoes and sold to send you for this paper, so you see I can't possibly do without the Western Recorder. Please send my paper and picture to MISS DOCTA C. PARKS.

Inka, Ky. W. M. U. NOTES. Agnes A. Osborne.

Cast thy bread upon the waters, It will not be in vain; For the bread you cast to others Will come back to you again. E'en "as much as ye have done it," Christ the Son of Man hath said, "To one the least of these my brethren."

I myself am fed. Among the many other objects of Thanksgiving, let us not, as W. M. U.'s, forget the lovely autumn weather we have had and are having, making it almost a "pure delight" to attend the W. M. U. associational meetings.

Bethel Association observed November 10th as enlistment day, at Pembroke church. Mrs. G. D. McComb's sketch of the Pembroke Society, will much encourage other societies. She says: "From a society where none felt willing to lead or take an active part in the services they now have twenty women who are capable leaders. Their first offering for week of prayer was \$20. Last year this was \$325."

Will any society in the State challenge this: "The society of Hopkinsville church is the best on the whole broad face of the earth." This is what Mrs. Thompson, of Hopkinsville, claims for it.

The membership of the Y. W. A.'s of Williamsburg church was increased by ten on enlistment day.

Through the loving, untiring zeal of Miss Etta English the W. M. U.'s of Breckinridge Association will support a mountain missionary, under our State Board, and another loyal W. M. U., Mrs. D. Childers, of Auburn church, has so interested her church that they also will undertake the support of a missionary. Who will be the first to follow the example these good women have set?

We are glad to know our church at Key West, during the awful gulf coast storm was unhurt and we are grateful to God for this special providence. The loss of life and destruction of property was great.

The Home Board began work in Cuba in 1886. The work has steadily grown in the number of mission stations, churches, missionaries and native assistants until today we have a chain of churches extending for 400 miles and including thirty-two mission stations and

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eighteen organized churches with a membership of 1,051. That Cuba as a mission field promises large results both spiritual and financial is shown in the statement of the Board that there were 223 baptisms last year and contributions amounted to \$2,200, or about \$2 per member.

Our four mission schools, with an enrollment of 225 students, are doing excellent work. The schools make possible a more rapid and enduring work among a people dominated for centuries by ignorance, superstition and vices of the most revolting nature. Native missionaries and teachers are being trained for future Christian service, and the outlook is "as bright as the promises of God."

A certain missionary worker in another State claims that there are in her own home church, about fifty women who ought to be active in missionary work, but as it is there are only six, upon whom one could depend.

Another church has a membership of four hundred and thirty-one, of whom at least two hundred and fifty must be women, but claims only fourteen as members of the missionary society.

Personal work is what we need, in our missionary work. Shall we not do it for the sake of our unsaved sisters on the "other" side; for the sake of those who have gone to save them; for the sake of Him, who shed His own precious blood that they and we, might not perish, but have everlasting life?

Mrs. McClure, of the Training School, has this to say of the new Y. W. A. missionary, Miss Louella Houston: "As we recall her life in the Training School, her consecration, her conscientious work and her cheerful spirit stand out first. Busy about her daily tasks, the house was brightened by the sound of her sweet voice singing at her work, and even yet we seem to hear its cadence in the refrain, 'Tell of the Love of Jesus.' While in the school she chose as her motto the words: 'I will go before thee and make the crooked places straight.' So it is in the faith of this promise that she leaves us for far off China."

While in Alabama a city missionary at Troy her work was singularly blessed and when she left it to apply for appointment by our Foreign Board, pastor and people alike regretted to lose her. The young people of that city were deeply influenced by her life, and to hear the expressions of admiration and affection that fall from the lips of the young women of Troy whenever the name of Miss Houston is mentioned deepens the conviction that no mistake was made in having her represent the Y. W. A. of Kentucky on the foreign field."

Family Circle

Stories for the Young and Old

THE SWEET REFRAIN.

I hear it singing in the dawn—
A world-old, sweet refrain—
I hear its notes insistent drawn
In music of the rain;
It sings within the swaying corn,
A canticle of cheer
That glorifies the golden morn.
"He loves thee: do not fear."

I hear it singing in the noon
When ageing summer grieves,
And fading maples sawy croon
The farewell of the leaves;
I hear it when mid-shrouding snows
The chanting winds intone
A threnody above the rose:
"Will He not keep his own?"

I hear it singing in the night
When out across the bar
The moonlight falls in shimmering white,
And tails my barque afar;
It sings to me when vesper bells
Steal out upon the deep,
And through all Nature sings and swells:
"He loves thee: rest and sleep."
—Rose Trumbull, in "Sunday-school Times."

A GLIMPSE OF AN OLD-TIME HOME

It was a time-stained bundle of letters that Harry and I found in a big chest in the garret of the house that had been left to him through the will of an aunt. The place had been in his family for many generations, and while bearing about it evidences of the aristocratic mansion, its appearance in every respect gave signs of age and neglect. It had been a question with us when we decided to go to house-keeping whether we should take a spick-and-span flat, among some of our newly-married acquaintances and imitate them in purchasing the last bit of newness in furnishing it, or should make comfortable, and as far as possible attractive the old house that had descended to my husband. If Harry had not been the man of good-sense and rare taste that he is, and my mother had not possessed the old-fashioned idea of home comfort and happiness that she did, I fear we should have been settled down in the apartment row that now seems to me so ugly in its monotony.

We had been in the old mansion a month. The glorious October weather had given place to a chilly November rain, our guests had departed, and my husband was back to the duties of his profession in the college, a mile distant from our home. He did not return for luncheon and it seemed to me a long, lonely time between the breakfast and dinner hour. The blue devils that lie in wait for brides when the honeymoon period is supposed to wane were ready to seize their chance for assault, and without Harry I felt helpless and miserable. I had been sitting before our hearth-fire in the spacious dining-room listening to the driving rain, and with each rising gust of wind grew more restless and nervous. I wondered how I could have been so foolish as to choose the lonely old house, with its great empty spaces and weird associations to the sociable, cheerful atmosphere of the apartment house. As my disgust with conditions was at its height, the maid-of-all work made her appearance and began a doleful story of the barrenness in the department of pantry supplies. What was to be done? "There's nothin' to speak of for the professor's dinner, ma'am, an' you know the work down at the college puts a good likin' for things to eat into him!"

The prince of darkness must have had me well in his clutches, or I should never have lowered my dignity enough to have angrily replied: "I can't help that! I didn't come here to spend my time with the cook. Get what you can for the dinner!"

The vigor that she used in shutting the door startled me, for she had shown herself before to be a quiet, respectful servant. I was exasperated beyond measure, and went swiftly up to my room to have a long, angry, foolish cry all by myself. When, at last, the storm was over and the traces of tears had been washed away, I took from my dressing table the bundle of letters that my husband and I had found in the garret, and drawing one from the pile sat down to read it.

"Dear Aunt-Sally (It began): We are at last settled in the dear old home left me by my father, given him by his father. We are, I must think, the happiest creatures in the world, and we mean to

make our life together as full and rich as possible. I shall try and help Abner in his parish work, and relieve him as far as possible as he daily takes up the cares of the old church. It is a heavy responsibility for a young man who succeeds an old one who was idolized by the people. Already I have discovered the fact that a man's efficiency in the world depends largely upon his wife's spirit of service in his home, and Abner realizes it as he goes about among his people and receives their confidences. He goes so far as to declare that he can tell by a man's general appearance whether he has come from an atmosphere of love and order, or from one of confusion and selfishness; and he places indifference on the part of the husband or wife as a strong influence in the weakening of the marriage tie. I have come also to look upon it as a menace to happiness, and so I will not allow myself to get in this mood; and I carry the idea into my housekeeping plans and even into the details of home service. I have a good maid, but hold myself at the head of affairs, not allowing her to arrange the daily bill of fare, but when I have mentioned each article of food, and have shown her how to prepare it, I expect the dinner, supper or breakfast to come out as it should without those hit-or-miss results usually accepted by young housekeepers who have not learned correct methods, or who consider themselves above the supervision of household service.

"Abner preached a sermon yesterday upon the quality of a good wife. He read the chapter in the Proverbs where all of her virtues are mentioned, and chose two verses for his text: 'She looketh well to the ways of her household, and eateth not the bread of idleness;' and: 'Her husband is known in the gates, when he sitteth among the elders of the land.'" When we were taking our dinner together and I had praised his fine sermon he said: 'Why, my dear, I spoke through experience; do you imagine that my words could have had a ring of truth if my home life was not ordered by one whose virtues included housewifely service?'

"Dear Aunt, do you think I was not glad that I had not held myself superior to what we call the small home duties?"

I read the last word of the letter, laid it down, sat a moment before the fire, comparing myself to that other mistress of the old house; endured a wave of disgust that swept against my consciousness then went swiftly down to the kitchen to prepare a dinner worth while for my neglected Harry.—Christian Work.

THANKSGIVING.

By Lizzie P. Evans-Hansell.

To joys of home where kindred meet,
On love's dear altar lay,
Our thanks for mercies fresh and sweet,
On this Thanksgiving Day.

Always on Thanksgiving Day my mind goes back to childhood's home, and I look over many precious keepsakes therein stored which bring back legions of loving thoughts. I see the dear mother, home's central figure, with busy hands and cheerful heart, doing all in her power to make home cheerful for loved ones.

Let us take a seat in the little chair in the corner and again become a child. The savory smell of the turkey, the chicken pie (as only mother could make) the mince, apple and pumpkin pies, the big plum pudding, snowy loaves of delicious cake, and all the goodies in the oven's thermal embrace, make our mouths eager with appetite for a taste.

Ah! those were days of genuine relish and gastronomic satisfaction. Those were hours when children were not styled "troubles."

A jolly company yearly assembled at the "Adams House" of joyful memory. In the morning we attended church, where it seemed our beloved pastor was unusually precise and slow-spoken, his long service sadly interfering with our gastronomic clamorings. Service ended, we rushed home, bubbling over with charming childhood, and followed mother from room to room, asking: "What are you eating, mother?" Just before the dinner bell rang grandma was assisted downstairs to eat dinner with her children and grandchildren. We loved her next to mother, and she never turned deaf ear to our troubles or joys.

Although ninety-three years old, time had dealt gently with grandma; her clear blue eyes had not lost brilliancy, although furrows crept lovingly over her fair face, and her countenance shed the glorious radiance of the sunset of a pure life. Loving hearts and willing hands were ever ready to do reverence to grandma.

"Clear the way!" fell upon our ears, and we children scampered to the side table reserved for youngsters. Oh! mother had the biggest turkey, with nicest dressing and all concomitants of a Thanksgiving dinner.

Uncles, aunts and cousins being served, attention was paid to children, who cried

out, "I would like a drumstick," and "I want all white meat," and "I would like some frock," which latter request came from little Arthur, and it required much thought to understand what he meant—"dressing."

Brother John, with visage bland, which we could scarcely understand, while he made a bow, declared all the same,

He never should taste so good turkey again.

Along came Pussy Wink, with grimace and bow.

Mewing demurely—"O, wherefore, O how—

Was I not invited to Thanksgiving dinner When I'm always more of a saint than a sinner?"

Dinner served, the older ones assembled in the parlor to discuss former festivities and social reunions while we children rejoiced in innocent mirth and kept busy over nuts, raisins, grapes, oranges, and candy.

Our hearts so ever light and free, We were just as jolly as could be.

And so absorbed in pleasures as to be unaware of listeners, who recalled their childish Thanksgiving Day.

But where are they—that loving group of parents and relatives who are no longer seen in the charmed home circle?

Ah! life has not been all pleasure. Looking back through mist of tender memories, our eyes are met with yearning tears, and we can only dream of happy Thanksgiving days, when girlhood's laughter rang through the house echoed by boyish sports outside.

Few of our hand are living. They are gone! That is the saddest word in any language, and their going made the sun's radiance seem like a dark shadow.

Yet we are assured that this separation will be supplemented by meeting in sunlight of eternal life, where Thanksgivings are never ended.

And may we feel the presence, too, Of those who've gone before;
And guided by their spirit's true,
We touch the heavenly shore.

INDIRECT RADIATION.

A French woman of noble birth but depleted resources is earning her living in New York as a teacher of languages, being at home in French, Italian and German.

She was told that a certain wealthy woman would take lessons of her, and went at once to the residence of such an apparently desirable pupil. As she was about to enter a room, a voice from the inside called petulantly to the maid: "Don't bring her in here yet; let her wait in the hall."

She was left in a chairless hall for twenty minutes; but employed the enforced leisure in enjoying the pictures, the rugs and other luxurious appointments. Presently, she was admitted to the presence of her would-be pupil, whose abrupt salutation was:

"You are the French teacher Mrs. S— spoke of? I want to learn to converse well."

"Do you already speak French?" asked Madame A—. "Can you say, 'Good morning, it gives me pleasure to see you?'"

Without perceiving sarcasm Mrs. M— repeated the words.

"That is very good. You have an excellent accent."

"Do you really think that?" was the animated response.

"Yes, the accent is good. Would you like lessons?"

An arrangement was made for Tuesdays and Fridays and Madame A— left the house without formalities or the attendance of a servitor.

Upon hearing an account of the visit her sister exclaimed:

"Don't go to that rude, vulgar woman. You shall not."

"Most assuredly I shall, for she will pay. We lack dollars, though well supplied with manners."

When the time for the first lesson arrived Madame A— found her patron as negligent of civilities as at the previous interview, and instruction began in this manner:

"Since you especially desire to perfect yourself in conversation, we will commence with the trivial expressions of an ordinary visit," and in French she began, Mrs. M— repeating:

"Good morning, I am delighted to see you. Pray be seated—this chair, it is more comfortable. Marie, bring to Madame Leboir a biscuit and a glass of cordon-rouge."

"Good morning, I shall hope to see you very soon. Marie, you have Madame Leboir's cloak?"

After a few minutes of this Mrs. M— remonstrated.

"O, what is the use of repeating those silly things. No one would ever say them."

"Possibly, you would not, here in America," quietly remarked the teacher. "but in France or other polite countries one

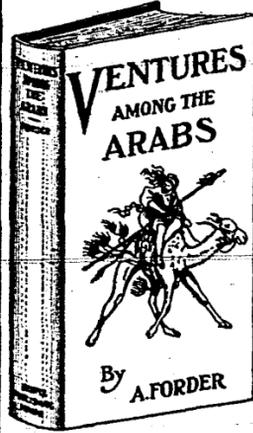
would naturally do so; therefore it is better to accustom yourself to them." And, oblivious to hidden meanings, the pupil has proceeded with the simple lessons in courtesy until an amazing transformation has resulted.

On returning from the tenth lesson (and hours are now enthusiastically demanded four days in the week), Madame A— said:

"Henriette, today Mrs. M— herself put a side my furs, poured a cup of tea, and expressed the hope that I had not taken cold by coming out in such a wind. Can the leopard change his spots? Yea, verily."—New York Christian Advocate.

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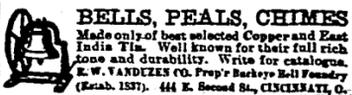
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STORIES FOR LITTLE ONES

WITH WIT AND WILL.

"Ho, Dan!"

The low, back chamber under the leaves was dark as Egypt, and twelve-year-old Dan hugged the bedclothes up to his ears to shut out the sound of his "rising-bell." He didn't want to get up yet.

"Ho, Dan! Ho, Dan! Ho, Dan!"

It came persistently, right, through the bedclothes. Dan's big brother Dave was the alarm clock, and once he began he never got done striking.

"Ho, Dan! Ho, Dan! . . . Ho, Dan!"

The alarm-clock was shaving now and called as his occupation permitted.

"Oh, hold on!" cried a disgusted voice from the bedroom as Dan took the floor with a thump that showed both he and his temper were "rising."

"All right!" responded Dave, cheerfully. "When you begin saying 'Hold on!' I'll stop saying 'Ho, Dan!' But it's a hurry call, you know this morning. This is the day you're starting out to seek your fortune."

"Nerrand boy!"

"Bottle-washer—anything. You've got the chance to see what kind o' stuff you're made of, and if you're the right kind of a chap, you'll do it, too. The kind of work you do doesn't count, it's the way you do it. Got that? You're all right, young feller! You didn't steal the name you go by. Never was a Ring gold yet that didn't make good when he got a chance. Father was the best and trustiest man in the mill to the day he died. We boys have got to make good on the reputation—see? And, besides, while I'm all safe to make ends meet for mother and you and Molly for awhile yet, still—if I should begin to sort o' droop and fade away, you know," suggested the big brother, grinning cheerfully at his healthy six-foot reflection in the tilted twelve-inch looking-glass.

"Humph!" grunted Dan, jeeringly; but an uncomfortable lump suddenly swelled in his throat, and a stout "I'd do it!" suddenly said itself in the heart he wouldn't show by daylight, even to Dave or his mother.

"Black those shoes, Bub!" called Dave, as Dan was starting down the stairs. "My kit's out in the back shed—do a good job with it. Makes a lot o' difference 'bout being hired sometimes. And say, boy," clutching his shoulder as he stopped on the landing—"just remember, will you, that you're in training for the Man of the Family!"

That was Dan Ringgold's speeding from his big brother for the world of business. Fourteen is the age limit for leaving school, but Dan had a special dispensation for that year to go and learn the hardware business, seeing that he was doing well enough in his school-work to be ready for "high school" before the average age of entering. David favored it, and his mother had agreed when the boy came home and announced that he had "got a job, if his folks would let him!"

"Good-by, good-by!" was his mother's smiling send-off at the doorstep, as she opened the door

for him.—She knew well enough what an eventful morning it was for him, and she had saved up a last word that he would remember. "Everybody ought to have a motto, Danny! Did you know what father's was? I guess you were too little to remember. 'With wit and will'—that's it. He used to say that would carry you through anything. Don't forget it!"

He had to make a dash for the car, for the hardware store was a good two miles away, and it opened early.

"When I'm out o' bed time enough, I can walk," he said to himself, "but not if I'd be late. Wonder what they'll set me doing off first?"

He did not have to wonder long. There was an instant call for a boy of his size and appearance the minute he had his cap and coat off. The calls kept up all the forenoon, and what puzzled him the most was that they seemed, most of them, to have little or nothing to do with the hardware business. Were broken boxes hardware? He had to move a big pile of these from one end of the basement to the other, and then clean up the floor that was covered with chips and excelsior. He had to clean and scrub a showcase and oil the woodwork, and shine it up with a silk handkerchief and elbow-grease. He had to do a good many other things that seemed to have very remote connection with "the business." But he made no objections. He said to himself very sensibly that that wasn't what he was hired for—to make objections.

"Where's the young shaver we took on this morning?" he heard the "boss" saying irritably, on the floor above him, as he was tugging away about noon over his broken boxes. "I want that box of brass screws sorted out, and I want 'em quick!"

"Well, you won't get 'em quick!" retorted the head clerk, laughingly. "The boy that upset the little pintacks into 'em worked a half a day at it, till I told him he'd better go where he could work by the job, at so much a lifetime; and I guess I've put about fourteen hours into it, off and on. Might as well sell that box for what it will fetch for old junk. Never'll get 'em separated."

"Set him at it!" said the "boss" briefly.

This was hardware! "A little bit of it—fifty million little bits of it!" Dan said to himself grimly, after he had worked awhile, picking out the tiny pin-tacks that stuck in his finger ends, so that he had no trouble in finding them, but was able to pick them out laboriously, one by one, setting the brass screws in another pile as he picked them out.

"My! but it will take me a year!" he said to himself, wiping his forehead, which was wet and glowing in his effort to make haste and do what the others had failed on. "I'll do it, too, if it does take it," he said, doggedly, remembering his father's motto—"With wit and will"—"that was what mother said. He never gave up, and I won't. I will do it—I will, see 'f I don't."

And he fell to work again. Suddenly he stopped, and stuck his head on one side and whistled softly.

"See here, sonny, that don't get the screws out!" admonished the head clerk, and Dan took his hands out of his pocket, blushing deeply. But he only stepped over to a counter where he had seen some magnets, and picked out a good-sized "horseshoe." Then he came back and deliberately poured out the

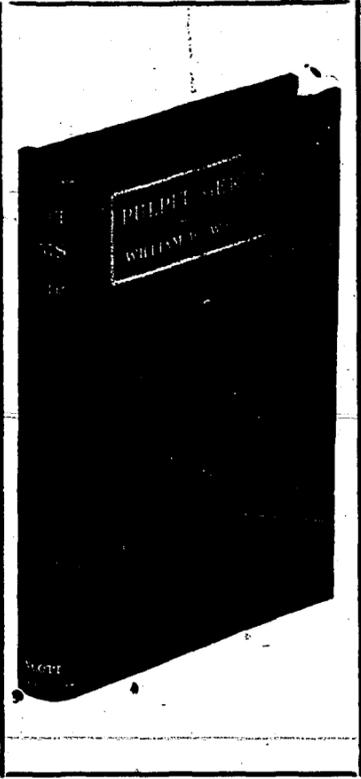
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—BY—

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boxful upon a big sheet of brown paper on top of the showcase. Then he began digging with his new tack-finder. The tiny tacks jumped at it as he dragged it slowly through the brass-and-iron "junk-heap." He drew it out fringed with thick clusters of them. He brushed them off with his hand into an empty box and set the magnet to work again. The tack-box filled quickly, and soon there began to be a shining heap of brass screws ready for the other box.

Dan couldn't help whistling softly at his success.

"There was another part to that motto," he said to himself. "'Tisn't all will—you got to use your wits, and it's lucky I thought of you, you beauty!"

The whistle, however, drew the attention of the clerk again, and he looked up in a temper, thinking he should find the boy dawdling. They had an order for screws, and wanted them badly. The thing he saw made him come over to Dan to see what he was up to.

"Well, you've got a head on you!" he exclaimed, admiringly. "Here, give me that pile you've

got clear; will you? Right in this box; I want 'em."

He took the boxful and stepped to the door of the inner office.

"Here's your screws—part of 'em; and the rest will be done in a half hour. That boy of yours has got a headpiece that's worth money. Took a magnet, and did in half an hour what I'd been half a day about. He's in on trial, but I guess you'll say he's worth keeping."

The "boss" did say it. He came out and leaned on the counter and watched Dan finishing up his job, and chuckled softly to see him do it. He did not say much to Dan, beyond "Good work!" and a word or two of that sort. But to the head clerk, who also was spending valuable time watching the performance, he remarked in a low voice:

"Guess we can do better than waste him on piling up kindling-wood. Shove him along as fast as he'll go naturally. I'll make a place for him!"

"'Twas father's motto did it!" said Dan, joyously, telling mother and Dave about it that night at supper.—Zion's Herald.

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ITEMS AND THINGS.

I have had the honor of aiding in two meetings with the Silas church, Bourbon county. Dr. T. C. Stackhouse was pastor of the church during both of the meetings. Sixteen years ago we had a meeting of interest with this church and then last September we had a good meeting, the church was revived, five professed conversion and seven were baptized. Bro. Stackhouse is serving the church the second time as pastor. He is a logician, an orator, and best of all a Baptist; and his people know it, and appreciate him for his excellence. This is a heroic little church, many noble men and women are to be found in its membership.

It was also my pleasure to be with Pastor R. L. Purdom recently in a most excellent meeting with his Bethlehem church, Washington county. The interest in the meeting grew from the very first to the close. Congregations were large day and night and as sympathetic and attentive as any to whom I have ever preached. The Lord gave us a gracious spiritual uplift; seventeen professed conversion, eighteen were baptized, two restored and God glorified. This is a strong church, strong numerically and spiritually, devoted to their pastor, who has been their honored undershepherd for twenty-four years. Purdom is a stalwart Baptist. He magnifies his office by preaching with power the doctrines of Christ and the Apostles.

There is a noted woman in the Bethlehem church, Sister Emily Cocanougher. She is seventy-five years old. She has ten living children, fifty-nine grandchildren and nine great-grandchildren, seventy-eight living descendants and fifteen grandchildren gone on to heaven. This sister is hale and hearty yet does more work than most of women half her age. Many of her descendants are in the Bethlehem church.

A good meeting has just closed at Pleasant Hill church, Taylor county, conducted by Brethren French and Kirtley. Many tangles in the church were smoothed out and twenty-nine baptized in the presence of more than 1,000 people. Bro. J. W. Crawley, assisted by Bro. W. B. Cave, of Columbia, is engaged in a good meeting with the Palestine church, Taylor county.

Our work here is moving on the even tenor of its way. Sunday School and prayer meeting very good; church growing along all lines, I think. Our house of worship has recently been put in first class repair. We have a beautiful and pleasing auditorium and a kind and forbearing membership. Our school, the Russell's Creek Academy, is under the wise management of Prof. W. G. Welborn, growing in favor with the people. He is in his third year as principal of the school and is bringing things to pass every day. He is ably assisted by Miss Robinson, Mrs. Wade, Prof. Graves and Miss H—. The boarding hall, in which are a goodly number of boarders, with many others expected after Christmas, is presided over with grace and ease by Mrs. Welborn. It is an ideal school, with a most excellent boarding department.

J. S. GATTON
Campbellsville, Ky.

DEAR RECORDER:

It has been some time since you had anything from the Hoosier capital. Everything here is moving along in good shape. We have several of the Seminary boys as pastors and they are all rendering good account. Such men as E. T.

Smith, J. M. Lloyd and others. Pastor H. M. Bell, also a Seminary man, has been called as association evangelist for Flatrock Association and has resigned the care of the Rover Avenue church in this city. He has been very successful in his work.

The old First church and Pastor Taylor are moving along in the usual way, making progress in contributions to various objects, and the numbers being received into its fellowship.

It was my good privilege to get back to old Kentucky soil, and on October 11th I began a series of meetings with Pastor S. H. Burgess at the old Locust Grove church, near Carlisle, Nicholas county. We had a two weeks meeting with quite an excellent interest up to the very last, and several received for baptism and a number of others deeply interested. This is the church where the writer was converted and united with the church in August 1873. It is also the church where his father and mother, and grandmother and step-grandfather, and an aunt, and a cousin and his wife were seven of the thirteen constituent members who organized this church in October 1846. It was a great delight to labor with these good people and with Pastor Burgess whom I have known for many years.

It was also a pleasure to visit my aunt Mary Hamilton, the only one left of my mother's family, who lives in Carlisle and will be ninety years old her next birthday. She has been a reader of the Western Recorder over fifty years. May the grand old paper continue to contend earnestly for the faith. It should be in the hands of every pastor in the land.

C. H. McDOWELL,
Indianapolis, Ind.

DEAR RECORDER.

I thought I would drop you a few lines to let you know I have just closed a good meeting at Friendship church, Casey county, Ky. I have been preaching to this church twenty-one years and am now called for the twenty-second year. I went into this meeting by myself and trusted in God for all my help, and he helped me. The house would not hold the crowds. The spirit of God seemed to work with us from beginning to the end. There were twenty-three additions to the church, nineteen for baptism and two by relation and two by restoration, and we had a missionary rally Saturday and took up \$12.13 for missions. Bro. Gill and Bro. Fox, of Danville, were with me that day and Bro. Gill preached two noble sermons.

Sunday I baptized nineteen in the waters of the North Rolling Fork in the presence of five hundred people. We had to go four miles to find water. It was a pathetic scene, gray-headed men and women and children down to twelve years old, were buried with Christ in baptism. The whole community was stirred as never before, and there is more to follow.

After twenty-one years of constant service once a month at this church, I am now called for half time. I am getting along nicely with my other churches. I am getting along well with my missionary work and I have found by observation that the secret of success is in the power of the Holy Spirit, and not in man's.

Brethren, pray for me, that God may lead me to higher planes of usefulness.

J. W. EDWARDS,
Parkville, Ky.

A CONTRAST.

G. H. Morrison.

There is one thing which strikes me, and that is the contrast between Christ and Paul. You never feel that Paul is at home in the country. You always feel that Paul is at home in the city. Country life did not appeal to Paul; it did not flash into spiritual suggestion as he viewed it. He heard the groans of a travailing creation. It was the city which appealed to Paul, with its pageantry and its murmuring and its stir, with its crowds that would gather when one began to preach. The kingdom of heaven is not like a seed to Paul; the kingdom of heaven is like some noble building. When he would illustrate the things of grace, he does not turn to the vine or the lily. He turns to the soldier polishing his armour; to the gladiator fighting before ten thousand eyes; to the free-born citizen whose civic charter had been won in the senate of imperial Rome. I need hardly wait to indicate to you how different this is from Christ's procedure. Not in the city did Jesus find His parables, save when He saw the children in the marketplace. He found them in the clustering of the vine. He found them in the springing of the corn. He found them in the lake where boats were rocking, and in the glow of sunset and of sunrise. He found them in the birds that wheeled above Him—in the fig-tree—in the fowl of the farmyard. He found them in the lily of the field, with which even Solomon could not compare.

It is for that reason that when the springtime comes I always thank God that Christ was bred at Nazareth. We owe far more to that quiet home at Nazareth than some of us may be ready to acknowledge. Paul was a native of Tarsus—no mean city. It was a place like Glasgow, the seat of a wide commerce. Paul was a city boy, bred among city streets, familiar with crowds since he had eyes to see. And though the gardens of a Roman city were very beautiful in their arrangements, yet gardens and fountains are a sorry substitute for the lone glen and the silence of the hills. But in the providence of God, Christ was a country child. There was no "Please keep off the grass" at Nazareth. Trespassers were never prosecuted on the hills there, as they ought never to be in any country. And it was there that Jesus spent His boyhood—keen-eyed, quick-hearted, loving all God's creatures, moving, as if at home, where all was beautiful. That is the note which you detect at once when you come to the public ministry of Jesus. Other teachers elaborate their parables; but with Christ they come welling up out of the heart. They were His heritage from the quiet days of Nazareth when He had watched and loved and understood. It was His manhood recalling in the strife the music that had charmed Him as a child.

The renaissance of the gospel will surely come in our borders, but not by contemplating with serenity our spiritual religious barrenness and so teaching minister and people, but by painful humiliation, by prayer and earnest co-working with God, seeking in every possible way to usher in a better day. The chief fault lies in cherishing wrong standards and aspirations, in focusing thought too exclusively upon philosophic and negative distinctions, as if a new and different gospel were needed for this age.

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SEVERAL THINGS.

By T. E. Richey.

I was delighted to mingle with the West Union Association brethren the first two days of their recent session at Barlow. The usual subjects of missions, education, Orphans' Home, etc., were reported upon and ably discussed. The harmony and good will were simply hilarious in so much that Sunday School Secretary Mahoney said that of the over thirty Associations he had attended this season this had been the most enjoyable.

The body did me the honor of requesting me to write the report on temperance, which Secretary Riley writes was unanimously adopted by rising vote after I left. Here it is: "The saloon is admittedly the greatest of all curses. It must then admittedly be the one object at which specially persistent effort should be made for its obliteration. No countenance in any conceivable manner whatever can consistently be shown in by Christian people under any circumstances. On the contrary, studiously do duty, and all interests of humanity demand that Christian people strive to rid the land of its blighting effects. We call special attention to the very gratifying progress already made as indicated by the adoption of county unit laws by many States and constitutional amendments by several. Our State has made good progress but we must have a uniform county unit law, embracing every county, and finally constitutional amendment for the State forbidding both the manufacture and sale of all alcoholic liquors.

"1. Resolved, Therefore, that we will support no candidate for legislative office who will not pledge himself to the support of these measures.

"2. Resolved, that we co-operate in every possible way with the committee, with headquarters in Louisville, now working for State-wide prohibition.

"3. Resolved, That we urge all friends of prohibition to subscribe for the National Prohibitionist and the Kentucky Patriot.

John L. Stoddard, in his lecture on Rome, speaking of his visit to the portrait gallery of its dead rulers, said: "Halting before a gross and sensual face, I read beneath it the name 'Vitellius,' and knew that I was looking on the portrait of the most disgusting of the wearers of the purple. How swinish must his actual appearance have been if this, his bust, which was no doubt made as flattering as possible, depicts him as a drunken glutton."

Solomon said: "The drunkard and the glutton shall come to poverty." So, Stoddard's very next utterance is: "Small wonder is it that he (Vitellius) reigned but a few months, and that when the opposing party found him on the Palestine, stupified by debauchery, short work was made of his assassination, and that after his head had been carried joyfully through the streets of Rome, the body was thrown into the Tiber." Thus was Solomon's declaration verified and with a vengeance. Moses puts it in these words: "Be sure your sin will find you out."

Dr. J. M. Pendleton, in his "Christian Doctrines," page 196, left on record these ringing and golden words: "That the death of Christ was "infinitely remarkable appears in view of such facts as these—facts which I merely present without dwelling on them. It was instigated by Satan, facilitated by a professed disciple, demanded by Jewish clamor, sanctioned by Roman authority; it took place in

was inflicted by him as the Lawgiver and Executive of the moral universe, and it was on the part of Christ, a voluntary death. The victim went willingly to the altar of sacrifice. What strange things are these! Satan, Jews, Judas and Romans acted most freely, yet God through them executed a decree equally irresistible and eternal, while Jesus died of his own accord, verifying his own words. No man taketh my life from me, but I lay it down of myself." What marvelous obligations does this wonderful fact bring the race under! How strenuously should every redeemed soul strive to serve him and consecrate their all to him in token of gratitude! And now, impenitent sinner, bear in mind that, in view of the fact that Jesus "Gave himself a ransom for all" (I. Tim. 2:6), you will be utterly without excuse in the judgment day.

Princeton, Ky.

NONE OTHER DID SO.

C. H. Wetherbe.

The advocates of evolution, and scientific criticism of the Bible are saying that Christ was not God in any large sense. They admit that He possessed a degree of divinity, but not pre-eminently above other good men in these times. Some of these teachers, calling themselves "conservatives," say that the only difference between the miracles which Christ performed, and those which men in His day wrought, was the moral and gracious purpose which governed Christ, while the others had no such purpose. But this is utterly false. The truth is, Christ performed works which no other man in His day wrought, and by which He intended to prove to the world that He was God in the flesh. Note these significant words from Christ: "If I had not done among them the works which none other did, they had not had sin." There was not a truthful, candid man in any place where Christ performed His great works who would dispute Christ's assertion. It was freely admitted by hundreds of people that no other man among them ever performed so great works as Christ did. Let us single out one circumstance from many others, and consider its meaning. I refer to Christ's foretelling of His death and resurrection. He frequently said that He would be put to death, and that on the third day He would arise from the dead. And not only did He make such an assertion repeatedly, but He made specific preparation for that double event. He instituted His memorial supper and it had direct reference to His death. Did any other man ever attempt to carry our such a programme? Did ever any other man die at a time which he set, and then arise from the state of death at the end of a fixed period? O, No! And could Christ have done so, if He had been only a man? Never! If He had been only a man, however great and good, He never would have instituted a supper, commemorating His death, and close at the time which He had set for His death. No good man, other than Christ, would have even proposed such a solemn thing. It would have been a most rash and foolish proposition. But Christ being God in human form, thus memorialized His own death before it occurred, and it is a monument of His deity. Holland Patent, N. Y.

The love of God is to be the motive prompting to service.

LET KENTUCKY REMEMBER HOME MISSIONS.

The Southern Baptist Convention at its last session, in Louisville, instructed the Home Board to enlarge its work. The Board has obeyed its instructions. The budget for this year is about nine percent larger than it was last year. And yet on November the first only \$4,088.00 had been received for home missions from Kentucky. On the same date last year \$4,220 had been received. As six months of the conventional year has now passed and as the apportionment for Kentucky for home missions is \$25,000, only six months remains in which to raise slightly more than five-sixths of the entire amount, if the splendid old State is to report out of debt at our next Convention on home missions.

The entire amount received by the Board from all the States up till November the first was only \$51,705.00. We are greatly burdened with the stress on account of the tardiness with which brethren raise and send in their collections for home missions. We earnestly request that pastors, Sunday-schools and woman's mission societies shall lay the needs of the Home Board on the hearts and consciences of the people.

The successes of this Board, that last year surpassed any former record of its own and any record of any similar missionary organization in America, bid fair this year to go beyond the record of even last

year. The work is prospering in every department, many souls are being saved, the weak places are being built up. What we need is that the brethren shall come to the support of the work which they have committed into our hands.

We ask the support of the Recorder and the helpful sympathy of every Kentucky Baptist.

B. D. GRAY,
Corresponding Secretary.

Enjoy the blessings of this day if God sends them, and the evils of it bear patiently and sweetly; for this day is only ours; we are dead to yesterday, and we are not born to the morrow. He, therefore, that enjoys the present, if it be good, enjoys as much as is possible, and if only that day's trouble leans upon him, it is singular and finite.—Jeremy Taylor.

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The Farm and Household

Clarence Ashurst sold to H. Margolen twenty 160 pound hogs at \$6.50 per hundred. Ed. Case and B. W. Rash, of North Middletown sold their crop of 20,000 pounds of tobacco at 13 cents straight, to Tomason & Booth. Richard Green sold about 25,000 pounds to same parties at same price.—Paris Kentuckian.

C. Lem Offut sold to Newton Rankin, of Nicholas county, a car load of cattle averaging 1,400 pounds, at \$5.50 per cwt., which he shipped to Cincinnati.—Georgetown Times.

Howard Dias, of Riddleton, Tenn., sold a horse mule for \$150.

Mr. A. Lee Williams, of Scottsville, recently sold to Judge McClanahan, of Franklin, seven nice mules. Price private.

Mr. H. 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.

Young and Coffey, of Columbia, bought twenty-five mules in Adair and adjoining counties last week at \$120 to \$190. A. Humm bought ten head in Russell county at \$120 to \$160.

The John W. Howard Mule Company, of Columbia, Tenn., recently bought ninety-four mules at an average of \$160 each, making a total purchase of more than \$15,500. The mules were taken from Hardin and Wayne counties.

Messrs. Harry Larzarus and Company, of Bowling Green, bought 48 mules in Warren county, 30 in Graves, 20 in Caloway, 33 in Marshall, 26 in Henderson and 22 in Hart, at prices ranging from \$75 to \$230.

Fleming County.—A large crop of wheat has been sown in this county. Corn is being sold and delivered at 50 cents per bushel. Butter has been scarce for several weeks though it is plentiful now.

Bath County.—Ideal weather conditions in this section last week enable the farmers to shuck and crib corn which is unusually good and selling at \$3 per barrel. Wheat sowing is late owing to the lack of rain. From the present outlook turkeys will be scarce and the price unusually high. Grass is getting scarce and cattle feeding will soon begin.

Jessamine County.—All crops would be greatly benefitted by rain though the farmers are not generally complaining. The quality of hemp raised is good, though the acreage is less than last year.

HOW TO MAKE HENS LAY.

Oliver Wendell Holmes' directions for bringing up children included the advice to begin with the grandparents. This applies to hens as well for the pullets which have had ancestors given to laying early and often are quite likely to follow their ancestors' footsteps nestward. We hear not a little now-adays of "bred-to-lay" strains of this, that and the other breed, though I think that nearly all flocks of hens, properly cared for and properly fed, will give a good account of themselves.

It is certain that in any lot of

pullets, whether "bred-to-lay" or not, there will be a greater or less percentage of inferior layers. I know of flocks that have yearly had the most prolific layers selected for breeders for a period of eight or ten years, and from such ancestry come yearly very inferior layers. It is the part of wisdom not only not to breed from such drones, but also not to keep them in the flock, where their care and feed may cost more than the value of their eggs. Those who use trap nests can soon weed them out, but for those who have not time to use trap nests other means must be employed to separate the unprofitable from the profitable.

It has been suggested by a close observer that the pullets which lay earliest are certain to be good layers during following year. A test was made of this, and the pullets so selected were all, without a single exception, found to be exceptionally prolific layers. It will pay any one to test this idea for himself by banding some of his earliest laying pullets next fall. If these banded pullets prove to be the best layers, they can well be used as breeders next spring—when a start will have been made toward increasing the egg production of the flock.

The pullet that is born to be a good layer may easily be spoiled in the bringing up. The best way to spoil the future usefulness of a pullet is to crowd her and her mates into a small, ill-smelling coop during these warm summer nights. Thousands of nice pullets are hopelessly ruined in this way. Coops should be large; they should be kept scrupulously clean and should not be tightly closed. If it is necessary to close the bottom portion tightly to guard against enemies, abundant ventilation should be provided on all sides directly below the roof.

As soon as possible, get the chicks to roost in their coops, and a little later provide an open shed for them to roost in. You can't give them too much fresh air if they are to be good layers later. Prospective good layers too, are often spoiled by having their vitality lessened by vermin. Keep them free from these while giving them plenty of fresh air and plenty of growth-producing food, and the pullets will come to maturity with strong vitality, ready to make the most of their natural powers. I believe that most pullets will become satisfactory layers if brought to the laying period with strong vitality having had no stunting of their powers during the period of growth.

Having a flock of such robust pullets, let the owner remove one of the glass windows in each pen and substitute wire netting and a cloth curtain for stormy days and the coldest nights: let him feed only dry meals, well balanced, and a little grain in deep litter to be vigorously scratched for. Let him do these things, with proper attention to cleanliness and a supply of green food, and there will be small complaint that "the hens are not laying." Remember that no hen will be likely to make a satisfactory layer unless her growth through pulthood has been vigorous and continuous. It is well to remember this point during these hot months of summer.—D. in Country Gentleman.

THE BIGGEST CHRYSANTHEMUM. America now holds the honor of producing the largest chrysanthemum ever known. It was exhibited for the first time last evening at the show of the American Insti-

tute and Chrysanthemum Society of America, and was sixteen inches across.

England has always had the lead in this flower before; but its best bloom is only fourteen inches in diameter.

The new wonder was raised on the estate of Mrs. D. Willis James, at Madison, N. J., by William Duckham. Mr. Duckham hybridized the French chrysanthemum President Lubet (white) with an American seedling of Mary Inglis (an Australian bronzy yellow bloom), and planted the seed two years ago. Last year he took cuttings from the best seedling and grew about a score of plants, all of which produced huge lemon-white blooms, surpassing anything hitherto known in point of size.

Mr. Duckham called his new variety Onunda, after Mrs. James' Estate. It was awarded a certificate of the Chrysanthemum Society of America; the judges marked it 94, out of a possible 100.

HARD MILKERS.

This is due to an unnatural condition of the sphincter muscles at the end of the teat and often what might be a valuable cow, on this account is one that everybody wishes to avoid.

The proper method of overcoming hard milking is to wash the teats with an antiseptic solution, dip a teat plug into healing ointment and insert same into the points of the teat, permitting teat plugs to remain in the teats from one milking to another.

A few treatments of this kind will overcome hard milking in any cow without danger of infecting the teats or udder, but even this treatment should be handled with cleanliness.—Dr. Daniel Roberts.

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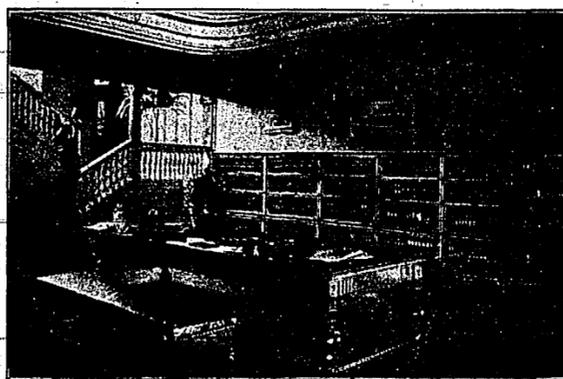
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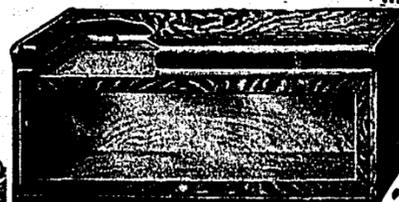
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- DEATHS -

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SHANNON.

Sister Mildred Rodgers Shannon was born February 28, 1843. Confessed faith in Christ August, 1859; baptized by Rev. J. A. Peters, with sixty others, and united with the Baptist church at Lebanon, Franklin county, Ky. She was a devoted member of this church until death, which occurred May 14, 1909, a period of nearly fifty years. I was her pastor for eight years. Her life was that of a beautiful, consistent Christian lady. She was married to R. J. Shannon, November 29, 1860. Their home was one of peace and happiness. She bore her affliction with great patience and died in the fullest triumphs of the Christian hope. She often spoke during her affliction of going home. She leaves a devoted husband and a host of relatives to mourn her loss.

J. A. H.

Manley, Ky.

POTTER.

Whereas, God in His infinite wisdom has called from our midst Bro. M. C. Potter, a faithful member and deacon in our church, and whereas we feel our loss is a great one, because his walk was such as to commend him to all men "and by it, he being dead, yet speaketh." Therefore, be it

Resolved, That we, the Plano Baptist church, tender to the bereaved family our sympathy in this their hour of sorrow, and while we realize that the church has sustained a great loss we feel that our loss is his gain.

Resolved, That we have lost a leader, one ever ready to help, capable of giving advice, always administering justice, yet we bow in humble submission to God's will.

Resolved, That a place is vacant in our church which can not be filled. We love to think of his own words during our recent series of meetings that "he was journeying homeward," he has reached that home, where we long to meet him, where no farewell tears are shed.

Resolved, That we cannot express what he was to our community, but we feel that he has erected to his memory the greatest of all monuments that of an upright life and noble Christian character.

Resolved, Also, that a copy of these resolutions be sent to the family of the deceased, to the Western Recorder for publication, and that they be spread on the minutes of our church.

Done by order of Plano Baptist church, November 13, 1909.

J. W. McQUEEN,
G. H. FREEMAN,
RUTH POTTER,
Committee.

MORRIS.

W. G. Morris, the subject of this notice, was born in Henry county, Ky., November 29, 1839, and died in Louisville, August 28, 1909, aged sixty-nine years, and nine months. Bro. Morris joined Hillsboro church, Henry county, Ky., at the age of eighteen. He died at his home in Louisville of rheumatism, after several months of painful but patient suffering. He expressed to his family his readiness and willingness to depart. He was the first one of a large family to be called away. The great grief of the stricken ones attested their tender and strong love for him.

Bro. Morris was a member of a prominent Kentucky family of good citizens, many of whom are Baptists. He was a good husband, a loving and considerate father. He had many friends, and was a life-time Baptist. He leaves a widow and ten children, eight daughters and two sons. He was the first of his immediate family to die, thus rendering the bereavement exceedingly severe. Besides his immediate family, seven sisters survive him.

The funeral services were conducted by the writer at Sulphur, Ky., who had at one time been pastor of the family for years. The Baptist church was crowded with sympathizing relatives and friends. The texts used were, "I go to prepare a place for you," John 14:2, and "Prepared as a bride adorned for her husband," Rev. 21:2.

Topic: A prepared place for a prepared people, may all the surviving members of the family be prepared to meet

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3 And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately.

In addition to Helps described opposite, has References in columns and THUMB INDEX cut in edge as shown in this illustration.

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AND it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, here am I.

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the departed loved one in that divinely prepared place.

I. W. BRUNER.

DEAR RECORDER.

The Old First Church at Paducah is making satisfactory progress along all lines. Pastor M. E. Dodd is now nearing the end of his second year as our Shepherd, and the church has prospered in numbers, spiritual interest, mission giving and general interest in church work.

Brother Dodd recently conducted a two weeks' revival unassisted and many names were added to the church register and much good done. His sermons are almost always listened to by crowded congregations, in fact, the church is usually filled to overflowing, and many people turned away for want of room, especially at Sunday night services.

The church building was erected in 1840 and is now inadequate for the proper worship of the large and increasing congregations. A building fund has been

established and the church contemplates the erection, some time in the future of a building commensurate with the standing and importance of this old First Church.

At the last Deacons' meeting, which was an exceedingly pleasant and harmonious one, a resolution was passed, recommending to the church a handsome increase in the pastor's salary, which resolution was unanimously concurred in by the church in business meeting. This was a spontaneous action on the

part of the Deacons, not having been mentioned before by any one, and evidenced the esteem and confidence had in our pastor.

A MEMBER.

If ever you get light it will be in this way: Christ must be a great light to you. Nobody ever found light by raking in his own inward darkness—that is, indeed, seeking the living among the dead. —C. H. Spurgeon.

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ced that it is the greatest field for work I have ever seen. The possibilities are great and it seems that a great harvest is ready to be reaped. With a few more such men as Adeock, Harden and Amerson this entire Big Sandy Valley can be taken for Christ. The greatest evil it seems to me is the selling of votes in political campaigns. It is said that men worth ten thousand dollars will sell their votes. But as churches and schools are established, this and other evils are being stopped. May the Lord of the harvest send us more men who are willing to make sacrifices for the glory of God.

I am with Bro. F. Harden in a five days' meeting with the church at Allen City, closing the 5th, of this month. Bro. Harden went to this place last March and found only two Baptists. He soon organized a church with four members which has now about thirty members. Under Bro. Harden's leadership they have a new house of worship nearing completion. I trust the Lord will put it into the heart of some Baptist, or church, to give \$200 to buy the pews for this beautiful little house of worship. That amount of money could not be put any place where it would be appreciated more and it would greatly encourage that noble, self-sacrificing band of workers. I do not know of a man who is better fitted for the work of "blazing the way" through destitute sections than Bro. Harden. He left the Methodist Society and was added to the church about one year ago and has already grown into a stalwart Baptist. Now that the long, hard-fought political battle is over we hope to get right down to work for God. I hope the time will soon come when the Fathers' business will not be side-tracked for anything. I am to help Bro. J. G. Taylor in a meeting with Cave Spring church, near Rowletts, beginning Monday, November 15th. Pray that we may have a glorious meeting.

Prestonsburg Institute is doing well under the management of Prof. Estes. We expect five hundred pupils after Christmas.

DON Q. SMITH.
 Prestonsburg, Ky.

STATE BOARD ITEMS.

Evangelist Adeock and Pastor Plennons are in a great meeting in Catlettsburg.

Missionary Adkins has just closed a meeting at Salem church, Samaria P. O., which lasted four weeks and two days. There were 102 additions, 55 by baptism. He has started to build a church house at Everman and will begin a meeting at Rock Springs. There is no church there but plenty of people. He hopes to organize a church and build a meeting house.

Dr. W. D. Powell, Corresponding Secretary and Superintendent of Missions, will preach at Cave Spring, Clinton county, next Sunday morning, November 28th, and the new church will be dedicated. He will preach at Arcary Sunday night; at Burkesville Monday night. He desires an appointment at Marrowbone for Tuesday night. Be sure to hear him.

DEAR RECORDER:

As Tennessee College is the successor of the once famous Mary Sharpe College, of Winchester, Tenn., the management thought it would be fitting to invite all the students of the school of former days to attend a reunion here in May. Please announce this in your paper and ask that any reader who knows the names and addresses of any Mary Sharpe students kindly send them to us. There is much interest in this event and a most enjoyable occasion is in store for all who come. The reunion will take place the latter part of May. Announcement as to details will be made later.

We are pleased to state that we have in school the grand daughter of Dr. J. C. Graves, who was the power behind Mary Sharpe College. She is a very bright girl and is making a splendid record in our school.

Any names and addresses that are sent to us will be greatly appreciated.

GEO. J. & J. HENRY BURNETT.
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IMPROVED SERVICE EAST.

The Chesapeake & Ohio Railway have shortened the time of their fast train leaving Lexington at 6:00 p. m., so that it now arrives Washington at 2:30 p. m. and New York at 8:00 p. m. This train has always been a most popular train with Louisville people and will now no doubt become more so.

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Live Stock Markets.
 Monday, November 22, 1909.

CATTLE.		TOBACCO.	
Good to choice ex str.	\$5 75a 6 25	BURLEY—Dark Red.	
Good shipping steers	5 25a 5 75	Trash (sound)	\$10 00a \$11 00
Good to choice butch str.	4 50a 5 25	Common lugs	11 00a 11 50
Med to good butch str.	3 75a 4 50	Medium lugs	11 50a 12 50
Com. to med. butch str.	3 25a 3 75	Good lugs	13 00a 14 00
Good to choice butch heifers.	4 00a 4 50	Common leaf (short)	12 00a 13 00
Med. to good butch heifers.	3 50a 4 00	Medium leaf	13 00a 14 00
Com. to med. butch heifers	3 00a 3 50	Common leaf	14 00a 15 00
Good to choice butch cows.	3 50a 4 25	Good leaf	15 00a 16 00
Med. to good butch cows	3 00a 3 50	Fine and Selections	18 00a 19 00
Com. to med. butch cows.	2 00a 3 00	BURLEY—Bright Red.	
Canners	1 00a 2 00	Trash (sound)	11 00a 12 00
Good to choice fat oxen	4 25a 4 75	Common lugs	12 00a 13 00
Medium to good oxen	2 50a 4 25	Medium lugs	13 00a 14 00
Good to choice bulls	3 25a 3 75	Good lugs	14 00a 15 00
Medium to good bulls	2 25a 2 75	Common leaf (short)	13 50a 14 50
Common to medium bulls	2 25a 2 75	Common leaf	14 50a 15 50
Good to choice veal calves	7 00a 7 50	Medium leaf	16 00a 17 00
Medium to good veal calves.	4 00a 5 50	Good leaf	17 00a 19 00
Com. to rough veal calves	2 50a 3 50	Fine and selections	22 00 25 50
Good to choice feeders	4 25a 4 75	DARK.	
Medium to good feeders	3 75a 4 25	Trash (sound)	7 00a 7 25
Com. to rough feeders	3 25a 3 75	Common lugs	7 50a 8 00
Good to choice stock steers	4 00a 4 40	Medium lugs	8 00a 8 50
Med to good stock steers	3 50a 4 00	Good lugs	8 50a 9 00
Com. to med. stock steers	2 50a 3 50	Common leaf (short)	8 50a 9 00
Good to choice stock heifers	3 00a 3 50	Common leaf	9 00a 10 00
Med. to good stock heifers.	2 25a 3 00	Medium leaf	10 00a 10 50
Com and plain mxd stockers	2 25a 3 40	Good leaf	11 00a 12 00
Good to choice milch cows.	35 00a 45 00	Fine and selections	12 00a 13 00
Med. to good milch cows.	20 00a 30 00	BUTTER.	
Com. to plain milch cows.	10 00a 20 00	Fresh, packing, 22c per lb.	
HOGS.		POULTRY.	
Good to choice prs. and brs.	8 00	Hens, 12c per lb.; roosters, 6c; young chickens, 12 to 16c; ducks 12 to 12½; turkeys, 15c; geese, 8c.	
200 to 300 lbs.	7 90a 8 00	EGGS.	
Medium packers, 165 to 200.	7 90a 8 00	Case count, 25c; candled, 27c.	
Light shippers, 130 to 165	7 50a 7 60		
Choice pigs, 30 to 130	7 00a 7 25		
Pigs, 50 to 90	6 50a 7 25		
Roughs, 50 to 400	3 50a 7 20		
SHEEP AND LAMBS.			
Good to choice fat sheep	\$3 00a 3 75		
Medium to good sheep	2 50a 3 00		
Com to medium sheep	21 25a 2 50		

ITEMS OF INTEREST

News The World Over.

Archer Christian, of Richmond, Va., halfback on the University of Virginia football team, was killed in the game with the team of Georgetown University. He was killed by the mass play, as was Byrne of West Point. The two universities have forbidden any more games this season. Columbia University has forbidden any games by its students until the rules have been altered so that the mass play will be abolished.

The worst mine disaster ever known in Illinois was from an explosion of coal gas in the St. Paul mine, at Cherry. Between 400 and 500 men were in the mine and very few of them were rescued. The mine caught on fire and all hope of saving any more has been abandoned. There are 10,000 orphans in Cherry from this disaster. Noble heroism was shown in the efforts at rescue. Twelve rescuers lost their lives, among them Isaac Lewis, a liveryman, who showed great heroism.

When at last the fire in the St. Paul mine at Cherry, Ill., was gotten under control, the rescuers brought out twenty men still alive. And hopes are strong that others may be living. There were 310 men imprisoned in the mine, twenty have been rescued, and 101 dead bodies have been brought out.

The whiskey men are stating that a member of the Legislature from Louisville is going to introduce a bill to open the saloons in the cities on Sunday. This is very likely true. But when they add that the saloon men have secured enough promised votes to open on Sunday, we don't believe it. Still it is safe for temperance people to keep both eyes on their legislators and let them understand in advance they will be closely watched.

Dr. P. A. Baker in a speech in New York City, told of the temperance triumphs during this year. He said that there had been an average of forty saloons a day closed since January 1st. In eighteen months 140 breweries had closed down. In three years not a legislature had passed a bill favorable to the liquor business and three-fourths of them had passed laws favoring temperance. The only States that have not some form of local option law are Pennsylvania, New Jersey and Nebraska.

One of the most generous givers in the country has been John S. Kennedy, a banker in New York City, a devout Presbyterian. He gave away millions during his life, his own family not knowing of many of his gifts, and the newspapers never heard of them. Some of these the beneficiaries are now telling, but the greater part is not told. Blessed be a man who does not blow his trumpet in the press.

His will, however, is published. In it he gives away \$25,000,000. \$2,250,000 are given to each of these: Presbyterian Foreign Mission Board; Presbyterian Home Mission; Presbyterian Church Extension; Presbyterian Hospital in New York; Metropolitan Art Museum; New York Library; Columbia University. A large number of colleges get \$100,000.

We are glad the Bible Society gets \$750,000.

A man in Indiana fell down a flight of stairs and broke his neck. He was drunk and his wife sued the saloon keeper for damages. The court gave her \$1,200. The saloon keeper appealed, but the Appellate Court confirmed the decision.

Prohibition does not prohibit, oh no! It must be for fun, then, that the Illinois Glass Company announce that its department for making demijohns is closed indefinitely. This company did a big business in demijohns in Missouri and Illinois and so many counties have gone dry the demand for the demijohns became nil. Prohibition does not prohibit—oh, no!

Eusapia Paladim, the Italian spiritualist medium who has a great reputation, even Lombroso, who believed little less, believed in her powers, has come to New York City and is holding seances at \$200 per seance. M. Antoniadis, the French astronomer, attended a seance some time ago and this is his verdict. "I restricted myself to ascertaining whether there was a single phenomenon which could not be explained in the most simple manner, and I arrived at the conclusion that there was not. I assure you, on my word of honor, that my watchful, silent attitude convinced me, beyond all manner of doubt, that everything is fraudulent from the beginning to the end."

KIND REMEMBRANCE.

Marshall A. Hudson, President World's Barnea Union.

"Let another man praise Thee."

How much good a kind letter may do and a letter full of Christian advice and direction to the Saviour may change a whole life. A newsboy, a stranger to me and living in another State, belonging to a Barnea Class, wrote me out of his heart his loathing for the sins he thought he ought to do to make a living in his business. Although a very busy man I took time to pray and think and then wrote him, pointing him to the "Lamb of God" and telling him that it was more important for him to be right than to be rich. Many years have passed and only once did I hear from his work. A chum of mine was approached by a newsboy on the train and invited to his Barnea Class while he was in a far away city. He told the boy he knew the founder of Barnea and a verbal message of cheer came to gladden his heart.

Last year, while teaching for ten days in the summer school at Northfield, Mass., I noticed a fine looking young man with his mother smiling evidently to me from the audience and after the lesson hour they came and told me this was my old newsboy friend and his mother. He had taken my advice and had just graduated from college and, as a Christian layman, was going to Oregon to engage in Christian work. They had come to thank me for advice to a stranger, who had accepted it and was now trying to bless others. On graduation day no bouquet was so beautiful as the bouquet of sweet peas sent up to me by my old friend and his mother. I am led to say, never despise the day of small things for they may become larger and come back to bless you later on.

DEAR RECORDER: I have been in the mountains of Kentucky two months and am fully convin-