

WESTERN RECORDER

Faith, Hope and Love, these three.

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

85th YEAR.

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Dr. R. F. Horton says one important work for laymen to do and probably the most important just now is to attend the prayer meetings. He says the prayer meeting is the power house of the church. To go to prayer meeting ought to be considered a pleasure and not a work. But he is right in saying that is a most important thing for laymen to do.

Kim Chung Sik, a Korean official, was put in prison. While there some one gave him a Pilgrim's Progress to read. He read it and was converted by it. When he was released he sought out the Christians in the city and has been a steadfast follower of his Lord. How many stars will be in Bunyan's crown!

Silvester Horne is a Congregationalist pastor of an "institutional" church in London. That church has begun a theater at least one play has been acted, and it is to be supposed that will not be the last. Of course, the excuse is that the play had a good moral! What next in these institutional churches!

The Watchman thinks the acceptance of Christian experience as authority in matters of religion would wipe the Baptist denomination off the face of the earth. It would also wipe out all evangelical religion, for take Greeks, Catholics and their Christian experience is against the necessity of regeneration. Nay, verily! The Bible, the Bible alone is the religion of Protestants!

Prof. N. S. Shaler, Professor of Geology in Harvard University, says: "It begins to be evident to naturalists that the Darwinian hypothesis is still essentially unverified."

It has been said there is one way and only one for the churches to get the unconverted to their services. And that is for the members all to go themselves. That plan has never failed to draw in outsiders to the worship.

THE WHOLE CHRISTIAN LIFE IN THE 23rd PSALM.

By J. M. Weaver, D.D.

Each Christian should have his own Bible and mark it as he studies it. Often there come to our minds visions of glory as we read God's Word under the illuminating influences of the Holy Spirit, and these passages should be marked. My own Bible has over the twenty-third Psalm, on one side "Bee sting," and on the other "position." You would wonder in reading my Bible what these words meant, but to me they bring out the thought that when a bee stings you it loses its sting and can be handled without fear of further pain; so the law lost its sting in Christ Jesus—it stung him, "He was wounded for our transgressions, he was bruised for our iniquity; the chastisement of our peace was upon him; and by his stripes we are healed." He took our place, dying upon the cross and to the Christian there is no further fear, as he knows he is no longer under the law but under grace. The word "position" has reference to the place the twenty-third Psalm occupies—it is between the twenty-second and twenty-fourth. You say, of course, it could not be otherwise, being the twenty-third; but did you ever think what is in the twenty-second and the twenty-fourth Psalms? In the twenty-second we have the humiliation of the Lord Jesus Christ, "My God, my God, why hast thou forsaken me," and in the twenty-fourth we have His exaltation, "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in. Who is this King of Glory? The Lord strong and mighty, the Lord mighty in battle."

Between these two, the humiliation and the exaltation of Christ, lies the whole Christian life. This beautiful twenty-third Psalm has sung its way over the ages, bringing comfort and consolation to millions of God's children in times of trouble and affliction. But in order to get its fullness and sweetness we must learn where to place the emphasis in the first verse. We might place it upon the word Lord—"The Lord is my shepherd," the mighty God who has all power. He is my shepherd; or, we might place it upon my, "The Lord is my shepherd," making it personal and all the more comforting; then we might read it, "The Lord is my shepherd," bringing out the thought that as the shepherd looks after the comfort of his sheep, so the Lord is my provider, under any and all circumstances—"He maketh me to lie down in green pastures, he leadeth me beside the still waters." But the important word in the sentence is the little word is, "The Lord is my shepherd," not shall be but is now. We can have this blessed assurance that He is now watching over and caring for us. The child of God can confidently say:

"I know not where His islands lift their fringed Palms in air;
I only know I cannot drift beyond His love and care."

once heard an old preacher say that most people acted as if this verse read: "The Lord is my sheep and I have a hard time to keep Him straight."

To illustrate what I mean by getting this great thought into your personal experience, I was once holding a meeting in Vevay, Ind. One bright morning I rose early and stood upon the porch, looking out upon God's beautiful world and, as I looked, my

heart was saying, "The Lord is my shepherd." Suddenly the parlor door opened and framed in it was a beautiful young girl, with the saddest face I ever saw. I turned to her and said: "What in the world is the matter—you look as if you had lost every friend you had." She burst out weeping and said: "Bro. Weaver, I am miserable and wretched." "Well," I said, "is not the Lord your shepherd?" And she answered: "I hope He will be." "But," I said, "that will not comfort you. Come, let us go into the parlor. We went in and I tried to show her that she had the right, as a child of God, to say, "The Lord is my shepherd." Then we knelt and prayed. Upon rising from my knees, I said to her, "I have in my satchel upstairs a tract that I think will help you," and I turned and left the room. When I returned she stood before me, with radiant face, and said, "I do not need your tract—"The Lord is my shepherd." Now," she said, "I will tell you my trouble." "Never mind," I said, "It has all passed now." But she said, "I want to tell you. I have a sister out West who is very sick and she wants me to come out to her; my brother in Louisville has sent me the money to go; but my parents are old and I did not want to leave them in their old age—I have fought against going, but now I am willing to go to the ends of the earth if it is the Lord's will." I said, "I would not be at all surprised if you did not have to go at all. The Lord wanted you to yield your will to His." And, sure enough, she received word that her sister was much better and she need not come. That evening, which closed my series of meetings in Vevay, as I stood bidding the people good-bye, this young girl came forward, with shining face, and as I took her hand she said, "The Lord is my shepherd." Submission to His will under any and all circumstances brings us peace.

Implied in this Psalm is provision, protection, defense—what more could we ask or want—He will supply every need. Even if we wander away from the Lord, as we too often do, he will reinvigorate us, for "He restoreth my soul." Until we find restfulness in submitting our selves to Him, saying "Thy will, Lord, not mine, be done," we can do nothing for Him, worthy of His great name and glory. But when we get in the right condition for service He puts us to work. "He leadeth me in paths of righteousness for His name's sake." We must be vessels fitted for the Master's use or our service will be selfish and for our own glory.

Then, the Holy Spirit develops us through afflictions; even though we may "walk through the valley of the shadow of death" we need fear no evil for His rod and His staff comfort us. We are polished and made more perfect by the afflictions that come upon us and we learn the truth of the passage in God's Word which says, "We know that all things work together for good to them that love the Lord who are the called according to His purpose."

Now the Psalmist changes the figure, but not the thought, in the next sentence, "Thou preparest a table before me in the presence of mine enemies." As the soldier, having perfect confidence in his general although the enemy may be in sight, will quietly sit down and eat, so the Christian knows that the Lord will defend him under any and all circumstances of life.

"Thou anointest my head with oil, my cup runneth over." Oh, the boundless blessings the Lord will bestow if we will only put ourselves in condition to receive

them. In his fullness of trust the Christian can joyfully exclaim: "Surely, goodness and mercy shall follow me all the days of my life." Amid trials and temptations, with perfect confidence in the over-ruling power of his God, he can rest secure.

Then, when life is ended, Christ will take his child over the dark river of death into the beautiful city beyond, "I shall dwell in the house of the Lord forever."

Reader, is the Lord your shepherd? Have you emphasized the right word in this little Psalm in your own experience? If you have not up to the present time, begin now and you will find it will not only glorify your own life but add to the declarative glory of the Redeemer.

Beautifully has the poet brought out the thought of God's protective care over his children in the following words:

"O Lord, how happy would we be
If we could cast our care on Thee,
If we from self could rest;
And feel at heart that One above,
In perfect wisdom, perfect love,
Is working for the best!"

How far from this our daily life,
How oft disturbed by anxious strife,
By sudden wild alarms;
O, could we but relinquish all
Our earthly props, and simply fall
On thine almighty arms!

Could we but kneel and cast our load,
E'en while we pray, upon our God,
Then rise with lightened cheer;
Sure that the Father, who is nigh
To still the famished raven's cry,
Will hear in that we fear!"

SERVICE IN HEAVEN.

"They serve him day and night in his temple." "And his servants shall serve him." Just what these declarations may mean in regard to the employment of the children of God in heaven, we may not know. But they certainly indicate that God has something for his servants to do on the other side of the river of death. The highway to service in the kingdom of God is not by the ocean liner to the foreign fields; it is not by the transcontinental train to the needy home fields beyond the plains and the mountains; but it is down the Death Valley of the kingdom of the immortals. There God is calling his servants one by one. When one has learned the secret of service here, God calls him. When he has completed a certain allotted work, God calls him. When he has proved himself true and faithful, God calls him to a wider service where there shall be no night and the day of usefulness is never ended. And God shall there take care of his servant, so that privations of service here will be unknown there. He will spread his tabernacle over them. They shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat; for the Lamb that is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of water of life, and God shall wipe away every tear from their eyes. It will be a magnificent service in that nightless land where all have washed their robes and made them white in the blood of the Lamb!—United Presbyterian.

Get, go, give are the three great words that indicate the Christians' duties. Christ calls us to get right with God, to go to the whole world and give the gospel to every creature.

CONGREGATIONAL CHURCH GOVERNMENT

By J. R. Chiles.

1. It is Scriptural. Jesus told us that when one man in a church has been offended by another he should go alone to the offender for settlement. Community gossip is thus to be given no chance to add fuel to the fire. The two looking into each other's faces will usually come to a settlement. Often an explanation will be sufficient or may be some slight apologies. If this does fail some leading brethren are to be taken for a second effort. Should this not be successful the whole matter is to be put before the assembly. "But if he neglect to hear the church let him be unto thee as a heathen man and a publican." So the founder of the church evidently intended that it should be the court of final appeals in matters of discipline.

The 120 were in the upper room. Christ had gone from them less than ten days before. The apostles, his mother and most intimate associates were in the number. An apostle was to be chosen. They cast lots. Thus Matthias came into the highest earthly office by act of the congregation. They had no doubt gotten this idea from the teachings, actions and spirit of the Lord himself.

At Pentecost these same persons received the Holy Spirit for guidance and power. The new additions to the church were of different grades of culture; different types of thought and strangers to each other, but all regenerated. Very likely they had to use interpreters in congregational meetings to state the proposition in different languages before a vote could be taken. The apostles called "together the multitude of the disciples" and asked them to name the men who should serve them as deacons. The Holy Spirit was guiding them into all truth.

To Antioch "certain men came down from Judea and taught the brethren: "Except ye be circumcised after the custom of Moses, ye cannot be saved." Paul and Barnabas had "no small dissention" with them. "Being brought on their way by the church" these two with others went up to Jerusalem. There a conference was held. Certain Pharisees who had believed took one side. Peter, Paul, Barnabas and James the pastor took the other. "Then pleased it the apostles and elders with the whole church to send chosen men of their own company to Antioch" with a letter. When they reached that place they gathered the multitude together and delivered the epistle. It advised against binding on Jewish burdens. There was great rejoicing. Here a church asked the mother church for advice sending messengers. The advice was given and messengers sent in return with a letter. They were on a basis of fraternity and bound together by ties of love in Christ.

The apostles wrote letters to the local congregations giving advice as to the churches of Galatia, the church at Ephesus, etc. Paul had led to Christ the members of the Corinthian church. However, he did not try to exercise discipline over them. He exhorted the church to "put away from among yourselves that wicked person."

In Revelation the risen Lord spoke his thoughts to the angels of the churches. To each he gave a particular set of instructions. But in each letter he put this statement: "He that hath an ear let him hear what the spirit saith to the churches."

2. It is according to the genius of New Testament life and organization. A true church member is one who has repented, believed, been regenerated and baptized. All have had a new life imparted. All devote their lives to the same purpose. Equal rights are given. Unity ought to follow.

Of John the Baptist's work it is said: "Every valley shall be filled and every mountain and hill shall be brought low. The crooked shall be made straight and the rough ways made smooth." James says: "Let the brother of low degree rejoice in that he is exalted; but the rich in that he is made low." Jesus said: "Be not called Rabbi; for one is your master even Christ; and all ye are brethren." These Scriptures show that Christianity is to do away with

castes and put men and women on a high level.

The leading of Providence is to be an influential factor in decisions. This is best expressed through the heart-feelings and consecrated common sense of the entire membership. Also the Spirit expressed Himself through the church. The judgment of a dozen botanist about a flower is worth more than that of one. So it is with church members.

Each church also has problems peculiar to itself and knows best how to solve them. What farm experiment station could do more than make helpful suggestions to the man with the plantation in the river bottoms, and the man with the few acres up on the hillside? Each must pull the air castles down, and use what material out of them he can. So with church leaders.

The old ship of Zion has aboard millions of immigrants "who declare plainly that they are seeking a better country." They are of all walks of life and all stratas of society and from all ways and degrees of sin and sinfulness. But there are no second class and no steerage passengers. All are first-class. All are to wear the same white robes, wave palms alike and walk the same streets of gold. Nothing on earth is so much like heaven as a New Testament church—"glorious in its works and ways."

If leaders are humble and for the right things they will usually be supported by the laity. If they are not who will say they ought to be followed? To such Peter said: "Neither as being lords over God's heritage but being ensamples to the flock."

3. History has added testimony to congregational church government as the best policy. The first fruits of the modern missionary movement came out of the heart and life of Wm. Carey, an humble Baptist minister. Churches of this same faith broke the power of the great State church in Russia. They held meetings in the fields and woods and baptized in the night. Just so the heathenism of the Roman Empire was undermined. The show of organization would have united the fatgot and the sword.

Such organization makes for the peace of the world. Some of the most bloody and destructive wars have been conducted in the name of Christianity. These would have been all but impossible without a centralized church government. The same is true about the persecution of other sects. The members of a local congregation are usually within a radius of five miles of their meeting house. Ties of friendship and kinship are interwoven till between neighbor and neighbor they become a wall of protection. But a great nation-wide organization can reach out a hand with the sword or fatgot into some obscure corner and never see the blood flow, nor hear the cries of the wounded. For such acts no one seems to feel individual responsibility.

Other fruits of these great systems have not been good. In selecting men to high positions there has been much political intrigue. Often evil men have been exalted. Against John XII, a pope, a Roman Synod brought the following charges: "He had set houses on fire like Nero, had committed homicide and adultery; converted the pontifical palace into a brothel, drank to the health of the devil and invoked at the gaming table the help of Jupiter and Venus." The tendency of the great systems has been to become allied with the State. Many of their ministers have become formal, idle, and seeking pleasures in hunting and fishing. Some actually sublet their ministerial office at a profit to themselves.

Any division or trouble in a great ecclesiastical organization has a very far-reaching effect. Our polity is said to give license to the kicker and splitter. But during the late civil war more Methodist and Presbyterian churches were rent asunder than among the Baptists during their entire existence in this country. Also these divisions have been perpetuated because they are parts of a system with officers and property. Among us the divider has no successor and so our divisions do not last more than one generation unless there is some economy in them.

We as a denomination are saved the pain of great church trials. Our heretics and immoral men are gradually pushed off like dead leaves. The winter winds may not

shake them off but the swelling buds of spring will.

The rising democracies; and monarchies and oligarchies becoming democratic speak to us. Equal rights is a white flower which has grown up out of crimson soil. Now after wars and bloodshed the political world is coming to hold as an ideal what Jesus Christ put into actual life before the eyes of men 1900 years ago.

4. The proper co-operation of these individual bodies is the great problem before us. Some churches have good things which need to be imparted to others. Some should impart to the whole brotherhood their New Testament way of believing things. Let them be diligent in doing so. Still others should impart to the entire brotherhood their New Testament way of doing things. Let them be just as diligent in doing so. The early churches helped each other keep right in doctrine. Also they made contributions to a common cause and sent up their "gatherings" by a common central committee, which we would now call a "board." The links of a watch chain are whole and entire each separated from the other, but when each one is thus whole and entire and linked to the others they thus accomplish the things for which the links are made. So with churches.

They say we are bound together by a rope of sand. But what ecclesiastical chain binds any denomination into such a brotherhood. Where is there more fraternity, fervor and power than in a Baptist Association, State Convention or Southern Baptist Convention? What presbytery, synod or conference can surpass them? Our ideal should be to preserve in the minds of our people a pure gospel to give to the world and then try to enlist every member of every church in a united effort to preach it to the whole creation. Thus we will as churches become more and more like the "glorious church without spot or wrinkle or any such thing."

Johnson City, Tenn.

WHAT WILL THE OUTCOME BE?

We have no predilection for the role of a Cassandra. Rather would we cultivate that grace which, even in the face of adverse conditions, "hopeth all things." Yet shutting the eyes in the face of impending danger will not avert disaster; rather does it invite disaster.

There can be, we fear, no room for doubt that a serious situation is confronting our Baptist churches. The attitude of many of our leading men with regard to some of the most cherished convictions of the past has become one of open and aggressive hostility. Not only is this true in matters of church order, but also with regard to the very foundations of our denominational life. Some of our pastors and teachers, not satisfied with abrogating, on their own motion, long-established usage with respect to the ordinances of the Gospel, are now battering away, with the catapults of argument and ridicule, at the very citadel of our faith as Baptists, the New Testament, repudiating its authority, denying its inspiration, and claiming the right to depart from its teachings when these do not square with their own opinions. There is unmistakable evidence of a trend toward a denial of the divinity of our Lord, toward the doctrine of universal salvation, a repudiation of the atonement of the cross, and a conception of the kingdom of God as a society, not of men and women redeemed by the blood of Christ, but of all respectable, well-behaved people, whether they believe on the Lord Jesus Christ or not.

Such ideas as these are being proclaimed from our pulpits and professorial chairs with constantly increasing boldness, and they are having their effect. Our own is not the only denomination infested by them. They are in the air, and are regarded by many as a necessary expression of the spirit of the age.

But over against these tendencies, and viewing them with alarm and abhorrence as a negative of all that is vital and effective in the Gospel of the Son of God, is the consensus of thought of a vast body of strong-hearted, earnest, faithful disciples, who hold with the grip of deep conviction to the old ways—the great evangelical body of believers in our own and other communions

It cannot be that elements so diverse, so adverse, can long remain together. They are working at cross purposes. Multitudes of Baptists are mourning today over the assaults of their own leaders upon the integrity of the Bible to which they are compelled to listen, and over the attempts to subvert the ordinances of Christ in the name of a pseudo-liberality. Will they always be content to mourn? The orthodox Congregationalists were once compelled to withdraw from association with the aggressive Unitarianism of the time. It may be—alas! it may be that orthodox Baptists will find themselves reluctantly forced to take a similar step.—New York Examiner.

THE BOOK OF HOPE.

Some tell us that the Bible is a sad book, and it does contain sad records enough to make the heart ache. We find in it a record of sin, and of crime, and of treachery, and of misery, and of judgment, and of a burning hell. But through it all we hear the music ring. The Bible does not ignore the existence of evil, nor explain it away, nor deceive men by assuring them that there is no danger. It tells us that wicked cities which refuse to repent shall perish, and corrupt nations which persist in their evil ways shall be destroyed, and that the soul that walks in the broad road shall stumble in the darkness and fall into ruin.

The old prophets preached with alarming severity against the prevailing sins of their times, but their message always contained a note of hope. Israel will surely repent and return. Mercy shall triumph over judgment. The Bible is full of music. There are songs of deliverance, songs of victory, songs of rapture, and songs of hope in the Bible. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." "The ransomed of the Lord shall return and come to Zion with singing and everlasting joy upon their heads; they shall obtain joy and gladness and sorrow and sighing shall flee away."

The music of the Bible grows sweeter and bolder as the revelation advances. In the New Testament we find the followers of Jesus singing in the darkness as well as in the light. "We glory in tribulation also, for tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." It is easy to talk and to write about songs in the night, but the apostles practiced what they preached. When Paul and Silas were suffering torture in the prison for the sake of Christ, they did not wail nor whimper, but sang praises at midnight. We do not know what they sang, but there are songs in the Old Testament which would have been appropriate for such an occasion. They might have sung, "Weeping may endure for a night, but joy cometh in the morning." In the Bible today is better than yesterday and tomorrow will be better than today. For joy set before Him Jesus endured the cross, despising the shame. If we have faith as a grain of mustard seed, our hope will be as an anchor of the soul.—New York Advocate.

One of the difficulties which the rationalist has to encounter is the attitude of Jesus to the Bible. He gave unqualified assent to the inspiration and authority of the Old Testament. "This is the most striking thing about Christ that He, the wisest and best of earth, the most sympathetic teacher of men, the best fitted by wisdom, by character and by experience to write a book for religious guidance, wrote no Bible but gave His full acceptance and unqualified endorsement to the Bible already written." Can higher authority be found for accepting the inspiration and the infallibility of the Bible?

We know not what evils we have been preserved from, for dazzling prospects do not always bring the cheer and comfort we expect, and promise of future good often results in disappointment and sorrow. There are blessings and privileges in every life, let us be thankful for all those which fall to our lot.—Selected.

AN AWFUL MISTAKE.

Parley D. Root.

It was once held by such as had evidence that they had passed from death unto life, that the Word of God was the only rule of action.

It was thought by the great mass of such as sought to live Godly lives in Christ Jesus, that a church of Jesus Christ was a body of baptized believers who had covenanted together to observe the ordinances and contend for the faith once delivered to the saints, while their lives were lived in conformity to His will. With such, all other organizations, by whatever name, were at best but religious organizations, but were in no sense churches of Jesus Christ.

These believers faithfully pursued the even tenor of their ways, while the churches multiplied and sinners were brought to the knowledge of the truth as it was in Christ.

Although persecutions followed in their wake, they kept on in their God-directed way, rejoicing in the work of the Lord.

From the days of Christ and John the Baptist these disciples pursued their way, numbering their brethren by hundreds of thousands and millions, until century after century came and went, and it was held by many that so strongly were they entrenched in the doctrines of God's word, as that without question, so-called church organizations which were merely religious bodies, would drop their unscriptural practices and become one with them.

So strongly were these ideas held as to cause many to be less outspoken in their views of doctrine, thinking that by such a course those of other beliefs would take more kindly to those held by them and gradually dissenting views would be dropped and "one fold and one shepherd" be the rule and not the exception.

Instead of so desired changes taking place, it was soon seen that advantage had been taken of their neglect to speak boldly their belief in the teaching of the Inspired Volume, to introduce false doctrines and theories into the churches, while many holding lax views were received into the assembly of the saints.

So numerous were those thus admitted into the churches of Christ as that less and less attention was given to the views of doctrine held by such as presented themselves before the churches for ordination into the sacred office of the ministry, while little or no importance was attached to their call to that work, regarding it as not unlike a choice of a business or profession; or to a Christian experience, which was regarded as merely a change of purpose, or a determination on the part of one to enter upon a better life and become more moral and observant of religious duties.

As a consequence of this the utterances from the pulpit became shorn of those deep religious experiences, once the invariable custom of such as occupied the sacred desk, while the faith and practice of those of earlier days were lightly spoken of.

The transformation once set in motion has gone on and on until it has come about that men prominent in the councils of ministers and churches, boast of their overstepping the bounds which our fathers in the ministry felt under obligation to regard.

Our churches under these influences have become union organizations and it is held to be a breach of courtesy to refuse to enter into fellowship with any or all of the so-called religious organizations of the day, or to accept a letter of admission from them to unite with us.

So widespread has this state of affairs prevailed as that it has become the rule throughout whole States.

That an awful mistake has been made and is being made and is being perpetuated, no disciple of Christ with his New Testament open before him can for a moment question.

What is to be the result of this strange proceeding—many earnest Christians would be glad to know.

Such as hold to the old doctrines, and there are many of them, find themselves in positions which lead them to ask: What course they should pursue?

Many gospel ministers are thus placed in positions which are extremely trying, and out of which they can see no way of escape. Especially is this true of such as have reached advanced age, though well qualified to go on with the work to which they were called in early life and not able to live and support their families out of the pastorate.

Where will such ones turn should they resign their care of the churches which they have served (?) is a question not easily answered, and which they would be glad to have light upon.

While those who have been the means of bringing this about rejoice in the success of their efforts, such as cannot conform to the existing state of affairs feel it to be an awful mistake.

To such it is made to be a dishonoring of Christ and a direct attempt to undermine the doctrines of His Word.

It cannot be, that throughout our land, the "old landmarks" are removed or being removed. There must be some sections of our country where faithful men would be welcome while they hold "for the faith once delivered to the saints," and refuse to have "fellowship with the works of darkness," but, where is it? Were provision made by our generous-hearted stewards of large wealth, as has been the case in our sister denomination, the Presbyterian church, things would look different.

Said a recent article to which I refer: "The ministerial sustentation fund of the Presbyterian church has been granted a charter by Common Pleas Court No. 1, and the new organization will at once begin the work of caring for aged and disabled clergymen of the Presbyterian church, their widows and children."

"Ministers of seventy years of age or over, who have served in the church for thirty years will receive from the fund \$500 per year, and those of

the same age who have served a less number of years will receive \$100 annually.

"Widows of Clergymen will be paid three-fifths of the amount of the husband's annuity, and upon the widow's death, the annuity will be divided equally among the minor children until they shall reach maturity."

Were Baptist Ministers greeted with such a bright out-look for their care, during the few years which might remain after they had reached that age with the provision made for their loved ones and children, the infirmities of age, or what might befall them from a too rigid adherence, as some would regard it, to the old doctrines, could be more easily met.

While a home in Institutions endowed for the care of aged ministers is a blessing to many, there are more who would much prefer spending their last days at their own fireside, among the people whom they have served, or where their hearts chose, were they so situated that they might do so.

The word has gone out that Baptist ministers would not accept such provision because of the liability of being regarded paupers by so doing.

Whoever set about such an idea did a great wrong to men whose shoe-latchet—they were not worthy to unloose.

Possibly the originator of so false a statement was, because of a wealthy wife, or perchance being the son of wealthy parents, whose wealth he had received by inheritance, unable to appreciate the condition of such as are compelled because of the meager salary they are receiving, or have received when able to perform their duties as Pastor of a church, and so thoughtlessly stood in the way of others extending a helping hand to their worthy yet, needy brethren.

As no open hand has been presented to those who are cast out of pulpits which they honorably filled, or, such as are out of the pastorate, but seeking fields of labor and because of their soundness in the faith of the Gospel, are set aside and not wanted, the question comes with force: "Where will they go?"

Or, "How will they care for their families and themselves?"

FROM THE SOUL.

Paul wanted his churches to do their work "from the soul." We have translated it "heartily." He felt the pathos of grudging service to God. It was service in mourning. There was no spring in the response, no grace in the lip. It had ashes on its head and was girded with sackcloth. There were no psalms and welkins and anthems.

God and the world are hungering for good things done gladly. Christian service has not its rightful place in us till it sings and is a delight. Paul tells the Corinthians that we will "most sweetly spend and be spent for them." There is the secret of the singer—the soul in the voice; not more perfect pronunciation, not more perfect time; but heart and feeling, and they want him to go on forever, while as for the heartless singer, he never so artistic, they want him to go on no more.

There is the secret of the ministry; not more perfect reading, not more eloquent prayer, but the gleam of the soul that lights the room, that rustles as if angels had been there, that leaves a loss when it departs, but has put triumph into another soul. There is the secret of the teacher. They hang upon your lips, they run after you, they love you, they believe you, for you did your work among them from the soul, most sweetly.

You do not know yourself till you are lost in your work. You do not know your love for Christ till in the presence of some great task for him. You die to self-consciousness and rise to consciousness that his passion alone thrills you. It is inspiration, poetry if you please, burning brisk but not consumed. It is heart illumination giving the true glamor. The Psalmist calls it "statutes made into songs in the house of his pilgrimage." It is testimonies become delight, sweeter than honey and the honeycomb. It is the heart laughing back its radiance when there is sunshine in the soul for God.

Too often our service has no southern exposure for sunshine. For want of light we lose our way. It is the picture without an enticing foreground. It is verse without poetry in it. It is little children without laughter. A man may fail with much coming to him which he cannot get. Our service may fail with much coming to it which it does not have. Fountains gush; not so pumps. It is worth while to get up out of the valley service worth while to catch glimpses of the glory-peaks that kiss the heavens and reflect back the love-service of God. We would almost like to be sick to have some people visit us. We would almost like to be poor to have some people minister to us. We would almost like to be a penitent again to hear the sweet persuasion of some sweet, Spirit-filled lips. They do it as dearly as if they were doing it unto him. But we do not go out after the people that do things spiritlessly. We do not care for frigid convictions. Up above the fog that lies on the surface of the water you get the sunshine of the world. Un above the mist of lethargy of spirit you get the gleam of glory-service. What God seeks for, high and low, is earnest hearts that will most sweetly spend and be spent for him.—F. W. Lockwood, in the Examiner.

In our finite vision we often seem to think that the main, if not the only reason why one should do church work is to keep up the church, so if a few will give all of the money and if a few will do all the work, we think we are doing our full duty. How badly mistaken we are! God does not need our money or our work, his church does not need them, but we need to give and to do in order to grow. Activity is the law of growth, spiritual as well as financial.

That small motives are at the bottom of many illustrious actions is a modern discovery.

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 Great Wall of China. Wm. Edgar Geil, F. R. G. S. \$5.00 net. Sturgis and Walton Company.

The chapters of Dr. William Edgar Geil's, *The Great Wall of China*, which appeared in Harper's Magazine a few months since, awakened a lively interest in the author's adventures and observations on his 1,700-mile journey along the ancient and stupendous China fortification that stretches from the Yellow Sea to Tibet, and those who have followed the reading of the magazine articles by a perusal of the book—the book appears under the imprint of Sturgis & Walton Company—will agree that the latter is no less entertaining than informing, and that its description of strange peoples and strange customs, and its wild and picturesque landscapes beguile the time most successfully.

The constant changing scenes and themes, the many-sided appeals of the work, give it a great variety. The illustrations in their novelty and striking picturesqueness are quite beyond description. More than this, attention is called to the excellence of the book-making, for it is certainly a handsome volume. The Chinese proverbs in Chinese characters (these latter translated for the benefit of uninformed Americans) form the headings of the old pages, and have a very decorative effect.

The Gospel by Matthew. By J. R. Miller, D.D. \$1.25 net. Hodder & Stoughton.

This is the third volume in the series of devotional expositions in which Dr. Miller proposes to cover the entire Bible. The effort of the author is to furnish a comprehensive, yet concise spiritual interpretation of the Bible Record from Genesis to Revelation. The design of the entire series is to include the spiritual and practical lessons of the great passages of the Bible in so far as they bear upon the common life of the people of today. Dr. Miller has undertaken an important work in producing these volumes, which he calls "Devotional Hours With the Bible." Because of the fact that the International Sunday School Lessons for 1910 are a study of the life of Christ as told in Matthew's Gospel the author has interrupted his old Testament series to prepare this volume, which follows closely the arranged schedule of the lessons for 1910. Sunday School teachers will find this to be one of the most valuable aids in the preparation and teaching of the lessons.

Birds of the Bible. Gene Stratton-Porter. \$2.25. Jennings & Graham.

This is a unique and beautiful book from the pen of one of the foremost authorities on birds. The author shows intimate acquaintance with the ways of birds and a vast range of scientific knowledge concerning birds of this and other lands.

This book contains every reference made to birds in the Bible, describes the location, explains the characteristics of the bird, and shows why the things said concerning it are true. There is also an abundance of quaint new matter concerning ancient bird history, never before placed in the reach of the general reading public. The book abounds in illustrations, many of which were made especially to illustrate Bible passages. Each illustration is engraved with the Bible quotation it was made to illustrate. The preacher, teacher, bird-lover and all who love the Bible will find much to help and to interest. The book is a finished product of the book-maker's art. It is altogether a most desirable volume and should have a large sale.

The Problems of Youth. Louis Albert Banks, D.D. \$1.30 net. Funk & Wagnalls.

Dr. Banks has shown in his long and varied ministry wonderful tact in reaching and holding young men and women. His intimate acquaintance with the young, his knowledge of their temptations and appreciation of their difficulties eminently fit him for the discussion of "The Problems of Youth." This he has well done in this intensely interesting and practical book, which is made up of a series of discussions for young people on themes from the Book of Proverbs.

Oneness With Christ. W. R. Nicholson, D.D. \$1.00 net. Bible Institute Corporation Association.

This volume consists of popular expository lectures on the epistle to the Colossians. The author, who was a bishop in the Reformed Episcopal church, sets forth in simple, earnest language the teaching of the great epistle. His book is deeply devotional and inspiring. It is a valuable and helpful aid to the study of the Colossian letter. Pastors, Teachers and Bible students generally will appreciate this series of studies.

Vital Truths Respecting God and Man. J. Glentworth Butler, D.D. \$1.00. Funk and Wagnalls.

This volume is simple but thorough in its method. The texts bearing upon each subject or truth presented have been carefully gathered and closely studied as to their explicit and implicit teaching.

From this study an analysis is made of the several distinctive points of the subject or truth. These points are then drawn out in definite, concise propositions, arranged in natural order with proof texts attached. Closely allied subjects are grouped together. The book is designed for all Bible students and will be found full of suggestion and help.

Your Boy: His Nature and Nurture. George A. Dickinson, M. D. \$1.00 net. Hodder & Stoughton and Geo. H. Doran & Co.

This is a careful study of the boy problem in which the author seeks to show how any healthy child may become a good citizen and to awaken a deeper and more sympathetic interest in the boy. Dr. Dickinson makes a notable contribution to the literature on the subject. This is a splendidly written book, full of good sense and the treatment of every subject is both vital and practical. It will greatly add to the knowledge of boyish ideals and of boy nature and should serve to awaken greater sympathy, hope and love for and faith in the boy, even the so-called bad boy. Every parent, teacher and boy-lover should have this book.

Studies in the Life and Teachings of Our Lord. R. A. Torrey, D.D. Bible Institute Colportage Association.

This is a consecutive, systematic course of studies in our Lord's Life and teachings divided into 140 lessons, each complete in itself and adapted either for individual or class use. The method comprehends first a discovery of the facts and then a classification of the teachings. The facts are discovered by questions and answers. The author asks the questions, the student answers the questions from the open Bible. The author gives a classification of the teachings, but each student is expected to carry the discovery and classification further for himself. The book serves as a suggestive commentary on the four gospels. Constant use is made of parallel passages and pertinent references to other parts of the Bible. The book will be helpful in the preparation and teaching of the Sunday School lessons for 1910.

Men in the Making. Ambrose Shepherd, D.D. Hodder & Stoughton.

The addresses which make up this book are printed, almost exactly, as they were delivered from the author's pulpit in Glasgow. Dr. Shepherd presents a strong, virile book for young men and one that awakens his interest and holds his attention. The essential elements that enter into the formation of a manly Christian character and the making of a manly Christian life are discussed in a forceful, clear and attractive manner. The preacher who desires to reach young men may study these addresses with profit. It is a book worth while.

The Divine in Man. A. T. Schofield, M. D. 75c. net. A. C. Armstrong & Son.

Four addresses given, by request, at the Alliance Club in London, make up the chapters of this book. The author discusses the following subjects: Christ—the Christian's Foundation; God—the Christian's Resource; Joy—the Christian's Life; Love—the Christian's Power. In many respects the book is full of interest and suggestion. It is strikingly sane in thought, clear in expression and fervent in appeal.

Christianity is Christ. W. H. Griffith Thomas, D.D. Longmans, Green & Co.

The author is an Anglican clergyman and principal of Wycliffe Hall, London. In this book he has endeavored to present in a short, popular form the substance of what has been written in recent years on the central theme of Christianity—the person and work of Christ. His intention is to provide material for answering a question which has been frequently raised of late, what is Christianity? Opposition to Christianity, in certain quarters, is centering about the person and work of Jesus Christ. The author is seeking to furnish aid to those in the churches who are brought face to face with these attacks on the Christian faith. He has furnished a vigorous and valuable apologetic.

Messages from the Epistle to the Hebrews. Hadley C. G. Moule, D.D. Hodder & Stoughton.

The author attempts no detailed or continuous exposition of this great epistle, but rather seeks to gather from it some of its wonderful and conspicuous messages. These truths he presents in concise, clear and practical fashion, applying them to present conditions, needs and life. The epistle was written in the first instance to meet special and pressing current trials and such a writing must have a voice articulate and sympathetic for a period like ours. The author does not deal with the literary and historical problems connected with the epistle, nor does he attempt any positive answer to the question of authorship, although he inclines to the view "that the ultimate human author was Paul."

The Christmas number of Scribner's Magazine contains a wealth of pictures, many of them in color, a special Christmas frontispiece and colored cover, seven short stories filled with the Christmas spirit and articles on subjects of wide general interest, with poems of unusual beauty.

But with all these special Christmas features the main interest of the number is in Theodore Roosevelt's third article on his African experiences. This one is entitled "On Safari. Rhinos and Giraffes." Each one of these articles shows the remarkable care which Mr. Roosevelt has put on its literary finish.

One of the gems of the number is an unpublished poem by Robert Louis Stevenson, addressed to H. C. Butler.

LOUISIANA STATE CONVENTION.

By Elder J. B. Wood.

A Louisiana Ministers and Deacons Institute was organized the day before the Convention. Eld. J. B. Wood was elected its president and Eld. P. W. Lofton, Secretary. Several important questions were discussed. The meeting was an instructive and profitable one.

Drs. J. R. Edwards, A. L. Johnston and J. B. Lawrence were appointed a committee on subjects and time of next meeting.

The Louisiana Baptist Historical Society held its second annual meeting, also on the day preceding the Convention. Eld. E. O. Ware was elected president, Eld. J. B. Wood, vice president, Eld. P. W. Lofton, Secretary. An address was delivered by Eld. J. B. Wood on, "The Country Pastor and Baptist History." Rev. I. M. Wise, the historian of the Society reported that one division of the new history is now going through the press.

The Convention met in the auditorium of the Sample Theater Mansfield, La., Wednesday, November 24, 1909, 10 a. m., and was called to order by Hon. Drew Ferguson, the former president. After devotional services, the committee on announcement made a partial report which was afterward completed, showing about two hundred messengers present. The Hon. Drew Ferguson earnestly thanked the Convention for past honors conferred upon him, and begged to be relieved, whereupon Hon. G. W. Parsons, the leading spirit of our host, was by acclamation unanimously elected president, and to the surprise of some, who were not well acquainted with the young man, made us a fine presiding officer. Dr. L. W. Wilkinson and W. B. Boggs were elected vice presidents, and Rev. J. S. Campbell recording secretary, all by acclamation.

Visitors Welcomed.

Dr. W. P. Harvey, of the Baptist World, Louisville, Ky., Dr. J. M. Frost, of our Sunday School Board, Nashville Tenn., Dr. W. H. Smith, of our Foreign Board, Dr. J. F. Love, of our Home Board, Dr. Sampey, of our Southern Baptist Theological Seminary and Rev. L. R. Scarborough, of the South-Western Theological Seminary, responded.

These Brethren, at the proper time delivered great addresses on their special interests. Dr. Sampey took a collection for the Students' fund of the Southern Baptist Theological Seminary, amounting to more than six hundred dollars. Dr. J. B. Lawrence read the annual report of our State Mission Board, showing forty missionaries in its employ. More baptisms than last year, about eighteen thousand dollars collected and paid out, leaving a debt of two thousand dollars. When the report on State Missions came up Thursday night he took a collection to meet this deficit, in cash, and pledges to be paid in December of two thousand and ninety two dollars. Rev. A. L. Johnston, D.D., preached the introductory sermon Wednesday night to a very large audience, from the Great Commission, Matt. 28, last verses. His subject was "The Moral Dignity of Christian Missions." It was one of the ablest and clearest sermons on the sublimity and grandeur of Christian missions to which I have ever listened.

Temperance.

Brothers Carney and Maples, the two greatest lecturers of the South, and probably of the world, deliver-

ed humorous, masterful and convincing addresses on the temperance report.

On Thursday, at 11 a. m., the denominations and people of Mansfield joined the Convention in a Thanksgiving service.

The sermon was preached by Dr. J. B. Lawrence, our State Mission Secretary, using Psalm 50:14 as a text. It was the general remark of all classes that it was one of the most appropriate and one of the ablest sermons on Thanksgiving to which they had ever listened.

A collection was taken for orphans' homes amounting to more than one hundred dollars, of which ours received one-fourth.

Our Orphans' Home, Lake Charles, La.

The report showed ninety-three children now in the home, and twenty put out to homes during the year. The expenses of the home for the year, amounting to thirteen thousand dollars, were all met and two thousand dollars paid on the old debt, leaving it yet about \$6,000. The assets of the home above all liabilities amounts to more than \$28,000.

Education.

On two occasions the convention reached high-water mark, one on State Missions and the other on education. There had been a little undercurrent of dissatisfaction and conflict in our educational work, but all was happily adjusted before it came before the Convention, and there is now greater harmony and a stronger determination of all our people than ever before to push to success our college at Alexandria, our female college at Keachi, and our academy at Mt. Lebanon.

Our next session will be held in New Orleans, beginning at 10 a. m., on Friday before the third Sunday in November, 1910. Thus closed the best session we ever held. Some splendid addresses were delivered by laymen, notably Hon. J. E. Thomas, of Shreveport, on education; Hon. G. W. Bolton, of Alexandria, president of our State Mission Board, on State Missions, and Bro. Henderson, of Bristol, Va., on the laymen's movement. The hospitality and entertainment of Mansfield surpassed our most sanguine expectations.

NOTES FROM MERIDIAN, MISS.

The Great Tent Meeting.

The Martin and Scofield meeting, the sixth and greatest of its kind in all respects in our city for twenty-one years, is now one of our happiest reminiscences. It was preceded by near a week's work of preparation by that prince of avant couriers, Mr. J. B. Jaudon, who "needeth not to be ashamed" of his well doing.

For near three weeks the huge tent covered an ideal spot in the central part of our goodly city and was filled to overflowing every night and nearly well filled each morning. During these services the preaching and singing of the gospel of grace has never been equaled here or scarcely approximated. A chorus choir of two hundred or more of local singers rendered splendid assistance and the very highest grade of song service was a most powerful, inspiring and instructive factor in the combination throughout.

As to Bro. Martin's preaching, well, it may be said "what can the man do that cometh after the King?" For variety of appropriate subjects, soundness of interpretation, convincing argumentation, and sunlit illustration, he is not

to be excelled by any of the mighty captains of Israel's hosts.

The meeting was Baptist throughout, in its conception, order and management, yet so courteous and fraternal as to attract and hold great numbers of all other faiths. The doctrines of our people never had such an "airing" in Meridian, and the other denominations never saw us in so "lime" a light before. As a result of all of this diffusion of gospel truth most of the leaders of the "sects" have had no little work and worry to pacify their people and even then some of them are slipping away. The garnered results of these well meant and well directed efforts up to this date as far as known are from sixty-five to seventy, with a constant inflow of new recruits. If one should indulge in judging by appearances it would be within the limits of known facts that the admitted converts are up into the hundreds. Multitudes in other connections had revelations and visions of the true way of salvation for the first time, and did not hesitate to let it be known. A splendid adjunct to the gospel proclamation in sermon and in song was the almost unlimited free distribution of suitable and appropriate literature in booklets and tracts.

Other Meetings.

The present writer and our Bro. Charles G. Elliott had just come out of two brief meetings with his churches at Pachuta and Enterprise, where material is scarce. Bro. Elliott is one of our best and strongest preachers of the Word, and gave our people good doctrine, clear and plain, greatly to their liking and appreciation. The results in the way of ingatherings were not large as to numbers (only six or seven), but the spiritual uplift and enlarged vision as to truth and duty was without price or reckoning as to real valuation.

The Mississippi Baptist State Convention.

This body, representing the strength and work of our churches, met at Winona, an ideal place, and was an ideal assembly of the saints. A pastors' conference preceded it by twenty-four hours, which was in all respects what it purported to be, made up of more than 150 of our leading preachers, with some deacons. Near a half dozen varied and vital themes were discussed in a most helpful way, including the well conceived and well put introductory sermon, and altogether it was a function of the most pleasant and profitable sort.

The convention proper made up of 500 and more of our working preachers, laymen and sisters, was as "busy a body" for three days as is often seen anywhere "about the Father's business." All of the Boards, mission, orphanage and education, made good reports, showing much good work done, for which we all "thank God and take courage."

The Home and Foreign Mission Boards were splendidly represented by Drs. Gray and Smith and the Sunday School Board by Dr. Van Ness, and all made great capital for the interests they represented. It was a matter of regret that the Recorder had no representative present to compete with Dr. Harvey, of the World, who made good impressions, but we hope its interests did not materially suffer.

Dr. George B. Eager spoke well for the Southern Baptist Theological Seminary and had a fairly liberal response to his appeals for aid for the students' fund.

We go next year to Greenwood and hope to see the Recorder man there in full force. We must not

omit to mention that the convention spoke out in a well put resolution in favor of sound doctrine and practice among our people in contradistinction to some recent utterances in the popular public prints touching irregular and invalid practices. It looks like Mississippi Baptists are not at all likely to go off after either new or old fads.

J. A. H.

DEAR RECORDER:

Pastor J. W. Bruner and the Hartford church have just closed a ten-days' meeting, in which the writer did the preaching. The spiritual life of the people was quickened, interest in Bible study intensified, and eight added to the church.

Bro. Bruner has been in Hartford five months and is proving himself a worthy leader of a splendid church. He is the first pastor the church has ever had for full time preaching. This is eminently satisfactory and is proving a blessing to the church and community.

It was a joy to be associated with this noble pastor and excellent people. Blessings upon them.

Paducah, Ky. M. E. DODD.

DEAR RECORDER:

Last Sunday was a fine day with us. Had a large and enthusiastic congregation. I preached on "The Glory of Baptists," and the sermon struck a responsive chord in the hearts of my people. After the sermon the church passed appreciative resolutions concerning my work, etc., and then added \$200.00 to my salary. This makes the fourth increase since I came here a little over five years ago.

No man ever served a better people. Warren Baptist Academy is doing fine work.

The enrollment has already gone over one hundred and we look for a number of new ones after the holidays.

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THE BAPTIST!!! CONGRESS.

We started to write the above caption with an interrogation point after the word Baptist, but that day is past. It is no longer a question. There is nothing about the thing that is Baptistic, except the liberty for every one to worship whom and how he may choose. But when that liberty is exercised to the extent of rejecting the authority of God's word, to say the least, such rejector cannot be a Baptist.

It has been said by the apologists and defenders of alien immersion that opposition to this fact came from the North by way of Tennessee. That is true, because the error itself came from the North. Here is something else coming from the same section, bearing the same brand, the rejection of the plain truth of God's word as received and practiced by the churches of Jesus Christ.

This so-called Congress exists without the semblance of authority from any Baptist church or churches; it is responsible to no Baptist organization, it represents no body, and nothing except the individuals composing it. It is composed of a few, and very few, erratic errorists who take this method of airing themselves and their vagaries.

In the following report of their recent session it is stated that:

"The sentiments that carried weight had three phases, and all of them seemed to have the Congress with them. These were that insistence upon immersion as the only form of baptism is a bar to Christian unity and must be gotten rid of in the interest of such unity. That insistence upon such form is comparable to insistence upon any other form and, therefore, a type of ritualism. And that insistence takes away that independence for which our Baptist fathers stood pre-eminently."

The whole farce is so ridiculous that it deserves nothing but the contempt of any thinking man. Take the first phase. "Insistence on immersion as the only form of baptism," etc. Yet the scholarship of the world has acknowledged that *baptizo* has no other meaning than immerse. No man can be true to God and true to his Word who seeks to compromise truth for the sake of popularity, or union with error.

Second—"That insistence upon such a form is a type of ritualism." Yes, it is a form, but a divinely given form, such as no man, or set of men can change and not be guilty in the sight of God. Yes, "a ritual," given, sanctioned, observed and commanded by Christ Himself.

Third—"That it takes away the independence for which our Baptist fathers stood pre-eminently." This is a falsehood, pure and simple. Baptists have always been the defenders of religious liberty. But when a man rejects the Bible his place is among the rest of the infidels. When he rejects the plain teachings of God's Word he is no longer a Baptist, and he is a hypocrite if he poses as such. An independence which rejects the authority of Christ is anti-Christ.

Listen to the following: "Then the speaker proceeded to go so far as to leave nothing whatever of the distinctive Baptist position, as the public understood it. The speaker said he intended to leave nothing of it."

Baptist, indeed! He is no more a Baptist than is the pope of Rome. He has no right to disgrace the Baptist name, either in connection with himself or his so-called congress. Before any one accepts of such a falsehood in the name of

Baptists, please read the following predictions from Jesus, John and Peter:

"Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves."—Matt. 7:15.

"Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world."—I. John 4:1.

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you, whose judgment now of a long time lingereth not, and their damnation slumbereth not."—II. Peter 2:1-3.

J. G. BOW.

A CALL TO PASTORS AND CHURCH TREASURERS.

We wish to get as soon as possible a list of the churches in our Convention which are giving an average of one dollar or more per member for foreign missions. Out of our 20,000 churches we hope that there are at least two hundred which have averaged that amount or more during the past year. We also wish another list of the churches which are giving as much for foreign missions as they are giving for pastor's salary. Some people will think that this is too much, but we do not believe that it is.

We ask that every pastor who reads this will confer with his church treasurer, and if either of the above amounts is given that the treasurer or pastor will write at once and state the number of members and the amount given during the year for world-wide evangelization.

Anyone who has been to the foreign fields and has seen the destitution of hundreds of millions without Christ has a better idea of the awful need of these people. Why should we who are surrounded with comforts and blessings on every hand neglect them longer? We believe that a great majority of our people have never yet learned the full purpose of what is meant between the first and last recorded words of Christ. He began by saying, "Wist ye not that I must be about my Father's business?" and ended by telling his disciples that they would be witnesses "to the uttermost part of the earth." Let us awaken to the business which he has committed to us. The church in our bounds which is now leading all of the churches, has a pastor who says that he does not want his people to give more for his salary than they are giving for foreign missions. The church and pastor have advanced nobly together, and are being greatly blessed.

Hoping to hear from many pastors and church treasurers during the month of December.

R. J. WILLINGHAM.

Foreign Mission Board Rooms.

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DAILY PRAYER.

Today I have so much to do
The moments seem too few,
Not one can I afford to spare;
So I must spend much time in
prayer,
If I get through.

Today I have so much to feel
Of wounds I cannot heal
In others, but which I may share;
So I must spend much time in
prayer,
For others' weal.

Today I have so much to tell
Of hope to those who fell
On yesterday into despair;
But I must spend much time in
prayer
To do it well.

Today I have so much to show
Of love to those who go
Tomorrow into many a snare;
And if I spend much time in
prayer,
I will do so.

Today I have so much to do!
The moments are so few!
The day's work seems to end no-
where!
But if I spend much time in
prayer,
I shall get through.

— J. D. MOORE.
Columbia, S. C.

OUR PULPIT.



THE GRACIOUS LIPS OF
JESUS.

C. H. Spurgeon.

"Grace is poured into thy lips."
—Psalm XIV. 2.

What a never-ending theme there is in the name and person of our blessed Lord and Saviour Jesus Christ! The poets of Scripture never mention his person but they fall into rhapsodies at once; they never sing of his name, or of his glories, but at once they seem to be so enchanted by the spirit of poetry that they soar up with ecstasies of joy, and their love scarcely knows how to find language to express itself. Love sometimes overleapeth language among sensitive men; and so it does more palpably in Sacred Scripture. Take, for instance, the Canticles. There, love hath strained language to the uttermost, in order to embody its vehement passion; yea, so strained it, that some of us, not so filled with love to God, can scarcely appreciate its glowing utterance. Here, too, you see, the psalmist, with harp in hand, no sooner begins to meditate on the person of the Messiah, than he cries, "My heart bubbleth up with a good matter; I speak of the things which I have made touching the king; my tongue is the pen of a ready writer. Thou art fairer than the children of men; grace is poured into thy lips."

Not to expatiate further on this, let us pass on to consider the kind of grace that Jesus Christ has, which is thus poured into his lips, and shed forth from his lips.

It is important to remark that Jesus Christ has what none of the sons of men ever had, he has inherent grace. Adam, when he was created by God, had some inherent grace, which God gave to him; yet not so much of God's grace as to preserve the uprightness of his

character. He had but the grace of purity, as it could be displayed in the innocence of his intelligent nature. There must have been much grace in the constitution of the man, seeing he was originally created in the likeness of God; yet there could not have been perfect grace in him, for he did not keep his first estate. But Jesus Christ had all the grace that Adam had, and all the grace that any innocent man could have had, in the most sublime perfection; and that grace was always in him. You and I have none of that inherent grace. We have heard men say that children are not born in sin, nor shapen in iniquity, but that they have inherent grace; but we have never yet met with the man who has found so wonderful a child. At any rate, the children have been mightily spoiled in growing to maturity, for they have not given much proof of grace afterwards. No, beloved; we are naturally graceless, a seed of evil-doors; all our inherent grace was spoiled by Adam. However full the pitcher might have been originally, it has been emptied out by the Fall. Adam broke the earthen vessel, and spilt every drop of its contents, and we have none left. But in Jesus there was no sin; he had inherent grace in himself.

And next, he had grace which he derived from the constitution of his person, being God as well as man. The manhood of Christ derived from the Godhead of Christ. I do not doubt that his two natures were united in such wonderful union that what the man did, the God confirmed; and what the God willed, that the man did. Nor did the man Christ Jesus ever act without the God, Christ Jesus. Nor did he ever speak without the God—the God within him—the God whom he is as truly as he is man. We speak but as men, save when the Spirit of God speaks through us. The greatest and mightiest of all prophets have but spoken as men inspired; but Jesus spoke as man and God enjoined. "Grace"—this unutterably divine grace—his own grace of Godhead, was poured into his lips, and shed forth from his lips.

But more. I conceive that the Lord Jesus Christ, when he spoke, had also, as well as his ministers, the assistance of God the Holy Spirit. In fact, we are told that God gave not the Spirit unto him by measure. It is a most remarkable fact, and I believe it is put in Scripture on purpose to make us honor the Holy Spirit, that Jesus Christ as a preacher—so far as we can judge from the Word of God—was not so successful in conversion as some of his followers have been. If you turn to the life of Paul, you will notice how many thousands were brought through his preaching to know the Lord; and if you read the account of Peter's sermon on the day of Pentecost, you will see that three thousand were converted on that one day. You never hear of such an instance in the life of Christ. When he died, he left only about five hundred disciples behind him; the reason was this, Jesus said, "I will honor the Holy Spirit; I will let the world know that it is not by might, nor by power, but by my Spirit, saith the Lord. And though I speak as never man spake, and have more eloquence than mortal ever again can attain, yet I will, in my sovereignty, restrain myself from the exercise of that Spirit. The people's eyes shall be dull, and they shall slumber, their hearts shall wax fat, and they shall be gross. Then, in after years, I will speak more through a humble fisherman than I did my-

self. I will honor more the weakest instrument than I have done even my own self as a preacher." Yet Jesus Christ had the Spirit without measure, for every sentence of his was instinct with energy divine. "The words," said Jesus, "that I speak unto you, they are spirit and they are life." Thus you see, his words are not merely of the Spirit, but they are Spirit. It seems to me that, as he that hath seen Christ hath seen the Father, so he that hath heard Christ hath heard the Holy Ghost. Still, the fruits of his ministry, like the homage due to his person, lay beyond the brief term of his sojourn on earth. He was rejected of his generation, but afterwards "declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead." In like manner, his words, though not seemingly productive at the time, were so full of the Spirit's quickening power that they were afterwards the means of conversion to millions of millions beyond the capacity of mortals to count. All conversions under Peter, Paul and the other apostles, were by Jesus Christ. The words that he spake in secret, they published far and wide. All conversions now are in his name, and by his Word. "The testimony of Jesus is the spirit of prophecy." If an apostle spake of himself, his words fell to the ground; but what his Master told him to say was abundantly successful. Jesus Christ has the Spirit without measure; and herein is another kind of grace, of which it can be said, "Grace is poured into thy lips."

First, let us regard our Saviour as the eternal Surety of the covenant, and we shall see that grace was poured into his lips. When God the Father originally made the covenant, it stood somewhat in this form: "My Son, thou desirest, and I also agree with thee, to save a multitude, that no man can number, whom I have elected in thee. But, in order to their salvation, that I may be just, and yet the Justifier of them that believe, it is necessary that someone should be their Representative, to stand responsible for their obedience to my laws, and their Substitute to suffer whatever penalties they incur. If thou, my Son, wilt stipulate to bear their punishment and endure the penalty of their crimes, thou shalt see thy seed, shalt prolong thy days, and that the pleasure of the Lord shall prosper in thy hands. If thou art prepared to promise that thou wilt bear the punishment of all the people whom thou wouldst save, I on my part am prepared to swear by myself, because I can swear by no greater, that all for whom thou shalt atone shall infallibly be delivered from death and hell, and that all for whom thou bearest the punishment shall hence go free, nor shall my wrath rise against them; however great may be their sins." Jesus spake the word, and he said, "My Father! lo, I come: in the volume of the Book it is written of me, I delight to do thy will, O my God."

Now, that was spoken in eternity, farther back than faith on eagle wings can soar, and such grace was poured into the lips of Christ when he made that simple declaration, that tens of thousands of saints entered heaven, simply on the ground of his solemn pledge. Such grace was there shed from the lips of Jesus that, from the days of Adam, when one transgression involved the race in ruin down to the times when the second Adam made reconciliation for iniquity, the saints all entered heaven upon the faith of Christ's promise alone. Not

one drop of blood had been shed, not one agony suffered, the contract was not performed, the stipulation not yet fulfilled; but the Surety's oath was quite enough, in the Father's ears there needed no other confirmation. His heart was satisfied. Yea, more; in that self-same moment, when Jesus spake that word in his Father's ear, all the saints were in him, justified and rendered complete, their salvation was secure. As soon as ever Jesus Christ said, "My Father, I will pay the penalty, they shall have their sin," their acceptance was an eternal fact. He would never go back from his agreement, nor even turn aside from his covenant. This is the first aspect in which we behold grace shed forth from Christ's lips.

Grace was poured into the lips of Christ as the faithful Promiser. I look upon all the promises of God's Word as being the promises of Jesus as well as the promises of the Father and of the Holy Ghost. All the promises of God, we are told, are yea and Amen in Christ Jesus unto the glory of God by us; and as the promises are all made in him, so they are all spoken by him. Now, will you not concur with me when I say that, verily, grace is poured into his lips as the faithful Promiser? We have sometimes read his promises, we have heard them with our ears, and oh, what grace there is in them! Take, for instance, that great honeycomb promise: "The mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." Turn to another: "When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." "Fear not thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel." Listen to such sweet words as these: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Beloved, you do not need that I tell you how precious these promises are. The best way to preach of the faithful Promiser is to tell you some of his promises. I will not tell you what treasures there are in Christ's cabinet; I will break the door open, and let you look at some more of the treasures for yourselves. "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me." "I will never leave thee, nor forsake thee." "Even to hoar hairs I will carry you." "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." Is he not indeed full of grace as the faithful Promiser? You, poor souls, who have been drinking from the wells of promise, well know his faithfulness, and the grace weary oftentimes to this well, and your strength has been renewed till you were like giants refreshed with new wine. Your spirits have been depressed, and your souls have been melancholy; but when you have come here, you have tasted that wine which maketh glad the heart of man. Oh, did ever man

speak like this man, when he speaks as the faithful Promiser? Jesus Christ hath his lips filled with grace as the great consolation of Israel, the comfort of all his people. There is no comfort except that which cometh from the Lord Jesus. At no brook can ye slake the thirst of the soul but at that stream of grace which floweth from Christ and never can run dry. Let us rehearse his mighty acts; let us go back over our life, and see the various Ebenezers we have raised to his sovereign grace and mercy. Dost thou not remember how he appeared to thee in the solitude of the wilderness, and said to thee, "Yea, I have loved thee with an everlasting love?" Dost thou not remember when, torn with the thorns and briars of this world, thou wast despairing and ready to die, how he came and touched thee, and said to thee, "Live," when he bade thee turn thine eye upwards to him, and thou couldst then say, "Since Jesus is mine, I will fear nothing?" O ye who have tasted that the Lord is gracious, get ye again to the banqueting house, where the Saviour comforted you with flagons, and fed you with apples, where he gave you the sweet fruits of the kingdom, and took of the clusters of Eshecol, and squeezed them into your mouth. Do you not remember when he gave you something better than angels' food at the Lord's table, or how he manifested himself to you in the use of the means while you were waiting upon him? And will you not say, "O Jesus, verily grace was poured into thy lips?" Desponding soul, if Jesus speaks to thee today thou wilt not be desponding any longer. There is such potency in the word "Jesus" that methinks it ought to be sung in all hospitals to charm away disease; at least, in every lazar-house for souls. Wherever there are diseased hearts and troubled spirits, I would all ways go and sing, "Jesus!" when he draws near to comfort his people, midnight becomes noon, the thickest darkness becomes a blaze of meridian splendor; for grace is poured into his lips.

Grace is poured into Christ's lips as the great Intercessor for his people before the throne. Before Jesus ascended up on high, and led captivity captive, as Toplady says, "With cries and tears he offer'd up his humble suit below;" but now that Jesus Christ has gone up on high, "with authority" he pleads before his Father. It must have been wonderful to hear the prayer of Jesus in the garden of Gethsemane; but oh, if we might see our blessed Lord this morning pleading in heaven! He stands before his Father's throne, points to his pierced side, and shows his wounded hands. When our prayers rise to heaven, they are broken prayers, but Jesus knows how to mend them. There are things in them that should not be there, so he corrects them, and then he takes the amended edition of our prayers and says, "My Father, another petition I have come to lay before thee." Says the Father, "From whom is it?" "From one of my people." And then Jesus Christ says, "Father, I will—it must be done. Look here is the price!" And he holds up his hands, and shows his side; and then the Father says, "My Son, it shall be done. Whatsoever thou askest in prayer, for thy sake it shall be bestowed."

Do you see yonder poor man? His name is Peter. At no great distance is Satan, who wants to destroy his soul. He has a large sieve, in which he desires to sift Peter. Can you imagine Satan presenting himself before the Lord.

in days of yore? He says, "O fess that grace was poured into his tear? No; we will pray for them, Lord let me have Peter in my seive, lips. You will stand there, and that God in his mercy may yet give that I may sift him as wheat!" hear him say to his own people, them grace to save them from the Down goes Jesus before the throne, "Come, ye blessed of My Father, wrath to come. Poor sinners, do and says, "My Father, I beseech inherit the kingdom prepared for not despise my blessed Master, I thee let not this grain of wheat you from the foundation of the beseech you. If you knew him, fall to the ground." Satan goes world." When you hear it, you you would love him; I know. O and catches Peter, and begins to will think within yourselves. "Nev- poor wicked sinner, thou who feel- sift him.—The first time, he is a er did such music break on our est self-condemned. conscience- little frightened; the second time, ears before. Oh, what precious stricken, hast thou no love to Jes- he says, "Man, I know not what words!" Ay, but you will fall us? Ah! if thou didst but know thou sayest," the third time, he down, and ask rocks to hide you, how much Jesus Christ loves thee, says, "I know not the Man;" and and mountains to cover you, be- thou wouldst love him at once. I he begins to curse and swear. How cause the words were not spoken to know a man who said he never was terrible is that sifting! But Christ you. You will tremble as, one by so struck by anything in all his life looks at him, and out goes Peter; one, the faithful soldiers of Jesus as when he heard that line— the prayer of Jesus availed for him Christ come before him. He will "Jesus, Lover of my soul!" him: "he went out and wept bit- say to one. "Verily, thou hast "Oh!" said he, "I did not re- terly," and his soul was saved. Oh, been faithful in a few things, I collect anything of the sermon; the mighty power of intercession! will make thee ruler over many but only those words at the begin- I do not think our prayers would things." To another he will say, ning of a hymn— ever be heard in heaven if it were "Thou hast fought a good fight. "Jesus, Lover of my soul!" not for Jesus Christ. He is the He went to a friend of mine and he said, "Do you think Jesus Christ is the 'Lover of my soul?' If I great Mediator by whom our pray- You will then say, "Oh, what grace I thought he was, I think I could love him at once." The friend ers must be presented. was poured into his lips! How graciously he speaks!" And you all said, "Ah, well! if you feel like that, Jesus is the Lover of your soul." O beloved, what would Jesus Christ your Lover and your friend, if you could but know that he loved you! Do you sigh for an interest in his love? Ah! then he does love you, for you would not have wanted him to love you if he had not set his heart upon you. Have you a desire for Jesus? Then Jesus has a thousand times as much desire for you. I tell you Christ is more pleased to save poor sinners than poor sinners are to be saved. The Shepherd is more ready to reclaim the lost sheep than the sheep is to be reclaimed. So let me tell thee, poor soul, that Jesus has no pleasure in the death of him that dieth; but he has a pleasure deep as the sea, high as heaven, wide as the East is from the West, and as unsearchable as his own di-

Jesus Christ has grace poured into his lips as the Counsellor for his people. You may have seen a special pleader rise with a brief in his hand; he shows the case against the prisoner to be a very bad one. Then witnesses are called. Afterwards another advocate gets up to plead the prisoner's cause—to rebut, if possible, the accusation, or to set forth extenuating circumstances in mitigation of punishment. Now, when we stand before the judgment bar of God, Satan will rise up—that old accuser of the brethren, and will gather together the evidences of our guilt, and the reasons why we should be condemned. Methinks I hear him say that we were born in sin, and shapen in iniquity, and, therefore, we deserve to be lost; that we have a corrupt nature, that we had the sin of Adam laid to us; and then, with malicious spleen, he will allege that we transgressed at such-and-such a time, when we were young; following up our career from youth to manhood, and even down to hoary hairs; clenching all his arguments by an appeal to our unbelief, declaring that, though we have professed to believe, we have doubted the promises, and could not, therefore, be children of God. Well might we, as transgressors, tremble when, with a bad case, the grounds of judgment against us are so maliciously stated. But there stands forth on our behalf the Wonderful, the Counsellor; and he takes his brief in his hand, and begins to plead. Hark what he says, and see how all opinion is turned at once! "I confess," says he, "that every word is true that the accuser has uttered. My client pleads guilty to every charge; but I have a full pardon signed by God's own hand, purchased by my own blood;" and, stripping himself, he shows his wounds, and says, "These people were given to me of my Father before the foundation of the world. I bore their sins in my own body on the tree;" and then, mounting to the highest point, he reaches the climax of grace as he exclaims, "Who shall lay anything to the charge of God's elect? Canst thou, O God? Hast thou not justified them? I cannot, for I died for them." Then he sits down in triumph, saying, "Whom he justified, them he also glorified. Nothing shall be able to separate them from the love of God."

But, in a moment, instead of gracious words, my hearers—I am not telling you a dream, but a reality—in a moment—O believe me! for God speaketh it—instead of words of grace, there shall come words of terror, and there shall be found no blessed place for thee. These are the words: "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels." You would not wish to hear those gracious lips utter such a sentence as that to you. I am sure you are none of you anxious to make your bed in hell, and find your abode in damnation; but, my hearers, I must warn you faithfully. There are some of you who, if you die as you are, will never go to heaven; there are many of you, my regular attendants, and some of you who have just strayed in here this morning, who know, and your heart confesses it, that you are "in the gall of bitterness and in the bond of iniquity." Christians, weep for them. Let your tears flow in rivers. It were sad if they were sick, but this is worse, for they are sick unto the second death; it were painful if they were condemned to die by the law, but they are "condemned already." My beloved brethren and sisters, there are some of you now—start not—there are some sitting side by side with you in the pews, who are condemned criminals. How would ye feel this morning if, as you sat in your pew, there was a man beside you who was to be hanged tomorrow? You would say, "Oh, that God might bless the word to that poor creature's soul! Oh, that God might send it into his heart, for he is a condemned man!" Do you not think that it is so? There is a radium has changed the theories regarding the age of the earth, the side is a child of hell; here is an heir of glory and immortality, and the neighbor who touches his arm at this morning is dead in sins, and condemned to die! What! will ye not weep and feel for them? Will your hearts be like stone and steel? Will ye let them perish without a sigh, without a prayer, without a

DEAR RECORDER: It may look strange to you for a subscriber to ask for light on radium, which seems to be light itself, but still I am in the dark; and as I am a West Virginian, I hope you will bear with me and shed your light on my query. I have just noticed two little paragraphs in *Young People's*, of November 13th, that I wish to call attention to and ask for information. On page 362 is this statement: "Pitch blend has been discovered in the McCloud river in California, in quantities said to be sufficient to supply the world with radium." On page 363 of the same paper is this statement: "The discovery of radium has changed the theories regarding the age of the earth, the side is a child of hell; here is an heir of glory and immortality, and the neighbor who touches his arm at this morning is dead in sins, and condemned to die! What! will ye not weep and feel for them? Will your hearts be like stone and steel? Will ye let them perish without a sigh, without a prayer, without a

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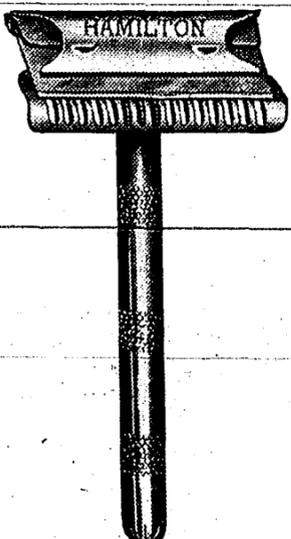
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changes the smart ones have made in their theories of the age of the earth." Is it older or younger than they declared it to be some time ago? And then I want to know what is "pitch blend," and how is radium to be supplied from it? Your answer and explanation will oblige a subscriber.

J. N. POTTS.
Huntington, W. Va.

[Pitch blend is an ore of uranium. Radium was first discovered in it by Madame Currie. The process of getting it out is very difficult and has required about nine months time. It is said Sir William Ramsay has discovered a process by which the radium can be separated in a few weeks.

The change in the theory in regard to the age of the earth among those who believed in Lyell's theory is that the great power of radium indicates that the world is not as old as they thought it.—Ed.]

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Editorial

THE BROAD WAY.

We live in an age in which broadness is esteemed life's greatest blessing and license life's greatest attainment. In the geography of the hour longitude is ignored, and latitude only dominates its wide domain. With such a ruling idea, boundless expansion, in spite of divinely determined bounds, becomes the dangerous dynamic of our times. "License or death" is the mad cry of the moment.

The broad way is placed at a premium in every line of life, and the landmark of yesterday is the laughing-stock of today. Truth and tradition, experience and observation, are alike waved aside by the multitude who are marching in the broad way.

Nor is the popularity of this way to be wondered at, when we consider the fact that the Broad way, is the natural way. Sinful man chafes at all restraint and naturally travels in the line of least resistance. The anarchy of sin has ever laughed at the limitations of a Christ-like life. To go, when, where, and as you please, is the ultimatum of an unregenerate life.

The broad way is the preferred way, because it is the much-traveled way—"and broad is the way that leadeth to destruction, and many there be which go in thereat." A majority possesses a magnetism all its own, and the crowd easily catches the weak and curious. Not many like the narrow way or are fitted to fight within the ranks of the minority. People generally prefer not being counted peculiar, even at the expense of piety.

Others find an urgent incentive to walk in the broad way because the cultured are all supposed to walk in this winsome way. Many have come to believe that broadness is a badge of culture and the sure sign of superior scholarship. After all, it is ever true that not many of the wise or great are chosen. It has ever been the unconsciously wise and Christ-like, which have been counted worthy to walk in the narrow way.

But the real worth of the way is to be determined by the goal to which it at last leads. The end of the broad way is not even within the domain of doubt, for the master himself hath said that it leads to destruction. Little worth the flowers that bloom by the roadside, if the road itself leads to certain death. Little matters the character of the train, or the enchanted route if the terminal be the union depot of death and hell!

THE PRICE OF PROGRESS.

Progress has always been possible wherever there has been a willingness to pay the price. The multitude, however, has ever been unwilling to pay, what appeared a prohibitive price, even for the pearl of progress.

The command given in the beginning, to subdue the earth, not only implies toils and tears, but carries with it the tragic fact of constant crucifixion. Life's ceaseless conflict commences with the cradle and closes with the cemetery. The stubborn soil only yields its unwilling fruit when watered by the sweat of the swarthy brow. Not only is there no excellence without great labor, but no permanent progress without everlasting

labor. Eternal vigilance is the price of liberty, but everlasting agony and action is the price of progress.

When Abraham was called from the country of the Chaldees, it was a call across the dreary desert, to an unknown land afar. When he ascended Mt. Moriah it was an ascension to sacrifice and a pilgrimage to the shrine of murdered hope. When Moses moved out of Egypt he left far behind him all the allurements of life, and all that the worldly-wise would count worth while. He found it more difficult to walk with God in the wilderness than with royalty in the easy path of sin for a season. The stony path of progress was to be traveled as the self-sacrificing son of God, rather than the sinful son of Pharaoh's daughter.

It was at midnight in the wrestling arena that Jacob saw a vision and gained a victory that cheered and sustained him through all his days. He paid the price of home and friends that he might gain God and reach heaven at last. Christ, despised and rejected of men, reached the climax of a conquering life upon the accursed cross. Thus it has ever been, and forevermore shall be, that the path of progress must be stained with blood and tears.

BACKBITING.

Aesop tells us that the tongue is, according to its use, the best or worst thing in the world. The fabulist was probably not far from right, and as he suggests the tongue may be used both to backbite and to bless. Speech like every other mighty power, is a savor of life or death.

The habit of backbiting is born in the heart, and not in the mouth, as is generally believed. Indeed, backbiting is more than a habit, it is the logic of a life arising from the condition of the heart, for out of the abundance of the heart the mouth speaketh.

The backbiter is almost invariably an egotist, who plys his trade to ruin others, that by comparison he may exalt himself. His pleasure is another's pain, and he brings happiness to himself by making misery for others. He makes of his mouth a sewer for the conveyance of social filth, without even being subject to the ordinary sanitary regulations.

The assassin of character is even more satanic than the assassin of the body. Nor will the world ever know the number of saints who have been sent to the cemetery by the venom of the slanderer's tongue. He who blackens shoes receives his reward, but he who blackens character does the devil's work without remuneration. Unfortunately for those who have been poisoned by the slime of the slanderer, there is usually neither antidote nor redress. Apology may be forthcoming, but expiation, and not apology, will atone for a crime.

The guilty party may sign a libel, but no libel can overtake a lie in its swift and destructive course. In many cases there is no chance for defense, as the slander may never reach the ears of the one to whom it is aimed.

The Mosaic law made special provision against this sinful practice, and through the ages many nations have passed laws against it, but alike they have all failed to remedy the terrible evil. The final cure for backbiting can only come when good people cease listening to sinful suspicions. Were there not so many open ears, there would not be so many open mouths. When we realize that it is just as sinful to receive stolen goods as it is to

steal them, we will likely be more careful in this connection. When we shall do unto others as we would have them do unto us, the day of the backbiter shall depart forever.

SUPPLEMENTAL READING.

In the seventh chapter of what we have been wont to call the Acts of the Apostles, we find a very brief account of the first preaching of the gospel in Thessalonica. On reaching the city Paul, according to his custom, made his way to the synagogue of the Jews, and there "for three Sabbath days reasoned with them out of the Scriptures, opening and alleging that Christ must needs have suffered, and risen again from the dead, and that this Jesus, whom I preach unto you is Christ. And some of them believed and consorted with Paul and Silas."

Nothing more is recorded by the historian of the Acts about the content of Paul's preaching in this city. Only this and nothing more. Here then we find that the only word used to characterize the apostle's preaching is the verb *reasoned* (*dialegomai*). Our scholastic term dialectics is the same word, transferred from the Greeks.

Now, this brief account of the introduction of the gospel in Thessalonica, has been brought forward in some pulpits and periodicals, too, for the purpose of vindicating the contention that "faith is the belief of a proposition based on sufficient evidence." For Paul's reasoning, they say, as enlarged on in the following verse, is simply and solely this: He opened up the Old Testament writings, and alleged the sufferings and the resurrection of the Christ whom he was preaching to them.

Notice, in passing, another evidence of the brevity of the narrative, mention being made only of Christ's having suffered and risen again—his death, of course, being implied.

But, how seriously they err who narrow their conception of saving faith to a mere intellectual notion, basing it in part on this passage from Acts, will fully appear by reading the first few verses of Paul's first Epistle to the "Church of the Thessalonians, in God the Father, and the Lord Jesus Christ." At the very beginning of the epistle, after thanking God on remembrance of their work of faith and labor of love, Paul continues: "Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance, and ye became followers of us, having received the word in much affliction, with joy of the Holy Ghost."

The apostle makes a sharp contrast by his first negative—the gospel which I preached at Thessalonica was *not in word only*, not by the persuasive dialectics of the schools, merely, but also in the power of the Holy Ghost and in much assurance.

See, further, how the language in Acts tallies, in other respects, with that in the Epistle. In the former it runs, "Some of them believed and consorted (cast in their lot) with Paul and Silas," in the latter "Ye became followers of us and of the Lord, having received the word in much affliction, with joy of the Holy Ghost."

If, after all, in spite of those alleged passages of holy Scripture, which so clearly show the necessity of the Holy Spirit's influence in producing saving faith, people are disposed to hold, with the Sandemanians and other sectaries, that "faith is a mere assent to the teachings and workings of Christ," we

can't help it. May God help them, and have mercy on their souls.

THE BAPTIST (?) CONGRESS.

The recent meeting of the so-called Baptist Congress in New York presented its usual programme of sacrilege and heresy.

Probably the greatest surprise of the Congress was the statement of Dr. Conant, that he would present the orthodox view of the Christian religion. And, indeed, it was surprising to have such a view presented in such a place and in the presence of such a people.

It is also a matter of some surprise that an Orthodox Baptist should be caught in such spiritually bad company. We had hoped that the World Parliament of Religions had sufficiently disgusted all of our conservative brethren to cause them to leave all spectacular performances severely alone.

While all of the meetings of this hydra-headed Congress has afforded a free field for almost every formal heresy, this last meeting for bald infidelity and blatant blasphemy has far surpassed them all.

We may at least have the consolation that this unchristian congress has at last reached the limit of Christian and denominational degradation. There now seems to be no deeper depths to which it can descend; no more heartless humiliation to which it can subject our people.

It seems to us high time that all of our real Baptist brethren should terminate their connection with this uncanny congress, and thus cease aiding and abetting by their presence and prayers this mephitic performance.

On yesterday the State Mission Board accepted the resignation of Bro. W. J. Mahoney, to take effect January 1. It is with genuine regret that we are called upon to chronicle Bro. Mahoney's resignation. During the time in which he has been engaged in Sunday School work he has made real and lasting progress in every department of this important field of labor. There is, however, consolation in the fact that he is not to leave the State, but will accept the pastorate at Greenville, Ky. Bro. Mahoney is one of our best preachers and a wide-awake pastor, and will bring things to pass in any field of labor that he may undertake. We bespeak for him a brilliant future in this important field and congratulate the Greenville saints upon his acceptance of their call. He carries with him the prayers and best wishes of the entire Recorder force.

An exchange quotes Rev. W. H. Book, a Campbellite minister, as saying the following in a speech at the Pittsburg Convention:

"There are those among us who have unfortunately never discovered the first part of the Great Commission; they have permitted it to be drowned in the depths of water baptism. They know every damp verse in the Bible, and imagine themselves sanctified and glorified when in a 'spute' with a pedobaptist. There is only one way to close their mouths and that is to ask them for a dime for missions, and they will disperse immediately!"

We accord to Brother Book full credit for being acquainted with his people and having the courage to "speak out in meetin'" about them.

The children of this world are wiser in their generation than the children of light, but their wisdom will become folly when all generations shall have passed away.

EDITORIAL VARIETIES

Last week the editor made speeches in Owensboro, Lexington, Winchester, and Somerset. In the two last named places, he participated in the prohibition campaign.

L. M. Theobald has accepted the pastorate of Clifton Baptist church, and enters at once upon his labors. We extend to him a hearty welcome and pray God's blessings upon the union.

As we go to press a telegram from Pastor A. S. Petrey informs us that the Baptist church, at Hazard, Ky., was destroyed Tuesday morning by fire. Pastor and people have our sympathy.

There is a treat in store for our readers. Mrs. Evan Rogers has sent us a number of articles written by Bro. Evan Rogers, which have never been published. All share in our gratitude for her kindness.

Rev. Evan Edwards recently preached his 7,908th sermon in the Upton Vale Baptist church. He preached vigorously for forty minutes without note. He is ninety-four years old and shows no signs of failing.

Prof. A. T. Robertson, supplied the pulpit of the First Baptist Church of Lexington, Ky., on last Sunday. By request of the pastor he preached his famous sermon on "Jonah." This sermon is deemed by many as one of the really remarkable pulpit deliverances of recent days.

We heartily congratulate Dr. Folk on his twenty-one years of editorial service. We know of no religious journalist who has wrought more wisely or accomplished more of good, than the versatile and scholarly editor of the *Baptist and Reflector*. May his years be many, and his blessings numberless.

Of the five applicants who stood the examination, at Lexington, Ky., for the Rhodes Scholarship, only three made the required mark. All three of these were students in Georgetown College. More and more are the brethren becoming impressed with the thoroughness of the splendid work which is done in this institution. This school deserves our heartiest support. "Here's our heart and here's our hand," Mr. President.

The latest large work on the history of the Early Church, is by Prof. Gwatkin, an English churchman. He makes some honest admissions. He says the bishops of the New Testament were not bishops in the modern ecclesiastical sense, that baptism was administered by immersion and there is decisive evidence that infant baptism is no direct institution either of our Lord or his disciples.

A correspondent of the *London Daily Mail* tells of hearing Prebendary Henderson preach in Blurton, England. He had celebrated his ninety-ninth birthday that week and hundreds came from over the country to hear him preach that day. He has preached every Sunday of the year. There was no "celebration" in the services, but he preached as usual, his text being Isaiah 41:10. He is an eloquent man, with a clear, strong voice, the voice of a man of forty.

Dr. B. H. Carroll will preach the Dedication sermon for the Third Baptist Church, Owensboro, of which his son is the honored pastor. Brother C. C. Carroll, has been pastor for only a very brief period, but during this time has paid off a church debt and greatly increased the membership of the church. We know of no greater thing to say of him than that he is a true son of his distinguished father. Both pastor and church are to be congratulated.

Now that the much-heralded union between the Baptists and the Campbellites in Ontario, has come to grief and both parties to the union have pronounced it a gigantic failure, will our Campbellite exchanges give the same publicity to the disruption of the union as they did to its formation? Strangely enough, their silence in this connection has been absolutely deafening. The Sphinx was a talking-machine compared with some papers on this question. Come brethren let us hear from you. A penny for your thoughts.

In our time, we may have met many methodical and successful workers, but we have never met one who could surpass in this respect the Rev. L. B. Warren. During the two years of his pastorate in Owensboro, he has received more than six hundred members into this church, paid off a debt and is now building an annex to the Sunday School department. Failure is a word which has not yet found a place in Brother Warren's vocabulary. He is fortunate too, in having in his church some as noble men and women as this world can boast of.

AMONG THE Churches.

Walnut St. (Third and St. Catherine) - Pastor Henry A. Alford: Expansion, Ex. 14:15. Jonah in the Storm, Jonah 1:3-16. S. S., 419. For baptism, 1; by letter, 5.

Broadway - Pastor W. W. Landrum: Saved By Hope, Rom. 8:24. Self-Correction, Prov. 16:34. S. S., 295.

Baptist Tabernacle - Pastor R. E. Reed: Christian Interposition, John 4:49. What is Faith, John 5:24. S. S., 404.

Calvary - Supply J. G. Bow: A Scriptural Confession of Sin Insures God's Forgiveness, I. John 1:9. The Saviour Knocking at the Door, Rev. 3:20. S. S., 173. Under watchcare, 1; for baptism, 1. Chestnut St. - Pastor J. M. Weaver: Seeking After Holiness, Matt. 5:6. Bro. T. C. Bagby: The Conversion of Paul, S. S., 138.

Crescent Hill - Pastor J. F. Griffith: Remission of Sins, Heb. 9:22. At Jacob's Well, John 4:6. S. S., 135. By letter, 1. Our revival services began on Monday evening, with Bro. E. T. Smith, of Indianapolis, Ind., doing the preaching. Deer Park - Pastor J. H. Thayer: How Jesus Spent the Sabbath. The Meaning of the Cross to the Sinner. S. S., 77.

Eleventh and Jefferson Sts. Mission - Supt. J. E. Kirk preached at night. S. S., 53.

Eighteenth St. - Pastor B. V. Bolton: The Preaching of the Cross, II. Cor. 1:18. The Two Sons, Matt. 21:28-32. S. S., 58. Organized adult Bible class.

Fourth Ave. - Pastor E. S. Alderman: The Urgent Life, John 9:4. A Present Reality, II. Cor. 6:2. S. S., 193. Dr. Wharton has been detained and is expected to arrive and preach at Fourth Avenue church Wednesday night and thereafter at 3 and 7.30 p. m.

German - Pastor Wm. Argow: Our Reasonable Divine Service, Rom. 12:1. Do this in Remembrance of Me, Luke 22:19. S. S., 60.

Hazelwood - Bro. E. G. Sills: Prayer, Matt. 6:9-13 and 7:7. The Design of Christ Coming into the World, John 3:14. S. S., 121.

Highland - Pastor L. W. Doolan: Second Adventism, Matt. 24:37. How a Bad Man May Be Saved, Luke 23:43. S. S., 181.

Long Run - Pastor J. E. Fulton: Rest, Matt. 11:28. The Heart the Basis of Life, Prov. 4:23.

McKinney - Bro. J. C. Burkett: Imitating God, Eph. 5:1. Fruit Bearing, John 15:8. S. S., 50.

Mt. Carmel - Bro. F. M. Faubian: Who is My Neighbor? Where Art Thou? Parkland - Pastor E. G. Vick: Dedicated our new house of worship. Dr. E. Y. Mullins preached at 11 o'clock, subject, The Church of Power. Dr. W. W. Landrum at 3 p. m., The Church, and at 3:30 p. m., Dr. H. A. Porter, The Blessedness of Giving. At 7:30 p. m., Rev. J. A. Taylor, of Shelbyville, Tenn., formerly pastor of the church and under whose leadership the first collection was taken and plans put on foot for the building, preached, his subject being, "Witnessing."

Thirteenth and Kentucky Sts. - Bro. Roger J. Lloyd: Witnessing for Christ, John 9:1-12. Spiritual Lameness, Acts 3:2. S. S., 54.

Third Ave. - Pastor S. J. Cannon: Growth, Acts 6:7. Obedience, Acts 5:29. S. S., 139. By letter, 5; for baptism, 3; under watchcare, 2; baptized, 6. Meeting closed with good results in every way. Twenty additions and two under watchcare. We look for a good harvest to follow. We have put in a new baptistry, with a Rand heater, and it was in every way a success last night.

NORTH KENTUCKY PASTORS' CONFERENCE.

Covington.

First - Pastor A. C. Davidson: Two Plans for the World's Conquest. Bro. Burns: Call of Abraham, S. S., 246.

Immanuel - Pastor L. A. Cooper: Second Coming of Christ. Prepare to Meet Thy God. S. S., 191.

South Side - Pastor F. P. Gates: Removing the Stone, John 11:39. Exalting Christ, Matt. 22:42. S. S., 190. Baptized, 1.

Newport.

First - Pastor W. J. Bollin: A Square Deal, Gen. 24:49. Ground of Our Hope, I. Peter 3:15. S. S., 542. For baptism, 1; baptized, 2.

Dayton.

First - Pastor R. H. Tolle: I. Sam. 17:12. Ps. 116:7. S. S., 212. For baptism, 1; baptized, 1.

Lafonia.

First - Pastor C. S. Ellis: Kept From

Sin, Ps. 14:13. None Other Name, Acts 4:12. For baptism, 2. S. S., 174.

Pleasant Ridge.

Pastor Martin: I. Tim. 6:6. No evening service.

Alexandria.

Bro. R. A. Barnes: Ten New Testament Commands. Weighed in the Balance. One profession. Bro. Barnes is in a series of meetings.

SEMINARY NOTES.

By G. C. Mitchell.

Wednesday, December 1st, was the second missionary day of the term. The treasurer reported \$70.20 contributed for missions for the month of November by the students and faculty.

The Seminary will send the following men to the Sixth Student Volunteer Convention, in Rochester, N. Y., December 28th to January 2nd: J. C. Daniel, Texas; T. C. Bagby, Brazil; T. U. Farmer, Georgia; T. J. Barksdale, Mississippi; I. E. Wishert, North Carolina; H. M. Harris, Mississippi; A. I. Foster, Canada; W. T. Dart, Australia; T. F. McCrea, China; C. C. Davison, Georgia.

The Executive Committee made the following report: Sermons, regular, 170; sermons, supply, 117; sermons, revival, 32; sermons, funeral, 4; total, 323; addresses, missionary, 38. addresses, Sunday school, 233; addresses prayer meeting, 43; Sunday School Classes taught, 226; conversions, 95; baptisms, 43; by letter, 40; Missionary Training School—Conversions, 7; Sunday School classes taught, 130; meetings for children, 24; visits, 848; Evangelistic Band—Meetings, 35; conversions, 65. The principal address of the meeting was by Dr. Sales, Atlanta, Ga.

R. E. Chambers, Canton, China, secretary and manager of the Chinese Baptist Publication Society, spoke on "Present Day Movements in China." He made the men all feel like going to China, as that is to be the center of world movements for the future.

The following men supplied Sunday, December 5th: W. S. Brooks, East church. B. L. McKee, Elkton, Ky. J. S. Jones, West Broadway, night. E. C. Kucely, Ninth and O Sts. mission.

J. B. Weatherspoon, Mt. Sterling, Ky. Tom Brown, Lewisport, Ky.; established Sunday School library and organized B. Y. P. U.

E. A. Moine, Grace Lutheran. W. R. McEwen, Bullitt's Lick, Ky. G. Oster, Swedish Mission.

A. L. Crawley, Waddy, Ky. L. A. Parker, Zion, Ky. John L. Roney, Third Avenue. H. M. Harris, Portland ave.

J. A. Beal, Beechland, Ky. M. C. Vick, Meadow Home, Ky. G. B. Reed, Jr., Union, Ky. J. F. Eden, Workhouse.

Chas. A. Leonard has just returned from a two-weeks' meeting at South Elkhorn Baptist church, G. W. Argabrite helping. Eight conversions.

A. L. Crawley came in last week from Oklahoma City, where he went to marry one of his classmates. He preached at McAlester, Okla., on his way home.

H. O. Meyer and J. I. Earp have just closed a gracious meeting at Lyons, Ky. E. L. Averitt has just returned from a meeting in Lexington. He reports a fine meeting; over thirty additions.

The success of the Hall-Moody Institute has been phenomenal. Last September it had its greatest opening. And on November 30 there had been an average of two students a day since September 9. The number of students now must be over 600. Every one who knows of the work of this Institute will say that its success is well deserved.

THE STATE.

Pastor S. H. Pope writes from Mt. Vernon, Simpson county: "We closed a great meeting at this place Sunday night. The services continued eight days. There were twelve conversions, twelve baptized and two joined the church by letter. The whole church was stirred as it had not been for many years. The writer constituted this church thirty-five years ago. To God be all the glory for his great mercy and blessing. The writer was then called by the church for the next year, although he is now seventy-three years young."

At Pleasant Grove, Chilton county, Ala., a good meeting was held by Bro. P. G. Maness, resulting in thirty-nine additions. Evangelist W. J. Ray held a meeting at Newton, Ala., in which twenty-one were added to the church, all by experience and baptism.

A church was constituted at Pineville, La., a meeting was held and thirty added to the new organization. The church at Chatsworth, Ga., has been wondrously revived. Organized a few months ago with nine members, they immediately held a meeting which gave them seventy additions by experience and baptism and twenty-six by letter. They have a Sunday School of one hundred scholars.

Bro. R. L. Guy, Aulander, N. C., is happy over two good meetings on his field. One at Cool Springs, Gates county, resulting in eighteen received for baptism and a number restored, and at Aulander eighteen were baptized and

showed the fruits of the revival. To God be all the glory.

Pastor J. L. Owens writes: "Change the address of my paper from Middleburg to Waskom, Texas, as I have resigned here—take charge of the work there immediately. I must have the Recorder even in Texas."

Pastor T. J. Riggs writes from Russell: "We have just closed a good meeting with the First church of Russell. Bro. L. F. Caudill, of Salyersville, did the preaching, and did it well. His sermons were of the old time gospel character, clear and convincing, salvation by grace, living to do, and not doing to live. The church was much strengthened by his sound, earnest preaching, and as further results eight additions to the church, three by baptism. We could have reported a larger number received if we had thrown open the door for the reception of alien immersion. This we thought not best to do. 'Let every man take heed how he buildeth.'"

OTHER STATES.

Pastor W. Wood writes from Bowling Green, O.: "I have accepted a unanimous call to the Baptist church at Bowling Green, Ohio. Please change address of Recorder from Friendship, Ind., to Bowling Green, Ohio."

Pastor J. D. Allen writes from Coleman, Tex.: "Please change my Recorder from Coleman, Texas, to Santa Anna, Texas. I became pastor there December 1st. I greatly enjoy the old reliable Recorder. Dr. Porter makes a great editor. God bless you all."

Bro. T. T. Thompson, who has acted as the Arkansas agent in raising \$25,000 for the Tri-State Sanitarium, at Memphis, has been called to Warren, Ark., and will most likely accept the pastorate in that prosperous little city.

The recent session of the Arkansas Baptist Convention, was large in attendance, great in results and glorious in spirit. The 1910 meeting is to be held in Ft. Smith.

Bro. J. B. Alexander, of the State Mission Board of Arkansas, has been called to the pastorate at Crossett, Ark. His acceptance has not yet been made known. His coming would greatly add to the working force of that part of the State.

Pastor I. M. Mercer, of Rocky Mount, N. C., church, has accepted the call to Clayton, N. C., and moved to that point.

Pastor J. M. Hamrick, of Caroleen, N. C., has been called to the King's Mountain church, N. C.

The divisions which so troubled the Wilson, N. C., church, have been healed under the wise leadership of Pastor I. M. Dunnaway. Both sides have made all the needful concessions and freely forgiven one another, so that peace prevails and the whole State is rejoicing over the blessed results. Such action in every divided church would give the churches pentecostal power.

Pastor Geo. W. Shepherd writes from Lakeland, Fla.: "We have just closed a very successful meeting here, in which the pastor did the preaching. Thirty-two additions and the church seems greatly strengthened. We are planning for larger things. First, the pastorium is being enlarged and improved; an assistant pastor has been employed to begin his work December 1st, to give all of his time to the work here. We expect to open at once two mission stations. The outlook is very bright and both pastor and people are happy and hopeful."

The Unionville church, Mo., has set apart Bro. J. W. Smith to the full work of the Gospel ministry.

Sunday School Periodicals

PRICE LIST PER QUARTER.

Table with 2 columns: Periodical Name and Price. Includes items like The Convention Teacher, Bible Class Quarterly, Advanced Quarterly, Intermediate Quarterly, Junior Quarterly, Lesson Leaf, Primary Lea, Child's Gem, Kind Words (weekly), Youth's Kind Words (semi-monthly), Baptist Boys and Girls (large 4-page weekly), Bible Lesson Pictures, Picture Lesson Cards, B. Y. P. U. Quarterly (for young peoples' meetings) in orders of 10, each, Junior B. Y. P. U. Quarterly, in orders of 10 or more copies, each.

B. Y. P. U.

STUDY AND READING COURSES.

Table with 2 columns: Course Name and Price. Includes Training in Church Membership, I. J. Van Ness, D.D., The Heart of the Old Testament, The B. Y. P. U. Manual, L.P. Leavell, Doctrine of Our Faith, E. C. Dargan, An Experience of Grace, Topic Card, How to Organize—with Constitution and By-laws.

BAPTIST SUNDAY SCHOOL BOARD

J. M. FROST, SECRETARY NASHVILLE, TENN.

eight or ten received by letter and restoration.

The new meeting house of the saints at Farmville, N. C., has been set apart to the worship of God.

Bro. G. A. Puckett has been set apart to the full work of the gospel ministry by the Hopewell church, Mo.

Bro. J. T. Brown, missionary for Caddow County Association, Okla., held a good meeting at Ft. Cobb, Okla., resulting in twenty-two additions.

A good meeting of sixteen days at McCroskie's Creek, Mo., resulted in thirty additions.

Pastor W. O. Shank closed a good meeting with his church at Winfield, Mo., with forty added to the membership. Pastor Shank did his own preaching.

Bro. L. D. Craddock, has held three good meetings on his Bentouville, Va., field. One at Brownstown, Bro. J. B. Daniel aiding, resulting in twelve received for baptism and two by restoration. Another at Bentonville in which forty-five united with the church, forty-three by experience and baptism, and the third at Bileyville, closing with twenty-four additions.

Thirty-two additions at Crystal Hill, Va., result of their meeting. Twenty of this number were by experience and baptism.

Bro. G. W. Ellison has been set apart to the full work of the Gospel ministry by the church at Martinsburg, Mo.

Barlow's Chapel church, Wilmington Association, N. C., has set apart Bro. J. H. Beck to the full work of the Gospel ministry.

Parkland Baptist church house was dedicated last Sunday. Sunday School at 9:30 a. m., 11 a. m., sermon by Dr. E. Y. Mullins, "The Church of Power." 3 p. m., sermon by Dr. W. W. Landrum, "Loyalty to One's Own Church." 7:30 p. m., address by Dr. H. A. Porter. 7:30 p. m., sermon by Dr. J. A. Taylor, of Shelbyville, Tenn.

Pastor E. G. Vick was happy all day. The improvements consist of thirteen Sunday School class rooms, with a lecture room seating 250, and an auditorium seating 500, to be used together when needed. The approximate cost is \$14,000.

W. M. U. NOTES.

Agnes A. Osborne.

An Earthen Vessel.

"My lilies have need to be watered, The Heavenly Master said; Wherein shall I draw it for them, And raise their drooping heads? Close, close to His feet on the pathway, All empty and frail and small, Was an earthen vessel lying That seemed of no use at all, But the Master saw it and raised it, From the dust in which it lay. And smiled as He gently whispered, My work it shall do today. It is but an earthen vessel, But close it is lying to me, It is small, but clean and empty, That is all it needs to be. His own hands drew the water, Refreshing the thirsty flowers, But He used the earthen vessel To convey the living showers."

This little poem has proved comforting

to the writer of this column and it is published here with the hope that it may give comfort to some other "earthen vessel."

The Week of Prayer comes the first week in January as usual. Yet it has been requested by the Executive Committee W. M. U., Baltimore, that the Christmas Offerings for China be gathered in December before Christmas. Can we not reach a full five thousand this year? We nearly reached it last, and five thousand American dollars mean ten thousand in China. Let us give liberally and cheerfully and then shall we know for a truth, that "it is more blessed to give than to receive."

The Woman's Missionary and Church Aid Society have been consolidated at Ekron. Enrollment meeting was held in October, resulting in eight new members.

Half our missionary year has gone and the following remains to be paid on our pledges: Margaret Home, \$34.28; Training School, support, \$309.73; Training School, endowment, \$388.02; Sunday School Board, \$98.51. "The world requires not so much to be informed as to be reminded." Acting upon this supposition we call your attention to the foregoing figures.

Has the matter of our colored missionary's salary ever been placed before your society? If not, will you not at your next meeting ask the society to take action and send the money at once to Miss Lamb? We are under promise for this year's salary and let us redeem our promise and at once. In contributing to her support you will only be carrying out the repeatedly expressed will of our annual meetings, when held at Louisville and at Ashland.

"We haven't time for the missionary meeting!" Does it look reasonable? Cannot spare one or two hours, at the most, once a month, when we have been given so many hours every day to use as we choose.

The Baptist women of Georgia set \$47,000 as the amount they would undertake to raise this year for various objects; but they went beyond themselves and raised more than \$50,000. The Christian Index is happy over the good work of our Georgia sisters.

The contributions of Virginia women have about doubled in the last four years. The recent meeting of the B. W. M. W. of Texas was the best in its history. These Texas sisters "do things." All obligations for the year past has been met and pledges for the coming year made freely. When the time came to make pledges for the Willeford-Miller School at Lai Chou Fu, China, which Texas women are going to build, a motion was made by Mrs. Truett, the sister of Annie Jenkins Sallee, that the surplus from the Annie Jenkins Sallee School in Kaifeng, China, be the first contribution toward this school. The sum asked for was \$1,500, and the pledges amounted \$1,805.30.

Bro. W. L. Pierce, of Yang Chow, China, recently baptized a grandmother, a daughter and a grandson, three generations.

"During the last two or three weeks we have had an old-time revival in the First Church of Pernambuco. A native, who is a hard worker and an earnest speaker, did the preaching. Great crowds came to hear him, filling the church some nights to overflowing. One night seventeen joined the church, and on the last night of the meeting about twenty persons were baptized in the baptistry before a congregation of some four hundred people."—Mrs. Jennie Hamilton, Pernambuco, Brazil.



DOROTHY'S THEORY.

By Mattie Ingalls Sherman.

Dorothy sat on the nursery floor
With dolly on her knee;
"Now be perfectly quiet, dolly dear,
And pay attention to me.

"Last night I saw up in the sky,
A great big dipper bright;
'Twas pinned with a few little stars,
But 'twas fastened very tight.

"Mamma showed it to me, dolly,
And I hadn't much to say,
But I was thinkin' lots about it,
And I've been thinking again today.

"And now I'm quite, quite sure, dear,
(But we will ask mamma soon),
That a dipper so high in the sky
Must b'long to the Man in the Moon.

"I s'pose if he's thirsty at night,
When you and I are asleep,
He brings his dipper right down
And drinks from the ocean deep.

"And when he is tired of water,
As I am 'most every day,
He takes his dipper 'cross lots'
And drinks from the Milky Way."
—Herald and Presbyterian.

DICK'S PICTURE.

By Edith Henrietta Fowler.

"I have an idea!" said Sidney Waring suddenly, looking up from the pile of half-finished canvases in his studio. "Wonders will never cease!" exclaimed his friend as he lit another cigarette. "Don't be an idiot!" continued the artist. "I'm in earnest, I tell you." Then Jack Firmstone saw that it was time to leave off joking, and settled himself to listen to what Sidney had to say in an apparently becoming manner. "My pictures have been failures so far, you know."

Jack uttered an uncompromising grunt. He knew that this was true, but he did not know whether his friend could stand a bald affirmative.

"And that is because I am a failure myself," continued the young artist. "I don't see that. It is the other way about, you mean."

"No, it's not. Here am I, my dear fellow, just idling about anywhere, and only troubling to look at life through half-closed eyes and clouds of tobacco smoke. How can I paint anything strongly when I have never seen anything strongly yet?"

"You might paint button-holes, or menu cards, perhaps," said Jack drily. "Exactly, old boy. I am not fit to paint anything else. But I am not going to stick at this. I am going to open my eyes and see things, and then paint them so that other folks will see them too; which, my dear fellow, is Art—with a capital A."

"Well?" questioned Jack. "Let's have the idea."

"I am going to chuck this whole season," said Sidney, glancing contemptuously at the countless invitation cards which bristled round his looking-glass, "put all those into the fire, and go off somewhere into reality."

"With a capital R, too, I suppose?"

"Jack, you are a fool—but you are a nice fool. I am going down into the Black Country to see life for myself, and I will paint it as it really is. That will be a picture worth something more than the water-lily, rowing-boat, chocolate-box style of thing, and it'll be a new line of my own too!"

Jack Firmstone whistled.

"Don't be too real, Sidney. The people on the Private View day won't like it. 'What terrible subjects artists choose!' can't you hear the pretty, well-dressed women exclaiming? 'I couldn't live with such a sad picture as that! So depressing! Ah! here is something better—quite delightful—a cow being milked at sunset!'"

Sidney laughed.

"You're not such a fool, either, old fellow! But you don't understand my longing to do some thing really big, Jack—my ambition to paint a strong picture that shall make me a name as a real artist, and not as an amateur dabbler. What do I care for your Private View idiots! I want to strike out on an original line, and do good work that all the world can see is good, and strong, and true. And to do this I must see reality

—and I will see it, cost what it may!" as any boy could be in the playing-fields at Eton.

And Sidney Waring's face changed as the wave of enthusiasm swept over him, leaving the unmistakable lines of a resolute purpose. His friend jumped up and slapped him violently on the back.

"Good luck to you, old man! Go into whatever holes you like, and welcome, if you only come out again a big artist."

So it came to pass that Sidney Waring started off on his search for Art, and Jack Firmstone and a few other friends waved their hats after his outgoing train, and then spoke their mind about the coming Royal Academicians.

"But this Black Country scheme is rot!" observed one of them.

"And Sidney a fanatical fool!" chimed in another.

"But I bet he will do a good picture out of it, all the same," said Jack.

"And that is the main thing," everybody agreed.

There was quite a little excitement in Wharf Street, Chacetown, when it was known that Mrs. Burton, of Number 10, had taken in a lodger.

"'Tis a rum start to see a lad like 'im settlin' doon i' these parts," said Bill Burton the miner, "but my missus was on'y too glad to git a bit extra for the rent just by packin' the little 'uns a bit closer; an' 'e be a civil enough chap, wi' none of the gentry's fine ways wi' 'im, but a 'and-shake for us all."

"What's thee goin' to do here?" asked little Polly Burton, laying her grimy fingers on Sidney's coat sleeve, as he stood that evening at the cottage door, looking out over the wild scene of the pit-banks, and feeling his artistic sense kindled by the grim coloring of this new, weird world.

"Now, Polly," called Mrs. Burton from within—a faded, weary-looking woman, with a gentle smile and a far-away gleam of sunshine in her sad grey eyes—"don't you be a-botherin' o' the gentleman."

Sidney smiled a whimsical smile.

"I am a working man myself, Mrs. Burton. At least, I'm going to be one now."

"Doon i' the pits?" asked Polly persistently.

"No, little one."

"There ain't no other work," said the child.

"Feyther and Tom work doon there all day, and Dick 'ud go too, on'y 'e's lame you know."

Sidney looked towards the chair drawn up near the kitchen fire on which sat a very pathetic little figure—a bent, crippled boy, with a wan face, and tiny hands too tired even to grasp the crutches on which alone he could move about.

"An' Jim'll go when e's passed 'is standards too," continued Polly, "and baoy when e's growed enough. So what'll thee do else?"

"I shall paint a picture," said Sidney slowly; for in that moment his picture had come to him—the miner's home such as he saw it now in its grim reality, with little Dick, the miner's son, sitting there in his lifelong prison-house.

"I don't call that work," said Polly contemptuously.

"But it is work, little one, all the same. Only I cannot do it of myself. I shall want Dick to help me."

The lame boy laughed a bright little laugh.

"I ain't much of a one for 'elpin', wi' these 'ere crooked legs o' mine," he said cheerfully.

"Yet you can help me better than anyone else," continued Sidney, smiling, "if you will just sit still and let me paint you."

"Sittin' still is about the best thing as I can do," interrupted Dick pathetically.

"And I shall pay you money for your work."

"Mother!" cried the boy, "d'ye 'ear 'im? There's other work, 'e says, 'sides goin' doon-the pits, as I can do." And the white face flushed with rare excitement.

"An' e'll git money for it!" shrieked Polly.

"Oh, thank you kindly, sir," said Mrs. Burton to Sidney in a low voice; "it'll be a rare thing for our Dick to be doin' somethin' like. 'E's goin' fourteen now, i' spite o' bein' so little, an' 'e's wantin' sore to be along o' the other lads."

"Don't thank me, Mrs. Burton. Business is business, you know; and we artists always pay people so much an hour for lettin' us paint them."

"Feyther!" cried Dick, as just then the miner came in from his long day's work in the pit; "feyther! I'm goin' to work too, same as other chaps. 'E wants to paint me, an' I can do it by just sittin' still!"

The man stooped down to kiss his little son.

"Well done, lad!" he said huskily. "Thee'll 'ave a share i' the money-box for the treat."

"Urrah!" cheered Dick merrily. And then the story had all to be told over again to Jim—a wild, dirty little urchin, who loved his boy-life in spite of ragged clothes and scanty food, and was as happy in his games on the pit-banks

on the jaded workers of Chacetown, Sidney saw with real sorrow that Dick was growing rapidly worse. The picture was nearly finished, and Sidney put away the paints and brushes, lest the smell of them should oppress the dying boy; but Dick would not allow such waste of time, and so the work continued.

"It's lucky as I was finished afore I got too bad to sit up," he said weakly. "Now we've only the rafters to finish an—that-there cradle."

And when the day came at last on which Sidney signed his name at the corner of the finished picture, Dick laughed for very joy and pride.

"'Tis rare an' good!" he said, looking triumphantly at the large canvas.

"Yes; it is good!" said Sidney simply. He recognized that the work had come to him from outside himself—he had not done it—but it had been done through him and Dick.

"I'm awful glad we've got it done together," whispered Dick a few hours afterward. And then he died.

The sorrow of that humble home was very real to Sidney Waring. It was he who went down into the great coal-pit to find Bill Burton, to tell him that his boy was gone, and it was he who helped the miners to carry the little coffin to its last resting place, and then came home ready to do anything, if only he could, to comfort those stricken hearts.

"We'll lose a good friend in you, lad," sobbed the poor woman; "but now you've done your work you'll be goin' away, I reckon?"

"Mrs. Burton," said Sidney, gently taking the toil-hardened hand in his, "we must always be friends—you and I. And—and I am not going away from here if you want me, and will let me stay."

"Wilt 'ee paint another picture, then?"

"No, I think not—at any rate, not yet. The vicar'll give me some work, and we'll be good to all the little chaps about, for Dick's sake."

"God bless you, dear lad!" she said fervently.

"We're all in bad want o' friends 'ere, and many a one'll be as glad to have thee as Bill an' me's bin."

"Ay, that's it, wife," said Burton, who was just coming in at the door. "Thou'st bin a good friend to us all, an' our Dick in particular."

"Shall we forgit Dick's face, mother?" asked Polly solemnly—"now 'e's gone awa' up i' the sky."

"We must all try not to," answered her mother, wiping the ready tears away with her apron. "But I've thought o' the dear boy that much, sleepin' an' wakin', that I 'ave almost lost 'is sweet face now for very thinkin'."

And then Sidney fetched down his picture, which was so strong and true, which he himself saw was powerful to win success, and in which sat little Dick, so real—and life-like—that his mother's tears broke out afresh.

"Eh, but 'e's there, 'is own self, in this very room!" she cried. "Don't take it awa' just yet, lad!" she pleaded.

And Sidney made up his mind.

"You shall look at it always, Mrs. Burton, if it will be any comfort to you," he said slowly, for his great sacrifice cost him dear. "It is more Dick's work than mine, and it shall belong to you and his father."

And though the miner and his wife were full of loving gratitude for the gift, they did not understand that Sidney had given with it all his worldly ambition and hope of success. It was not to them very much more than the best colored photograph would have been. Nobody but Sidney knew the value of his gift, except God who accepted it.

The weary, working days continued. There was hardly a pause in them even for death—no lull for sorrow, or time for mourning. The big engines never ceased their shrieking, and the dull, hard days went shrieking on. It seemed so utterly sad and hopeless to Sidney that the new enthusiasm burned into his very soul—the fresh ambition came pressing into his life—to help these suffering brothers and sisters, and lighten, if possible, a little of their load.

But when he went back to London to tell his friends there of his new resolve, loud was the denunciation, and fierce the disapproval of his scheme.

"Do not be such an utter idiot, Waring!" cried one. "But go back and fetch your picture from those collier folk, and we will see it purchased by the Chantry Bequest next year."

You do not understand," said Sidney quietly. "They were in trouble, and it was to comfort them."

"Did you find Art with a capital A?" asked Jack drily.

Sidney's face flushed with a sudden rush of shame.

"Look here, you fellows," he said sharply, "it is a low thing to look at suffering with only an artist's eyes! But, thank Heaven, it is almost an impossible thing, too! You talk this cheap trash, as I talked it because you have never been brought into touch with such need as I have seen these last few months; and if you had, you take my word for it, you

would just know you couldn't do anything else but try to help it!"

But the young man shrugged their smart, well-padded shoulders and smiled scornfully at such foolish fanaticism—which is the name the world gives to the effort of enthusiasm.

"You see, old fellow," pleaded Jack finally, "if you go down there for good you are throwing away your whole life and all its prospects."

Yet Sidney would not be persuaded. Only, as he walked home that night under the silence, facing with perhaps more regret than he would care to own his friend's words and prophecy, he remembered Dick's once puzzled question:

"I say, what's it mean 'bout them as lose their lives findin' 'em!"

And learned the answer for himself.—Quiver.

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STORIES FOR LITTLE ONES

PA HELPS JOHN TO RUN AWAY.

By A Business Man.

of handkerchiefs—and bring him his good shoes. And say, ma, you bring me down a dollar bill out of the bureau drawer.”

Ma started off as cheerful as could be, and my father turned to me where I stood, frozen with horror, and putting on the fine society air that he usually kept for the dominie and the doctor, he waved me to a chair, politely urging me as if I were already a stranger in the house, with “Sit down, John. Take the rocking chair and rest yourself. You’ll need it. Maybe you’ll have a long way to go today.”

He slipped out of the room a few minutes, and then he came back with a loaf and the heel of Sabbath joint of beef and some butter, and he began cutting the bread and spreading the butter and slicing the beef and making nice, juicy sandwiches with great industry. I looked on with a sick sort of wonder, too crushed even to cry, when ma came bustling back, a choice selection from my wardrobe over her arm and my Testament in her hand. This was an awful stroke. It was so like the stories in the books.

“I’m making a few sandwiches for John,” says my father, kind of pathetic like. “He may need them, poor boy,” and he heaved a sigh.

This tapped the springs of my soul. I gave a sob that must have sounded like a hicough, and tears began to stream down my face.

But my father was unrelenting. He tied the sandwiches up in a napkin and made a bundle of the clothes, with the Testament in the middle, and then he ambled up to me with the bundle in one hand and a nice crisp dollar bill in the other, holding them out with:

“Well, here you are, son John. Maybe this’ll give you a fair start in life, and as you must go, why, it’s time to be starting now. It’s getting on in the morning, and, no doubt, you’ve a long way to travel before night. So kiss your mother and”—

But I didn’t wait to hear any more. I made a dash for my mother and fell on my knees before her to burry my face in her apron—I was only about eleven or twelve you see—and with sobs and wails and flood of tears I begged her, “Don’t send me away! Oh, don’t let him send me away! I’ll be good! I’ll chop the wood and tend baby, and you’ll never have no trouble with me any more. Only don’t send me away from you and pa.”

They had some trouble quieting me, and I guess there was almost as many tears on my mother’s cheeks as on my own by the time the incident was ended. Ann Maria was sniveling over the stove, but my father held his ground, grave but kind. He inaugurated a long parley, in the course of which I promised over and over again that never more would I threaten to run away.

Well, neither did I. If the dangerous words ever came to the tip of my tongue a glance, at my father’s face, or my mother’s was enough to make me swallow them.—North American.

PETER.

Peter lived on the prairie. When he was three years old, the first railway train came through. Uncle Peter carried the small boy to see it.

A boy on the train threw a peach to Peter. He ate it, and laughed with delight.

“Don’t throw away the stone,” said Uncle Peter; “we’ll plant it.” Peter’s chubby, brown, little hand patted the soft earth over it.

That first season he watched the green shoot break through and send out a few leaves. The next season it was tall enough for Peter to jump over it. The next season it was so tall he couldn’t.

When Peter was eight years old, there were seven peaches on his tree, one for each member of the family, and not one of them had tasted anything so good before. He planted all the stones.

Today Peter is a big boy. He has eight well-known peach trees, which carry health and delight to all the neighborhood. And he has a young orchard coming on, which will some day bring more money than all his father’s crop.—The Youth’s Companion.

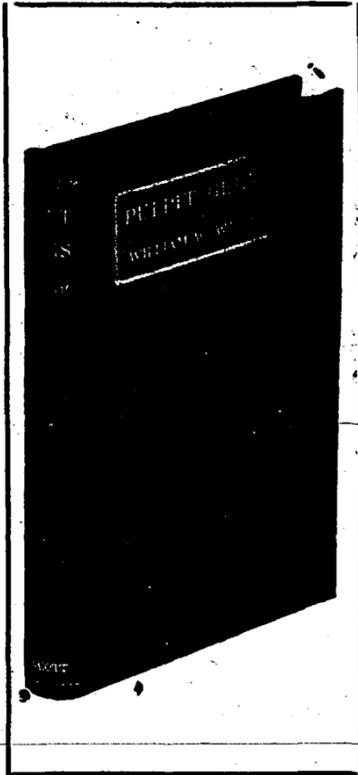
HOPE.

The difference between drudgery and joyful work is made by hope. It is most blessed of taskmasters. He who works with hope before him knows not fatigue and feels not pain. He who works without it is a slave lashed to his toil by an inexorable and tyrannical necessity. The farmer plies his hoe

in one furrow, his boy toils in the next one. The work is an almost unendurable burden to the boy, who is without foresight. It is no burden to the father, for hope stands before him and points to a vision of autumnal glory, with waving grain and the well-filled store houses. Hope makes the difference between the nurse and the mother. The one toils in menial tasks, because her daily bread depends upon her daily fidelity. The other looks forward, sees the girl budding into a beautiful womanhood, the boy into a refined manhood, and gladly endures. Blessed is the Christian who works cheered by the sure hope of his Master’s final victory. He cares little for the tears now, for he can look forward to the hour when he shall come to the harvest home, bringing his sheaves with him. He bears easily the noise and the wounding of the battle, for he hears prophetically the music of victory, and knows that he follows a Captain who has never known defeat, and that the joy of victory, like the joy of harvest, shall more than compensate for all life’s weary toil and all earth’s strife and conflict.

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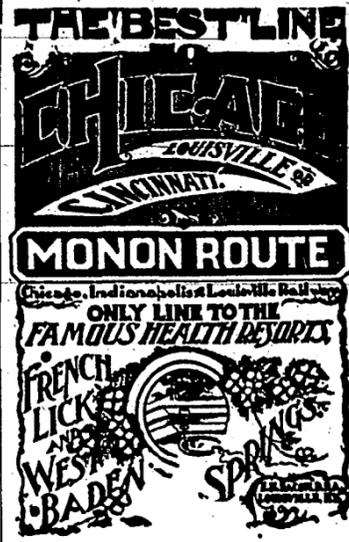
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This book is not intended for drones. As a mere apparatus to save labor in sermonizing it will be utterly worthless, but it is hoped that it may be found useful as an incentive to study. The merest skeletons will be found in it, without proofs or illustrations, 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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BAPTIST DOCTRINE—No. 25.
J. G. B.
The Proper Administrator of Baptism.

As stated in a former article, Baptists believe that baptism is the dipping, immersion in water, in the name of the Trinity, of a believer (that is a regenerated person) upon a profession of faith, by one duly authorized by a church of Jesus Christ to perform this specific service. We believe that since the days of Christ upon earth that he confers the right or authority upon men to baptize, through His churches.

Right here a species of sophistry is used by a few lax brethren, crying aloud for "church independency." Yes, we believe the churches of Jesus Christ have independency in the sense that it is their business to rule by teaching and enforcing the laws of the kingdom of Christ. But no church can enact or make or set aside and annul a law of Christ. "There is one Lawgiver."

A church may vote to observe Easter, to practice open communion and infant baptism, but it can not do so and remain a Baptist, a New Testament church.

Bear in mind they believe that scriptural baptism is only properly, scripturally administered by one duly authorized by a church of Jesus Christ.

The scriptures require a certain act—immersion; a proper subject—a penitent, believing person professing faith in Christ; and the ordinance administered by one duly authorized by a church of Christ.

An improper act, an improper design renders the baptism improper, unscriptural, invalid.

Christ is the head of the church, the one lawgiver in Zion. The churches are the executors of his will and law. Christ gave the law and obeyed it, established the ordinances and kept them; setting us an example, saying, "Follow Me."

Baptists are charged with being sticklers for forms. Yes but the form for which we contend is a divine form; ordained by God observed by Christ and enjoined upon his followers. To his churches he has committed the ordinances. These ordinances (Baptism and the Lord's Supper) are holy symbols of God's own appointment, setting forth in object lessons the fundamental principles and doctrine of the gospel of salvation through Christ Jesus. Now if God punished his people, blotted out Israel, scattering them among the nations, because they kept not his statutes, who shall dare to change and trifle with these simple, sublime ordinances, which reflect the glory of Christ's work, life, death, burial and resurrection? The conditions of God's blessings upon ancient Israel was "That ye keep mine ordinances." And under his dire punishment he stoops to explain, saying: "Ye have gone away from mine ordinances and have not kept them," and even compassionately to invite them, saying: "Return unto me and I will return unto you." Surely God in his holiness, justice and consistency is not less concerned about these ordinances which set before men the finished work of Christ, than the temporary ordinances which shadowed forth his coming.

But who shall administer them? If they are church ordinances then they are necessarily under the control of the churches, and only such as the churches appoint, ordain, are qualified for this service.

Some seem to think anybody claiming to be a minister, belong-

ing to any organization claiming to be a church, performing the act for any design suiting their fancy, may perform this divinely appointed ceremony. Of course, all will admit that irreligious persons are excluded from the class of administrators. Then, again, if they are known to be irreligious, whatever they may claim, they cannot have this right. For instance, the Mormons, Universalists, etc.

Again—all religious societies—not claiming to be churches cannot scripturally administer the ordinances—such as the Young Men's Christian Association, Epworth League, Christian Endeavors, Young Peoples' Unions, etc. Very well, then, when Luther, Calvin, Wesley, and Campbell, and others started the churches which bear their names, these were then no more churches than the above-named societies are now churches.

What people, regarding and expecting the approval of Christians would be willing to recognize and receive the ordinances administered by the Young Men's Christian Association? Another question: Will their long continuance secure to them the right to administer baptism? When Alexander Campbell was excluded from the fellowship of the Baptists was he authorized to administer the ordinances for the church that excluded him, or for any other church? If not, by what authority can the sect he founded be now authorized? If there is a straight road between two cities, and another straight road turns from it at any angle, how far must this second road go before it becomes identified in course and destiny with the first? In other words how old must an error be to make it right?

Again, Baptists believe that since in its introduction baptism was administered by divine authority, and since there is no declaration of a change in the method of administering the ordinance there should be a commission from God to administer the ordinance now. John said he was sent to baptize with water.—John 1:33. True, there has been no direct personal command to the preachers of this day from God, but Jesus commands his church in Matt. 28:19, to teach (make disciples) all nations, baptizing them, etc. It is, of course, not expected that a church as an organization, does the baptizing, but that it is done by the order of and under the direction of the church; and hence one is thus authorized to baptize by the church and for the church, which has a commission from Jesus "to go, to teach, to baptize. As "Jesus made and baptized more disciples than John (though Jesus himself baptized not, but his disciples—John 4:1-2)." So a church in obedience to the commission (Matt. 28:19) makes and baptizes disciples, though the church baptizes not but her selected and duly appointed ministry. If the commission to evangelize the world is to the church, then the command to baptize is to the church, and hence baptism administered by the authority of a scriptural church is by divine commandment as truly as was that of John the Baptist. If the command is to the church, then one not under the direction of and authorized by a scriptural church is not a scriptural administrator of baptism.

Surely Jesus knew it was necessary to have a divinely appointed, proper administrator, hence "He came from Nazareth of Galilee, and was baptized of John in Jordan."

Fell luxury! more perilous to youth than storms or quicksands, poverty or chains.—Hannah More.

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How can we say, "There is the King?" How can we say, "Thine is the power?" if we are

GEORGETOWN COLLEGE.

Georgetown College is having a smooth and successful session. The enrollment has run up to more than 240; slightly fewer perhaps than last year at this date, but a considerable improvement in grade and quality. We have sixteen more in the collegiate department, the falling off has been in the preparatory.

There has also been a falling off in the relative number of girls, which is partly due no doubt, to the raising of the entrance requirements, and consequent lengthening of the time necessary for graduation. The "Collegette" with its shorter courses, and lower standards, seems at present to be more attractive to many Kentucky girls, than the high class College, with its strict entrance requirements, and its thorough standards of instruction. But of course this will not last. The Kentucky girl needs and will soon also want the best that can be given in education.

We have about thirty Ministerial students, they are of unusually high grade, and are doing excellent work. There are several more students for the Ministry planning to come in after the holidays; and still others who are anxious to come as soon as they can see a way to defray their expenses. But our funds available for aiding students for the Ministry are so limited that we can not offer assistance to all who need it, even to those who seem thoroughly consecrated and worthy. It seems to me that there is no better way for our Baptist churches to develop the Kingdom of God here in Kentucky, than to provide the means of assisting young men who feel called to preach the Gospel, to prepare themselves to preach it with force and effect. It is not so much a question of increasing the supply of ministers, as of raising the standard of the Ministry, and especially of raising the standard of young Kentuckians in the Ministry.

The Thanksgiving season has brought us many reasons for thankfulness. Amongst other things, the close of the foot-ball season invites to a consideration of the position of the College in Athletics. We have had an unusually successful year of foot-ball. We had an excellent team—Georgetown ranking third in the list of six colleges forming the league of the Athletic Association. We had no serious accidents throughout the season. Deep and strong interest has developed throughout the student body, and College spirit has run high at all the games. It has not interfered with the study, has indeed stimulated ambition amongst a considerable class of students in their work. For this year, at least, we have enjoyed all the benefits and advantages of foot-ball, with none of its drawbacks. For this result, great credit is due to Professor R. T. Hinton, our efficient Director of the Athletic Department. As Professor Hinton is also Professor of Biology and a regular member of the Faculty, Georgetown College is fortunately relieved of the necessity of importing a professional Coach to train its students in the Athletic games. Many of the evils connected with modern College sports are directly traceable to the system of hiring professional Coaches. These men frequently bring into the College, false ideas of manhood, and low standards of scholarship and culture; and yet their position as leader and teacher on the Athletic field brings them into close influential contact with the student body. Georgetown is exceedingly fortun-

ate in having a member of its own Faculty, of undoubted ability in all the lines of College sports, without any necessity of resorting to the doubtful expedient of hiring a professional Coach.

It will be of interest to many friends, to know that our efficient Treasurer, Judge George V. Payne has been grievously ill for several weeks. His condition is still critical, though we all hope and pray that he may recover, and be spared for many years more of skillful service. He has been the Treasurer of the College for about thirty-five years.

ARTHUR YAGER,
Georgetown, Ky.

RELIGIOUS TEACHERS SHOULD LEAD AND NOT DRIVE.

There is an inclination on the part of some religious teachers and preachers to try to force their opinions on others. This is wrong because it violates the spirit of Christianity and is destined to be a failure. Men of different modes of thought will differ and all our efforts to control them are doomed to fail. Our better plan is to teach them and try lovingly to lead them into paths of truth and duty.

The alien immersion question is one about which there is great diversity of opinion. But doubtless all Baptists will admit that each church must decide that question for herself. I have no sympathy with false teachers, nor would I recognize error in any form. But if I were preaching to a church which I could not lead into my way of thinking, I would yield to her authority and let her select a leader whom she could harmoniously follow. I try to prove my teaching from God's word and have often said to my audience: "If my teachings are not in accord with Bible truth do not receive them." "Do not follow me; but follow the Master." I would not have a preacher "shun to declare the whole council of God." Let him preach his doctrine frequently and plainly, but lovingly, seeking to lead others into the practice of God's truth. But let him avoid every thing that looks like abuse. The greatest hindrance to this practice is found in public debates on religious topics. I once attended a debate between a Campbellite and a Methodist, and the spirit of strife was prominent from the beginning. I was impressed with two truths which seemed evident. First, the preachers were not scholars—did not know what they were talking about and then they were glorifying themselves and not glorifying God. Eighteen years after that a Baptist brother told me the churches in that town had never gotten over that debate. Dr. Gambrell, in a recent article, aptly compared the modern debater to a "street bully."

As a general rule our modern debaters are men of limited culture and they have limited success in planting and developing churches. Their minds run on denominational issues and they fail to cultivate the spiritual element in themselves and others. I have at different times had two of them help me in meetings and so far as conversions were concerned, both meetings were failures. I have in my library the printed debates of "Campbell and Rice," and "Graves and Ditzler." One was given to me and I bought the other to help a preacher go to college and I have never had the patience to read either of them. Why should any one read a big volume to learn what he can get much easier from a

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ten cent pamphlet? In the Whittier controversy the spirit of strife was too manifest on both sides of the question. The spirit of strife and abuse is not the spirit of Christ and we are admonished in God's Word to be Christ-minded.

There seems to be an increasing demand for spiritual leaders in the ministry to plant and develop churches. And I rejoice at the increased number of such men among us and the success they are having in leading men and women to Christ and in developing them to work for the extension of his kingdom. This is the fulfillment of the commission of the Master. It results in the glory of God, the usefulness and happiness of his people and the salvation of a lost world. Such preachers are spiritual leaders. They deny self here to do good to others, glorify God and wear a crown hereafter. May the Lord increase their number till all shall dwell in harmony together with him.

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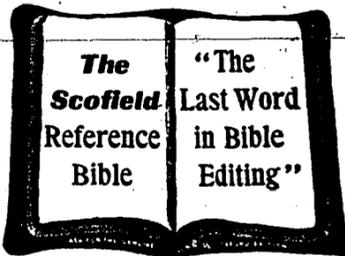
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The Farm and Household

Pete Stader, of Colesburg, sold 14 head of mules to Mattingly and Scott for \$2,400.

Dee Burdette, of Lebanon, sold to Carmichael, of Jackson, Miss., 28 head of mules at \$175 each.

George Rankin, of Scott county, sold to W. G. McClintock, of Paris, a pair of mules for \$360.

Joe and Wat Jarboe, of Lebanon, purchased in Wayne county, 28 head of mules at \$165 per head.

Frank Garvey, of Williamstown, sold to Marion Beverly, same place, a pair of mules for \$305.

Bright & Fox, of Danville, bought in Richmond recently seven mules at \$140 to \$180 per head.

William Burton, of Nicholasville, bought a carload of mules from various persons, the price ranging from \$150 to \$185.

W. B. Burton, of Lancaster, bought four mules at Richmond averaging \$160, and eighteen mules from Grover at Crab Orchard, at \$100.

Thomas B. Mattingly, of Calvary sold to Smith, of St. Mary, 12 head of mules at \$192.50 each. George Spalding, same place, sold to same party 1 head at \$212.50.

Joe Phillips & Son, of Lebanon, purchased of Adair county parties, 78 mules at prices ranging from \$150 to \$200 per head. Also two horses at \$175 each.

Bolivar Bond and Dr. E. R. Woodward, of Woodford county, went to Camp Nelson, Garrard county, and disposed of 100 head of mules and horses, the sale amounting to \$10,000.

At the public sale of R. C. Richardson, at Midway, one pair mules, 2-year-old, sold for \$307.50. One pair 6 year old horse-mules sold for \$387.50, and one pair for \$375.

R. E. Young, Sr., of Lebanon, sold to John W. Russell, of Atlanta, 25 head cotton mules at \$192.50 per head. Buckler & Sanders, of Lebanon, sold to same party 10 head at \$187.50 each.

Fleming County.—Farmers are busy stripping tobacco and are having trouble to secure hands, though they are paying enormous prices for them. Many farmers have killed hogs.

Jessamine County.—Wheat and rye have improved greatly within the last two weeks, and the rain has proven very beneficial to both. The farmers are still busy shucking and gathering corn and stripping tobacco. The acreage of hemp is small, though the quality is up to the standard, if not better. The price of hogs continues to soar.

Scott County. Not half the corn in Scott county has been shucked. Fifteen and twenty cents is being offered, still it is almost impossible to secure hands to do the work. Few farmers have done any stripping of tobacco as they are trying to get their corn out of the way. Hog killing has begun. Wheat looks very fine and in some fields is up to a height of four inches.

THE BEST NESTS FOR HENS.

Nests are important items, for they are the hens' saving bank, in which are deposited all the products of their labor. They must be of such a character as to keep the eggs safely. In general, they should be as secluded as possible, and comparatively dark. I was once asked by a village housewife who had a few hens, to tell her what was the trouble that the hens ate their eggs as fast as they were laid. I took a look at the nests. They were bare boxes, devoid of nesting material, facing a window in the full glare of the light, and so low that a hen standing on the floor could see into them. They were everything that nests should not be. The eggs were liable to be broken when laid, and a broken egg is good bait to induce egg-eating. After hens, especially idle hens, once get a taste of eggs, it is hard to stop them breaking them on their own account. If the nests are made dark they are less likely to do this. If they are secluded the hens are not likely to visit them except on business.

The proper location for nests in a well-regulated henhouse is under the droppings board. The entrance to these is under the back, which makes them tolerably dark. The front is made and hung on hinges, which gives access to the nests. It is better to construct a framework into which nest boxes may be placed, so that they can be removed easily for cleaning, than to build them in solid. But some object to having nests under the droppings boards. They may be placed on shelves about the house; the higher they are the more satisfactory to the Leghorns, apparently. Soap boxes and similar boxes, with part of the cover left on and turned on the side, make good nests. These may be nailed directly to the henhouse walls, but will not be in the dark. A barrel turned on the side makes a good nest. The nests should not be so constructed that the hen must jump down into them on eggs already there.

One good way to make a vermin-proof nest is to cut a piece of strawboard or stiff pasteboard the size of the bottom of the nest box. Spray the bottom of the box with liquid lice killer, put in the pasteboard over this, then the nesting material. An occasional cleaning and spraying will be required, but the pasteboard will keep the eggs from being contaminated.

Several different materials make good nests. Fine hay and straw are good, but these don't grow in every city or village poultry keeper's back yard. Excelsior answers the purpose very well. Planer shavings, or shavings from a carpenter shop, so long as they are clean and free from any strong odor which might be communicated to the eggs, are first rate. Clean sand is excellent for summer, but too cold for winter. But whatever material is used, the nest should be thoroughly clean and be kept clean, for eggs are very easily contaminated by filthy surroundings. At least one nest for three or four hens should be provided during the laying season; if there are too few nests hens are liable to break the eggs by crowding each other.—The Circle.

DANDRUFF.

A friend thanks us for publishing the extract from Dr. G. F. Jackson, the great skin specialist in regard to boils and carbuncles and asks us to tell what he says of dandruff.

He says dandruff is somewhat contagious and the comb and brush

of one who has it should never be used by any other person. In regard to curing it he says: "In my hands, by far, the most satisfactory remedy has been sulphur. After the removal of crusts, if any, by any oil or grease (this should be done the first thing), the sulphur is to be applied in the strength of a drachm of precipitated sulphur to an ounce of rose ointment. It should be well rubbed into the scalp and the application repeated every night for a week. It must be remembered that this remedy is to be applied to the scalp and not to the hair, and that it is necessary to use only a very little of the ointment. After one week's use of the sulphur the head is to be washed with soap and water and the oil or salve immediately re-applied. During the second week it will be sufficient to make the application every other night. Thus the treatment is to be continued the number of applications being reduced till they are made but once a week. By this time the disease will usually be cured. The patient is to be cautioned that relapses are likely to occur which must be treated with the oil and salve."

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Minnie M. Muller.

Make a very thick solution of gum arabic in water and stir into it plaster of paris until the mixture becomes of the proper consistency. Apply it with a brush to the edges of the china and stick them together; in three days the article cannot broken in the same place. The whiteness of the cement makes it doubly valuable.

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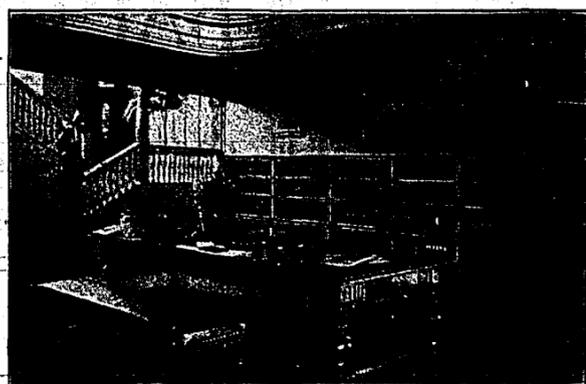
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HENSLEY.

Resolutions adopted upon the "going away" of Miss Eula Hensley by Har-dinsburg Baptist Missionary Society:

Whereas, It has according to the will of our Heavenly Father, pleased Him to translate from her earthly abode to Himself in His Heavenly home, Miss Eula Hensley, our loved sister and friend.

Whereas, This act of Providence is only calling her to His side, where she can praise, worship and serve Him perfectly—only her earthly life work continued in Heaven.

Resolved, That we not for a moment question this act of Providence, but meekly and humbly bow to His will. Jesus always does the best thing for us, not the near best.

Resolved, That we will not soon forget her spiritual-mindedness. She was born of the spirit. She was lead by the spirit. She spoke as the spirit gave her utterance. The beauty of holiness adorned her character. With her Master she walked in white.

Resolved, That she was one of the choice servants of God, who grew in grace and knowledge. Her bright face, love for God, loyalty to her pastor, kindness to every one and love for things pure, holy and lovely endeared her to all her earthly friends.

Resolved, That we extend to her sorrowing mother, sisters, brothers and friends our deepest sympathy.

Resolved, That a copy of these resolutions be sent to the family, the District Leader, Western Recorder and Foreign Mission Journal.

MRS. SILAS MILLER, President,
MRS. GUS BROWN,
MRS. JUDITH A. DeJARNETT,
Committee.

BAKER.

Peter Payne Baker, who died at his home near Fredonia, Caldwell county, Ky., November 4, 1909, was born in Christian county, April 30, 1824. He was married April 2, 1846, to Miss Nancy E. Mansfield, daughter of the Rev. James W. Mansfield. She died December 17, 1853. The 20th of January, 1857, he married Miss Louisa A. Baker. To each of these were born five children. Seven of the ten are still living.

Bro. Baker was converted when a young man and joined the Baptist church at Harmony, Caldwell county. A few years later he united with Pleasant Grove church. He lived a consistent Christian life; was a good citizen and a devoted father and husband.

The funeral services were conducted at his residence in the presence of a large assembly of his neighbors, by the writer.
R. W. MOREHEAD.
Princeton, Ky.

THE EATON LIBRARY.

Few gifts made to Union University in the sixty years of her existence produce daily so much visible good as the gift made four years ago by Dr. T. T. Eaton of his library. This no doubt was one of the finest private collections of books in the South; and aside from the money value of the thousands of volumes gathered together to do service for a mind unusually active on all subjects, his gift of his library to this University is an endorsement of the University itself which should attract the attention of those who know the power of books and of an education for good or evil. He evidently placed his carefully chosen books where he thought they would do the most good, and where he thought their streams of influence would flow on with least contamination? Such a library in a prosperous college, hourly frequented by young men and young women in quest of knowledge, is a thing most productive of good.

The University provided cases and tables in harmony with the expensiveness of the books, and further showed appreciation of this library by employing an expert librarian, whose only duty is to care for the books and current literature and to aid students in finding what they want.

The former general and special libraries of the school, too limited, I admit, have been fused with the one spoken of

above, and put under one management. The main room is also used as a reading room. My vacant periods during the day when possible are spent in this library, and pleasantly and profitably so.

We are constantly running across some surprises as the process of cataloguing the books goes on. For example, the Spanish Bible used by Dr. W. D. Powell in his work in Cuba in 1899, when there were four hundred converts and three hundred candidates for baptism; Acts of the Assembly, Williamsburg, Va., 1769. The *Critica Sacra*, printed in 1639; a Volume of sermons printed in London in 1614; German Bible; New Testament in Chinese; Gospel of St. John in Japanese; several Hebrew Bibles; Greek Septuagint.

But a library is always reaching out for more. We feel a want in parallel work in our English Department particularly. We are quite well equipped in commentaries, encyclopedias, sermon material, sociology. We have not all the periodicals we wish. Some fifteen religious news papers are put on our files.
G. M. SAVAGE,
Jackson, Tenn.

DEAR RECORDER:

May I say a word through your columns before leaving dear old Kentucky. You have and always will be a welcome visitor in my home. My father was one of the old guard, and I never deny my father. I have resigned Berea church and have accepted the pastorate of First church, Wauchula, Fla., and will take charge Sunday, December 5th. Since I have been pastor at Berea, the Lord has greatly blessed me in many ways. The Sunday School and congregations have increased and the membership of the church has been nearly doubled in the past eighteen months. Nearly 150 have been added to the fellowship of the church, about eighty of these by baptism. This is a great field and I trust the Lord will lead the church to call the right man to succeed me here.

Please change my address from Berea, Ky., to Wauchula, Fla. This is a splendid church, a good people and a great field. May the Lord bless the old Recorder and its editors and may they ever stand firm, and contend earnestly for the faith.
R. L. BRANDENBURG,
Berea, Ky.

DEAR RECORDER:

A short time ago Rev. T. C. Wolfe, of Shawnee, Okla., assisted me in a series of meetings. It has never been my pleasure of privilege to have heard a stronger or more faithfully delivered series of sermons than those preached by Bro. Wolfe. There were no conversions, but I am certain that the Christians were greatly built up in the faith and confirmed in the New Testament doctrines as understood by the Baptists.

My people gave us a "pounding" a few nights ago. They came in troops and took possession of the parsonage for a time, leaving behind them many tokens of their esteem, such as meat, coffee, sugar, potatoes, apple-butter, canned fruits, etc. Prior to this glad occasion the congregation and some members of other churches, had given my wife \$25. Such manifestations of esteem and appreciation on the part of my people and other friends are highly gratifying and inspire me with a desire to become a more worthy laborer in my Master's vineyard. Still not satisfied with what had already been done, a nice Thanksgiving turkey was sent to the parsonage yesterday. The Lord bless, guide and make useful all the readers of the Recorder.
T. H. CAMPBELL,
Coburn, Va.

DEAR RECORDER:

Please change my address to Box 184, Bahia, Brazil. On account of dear Bro. Z. C. Taylor's health he was obliged to take a rest in the homeland and the Foreign Mission Board asked me to move here and look after the great work during his absence as well as help him as soon as he returns. So here I am, ready to do my very best in this great city of 300,000 souls and in this immense State, where we have a great work established for Christ and the Baptists. We greatly need and desire your prayers. On account of lack of time I have not written many articles, but your constant visits have been a real blessing to our home. God bless you. Hope to write more soon.
SOLOMON GINSBURG,
Bahia, Brazil.

"How many leaves have you?" It is the Lord's first question; and the hands of those who really want his help, search their robes to see what they have hidden there. One brings his joy; another brings his pain; another brings his helpless desire; another brings his poor resolution; another has nothing to bring except just his sorrow that he has nothing. It is a poor collection—only seven leaves, and a few little fishes; but it is enough. His blessing falls upon them, and they come

back to the souls which gave them up to him, multiplied into the means of healthy, holy, happy life.—Phillips Brooks.

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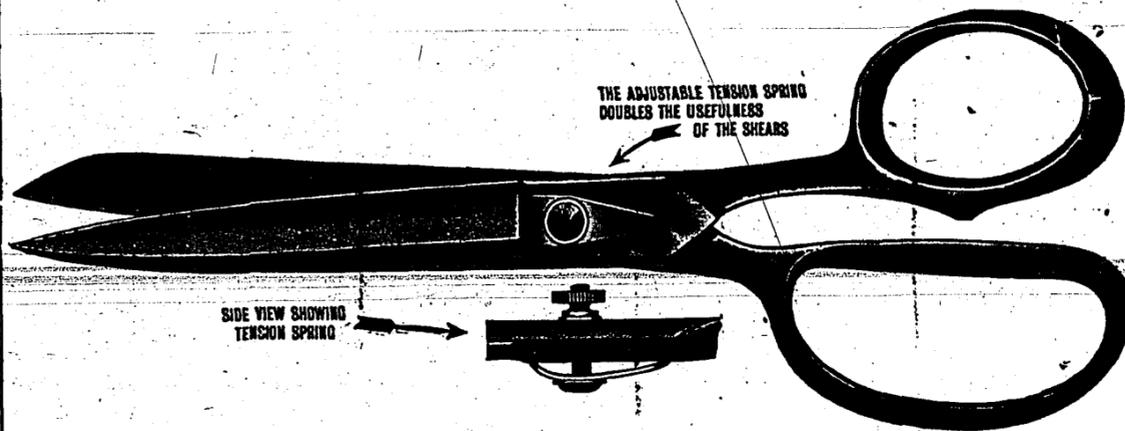
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 DOES IN ONE OPERATION THE WORK OF WASH BOARD, WASHING MACHINE AND WASH BOILER.

SEE HOW SIMPLE, EASY, Put on any stove—add water, then soap, then clothes—move knob occasionally. In 5 to 8 minutes first batch clean—next batch same way, same water—in 30 to 50 minutes family wash clean. No labor, no injury to clothes.

ITEMS OF INTEREST

News The World Over.

The fire which had been thought to be in control broke out with fresh fury in the Cherry mine. But the rescuers succeeded in reaching the third gallery and there found 169 bodies. This accounted for all the men who were in the mine. The mine has been sealed up hoping to smother the fire.

Prof. Thomas Jounesco, dean of the University of Bucharest, has come to this country in order to call the attention of our medical men to the new anaesthetic, stovaine, which he has discovered. It makes a patient insensible to pain without making him unconscious. In fact the professor talks to his patients while he is operating. It has none of the harmful after effects of the others. Stovaine has long been known, but it is the mixture of that and strychnine which is so effective. It is administered hypodermically.

The prohibition amendment to the constitution was voted down in Alabama by 25,000 majority. This will cause other States to be sure the State has been made ready for such prohibition by local option before it is attempted. Many of the strongest temperance leaders in the State were opposed to the vote, feeling that more local option work was better for awhile.

Duke Karl Theodor of Bavaria is dead from kidney trouble. No royal personage could die whose death would occasion deeper regret. For the Duke had made himself a famous oculist, and with his wealth maintained several private hospitals, treating the poor free. He also did much in improving the sanitation of the homes of the people. One of his sisters was the beautiful empress of Austria, who was murdered by a Socialist.

It does not seem possible that the published age, seventy-seven, of Gen. Thomas M. Vincent, who died in Washington City, is correct. For he was a famous Indian fighter in the early fifties. He was the organizer of the Northern army in the war, practically having entire charge of it, and proving himself to have great executive ability. He was the author of a number of books on military subjects.

A telegram from Biths, in Asiatic Turkey says that several villages in the surrounding country have been destroyed by earthquake. The city was not injured and it is thought there was no loss of life.

Isaac Brock, who recently died in Waco, Texas, was born in Buncombe county, N. C., on March 1, 1788. The date of his birth is trustworthy. He was probably the oldest man in the United States.

The New York Central Railroad has announced that, beginning with next January, it will inaugurate a pension system. It will retire employes at the age of 70, giving pensions to those who have been in continuous service for ten years. It will also pension younger employes who have been in the service for twenty years continuously and have become unfit for duty.

The Examiner says that in the Novem-

ber election in New York State, sixty-four towns went dry. Twenty-four went dry in the spring, bringing the total dry townships up to 400.

Mayor Gaynor, of New York City, has made a sworn statement in regard to the money expended by him in the election. The law requires this. He swore he had not spent a dollar. Moreover, he insisted before the election that not a dollar should be expended by his party except for legitimate campaign expenses.

Mr. W. T. Stead, who is very ingenious in devising ways and means to keep in the limelight, is now claiming to be in communication with Mr. Gladstone, through a Chicago medium, whom he calls "Julia." Mr. Gladstone expresses his views on political affairs in England at great length. These views are silly, and are moreover expressed in Mr. Stead's style and not in Gladstone's. It is a pity the newspapers publish them.

New York does not propose to be surpassed along any line. Here is a lady hygienic expert in that city who declares there are ten times as many persons in New York City who are inhabited by hookworms as there are in the factory districts of Alabama. Many folks are skeptical in regard to this new medical monster anyway, and such claims that every one who ever has that lazy feeling is afflicted is not decreasing the number. It may be that as in a past generation all children had a course of vermicifuge in the spring, so now all children will have an internal spring cleaning with thymol.

BARACA COLUMN.

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

BARACA CLASS
 Tuckebatchee Baraca Class First Baptist church, Maysville.—Enrollment now 84. Attendance increasing every Sunday. Much week-day work being done. Young men who have been led to Christ through this Baraca Class are now working to bring in others. Men who until recently had not been in Sunday School for several years are now enthusiastic Baraca workers.

The history of this class in many phases is the history of the Baraca Classes all over Kentucky.

Mt. Olivet Baraca Class, Mason County.—Big social last week. Baracas entertained the Philatheas. These two classes are each trying to surpass the other in enrollment, attendance, practical Bible work, and in being the better social entertainer. You can easily see that much good is being done.

Princeton, Caldwell County.—Mr. R. F. Dorr is county secretary and organizer for the Baracas in this county. Mr. Dorr is very much in earnest. Any one in his county needing help along this line will profit by seeing him.

Maysville, Ky., Baptist Church.—The Junior Baraca Class, with an enrollment of 15 and average attendance of 12, is doing excellent work. Mrs. Isaac Woodward is teacher. Mr. Clay Smith, president; Mr. Clarence Pickrell, secretary; Mr. Jacob Collins, treasurer; Mr. Carl Brauder, reporter.

Three of the young men in this class have been promoted to the senior class.

DEAR RECORDER: Will you kindly announce to your readers the mid-winter lectures of the Southern Baptist Theological Seminary for the present session. The Faculty have made

a change in the usual arrangement for the mid-winter lecture courses. The lectures on the Julius Brown Gay Foundation will be delivered Monday, Tuesday and Wednesday, Dec. 20, 21, and 22, in the Chapel of Norton Hall. The lecturer will be Prof. J. L. Kesler, of Baylor University, Waco, Texas. Prof. Kesler has achieved eminence in his department, and his lectures are looked forward to with pleasure by all the Seminary constituency.

The lectures on the Sunday School Board Foundation, and on Evangelism as provided by the Home Mission Board, and those on Practical Method, will fall during the first week of the third quarter of the session, the dates being January 31 and February 1 to 5 inclusive, 1910. The program for these lectures has not been completed, but there is every indication that the courses will be most profitable in every way. We shall of course be glad to welcome all our friends from every quarter who desire to be present at any or all of these lectures.

Sincerely and fraternally yours,
 E. Y. MULLINS,
 President.

REV. WILLIAM J. WILLIAMS.

This good brother, after much suffering, has gone home. He was the son of Dr. William Williams, one of the four founders of the Southern Baptist Theological Seminary. Bro. W. J. Williams was once pastor at Woodlake, Ky., and later at Russellville, Ky. He then went South. He labored in Florida and in Mississippi. He was here just one year ago in the simultaneous evangelistic efforts in the Baptist churches of this city, preaching with Pastor J. T. Betts at Clifton church.

He died in Liberty, Mo., November 24th, and was buried at Frankfort, Ky., on the 26th. Funeral services were conducted by Drs. E. S. Alderman, of Louisville, and M. B. Adams, of Frankfort.

DEAR RECORDER:

Dr. J. W. Porter, of the First Baptist Church, of Lexington has been with us in a two weeks' meeting.

Great congregations gathered to hear him and frequently the people were turned away for lack of room.

Such preaching has not been heard in the city in many years.

Eighty-two joined the church, seventy-nine of these being adults and heads of families. Yet great and rich as is the ingathering, the greater blessing has come to the membership of the church. We hope for Dr. Porter with us again at an early date.

Owensboro, Ky.

DEAR RECORDER:

The people of Little Bend church, at Roberts, Ky., met at our house of worship for a special Thanksgiving service, on Thanksgiving Day. We had a most enjoyable time, after which a very generous thank offering was presented to the pastor as a token of the peoples' regard for him and his work among them. Pray for us that we may grow in grace and do more and more for our Master.

JOHN S. WILLETT.

WANT COLUMN.

Want ads appeal to everybody. There is always something wanted in every home, church or community that can be advertised for in this department of the WESTERN RECORDER at a very small cost. Something to sell or exchange—lands, real estate, properties or merchandise of any kind; business changes, situation wanted, etc., etc., can be advertised for in this column at the rate of one cent per word each insertion. The cost is so small that remittance by stamps, currency, Postal or Express Money Order must accompany all orders for insertion of copy in this column. No ad taken for less than 25 cents.

WANTED—Young men and women to work for the Staetwide Prohibition Committee at good pay in every community in Kentucky. Write L. L. Pickett, Room 6, McDowell Block, Louisville, Ky.

Live Stock Markets.

Monday, December 6, 1909.

CATTLE.

Good to choice ex str	5 75a 6 25
ood shipping steers	5 25a 5 15
Good to choice butch str	4 50a 5 25
Med to good butch str	3 75a 4 50
om. to med. butch str	3 25a 3 75
Good to choice butch heifers	4 00a 4 50
Med. to good butch heifers	3 50a 4 00
Com. to med. butcher heifers	3 00a 3 50
Good to choice butch cows	2 50a 4 25
Med. to good butch cows	3 00a 3 50
Com. to med. butch cows	2 00a 3 00
Janners	1 00a 2 00
Good to choice fat oxen	4 25a 4 75
Medium to good oxen	2 50a 4 25
Good to choice bulls	3 25a 3 75
Medium to good bulls	2 25a 2 75
Common to medium bulls	2 25a 2 75
ood to choice veal calves	7 00a 7 50
Medium to good veal calves	4 00a 5 50
Com. to rough veal calves	2 50a 3 50
Good to choice feeders	4 25a 4 75
Medium to good feeders	3 75a 4 25
Com. to rough feeders	3 25a 3 75
Good to choice stock steers	4 00a 4 40
Med. to good stock steers	3 50a 4 00
Com. to med. stock steers	2 50a 3 50
Good to choice stock heifers	3 00a 3 50
Med. to good stock heifers	2 25a 3 00
Com and plain mxd stockers	2 25a 3 40
Good to choice milch cows	35 00a 45 00
Med. to good milch cows	20 00a 30 00
Com. to plain milch cows	10 00a 20 00

HOGS.

Good to choice prs. and brs., 200 to 300 lbs.	8 00
Medium packers, 165 to 200.	7 90a 8 00
Light shippers, 130 to 165	7 50a 7 60
choice pigs, 30 to 130	7 00a 7 25
Pigs, 50 to 90	6 50a 7 25
Roughs, 50 to 400	3 50a 7 20

SHEEP AND LAMBS.

Good to choice fat sheep	3 00a 3 75
Medium to good sheep	2 50a 3 00
Com to medium sheep	21 25a 2 50
Bucks	1 50a 3 00
Choice lambs	5 75a 6 00
Good butcher lambs	5 00a 5 75
Culls and tail ends	3 00a 4 00

TOBACCO-

BURLEY—Dark Red.

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

BURLEY—Bright Red.

Trash (sound)	11 00a 12 00
Common lugs	12 00a 13 00
Medium lugs	13 00a 14 00
Good lugs	14 00a 15 00
Common leaf (short)	13 50a 14 50
Common leaf	14 50a 15 50
Medium leaf	16 00a 17 00
Good leaf	17 00a 18 00
Fine and selections	22 00a 25 00

DARK.

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

BUTTER.

Fresh, packing, 22c per lb.

POULTRY.

Hens, 12c per lb.; roosters, 6c; young chickens, 12 to 16c; ducks 12 to 12½; turkeys, 15c; geese, 8c.

EGGS.

Case count, 25c; candled, 27c.



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Cleans woolsens, flannels, blankets, or colored clothes, as well as white goods, finest laces, curtains, bed clothes. Saves time, fuel, labor. EASY WAY in 30 to 50 minutes cleans washing which before took entire day. All metal, strong, durable, sanitary, light in weight. Easily used, cleaned, handled—always ready. Child or weakly woman can use it. Saves washday drudgery.

Users Praise the "Easy Way."

J. McGee, Tenn., writes:—"One young lady cleaned day's washing in one hour with Easy Way—another in 45 minutes." Mrs. T. Bullen, Canada, writes:—"I washed bedding, heavy quilts, curtains, etc., without rubbing." Lauretta Mitchell, O., writes:—"Done a big washing in 45 minutes—sold 3 already." A. D. Poppleton, N. Y.:—"Gives perfect satisfaction. Washed bed quilts, greasy overalls and fine clothes. Greatest thing on earth." F. E. Post, Pa., writes:—

Two Weeks Washing in 45 Minutes.

Clothes cleaned without rubbing." J. H. Barrett, Ark., after ordering 38 Easy Ways, says:—"You have the grandest invention I ever heard of." J. W. Myers, Ga., says:—"Find check for 12 Easy Ways. Greatest invention to womanhood, forever abolishing miserable wash day. Sells itself."

AGENTS GETTING RICH

R. O. Cowan, N. Y., placed 13 in 6 hours—(profit \$39.00.) Mrs. J. Brown sold 10 in 3 days—(profit \$30.00.) K. J. Blevins, O., writes:—"Made 7 calls, sold 5 one day"—(profit \$15.00.) R. H. Latimore, Pa., writes:—"Sold 4 this morning. Never yet turned down." A. G. Witt, Pa., "Received Easy Way yesterday, sold 4 today—not out for orders." Mrs. Garrish, Mont. ordered sample, then I dozen, then 100—(profit over \$300.00.) Just made one shipment 1,000 Easy Ways to Russian agent. N. Boucher, Mass., orders 75 more, says:—"Everybody wants one, best business I ever had." A. S. Verrett, La., sold 8 in one day—(profit \$24.00.)

FREE SAMPLE TO AGENTS

We want managers, agents, men or women, home or traveling, all or part time, to show, take orders and appoint agents. Easy Way new article, not worked to death. Best seller out. Every family wants one. People glad to see it demonstrated. buy without being asked, and throw away costly washing machines to use it. Only 2 sales a day means \$36.00 a week profit. Price only \$6.00 ready for use. Sent anywhere. Not sold in stores. Order one for your own use. YOUR MONEY REFUNDED IF NOT SATISFACTORY. Send for Free Sample offer, special agents' proposition, etc. Costs nothing to investigate. Send name and address anyway for full description. Write today. HARRISON MFG. CO., 1146 Harrison Building, Cincinnati, Ohio.