

WESTERN RECORDER

Faith, Hope and Love, these three.

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

85th YEAR.

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The sensational magazines are making themselves wretched over the question. "What is the matter with the churches?" Nothing but a plague, worse than those of old Egypt, of swarms of self-appointed censors outside of the churches and a few Casandras within.

Why do not these censors who are forever finding fault with the churches for not doing certain things do those things themselves? Nobody is hindering them.

Thomas Spurgeon says with force and truth: "The world is to be won for Christ not by philanthropies, still less by philosophies, but by telling men plainly of their lost and ruined state, by earnestly warning them to flee from the wrath to come, by uplifting the Son of the Highest as a crucified substitute for sinners, and by tearfully entreating men to be reconciled to God."

Two years ago, with a great flourishing of trumpets in the newspapers, the Baptists and Campbellites in Kenora, Ont., united and called themselves the "Christian-Baptist church." Now they have separated. Oil and water won't mix.

The Watchman quotes Dr. W. N. Clarke, of the Colgate Baptist Theological Seminary as saying "those parts of the Bible, even the words of Christ, which do not commend themselves to his moral judgment may be rejected by any one."

The Examiner joins in the opinion that the time has come or is coming very soon for a division in the ranks of our denomination. And it asks the old Scriptural question: "Can two walk together except they be agreed?"

It is more and more evident that what is meant by the "liberal" man when they demand "liberty," is the right to require other men to pay them for preaching or teaching things those men believe to be false.

THE BAPTIST APPEAL TO THE NATURAL MAN.

By Henry Alford Porter.

There is no stronger practical argument for the truth of the Baptist faith than its appeal to the natural man.

In one of the most thrilling chapters of religious literature Tertullian calls the soul into court, not an artificial or scholastic soul, but the natural, unprejudiced human soul, and summons it to the witness stand and cross-examines it concerning immortality: "Take thy stand in the midst, O soul, and say whether thou art a divine and eternal substance or the very opposite of divine, a mortal thing; whether thou art received from heaven or sprung from earth. Stand forth, I say, and give thy witness." And then Tertullian concludes: "These testimonies of the soul are as true as they are simple; as simple as they are common; as common as they are universal; as universal as they are natural; as natural as they are divine."

Similar logic is applicable to the Baptist presentation of the gospel. The natural heart rises in majesty to meet it.

The Black Man.

The Negro lives nearer to nature than any of us, and the gates of his soul swing wide to the Baptist summons. More than two million Negro Baptist members can be found in the Southland alone, and as has been happily said, "When you see a Negro who is not a Baptist you may know that somebody has been fooling with him." Their numbers are not due alone to the influence of white Baptists. There is one town in Mississippi where there is not a single white Baptist church, while there are ten flourishing Negro Baptist churches. All this does not go to show that the Negro "hasn't brains 'nough to 'plain away de Bible," or that ignorance is the soil in which the tree of truth grows best. But it does indicate that the truth of God, being essentially simple, finds its readiest response in the simple, childlike spirit. It bears out the Master's statement that things hidden from the wise and prudent are revealed unto babes.

The Red Man.

The Indian is another link in our chain of illustration. Something more subtle than the Negro and much more self-possessed and dignified, he yet is a child of nature. He is not easy to get at, but his ears are attuned to the Baptist call as to no other. It has often happened that when missionaries of various denominations have given him up as invulnerable the Baptists have found the joints of his harness. This has been remarkably manifest in Oklahoma, where again and again the Baptist missionary has come on the field and reaped a harvest where others had sown in tears and failure. And today the Indian Baptist churches in that state outnumber the Indian churches of all other denominations.

The Pagan.

In those heathen countries where the heart is not covered over by a thick crust of civilization the Baptists have gone forth with striking demonstrations of power over rude and untutored natures. So signal has been our conquest of the pagan mind that some years ago a Presbyterian in the North electrified us by making his missionary contributions through the Baptists on the ground that our channel of blessing is the widest and fullest of all.

Although our gifts have been compar-

ative to the smallest of the strong denominations, our blessings have been the maximum of investment has returned a maximum of dividends.

The Mountaineer.

Only, of course, in his kinship to the natural, does the mountaineer of the Appalachian Range resemble the races just named. Of the purest Anglo-Saxon blood, with native endowments that lift him to the topmost height of possibility, he is yet unspoiled by contact with luxury or an enervating type of life. To this rugged and original nature the underlying truths as held by Baptists are axiomatic. If Baptists do not own the mountains by divine right they at least possess them by the fact of eminent domain.

There are countries in the mountainous districts of Kentucky where over ninety percent. of the people are affiliated with us in sentiment. Time and again churches and schools established by mission and education boards of other faiths have been sold to the Baptists at large financial loss to the owners simply because they have found the environment utterly unresponsive to their propaganda.

One school lately abandoned by the Presbyterians because of lack of local support, enrolled during the first year of Baptist control over two hundred students, and the outlook is hopeful for fully five hundred this year. Another school surrendered under like circumstances has now a student body of many hundreds. Tales of equal wonder might be told of our work among the mountaineers of Tennessee, Georgia and the Carolinas.

The Pioneer.

The pioneer of new sections has points of resemblance to the people mentioned. He carries with him a feeling of freedom. The complex and the unreal drop from him and he stands forth in a measure his natural self. Now the Baptist viewpoint lays hold with masterful grip on the pioneer.

Fling men off on their own resources; loosen them from the fetters of social and religious traditionalism; set them on their feet; let them breathe the ozone of liberty; put them on a platform where every man looks with level gaze into the eyes of his fellows, and the Baptist plea seizes them as no other does.

Given the simplicity and virility of the Baptist position, the independence and democracy of the Baptist government, the fundamental and elemental articles of the Baptist faith, which would place every man on his throne as king of kings and Priest of priests and related to his brethren by no bonds save those of equality and love, and one has something that wins and captivates the untrammelled human soul.

This was demonstrated in early American history, and is evident today in the Northwest, and particularly in the Southwest.

All America is, in a sense, a pioneer country, and in this land of liberty we find the fruitage of Baptist principles as nowhere else in all the earth.

A Baptist Argument.

All this constitutes a very real Baptist argument, as was said at the beginning. That which appeals pre-eminently to the unartificial, unshackled spirit, to man as man, must bear the stamp of reality. It is a testimony to the ring of truth in the Baptist message, that the free and natural soul revels in it and finds a congenial home

in it. If childlikeness is a condition of entrance into the kingdom, it must equally be a condition of entrance into all spiritual knowledge and experience. Hence those doctrines to which the open and childlike nature most readily responds carry practical marks of validity.

A Baptist Challenge.

Herein also, we have a magnificent Baptist challenge.

The world is not growing old. The world is not getting weary. The world is getting young again. Not only is youth in the saddle everywhere, but the youthful spirit has fallen upon mankind. The pioneer mind is dominating the earth.

Men are prospecting in all branches of thought and effort. Marvelous mechanical inventions are multiplying in every direction. Men are prospecting in science, and discoveries of dazzling wonder greet us every year. Men are prospecting in sociology and psychology and therapeutics, and new theories are advanced almost daily. A pioneer era has dawned upon the race.

And men are prospecting in religion. They are throwing off the wornout and ill-fitting duds of mediaevalism. They are getting restive under priestism. They are sick of kissing the toe of ecclesiasticism. They are "leaping the rotten pales of prejudice." There is a universal interest in man's relation to God and to his fellows, and it is accompanied by a craving for reality.

Like the prodigal, the world seems to be coming to itself. And like the prodigal, again, the world seems to be getting willing to begin all over again in religious matters. Men are trying to get down to bed-rock for a fresh and final foundation. They are seeking to eliminate the extraneous. They are in pursuit of the essential and the eternal.

Now who hold the essential principles from which nothing can be subtracted? Who have the ultimate beliefs beneath which you cannot dig? Who build on the basic and the elemental? The Baptists and they alone in any open and unequivocal sense.

The Baptist demand for naturalness and simplicity, for vitality and finality, which is Christ's demand, has become the world's demand.

What a glorious challenge to Baptist leadership! We have always had what man needs. At last it is what man more or less consciously wants.

What a call is here to Baptists to put aside the exclusive spirit, to strike the universal and militant note, to fling afresh to the breeze our Biblical banners and to carry the colors forward. Like Balboa into the Pacific, the time has come for us to step out into the sea of human life and claim the whole world for a whole gospel.

Let us go forth, then aggressively and not arrogantly, boldly and not boastfully, enthusiastically and not hysterically, persuasively and not pugnaciously, proclaiming the immediate accessibility of God through the one Mediator, the responsibility and the privileges of every soul the quickening symbolism of the two ordinances, and the absolute and solitary authority of Jesus Christ as expressed in the inspired Word of God, until earth, enlightened and regenerated, shall catch up the shout, "The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever."

Louisville, Ky.

Better lose a good coat than a good conscience.

QUESTIONS ANSWERED.

BY SENEX.

I am sorry I did not get round to this question sooner. But I happened to have a large number on hand who wished, as this brother does, a speedy reply.

"Bro. A. and Bro. B. are members of the same church. Bro. A. offends Bro. B., whether justifiable or not the church does not know, no action having been taken. Bro. B. has said hard things of Bro. A. and was badly out with him. Bro. B. comes before the church and asks for and receives a letter in full fellowship. Can the church reconsider her action and recall the letter which Bro. B. still holds?"

Yes, the church can reconsider and ask for the return of the letter. Whether it would be wise to do so, is another question, which could only be decided by those who are on the field and know all the circumstances. And these circumstances include, of course the character and the disposition of the two men. And also the gravity of the charge which Bro. B. brought against A. in his talk about him. But the church has a perfect right to recall the letter.

Before doing so, if that seems best, the brethren should see both of these brethren and try to reconcile them. They should pray with them and for them in their closets. In these days there is entirely too little praying with each other among the brethren.

"Is it possible for the prayer enjoined in Matt. 9:38 to go unanswered?" That depends on who prays, the motive for praying, the sincerity of the prayer, etc. For a man to pray to the Lord to send laborers into his harvest when the man ought to go himself; or when he ought to exert himself to get others to go and simply contents him with praying, is to insure that his prayer will not be answered. Our prayers are but a mockery of God if we do not do all in our power to answer them ourselves.

And we must not forget that this prayer does not refer to preachers alone, though, of course, these are included. It is as much the duty of every regenerated man to strive for the salvation of souls as it is the duty of the pastor. And very often the brethren can reach sinners whom the preacher could not. Every regenerated man is expected by the Lord of the harvest to bring his sheaves with him. His duty is first of all and chiefest of all for the souls of those whom God has bound to him by the ties of relationship, of business, of propinquity.

The questioner goes on to say she knows of a mother who gave her boy to the Lord from his earliest infancy. She could not do that. Each human being's soul is his own and no other person can give that soul either to God or to Satan. All a parent can give is a child's labor till the child is twenty-one years old. A boy must repent and believe himself, and so only can he come to belong to the Lord. All the mother could do was to train up the child in the way he should go, and pray to God to regenerate him. And the most important part of the training is to show him in her daily life, in her conversation at home, that religion is the chief thing with her and that her one thought above all is to glorify God in everything.

This mother has prayed all her life that God would call the boy into the ministry; he is now over twenty-one and is a member of the church, but shows no inclination to the ministry. There are many things one could say about this and similar cases. The disciples were told to pray to God to send laborers, but they were not told to dictate what laborers should be called. As it happens I was reading Broadus' Commentary on the ninth chapter this morning, and in answering this question I looked back to it. He says "they must be His laborers, not ours, called into the work, and urged to the performance of it by Himself." A better prayer would have been for her to have besought God to regenerate her son and make use of him in whatever way He thought would most advance His glory.

I hope my questioner will not think I am unsympathetic with that loving mother.

She may have put God first in her prayer, may have prayed because she cared with all her heart for the advancement of God's glory and felt that could best be advanced by her son's being a preacher. It may be that all his life she has set an example before him of putting God's glory first in her eating and drinking and whatever she did. If she has, it is probable that the Holy Spirit was guiding her prayer, that it is God's will, and that in His own good time God will fulfill her desire. Her son may receive the call after she has gone home to her Father's house. A long experience has taught me to have most faith in the call of those who do not enter the ministry till they are mature men. There are glorious exceptions, of course, Spurgeon being one.

What the mother really wished, if her's was a true prayer, was that God would put her son where he would most glorify Him. And if that was her prayer and by her life and conversation she has done all she could to answer it herself I believe without a doubt that God will give her her heart's desire. He will put her son where it is for His glory that son should be. She may not realize that that is the best place for her boy while she lives. She will when she sees no longer through a glass darkly in her Heavenly home.

INDEPENDENCE OF THE CHURCHES

Francis Wayland.

Before closing my remarks on the dangers to which we are exposed from following the examples of other denominations, I desire to offer a few remarks on our ecclesiastical organization. We are liable in this respect to swerve from our principles, and of this liability it is well to be aware.

The Baptists have ever believed in the entire and absolute independence of the churches. By this, we mean that every church of Christ, that is, every company of believers united together according to the laws of Christ, is wholly independent of every other; that every church is perfectly capable of self-government; and that, therefore, no one acknowledges any higher authority, under Christ, than itself; that with the church all ecclesiastical action commences, and with it it terminates, and hence, that the ecclesiastical relations proper, of every member, are limited to the church to which he belongs. If it be said that a member may thus be exposed to the tyranny of a majority, and suffer censure when it is undeserved, without hope of redress; to this I reply, the principles of independence, carried consistently to their results, furnish a remedy for this form of injustice. A church owes courtesy to every other church, but is under no obligation to take part with it in wrong-doing. The injured person may, therefore, apply to any other church for admission. It is perfectly competent for them to examine the case for themselves, and if, in their opinion, the member has been guilty of no wrong, they may rightfully receive him. In such a case, however, it would probably be the preferable course to call a council of disinterested brethren who might examine the facts and give the aggrieved members, and the church with which they proposed to unite, the benefit of their advice. This seems to provide a sufficient remedy against ecclesiastical tyranny, and this is the result to which the doctrine of the independence of the churches necessarily leads.

The doctrine of the independence of the churches rests upon a few plain and well-established principles. Some of these I take to be the following:

1. Religion is a matter which concerns exclusively the relations between an individual man and his Maker. It teaches us how we may so serve God as to secure his favor, both here and hereafter.

2. The manner in which we may acceptably serve God must be made known to us by God himself. The moral history of man teaches us that we are wholly incapable of determining this question.

3. In the New Testament, God has therefore in mercy furnished us with a perfect rule of duty. From this source we may learn our obligations to God, to our fellow-men in general, and to our Christian brethren in particular.

4. This revelation being a communication from God to every individual, every individual is under obligation to understand it for himself. Aid, sufficient to guide every candid inquirer, is promised to all who will ask for it. By the light thus obtained, every man is under the highest conceivable obligations to govern his conduct, though it be in opposition to every created authority.

5. Men who, by such an examination of the New Testament, arrive at the same conclusions respecting its requirements, unite together in churches for the sake of promoting holiness in each other, and subduing the world to obedience to Christ. In doing this, however, they neither assume on the one hand, nor concede on the other, any power of original legislation over each other. Christ is the head of the church in general, and of every individual church in particular. The members all profess obedience to his laws, and by his laws they submit, at all times, to be judged. Whatever the New Testament teaches, either by precept or through example, the church may require of its members; and the individual members may require of the church. Whatever passes beyond this rule, must be left to the judgment and conscience of the individual, it being without the limit of church authority.

6. Such being the nature of a Christian church, I do not see how it can possibly be represented. The various constituencies unite in sending certain persons of their own number, who represent their sentiments in these respects, and they agree to obey such laws as these representatives, when assembled together, shall enact. Thus, in this country, we agree to submit to the decision of Congress all questions relating to peace and war, imports, currency, etc. There are, however, other questions, as for instance, those relating to the rights of conscience, which we have never submitted to their authority. Whatever laws they enact, therefore, in respect to all matters which we have placed under their jurisdiction, we adopt as rules of our conduct, unless they be in violation of our duties to God.

7. Such being the nature or representation, I ask how can a church of Christ be represented? The matters which could be committed to representatives are clearly but two: First, those which Christ has not commanded, but which are properly left to the decision of individual conscience; and, secondly, those which have been commanded by Christ or his apostles. Concerning the first class, these, not being commanded, but being left to the decision of individual conscience, are already without the jurisdiction of the church, and, of course, the church can commit jurisdiction concerning them to no representation. It cannot transfer to another a power which by concession it does not possess. But take the other class of duties, or obligations, those commanded by Christ. Can it commit the commands of Christ to any human tribunal? Can a church, or can churches commit the precepts of Jesus to a representation, thus acknowledging their power to add to, to abolish, or to modify what the Master has enacted? Or again, can it concede to any representation the right to interpret for us the precepts of Christ? This would be to abolish the right of private judgment and convert us into Romanists. Nor, lastly, can we commit the execution of these laws to representatives, since the power to enforce the laws of Christ rests with each church itself.

It would seem, from these simple principles, impossible that a church of Christ can be in any proper and legitimate sense represented. We have nothing to submit to representatives. We have no representatives to whom any thing is to be submitted. I will go further, and add, that what can not be done properly and legitimately must not be done improperly and illegitimately. It is as truly a violation of the independence of the churches, and the right of private judgment, when several hundred brethren meet in some public convention, and manufacture public opinion, and adopt courses which their brethren are called upon to follow, on pain of the displeasure of the majority, as when they establish a formal representation, to whose decisions all the constituency must submit.

These have always been favorite ideas

with our Baptist churches. In this we differ essentially from our Presbyterian brethren. With them, every church is represented formally, and legally, in its Presbytery, by which its acts may be reviewed and reversed. The Presbytery is, in like manner, represented in the Synod, and also in the court of final ecclesiastical appeal, the General Assembly. This form of church government, as it is called, appears well enough, if we look upon a church of Christ as a civil organization. We, however, take very different views of the theory of the church of Christ, and in practice, we have never seen anything in the representative form to recommend it. If any of our Christian brethren like it, we are glad to have them adopt it. We, however, have ever looked with great disfavor upon any practice which, in the remotest degree, violates the great principle of the independence of the churches.

Jesus Christ left his church without any general organization. Throughout the New Testament we can discover not a trace of organization beyond the establishment of individual churches. Their bond of union was sympathy with him through the indwelling of the Holy Spirit in each individual. It is not probable that as he left it, so he intended that it should continue to the end of time? The object of the church of Christ on earth is very simple: it is the conversion of souls. This object, it seems to me, can be accomplished without the use of the complicated, cumbersome, and frequently soul-destroying machinery, with which his disciples have for so many ages been burdened. Under the old dispensation there was an established and formal organization, and every thing respecting it was definitely prescribed, even to the minutest particular. As, in the New Testament, no trace of this kind can be discovered, is it not reasonable to suppose that nothing of this kind was intended, but that the Master chose that it should remain just as he left it? Moses was commanded, saying, "See that thou make all things according to the pattern showed thee in the mount." As Jesus Christ has showed us no "pattern," is it desirable for us to make one for ourselves?

HE LEADETH ME.

I have found in my career that when we have been brought almost to a standstill by difficulty, it means that very soon we are going to make a great leap forward, and I follow the secret of it, I think. Difficulties bring us to our knees, and when we are in that attitude, God leads us forward, and the difficulties are either removed or we are upborne and carried past them. After we have come through the fire and the water we generally come out into a wealthy place. Anything that brings us nearer to God must be good. I have seen flood and fire distress us; but when I have seen how they bring us nearer to God, I can afford to see some churches in flames if it makes hearts burn brighter. We can rebuild the material edifice, and in the sacrifice to be made to do it the soul is built up likewise. So we, having to face difficulties, face them with this conviction, that God would lead us through them, and make us more fit as instruments in fulfilling the purpose of His dear love.

You remember that when the apostles entered the cloud they feared. I have entered many a cloud with fear, but the cloud was lighted up because Jesus was near, and it passed away and Jesus was dearer than ever and His face more glorious. But we must get up into the mountain, and it is hard climbing, but it leads us into purer air and finds us more vigorous.—Selected.

God is a kind Father. He sets us all in the places where he wishes us to be employed; and that employment is truly "our Father's business." He chooses work for every creature which will be delightful to them if they do it simply and humbly. He gives us always strength enough for what he wants us to do; if we either tire ourselves or puzzle ourselves, it is our own fault. And we may always be sure, whatever we are doing, that we cannot be pleasing him if we are not happy ourselves.—Ruskin.

FINDING THE CHURCH OF CHRIST.

By Rev. J. W. Staten.

1. A true church of Christ must consist of professed believers in Christ. The men whom Jesus called to be with him had all professed faith in him through the preaching of John the Baptist, except Judas, who was chosen that he might destroy Jesus, according to Scripture.
2. The members of a true church of Christ must all have been baptized upon a public profession of their repentance and faith in Christ, as in the case with the disciples Jesus chose to be with him.
3. A true church of Christ must be a local body or congregation of baptized believers voluntarily assembled together, independently of all other assemblies, according to the example given in the New Testament.
4. A true church has, or recognizes Christ only for its head and law-giver, and cannot recognize any other human authority above Him. It possesses its own local sovereign authority to transact business and recognizes no other court of appeal in discipline, the reception and rejection of members, etc.
5. A true church must be composed of believers in Christ, who have been baptized on a voluntary and public profession of their faith in Christ and who have voluntarily become members by their own act, and not by compulsion or proxy.
6. A true church of Christ holds as articles of faith the fundamental doctrines and teachings of the gospel and its ordinances as practiced by Jesus and his apostles, baptism and the Lord's Supper.
7. The true New Testament church had its origin and beginning with Christ as its founder and law-giver and must of necessity continue till the second coming of Jesus.
8. The true church of Christ is not, by reason of its nature and laws of love through Christ, a persecuting church. I. Cor. 13:4-8, 13.
9. The true church of Christ has never apostatized from the true faith once for all delivered to the saints in the beginning, nor never will apostatize finally, but will be the church triumphant when Jesus comes again.
10. The true church of Christ is intensely missionary in faith, spirit and practice, and holds the teachings of the ordinances in the true light of the gospel, administering them accordingly. Matt. 28:19-20.
11. A true church of Christ recognizes no other society nor the ordinances of such, as a gospel church which does not adopt and follow the New Testament pattern and teachings. As alien baptism or sprinkling or pouring are not taught in the New Testament, they therefore cannot be church ordinances.

These we believe to be true characteristics of the true church, or the church Jesus organized and left in the world; believing the New Testament amply supports such views as above set forth, we give a fair statement, for comparison, of the characteristics of Missionary Baptist churches today. But those who have presumed to write or speak of the origin or the church of Christ, of which we believe Baptist churches are the succession in faith and nature and purpose with the church Christ organized, fail to go back far enough to find its first beginning and fundamental characteristics. We must pass back beyond the days of Alexander Campbell, or John Wesley, or John Calvin, or Martin Luther, or even the day of Pentecost, to find the origin of the true church of Christ of which we believe Baptists are the succession and inheritance both in faith and ordinances. We must go back to the time when Jesus began his personal ministry, at the age of thirty years, when he had been baptized by John the Baptizer, or the Immerser, Jesus began to call forth that people whom John had come to prepare according to the prophecy of Isaiah 40:3. The forerunner had come preaching Christ and the people of Jerusalem, Judea and the regions round about believed and were baptized of John in the River Jordan. Enon and Salim. See Matt. third chapter. This may be called the beginning of Baptist history. John, like all true Baptists today, rejected all who did not give evidence of true repentance and faith in Christ who was to come. Jesus came to John the Immerser and was baptized, immersed, like John had baptized all others who came to his baptism. All proof as to the act itself is overwhelmingly in favor of immersion of the body in the river and this is, no doubt, the same act Jesus intended his disciples to perform, as he sanctioned many baptisms by them during his ministry; and this same baptism was commanded in the commission, Matt. 28:19-20. Mark 16:15-16. This is no doubt the same baptism mentioned in Eph. 4:5, it must of necessity be the same to which Jesus himself submitted to set forth in symbol the purpose for which baptism was, and is intended by Christ.

Another fact determined will aid us in finding the beginning of the true church of Christ, that is the meaning of the Greek word "ekklesia," from which our English word "church" is translated. It means: "An assembly," in a common sense; any public assembly, called out from the people, as a court assembled. But with reference to a church, "ekklesia" evidently means a congregation, or assembly of believers in Christ, baptized, and called together for specific religious purposes; for we observe the character and purposes in the calling out of the church by Christ. The men he called out from among the multitudes whom John baptized evidently had all the pre-requisites found necessary to church organization and membership. They were believers baptized, and therefore qualified, by a proper administrator. John, the man sent from God, and by one who had proper authority to administer the ordinance from heaven. We note here in passing that Jesus when he had received the ordinance of baptism of John afterward gave the ordinance to his "ekklesia" or church to keep and to administer to the end of the world to all who believe. Therefore the authority for baptism

is given through the church and any other than that administered under the authority of a true church of Christ is unscriptural and alien to the New Testament.

The question then arises when and where did Jesus organize or call out his "ekklesia"? Having agreed upon the meaning of the Greek word which is translated "church" more than one hundred times in the New Testament where did Jesus begin the calling together of his church or assembly? Some modern Baptists claim that the church was organized on the day of Pentecost. This is the position of Campbellism and Pedoism generally. According to the meaning of the Greek word itself, this cannot be true as to the organization of the church. Others believe that the church was organized on the mountain according to the tenth chapter of Matthew. But the writer does not accept this as the time and place where and when the church of Christ had its beginning. Still others believe the church was organized on the mountain in the fifth chapter of Matthew, when Jesus gave the beatitudes. We find an earlier record of the church of Christ than any of these incidents and dates and places.

When Jesus had returned from the temptation in the Wilderness, he came preaching, saying repent ye, etc., and came to the sea of Galilee where he found two brethren, and he called them (Matt. 4:18-20). Here is where and when Jesus began to call out his "ekklesia," and the names of the two first members are given. As further proof of this fact, Jesus and these two members went on along the sea-shore and he called two other brethren and they joined the company and followed them. Here is the record of the second addition to the church or "ekklesia." Jesus called out. Matt. 4:21-22. This was in the very beginning of the ministry of Jesus, and not of Pentecost, or any other time or place or by any other man or men. We believe the church of which Baptists are the succession was organized by Jesus out of such material as he selected who were prepared and baptized by John the Baptizer, and received the special charge on the mountain, as in the fifth, sixth and seventh chapters of Matthew; also that preachers were ordained of and in this same "ekklesia" gathered at the sea of Galilee according to the tenth chapter of Matthew; and that on the day of Pentecost the same body or church, which had increased in membership, was indeed and publicly and powerfully recognized before all nations of the world (Acts 1st and 2nd chapters). This church went on doing business from the time Jesus called the first two members, Simon and Andrew (Matt. 4:18-21). Then to find this church in the succession of faith and practice we must compare the so-called churches of today in the light of the New Testament. All so-called churches, except one, must fail in the comparison. Baptist churches hold forth the faith of the gospel in its purity of peace more nearly according to the pattern than any others and therefore can claim to be true churches of Christ. The articles we give above are the fundamental characteristics of the true church Jesus organized and left in the world and which was carried on through the apostles and which comes down to us in the New Testament and which will be propagated through Baptist churches till Jesus comes the second time to receive his bride for which Christ has shed his blood that the church might be presented without spot or blemish. Then we have found the essential characteristics of the true church of Christ to be those of real Missionary Baptist churches of today and, while some of these may be found in other so-called churches, there can be but one succession of the "ekklesia" and faith, practice and ordinances of that true church of which Baptists alone can be the succession. Brethren, beware lest you destroy the temple of God for such are we, by alienism and liberalism toward those which are no churches of Christ.

WHEN WILL THE ORDINANCES CEASE.

By Rev. O. P. Eiches, D.D.

Baptism and the Supper attach themselves to the person of Christ. Back of Baptism stands Jesus Christ. It is in the world by his authority. The Acts and the letters of the New Testament show that wherever Christ went, baptism went. Baptism is not simply an arbitrary sign—it embodies certain large facts of Christian experience. In baptism a man makes the affirmation: "I died to sin; I was so utterly dead that I was buried. My old life passed out of sight, I entered in a new life. I am a new man." When a man comes into the Christian life, Jesus places baptism before him. It is a command, a test of obedience; an outward mark of the Christian life; a confession of faith. If all in the world become Christians, it is obligatory upon all personally to obey Christ. Back of the Supper is Jesus Christ. The Supper speaks of and for him; it appeals for remembrance. If all in the world become Christians, they will never get beyond the teachings contained in the Supper, that men are saved and continue saved through Jesus Christ and his sustaining power.

Did Jesus mean that his words should be taken in a spiritualized sense; that bread and wine and water are not to be taken literally? A few, like the Friends, have so maintained. In Romans 6:4, the death to sin was a spiritual event; the baptism was an outward thing. In Acts 10:44, it was a spiritual baptism; in 10:47, the water baptism followed. Did Jesus mean that these ordinances would in time be outgrown; that in the passing centuries the churches would outgrow their need? The Supper he endues with a perpetual life—"till he come."

If any person, or church, or creed, limit the abiding character of this ordinance, he comes into open conflict with Jesus Christ. The reason that gave birth to the Supper is an abiding reason that will continue it in existence as long as the Church is made up of saved sinners, who need constantly Christ's help. If every person in the world

today were a believer in Christ, the conscious death to sin and the new life in Christ and this world would need to be signified in baptism.

In The Baptist Commonwealth recently, there was this statement: "When church and kingdom become identical in meaning and coterminous, we can all abandon the ordinances and have one organization, the kingdom." What is meant by "kingdom?"

The answer is, when all persons and institutions submit to Jesus Christ and crown him King, then Christ will have a real kingship here. But, will it be an act of submission to Christ to signalize his universal triumph by abandoning his established ordinances? Will Christians show that they are living in the highest obedience by universally disobeying him? Will Christians ever get so far on and "up" that they will not need to be saved by Christ or depend on Christ? If the kingdom comes, will it not be by persons individually entering it? And if they enter, one by one, will each one signify his acceptance of Christ and his entrance into a new life, his entrance into the Church and kingdom by disowning his King?

If all in the world were to accept Christ, personally, and, as believers in Christ, were obedient to Christ, it would not be a matter of any concern by what name they were called. In all likelihood the name "Baptist" would become an obsolete word. But Baptists, today, do not practice baptism and the Supper as things by which to distinguish themselves from others. They observe them because Christ established these ordinances and maintain them by his authority as supreme Head of the Church. If any one affirm, that in baptism is salvation; if any one affirm that no one may enter Christ's kingdom unless baptized; if any one affirm that baptism is to be eternalized so that nothing outward is meant; if any one affirm that baptism has no significance in Christ's teachings and may be ignored; if any one affirm that the Christian life may progress so far that the ordinances will be useless and may be discarded; if any one affirm that when the kingdom of Christ comes the kingship of Christ will cease in its authority over the ordinances; if any one affirms that all the Christians in the world unitedly have power to annul such a statute of Christ as is found in I Cor. 11:26, such affirmation, in my judgment, ought to carry no weight with a person who regards Christ's words as having final authority. The Church and the kingdom, baptism and the Supper, belong to Christ; let him be King in his own kingdom. Christ established them. Christ alone can disestablish.

The Commonwealth article teaches that while the world is partly Christian and partly Baptist, baptism is obligatory, but when the world becomes entirely Christian, then baptism and the Supper can be thrown into the waste-basket.—Journal and Messenger.

THE DEAD TRAIN.

We stood upon the platform of a suburban station waiting for the car that was to take us cityward, when to our surprise a train not upon the schedule whirled by going in. Its make-up was so singular that one could but take note of it. Beside the engine and tender there were something like a dozen cars—baggage cars, express cars, mail cars and passenger coaches conglomerately mixed. It made quite an imposing appearance, but what seemed strange was there was literally "nothing in it."

Nobody was handling mail, nobody was sorting express, nobody was in the empty seats of the two passenger coaches. "What train is that," we asked in some wonderment of a neighbor on the platform whose car showed him to be an employee of the road. "Oh, that is the dead train," was his prompt reply. The answer seemed as enigmatical as the phenomenon, and so we sought an explanation and learned that upon all the lines running westward from Chicago there is always a "dead train" running east. We were told that the outward flow of mail and goods and passengers always exceed the return, and that in consequence there is arranged an eastbound train to gather up the surplus cars and bring them back to the city. The mail cars are there, but they carry no letters and no printed matter. There are express cars, but they neither receive nor distribute merchandise. And the passenger coaches are "as empty as a cuckoo's nest in March."

While we were meditating upon this bit of information, which was wholly new to us, the outgoing train passed, full of bustle, life and wealth. We caught a glimpse of mail clerks busy at their cases, of expressmen sorting over their piled-up goods, while in the coaches were hundreds of passengers.

There goes the prodigal son, one said to himself, but how he comes back we have just seen. How many a young man rushes upon life like one of these westward caravans, brimming with animal spirits, affluent with possessions, richer still in hope, only to come back a "dead train," empty and silent, the very embodiment of bankruptcy, isolation and despair.

It would be mournful enough if it were only the prodigals who return to us in this sorrowful plight. But oftentimes it is the student, the searcher after knowledge who, starting out with the joyful expectation of compassing "all knowledge," comes back with lights extinguished and hopes all fled.

Four years ago, John, our neighbor's boy just budding into young manhood, left us for the university, strong in the purpose to become a minister of the gospel. He was active in the Sunday school, a leader in the Endeavor society, and not afraid, in his own modest way, to respond when called upon to lead in the weekly prayer meeting. Life was all before him where to choose, and he was more than happy in possession of an ancestral faith.

But he came back to us last summer, sour, misanthropic, his heart withered and dead. Life was full of beauty and the future full of hope

four years ago, and he set out richly laden and brightly illumined. He met somewhere certain learned men who robbed him of his faith; and so he came back to us empty of all that could make life sweet, deprived of all that could make life bright, himself "without hope and without God in the world." He was simply a "dead train" when he made his reappearance in that old home from which he had departed so richly freighted.

"Count no man fortunate," said Zeno, "till his life story is finished." And what that final judgment will be must depend upon whether the last trip be richly freighted and brightly illumined or whether it reveal simply a "dead train."—Interior.

THE MOST BLESSED ANNOUNCEMENT.

Paul says: "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." In that charming allusion the apostle quotes Isaiah's poetic description of the messenger who first announced the glad news of King Cyrus' decree that the captive Jews were permitted to return home from Babylon. In the prophet's picturesque setting of that interesting scene the watchman on the mountains of Judea, to whom the glad news was first communicated, are supposed to desery the far-off approach of the messenger, who made all possible haste to tell the good news. The chapter from which Paul quotes, and also the three immediately following, is so clearly Messianic in spirit that there is no doubt that the glad tidings referred to include a far more glorious release than that of Judah from the Babylonish captivity. So important was the announcement that even the feet of the carrier were transfigured by the glory of the message. Paul simply picked out the higher spiritual meaning of that unique announcement, and straightway applied it to the preaching of Gospel, which is the greatest, the holiest, the hardest, but the sweetest work to which, in the providence of God, the children of men are called. It is the same song the angels sang when the Master came to the manager. A lost world, and a living, loving Saviour—that's our message.—Exchange.

Five things a child can do: A child can become a true Christian; a child can live a beautiful Christian life; a child can pray; a child can witness for Jesus; and a child can bring others to Christ. In order to do this, however, the child must take Jesus into his life.

If we are sincere in looking for virtuous people we will see that virtue has some soil to grow in.

LITERARY.

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

The Person and Work of Jesus Christ. Nathan E. Wood, D.D. \$1.00 net. American Baptist Publication Society.

These are studies in Christian doctrine in which the author has sought to take into account all the facts, to look into the heart of the problems and to face the difficulties. He holds that the two primitive truths of the Christian religion are found in the nature of the person of Christ, and in the atonement which is obviously his most radical and comprehensive work for men. These two great facts have been given specially extended study and exposition. Dr. Wood advocates what he calls the ethical vicarious theory of the atonement. He presents a hybrid view of election in which he seeks to establish a happy medium between the ordinary Calvinistic view and Arminianism. The product of this process of cancellation is zero. His theory of election is confuted in his most excellent presentation of the doctrine of regeneration. The doctrine of the union of the believer with Christ is luminously set forth. There is also full exposition of the other doctrines involved. One can heartily say amen to his statement that "there can be no great Christian life unless there is great Christian doctrine at the heart of it." In many respects this is a great book and though one may differ with the author in many of his conclusions the study of this volume will be most profitable.

Baptist Principles. E. E. Folk, D.D. 1.00. Baptist Sunday School Board.

The chapters of this book consist of the letters addressed to the author's son, that were published in the Baptist and Reflector. Because of their popularity it was thought best to publish them in book form. The author's aim is to present fundamental Baptist principles in a comprehensive form. The work, for the most part, is well done and the book will become deservedly popular as well as helpful. It is to be regretted, however that the author's comprehension and presentation of the doctrine of regeneration is not clearer. There is a taint of Arminianism and a confusedness that impairs the value of his chapter upon this great doctrine. The clear thinking and clear distinctions that a discussion of this subject demands is not manifest here. However, there is enough valuable and helpful material to make the book useful.

Sunday-School Lesson

Sunday, December 12th.

Paul's Last Words.—II. Tim. 4:1-8, 16-18.

Motto Text.—"For me to live is Christ, and to die is gain."—Phil. 1:21.

Paul wrote this letter to the young man he loved so dearly, from his dungeon in Rome, not long before his martyrdom.

Timothy was pious, talented, faithful and lovable, but from the apostle's exhortations to him, it is evident he was by nature timid and inclined to shrink from hardships.

Paul begins with the most solemn adjuration. "I charge thee therefore before God and the Lord Jesus Christ."

"Preach the Word." It is by the foolishness of preaching that God will save sinners. One of the worst signs of the times of which Paul speaks is the belittling of the sermon.

"Reprove, rebuke, exhort with all long suffering and doctrine." Reprove has the meaning of convicting, convincing. The minister must convince them of their errors in doctrine.

"For the time will come when they will not endure sound doctrine." It is of the church members Paul is speaking—alas, that this should ever be true!

shall be judged hereafter for their faithfulness.

"But after their own lusts." Their evil desires. They do not wish to hear the Word of God which condemns them and tells them of the day of judgment before them.

"And they shall turn away their ears from the truth, and shall be turned unto fables." Men who cannot endure sound doctrine are the victims of all sort of silly crazes, such as spiritualism, etc.

Are these times upon us now? If they are the remedy is what Paul enjoins upon Timothy. "But watch thou in all things."

"Endure afflictions." Timothy's weakness needed the exhortation to "suffer hardship," which these words mean. He would be attacked in all ways by those with itching ears who were eager for "novelty."

"Do the work of an evangelist, make full proof of thy ministry." The work of the evangelist was to preach the gospel with special reference to the conversion of sinners.

"For I am now ready to be offered, and the time of my departure is at hand." Viewed out as a libation, which pouring marks the conclusion of the sacrifices. Death was but victory for Paul.

course." The race he was running. The figure is taken from the Olympian games. He had run steadily the race set before him, and was now nearing the goal where he would receive his crown.

"I have kept the faith." In spite of all temptations and difficulties Paul had kept the faith unadulterated and complete. He had yielded not one jot or tittle to meet the views of Jews or Gentiles.

And now he was going a victor to his Lord. He claims nothing which any faithful Christian cannot do. To run the course set before him, to fight the good fight, is within the reach of the humblest of the saints.

Verse 16. Paul had suffered as his Lord did when all his disciples forsook him and fled. It is evident from his words that the brethren had behaved in a cowardly and disgraceful way, and he prays for them.

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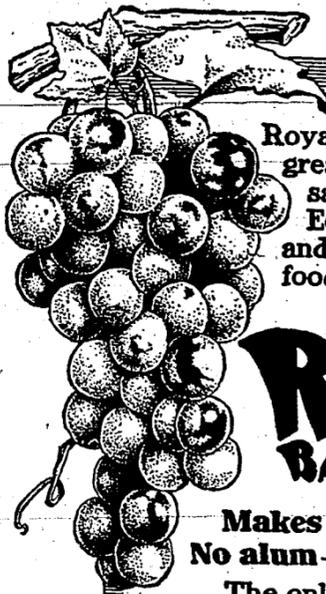
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THE MORGANFIELD BIBLE INSTITUTE AND SUNDAY SCHOOL CONVENTION.

It met with the church at Morganfield, November 18th to 21st, and was a great success. Bro. W. J. Mahoney, State Sunday School Secretary, made addresses on "Why a Baptist Sunday School Union," "Teacher Qualification," "Teacher Teaching," and "The Relation of the Church and Sunday School," and he was at his best. Dr. Nowlin and Dr. Powell could not be present, but Rev. Henry Happell, D.D., pastor of the First church at Evansville, Ind., discussed Dr. Nowlin's subjects, "How to Build Up and Maintain a Sunday School" and "Evangelism in the Sunday School" in a very able and instructive manner. By the way, while not wishing the saints at Evansville a particle of harm, one is almost tempted to covet Bro. Happell for some good strong church in the good State of Kentucky. He preached for the Morganfield saints the night before the institute began, and the writer heard many favorable echoes from it. He is one of the most lovable men, and a fine preacher. He must also be a fine pastor.

Dr. Powell was to have discussed "What the Baptists Owe to the World." He sent Bro. H. M. Harris, a volunteer for the foreign mission work and a student in the Southern Baptist Theological Seminary, who made a splendid address on "The Opportunities and Obstacles in Mission Work." You may expect to hear good things from Bro. Harris in the years to come.

Rev. C. C. Carroll, pastor Third church, Owensboro, made two strong addresses on Matt. 1:4, and preached a great sermon on "Stewardship." This was one of the truly great addresses of the institute. The writer was made prouder than ever of his pastor. Another one of the really great addresses was that by Rev. J. W. Porter, editor of the Western Recorder and pastor First church, Lexington, on "What the World Owe to the Baptists." How badly our Baptist hosts need to know more of their history as the people of God! How badly the world needs to know who and what Baptists are! No church can make a better investment than in getting Dr. Porter to make this truly great address for it.

One of the very best addresses was that by Rev. M. E. Dodd, pastor First church, Paducah, on "Missions." How his soul burned within him, and how he made ours

burn within us! Bro. Dodd is one of the most popular preachers and speakers among our Kentucky brethren. To hear him is to be delighted and instructed and strengthened, and to fall in love with him.

Then came the inimitable J. C. Midyett, D.D., president of Ohio Valley College, at Sturgis. Dr. Midyett is a trained platform lecturer, having been in the temperance work many years in the South. He is also a remarkably good preacher. I came near saying "great preacher," and I do not know that I should have been criticized if I had. He made three addresses on Matt. 5:7, the last of which was another of the truly great addresses of the institute. All were good, as were also two sermons by him—one on "The Pastor," being another great address, and which every church in the land would do well to have preached in its hearing. Bro. Midyett is doing a fine work.

Rev. C. V. Cook, D.D., pastor First church, Henderson, was to have discussed "Organized Classes," but he was in the midst of a meeting with his church.

The writer discussed "Church Discipline," and "The Importance of Thorough Indoctrination of the Churches." With the exception of these two last the institute was a great success, and Pastor Knight and his church are to be congratulated—not alone on the success of the institute, but on the magnificent way in which they entertained it. And more—and first of all—should they be congratulated on their magnificent Sunday School addition to their house of worship. It is up-to-date in appointment, ample in size and accommodations, magnificent. And, what is specially commendable, every cent of the cost of construction was in the bank before dirt was broken! Noble people. Happy pastor! Great possibilities now face this noble church, and they propose to make the most of them. The Lord guide them.

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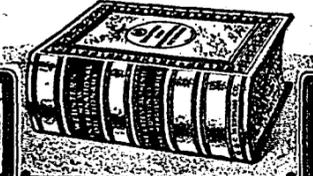
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GLORIOUS HOPE.

By C. M. Abercrombie.

There's a balm for the sorrowing mortals of earth
And a brightness that banishes gloom;
There's a solace that teems with remedial worth
In the life that came forth from the tomb.

There are mansions of bliss in the Father's abode,
Passing grandeur of man's highest thought,
Whence the Savior has come, and has carried our load,
And our perfect redemption hath wrought.

There's a welcome in store, and a blessed "well done"
When the trials of life are all o'er,
And the Savior will gather his loved ones all Home,
To rejoice and be glad evermore.

OUR PULPIT.



THE SEVEN CARDINAL VIRTUES.

By James Stalker, D.D.

Be ye therefore wise as serpents, and harmless as doves.—Matt. X. 16.

Last season I delivered a course of lectures on the Seven Deadly Sins, and it was natural to think of following that up with a course on the Seven Cardinal Virtues. The idea of the Seven Deadly Sins is that among all the sins which human beings can be guilty of, there are seven specially malignant from which the others come to be derived; and the idea of the Seven Cardinal Virtues, in the same way, is that among all the excellencies with which human character can be adorned, there are seven that overtop the rest, and from which the rest are derived. This last point is specially referred to by the adjective "cardinal," which means that these are virtues on which all others hinge. For instance, we are going to have today "Wisdom." Wisdom is, in one great writer on this subject, made to include six virtues, and in another writer even to include ten. The idea of cardinal virtues is a very old one. It occurs in Plato and Aristotle, and descended from them to the philosophical schools of Greece. From them it passed over to the Romans, and is prominent in the writings of Cicero; and from that source it passed on to the fathers of the Church. The Greeks, however, and the Romans, only had four cardinal virtues, viz., wisdom, courage, temperance and justice. These they looked upon as the four signs of a perfect character. The man who possessed these stood four-square to all the winds that blew. One of the Apocryphal books of the Old Testament mentions these four virtues together, and a Jewish writer, of the time of our Lord, Philo of Alexandria, compares these four virtues to the four rivers of Paradise; they fertilize and adorn human life, as these waters did the primitive garden. Christianity arrived, however, it was not satisfied with the four ancient virtues, but invented a nomenclature of its own, as well as a conception of virtue of its

own. In the New Testament many virtues are mentioned, but three are mentioned very often as including the whole Christian character, viz., faith, hope and charity. When the fathers of the Church began to work up the truth of Christianity into Dogma, they took the stones out of the quarry of the Bible; but they were also under the influence of ancient philosophy, and especially of Aristotle, and when they were constructing a system of ethics or morals, what they did was to take the triad of Christian virtues, and attach to it the quartette of ancient virtues, so that the heptarchy emerged with which we are going to deal.

Perhaps, in this putting together things of such diverse origin they did not consider enough whether the new virtues of Christianity did not include those of the old world; but in a practical matter like this there is no great harm done if here and there a bit of ground is gone over twice, and there is great importance in remembering that even Christian virtue has a universal human foundation; although, of course, even the heathen virtues are purified when they come into the mosaic of the Christian character. I may mention that sometimes the word "cardinal" is restricted to the ancient virtues, whereas the three others are called "Christian" or "theological" virtues; but these three are as much cardinal virtues as the others, and there is an advantage in having an adjective which characterizes the whole seven.

We begin today with the first of the seven, "Wisdom," and I will take for my text a verse in St. Matthew's Gospel, "Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves." I will speak of Wisdom.

1. As a Vision of the Ideal.
2. As the Finding of the Way.

and

3. As a Lesson to be learned.

A Vision of the Ideal.

Wisdom is the foremost of the virtues. It is the lamp that shows the others how to go, because its chief work is to describe the goal to which all the virtues should strive to attain, and the point to which the whole of life should be directed. When Thomas Carlyle was a very old man, he once said to a friend that the older he grew the oftener he thought of the question of his childhood, "What is the chief end of man?" and the wonderful answer to it, "Man's chief end is to glorify God, and to enjoy Him for ever." Every Scotsman knows that question and that answer ever since he can remember, but not all have thought why that is the first question. Contrast it with the first question in the corresponding Catechism used in England, "What is your name?" and you will probably have a fancy that you know one at least of the causes of the thoughtfulness attributed to Scotsmen. It is a sublime thing that the first thought dropped into the minds of Scotsmen is this question which so inevitably gives rise to other questions: Why have I been born? Why am I alive? Why should I wish to live? These questions are raised in every thoughtful mind by the first question of the Catechism, and in these questions is the beginning of wisdom.

What the Shorter Catechism calls "the chief end of man" would, in modern language, be called an ideal. The chief end and the ideal mean exactly the same thing, and every modern mind would at once see the force of asking, What is man's ideal? because there is no doctrine more popular

in modern times than the necessity and value of ideals, and the maxim that if you wish to know what a man is, you have simply to find out what is his ideal. Perhaps it might be said there are many men who have no ideal. If so, that is their condemnation. It means that they do not know why they are alive. They are simply living at random. They have not chosen any object to live for, but are simply carried forward by the force of passion within and conventionality without. Those who so live may truly be said to be dead while they live, for surely the first thing to be demanded of a rational being is, that in this mighty journey and voyage of life he should have some idea of the place where, in the end he intends to land.

But, in another sense, it may be said that all men have their ideals, whether they know it or not. Consciously or unconsciously, there forms itself by degrees in every mind a supreme desire round which the heart is ever working, and toward which the endeavors are ever set. I dare say a drinker often does not know the strength of his own vice, but drink is occupying his thoughts every day. A miser is often not aware that he is a miser, but gold is what is occupying his thoughts by day and his dreams by night. A woman of fashion would indignantly deny that social advancement was her consuming ambition, but the passion is burning in her blood and shaping every course that she takes. In this sense, the ideals in this world are innumerable, and it is by their meeting and clashing, by their urgency and vehemence, that the myriad-colored spectacle of human life is produced. For the most part, however, they are unconscious or unavowed. The ideal of the Shorter Catechism is a tremendously lofty one: to glorify God and to enjoy Him for ever; but if we are to have an ideal, how can we pitch it lower, how can we hope for less than to commend ourselves to God in this world, and to spend our eternity with Him in the life to come?

The Finding of the Way.

Wisdom is concerned not only with the goal, but with the way; not only with the chief end, but the means; not only with the ideal, but the actual. As a pilot sailing up a river has his eye fixed on the light far off, which is the point at which he intends to arrive, he yet has to keep his eye carefully fixed on a hundred minor lights on the way up the river, otherwise he would soon have his ship aground. So, suppose a man has chosen the ideal, in the Shorter Catechism as his; this ultimate purpose includes innumerable minor purposes. As the pilot has to watch every point in the river, every ship he has to pass, every movement of the tide—so the voyager of life has to keep his eye carefully upon the incidents of every day and every hour, has to compare and to weigh and to choose, has to distinguish between what is desirable and what is undesirable. He has to fix, in every enterprise, upon the means most likely to achieve his purpose. And this is Wisdom.

While the Greeks called the first virtue Wisdom, the Romans called it Prudence, and that was a very characteristic change. In many cases, ideals, in being translated from Greek into Latin, underwent a certain debasement. The Romans were a practical people, and aimed low. They did not so much care about the ultimate end—they took it for granted that it was success; and what they asked was the means to secure success. This debased kind of wisdom has always been

prevalent in the world, and Bunyan has for ever characterized it in the figure of Mr. Worldly-Wiseman. But there is a prudence which is not debased, but noble.

If we are to get to the end, even if it is the right end and the highest end, we must employ the means; and this is the second part of Wisdom, the employment of the means. For instance, we must be acquainted with the facts of life. Facts are stubborn things, and we may make them either our friends or our foes—as fire may either be a devouring element, or a force carrying us and our burdens at the rate of sixty miles an hour; and as electricity may either be scathing lightning, or the miracle that carries our messages around the world. We may put all Nature against us, or may have it on our side, and Wisdom consists in doing the latter.

Even more than with Nature, is Wisdom concerned with human nature. We have to work out our life not in a vacuum or in a desert, but in a world full of men and women, every one of whom may become either a help or a hindrance to us, and Wisdom consists in so handling our fellow-men that they will advance and not retard our purposes. In one word, we must obey the laws, and on the events in this world the laws are written in hieroglyphics which the wise can read, but which the foolish cannot read, or misread. We have not only to make one great choice in the narrow way or the broad way, but we come every hour to the parting of the ways, and have to make a choice between the right and wrong. God and conscience say every hour, "This is the way: walk ye in it;" and blessed is he who, hearing that voice, goes straight forward, even if it seems at the time to be into the jaws of hell. But if reason and conscience and God are saying "This is the way," the man who goes the other way and is able to persuade himself that he is going to happiness, must be a fool.

It was a question much canvassed in the philosophic schools of Greece whether Wisdom could be taught and learned or not. There is an intellectual element in it more than in any of the other virtues, and there was always a disposition to speak of it, as there is to this day, as if it were the peculiar possession of the intellectual, of men and women of talent and genius.

But if Wisdom be, as I have tried to show, the choice of the true end of life, and the choice of the best means for reaching that end, then it must be the duty of every child of Adam, and it must be capable of being acquired. How is it to be acquired? First, by precept. There have been many wise men in the world before we came into it, and they have left a heritage of Wisdom which comes down to us partly in conversation, in the proverbs that fly from mouth to mouth. Such proverbs exist in all languages. Our own language has got thousands of them, and I dare say you will notice some wise man unconsciously annexes these, and speaks in parable. Then a great deal of the Wisdom of the past is garnered in books. No doubt a very fool may read hundreds of these, and never become wise, but one in whom there are the germs of Wisdom will become wiser as he reads good books. A book like "Bacon's Essays" shows how half the wisdom of the world can be crushed into a hundred pages. Sometimes a great poet like Robert Burns, in his "Letter to a Young Man," can put the wisdom of a whole nation into a hundred lines.

There is one of the books of the Apocrypha called the "Book of Wisdom," and it is not an inappropriate title; but it might with far more truthfulness be applied to a book like that of Proverbs, or to the Bible as a whole. There are several of the Books of the Old Testament frequently, at the present day, referred to as the "Wisdom Literature," because the subject of wisdom come frequently up in them by name. They are poetical books, but the prophetic books are more truly still the wisdom literature, and even the prophetic books pale before the letters in the New Testament of our Lord and His apostles. But I will say to all now hearing me, that if they put forward to be followers of Wisdom, they cannot take a better motto than that there is in the first chapter of Joshua, applied to the whole Bible: "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success."

Wisdom is to be learned by practice. As I have stated, there is an intellectual element in it, but it is more a matter of doing than of knowing. It is more a matter of experience, and as the pearl is formed in the wound of the bivalve, so not infrequently the best of Wisdom comes out of suffering. The other virtues that we shall have to speak about, shine most beautifully in the young, but Wisdom is especially the virtue of old age, and it is the compensation for a great many of the drawbacks of that time of life.

And, lastly, Wisdom is to be learned by imitation. "The companion of wise men," says the Book of Proverbs, "shall be wise, but the companion of fools shall smart for it." It is not indeed so easy, as a text like that might suggest, to get into the friendship and companionship of the wise. They have their own companions, and may be jealous of our intrusion upon their privacy and their time. Do you not see that if a wise man were to choose our society, he might be making himself the companion of fools? At all events, before he will admit us to his society he will submit our claims to close examination, and that we cannot refuse. But there is one companion who will not cast us out, and His friendship is more valuable for imparting wisdom than that of any one else. One of the names of the Saviour is "Wisdom," and it is written that Jesus Christ is made unto us Wisdom. And if, in His companionship, we grow wise unto salvation, I do not think we will miss the companionship of other wise beings even in this world, and in the next world we shall have a humble place in the company of those of whom it is written, "They that be wise shall shine as the brightness of the firmament; and they that turn may to righteousness as the stars for ever and ever."

A REMINISCENCE OF DR. WESTON.

By Henry C. Mabie

It was in the winter of 1859 that Rev. Henry G. Weston, who had just resigned the pastorate at Peoria, Ill., came to Belvidere, in the same state, to hold a protracted meeting with his friend, Rev. C. H. Roe, pastor of the church at that place. This was just before Dr. Weston went to his new

charge, the Olive St. Church, in New York City.

Quite likely to some of the friends of the preacher, then in the vigor of his maturing manhood. This passing service in a small Illinois prairie town appeared a mere temporary lodge of the pilgrim on his way to a leading pulpit in the great metropolis. To a certain Sunday-school lad, however, not quite twelve years old, in that village, this passing service of the gifted preacher, was no mere episode. That lad was the writer of these lines. He was one of perhaps thirty or forty persons who in that meeting were personally led to Christ and from that meeting the relations between the writer and Henry G. Weston became those of ever increasing tenderness and affection, until the career of the apostolic Weston on earth was ended—nay, they will be eternal.

The season before the meetings referred to began, my father had removed from his farm six miles out in the country, to the village of Belvidere, for various reasons never quite apparent in the family traditions. To the boy of that family, however, it seems clear in the retrospect that one reason for it at least was that he might come under the influence of that uncommonly winsome preacher, for his was the style of discourse which strangely riveted attention and brought the gospel realities within reach of the child mind. There was a loving persuasiveness in his very tones which can never be forgotten.

One text particularly from which Mr. Weston preached lingers clearly in my memory. "But I say unto you, 'Strive to enter in at the strait gate, for many shall seek to enter in and shall not be able.'" The whole church was particularly warmed in the glow of that revival.

One night I mustered courage to go forward to "the anxious-seat" with many others. Our venerable pastor, Dr. Roe, drew us out in verbal expression of our interest. I could not resist and uttered a few half coherent sentences, not one of which can I remember, and then we knelt to pray, the pastor bearing us up to God. I was kneeling in the front seat and the sympathetic Weston also knelt just before me and prayed. After a few moments of general petition he somehow singled me out and held me up before the Lord in a way that surprised me. He somehow specialized on me; he told the Lord more about me than I myself knew, or than I supposed the Lord knew, and I wondered how he knew, and if that prophetic man did not go on and on and tell the Lord that I was going to be a minister, and he seemed to me to instruct the Lord just how and when he was to put me into the business.

He entered a bill of particulars. There he was focusing the attention of the whole congregation on little me; and before he finished I thought he had all the angels staring at me and I began to feel that I might be worth saving after all; and somehow that old First church in Belvidere from that night gained the impression that I had to be a minister. My parents thought so. At all events I never got away from the conviction that that man of unction and persuasiveness from Peoria, had been sent up there after me, to help set me apart to the work of God in the world.

Of course there were years after that when the incident was obscured by other things, youthful ambition and follies. I finally found myself a student in the old University of Chicago and the Anniversaries of 1867 came on. Among the fathers of the denomination,

the great leaders who came out to the West from the mighty East of that time, were Thomas Armitage, B. T. Welch, Henry C. Fish, J. T. Backus, President Eaton, Jonah G. Warren, Martin B. Anderson, Rollin H. Neale, Wm. Hague, George Dana Boardman, A. H. Burlingham and scores of lesser lights, and Henry G. Weston, then in the height of his fame, just prior to entrance upon his forty years of service as president of Crozer Theological Seminary.

I ventured one day in the vestibule of the First Baptist Church building, where the meetings were held, to approach him, and gave him my name and referred to the old church in Belvidere and the incident of my conversion and his remarkable prayer in my behalf, which, of course, he had long since forgotten, even if he remembered it at all after the meeting closed. I was then just beginning to preach a little in country churches round about Chicago, although I had been in almost constant revival work which characterized the activities of several students in the old university of that time.

How far away in prestige, position and power those fathers at the Anniversaries of that date looked to my young eyes, and how august the great meetings and the dignitaries of those great societies. To be permitted to peek in from the lobbies upon those venerable counselors was to my fancy a privilege that kings might envy.

Thank God the ending is itself prophetic of fulfillment, even as that prayer in the old meeting-house in Belvidere, just half a century ago has been fulfilled in the life of one unworthy soul inexpressibly beyond all he could then have asked or thought.—The Standard, Rochester, N. Y.

WHY SO FEW CONVERSIONS?

By E. P. Marvin

God plainly and emphatically declares, in Ezekiel that if watchmen do not warn the wicked of the death penalty for sin, they will not repent, and the watchman must perish with them.

You may talk alone to sinners until they are lovesick, but this pleasing aspect of redemption alone will never convert them. Both life and death must be set before them, the reward of the righteous and the punishment of the wicked. Love is influential after conversion.

Christ, more than all others, warned the wicked, frequently and fearfully. Take one case of many in Matt. 10:18. "And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy soul and body in hell."

Paul solemnly charged the elders of Ephesus. "Therefore watch, and remember that by the space of three years I ceased not to warn every one night and day with tears." He says also: "Knowing the terror of the Lord, we persuade men."

Edwards, Finney, Nettleton, Moody and all soul-saving evangelists have earnestly presented the sinfulness of sin and the awful doom of impenitent sinners.

Hope and fear are both natural, proper and powerful motives. We cannot eliminate them from human nature. Crowns are promised to allure our hopes, and a dreading hell to alarm our fears. Christ was the most alluring and alarming of all preachers. Even he "for the joy that was set before him, endured the cross."

God warned Noah and Lot, and Jonah warned Nineveh.

Some one says: "Amid the multitudinous devices of Satan, in order to effectually secure the damnation of the world, the dogma that there is neither hell nor devil ranks pre-eminent. It is so conducive to downright infidelity that it quickly leads the deluded victims to the conclusion that there is neither God nor devil, hell nor heaven, thus leading them out into the bleak and desolate fields of confirmed atheism. They call it a mere scarecrow, a false alarm, only calculated to cheat people out of their innocent pleasures, and thus acquiesce in the consolatory dogma that there is no hell. This is one of the most obvious fulfillments of the latter-day prophecies."

The people want "smooth things," and so preachers who aim at popularity and "the seven great principles, the five loaves and the two fishes," avoid this odious truth.

Now I submit, for the honest and prayerful consideration of my ministerial brethren, whether the paucity of conversions today is not largely due to the paucity of preaching the sinfulness of sins and the doom of the sinner.

It is a common proverb that "no one preaches hell any more." Yet in God's Word an eternal hell is as plainly revealed as an eternal heaven.

Preachers give various false and foolish reasons for not warning the wicked, but the real reasons are plain to all intelligent hearers.

In many cases, it is simply worldly policy for popularity, place and pay. In other cases the preacher has secretly lapsed from the faith into Universalism, and is a false and perjured man in an orthodox pulpit. They ridicule the "old blue theology."

The popular press also helps this apostasy from solemn and vital truth.

Sinners, therefore, naturally think they will come out all right if they behave themselves pretty well, and fewer and fewer of them repent.

Dare these unfaithful preachers, who never warn sinners of a future hell, read attentively and seriously Ezekiel 33:8? "When I say unto the wicked, O wicked man, thou shalt surely die; if thou does not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thy hand."

The world pursues a frenzied speed for pleasure, gain and spoil. The times are perilous indeed, and lawlessness appals.

Vice and high crime hold carnival. No power can break the spell. No fear of God restrains the will. They think there is no hell.—Presbyterian.

LOVE OF THE WORLD.

A fair and candid study of the New Testament account of the words and life of Christ and of the character and conduct of Christians today does not reveal a close correspondence. As a rule the twentieth century Christian does not make the New Testament impression on the observer. Read the Sermon on the Mount, and the Parables of Jesus, and the stories of His walks and talks with the people of Galilee and Judea, and then see how many you can find in the circle of your acquaintance, an interview with whom cultivates in you the same sweetness of spirit, the same tender compassion and the same loving sympathy as the reading of the story of Christ.

Yet this likeness of impression is exactly what Jesus intended should be made by His disciples



We borrowed this dance
From the days of the past
And the wonder grows as
we dance it—
How they kept up the pace
And the strength of the race
without

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in all ages. He said, "As my Father hath sent Me, even so send I you." And this does not refer to the telling of the gospel story, as it is often applied, but to the life which should be lived by His followers, and the impression which their lives should make on the world; for He said, "I in them, and thou in me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them as Thou hast loved Me." As Dr. Leighton Williams has well said, the Real Presence of Christ in the world is not in the bread and the wine of the Supper, but in the lives of His disciples.

The alternative presented to the Christian is to be like the world or to be like Christ. To be both is impossible. Every day and every moment the Christian is called to a conscious choice. The standards of the world are not the same as the standards of Christ, in morals, in love or in actions. And these standards pertain to individual men and women, and not to bodies nor to great movements. All efforts to bring men into the church are useless unless the membership of the church is made up of those who are like Christ, and showing Him in their character and conduct. There is no gain in transferring a man from a worldly environment of strife and jealousy and hatred to a church where the same unlovely qualities prevail. Rather you have done the man harm by changing him from an atmosphere of sincerity to one of hypocrisy. It is only as the body of believers are like Christ that missionary and evangelistic labors are worth while.

Here is where the church should learn its lesson. A church conformed to the world cannot win the world away from itself. To improve anything you must have both

a place to move it from and a place to move it to. Christians cannot reform business unless they do business on the principles of Christ. Men and women cannot be led to heaven unless disciples of Christ show by their conduct that they believe heaven is of more importance than money or pleasure. Christians must be in the world, separate from the world. They must give an impression of detachment; they must give evidence that they have a life in themselves, higher, nobler, better than the life of the world about them. "Love not the world," says the beloved apostle. "Neither the things that are in the world: If any man love the world, the love of the Father is not in him." The essence of the Gospel of Christ is the spirit of love.—Watchman

We should not do good to get man's praise. If we work from this motive, we shall have just what we work for, but nothing else. Men will praise us, but God will not. All there really is of any work, even the greatest, is the part that lies hidden in the worker's heart. Many men's lives, therefore, are very much smaller in Heaven's sight than they appear to their fellows to be. Then there are many whose lives are a thousand times more beautiful, more radiant and noble as God sees them, than they are as the world sees them. Love in them glorifies them.—J. R. Miller

Winning men to the worship of God is a work well worth while. To turn the thoughts of the careless and indifferent to the claims which God has upon their hearts is a work which angels would rejoice to do. Men should count it not a duty, hard and disagreeable, but a privilege, rare and ennobling.

Editorial

"SHOULD A WIFE JOIN HER HUSBAND'S CHURCH?"

This question has been put to the editor, with the request that it be answered in these columns. We are usually a little slow to ask or answer questions, and more especially so, if the question is a debatable one and the answer an uncertainty. This question, however, is so simple and the answer so easy, that we have no sort of hesitancy in complying with the request of our querist.

It is assumed from the form of the question, that if the wife should join the husband's church, that she should do so for the sole reason that she is his wife. With this understanding, we answer the question with an emphatic "No." What there is in marriage to change one's religious convictions, we are unable to see. There is not a line of Scripture that creates or implies any obligation upon the part of the wife to join her husband's church. To the contrary, the teaching of Scripture is directly opposed to such a course of conduct. Holy Writ tells us that "We ought to obey God rather than men."

Should a woman change her church without changing her religious convictions, she would be living a double spiritual life, contrary to conscience and to Christ. To be sure, if a woman is to make her final account to her husband, it is her duty to make him her spiritual master; but if it is to her God she must render her account, it is to her God she must look for guidance.

It has been urged in justification of a change of the wife's church relations, that as the family is older than the church the family should take precedence. Chronology can not constitute an argument in this connection, as both sin and the synagogue came before the church. The broad claim that the husband and wife should be spiritually united proves altogether too much for even those who make the argument. For example is it the duty of the Protestant wife to join the church of her Roman Catholic husband? Yet this is the inevitable logic of such an argument.

The whimsical idea that the wife ought to join her husband's church is usually predicated upon the fact that there is but little difference between Protestant and Baptist churches. The utter falsity of this assumption is easily demonstrated. For instance, the difference between the Baptists and the Campbellites on the design of baptism is exactly the difference between Baptists and Roman Catholics. With both Campbellites and Roman Catholics' baptism is considered a sacrament and as such absolutely essential to salvation. The difference between Baptists and the Pedo-baptists as to the mode of baptism is exactly the difference between Baptists and Roman Catholics on the same subject. The Bible is just the same before as after marriage and marriage has no power to change the Bible. Only sentiment, without Scripture, rhyme or reason can be urged as an apology for such a change of church.

We have observed many cases where the wife has changed her church for that of her husband, and in every such instance, so far as we now recall, such change has resulted in diminishing her religious influence, without increasing that of her husband.

As a pastor of considerable experience, we have never yet advised a woman to join our church,

for the sake of her husband. We are aware that such advice is often given, but so far as our acquaintance with such cases extends, the advice has uniformly been to join the church of the minister who gives such advice. If it be the duty of the wife to go with the husband, then it is the duty of the pastor as soon as one of his women shall marry one of another faith, to advise her to quit her church and connect herself with her husband's church. It would also be the pastor's duty when he receives an unmarried woman into his church to say that "she is received into full fellowship" until she marries one of another faith.

We give it as our deliberate opinion that there is more hypocrisy practiced upon this question, than any other that arises in the ministerial life. Believing that Baptist churches were instituted by Christ, and that they have ever existed to hold forth the truth in its purity, we would be untrue to ourselves and our Saviour to counsel anyone to quit its fellowship.

THE ANTI-SALOON LEAGUE'S WORK.

This League has published a little bulletin giving the progress made in the three months ending October 1st. It is most blessed news it gives. Everywhere, persistently and wisely the League is at work. No failure at any point discourages it. Like Henry Clay's old farmer, it picks its flint and tries it again. We give a few of its interesting facts:

Sixteen of the nineteen precincts of Mendocino county, Cal., have gone dry, as has Plumas county. A new law in Connecticut limits saloons to one for every 500 inhabitants; forbids any saloon keeper selling or delivering to any town except where his license is held, and compels closing at 10 o'clock at night.

Santa Rosa county, Fla., went dry as did six counties in Idaho. Union county, Ind., did the same, and two counties in Minnesota, and Kearney county in Nebraska and four counties in Texas, making 157 dry counties in that State. In Washington eleven towns and cities went dry.

This bulletin shows also how much and how effective work the League has done in various States on prosecuting the violators of the laws. In Illinois alone the aggregate of sentences imposed amounted to 6,935 days in jail and fines of \$48,105.

There are many other facts of interest given in this little bulletin of three months work. We have great reason to thank God and take courage.

THE HOME MISSION BOARD.

Of the many agencies which are engaged in fostering and forwarding our missionary interests, no one of them is more important, fundamental and far-reaching than that of the Home Mission Board.

Its purpose is imperial, its work is imperative; while the character and scope of its labors have been such as to commend it to the confidence and co-operation of the brethren. If the value of this board is to be determined by what it has already accomplished, if its past is to be prophecy of continued achievement, then it would be difficult to overestimate the worth of its work.

As the years grow apace the wisdom of the board becomes more and more apparent. There is scarcely a city in the South in which the board has not planted and assisted in sustaining Baptist churches. Indeed, a large number of our strong-

est churches have been beneficiaries of this board.

It seems to us that the Board could not have selected a better man for our State Vice President than Brother M. E. Dodd. He has given to this work freely of his time and talents and richly deserves our hearty co-operation. In a recent communication, published in these columns, our Vice President shows that our State is in arrears with this work. This should not be. Let all of our pastors and churches bestir themselves to the end, that our apportionment may be fully and promptly met.

A FORGIVING SPIRIT.

It's a mighty hard thing for one fellow-to-forgive another who has grossly affronted him. "It's too bitter a pill for me to take," is his expressive language. He won't tolerate listening to a tame homily on the example of him "who when he was reviled, reviled not again, and when he suffered threatened not, but committed his cause to him who judgeth righteously." And yet both were members of the church, and sometimes were thrown together in the same pew.

Often had the offender, in propria personae, sought to bring about a reconciliation, being unwilling to lay the matter before the church, since it was a private personal offense. Others, however, knew of the estrangement, which had been cherished more than five years. It was in view of this fact that the offending party suggested the baleful influence of their conduct both on the church and the outsiders, concluding his talk by saying that the persistent maintenance of such a hostile relation on the part of two professed followers of Jesus Christ, tended to promote scepticism among certain classes in reference to the reliability of the records that profess to contain his words and works.

This thought so weighed on the mind of the brother who had long sought reconciliation in vain, that he entered the following cogitations in his diary: "Though Jesus has always been regarded as the greatest and purest ethical teacher of all ages, he certainly overshot the mark in his exacting demands respecting the duty of forgiving our enemies. For, with no limitation whatever, he is reported as saying, 'If thy brother trespass against thee seven times in a day, and turn again to thee, saying, I repent, thou shalt forgive him—and not only until seven times, but until seventy times seven.'"

"Fie! Christ surely did not adequately gauge the uncontrollable force of human resistance necessary to be overcome in order to comply with this injunction, or he would never have enjoined such repeated acts of forgiveness. It's high times that these theoretical refinements in ethical science should forthwith be eliminated. Doubtless this part of the old record just slipped into some mediaeval MS. through the inadvertance of a pious copyist."

What effect these musings had on the hitherto unyielding brother, to whom they were afterwards sent, we know not. Anyway, it is a fact that, in characterizing a person who has an unforgiving disposition

we are wont to say he has a hard heart. Christian (Christlike) spirit, thus accounting a forgiving spirit as of the essence of Christianity, or at least its most obvious and essential exponent.

When General Oglethorpe once found occasion to say to Charles Wesley, his private secretary, "I never forgive." Then I hope, sir," said Wesley, "you never sin."

THE CHERRY MINE DISASTER.

The recent mining disaster at Cherry, Ill., was one of the most appalling in the history of American mining operations. All human hearts must sicken at the horrible details of this awful catastrophe. The grewsome scenes, the weeping of broken-hearted widows, the wailing of lonely orphans is enough to stagger the American heart.

But even in this unspeakable sorrow there would be some sort of consolation if it should appear that the accident was unavoidable. There is, however, an ever-growing belief, that solely for the sake of dollars and cents the lives of our underground workers are all too poorly protected. True, most of our miners are not Americans, but they are men, and as such are entitled to the protection which belongs to mankind. It has already been urged that the Legislature of Illinois convene in special session not only to make an appropriation for the sufferers, but also to institute a rigid investigation, with the view of ascertaining, who, if any one, is responsible for this dreadful tragedy. The Federal Government will also intervene to prevent such occurrences in the future. President Taft has already announced that he will make the matter the subject of a special message to Congress. This is as it should be. Such wholesale slaughter is too expensive a price to pay for our coal; for while such fuel may warm the body, it chills the soul.

Let God's people not only remember the suffering and helpless at a throne of grace, but if needs be, remember them with timely material assistance.

We are now assured that Halley's comet can be easily seen in the coming spring. The appearance of this comet, like angels' visits, are few and far between. The rare appearance of this comet may be accounted for by the cold reception it received upon its last visit, of seventy-five years ago. At this time Calixtus III. issued a bull against it, and ordered all the church bells to be rung, that it might be frightened away. The timorous comet promptly disappeared and it was declared by the faithful that the pope had gained the victory. We are curious to know if the present pope will assume the same unfriendly attitude to this innocent visitor. If he does not, then what will become of the silly dogma of infallibility? For ways that are dark and tricks that are vain, commend us to the high-muck-a-muck of the Eternal City.

Such words as these of the Biblical Recorder have the manly ring which we always greatly enjoy: "Defend the Baptist position. If you cannot defend it, learn about it. If you are ashamed of it quit apologizing and criticizing and join a company you can be proud of. If your friends criticize, challenge them. If they are ignorant enlighten them. Let them know that you have the New Testament truth, and would have every man such as you are—bonds and all."

Spiritualism having had many hard blows from common sense and many of its truths having been exposed; it is now trying what a new name can do. It is calling itself "Immortalism." Changing a name is an old dodge of exposed fallacies.

Culture may whitewash a man, but only Christ can wash him white. But after all Christ seems the dernier resort.

EDITORIAL VARIETIES

Unpleasant personalities are out of place in religious journalism. The man who can only deliver a diatribe, should cease making deliverances.

Some men will not be satisfied with any religion that does not begin and end with matter and men. The philosophy of Immanence is the natural philosophy of ungenerate man.

The same road leads to heaven and hell. It all depends on which direction you are traveling. The heaven end of the road is more difficult, but the company along the way, compensates for the difficulty. Try it and see.

Goethe once noted with pleasure, and Bismark with regret, that an Englishman in Germany was treated with respect, simply because he was an Englishman. The pleasure and regret of these two famous men would have alike passed away in this connection, were they living at the present time.

It was our pleasure to attend and participate in the Institute at Morganfield, Ky. We could only remain a few hours, but echoes of the exercises were heard on every hand. Bishop Knight is one of the best and busiest men in our State. He is doing a truly great work. Blessings upon him.

On account of the death of two students, West Point and Georgetown (D. C.) have forbidden football for the remainder of the season. The gridiron has claimed fifteen victims during the present season and the big games are yet to be played. It would seem that our schools are paying a staggering price for this pleasure.

"When shall we have a Pope who will think of religion?" asked a French Prelate after an audience with Leo XIII, in which the Pope only discussed politics. If called upon to name the time, we should say, not until the Pope is regenerated and the entire policy of his church is reconstructed—"a consummation devoutly to be wished."

"It is scarcely necessary to say that, in this hot competition of bigots and slaves, the University of Oxford had the unquestioned pre-eminence. The glory of being further behind the age than any other portion of the British people, is one which that learned body acquired early and has never lost." It is our impression that Lord Macaulay had some reputation as a historian. For orthodox heresy, commend us to Oxford.

As the story goes, once upon a time, not very long ago, there was a mountaineer, who was the proud possessor of two beautiful kittens. A chance visitor inquired, "What have you named your cats?" The mountaineer said, I call them Tom and Jerry." "Why don't you call them Cook and Perry?" asked the visitor. The owner of the cats innocently replied, "They ain't any pole cats."

The Home Board has just issued a series of Home Mission Charts, which are both valuable and instructive. These charts are based on facts from the Government Religious Census of 1890-1906, and are therefore perfectly trustworthy. The set is sold for twenty-five cents which is considerably less than the cost of production. By all means let our people obtain these charts, as no church or church society should be without them.

A leading daily paper says that the following song was sung by the entombed miners at Cherry, Illinois:

"Arise my soul,
Fast falls the eventide
The darkness deepens,
Lord with me abide."

Evidently this editorial etching is highly colored, though we may probably lack proper perspective. Lines nor drunks will not stand mixing—so we have heard.

It is often asserted that John's baptism was not Christian baptism. We might very naturally ask, that if it was not Christian baptism, what kind of baptism was it? Was it from heaven or from men? If it was not Christian baptism, was it pagan baptism, or was it half-and-half baptism? It is true that Christ and the Apostles received baptism at the hands of John, and it was the only baptism which they ever received. If John's baptism was not Christian, then Christ did not receive Christian baptism. Did Christ and the Apostles administer a baptism different from the one they received? If our baptism does not come from Christ and the Apostles, where does it come from?

AMONG THE Churches.

Walnut St. (Third and St. Catherine) Pastor Henry A. Porter: The Worth of Good Intentions, II. Chron. 6:7-8. Jonah in the Ship, Jonah 1:1-3. S. S., 406. By letter, 7; for baptism, 1. Baptist Tabernacle—Pastor R. E. Reed: Arise, Shine, Isa. 60:1. A Good Name, Prov. 22:1. S. S., 472. Broadway—Pastor W. W. Landrum. Straightening the Paths, Luke 3:4. The Mightiest Motive, Matt. 10:39. S. S., 300.

Burk's Branch—Pastor J. H. Padfield: Sins of Omission, Matt. 25:45. The Unruly Little Member, Jas. 3:8. S. S., 45. By letter, 1. Collection for Orphans' Home, \$20.

Calvary—Supply J. G. Bow: Grace and Glory, Ps. 84:11. Preparation to Meet God, Amos 4:12. S. S., 183. Under watchcare, 1.

Chestnut St.—Pastor J. M. Weaver. The Christian's Riches in Christ. Bro. T. C. Bagby: Unity in Christ, Gal. 3:28. S. S., 358. By letter, 3.

Crescent Hill—Pastor J. F. Griffith: Crucifixion With Christ, Gal. 2:20. The Power of Great Convictions, Luke 2:49 and Phil. 3:13. S. S., 144.

Eleventh and Jefferson—Sts. Mission—Supt. J. E. Kirk preached at night. S. S., 69.

Fourth Ave.—Pastor E. S. Alderman: When the Revival Comes, Ps. 102:13-14. Lost and Found, Luke 15. S. S., 203. By letter, 1.

German—Pastor Wm. Argow: Praise from Whom All Blessings Flow, Ps. 145:15-16. Memento Mori, or Autumn Thoughts, I. Peter 1:24-25. S. S., 60. Last Tuesday we had a fine entertainment under the auspices of our Y. P. S., on the subject, "A Paritan Eve."

Hope Rescue Mission—Supt. Wm. M. Bruce: Bible Class attend., 52, subject Heb. 6th, 7th and 8th chapters. We had a fine week at the mission. We gave a splendid home dinner Thanksgiving day to a large number of homeless, hungry men. There were over thirty conversions during the week. Splendid services at jail and workhouse.

Hazelwood—Pastor Chas. B. Althoff: How to Grow in Grace, II. Peter 3:21. The Whole Gospel, John 14:15. S. S., 141. By letter, 1; by relation, 1; baptized, 9. Bro. H. T. Stevens closed a series of revival services with us last Friday night. The meetings were a great success. Total additions to the church, 11.

Highland Park—Pastor W. E. Mason: Giving as a Grace, II. Cor. 8:6. Jonah and His Mission, Jonah 4:11. S. S., 136. Lytle St. Mission—Supt. J. D. Hudson: Illustrated temperance lecture at 4 p. m. by John L. Ray, of Alabama. S. S., 53.

Ninth and O Sts. Mission: Supt. E. C. C. Knieley: Thanksgiving, Ps. 100. Christian Example, I Tim. 4:12. S. S., 57.

Oakdale—Bro. G. C. Mitchell: Our Family, I. John 3:1-2. Wiv Delay, Eccl. 8:10-11. S. S., 113. \$14.78 collected for Orphans' Home. Pastor Averitt in a meeting at Calvary church, Lexington.

Ormsby Ave.—Bro. Clarence Walker: By Faith, Mark 9:23. Bro. W. J. McGlothlin: Righteousness, Peace and Joy, Rom. 14:17. S. S., 154. We had a splendid Thanksgiving service, after which we sent money and groceries to the Orphans' Home. Ormsby did more than she ever did before for the orphans, for which we are all happy. Last night we ordained Bro. Clarence O. Walker, the first preacher to be sent out by this church. The council was composed of Brethren J. C. C. Dunford, B. V. Bolton, G. D. Billeisen, Deacons Fred Dean, A. Stratton, W. T. Morrison, J. Pace, J. H. Walker, J. F. Walker, R. W. Webster, and Bro. Ernest Yeager. Bro. W. J. McGlothlin preached the ordination sermon at night. Bro. Bolton presented a Bible to the candidate. Dismissed by Bro. Walker.

Parkland—Pastor E. G. Vick: How We Ought to Behave in the Church, I. Tim. 3:14-15. Rejoicing in Spirit, Luke 10:21.

Twenty-second and Walnut: Bro. W. O. Carver: A Great Man and His Making, Dan. 1:8. A Wrong Measure, S. S., 591. Dr. Hunt improving in Florida; will be home for third Sunday in December.

Third Ave.—Pastor S. J. Cannon: Solomon's Request, II. Chron. 1:10. A Healing Touch, Mark 5:27. S. S., 137. By letter, 5; for baptism, 4. Forty-five in Ninth St. Mission. Our meeting continues.

Van Buren St.—Pastor A. Scott Patterson: The Holy Spirit's Part in a Revival, John 6:63. Why Are Christians Left in the World? John 17:15. S. S., 174. Our meeting began on last night and everything points to a good meeting. The pastor will do the preaching. Let all good people pray for us. We had our Rally Day at 2:30 p. m., Sunday.

West Broadway—Pastor James A. White: Temptation, Matt. 4:11. Our People and Their Children, Ex. 20:12. S. S., 42.

NORTH KENTUCKY PASTORS' CONFERENCE.

Covington.

First—Pastor A. C. Davidson. God Does not Forget, Gen. 19:29. Pity in a Perilous Place, I. Kings 18:3. S. S., 214. By letter, 4.

Madison Ave.—Bro. W. M. Jackson: Love, Immortality of the Soul: Immanuel—Bro. W. A. Burns: Matt. 5:16. Dan. 1:8. S. S., 175.

South Side—Pastor F. P. Gates: Pre-eminence of the Gospel, I. Thess. 1:5. After Death, Then, Eccl. 11:3. S. S., 190. For baptism, 1.

Newport.

First—Pastor W. J. Bolin. The King of Saints, Rev. 15:3. The Perfect Guide, John 5:39. S. S., 506; Ft. Thomas Mission, 30. For baptism, 1.

Dayton.

First—Pastor R. H. Tolle: Neh. 4:19f. Ps. 107:7. S. S., 200. Restored, 2; For baptism, 1.

Latonia.

First—Pastor C. S. Ellis: Knowing God, II. Tim. 1:12. Seen Under the Fig Tree, John 1:48. S. S., 182. By letter, 2.

The Fourth Avenue church, Dr. E. S. Alderman pastor, will begin a series of meetings on December 7th. Dr. H. M. Wharton, of Baltimore, will conduct the meeting. Services every day at 3 p. m. and 7:30 p. m. Everybody cordially invited. Come and hear one of our most popular evangelists.

SEMINARY NOTES.

By G. C. Mitchell.

"We have met the enemy and we are theirs." At least that is the way many feel while waiting for the names to be posted on the bulletin board.

We did not have our mid-week prayer meeting. Work as well as play was the order of things last week.

Bro. H. B. Milligan was quite ill last week.

Bro. Barrett, who was operated on some time since, is back in New York Han. He is on his crutches yet, but rejoicing to be out.

Bro. Smelser, of Missouri, was forced to go home on account of his continued bad health.

Monday night H. O. Meyer and J. I. Earp begin a protracted meeting at Lyons, Ky. Three churches unite in the meeting, Lyons being the center.

Sunday evening the evangelistic band went out on the streets. They succeeded in interesting a young man who is a member of an opera troupe. He came and took supper with the boys then went to Walnut Street church and publicly professed Christ.

Rev. S. J. Cannon, pastor of Third Avenue church, took dinner with us and invited all students out to the revival meetings now in progress at his church.

Students Preaching Sunday.

E. C. C. Knieley, Ninth and O Sts. W. D. Poe, Elk Creek, Ky. J. L. Ray, 36th and Grand; also Lytle St. Mission for temperance.

H. O. Meyer, Central City. H. M. Harris, Pleasureville, Ky. Tom Brown, has accepted care of Hawesville church.

E. C. Stevens, Mt. Sterling. W. J. Nelson, Boston. A. I. Foster, Borden, Ind. W. L. Hatcher, Eminence.

J. A. Beal, Jeffersontown. J. W. Steen, Glenview Mission. C. F. Clark, Deer Park. Fred Johnson, Grace Lutheran, 26th and Bank.

J. W. Hickerson, Franklin St. J. F. Eden, Portland Ave. G. C. Mitchell, Oakdale, both hours, and on November 24th, at the home of the pastor, united in marriage Miss Bessie Carpenter and Mr. Frank Newman, of Shepherdsville, Ky.

THE STATE.

Bro. B. F. Jenkins writes: "I am now at Slaughter'sville in the beginning of a protracted meeting. Just closed a meeting at Sandy Creek church. Skillman had the assistance of N. J. Jones, State Evangelist. Ten additions."

Pastor W. J. Packett writes from Cave City: "Thanksgiving Day we closed a ten days' meeting with Pleasant Valley church, Hart county. Christians were greatly revived and five were baptized. One other conversion at last service. We look for others to join. Bro. C. W. Bowles, of Vine Grove, did the preaching to the satisfaction of church and pastor. His preaching is fresh, full of vigor and

earnestness. His illustrations are clear, forcible and to the point. Many of the best people on earth are members of Pleasant Valley church."

Elder J. G. Taylor writes from Rowlett: "We closed a week's meeting at Cane Spring the 23rd, which resulted in two conversions and one reclaimed. We had the valuable help of Elder Don. Q. Smith, of Prestonsburg. His preaching is of the J. M. Pendleton style—plain, simple, logical and Scriptural. The church has been greatly developed by his coming. I go tonight to assist Elder J. R. Brunson in a meeting at Glasgow Junction."

Pastor J. B. Simons writes from Samaria. "We have just closed a gracious revival with Saylam church, at Samaria. State Evangelist A. A. Adkins did the preaching to the entire satisfaction of all who were concerned. The church was greatly revived and one hundred and two were added to the church, giving Saylam church two hundred and sixty-one members, the largest church in the Greenup Association. The church seems to have taken on new life and has gone to work as never before, having raised the pastor's salary from \$8 to \$25 per month for one-half time, and we are planning for greater things in the future. As the field here is large our congregations are often over 400 people. We feel greatly blessed by Bro. Adkins' coming in our midst and appreciate the earnest personal work he did from house to house."

Pastor J. B. Ferrill writes: "I closed the meeting at Drake's Creek with six additions by experience and baptism and the church much revived. Bro. A. B. Gardner did the preaching. He is a strong man and preaches a clear-cut doctrine. After hearing him you don't need to ask if he is a Baptist. I have since then held a great meeting with Friendship. Bro. W. D. Bell did the preaching and did it well. He also is a stalwart Baptist. If any one needs a preacher who stands opposed to 'alien immersion' Bro. Bell is the man you want. The meeting closed with four added by experience and baptism, two reclaimed, one restored and one to be baptized, and the church much revived."

Pastor W. H. Bruner writes from Ekron: "November 21st the writer baptized nine happy converts in the waters of Blackford creek, at the place where, about thirty years ago, he baptized his first candidates into the fellowship of the Blackford church, where he began his pastorate about thirty-one years ago. Elder W. F. Jagers was with us twelve days and nights, and endeared himself to pastor and people by his excellent preaching and congenial companionship. Ten confessed Christ after the Scriptural order, 'with the heart man believeth unto righteousness and with the mouth confession is made unto salvation,' standing and telling in their own way how the Lord had saved them. Eleven joined for baptism. Nine have been baptized and two stand approved for baptism."

OTHER STATES.

Pastor Frank M. Wells writes from Bonham, Tex.: "I close a revival meeting with Pastor Hughes tomorrow night. The Church has about 525 members and is one of the wealthiest churches in North Texas. Large factor in denominational life in big Texas. Bro. Hughes and Sister Hughes have built up the Sunday School until it is the largest in Texas, according to church membership. They sometimes have as many as 850. They are workers. I have held many meetings, but I never saw people in all my travels I admired more. They have already done great things in Bonham, and as they have subscribed for the good old Recorder, we shall expect still greater things. More than 92 per cent of the people in Bonham are members of our church."

Praise from Pastor R. A. Cooper, of Pontotoe, Miss., is praise indeed. For he is discriminating and knows whereof he speaks always. Therefore Bro. E. R. Henderson, a student in the Seminary, has reason to be proud when Bro. Cooper writes these words about him: "He is a graduate of Mississippi College, has an old-timed experience of grace, is a Baptist four-square, and is already a clear, strong preacher of the Gospel, who loves to preach."

Pastor T. P. Todd and people are on the mountain top. His church at Calhoun, Mo., closed a meeting with seventy-eight additions, sixty-two received for baptism. Pastor Todd was aided by Evangelist James, of Holden, Mo.

SEMINARY-JUBILEE VOLUME OF THE REVIEW AND EXPOSITOR.

The January number of The Review and Expositor will be devoted to the recent Jubilee Celebration of the Southern Baptist Theological Seminary. The addresses will be found here and nowhere

else. The price of the quarterly is two dollars a year, or sixty cents for a single copy. The January number will be sent, neatly bound, for fifty cents. Address Review and Expositor, Norton Hall, Louisville, Ky.

STATE MISSION ITEMS.

W. D. Powell, Secretary.

There will be an all-day meeting of the State Board on Tuesday, December 7th. The expenses of the members will be paid.

I am now in Monticello with Bishop Kimble. Preached last night and will speak again this morning. This is a good town and a splendid church. They have a splendid house of worship with Sunday School rooms.

I am being entertained by that prince of Baptists, Bro. J. H. Shearer, the Moderator and Treasurer of Wayne County Association.

We are trying to perfect arrangements for the placing of a strong State Evangelist in this region.

Bro. Kimble is doing a great work in this Association and his church stands nobly by him. If he wants to go to the country they also provide him with a horse and by many little attentions they make him very happy.

I go to Albany tonight. Already I hear fine reports of the work there.

On Sunday I will dedicate a church at Cave Springs.

Monticello, Ky.

DEAR RECORDER:

The simultaneous revival meetings of our Nashville churches conducted by our Home Board evangelists, were a great success. As will be seen in this report some of the workers were not in the regular employ of the Home Board, but were secured for this particular time, because the Board didn't have as many regular evangelists as we had churches. The workers in the meetings were Brethren H. B. Taylor, W. W. Hamilton, Wm. E. Hatcher, H. A. Porter, Luther Little, W. L. Walker, T. O. Reese, Otto Bumber, A. Stewart, W. A. McComb, Raleigh Wright, Geo. H. Crutcher, W. C. Price, H. A. Hunt, W. D. Wakefield.

With all these great preachers in our pulpits for the last two and three weeks, and the Lord's gracious blessings poured out upon our churches, we have great reason to "thank God and take courage." The visible results were about 700 professions of faith and 550 additions to the churches.

J. E. SKINNER.

DR. CARROLL OF TEXAS, TO BE AT DEDICATION.

The Third Baptist church, of Owensboro, will dedicate their great church building on the second Sunday in December, the 12th inst. Dr. B. H. Carroll, President of the Southwestern Theological Seminary, will preach the dedicatory sermon. A cordial invitation is issued to all who can come, and if names are sent in on or before December 9th entertainment will be provided.

The Owensboro Baptists are looking forward to a great day upon this occasion and the Third Church especially is delighted over securing the services of Dr. Carroll, the father of the pastor, for the dedication.

DEAR RECORDER:

I have just received the official report from Oxford, England, of the Rhodes Scholarship examination, held in Lexington, October 19th and 20th. Of the five applicants for the Rhodes Scholarship, three were students in Georgetown College, and these three were the only ones who passed the examination. Their names are Allen Barnett, Brodhead, Ky.; D. P. Gaines, Georgetown, Ky., and Thos. H. Jones, of Switzer, Ky. One of them will enter the competition for the Rhodes Scholarship for 1910.

ARTHUR YAGER.

Georgetown, Ky.

GREATLY ENCOURAGED.

The recent visit to our town of Dr. H. A. Porter, pastor of Walnut Street Baptist church, Louisville, and Dr. W. D. Powell, Corresponding Secretary of Kentucky Baptists, was a great treat to us all. Dr. Powell wrote us that they would reach here in time to speak Wednesday night. Accordingly a large audience gathered and waited till 9 o'clock, when these brethren burst in upon us just like they had come five miles instead of forty-five. Both Dr. Powell and Dr. Porter spoke, and so pleased the audience that the next morning circuit court adjourned in a body and repaired to the college, where all were again much delighted and edified. Their aptly spoken words are still ringing in our ears. How they encouraged us! We believed that they were interested in our work, but now we know it. It does those who are struggling under a heavy load so much good to hear a

word of sympathy and of commendation. It was at a great sacrifice that these brethren came and we thank them and God, and take courage.

Our work is better. Our spirits are lighter and our visions brighter because of their coming. Do come again, brethren. We'll do all we can to make your visit enjoyable.

A. S. PETREY.

Hazard, Ky.

W. M. U. NOTES.

Agnes A. Osborne.

"Then they said one to another, 'We do not well,' this day is a day of good tidings, and we hold our peace, if we tarry till the morning light some mischief will come upon us; now therefore come that we may go and tell the king's household."

Literature and envelopes for the Christmas Offering have been sent to many W. M. Societies, Y. W. A.'s, Sunbeam Bands and Boys' Chapters in our State. If you have not received yours write to Mrs. T. M. Sherman, 1141 Sixth street, and she will gladly supply you. Your Central Committee earnestly ask you to give to every woman, girl and boy in your church a Christmas envelope, with the request they put at least 25 cents in each one. Let us do a little personal work, if we have never done any before, and each one see some uninterested woman, explain things to her, in fact don't let her alone until she becomes interested and starts out to interest some other woman and so on until we leave the whole lump. Collections from W. M. S. go to China, those of the Y. W. A.'s to Japan. Sunbeams will send their beams into dark Africa and our boys will help them shine. Let the boys and girls see the other boys and girls and let us make a long pull, a strong pull and a pull altogether.

We cannot refrain from giving some of the last words of our sainted missionary, Miss Eula Hensley, as told by Bro. Edgar L. Morgan, Hwanghien, China:

"Yesterday as I was finishing a sermon, came the sad word, 'Dead.' One passage occurs over and again. 'I was dumb, I opened not my mouth; because Thou didst it.'"

"On last Sunday afternoon I was with her and she said she wanted to say a word or two. 'I want you to know it is all right. I'm anxious for the operation, but perfectly calm. If it's the Master's will for me to go to Him, I am ready, or I am ready to stay—just anything He chooses. I think, however, that He still has work for me to do in China.' We had prayed together, then, after a loving message to my wife, and 'Tell her I'll soon be well,' I left her. She was a rare, sweet spirit, and we regret her early going. She was only twenty-six, and during her short life in China had gotten a good hold on both the people and the language.

"Her life will go on in its working among the Chinese, and it seems to me there will arise in some young women who read her short story the high and queenly resolution that 'these dead shall not have died in vain,' and they will come to carry on the work she and others have laid down—carry it on till Jesus comes or we go to Him. God grant this may be so speedily.

"May—He comfort the mother in Kentucky who has so freely laid on the altar this, her sacrifice—so pleasing it has been to the Master that He has given her a place in His Kingdom. She had already been a partaker of the tribulation and patience which are in Jesus."

Mrs. McClure, of the Training School, has this to say of the new A. W. A. missionary, Miss Louella Houston, who has arisen to take Miss Hensley's place: "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, 'Toll 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."

Mrs. Stevens, China, begs for the prayers of the home people for the physical as well as the spiritual strength of our missionaries.

Miss Lula Whilden, returned missionary from Canton, China, though only three years old when her mother died, speaks very feelingly of that mother's influence in her life. Miss Whilden urges mothers to begin early to train their children.

"As we teach the children they are surely taking the truth into their own homes."—Mrs. C. G. McDaniel, Soochow, China.

How equally true this is in our mission work in our own big, beautiful, wicked city—through the children we are reaching the parents.



NOT TO OURSELVES.

By Blanche Heath.

We live not to ourselves alone;
Our daily deed, our common speech
The subtle law of life must own
That binds our being each to each.

Not to ourselves—the flower that grows
Unfolding in its garden-ground
Scents every passing breeze that blows
Beyond the paling's narrow bound.

Not to ourselves—the wildwood note
That swells the forest aisle along
Awakes in many an answering throat
The gladness of its matin-song.

Not to ourselves—oh, day by day
Our steps a nobler goal should win,
Since other eyes shall watch our way,
And other feet shall walk therein.
—Home Herald.

IN THE DAYS OF WITCHCRAFT.

By Roberta B. Nelson.

Shall I tell you how a baby—a mere baby—once saved a human life? It was in the days of witchcraft. The first case of so-called witchcraft in America occurred in 1688, at Boston.

The four children of a man named John Goodwin had quarrelled with their laundress about some missing clothing. The woman became very angry and abusive, and the four girls, to "get even" with her, pretended to be bewitched by her. At one time they would stiffen their necks so hard that the joints could not be moved, and at another time, their necks were so flexible and supple that it seemed as though they had no bones. Then the girls would have violent convulsions, during which their jaws would snap like steel traps. Sometimes their limbs seemed entirely dislocated.

All this time they claimed that it was all caused by the old Irish woman, that she had bewitched them. These children stirred up such an excitement, that finally, the poor old woman was tried and hung as a witch. Then the four Goodwin children got well, but, after that, when one person wanted, for any reason, to be revenged upon another, she pretended to be bewitched, and had the person she disliked arrested and tried for witchcraft. One way by which a person was tried was to command her to repeat the Lord's Prayer. If she could not repeat it, word for word, she was condemned and killed either by hanging or by burning while tied to a stake. Often the person accused was so frightened that she forgot all or a part of the Lord's Prayer.

Another test was by swimming. The suspected witch would be put in a pond of water with her thumbs tied together, and her big toes tied together; then if she sank in the water, they said she was not a witch, but if she floated, (which would often occur if she was placed carefully on the surface of the pond) she was condemned to die as a witch.

There were in Boston two ministers (father and son) whom the people respected highly; these were Increase and Cotton Mather and they believed in witchcraft, probably because it was believed in in the Old World. So they did a great deal of harm by upholding in the New World the belief in witchcraft. And when, in 1692, Sir William Phipps arrived from England to be governor of the New England colony, he, also, upheld the doctrine of witchcraft. This, then, was the state of affairs at the time of my story.

One day Goodwife Alden sat spinning in her bright little sitting-room. She was a cheery, kind-hearted, little woman ever ready to help those in need. She looked very happy as she sat in the sunshine, spinning and glancing frequently at her baby asleep in the tiny wooden cradle, a cradle which had come all the way across the sea.

Suddenly the door was opened and a woman, wild-eyed, trembling, and frantic with fear, rushed into the quiet room. "Oh, God, hide me, hide me!" she cried. "they say I am a witch and are looking for me now; quick, quick, Goody, hide me!"

Goodwife Alden was almost overcome with horror, but, in a second, she had gathered her wits together, and led the trembling woman into her little bed-room which opened out of the sitting-room. She hurried her into a closet which had a small, low door, but she knew the

house would be searched if the poor woman's pursuers had seen her coming in that direction. It would, therefore, be useless to fasten the closet door; the best thing would be to conceal the fact that there was a closet in the room. Hastily getting a rope and a couple of pegs, she drove the pegs into the wall at opposite ends of the room, and tied the rope from one peg to the other; then, on the rope, she hung clothing, so as to hide the little door completely; but her clothing was scanty, and she added that of her husband and baby, even then the whole rope was not filled and she wanted it covered from end to end, so no one could peep around the clothing and see the closet door. There was an old chest which had come from England, and from it she pulled some old clothing which she added to that already on the line.

All this time she kept cautioning the woman in the closet to keep perfectly quiet, and she gave many quick glances up the street to see if there was any one coming to search for the so-called witch. When the line of clothing completely covered the wall of the bed-room, Goodwife Alden went back to her sitting-room; as she entered it, her eyes fell upon her baby sleeping in his cradle and a new idea seized her.

Lifting the cradle gently as not to waken its little occupant she carried it into the bed-room and set it on the floor, close against the hidden closet. Then she went again to the sitting-room, feeling that she had done all that she possibly could do to save the poor hunted creature in the closet. Presently she heard the tramp of feet in the street outside; the door of her little house was unceremoniously opened, and six stalwart men entered—six men to find one poor, frightened little woman. The men wore the usual severe Puritan garb, and their solemn faces were the faces of bigoted men. The scene which met their gaze was a peaceful one; a sunny little room in which Goodwife Alden sat spinning and singing softly to herself. They could not guess how her heart was throbbing with fear.

One man spoke to her grimly, "Hast seen aught of Mistress Dorcas Gaul, Goodwife? She is known to be a witch, and we are in search of her; she was seen to come this way."

To avoid answering his question, Goodwife Alden began to exclaim and ask questions: "Was it possible that Mistress Dorcas was a witch? Who would have thought it? And who had 'cried out against' (accused) her?" Then, with a smile, she bade them search her house, if it so pleased them. The sitting-room was so small that it did not take long to see that there was no one hidden in it, and then the six men searched the kitchen, and at last crowded into the bedroom; they found this room very small and with but little furniture; one man looked beneath and behind the bed, but the search went no further, for the clatter of their boots woke the baby and it began to cry—not a feeble wail by any means—but a good, lusty screaming, loud and long. It was frightened at seeing all those strange grim faces.

Goodwife Alden came from her spinning-wheel then and said in pretended anger, "There, now, you've wakened the baby with all your clatter!"

And how that baby did cry! It completely routed the intruders; not one of them dared go near it, and as for poking around the clothing which hung just back of the cradle, why they never even thought of such a thing!

The six men trod on each other's heels in getting out of the room, and out of the house. Never was retreat so sudden! Once outside they realized that they had not searched the bedroom at all, but contended themselves by thinking that as they could not enter the room without raising such a tempest, no one else could have done so, and that, therefore, the baby was in sole possession. Imagine the relief and thankfulness of Goodwife Alden and Mistress Dorcas! Never had baby cried so opportunely!

A few days later a ship sailed for England, and Mistress Dorcas sailed with her. In a few months the people of Salem and Boston began to feel alarmed at the way in which witchcraft increased, and grew horrified at the injustice of the trials. Then a gentleman of Boston who was "cried out against" took matters into his own hands. He had his accuser arrested for defamation and demanded damages to the amount of a thousand pounds. This bold proceeding did more than anything else to stop people from making charges of witchcraft. A little later Governor Phipps was recalled to England, and before he left, he set free all prisoners who were charged with witchcraft. From this time witches were heard of no more in New England.—Interior.

MANNERISMS.

"Long ago, when I was a child," said the little woman in gray, "I read

a story about a hen who couldn't say anything bad enough about one of the other hens because she—the other hen—had a speckled feather in her wing, while all the time the gossip was being laughed at by the whole barnyard because she had two speckled feathers in her wing and didn't know it. I reminded myself of that hen the other day.

"For a long time I've been annoyed by the mannerisms of my family. 'Tom' doesn't eat his soup in the quietest fashion, and father keeps up a continual tattoo with his fingers while talking, and even my dear mother hums about her work, off the key, too, in a way that gets on my nerves awfully. I've said little things from time to time about mannerisms, and they promised to reform; but yesterday they turned on me. I proposed that we set up a mite box, and each one put in a penny whenever he or she gave way to a mannerism.

"And if I have any mannerisms you must remind me when I sin." I said generously, but feeling quite sure that I'd kept too close a watch over myself to have annoying habits.

"There was a silence. Then my mother spoke:

"Well, dear," she said, "if a mite box would only cure you of that way you have of giving a perfectly meaningless 'tee-hee!' at the end of nearly every sentence you speak I'd be in favor of it."

"Her tee-heeing isn't half-so bad as the way she has of rocking madly while she converses." This came from my younger sister. Then 'Tom' cut in and said he could stand the rest of my faults if only I'd cure myself of that dreadful habit of drumming on the edge of the chessboard when he was trying to concentrate his mind on his next play; and dear old father finished me by saying mildly:

"My dear of course you're not conscious of it but that trick of sniffing is growing upon you. Now, for a lady to sniff!"

"Et cetra, et cetra. Well," finished the little woman in gray, "we haven't set up the mite box yet."—Tribune.

AUNT JERUSHA'S MEDITATIONS.

"If folks could have their funerals when they are alive and well and struggling along, what a help it would be!" sighed Aunt Jerusha, folding her Paisley shawl with great care. "Now there is poor Mis' Brown," she added, as she pinned her Sunday bonnet into her green veil. "How encouraged she'd have been if she could have heard what the minister said today! I wouldn't wonder one mite she'd have got well. And Deacon Brown a-wiping his eyes, and all of them takin' on so! Poor soul, she never dreamed they set so much by her!"

"Mis' Brown got discouraged. Yer see Deacon Brown, he'd got a way of blaming everything onto her. I don't suppose the Deacon meant it—'twas just his way—but it's awful wearing! When things wore out, or broke, he acted just as if 'Mis' Brown did it herself on purpose. And they all caught it, like the measles or whooping-cough."

"And the minister a-telling how the Deacon brought his young wife here when 'twant nothing but a wilderness, and how patiently she bore hardships, and what a good wife she had been! Now, the minister wouldn't have known anything about that if the Deacon hadn't a-told him. Dear, dear! If he'd only told Mis' Brown herself what he thought! I believe he might have saved the funeral. And when the minister said how the children would miss their mother, it seemed as though they couldn't stand it, poor things!"

Well, I guess it's true enough! Mis' Brown was always doing for some of them. When they were singing about 'sweet rest in heaven,' I couldn't help thinking that was something Mis' Brown would have to get used to, for she'd never—had none of it here.

"She'd have been awful pleased with the flowers. They were pretty, and no mistake. Yer see the Deacon wa'n't never willing for her to have a flower-bed. He said it was enough prettier sight to see good cabbages a-growing; but Mis' Brown always kind of hankered after sweet-smelling things like sweet peas, and such."

"What did you say, Levi? 'Most time for supper? Well, land sakes, so it is. I must have got to meditating. I've

just been a-thinking, Levi, you needn't tell the minister anything about me. If the pinecakes and pumpkin pies are good, you just say so as we go along. It ain't best to keep everything laid up for funerals."—Word and Works.

GOD'S SOVEREIGNTY.

The Presbyterian Record says: "One result of the Calvin commemorations should be a new realization of the great underlying principle of Calvin's theology, viz., that 'God reigns.' That grand truth should incite to new endeavor after obedience, for it is the King who commands; new diligence in work, for it is fellow-working with Him; new gratitude for the honor of sharing with Him in the conflict with evil and the triumph of good; new assurance as to the ultimate outcome, for it is His work and cannot fail."

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STORIES FOR LITTLE ONES

THE HAPPIEST BOY IN THE CITY.

By Francis J. Delano.

An automobile stood in front of William's house and William was standing on the sidewalk gazing at it with his heart in his eyes when the door of his father's house opened and out stepped young Mr. Davis, the owner of the car.

"Hello, William," said Mr. Davis. "want a ride?"

William was so surprised he forgot to say "Yes, Mr. Davis," until he was actually seated in the auto, and then he remembered. Mr. Davis laughed at William, a jolly laugh, and then he started the machine and away they went.

The passed the great building where William went to school, and the grocer's where William bought cookies. They whizzed by ever and ever so many electric cars. They went through the park and then they sped away into the country. It was all so jolly and exciting William did not once think about getting back home until Mr. Davis slowed up by the side of a trolley line and handed William a nickel.

"Now, William," he said, "that car will take you back to the city. Some day you and I will have another ride. Good-bye."

"Tell the conductor to stop at Elm Street," called Mr. Davis, as William scrambled into the car. But William was so eager to get to the window so he could see the automobile start he did not hear what Mr. Davis said.

It was a long, strange ride back to the city. They passed a great many streets and buildings that William did not remember having seen when he was in the auto. He kept looking for the park and for the buildings that Mr. Davis had pointed out to him, but the cars did not seem to be passing any of them. After he had been riding a long time, so long that he felt sure he must have passed his street, he spied a large brick building on a side street that he thought was his school-house. Without stopping to think or to ask a question, he signaled the conductor to stop.

When he reached the building he found it was not the school-house at all. He was so surprised he could hardly believe his own eyes, and when he fully realized that he did not know where he was, a dreadful feeling came over him. He was but a little boy, and this was the first time he had ever been very far from home alone. It was almost supper time, too, and he was tired and hungry, and no one at home knew where he was.

There was one thing William was determined he would not do—he would not turn cry-baby, not if he never found his home. So presently when he saw a boy coming down the street, he put on a don't-care air and asked where Elm Street was.

"Don't know," said the boy. "Guess there isn't any such street. Never heard of it."

William turned round and walked away as fast as he could go for he didn't want the boy to see how he felt. Elm Street was one of the principal streets in the city,

so William had always thought, and he began to wonder if Mr. Davis had put him on a car that had taken him to some other city. Thoughts of home came crowding thick and fast into William's mind now, and he had all he could do to keep back the tears. He would have asked some man to help him, but he dared not speak for fear he would turn cry-baby.

For several minutes he walked the streets fighting back the homesick tears; then, all at once, something his father had told him came into his mind. "Act just as if you weren't afraid," said Father, "and pretty soon you won't be afraid."

William now plunged his fists deep into his pockets and began to walk fast. After a few moments he threw up his head and commenced to whistle. "I won't be a cry-baby inside either," he said, and he kept whistling louder and louder until finally he strode up to a man as bravely as a lion.

"Please tell me where Elm Street is, sir," he said, and, from the tone of his voice, you never would have dreamed he had ever been in danger of crying.

The man touched his cap. "Sure, an' I'll tell yez honor," he said, smiling down upon William. Elm street is just four streets beyant."

"Thank you sir," cried William, joyously, and away he ran as fast as he could go towards home.

The supper bell was just ringing when William bounded up the steps and ran into his house. Never in all his life had he been so glad to get home. He ran up to the baby, who was sitting in her high chair, and cuddling his head into her little soft stomach, he let her pull his hair all she wanted to. Oh, how good his father's voice sounded! And when his mother said, "Are your hands clean, William?" he felt as if he would just as soon jump into a tub of cold water.

No one dreamed that he had been lost and William was so glad to get home he was content to hug the baby and say nothing.

Such a jolly supper as it was! The baby crowed and drew in her breath the funny way that babies do. Big brother Bob had a story to tell, and Sister Kate wore her new pink dress, and Father said she looked just like Mother and that made Mother laugh. All through this jolly supper William was as still as a mouse; and after supper, when the lamp was lighted in the pleasant sitting-room and they all sat round talking, still William had not a word to say. He just hugged the baby and kept still. At last, after he had gone to bed and his mother had come to say good night, he asked the question that had troubled him.

"Mother," he said, "is it true that there are little boys who haven't any home to go to?"

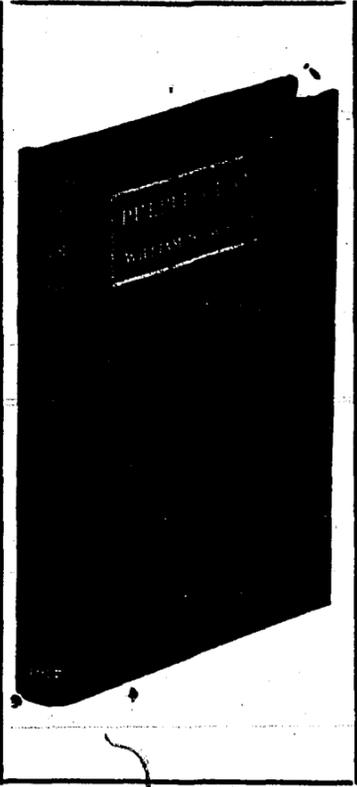
"Dear me!" said Mother, "is this what has been troubling you all the evening? Yes, dear, there are a great many little boys and girls who haven't a home to go to. They all have a place where they can sleep, but it isn't a home."

"But let me tell you something, William," said Mother, presently. "Your father is doing all he can to make good laws and to make people obey them, and wherever people have to obey good laws, there good homes are being made for the children. When you grow up, William, you will help as your father is helping. Meanwhile, just you be brave and happy and ready to help when you get a chance."

Good night, dear little boy."

"Good night," said William, and in all that great city there was not a boy as happy as William; for his mother had told him, and

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

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something in his own heart made him know, that some day he would be like his father.—Congregationalist.

MORE THAN TOOLS NEEDED.

A young Italian knocked one day at the door of an artist's studio in Rome, and when it was opened, exclaimed: "Please, madam, will you give me the master's brush?" the painter was dead, and the boy, filled with a longing to be an artist, wished for the great master's brush. The lady placed the brush in the boy's hand, saying: "This is his brush; try it, my boy." With a flush of earnestness on his face he tried, but found he could paint no better than with his own. The lady then said to him: "You can not paint like the great master unless you have his spirit."

Only by the power of the Holy Spirit are we able to successfully carry on the Master's work.

The same great lesson was taught once in a museum of old-time armor. When a visitor was shown the sword of Wallace, he said: "I do not see how it could win such vic-

tories." "Ah, sir," said the guide, "you don't see the arm that wielded it."

We need all the grace and tact we can acquire through studying the best models and imitating their example; but if we are mere imitators, our lives will be void of real power. We must be filled with the same Spirit who wrought in and through his noble ones.—Christian Union.

"God measures results very differently from the world. He looks for everybody's best in their circumstances. The world may pronounce the result failure; but so long as the heart and purpose are true to him, He accepts it, according to that a man hath, and not according to that he hath not."

The kingdom is coming. It takes time. Long is the way and hard that out of hell leads up to the light. Everything that God does takes time. The sands of his holy purposes run out slowly, but the kingdom is coming.

It is the heart that sees. The pure heart shall see God.



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A CASE IN POINT.

"The Western Recorder promises a series of historical articles by Rev. John T. Christian, who has become somewhat conspicuous as a historical writer. A specimen of his work is to be found in an article published in *The Christian Standard*, in which he speaks of a debate held in 1820 between Alexander Campbell and Rev. John Walker, a minister of the Secession (Presbyterian) church." Dr. Christian says of Mr. Campbell that he described himself as 'a regular Baptist minister'; that 'born in Ireland, descended through his mother from the French Huguenots who fled to Scotland on the revocation of the edict of Nantes; educated in the University of Glasgow, and an American by choice, he was in every way a unique character. He had been associated in Scotland with the reform movement of Robert and James Haldane.' It is true that Mr. Campbell was an able man, and that his opponent in the debate was no match for him; but it sounds odd to hear it said that he was 'educated at the University of Glasgow,' when, as a matter of fact, he never spent but just one hundred days in Scotland, and that by accident, part of the time attending lectures in the university, and that he was, at that time only twenty years old; rather too young to have been very much 'associated' with the Haldanes in Scotland. We do not want to discredit the historical accuracy of Dr. Christian, but we wish we could be more sure of his facts when he states them, and that they were not so highly colored by the object had in view when he writes."—*The Journal and Messenger*.

The above article is a characteristic assault of the distinguished editor of the moribund *Journal and Messenger* on those who do not agree with his antiquated opinions. His eminent ability is only surpassed by the violence of his prejudice. He cannot tolerate any reference to Alexander Campbell, or his followers, couched in respectful language. He seems to wholly misunderstand my purpose in the article which appeared in the *Christian Standard* on "The Campbell and Walker Debate." I did not attempt a detailed biography of Mr. Campbell's life, and the reference I made to Glasgow University and the Haldanes was purely circumstantial. It is also quite like this editor to condemn my articles in the *Western Recorder* before he has read them.

It would have been becoming in my critic to have been sure of his facts before writing his editorial. In three points I am called in question.

1. He says "as a matter of fact" Campbell "never spent but just one hundred days in Scotland." In reply I would say that "as a matter of fact," forgetting the editor's grammar, I did not mention any definite period of time that Mr. Campbell spent in Scotland. One hundred days would have suited me quite as well as one hundred months. But "as a matter of fact" Mr. Campbell landed in Scotland in the month of October and remained in that country till the following August, when he embarked for America on the good ship *Latonian*. He was, therefore, in Scotland some ten or eleven months and everybody, save the editor of the *Journal and Messenger*, counts ten or eleven months more than "but" one hundred days.

2. He says that "it sounds odd to hear that he was 'educated at the University of Glasgow.'" That is exactly what the encyclopaedias

say. For example, the old Schaff-Herzog, Vol. I, page 377, says: "He was educated at the University of Glasgow, and came to America as a licentiate of the Seceder church, Scotland." And the editor ought to have been sure that such a statement would not get into the new Schaff-Herzog. But that publication in an article by the Rev. F. D. Power, of Washington, says he "was educated at Glasgow University" (Vol. II, p. 371).

He entered the University of Glasgow at the beginning of the session, November 8, 1809. He kept a diary, much of which was written in Latin. He devoted himself to literature and wide reading. His biographer gives the following account of his course of study in Glasgow University:

"The classes he had entered were those of Professor Young, both public and private, in Greek; those of Professor Jardine, public and private, in Logic and Belles Lettres, and Dr. Ure's class in Experimental Philosophy. The necessary preparation for these classes, and the various exercises required kept him extremely busy, and he devoted himself with uncommon zeal and indefatigable industry to his studies during the session. In addition to the above regular classes, he resumed the study of the French, and gave considerable time to English reading and composition. Retiring to bed at ten o'clock p. m., he rose regularly at four in the morning. At six, he attended his class in French; from seven to eight, a class in the Greek Testament; and from eight to ten, his Latin classes, returning to bathe and breakfast at ten. In the afternoon he recited in a more advanced Greek class and in Logic, attending also several lectures per week delivered by Dr. Ure, and accompanied with experiments in natural science, in which he was very much interested. Professors Young and Jardine had been his father's teachers upward of twenty-five years before, and had been also favorite professors with the poet Campbell, who had finished his course at Glasgow, his native city, in May, 1796, and who speaks of Jardine in his letters, as the 'amiable,' the 'benign,' the 'philosophic Jardine.' Professor Young, too, the profound grammarian and master of elocution, had taken great interest in the youthful poet, and used to read to his class, with enthusiasm, the elegant metrical versions of the Greek poets presented by his pupil, which constantly received the highest prizes. With these and other renowned professors Alexander was greatly pleased, and the devoted attention which he gave to their instructions is amply attested by the large number of closely written volumes which he filled during the session with copious notes of their lectures, and with his own translations from the *Iliad* of Homer, the *Oedipus Tyrannus* of Sophocles, etc., together with numerous essays and exercises in prose and verse, handed in to the professors in his various classes as regular exercises." (Robert Richardson, *Memoirs of Alexander Campbell*, Vol. 1, p. 131.)

I think my incidental allusion to the University of Glasgow is amply sustained by the facts.

3. He says that Mr. Campbell was "rather too young to be associated with the Haldanes in Scotland." I have in my library much of the controversial literature which sprung up around the work of the Haldanes, but I was not giving an account of that movement. The limits of this article will not here permit a detailed account of this movement.

The Haldanes, Robert and

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AMERICAN BAPTIST PUBLICATION SOCIETY

Boston. Chicago. Philadelphia. St. Louis. Atlanta.

James Alexander, gathered some mighty men around them. In this company were included Roland Hill, Alexander Carson, John Walker, Greville Ewing, Dr. Wardlaw, and many others. With some of these Mr. Campbell was acquainted years before he went to Glasgow University. James Haldane, Alexander Carson and Roland Hill had all preached at Rich Hill, the boyhood home of Alexander Campbell (Richardson, Vol. I, p. 60). Mr. Richardson gives a long chapter to show the powerful influence that the Haldanes exercised over Mr. Campbell. Mr. Ewing was his best friend at Glasgow, and showed him many kindnesses. "It was, however, by the facts relating to the Haldanes," says Mr. Richardson, "so often related to him by Mr. Ewing, and others, that, as formerly intimated, the change in his religious views was chiefly due. He was particularly impressed with the persistent opposition of the clergy of the various establishments to every overture of reformation; with the unscrupulous methods they often resorted to to hinder the progress of the truths they refused to admit, and the disposition they constantly manifested to exercise the power which they possessed in an arbitrary manner. He became, therefore, gradually, more and more favorable to the principles of Congregationalism en-

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A dainty box, embossed with a small oval miniature scene, containing ten cards and envelopes; some parchment, others fine cards, each tied with a silk bow, with a Christmas greeting and verse inside of folder. Price, 35 cents per box; postpaid, 40 cents.

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secured an entire emancipation from the control of domineering Synods and General Assemblies, and which seemed to him more and more accordant with primitive usage" (Ibid, Vol. I, p. 189).

Our honored brother, the editor of the *Journal and Messenger*, seems to think I have some occult reason to color history. If the brother will cease to feed upon thistles and breathe the East wind, have some of the milk of human kindness in his heart and give his brother credit for common honesty, the possibilities are that the *Journal and Messenger* would improve in sweetness, and it is certain that he would have a greater appreciation of the real facts of history.

JOHN T. CHRISTIAN.

Little Rock, Ark.

ANOTHER BOOK.

Solomon said, "Of making many books there is no end." (Ecl. 12:12.) And report says that soon there will be another added to the long list already made. The theme is to be, "The union of all the different denominations, not by agreement on all doctrinal points, but by a kind of federation whereby all the churches in a community could unite, and all have the same preacher, and cut down the expenses of so many houses and

preachers as we have in the many divisions of the present day."

It is to be explained how oil and water will mix, and the beauties of two walking together who are not agreed. Of the lion and lamb lying down peaceably together, the lamb, of course, on the inside. How there can be a great love feast among the people holding on to all their former prejudices and peculiar notions. There have been so many such propositions from that source that the world will pay but little attention to it.

All this talk about the union of all the denomination into one body, unless you are going to unite with their denomination, is only the dream of the visionary. Whenever the religious world really wants to unite and bring to pass the prayer of the Blessed Saviour, that His people might be one, they will find dotted all over this land of promise churches built after the model church at Jerusalem founded by the Saviour Himself. And all they will have to do will be to knock at the door of one of these churches and satisfy it of their conversion, and desire to unite with it according to the teachings of the Scriptures, making that precious Book the man of their counsel, a lamp to their feet.

C. A. BARNES.

Palmyra, Tenn.

BAPTIST DOCTRINE—NO. 24.

J. G. B.

Design of Baptism.

Baptists believe that scriptural baptism is a "setting forth of the believer's death to sin, burial to the world, entrance through a new birth into a new life, faith in the burial and resurrection of Christ and by consequence of his own resurrection, and if baptism symbolizes purification, then the subject-ion of his whole being to the purifying and sanctifying influences of the Holy Spirit." (Burrows on symbols of Baptism.)

Baptists have often been accused of making too much of baptism, simply because they practice what they believe, and they believe with Paul, that there is "One Lord, one faith and one baptism."

No one believes that Jesus was baptized three or four different ways, but one way. That one way is baptism, and all other ways are not baptism. Most people who have investigated the subject believe that Jesus was immersed in the river Jordan. Baptists believe this, and because they have the courage of their conviction, and practice what they believe, they are styled illiberal, close, narrow, selfish and bigoted, and accused of making too much of baptism. Don't be alarmed, brethren, they said worse things than that about our Master. "Stand fast." "Endure hardness as a good soldier of Jesus Christ." Baptists believe that no one is a scriptural subject for baptism till he is already saved. All well-informed people know that we teach this: then upon what ground can they say we believe baptism essential to salvation?

We believe it is a positive command, enjoined upon the believing, saved soul, and is essential to true loving obedience. And we believe if such believers were properly informed and not prejudiced against the truth, they would all want to obey the Saviour in this simple yet sublime ordinance.

Baptists are the only denomination who are not amenable to the charge of making too much of baptism. The Catholics and all pedobaptist denominations attach a meaning and an importance to baptism not authorized by Scripture. In each and all there is a tinge of the doctrine of baptismal regeneration. But for this, infant baptism would never have been invented. The doctrines of the Catholics, Episcopalians and Campbellites show their belief in the necessity of baptism in order to be saved. Very many pedobaptists also believe in baptismal regeneration, not because the Scriptures teach it, but because of the emphasis placed upon it by their books and teachers. If not why rush off in such frantic haste to have a dying baby sprinkled? Such an act can not confer any earthly good or privilege, for it is just ready to leave all that is earthly.

Baptists believe that the immersion of a believer is an open declaration to the world that such a one is dead to sin. "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."—Rom. 6:11. And because he is dead to the world and to sin, he is to be buried, and in a spiritual sense is separated from these. Again, the immersion is a proclamation to the world that we believe in him who "Died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures." So it is a proclamation of our belief that Christ arose from the dead, and in this symbol and object lesson is set forth this resur-

rection of Christ to the world. Likewise it symbolizes not only our rising to walk in newness of life here, but proclaims the resurrection of our bodies, when they that are in their graves shall hear the voice of the Son of God, and they that have done good shall come forth unto the resurrection of life eternal.

As we believe that baptism so appropriately teaches these great fundamental truths, and so beautifully symbolizes so much of Christ's work, the believer's experience, the Christian's hopes, the promises of God and the provisions of the gospel, is it strange that we contend for that one act which is baptism, that qualification which entitles one to baptism, and strict obedience to the command of the great captain of our salvation, and conformity to the example he set for us when he was baptized of John in Jordan? Baptism scripturally understood and properly administered preaches to the world the great underlying principles, the fundamental doctrine of the glorious gospel of Christ. In this simple but sublime object lesson we have a beautiful, impressive sermon which says to all beholders, we were dead in sins, helpless, hopeless and lost; the great Saviour of sinners had compassion on us, he took our place died in our stead, died that we might live. He arose again from the dead according to his promise, and according to the prophecy and word of God. Then through the power of God's truth and the Holy Spirit we died to sin, and being made alive unto God through Jesus Christ our Lord, we arise to walk in newness of life. We also declare by this simple and divinely appointed ordinance our hope in the resurrection of our bodies from the grave, when the fullness of the time for the redemption of our bodies shall come, when these vile bodies shall be changed and fashioned like unto the glorified body of our Lord Jesus Christ, when the time comes for the full satisfaction of God's children when they shall awake in his likeness.

FALLING FROM GRACE.

With excellent earnestness the preacher declared that it was as plain as words could make it that the language here used taught that true Christians could fall away and be lost. He was expatiating on Heb. 6:4-6, "If they shall fall away," which he said, certainly implied that they could, or why such a supposition!

Waiving all strictly exegetical analysis of this passage, which, as the grammarians would say, is a complex sentence running through three verses, beginning with "For it is impossible" and ending with "open shame," we wish merely to say that the same principle of interpretation, or rather the same method of popular appeal, ought to be applied to one member of the paragraph as well as to another that is, to all of them alike. And this is true, though the principle or method be ever so erroneous.

Now, if, from the hypothetical statement of the writer of the Hebrew letter, the inference is plain that a true Christian may fall away (fall from grace) and be lost, what shall be said of the clearness of the categorical statement with which the passage begins, "It is impossible to renew to repentance those who have been once enlightened and tasted of the heavenly gift," etc. Surely, a positive statement like this does not yield in clearness to an inference rashly made from an hypothetical proposition. The preacher's declamatory remark may unquestionably be applied with more assurance to the corre-

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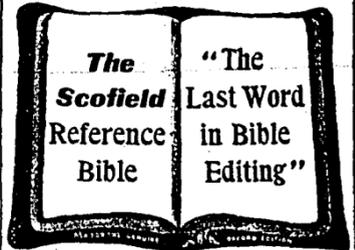
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ANOTHER ILLUSTRATION

KING JAMES VERSION Heb. 11:1-2 AMERICAN STANDARD VERSION Now faith is the substance of things hoped for, the evidence of things not seen. Now faith is assurance of things hoped for, a conviction of things not seen.

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lated fact, that, if a Christian fall away, he can never by any possibility be restored to the divine favor. It's all up with him for ever and ever. Amen.

May we say in passing that, if we were tied up to explain and defend the Arminian theory of divine grace, we should never introduce this plain passage of Scripture.

But further: There is another expression in this connection which also makes against the Methodist doctrine and tallies with the Baptist faith. It is generally overlooked that "once enlightened" should be translated "enlightened once for all." It was never to be repeated being continuous in its effect. Just as in Jude 3 this adverb kapa is used to qualify the faith once for all delivered unto the saints. When once the true light really illumines the soul it can never go out, though at times it may flicker with threatened expiring dimness. The candle (lamp) of the wicked shall go out, never the lamp of the child of God.

Some preachers lack the knack of seizing and applying a principle which renders possible and consistent all the particulars.

An American tourist, when in Scotland, was discussing with a Scotchman the cold experienced in winter in the North of Scotland.

"Why, it's nothing at all compared to the cold we have in the United States," said the American. "I can recollect one winter when a sheep, jumping from a hillock into a field, became suddenly frozen on the way, and stuck in the air like a mass of ice."

"But, man," exclaimed the Scotchman, "the law of gravity wouldn't allow that."

"I know that," quickly replied the Westerner, "but the law of gravity was frozen, too."

GEO. VARDEN.

Paris, Ky.

The voice of God is always calling us to higher things. The mountain of vision brings the valley of service.

The Farm & Household

David Gray bought at Mt. Sterling court twenty-six steers, 950 lbs., at \$4.50.

W. H. Ramsey bought at Mt. Sterling recently twenty steers, weighing 640 lbs., at \$3.75.

Crutcher & Co. bought at Mt. Sterling recently twenty-two steers weighing 800 lbs., at 4 cents.

Mr. Dallas Skillman, of Elizabethtown, sold a mule to Mr. Sam Glasscock, of same place, for \$165.

James O. Ralls, of Sharpsburg, sold a pair of mules recently to R. N. Ratliff, of the same place, for \$525.

Charles L. Cecil, of St. Mary, sold to Ben Flecher, of Georgia, twenty-five head of select cotton mules at \$200 each.

John Russell, of Lebanon, sold to Grover & Co., of Atlanta, one load of mules at \$195 per head.

Mr. Ben Masterson, of Bardstown, recently sold to Mr. Ed Able, also of Bardstown, a nice mule colt for \$95.

Mr. James Weatherford, of Lebanon, bought of Mr. W. A. Spragens, same place two three-year-old work mules for \$265.

J. K. Fowler, of Boston, bought of Frank Newman, same place, seven two-year-old mules and of C. L. Crawford five two-year-old mules and sold to L. L. Harned, of Boston, five two-year-old mules for \$615.

John Burdette, of Lebanon, sold to the Hudson Mule Company, of Atlanta, forty-one head of cotton mules, good ones, at \$185 each.

Some fifteen or twenty mules changed hands at Trenton recently. Prices for the best ranged from \$175 to \$200. The average cotton mule brought \$150.

Messrs. Harve Berry and John Stewart, of Lexington, purchased a number of mules at Mt. Sterling, running in size from fifteen to sixteen hands at prices ranging from \$125 to \$165.

Mr. W. C. Gaines, of Hunt, Clark county, bought a mule of Mr. Howard Hampton, same place, for \$100. Mr. Gaines also sold a pair of mules for \$370.

Ed O'Sullivan, of Lebanon, sold to John Russell, of Atlanta, twelve head of mules for \$2,000.

Mr. C. B. Gracey, of Culleoka, recently sold two weanling mule colts for \$250 and \$225, respectively.

James Phillips of Lebanon, bought ten mules in Adair county recently at \$125 to \$190. Sam Burdette, of the same place, bought four at \$145 to \$190. Henry Alcheller, of Horse Cave, bought 28 mules in Columbia recently at \$80 to \$190. Young & Coffey, of Columbia, bought sixteen head recently in Adair and Casey counties at \$80 to \$180. A. Humm bought ten head in Russell and Pulaski at \$75 to \$165.

HOW TO MAKE BORDEAUX MIXTURE.

The directions for making Bordeaux mixture are printed every season, and yet many persons either do not read them or do not remember what they have read. The matter cannot be too well understood, however, for many of the failures of spraying are due to the improper making of Bordeaux mixture. It has been found by the chemists that it will not do to make fifty gallons of copper sulphate solution, and then add four pounds of lime; nor will it accomplish the results to make twenty-five gallons of copper sulphate solution, and into it pour twenty-five gallons of milk of lime. Instead, the best results are obtained where the mixtures are poured at the same time into a third vessel. Here is the plan of making good Bordeaux mixture which is recommended by the experiment stations:

To prepare fifty gallons of Bordeaux mixture, weigh out six pounds of copper sulphate (bluestone) and place it in a sack; suspend the sack from a stick laid across the top of a barrel, so that the bottom of the sack hangs clear of the bottom of the barrel. Pour in enough water to cover the bluestone. As soon as all the bluestone has dissolved take out the sack and add enough more water to make twenty-five gallons. Bluestone is readily dissolved in hot water, and the use of this will facilitate rapid preparation when work is rushing. The bluestone solution should contain twenty-five gallons of water and six pounds of bluestone.

Now, for the milk-of-lime: Slake four pounds of good quick lime in a barrel, taking care to do it in such a manner that when the lime is all slaked the mass will be a smooth paste, free from small particles of unslaked or burned lime. In order to get the best results great care must be taken. After placing the lime in a barrel add enough water to wet it thoroughly, and when the lime begins to dry and crumble add more water, being careful not to add enough to chill it. By pouring on a sufficient amount of water to keep the lime from grit and small lumps, provided a good quality of lime has been used. Having slaked the lime, add enough water to bring the mass up to twenty-five gallons. Stir the lime thoroughly through the water, and it is then ready for mixing with the bluestone solution. Two men are required to do this mixing properly. The solutions of lime and bluestone should be poured together slowly, and in such a manner that the solutions will mix in falling. When mixed, stir thoroughly, using a wide wooden paddle. After straining the mixture is ready for use.

There is some little danger of not having sufficient lime to unite chemically with all the bluestone—it is best to test the mixture to see if sufficient lime has been used. Fill a saucer with the solution and add to it a few drops of ferrocyanide of potassium (one ounce to a half pint of water). If a brown color appears, add more lime paste to the mixture, stir in thoroughly and test a second time. Add lime, until the brown color does not appear when test is made.

WORLD CROP REPORTS.

Increase of 300,000,000 Bushels of Wheat in Six Producing Countries.

Washington, November 12.—There has been an increase of near-

ly three hundred million bushels, or fully one-sixth, in the production of wheat recently harvested in six countries of the northern hemisphere, which, in 1908 produced practically two-thirds of the world's supply. These countries embrace the United States, Canada, France, Hungary, Russia, and Rumania, and the figures are gathered from the latest estimate published of the production for each country. These official returns which have been received by the Department of Agriculture, are subject to revision.

Although improvement was noted in the prospects of the Europeans sugar-beet crop during the past month, the probable sugar production during the coming campaign is still unofficially estimated considerably lower than in 1908-09; it is anticipated however, that the reduction will be fully offset by an increase in the production of cane sugar in extra-European countries.

TO MEND BROKEN QUILLS.

H. Elma Smith.

On bringing a new hat home from the milliner's I found that one of the quills in a wing was broken but still hanging in place. I took a narrow strip of black mending tissue (the wing was dark blue), placed it on the back of the quill and held a warm iron on the front of the quill until the tissue had melted on the back. I have worn the hat every day for at least two months, and the broken quill is still in place, when otherwise it would have been gone long before now and quite spoiled the appearance of the wing.

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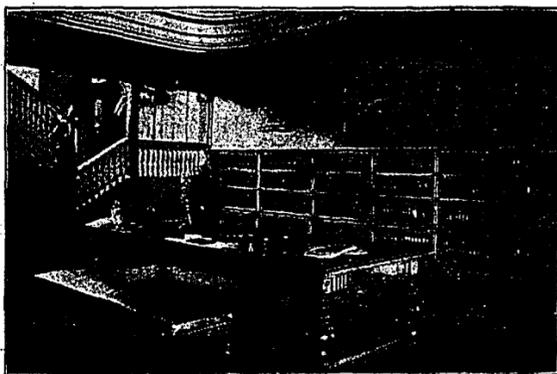
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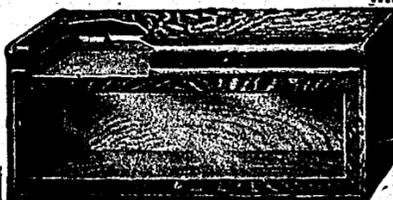
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PAYTON

On the night of November 15th, 1909, the angel of death summoned to heaven our sister, Mrs. Malissa E. Purdom Payton, who was an exemplary member of the Bethlehem church, Washington Co. Sister Payton was born July 26, 1854, professed faith in Christ as her personal Saviour in the year 1870 and was baptized into the fellowship of the Beach Fork church by the Rev. W. T. Wood, and a number of years ago she transferred her membership to the church of which she was a member at the time of her death. She was the youngest sister of our highly esteemed brother Rev. A. L. Purdom, who was also her pastor and to whom she was truly devoted. Sister Payton possessed a most beautiful Christian character, it was her meat and drink to do her Master's will. She was deeply interested in all the activities of her church. She will be sadly missed in the Ladies' Missionary Society as well as in other departments of church work. Her good husband, to whom she had been married but a few years, although a member of another denomination, delighted in her Christian zeal and did all in his power to help her in Christian services. Her house, like that of Mary and Martha at Bethany, was a preacher's home, and a most delightful one, as the writer can attest, after having spent some two weeks within its sacred precincts.

Her funeral services were conducted by the writer, assisted by Bro. Williams, of Springfield, in the Bethlehem Church, in the presence of an immense concourse of relatives, friends and neighbors, and her remains laid to rest near where she loved so well to worship her Saviour, to await His coming. "Well done, good and faithful servant." Good-bye, until we meet thee in the morning.

J. S. GATTON,
Campbellsville, Ky.

DEAR RECORDER:

Allow me space to give some account of the last Fifth Sunday Meeting of Greenup Association. On Friday morning at an early hour Bro. T. H. Plemmons and the writer left Ashland over the C. & O. Railroad to E. K. Junction. After waiting some three hours we took a train over the E. K. Road to Willard. There we were nicely entertained for dinner at the home of Mr. Worly, the banker. Soon after dinner brethren from Brushy Fork church came with mules and horses in sufficient number to carry a large delegation to the meeting, some four miles away. But alas! out of all who were on the programme only three were present. Bro. Plemmons, of Cattedsburg; Bro. Clay, of Denton, and that other disciple of Russell. So after a very enjoyable horse-back ride a long the top of one of the highest mountains in that country, where the autumnal beauty was in grand display, we arrived in the neighborhood of the church, where we there distributed ourselves as best we could among the many friends, and the abundance to eat. At night we met a good sized audience, hungry for the gospel, so much so that they demanded two sermons. So Bro. Bro. Clay and Bro. Plemmons both preached. Saturday morning we were greeted with a good audience, and we took up the programme in earnest. It was certainly a good opportunity for speech making. In the afternoon, as the church was without a pastor, they requested that we hold a business meeting for them, which we did and ordained three deacons. At night we had a crowded house and at the close of the sermon an invitation was given for members and one of the leading citizens of the county, both as a business man and a teacher for thirty years, came forward and was received and baptized at the close of the services on Sunday by the writer.

Bro. Plemmons, having left an appointment at Willard, for Sunday night, he departed to the above named place, leaving Bro. Clay and the writer to care for the meeting at night, at the close of which another brother came forward and was received as a candidate for baptism and as he was ready and anxious to obey his Lord in baptism and as there was no pastor to leave with the work we went to the water and by the aid of lan-

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terns and lamps for light he was baptized by the writer the same hour of the night, like the jailer of old.

The Brushy Fork church was organized by Bro. Howerton, State Missionary, about one year ago. It is the only missionary Baptist church in Elliott county. It is located in the midst of an industrious peaceable class of people. There is certainly a great future for this church. They have a meeting house enclosed and very much need help to finish it. They have a good Sunday School, which is cared for principally by the young people.

I consider this church the gateway to greater mission fields in Elliott county.

Russell, Ky.

TENNESSEE LETTER.

Nashville Baptist churches are holding simultaneous union meetings which are being signally blessed in the way of conversions and additions to the various churches. At this stage of the meetings above five hundred conversions are reported and about three hundred additions to the various Baptist churches in the city. Let the good work go on.

Evangelist Brooks of the Christian church is holding forth a union meeting of the Christian churches of Nashville, and, like many preachers of that sect, he preached the usual sermon on, "What's in a Name," in which he affirmed the name "Christian Church" is the Bible authorized name for the people of God. In this sermon he made an attack on the name Baptist and other denominational names as unwarranted and hurtful to the cause of Christianity. This brought forth a statement from Dr. Lofton in defense of the Baptist position which stirred up the "Christian" preacher and for a few days it looked like something had to come to pass on the name question. Dr. Lofton raised on him the point that the name "Christian Church" is nowhere mentioned in the Bible. Mr. Brooks denounced denominationalism and said he belonged to no denomination and was "only a Christian." Mr. Pendleton, the pastor of "The Vine Street Christian Church," where Brooks is holding the meeting, recently took nearly one hundred of his members as delegates to the Centennial celebration of the birth of the Christian church at Pittsburg, Pa., where they had a big time blowing to the world what "The Christian Church" has done the first one hundred years of its existence. Brooks was a delegate too.

The Secretary of that big birth-day rally made the written announcement that this sect of people of which Brooks is one that one hundred years ago it started with twenty-seven members and had grown to 1,750,000, and; the first three persons ever baptized by "The Christian Church" took place July, 4, 1811, and soon afterwards their first meeting house was built. They then started as a distinct denomination of people and Brooks and the whole bunch of them are constantly clubbing other people for belonging to a denomination. If he is not in a denomination what in the name of common-sense was he doing a delegate to that sectarian convention, bragging of a birth-day of 27 members, that now numbers 1,750,000. If The Vine Street Christian church, of Nashville, is not a sectarian church what in the name of reason made it send a hundred delegates to that Sectarial Convention at Pittsburg, Pa., in October? Now, my contention is this: If Mr. Brooks, and Mr. Pendleton and the 25,000 Christians said to be present at that convention as delegates want to get together and celebrate the birthday of their sect just 100 years ago let them do so, but for them to do this very thing and then deny belonging to a denomination or sect is simply ridiculous. The truth of the matter is simply this: There isn't a more rank sectarian people in America than "The Christian Church" which has just celebrated her first hundredth birth-day and

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Brooks, Pendleton and a hundred delegates from Nashville took a part. Its time for these sectarian preachers to spill out of their own sectarian sect and adopt another and get their own fragments to a name they can read in the Bible and quit fussing among themselves. Till they do this, an informed public will laugh at their misnomers.

And, by the way, Kerfees, of Louisville and The Gospel Advocate of Nashville represent the donothing side of the same denomination and they are giving these Brooks and Pittsburg centennial Christians hail columbia for being a set of people separated into a distinct denomination, but, they have done the same thing by counting their churches and

members separate and distinct from other religious people. Its about time these people of recent origin quit fighting one another and get their own fragments together before they administer instructions on the evils of everybody, but "We nothing but Christians."

JOHN T. OAKLEY,
Hartsville, Tenn.

DEAR RECORDER:

Enclosed find check for paper to September 5, 1910. My father took the Recorder almost as early as I could remember until he died, then I took it for my mother in her name until her death last February 12th. Now you may change

the name on my paper from Mrs. Wm. Glenn to J. C. GLENN.

DEAR RECORDER:

Please change my label from Howell, Ky., to this place. I have not seen a copy for two weeks and have missed it very much. I began duties as President of our Baptist College here November 1st, and am charmed with the work. I wish you well.

REV. J. H. MOORE.

Blackwell, Okla.

ITEMS OF INTEREST

News The World Over.

The Journal and Messenger says the Ohio State Conference on charities recommends the segregation of white and black children in public institutions and adds the hope that the legislature will grant relief at its next session.

Hon. David A. DeArmond, of Butler, Mo., lost his life in his effort to save the life of his little grandson, when the house was burned. As his daughter, Mrs. Clarke, was rescuing her mother she heard little Waddie cry, "Get me out of here," and her father's reply, "I will save you." Those were their last words and both were burned to death. Mr. DeArmond was elected to Congress in 1891 and has served continuously. He was a leader on the Democratic side, and was also a great lawyer. His loss will be greatly felt in Congress.

The country has indeed great reason to be thankful for the weather this fall. The government report shows 110,000,000 more bushels of corn than were indicated October 1st. And the weather has been so favorable to cotton picking that the yield is half a million more bales than it would have been in ordinary weather.

A friend asks why the books which Mr. Roosevelt carried with him to Africa were bound in pigskin and put in an aluminum box. We suppose to lessen the weight. These books must be carried for long distances by bearers and the weight is a matter of much importance. Probably an aluminum box was used not only because it is the lightest of all metals, but because in a metal case the books would be safer from water.

In his great work on skin diseases Dr. Jackson says one of the chief causes of pellagra is the drinking of whiskey in the manufacture of which mouldy corn has been used. This terrible disease thus becomes a strong argument against whiskey drinking.

A. B. Wilberlake, of East Orange High School, was killed in a football game. W. W. Marcus, a Methodist theological student, was so badly hurt his recovery is not expected. The "Big Eight" Western colleges in their annual meeting in Chicago, have disowned the present game. Among these colleges is the University of Chicago.

The New York Evening Post, in speaking of the appointment of Mr. W. C. Forbes as Governor of the Philippines, says: "If Mr. Forbes could win for us their affection—but that is impossible. Their hatred of us grows, day by day, so, too, the difficulties of keeping a foothold where we are despised and hated, and where the very children pray for the disappearance of the invader."

A new record for automobile speed has been made on the new speedway at Atlanta. Lewis Strang, in a two hundred horse power Fiat, went a mile in 37.7 seconds, being a rate of ninety-five and a half miles in an hour.

The gymnasium records of Cornell University have been published. There were 520 freshmen, of these 435 had spinal curvature, 475 had shoulders of different heights; 99 had defective chests, 155 had weak arches under one or both feet. The examiners also found great prevalence of eye strain.

For twenty-five years the United States fought the Seminole Indians in the Everglades of Florida, trying to make them leave Florida for a western reservation. Finding out that they were not to be subdued unless at a very great loss of life and a great expenditure of money the government let them alone. But Chief Tiger Tail now announces that he and his tribe are willing to go to Oklahoma.

Two recent announcements are of great importance. Prof. W. H. Hutchings, of Detroit, says a chemical mixture of chloroform and acetone has been proved to have the power of curing lockjaw. And a doctor in South Carolina has discovered that thymol, followed by salts, will cure the hookworm disease.

One can scarcely read a paper, which does not tell of some sanitarium, etc., in which tuberculous persons can be received into screened verandas or rooms nearly all open windows. The question naturally arises why should not those who have not yet taken consumption or pneumonia keep themselves well and strong by sleeping in such open places?

Christmas Suggestions

Appropriate Gifts

In celebrating the birth of our Lord let's do it in the right manner. Give gifts that will be helpful spiritually and mentally. What could be more appropriate than Bibles, Testaments, Scripture-text mottoes and Religious Books.

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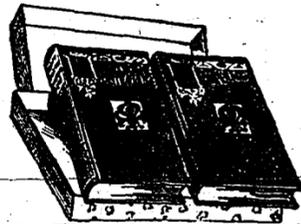
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