

WESTERN RECORDER

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CONTEND EARNESTLY (ἐπαγωνίζεσθαι) FOR THE FAITH WHICH WAS ONCE DELIVERED UNTO THE SAINTS.—JUDE 3.—T. EATON.

85th YEAR.

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Of course the great doctrines of grace stand like a stonewall between any union of the Calvinistic Baptists and the Arminian Disciples. But Dr. Hoyt, in urging "union" replied to this, "Oh we (Baptists) never mention election these days." His failing to mention does not alter the declarations of God one iota. But what of those who shun to declare the whole counsel of God?

The New York Christian Advocate, after relating the demise of the Plymouth church of Rochester, which was once a Congregational church, but yearned for "union" and took in any one who believed in a God, comments: "Organizations having an indefinite basis and a bond of union, without any strong cementing principle are short lived. Ropes of sand cannot bind."

Prof. Minnocchi, a Catholic priest, declared he no longer believed the first two chapters of Genesis. Whereupon the pope forbid his preaching in Catholic churches. Therein the pope was right. A man who denies the inspiration of Scriptures ought not to be allowed to preach in the pulpit of a church which does believe its Bible.

But the cry is raised that "liberty" has been forbidden him. Not at all. He can preach anywhere in all the wide world outside of Catholic churches. This cry is another instance, which proves that the "liberal" idea of liberty is the liberty to require other men to pay one for teaching or preaching things those men believe to be false.

Mrs. Eddy has denied emphatically that her teachings were derived from Dr. Quimby and asserted they were a direct revelation from God to her. Dr. Quimby's son, says Watch word and Truth, who has hitherto refused to speak, has shown letter after letter from Mrs. Eddy to his father in which she pours out her gratitude for what he had taught her, and promises to devote her life to spreading his teachings!

SOME REASONS WHY SOME MEN DO NOT GO TO CHURCH.

Rev. L. W. Munhall, D.D.

I think no one will deny the statement that many more women attend church than men. I think there are far fewer men attending church now than ten or more years ago—and that the number of such is steadily decreasing. I speak for the church at large. There are many reasons why men absent themselves from church. Here are a few:

The preacher himself may be at fault. Many of them have poor deliveries and fail to make themselves heard—especially by people of imperfect hearing; and there are many such. Then not a few fail to "preach the Word," but instead proclaim their views of current and other matters, and sometimes their doubts concerning essential things; and going for bread, the hearer gets a stone; and he will not long wait upon such ministering.

Many churches are dark, dingy and poorly ventilated. Shutting out the sunlight of heaven, by the use of stained glass windows, so that artificial light is required in the day time in order to read the Word of God, is most unsensible. It may do for Rome, but not for Protestants. Churches should be the best ventilated buildings in the world. I often times think they are the worst. A church that will put a carpet on its floor and cushions on its pews should be called to book by the Board of Health. One of the highest authorities on the subject, at the last International Tuberculosis Congress, declared that such churches are greatly responsible for the spread of the white plague; and not a dissenting word was spoken by the Congress. The late Charles Haddon Spurgeon once said, "The Holy Ghost cannot work where there is no oxygen."

Ritualism. In proportion as spirituality declines in the church formality and ritualism increase. Rome has a large place for it; but it can never be accepted by Protestantism for things vital. Men with common sense have little care for such things. That there must be some form we allow; but men need the Words that Jesus said, "Are Spirit, and are Life," and "God is a Spirit; and they that worship Him must worship in spirit, and truth."

Sunday newspapers. Most of people lie abed later on Sunday than any other morning. By the time the man gets his breakfast and reads the daily paper it is too late to get ready for church; and it would do him little or no good to go, for after reading the Sunday paper his mind is in no condition to receive the truth. Nearly all schools, colleges and universities are interested in athletics. Most of the important athletic contests take place on Saturday. The Sunday newspapers give full accounts of them; and thousands of students and others, spend a good part of the forenoon in reading the same; many of whom, but for this, would go to church.

Sunday excursions. The railroad and steamboat lines offer special inducements to desecrate the Lord's day by unusually low rates; and Coney Island and Atlantic City of a pleasant Sabbath day are thronged with men, who otherwise might attend church at home once or oftener during the day. And the same is true the country over.

Automobiles. These keep thousands of men from Church. The Sabbath day is one day in the week, when they are most in use; and even many church members

who own automobiles will take their families or friends for an outing on that day.

Biblical Criticism. What is said in denial of the integrity and infallibility of the Bible, by ministers and Professors in Church schools, gets into the daily paper and Magazines, and is widely read. What is said in defense of the Bible seldom gets into print and is heard by few. Because of this there is a wide-spread belief among men that the Bible has been discredited; and they say "If it is not trustworthy, and what it says about hell is not true, as many preachers themselves believe, for they say so, and it is seldom preached, why should we concern ourselves about these matters?" "Let us eat, drink and be merry."

Natural Depravity. Top and bottom, and running through all reasons why men do not go to Church is the fact that "The mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can be." Germantown, Philadelphia, Pa.

ONE GOOD DAY'S WORK.

The first thing that Andrew did, after becoming a disciple of Jesus Christ, was to find his own brother, Simon Peter, and tell him about the Master, and then bring him to Jesus. If Andrew never did another thing in his whole Christian life, he did a lifetime work in that one act of bringing to Christ one who was to be so forceful and influential as Simon Peter. The simple Gospel preacher whose sermon was instrumental in leading Charles H. Spurgeon to conversion, did as much in that one sermon, perhaps, as in all the rest of his life. The man who led Richard Baxter to Christ, or Leigh Richmond, or William Wilberforce, did a mighty deed in the upbuilding of the kingdom of God on earth. Let no one think that he is not doing much because he can not count many converts. One of those converts may bring multitudes to Christ. At least, Andrew's brother was great in his work for God.

When we read that Andrew found his brother, his own brother, we infer that he went out to seek for him. He had a definite end in view, and that a practical one, and one that was within his reach. He did not sit down and sigh because he did not bring the whole nation to Christ, or all of Egypt. That was outside his power and his reach. Perhaps he knew very few persons. But he knew Peter, and he knew that he could be found, and he went out and found him. He attempted something he could do, and he did it. We are all of us responsible for the things that lie within the zone of our possibilities.

Andrew was a man of simple and good heart. Those who knew him best trusted him most. Those whom he knew best he thought of and loved most tenderly. It is a pleasant and delightful thing to see these two brothers, so loving and trusting one another that they could approach one another on the subject of religion; they were not enemies, although of one household. They were brothers, honest, reliable, sincere, manly and straightforward, and when religious truth came to one he wanted the other to share it with him, and the other was ready to trust him and go with him on his invitation.

When he found him, he talked to him about Christ. People sometimes say that they do not know what to say to any one else on the subject of religion. Well, Mormons know what to say, about what they call their religion; and Spiritualists are running over, and the misled followers of Mary Eddy find something to say, and in-

fidels are never at a loss for something to say against the Bible. Is it not strange that only those who believe that Christ has died for their salvation and that they are saved for all eternity should find it hard to talk about their religion? They surely can tell their friends of God's goodness, and urge them to come and believe and be saved. We knew a good man in the habit of talking about religion a great deal, and he often introduced the subject referring to something he had heard in the last sermon, and saying that he wished every one had heard it. Then the ice was broken, and the way was open.

But Andrew did more than tell about his new experience. He was not satisfied, nor did he rest until he had brought his brother to Jesus. We need this very manly and loving and persistent kind of Christian men in the Church of Christ today. There are multitudes of people who might be brought to Christ and to a place in his Church if only their friends and acquaintances would go to them in the loving and earnest spirit of Andrew and bring them with them to a place of safety and service. We need the spirit of Andrew in all our hearts today.—Herald and Presbyter.

THE WISDOM OF SCATTERING.

Giving to provide for our own may not be the most unselfish, but it is recognized and commended by the Word of God. Keeping all the honey at home to sustain the church for ourselves and our children is not the far-seeing and wise way to provide a church for our own. The principle involved is illustrated by the census report from New England, the land famous in its early history for settlement by the Pilgrims, who braved the dangers, and hardships to have freedom of worship. They were Protestants of the Protestants. They were themselves stern as the rock-bound coast. They multiplied, filled the land, gave the institutions of Protestant liberty to a new world, co-operating with noble men of other colonies.

But changes have come. By the census report, every State from Maine to New York has more Catholics than Protestants. Where are the children of those Protestants? Turned Catholic? By no means; but scattered all over our country. Providing for their own could be done only by scattering, sending part of their church money out for home missions.

The writer feels the force of this truth from the fact that his own father, a layman living in a Pennsylvania town, was deeply interested in the church and in scattering part of the money. He now sleeps, and not one of his many sons and daughters lives in the dear old town, only one of the grandchildren is there. We are scattering and it has become true in large measure that only what he scattered abroad has become an investment providing for his own. Who knows whether his sons will go? Who can feel sure that the home church will be the home church of his grandchildren? It is wisdom to maintain the home church, and far-seeing wisdom to scatter part of the funds. Like bread cast upon the waters, it will, after many days, return to your children.—Rev. J. A. Lowe.

If a mother should only feed her child occasionally, it would not live long, but that is the way most of us feed our souls. We cannot be strong Christians unless we study the Bible daily.

We may sing and preach, but we cannot have a revival without prayer.

QUESTIONS ANSWERED.

BY GENEX.

"What is meant by Hebrews 12:15-16? What I want to know is whether it has reference to believers or not?" In our opinion this passage has reference to believers, and not to unbelievers. It is an exhortation and a warning to Christians that they do not dishonor their profession, nor fail to avail themselves of the abundant grace of God ever ready for their help, by which alone they can live godly lives in Christ Jesus and thus honor their high calling before both Jews and the heathen.

To "fail of the grace of God" evidently does not mean to fail of salvation, which was already secured, but to fail (literally to "fall behind in the race") of the end and purpose of the grace of God, their growth in grace and godliness.

Notice that this epistle was written to Jewish Christians, not to unbelievers. In this way the writer addresses them: "Wherefore, holy brethren partakers of the heavenly calling" (3:1); "For we which have believed, do enter into rest" (4:3); "Which hope we have as an anchor of the soul both sure and steadfast" (6:19); "We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens" (8:1). And the object and the substance of all the warning and the exhortation is in this brief sentence, "Let us hold fast the profession of our faith without wavering; for he is faithful that promised" (10:23).

They were exhorted to live in peace with all, and to avoid the roots of bitterness which to this day spring up in the churches to defile and dishonor them. Some of the converts, especially the heathen converts, did fall into evil ways, even into vulgar social vices which prevailed in the carnal society about them. Against all these he warned the Hebrew disciples to this end, that they might glorify God, savingly influence men, and because they had a great high priest who had passed into the heavens but was even there touched with the feeling of their infirmity.

"Will you give me some explanation of or tell me something about Psalm 60:8 and Psalm 108:9. I asked my pastor and he said it was not to be fully understood in this age." These two Psalms are both attributed to David and each consists of two parts. The first part of the sixtieth is a lamentation because of afflictions. The first part of the one hundred and eighth is a strain of praise and exaltation of God. The second part of each is a repetition of and identical with the second part of the other.

This refers to the condition of national affairs familiar to those who would read the Psalm and implies that not only are Judah and Israel loyal to his authority but surrounding heathen nations also submit to his rule. "Moab is my wash pot," subjected to menial service as a dish in which one washes his hands and feet. "Upon Edom will I cast out my shoe;" in token of subjugation as a conqueror places his foot or shoe on the neck of a conquered foe; or throws his shoe at an antagonist implying a challenge, as the heroic knight threw down his glove. "Philistia, shout thou because of me," or rather, as revised, "Over Philistia will I shout," because of victory and triumph.

They are all historical allusions in poetic form having reference to the conditions of the Hebrews in their inter-tribal relations, and their relation to surrounding nations. Why this poetical fragment should have been attached to both these Psalms cannot be told, and is not material if known.

A brother writes that the question "When did the intercession of Christ for man begin?" has been discussed in a ministers' meeting, I suppose without agreement, and wishes me to decide the matter. Now that is imposing a heavy responsibility on me. If they cannot settle the question how can I? But I suppose I must try. It must be noted that much of the trouble in settling disputed questions depends on a want of clear definition of the terms used. "What is understood by

"intercession for man?" If it means his undertaking for the salvation of man, his interposing against sin and the claims of justice for human redemption, then I suppose it began before the foundation of the world, when the Son first offered himself as the Lamb of God to take away the sins of the world.

If, however, his intercession means his personal appearance in the presence of the Father as our advocate, then I suppose his intercession began when he ascended on high and sat down at the right hand of God, where he ever liveth to make intercession for us. There is a sense in which his whole life, work, suffering and death were intercessory in so much as they were a part of his redeeming work. The intercessory prayer of the Lord recorded in John seventeenth, and uttered on the way to Gethsemane on the eve of his betrayal was for his disciples "not for the world, but for those whom thou has given me."

OLDER PREACHERS URGED MEN TO IMMEDIATE REPENTANCE.

Francis Wayland.

What is the way of supplying the church with ministers, which the Lord has appointed? It is probable that He knew the necessities of his church as well as we, and was able to foresee what would be the best manner of supplying them. Do we find in the New Testament any of those requisites enumerated which many persons now deem indispensable? By what right do we establish rules which Christ has not established?

But turn to the facts. For about thirty or forty years we have changed our views on this subject. Has the supply of ministers increased? Has it not sensibly diminished? Nay, has it not so diminished as to cause the gravest apprehensions for the safety of the denomination? Formerly we were obliged to repress the earnestness with which men were pressing into the ministry. Now we are unable, with every inducement that can be presented, to urge men into it. The number is diminishing, and men frequently ask, Is the quality improving? It is said that this deficiency in ministers is owing to the fact that we have but few revivals now in comparison with former years. But why have we so few revivals? We are under a system which was intended to increase the efficiency of the ministry. It would seem, then, that while we have been laboring to improve the ministry, we have decreased its number, and diminished its power. We are obliged to call in the aid of colporters to do its work, and these are increasing in all denominations.

This leads me to refer to a peculiarity which has until lately distinguished our preachers. They aimed at the immediate conversion of men. The Baptists of the time of Charles II. were so peculiar in this respect, that they considered their practice of sufficient importance for insertion in their Confession of Faith. Thus the London Confession, Article 25, asserts: "The preaching of the gospel to the conversion of sinners is absolutely free, no way requiring as absolutely necessary, any qualifications, preparations, or terrors of the law, but only and alone the naked soul, a sinner and ungodly, to receive Christ crucified, dead and buried and risen again, who is made a Prince and a Saviour for such sinners as through the gospel shall be brought to believe on him."—Hansard Knollys Society's Publications, page 37, of Baptist Confessions.

From the manner in which our ministers entered upon their work, it is evident that it must have been the prominent object of their lives to convert men to God. They did not enter the ministry as a learned and respectable profession, as a place of literary leisure, as an introduction to a professorship, or presidency of a College, or to a secretaryship or agency of a Society, but because they believed that they were called to the work of turning men to God. Nothing but just such a conviction would have drawn them aside from their previous pursuits. Hence they labored directly for this object. The great doctrines which they preached were the depravity and moral helplessness of man, his just condemnation under the holy law of God, the way of salvation by repentance and faith on the

Lamb of God who taketh away the sins of the world; and these were always followed by earnest entreaties to their hearers to flee from the wrath to come. They preached with the hope that at every sermon some one would submit himself to Christ; and unless this result followed their labors, they felt that they had labored in vain. They had little to do with the "public mind," "the benefits which Christianity confers on our civil institutions," or with any of the common means so frequently resorted to to render the gospel of Christ respectable. There were perishing sinners before them. They held in their hands the sovereign remedy for the fatal disease which was consigning them to destruction. They held up the disease and the remedy, and besought men in Christ's stead to be reconciled to God. They were generally not ashamed. Though held in low esteem by the learned and the wealthy, they were wise in turning men to righteousness.

In their preaching to Christians there was, I think, another peculiarity. They were remarkable for what was called experimental preaching. They told much of the exercises of the human soul under the influence of the truth of the gospel. The feelings of a sinner while under the convicting power of the truth; the various subterfuges to which he resorted when aware of his danger; the successive applications of truth by which he was driven out of all of them: the despair of the soul when it found itself wholly without a refuge; its final submission to God, and simple reliance on Christ; the joys of the new birth, and the earnestness of the soul to introduce others to the happiness which it has now for the first time experienced; the trials of the soul when it found itself an object of reproach and persecution among those whom it loved best; the process of sanctification; the devices of Satan to lead us into sin; the mode in which the attacks of the adversary may be resisted; the danger of backsliding; with its evidences, and means of recovery from it; the dealings of God with the soul in bereavement and disappointments; the hidings of his face in order to confirm and strengthen it in holy unwavering trust in Him; the comforts of religion in sickness, poverty, persecution, and death; the nearness of Christ to the soul when all earthly aid was withdrawn; these were some of the staple subjects on which our experimental preachers loved to expatiate. They were obliged to look into their own hearts and the hearts of others for subjects, and these were the subjects they found there. They looked into the Bible, and there they saw all this in abundance. They found a response, when they presented these truths, in every devout soul. Christians, when face thus answered to face, were drawn very near to each other. They conversed on these subjects whenever they met. They even used a term to distinguish real Christians from formalists, founded on the consciousness of these exercises. Thus it was very common to hear a devout man designated as an "experienced person," or an "experienced Christian," by way of distinction from a mere professor or formalist. The mode in which preaching was designated was derived from these ideas. Men did not speak of a sermon as an intellectual effort, a splendid performance, a beautifully written discourse; but they said that their souls had been fed by it, they had derived food for many days, they had treasured up the truth for months, they had been delivered from the snare into which they were nearly fallen, they were quickened to new Christian effort. These remarks show the tendency of the class of preachers which seems now to be passing away.

COMPLETE IN HIM.

To have all that we need of divine grace is to be complete, and we have all this in Jesus Christ if we have accepted him as our Saviour, and so we are complete in him.

To have a perfect salvation in which there is absolute provision for the forgiveness of all our sins, the bestowal of daily guidance, the leading of us on to perfection of joy and holiness in heaven, is to be complete, and we have all this in Jesus Christ if we have taken him as our Saviour, and so we are complete in him.

When we are told that we are complete

in Christ it does not mean that we are in ourselves, already built up into perfectness of holy life, but that there is full and adequate provision made for us which we have accepted as our own, according to the loving offer and intention of God.

If Christ is our Saviour we have a complete salvation secured and covenanted to us. The atonement made on Calvary is perfect. It covers all our needs, past, present and future. Christ saves us to the uttermost, of our need, of our sin, of our life, of our eternity. As we come to him in prayer we claim and take, day by day, what he has provided, and what he wishes us to possess.

If we are justified by faith in Jesus Christ we are secure in him. There is no charge that can possibly be brought against us. He has met every claim of the law. He has satisfied every demand of justice. He has atoned for every sin. He has purchased every right. He has secured every joy and happiness for us that may be enjoyed by God's children.

The prayer is sometimes made, by those who have not read accurately, that we, as Christians, may be made meet for the inheritance of the saints in light, but the assurance in God's Word is that God's people are already made meet. They have a perfect right and claim, and when the time comes they will enter into the perfect enjoyment of heaven.

It is as though a rich man adopted a child, in due and legal form. The child becomes his heir. When the time comes it enters upon the possession of his fortune. The act of adoption gives it that claim. The children born into a family are provided for, just as far as their parents have anything. They have home and care and protection, and at least they have the temporal fortune. But God's children have all things because God is the ruler and owner of all that exists. Through Jesus Christ they come into the great family in which they are completely provided for, spiritually, graciously, eternally. They are completely under sovereign care and in covenant with the Heavenly Father, and are complete in Christ.

Here is a young man who is started in business by his father. His training has been careful, his business is large and ample, his father is ever ready to assist him with his counsel, or with capital. The young man, if he has the right sort of manly character, is complete in such a situation. The Christian who is in covenant relations with God, through Jesus Christ, is complete in life and hope, for time and for eternity.—Selected.

CHRIST OUR LIFE.

Let us see it and feel it and be inspired by it. What? The actual vitality of Christianity. It is a vital thing and Christ is the pulsing vitality. He is not a dead Nazarene. What it is, he is. He lives and his life right now is its life. A living faith makes this religion an actuality. The heart-throbs of Christ energizes men in the passing hours. All the progress of the kingdom is by the power of his will. Every victory in conflict with sin in his victory. The most real thing now, is the Gospel of Christ, renewing the hearts of men and converting the nations to Christ. Let every one of us be inspired with a consciousness of the living, acting Christ, and always vital with his force, nerved by his promises, and sustained by his unfailing grace.

Standing safely and firmly in a state of grace depends very much upon the proper use of the means of grace given us, such as reading and meditating on the Word of God. The fervency of prayer in daily communion with God prevents us from falling, and makes us steadfast in experience, loyal and consecrated to God and his service.

Gossip must often have been likened to the winged insect bearing pollen to the flowers; it fertilizes many a vacuous reverie.

No amount of mere Bible study ever regenerated any one. It is only when the spirit gets hold of you that you are regenerated.

WHO GAVE THEM THE BIBLE?

Who gave them the Bible? Whom shall the Master reward with a crown of stars? Shall it be he who actually handed them God's precious Book? But how came he in possession of salvation and the Bible? Ah! it is impossible to trace the invisible hand of God and the human agencies used of Him in working their salvation. I refer to a large family—fifteen in number—father, seven sons, two daughters, three daughters-in-law, the cook, and the hired man, who were converted without pastor, evangelist or preacher—just simply reading the Bible. This family lives in this State, the State of Rio, six miles from Sapucaia, a small city in the interior. Some one gave one of the boys of this family a New Testament about a year ago, but the entire family being devout Catholics, worshippers of images and the host, obedient to the priests, etc., they neither read nor examined it for several months. Last June they became interested and began reading, like the people of Berea "examining the Scriptures daily, whether these things were so." The whole family studied the Scriptures until ten o'clock at night. In two months they had read the New Testament through. They were not only convinced that Romanism is false, but that they themselves were sinners. They were gloriously converted to the Lord Jesus. Mind you, their preacher and teacher was the Holy Spirit.

About this time the Methodists and the Darbists (the Darbists or Darby-ites are the followers of a man by the name of Darby. They believe greatly in the branch church theory. They have no church organization, no pastors, any one can baptize) found them and naturally wanted them to unite with them. Although they had been traveling from Romanism only two months they had made rapid progress, for they had made a forced march, traveling day and night from darkness and death to the true light and life in Christ. They knew what it had cost them and they marked well each step. So they responded to these brethren that it was not convenient to unite with them as their baptism was the same as the false baptism that they had just left and that Christ and his followers taught and practiced only immersion as baptism. (Mind you, again, that their teacher was the Word of God and the Holy Spirit. They had not as yet seen, nor heard of a Baptist.) The Methodist pastor then offered to immerse them but they answered in the language of Paul, "One Lord, one faith, one baptism."

The next sign that the Lord was marvelously leading this family was a letter that one of our missionaries sent to John Ribeiro, stating something of his work as a Baptist. This letter fell into the hands of the father of this family as his name is John Ribeiro also. The father then sent for this John Ribeiro to know something of the Baptists. Afterwards sent for our evangelist. In August when I arrived at Sapucaia, visiting the churches in the interior one of the young men of this family came in to see if I would baptize some of them the following Sunday. The evangelist thought it might be best to wait another three months to baptize them as they had known the gospel only two months. (I go to this church only once in three months and spend about a week and baptize those who are ready.) I felt that the young man loved the Lord with all his heart. He asked me to go to his home and explain the Scriptures. To this I readily agreed. The next day, after a two-hours' ride over a very high mountain, the evangelist and I found ourselves in the home of John Ribeiro. All the family were present and several of their friends. I preached at 3 p. m., on "The Way of Life." They then asked me to explain baptism. But they decided to eat dinner first. I have never found any people so eager to know the truth. While I was finishing my dinner they came to me again for an explanation of baptism. From 7 to 8 I explained baptism without referring to the different denominations. They said, "We have already found baptism to be immersion as you have just read and explained, and we want to obey the Lord in baptism." I was amazingly surprised at how squarely they were against baptismal salvation, as though they had studied and been taught the Bible for years. Brethren, it was truly the work of the Book and the Holy Spirit! At 8 p. m., they asked me to preach again. The Lord gave me three passages for a text, "What shall I do to be saved?" "Repent for the kingdom of Heaven is at hand," and "He that believeth on the Son hath everlasting life." The Saviour did graciously bless us. When I finished no one thought I had preached two hours. It was November 10th. Brethren, it is so blessed to preach the precious gospel of our Lord to those who have never heard it. They then asked me to talk privately to their old uncle who believed in the saints and images and who was hearing the gospel for the first time. When we finished (or quit) preaching, singing, praying and talking it was after 1 o'clock in the morning.

On Sunday all of John Ribeiro's family came to church but one boy who was sick. Not having enough horses for all to ride, they walked six miles Sunday morning through the rain arriving at the church at 11 a. m. Nine of them brought their clothes ready to be baptized should the church count them worthy to follow their Lord. Dear Brethren, I wish for the space to tell you of the great power of the Lord upon us during the preaching at the morning hour. I spoke on the "Living Sacrifice," Rom. 12:1. The people wept for joy as they dedicated their lives to the Master. Fifteen presented themselves to the church and thirteen were baptized, nine of them were of this same family. After the baptism at 5 p. m. we had the Lord's Supper. I then ate dinner and supper as there was no time for eating during the day. Our day's work finished at 10 p. m.

Monday morning it was still raining but John Ribeiro with his family were on their way back home rejoicing in the Lord. His oldest daughter is a grown lady, beautiful and refined but she made no question of walking twelve miles to obey

her Lord in baptism in the presence of a ridiculing multitude.

But who gave them the Bible? May it not be that in God's marvelous dispensation and propagation of the Gospel of his Son that in the day of rewards some one in the Home-Land will be rewarded for the salvation of this family? For how could they have received these glad tidings of salvation without the gifts, great and small, to Missions by the farmer, the blacksmith, the shoemaker, the whistling boy who runs errands in the street, the young girl who denies herself of a new waist, the seamstress who passes many weary hours at the machine, the miner, the merchant, the physician, the lawyer, the brother of means who honors the Master with large gifts, or who can tell that it may not be the S. S. teacher, the pastor, the professor in the Seminary, the Secretary of the Board, who have inspired some soul to give his life or his means to carry the Gospel to the lost, or that the editor of the Religious Paper (not considered generally as a real force in Missions) who sacrifices his life to sow the world in truth and the Gospel?

The Evangelist writes me that the other six of this family expect me to baptize them next month. Dear readers, it is enough for me to behold the fruit of your hands. May the Master reward each of you in that Day!

Yours in His Work,

O. P. MADDOX,

Rio de Janeiro, Brazil.

THE OUTLOOK OF THE UPRIGHT.

Apart from God and righteousness there is no bright future. This is God's world. He made it, and all its laws are framed to fit in with the eternal principles of His kingdom. The universe is built after the pattern of truth and righteousness, and cannot possibly favor wickedness. Injustice and oppression may triumph for a time, but truth crushed to earth will rise again. "Unto the upright there ariseth light in darkness." "Light is sown for the righteous and gladness for the upright in heart." The God who made the universe made also the human soul, and in the soul there is an instinctive feeling that wickedness leads downward to darkness. This is the reason why the obedient are despondent. Their own hearts will not let them hope. They may warm up an artificial cheerfulness, but in the depths of their souls they are hopeless. To hope would be to mock nature and God. In the case of the obedient the end is not better than the beginning. The foolish virgins started out with as bright a hope as the wise, but the end was confusion and shame. The indolent and unfaithful servant in the parable of the talents had as good a start as his neighbor, but the one talent which he had received was taken away from him and he was cast into outer darkness, while the diligent and faithful servant saw his one talent multiplied ten times and entered into the joy of his Lord.

In this teaching the Bible is in fullest accord with nature. A recent writer tells of two poor men who sold books in a small way in a great city fifty years ago. Thirty years elapsed, and one of them owned a fine publishing house which was known and patronized throughout the whole country, while the other still trundled his little barrow in the streets and sold books in as small a way as at first. One piercing November night he stopped with his little barrow under the walls of the great store of his former rival, and said: "Ah, thirty years ago he and I had a bookstall near each other in the same street, and I sold as many books as he, and perhaps more, but every penny I got I squandered, while he studied, toiled, planned and saved; and now there he is and here I am." The parable has been enacted in the real life thousands of times. How can the indolent, prodigal and the disobedient expect prosperity? The laws of the universe say, No. The cup of the drunkard does not grow sweeter as he drinks deeper and longer. He has the best of the wine at the beginning of the feast and afterward that which is worse.

But the outlook of the upright is glorious. "The path of the just is as the shining light that shineth more and more until the perfect day." The righteous soul, the righteous family, the righteous nation shall grow stronger and happier. "Weeping may endure for a night, but joy cometh in the morning."—New York Advocate.

OLD LOYALTY AND NEW TIMES.

By Rev. W. N. Thomas.

Every Baptist ought to give thoughtful and hearty approval to the paragraphs in your issue of February 25, touching belief and obedience, and "the weakening of the Baptist position by the talk of union."

There is need of some strenuous and stalwart effort to stem the "stream of tendency" toward a "stand nowhere," and a liberty that knows no boundaries. It takes no very close observation to see that the spirit of liberalism and compromise is at work, weakening convictions in every relation of life. This spirit and method have led to the cry that the liberal mind and the heart of charity will find so much good in every man and in every system that it becomes arrant egotism and bigoted narrowness to press even higher standards upon others. "A proper spirit of liberty and a considerate charity will just move over and give room to the other teaching and character, whatever it may be." In these days, "everything goes." Such sentiment is heard. The demand follows that standards be lowered, if there is conflict. This is true not only simply in religion; it is true in every relation. "Get together—at any price get together."

We are constantly pressed with the idea that real charity has no criticism for the one approached, and calls for no change. Lincoln's famous words, "With malice toward none; with charity for all,"

repeated today, are not followed by the words, "with firmness in the right, as God gives us to see the right." To be liberal and charitable today, one must accept the other man's teaching, or at least not oppose it. As though charity could not look with pity, or affection, or helpfulness, upon ignorance, former education, misconceptions, or sin, and still retain its own standards, or attempt to lead toward them. Charity has come to mean, to many, the sweet spirit that compliments, caresses, and sees no lack. Emphasis is put upon the fact that Jesus, looking upon the young man, loved him. That Jesus at the same time said, "One thing thou lackest," is not in the modern version.

The spirit that asks for less teaching from those who hold high ideals and desire to be loyal to truth does not hesitate to urge its teaching upon the times. It is this aggressive teaching of lower standards and persistent falsehood that is creating the debilitating atmosphere and the lowered vitality.

Aggressive teaching against the supernatural in life adds its portion to the spirit that broadens to everything. A recent utterance of a Unitarian minister says of his people: "They do not rely upon any exterior or supernatural power to save them, and so are impelled to fully develop the forces inherent in themselves. They do not look forward to any forgiveness of sins, and live with the consciousness that every evil act will surely bring its punishment. This sense of responsibility and insistence upon freedom are bound to make for noble life." It is not singular that such teaching can have influence, when history and experience witness to its essential untruth!

It is true, too that almost every communistic, socialistic, altruistic and economic scheme that is presented for the churches to endorse or to proclaim as part of their work, comes with words or discount for religion. "Religion is a personal matter," they say, "and can not enter into so large a program as we have laid out for human benefit." If the churches refuse to stand sponsor for such a program, they are condemned, and if they accept it, their life pays the penalty in weakness.

With such teachings at work, what wonder that the Bible loses in authority over the one who follows? What wonder that some minds are finding only pieces of the Book that apply to the present? If the truth of the Bible is unchangeable, and its principles belong to life as much today as when Jesus first gave his teaching, the duty is clear. If others have suffered and died that we might have the richness of the life today, who are we that we should not stand as firmly for the truth and for the better lives of our fellows? Why should not we find high privilege in the opportunity to show a real charity for all conditions, and a large liberality in standing true to the Book, and in offering the Book for all real life?—Journal and Messenger.

A WRONG VIEW OF CRIME.

A Chicago burglar who was captured in the act of robbing a house was convicted and sentenced last week. All that he had succeeded in finding when he was discovered was a baby's bank containing seven pennies. The burglar, as a plea not to be sentenced, said: "It is tough to be sent to jail for ten years when I only got seven cents." This is a view of crime frequently taken by other and better people. That this view is frequently taken by good people shows how far we are drifting from God's law of punishment for wrong doing. In the present case that burglar was guilty of burglary when he entered the house for the purpose of stealing, even before he had secured one cent. He is to be punished for breaking into that house for the purpose of stealing. The amount he secured is of absolutely no importance.

The same thing is constantly happening in other directions, and all too often people seem to consider that only the result and not the act is to be judged.

Heart purity and a kindly spirit go together. Nothing is more potent to conquer prejudice or to overcome enmity than a genuine and perpetual spirit of good will and gentleness toward others. Deeds of love need no interpreter. A child readily understands it, the aged know it, the unlettered can read it and even the savage soon discovers it and then reciprocates.

Destiny has two ways of crushing us—by refusing our wishes and by fulfilling them. But he who wills only what God wills escapes both catastrophes.

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.

What a world of information is in every issue of *The American Review of Reviews*. It is almost a necessity to a busy man who has little time to read. "Its Progress of the World" covers the world, and gives clearly and briefly all the things which have happened during the month. The cartoons are the best. And the long articles are

from our foremost writers. The finest in the current number is Pres. Nicholas M. Butler's "How to Civilize New York." Those even who do not agree with him will find it suggestive and interesting.

The Teaching of the Lesson; A vest pocket commentary on the International Sunday-School Lesson for 1910 by Rev. G. Campbell Morgan, D.D.. Vest pocket size, leatherette. Net 25c; interleaved edition, leather, net 50c. Geo. H. Doran Company.

This being Dr. Campbell Morgan's first exposition of the Sunday-School lessons a freshness and a helpfulness may be expected, and in contrast with other lesson helps should be specially attractive to teachers.

Quiet Talks on Home Ideals. By S. D. Gordon; 12 mo., cloth, net 75c. Revell & Company.

A new volume of Mr. Gordon's forceful talks which in the words of a prominent Bible scholar and leader "have thrilled, captivated and inspired to pray without ceasing." In his latest work the author handles with delicacy and helpfulness such subjects as Ideals, The Finest Friendship, Homes, Father, Mother, The Babe, Heredity, Training, all in his quiet, fascinating way.

The Ethic of Jesus, according to the Synoptic Gospels. James Stalker, D.D. Net \$1.75. A. C. Armstrong & Son.

This book is designed as the author's most important work. It treats of the ethic of Jesus showing his moral concept of life and its relation toward himself and toward the world. It is based directly on the words of Jesus as these are recorded in the Synoptic Gospels. Dr. Stalker depends largely on concrete illustrations and he gives a vivid picture of Jesus as the great teacher of men in closest touch with their problems and needs. His presentation of the subject is lucid and charming. The volume is full of illuminating exercises and is altogether a most desirable book.

Steps unto Heaven. By Wm. Garden Blaikie. \$1.50 Northfield Press.

This book consists of meditations and prayers on the Psalms. The author unfolds the interest and wealth of every Psalm. Meditation springs from exposition and flows into prayer. The volume is for the study shelf as well as for the devotional hour.

The Immigrant Tide. By Edward A. Steiner. \$1.50 net. Revell & Company.

The author is one of the foremost authorities on the Immigrant today. He, himself, came to this country, an Immigrant, twenty-eight years ago. This book is written in familiar and entertaining style. It is divided into two sections. Under "The Out-going Tide" he shows the influence of the returned immigrant upon his peasant home, his soul and national life.

Under "The Incoming Tide" he interprets the relation of the various races to our institutions, their attitude toward them and their influence upon them.

The chapters of the books are enlivened with anecdotes and incidents.

Stories of Hell's Commerce. By Elton R. Shaw. Shaw Publishing Company, Grand Rapids, Michigan.

The character of this book is fully described in the title page: "A compilation of interesting Stories, True Incidents, Striking Illustrations, Pointed Paragraphs, Poetry and Song, Portraying the Evils of the Rum Curse." These are related by John G. Wesley, Eli Perkins, D. S. Moody, R. A. Torrey, John B. Gough, Ella Wheeler Wilcox, Gen. Fred Grant and many other noted men and women. The temperance question is a live question, and the overthrow of the liquor traffic one of the greatest problems before Christian people today. This book is designed not only to aid all engaged in the temperance work but to be used as an educative force in the homes of our land. Many of the stories, incidents and poems have been published in tract form. Many of the sketches and stories are true. The book is sold through agents and is having an enormous sale.

The Suitable Child. Norman Duncan. Fleming Revell & Company. Net 35c.

This is a delightful story of how five passengers aboard the Winnipeg West-Bound Express celebrate a Christmas Eve in spite of railroad coach limitations. These were the Little Lady in Black, the Old Gentleman with the Twinkling Eyes, the English Church Clergyman, the Big Farmer and the Story Teller. A little boy is in the Day Coach "tagged" through to the Orphan Asylum at Winnipeg. The Twinkling Eyed Old Gentleman borrows the "youngster" from the Day Coach. The story is beautiful that after being persuaded to hang up his stockings he was put to bed. Then from out trunks and valises came most wonderful things and found their way to the stockings. A more beautiful story is that of the Boy's amazement in the morning. The most beautiful one of all is when the Little Lady in Black decides this is her Suitable Child, and the child with his hand in hers declares "This—here—woman's—my—mother."

Rum and Ruin; The Story of Dr. Caldwell. By Edward R. Roe. Laird & Lee Publishers.

This is the story of the unavailing struggle of a prominent young physician to overcome the inherited craving for liquor. Dr. Caldwell is much in love with a beautiful young girl, but his insatiable craving for rum takes a more powerful hold upon him than his love for her. He fights persistently against this inherited tendency and is the means of saving many others but himself he is powerless to save. The story is said to be based upon fact and illustrates the truth that there can be no temperate nor safe moderation in the indulgence of intoxicating liquors.

Sunday-School Lesson

Sunday, December 26th.

The Tribute of the Wise Men.—Matt. 2:1-12.

Motto Text.—"And thou shalt call his name Jesus; for he shall save his people from their sins."—Matt. 1:21.

"Now when Jesus was born in Bethlehem of Judea." So-called to distinguish it from another Bethlehem not far from Nazareth which belonged to the tribe of Zebulun. Some time had passed since the death of our Lord, but Joseph and Mary were living in Bethlehem. The ancient name of the town and the region round was Ephrathah (Gen. 35:16), but it was called by the Jews Bethlehem, or "house of bread," probably on account of the fertility of the soil.

"In the days of Herod the King." An Idumean who was made king by the Romans. Herod the Great, who was in many respects a great man, but vindictive, cruel and jealous almost beyond belief. He killed his dearly loved wife, the beautiful Marianna, and also killed his own sons. He was always fearful of plots against his authority.

"Behold there came wise men from the East." Magi, the Greek is. These were the priestly caste among the Medes and Persians and were great students of astronomy and astrology and medicine. But at this time similar students in other nations were also called Magi, and these men may not have come from Persia though it is probable they did.

"Where is he that is born king of the Jews?" A startling thing for the suspicious and jealous Herod to hear. "We have seen his star in the east." That this was a miraculous appearance is shown by its reappearance afterwards, and its guiding to Bethlehem. How they knew that the star told of a king no one can tell. "And are come to worship him." The Greek means to do obeisance to as well as to worship. The magi did obeisance to him as a king.

"When Herod the king had heard these things, he was troubled and all Jerusalem with him." No welcome here in his own capital to the king of the Jews. Herod, a hated alien, supported by the hated Romans, had reason sufficient for his trouble. And the people of Jerusalem dreaded the cruelty of the old tyrant when his fears were aroused.

"And when he had gathered all the chief priests and scribes of the people together." The priests were divided into twenty-four courses, and the heads of these courses were the chief priests. The scribes, the same as the lawyers, transcribed the Scriptures and studied them. These would know, if any did, what the Scriptures said of the birthplace of the Messiah.

These priests and scribes answer promptly, quoting from the Septuagint translation of Micah 5:2. "And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda." Bethlehem has always been a small town, never numbering more than 4,000. But it was not least, because God honored it. Spiritual honor is more than earthly power. David was born there, and David's greater Son. But our Lord never went back to Bethlehem, though it was only five miles from Jerusalem,

and he never once referred to the manger. He came to make atonement by his death.

"For out of thee shall come a Governor, that shall rule my people Israel." His true Israel, children of Abraham by faith. The word the Scribes used in answering Herod means to rule like a shepherd. Most commentators forget that this is not Matthew quoting here, but only Matthew reporting a quotation of the scribes and priests. Micah's word means to govern. Christ rules his people.

"Then Herod when he had privately called the wise men." He did not care to show his anxiety in public and it is probably did not care to have those who knew him well hear his hypocritical words. He wished to judge of the age of the child by learning when the star appeared. It would seem from Herod's after conduct that the star had appeared a year at least before this time, for to make assurance doubly sure he had all the infants under two year's old killed.

"Bring me word again, that I may come and worship him also." The wise men might believe this. The priests and scribes would have seen through the falsehood and hypocrisy of it. It is customary in the east to travel at night. Having heard the king and having received directions for reaching Bethlehem, only five miles off, the magi with their train of servants started on their way. Their joy was great when they saw again the star they had seen in the East. To go over the five miles and reach the house which the star stood over would not take many hours. There could be no mistake when God sent a star to guide them.

"And when they were come into the house, they saw the young child with Mary, his mother." Not the stable in which he was born. The pictures of the Catholics which represent the magi as going into the stable are ridiculous and it is a shame when Protestants show so little knowledge of the Bible as to imitate them. "And when they had opened their treasures." The vessels containing their treasures.

"They presented unto him." Not unto Mary. They were no Catholics—these wise men. They were doing obeisance to a king, and they gave him such gifts as men carried to kings. When we go to Christ we go to the cross, not to Bethlehem, and we can carry but one thing which he will receive. Each must carry a broken and contrite heart. God will take nothing from any man who has not given his heart first. The sacrifices of the wicked are an abomination he tells us. And wicked in the Bible mean all who are unregenerate.

"Gold and frankincense and myrrh." Such were the presents of great men to kings. Frankincense is an odorous and bitter gum, obtained from a tree of the genus Boswellia. It is yellow, the best, however, is nearly colorless. Bitter to the taste it gave forth a sweet odor when burned and hence was used for incense. It was quite costly. Myrrh is an aromatic gum also used in incense, as a spice, and in embalming. It was used for medicinal purposes. It exudes from a bush in Arabia and Abyssinia.

Our Lord was to go into Egypt. The prophet had said "out of Egypt have I called my son," and God's words cannot be broken. Money was needed for such a trip into a strange land for the poor carpenter and his family. God is never at a loss for means to carry out his purposes, and he sent these wise men from the East to bring gold to his Son.

"And being warned of God in a dream." After having left the

Great Christmas Sale

We are conducting the most important sale of Holiday Goods to be found in this city. They are all strictly high class and selected expressly for their fitness and desirability as Christmas presents.

We enumerate a few items, and invite all our friends to come and view this excellent display, and above all we urge you to shop early this season.

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95c, \$1.50, \$2.00

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Each piece comes in a pretty Christmas box. Don't miss this offering as there are hat pins in the lot actually worth \$2.00.

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Make your selection now. We'll engrave and hide it away until you are ready.

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Helpful Hints For The Holiday Shopper

One of the most perplexing problems of Christmas shopping is, "WHAT SHALL I BUY?"

As a help the following suggestions are offered:

WHAT TO BUY FOR A MAN	WHAT TO BUY FOR A BOY	WHAT TO BUY FOR A WOMAN	WHAT TO BUY FOR A GIRL
House Coat	Suit of Clothes	Set of Furs	Necklace
Bath Robe	Overcoat	Walking Suit	Belt Buckles
Smoking Jacket	Fountain Pen	Fan	Post Card Albums
Lounging Robe	Foot Ball	Gloves	Gloves
Knit Jacket	Mechanical Toys	Jewelry	Perfume
Traveling Bag	Games	Umbrella	Set of Furs
Suit Case	Tool Chest	Silk Stockings	Dress
Umbrella	Toilet Set	Handkerchiefs	Toilet Set
Walking Case	Sweater	Dolls	Dolls
Gloves	Suit Case	Toilet Set	Books
Suspenders	Umbrella	Society Stationery	Toy Dishes
Hosiery	Gloves	Books	Toy Kitchen Sets
Ties	Ties	Vanity Bags	Toy Beds
House Slippers	Suspenders	Toilet Articles	Toy Furniture
Shaving Sets	Collars	Petticoat	Toy Piano
Toilet Sets	Hosiery	Feather Boa	Toy Toilet Sets
Books	Books	Hand Bags	Toilet Laundry Set
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Rev. 22:14

AMERICAN STANDARD VERSION

14 Blessed are they that do his commandments, that they may have right to the tree of life,

14 Blessed are they that wash their robes, that they may have right to come to the tree of life,

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CHURCH COVENANT.

By attending a revival meeting in a near by town, I heard a church covenant read to some boys and girls who joined the church. The members of the church who adopted that covenant do not keep it, nor do they expect those boys and girls to keep it. Wonder of wonders!

Brethren listen! Why will a church adopt a covenant that no church has ever kept or, ever will keep?

What good does it do? Where is there any scripture authority for church covenants? Its bad enough to commit one sin. Is it not worse to commit two? Baptist take the New Testament as their rule of faith and practice. To neglect a known revealed duty is a sin of omission. To "covenant before God, angels, and the assembly," which is a vow to do certain specified things and then not do them, nor even try to do them, is tenfold worse. "When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools; pay that which thou hast vowed. Better is it that thou shouldst not vow, than thou shouldst vow and not pay."—Eecl.

In the face of this scripture will you vow and not pay? Not even try to pay? You need not try to slip out by, saying it is not a vow. It is, and such excuse is worse than none. Some may say "O well, it is not a disciplinarian document, but a standard by which we may try to attain to." Not so. It is not written "We will try to do this and that," but "We solemnly promise before God," etc., to do specified things. We is the plural of I, and includes all members, old and young. The late J. N. Hall said: "There should be nothing in a church covenant the church could not discipline her members for not doing."

The J. Newton Brown church covenant was read to those boys. They assented to it by a nod of the head, but the truth is, they had no intelligent conception of the magnitude of the matter. And if they fail to keep that covenant, the Lord will not hold them accountable. But, brethren, what about you? You who had it adopted, you who are able to understand its import, you who do not keep or try to keep it? What about you? Are you not covenant-breakers? If not, why not? Brethren, keep the covenant, and have all to keep it or burn it up. Suppose you have an applicant for membership who, when the covenant is read to him, refuses to adopt it, would you let him go adrift? I trow not, if he was a good man. If he is received, is there not a falsehood on the face of the covenant? I say it softly, kindly and in love, there is a falsehood on the face of that covenant now in all churches that have adopted it. "We" includes all. It is an undeniable fact that many churches that have this covenant, receive members into the church without them knowing the church had a covenant. And if it is read to them many are wholly incompetent to enter into it. Brethren, don't commit these sins and then try to excuse yourselves by saying it is the fashion. Turn and read what the preacher says about it and see if I quoted him correctly.

S. C. McEVoy.

Fredonia, Ky.

NOTES.

DEAR RECORDER:

It was kind in you in a recent editorial variety to introduce me

again to the brethren. I love every one of them for their interest, sympathy and expressed love for me, while passing through severe and protracted afflictions. God heard their prayers and lifted me up. I am told that Brethren P. T. Hale and H. A. Porter visited me in the hospital and asked about the college and received an ugly answer—they understood. I am again greatly interested in Georgetown College and the coming of the kingdom. What a joyful day that will be when His will is done on earth as in Heaven. We greatly enjoyed Dr. Mullins' series of lectures on missions. Our young and efficient professor, J. L. Hill, will tell your readers about them. The professor is measuring up to his position and work finely. His many friends predicted for him great success. They will not be disappointed. I am glad that he was selected to be my successor as secretary of the General Association of Kentucky Baptists.

This scribe and his wife recently had the delightful pleasure of a visit in the home of Dr. A. C. Davidson and family, of Covington. Words cannot express the joy of being in such a home and witnessing the mutual interest of pastor and members in each other and all seeking to advance the interests of the old First Church. Our Baptist cause has much to contend with in Covington, but Davidson and his loyal co-workers have a great opportunity and they are going to make much out of it. They are humbly bending at the Cross and are hoping to see the showers of blessing in the near future. Already the congregations and the Sunday School have taken on new life and size. The gifted Dr. H. M. Wharton has promised to be with them in early Spring.

"Gypsy Smith."

We had the privilege of hearing this distinguished Evangelist and believer in his great meeting in Cincinnati. The day meetings were in Walnut Street Theater, at night in Music Hall.

Great throngs filled the buildings at every service. The best seats were reserved for men and every seat was occupied in fifteen minutes after doors opened. Invitations were given to all who desired special prayers to stand up. Many arose to their feet and a great number professed conversion in the inquiry-room after the evening sermon, and signed a card expressing their preference for church relations. The Evangelist announced near conclusion of the meeting, "that the great body of the cards signed preferred the Ninth Street Baptist Church." A remarkable feature of the meeting was that three or four men to one woman professed conversion. This is as might be expected, as Gypsy Smith is a manly man and presents the Gospel message in a concise, clear, and forceful manner. Then I think he is thoroughly orthodox from a Baptist viewpoint. It required \$400 per day to pay the expenses of the meetings and the money came without high pressure methods. After this delightful visit we returned to our home and our work feeling that the days and weeks of the coming winter would be shorter and brighter.

J. K. NUNNELLY,
Georgetown, Ky.

Enduring power is the great need of every Christian life. Good impulses come frequently, but are forgotten or we fail to follow them. Fortitude, endurance, is necessary to make them effective for good.

PELOUBETS SELECT NOTES

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JER. 10:23:

C. C. Riggs.

Human wisdom can not lead
In the way our fathers trod;
Only by the grace of God
Do we have the light we need.

Never could I look above.
See the sinfulness of sin,
Nor the darkness I am in;
But by Jesus and his love.

Light of life in Jesus' face,
Shining in the meanest lamb,
Shows me I am what I am
Through the riches of his grace.

Where his voice I once have
heard,
Never would the light be dim,
If I'd stay my mind on him,
Reading prayerfully his word,

What a privilege to keep,
Close to Jesus all the way—
Close communion, day by day,
With the Shepherd of the sheep!

Creatures of his constant care
Are the sheep within his fold;
And he leads them, young and old,
Where the greenest pastures are,

By his grace and so great love,
Am I led him to adore;
And I'll love him more and more
In the life with him above.
Gamaliel, Ky.

OUR PULPIT.



SOLOMON'S DREAM AND CHOICE.

Rev. Charles Brown.

"In Gibeon the Lord appeared to Solomon in a dream by night; and God said, Ask what I shall give thee."—I Kings 3:5.

After David, Solomon. I pass by the story of the last days of David with a few words. Trouble arose, as you know, with Andonijah, the brother of Absalom, who played the same role, affecting a princely state with his horses and chariots and runners, and carrying with him the mighty warrior Joab and the priest Abiathar. It was clear that something must be done, and that speedily, and so during David's lifetime, a youth of eighteen, the son of Bathsheba, was placed on the royal mule and proclaimed king at the nomination and in the place of his father. Today we have before us the familiar and famous incident of Solomon's dream and choice. It is easy to gather from the brief record of Solomon's life that he was a youth of brilliant gifts, of great intellectual powers and ambitions, and of marvellous, one might say, perilous breadth of sympathy.

This incident, standing on the threshold of his career, is perhaps the greatest in his life, not excepting the opening of the gorgeous temple. He had gone to Gideon, the place now of national worship, and for the express purpose of worship, and here the wonderful experience befel him. In a dream Jehovah appeared.

We are not surprised to hear that when Solomon fell asleep the subject of his waking thoughts was renewed and continued. The veriest sceptic would allow that. What is remarkable is that when Solomon awoke and knew it was a

dream he proceeded as if it was all actual fact. The dream expressed the deep desire of his heart, and he believed, and acted in accordance with his belief, that God had spoken to him and answered his desire.

So we come to the substance of the dream—the challenge, the request, and the answer. There can be no doubt that the request expressed Solomon's waking desire and thought. If he had been met any day with the same challenge he would have made the same request. It was the burden of his heart. Before one comes to speak of the specific request of Solomon one is bound to regard the spirit out of which the request came, so delightful in its modesty and earnestness. There is the recognition of the profound seriousness and greatness of the task assigned to him, and at the same time his recognition of the limitation of his own abilities and their utter inadequacy for the task. One recognises, of course, the vastness of the burden laid on these young shoulders, but one recognises at the same time the brilliant gifts of Solomon, and how he might have exalted himself in his own esteem as being quite sufficient to rule the people, who were but a little people after all. Instead of which you hear him magnifying the people and belittling himself, casting himself on the kindness and wisdom of God. You think for the moment, by contrast, of the self-assurance of Absalom, who deemed that he was quite sufficient, and, thinking it mainly a matter of horses and chariots and display, exclaimed: "Oh, that I were made judge in the land;" and you see what a world of difference lie between the two men.

My brethren, the spirit of Solomon is a spirit to be highly commended to us all. It may seem, a far cry from the position of magnificence of this Oriental monarch to ourselves, but really, for all of us life is a great solemn trust, and many of the failures in it are due to the initial failure to regard it as such. For my own part, I have very little hope of the man who persistently regards life as something in the nature of a jest, and his work in it as something to be slithered through with as little seriousness and effort as may be. Nothing noble and nothing truly worthy will come out of him unless the grace of God shall turn him from his shallowness and folly. He will have neither weight nor influence in the world, and will accomplish nothing that will abide. And such men abound. Men who have never regarded life as a solemn trust, as a splendid possibility; who have never seen how serious a thing it is to live, and to die. They are in business, in politics, in Christian work, and they have no sense of personal insufficiency, no consciousness of being called to any great task or of any magnificent opportunity. Business is a game or a lottery, where the sharpest or the luckiest wins, and to win is to get money. Or Christian work is a little by-play, a hobby, and life itself a little more than a game of chance. There are people in my calling who have no sense, either of its greatness or of their own insufficiency, who half despise it while they are in it, and who carry no sense of personal responsibility.

The temper of Solomon is the temper that befits all outlook on life, viz., that which recognises the magnitude of its trust and possibility and the sense of the need of God. We come to speak next on the specific request of Solomon. Wisdom is what he asks; an understanding mind, that he may know

how to judge and rule. There again the character of the young king is expressed. There were so many other things that he might have asked, and some of them are indicated here. My brethren, we may surely test ourselves by our ruling desires. One wonders what would be our response to such a testing challenge were it thrown down to us! Suppose that a great tree of life were before us, and on it were hung the things mentioned in this chapter and other things, as riches, honor, pleasure, wisdom, goodness. Which prize would we choose for ourselves and our children? Probably the greatest demand that would be made would be for happiness, freedom from pain or poverty; sorrow or calamity. These are the things we dread, perhaps, above all things. The idea of the majority of mankind is that the chief end of life is to be happy, and I really believe that the chief desire of some of the most unselfish parents for their children is that they shall be happy. They put that before usefulness and before goodness. Nothing matters so long as you are happy. So tasks are relaxed that ought to be enforced, and children grow up self-centred and useless.

Well, happiness is not God's chief purpose for us. His ultimate desire is our blessedness, but His chief end is our goodness; and there is no goodness apart from unselfishness or apart from usefulness. And probably one of the greatest blessings that could come to us would be that we could be made unhappy for a season, that we should have our shallow happiness disturbed, and be made to think of the serious defects of our lives, that out of this mood there might proceed a worthier kind of life and character.

Really, however, the challenge given to Solomon is, in a way, before us all. The question, then which there is none so important is, What shall be the ruling aim of your life? What will you go in for supremely? What desire will you cultivate and what suppress? The decision and the action go far to determine the real value and worth of life. It is a great question. Would that every one could search his heart with it, with something of the consciousness of God which Solomon had. What is it that I most desire?—What to me is the prize of life?

There are two things to be remarked about the answer to Solomon's request. The first is that it is granted. "It pleased the Lord that Solomon had asked this thing" (ver. 10). What is possible, at least, is that if Solomon had asked riches and set his mind on them, they would have been given him. God often gives men that which they are determined to have; but we would not have read then that God was pleased. What we read about ancient Israel it, "He gave them their request, but He sent leanness into their souls." It was to a man who had acquired great riches that God said, "Thou fool." A man may have plenty of wealth and very little wisdom. What is remarkable here is that along with the higher gift God grants the lower. True, it does not always follow. It a man have much wealth and little wisdom, it is also true that a man may have much wisdom and little wealth. It was a poor wise man, who by his wisdom delivered the city. But it is not unknown, nor altogether uncommon, that the man who never seeks for honor gets it, and the man who thinks far more of duty than of material good gets the material good. What is clear is that riches and honor were to Solomon the

secondary and not the primary things, and it is the man to whom they are secondary and not primary who may be most safely trusted therewith. What is the teaching of the Book of Proverbs? This, that the man who has wisdom has that which is of more value than untold wealth. "She is more precious than rubies, and all the things thou canst desire are not to be compared unto her." "Length of days is in her right hand, and in her left riches and honor."

What we have here, to reduce it to a most practical conclusion, is a man asking for strength to do and to do well, and to do, in the best possible way, the task which has been assigned to him. It is the chief thing that he wants, and he has it not. To know what he ought to do and to be able to do it, to live worthily, judge worthily, reign worthily, that is Solomon's ambition. And the reflection that comes to me is that what he needed for his high task you and I need. A wisdom, greater than our own, to train children, to manage a business or a home, to pursue our calling, to manage the affairs of a Christian Church. We ought not to be content to do these things in an indifferent way, in a second best way. I ought not to be content to remain a poor and indifferent preacher, whose message nobody wants to hear. No Christian man should be content to be a poor accountant, or merchant, or traveler, or salesman, or doctor, or engineer—satisfied with just slipping through. If God has called us to our calling, it is legitimate to desire that we be not foolish and bungling, but wise and expert in it; and my own personal belief is that for the thing to which we are called—though it seem far above us—God will give us strength, if with lowly heart we wait on Him.

There is as much reason for a man to pray that he may buy and sell, or learn and teach well, as for Solomon to pray that he might rule well. And for all work called sacred or secular, in home or Church, there is wisdom greater than our own needed, which God will give to those who truly seek, who "ask in good faith," as St. James says. And there is an even higher gift than wisdom, viz., goodness—God's highest gift of all; the fount of wisdom, including it and supplying it. One wishes that Solomon had asked for that. Not merely an understanding mind, but an obedient heart—altogether and wholly obedient to the will of God. This also is the gift of God, and cometh to all who desire it and seek for it as for hidden treasure, that is, with all their heart.

THE PRESENCE OF GOD.

By Rev. John Woods, D.D.

In studying the great characters of the Bible, nothing impresses us more than the sense which they seem to have had of the constant presence of God. God evidently seemed more of a reality to them than he does to us. We are dominated by the things which are seen and temporal. Our conceptions of a spiritual world are vague and attenuated, and God is a being who is very far off. It was not so with the saints of old, whose experiences are recorded in Holy Scripture. They had a very realizing and practical sense of the Divine presence, and of conscious intercourse with the Father of spirits. Enoch "walked with God." Abraham was called the friend of God. It is said of Moses that he endured as seeing him who is invisible. The prop-

hets, apostles, confessors, martyrs, lived near to God, and found in the thought of his unfailing presence a source of strength and consolation.

This consciousness of the nearness of God was not peculiar to any one dispensation. Enoch belonged to the antediluvian world; Abraham to the patriarchal age; Moses and Joshua, with the psalmists and prophets, to the period of the law. The evangelists and apostles belonged to the New Testament. But to them all God was a present reality. How impressively does the psalmist describe the omnipresence and omniscience of God: "Whither shall I go from thy Spirit, or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in sheol"—in the underworld, that region of shadows to the Hebrew mind—"behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me."

And while God is everywhere, we are not always conscious of his presence. The presence of God with us is one thing, and our consciousness of his presence is quite another thing. It is not possible for us to banish God from our minds. As Edmund Burke has said, men can not put out the sun in the heavens, but they can raise a smoldering smoke that obscures it from their own eyes. But the high and holy One who inhabiteth eternity has promised to reveal himself to those who seek him. Says the beloved disciple: "Our fellowship is with the Father, and with his Son Jesus Christ." All great and devout souls have had this experience. God was to them an ever-present companion and friend.

But perhaps some one will say: "These were great saints. The religious life to them was everything. They were separate and apart from the world. How is it possible for me, in this age of the world, amid the busy cares of life, to maintain close and constant communion with God? How is it possible to make this an actual fact in my life?"

I answer, by ceasing to crowd God out of your daily life; by taking time for your religious duties; by restoring the family altar; by devotional reading of the Scriptures; and by cultivating the habit of referring everything to God. To do these things will require resolution and perseverance and self-denial; but the result will be worth all it costs. The thought of a Divine presence may run like a golden thread through the warp and woof of the business life. The working man, the bread winner, toiling for his family, often has his loved one in his thoughts. It makes his task lighter when he thinks of wife and children. It is not a hindrance, but a help. And so when we learn to do all things as unto the Lord, to regard every event as the ordering of his providence, it will bring God very near to us, and we shall feel that he is walking by our side.

The doctrine of the Divine presence has ever been to the devout and thoughtful mind a source of abundant consolation. Said John Wesley, in his dying hours, "The best of all is, that God is with us." He is with us in our going out and in our coming in; with us when we lie down, and when we rise up. And when the scenes of this world are fading on the sight, the believing soul will not find itself forsaken, but can say in the confidence of an assured faith, "I will fear no evil, for thou art with me."—Herald and Presbyterian.

MY CHARACTER OR CHRIST'S?

By Rev. John Y. Ewart, D.D.

What does the Bible say about my own character? "We are all as an unclean thing, and all our righteousness as filthy rags, and we all do fade as a leaf, and our iniquities, like the wind, have taken us away"—Isa. 64:6.

Some one may rise up and say that is only the prophet's confession of the low moral and spiritual condition of the Hebrew people at a time when the whole nation had departed from God. Well, then, look at the confession of a man who could boast of the very best record and the most irreproachable character. Listen to St. Paul: "If any other man hath whereof he might trust in the flesh, I more." He calls himself "an Hebrew of the Hebrews, as touching the law a Pharisee, concerning zeal persecuting the Church, touching the righteousness which is in the law blameless."

Here surely was a stainless character, a most excellent reputation, a man of unquestioned integrity. But a great change come over this man. He now looks at everything differently. He has become acquainted with Jesus Christ, and now notice the way he speaks of his own goodness: "What things were gain to me those I counted loss for Christ. I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord, for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ, and be found in him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith."—Phil. 3.

A young man of large wealth and unblemished character once came to the Saviour not entirely satisfied with himself. He wanted to ask an important question. He frankly informed Jesus that he had all his life obeyed the moral law as he understood it, and asked what he yet lacked. The Saviour greatly admired this young man's frank earnestness. He couldn't help loving him, yet he assured him that he had one vital lack. "You need less satisfaction with your own morality. In fact, you need to lose all confidence in your own good character as a ground of acceptance with God. Neither will your great wealth save you. I have the key to the situation. I can give you the character without which you can not inherit eternal life. But to prove your earnestness in this matter, I shall expect implicit obedience to whatever command I give you. Go, sell your property and distribute it to the poor, and come, follow me." But the sacrifice was too great for him to make, and he went away much perplexed.

Men are very slow to give up confidence in themselves. They feel equal to all the emergencies of life, and to all the crises of the soul. It is hard for a nice, clean, upright young man to see that his obedience to the moral law, his correct, admirable life, can not save him from the guilt of sin, and enable him to pass muster at God's judgment bar.

But the Bible and reason both assure us that to set up our own moral character, however admirable, in rivalry to Christ's, and to trust in it to save us, is a stupendous mistake. For if our own righteousness is sufficient, then has Christ died in vain, and the pouring out of that infinitely precious blood was a needless waste. But thousands are foolishly taking that

attitude today, and are thereby imperiling their immortal souls.

The lofty spire on St. Paul's Cathedral, London, was once struck by lightning and destroyed. Many superstitious persons were amazed at this, because they fancied that the relics which had been deposited in the cross would avert all danger from storms. "Such will be the amazement of self-righteous people when the lightning of God's judgment smites and destroys the refuge of lies in which they have trusted for salvation."

The more a man sees himself in the light which shines from God's throne, and from Christ's cross, the more he is disposed to acknowledge his absolute moral unworthiness and helplessness. He discovers that he does many things he should not do, and fails to do many things he should do. He finds a lower nature within himself warring against his higher nature, and bringing him into captivity. And he is more and more moved to cry: "Who shall deliver me?" Nor does he find a deliverer until Christ whispers forgiveness and peace to his soul.

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

BLESSED WELLS OF SALVATION.

By Rev. J. W. Weddell, D.D.

They used to flow, and they are flowing still; only we have failed to get at the divine sources of refreshing. We need to do what Isaac did (Gen. 26:18) when he "dugged again the wells of water which they had digged in the days of Abraham, his father, for the Philistines had stopped them."

The Philistines—and some of them carry very pious names—have stopped them today—those grand old revival wells. But they are there. God's under-fountains of springing water, ready to gush forth in revival fullness, when we uncover them. They were flowing in Edward's day, in Finney's day, in the glorious days of Knapp and Jabez Swan, and when Moody and Sankey went forth. By God's grace and the faith of his people, spite of fads and Philistines, they shall flow again!

A cordial and confident return to the proclamation of the old-time doctrines of redemption by the blood and renewal by the Spirit, is a redigging of the wells sometimes stopped up. Man a sinner and lost; Christ a saviour, and ready to save—these are the twin notes of revival: these, with dependence on the Holy Spirit. When the father of the writer (in whose humble but fervent ministry the wells of conviction and conversion were ever flowing) went to his first pastorate, at Saltsburg, Pa., he plunged into the work—I quote from his diary—"with just two burning words on lip and heart. Man is lost and doomed to death. Man is a free agent, and may turn to God, through Christ, and be saved."

"It seems like the voice of one crying in the wilderness, but multitudes paused to listen, and were snatched from the perishing."

Would that our sons in the ministry might get back to the evangelistic simplicity and strength of our fathers. Preaching, in those days, was God's recognized medium of gracious energy. As Jesus was held up, in a mysterious and masterful way, God smote the hearts of the impenitent, and men cried

out for pardon, and found it. The gift of exhortation was indulged, and tears spake the earnest passion of souls. We shall not have the flowing rivers of salvation till again the fountains of the great deep are broken up.

THE BAPTIST MISSIONARY ASSOCIATION OF TEXAS.

On the 12th inst., the Baptist Missionary Association closed its ninth annual meeting—the greatest meeting in her history. Dr. H. B. Pender, of Greenville, was re-elected president, and presided with his usual grace and ability.

The annual sermon was preached by Rev. J. F. Seagraves, of the First Baptist church, of Pilot Point, text; Matt. 28:16-20. The sermon was indeed great.

All reports of work done and moneys collected were exceedingly fine. The greatest seemed to center around the report of Corresponding Secretary Slaughter. This has been a very hard year on all kinds of crops and yet we were rejoiced when the report said "out of debt." For four consecutive years we have, under God, been thus rejoiced.

Our missionaries report 1,641 additions—more than 1,500 of them by baptism. We had on the field during the year 41 missionaries and other workers and they were all paid and some money in the treasury to begin on this year.

Harmony prevailed throughout the entire meeting and all the messengers of the churches, the glory of Christ, seemed to have a "mind to work."

The debt on Jacksonville College was provided for in cash and pledges and we now turn fully our attention to the relieving of the Texas Baptist University. The debt has been decreased more than \$3,000 since July. We now have more than 1,200 churches, which are in active co-operation in this work—about 200 more than last year.

Our people are more fully unified and are determined on aggressive work in every corner of Texas.

Thanking God for His blessings in the past, giving Him all the glory, we turn our faces to the horizon of the new year, with broader views of our responsibility to our fellowmen and, profiting by the experiences of the past, with courage born of God, surmount every obstacle as we march under the banner of Jesus Christ, listening only for His commands, obeying none but His will.

A word regarding the work of our Corresponding Secretary and his noble assistant will perhaps be in place.

Dr. S. H. Slaughter, who, for four years, has served in this responsible position, was again re-elected to serve the churches. Elder W. W. Seales was put in as assistant for the second time. No more noble, sacrificing men can be found. Mid all the criticism from without, they have ever dared to do the right.

We are on the mountain top and though through valleys we must go; yet wherever He leads we will gladly follow on.

May God bless the Western Recorder and its unexcelled editor,

B. O. HARRELL,

Lockhart, Texas.

DEAR RECORDER.

In looking over the correspondence in the Recorder, not seeing anything from this point in regard to the work being done in the North Concord Association, I will give you a few items that I hope will be of interest to your many readers.

Our District Association this



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

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year was a success in many ways. The number of additions to the churches by baptism was good, and the reports from the churches by letter and individual reports from the ministers that had labored on this field last year showed there had been considerable progress made on many lines of our work. Our District Missionary reported the complete organization of a church at Warren, Ky., also another new church came in from Walker, Ky., while the contributions were not as large as we desired, yet they were more liberal than in the past. Since the close of the association year our District Missionary, Elder P. N. Taylor, has succeeded in constituting a new church in a community where there has never been a Baptist church and they are now putting material on the ground for a new house of worship.

J. H. BLACKBURN,
Barbourville, Ky.

IT HAS BEEN SAID—BUT

It has been said, "Whatever establishes a belief in God and shows us His will, is a miracle." But that is equivalent to saying that the unbelieving nothing is a miracle and to the believing everything is a miracle, which is nonsense. The definition of miracle has been expanding recently and parallel with the rejecting of miracles. This expansion is part of the effort to complete the rejection. That is, as we "miracle" to cover natural processes, we wipe out the miracle because no place remains for it. I am aware that miracle has always been more or less an indefinite term, but the expansion of it has gone wild in recent years. And to put on a permanent basis and a very competent faculty secured, whole conception of the supernatural, with the departure of which God goes out practically.—Baptist Commonwealth.

The fall term of school at the Barbourville Baptist Institute is the best in its history. The enrollment is the largest and the daily attendance more than ever before. Since Pastor Arvin became president of the institute there has been a girls' dormitory erected and equipped for use at a cost of \$10,000 dollars. The school has been put on a permanent basis and a very competent faculty secured, who are doing the best work in all departments that has ever been done in this school. While the

Editorial

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA.

During the past week, this more or less distinguished body has been in session in this city. The public portion of its programme has been extensively reported through the daily papers, and upon these reports our comments are based.

First of all, it is quite evident that the members of this council do not under-estimate the worth of the work which they have set themselves to accomplish. Indeed it seems that these brethren have taken their work, and possibly themselves altogether too seriously. Granted, however, that they shall accomplish what they have undertaken, we believe that their so doing will constitute the greatest calamity that could likely come to Christendom.

Beyond question this august body has arrogated to itself something, both of the province and power of the Holy Spirit, in permitting or forbidding the establishment of a church at a given place. In fact it appears to us that this council has assumed about all the authority claimed by the pope and the College of Cardinals, plus implied infallibility. That they do assume this authority is clearly evidenced by the following words of Dr. E. B. Sanford, the corresponding secretary of the council:

"When a community is over-church-ed it means giving up the superfluous church for churches. Where a church is needed it means a friendly agreement on the particular church to be placed there."

According to this the Federal Council would have a perfect right to close and put out of business a Methodist, Presbyterian or Baptist church whenever in their lordly judgment it should be deemed wise. This, of course, is equivalent to the council determining whether or not the doctrine of apostasy or final perseverance, sprinkling or immersion shall be preached at a certain place. Unfortunately for this theory, the New Testament gives us but one gospel and its teachings are uniform. We believe that the doctrine of salvation by grace, and immersion for believers ought to be preached throughout the whole world, and we would prefer imprisonment, yea, even death itself to an abridgement of our privilege and duty in this connection.

Another somewhat unusual thing about this council is that all of its business is transacted behind closed doors. This is quite contrary to the custom that prevails with other religious bodies. For example, the Methodist Conference, Presbyterian Assembly and the Southern Baptist Convention transact all their business in open session, and visitors are always welcome. Surely it cannot be that "their slippery feet are safer in the dark." If they are doing God's work and in God's way, whence the necessity for concealment?

The assistant secretary of this council, who is located at Denver, Col., said: "The churches are unable to keep pace with Eastern capitalists, who are developing the natural resources, and we need more money to carry on our part of the development."

Surely our friend's speech betrayeth him. He candidly confesses that the council is trying to keep pace with Eastern capitalists.

As is well known, trust and monopoly are characteristic of Eastern capitalists. It is quite natural that our brother should make a comparison between his religious trust and those of Eastern capitalists. Nor should our friend be discouraged, for while the council may not be keeping pace it is going a rather lively gait, and if not checked will no doubt soon distance their Eastern competitors.

It is a matter of real regret that any of our Northern Baptist brethren should become entangled with this unscriptural alliance, which if it succeeds will mean the ultimate death of every Baptist church within our borders. It is high time that Baptists generally should call a halt on these mutual admiration societies, and go about God's business in their time-honored and God-appointed way. To participate in any way in the doings of this council, is to compromise our distinctive position, and invite our own destruction.

It goes without saying that we appreciate the good motives of the brethren engaged in this spiritual monopoly, yet we are fully persuaded that should they accomplish their avowed object, it will be at the expense of the faith, "once for all delivered to the saints."

THE SINNER.

The most thorough and accurate knowledge of the Greek language and literature throughout its entire classical and post-classical periods—embracing the rich inheritance from Homer to Longinus—does not suffice to constitute one a qualified translator and interpreter of the Sacred Writings. Of course, large portions readily yield their meaning to the mere scholar; as for instance, the historical parts, even though these may require a masterful acquaintance with paleontology and Biblical antiquities, as well as with the original languages. But the full meaning of certain other parts resists penetration except by one who has experienced the grace of God in truth, and who, in consequence, has emerged out of nature's darkness into the marvelous light of the gospel. Just as one who, though familiar with the most approved principles of the fine arts, is incapable of desecrating the elusive beauties and, therefore, of forming a correct judgment of the works of great artists, whether in painting or sculpture, unless by nature one possess an aesthetic faculty keenly discriminative.

We now have in mind the language of the publican—"God be merciful to me a sinner." Standing afar off from the Holy of Holies, with downcast look, he smites his breast and utters this petition, so laden with sorrowful appeal. In most of our English versions, as above, the Greek definite article is rendered by the English indefinite. And so diverse is the use of this little word in Greek (both classical and post-classical) from our corresponding one, that, in some instances, the Greek definite article may be translated by the English indefinite. With all the study which the most critical scholars have bestowed on *ho*, there are no general rules under which some of its apparently vagrant uses can be placed. But we see no reason why in the publican's prayer the Greek definite article should not be translated by our corresponding one. The sinner is the normal translation—a sinner is the abnormal. It is here that the didactic element of Christian experience comes in and at once settles the matter. For every sin-stricken soul, woefully

conscious of his guilty state in the sight of God (excluding all thought of sin in general), realizes that in the universe of God there is no such sinner as himself, that he is the sinner. Thus it is that a soul illumined by divine grace finds in itself a ready interpretation of what a secular exegete is disposed to regard as a grammatical freak of language.

With deep spiritual insight, Law in his "Serious Call," says: "God has given no one any power of knowing the true greatness of any sin but his own, and therefore the greatest sinner that every one knows is himself."

It was Paul's experience of his own deep all-pervading depravity that prompted him to declare that he was the chief of sinners.

In spiritual things how wide is the application of the adage, "Few sometimes may know when thousands err."

With no disposition to croak, we are convinced that the pulpit of the twentieth century does not, with sufficient frequency and with sufficient earnestness, proclaim the awful fact of individual sin and its inevitable consequences.

THE CHRISTIAN GENTLEMAN.

The Christian gentleman has been defined as one who would not inflict pain. This definition is not only incomplete, but untrue. It is incomplete in as much as it is purely negative. Granted, that a Christian gentleman will not consciously cause displeasure or pain, the greater question remains—will he produce pleasure and happiness? It is untrue because Christ himself produced pain, and in the economy of life pain seems even more indispensable than pleasure.

We are not sure, but that the Christian gentleman defies definition, to say the least he would be quite difficult to define, hence we shall not attempt it in this sketch. We may be pardoned, however, for suggesting a few of the many characteristics of the Christian gentleman.

First of all, he is transparently candid. He is, what he is, to all people, at all times and under all circumstances. To him duplicity is deadlier than death and unchristian concealment more accursed than unmerited calumny.

The subject of this article is also free from continual suspicion. He has faith in humanity and cannot cherish the thought that he and his small coterie of friends are the only honest people on earth. With him every man is an honest man till the contrary is clearly established. To his thinking, of all characters, perhaps the worst is the whispering lingo of withering doubt.

Perfect fairness is another, and a very essential characteristic of the Christian gentleman. He will not dare to take undue advantage, even of an enemy. If there be a battle, it must be a free field and a fair fight. He ever conquers, but never stoops to conquer.

Above all, he is a man of intense conviction, and it is his conviction of truth and right that holds him to his moorings. Established upon the eternal verities he moves in the realm of certitude. He believes, therefore he speaks and acts. Clear in his conviction of truth he is divinely dogmatic in the deliverance of truth. He believes in living and letting live, but he does not believe in letting error live if he can honorably prevent it. He loves truth and hates falsehood, therefore he looks, and longs and labors for the final triumph of truth among the children of men.

IS THE POPE A PRISONER?

We have recently been asked to explain the status of the Pope as a prisoner. We cheerfully comply with the request, believing that there are many who have not concerned themselves to ascertain the facts in the case.

As a matter of fact the Pope is very far from being a prisoner, and really has more freedom and power than anyone of whom we have any knowledge. The Alpine eagle of his native Italy never possessed larger liberty or, more untrammelled freedom than his not altogether holy Holiness. The College of Cardinals is largely responsible for this piece of perennial fiction. After many of his estates had been wrested from him by the Italian government in 1870, Pius the IX remained in the Vatican, doing this as a protest against the taking away of his temporal power. The present Pope has followed, in this connection the example of his predecessor, and it is claimed that he will not leave the Vatican till temporal power is restored to him. Hence it is, that while the Pope is *de nomine* an ecclesiastical prisoner, he is legally and *de facto* as free as any inhabitant of our globe. He is at perfect liberty to come and go, whenever and wherever he pleases, and that, too, with a sufficient amount of Peter's Pence (millions) to pay his way in royal style.

Of course we have shed many imaginary tears over his Honor's imaginary imprisonment, but really we see no way to prevent his perpetrating this stale joke on himself. We are in no wise disposed to rob him of any legitimate pleasure, and if he enjoys the joke we see no particular reason why he should not continue it. If, however, the Pope intends playing this papal prank until temporal power is restored to him, we are seriously afraid he will never leave the Vatican until he has been gathered to his fathers.

The great falling off in the number of infant baptisms is a very healthy sign, and signifies that the people are reading the Scriptures. If Christ were to ask at the judgment, "Have you been baptized?" it would hardly suffice to say "Mother told me that I was." Religion can never be by proxy. Obedience is both individual and voluntary.

There are quite a number of Christian churches in Virginia and North Carolina which receive sprinkling, pouring or immersion for baptism. These churches were started by a Mr. Kelly before Alexander Campbell began the church building business, hence they have the prior right to the name.

We were unable to find the name of any Southern Baptist on the executive committee of the Federal Council of Churches of America. This is greatly to the credit of Southern Baptists. Southern Baptists are not quite ready to ask a council whether or not they may build a Baptist church in a certain town or city. We take our commission from the New Testament and not from this new council.

If there is sufficient reason for one man being a Baptist, the same reason should make every man a Baptist. The New Testament only teaches one faith, and this faith was intended for all the followers of Christ.

When heresy is to be a pretense for culture, there will be fewer heretics.

EDITORIAL VARIETIES

It has been said with truth and force: "A man should never be ashamed to own that he has been in the wrong, for it is only saying, in other words that he is wiser today than he was yesterday."

We wish the State Board met oftener, because we greatly enjoyed even the brief visits of several of the brethren who were attending it. Brethren L. B. Arvin, of Barbourville; J. W. Hedden, of Mt. Sterling, and A. C. Graves, J. S. Ganton, M. E. Dodd, Boyce Taylor brought bright faces and cheering news to our office.

We were glad to welcome Dr. H. M. Wharton to our office. He is carrying on a meeting in the Fourth Avenue church. Dr. Wharton is well known and greatly beloved in Louisville.

A brother beloved suggests the publishing of President Francis Wayland's words in parallel columns with the words of the present president of Brown University at the recent Baptist (?) Congress. It would be both instructive and appalling. For the great Wayland's successor attacked about everything Baptist, including immersion. The contrast calls for the great searching of heart among New England Baptists.

Again, for the hundredth time, let us remind our friends that no reputable paper publishes anything anonymous. No, not even a story or a poem or an obituary. We will conceal the name if the writer so wishes, but we must know it.

It is mighty easy for a man with a sensitive conscience to believe in the tortures of the damned.

There is no power in unbelief. It can never be a basis upon which to construct a character.

A man can never be more unhappy than he thinks himself to be.

"Molasses catches more flies than vinegar." This is true, but the flies ruin the molasses, and catching flies is a very poor business anyway. Besides vinegar is a necessary preservative. We may pickle with vinegar, and would be in a worse pickle without it.

Dr. J. B. Moody's sermon on the "Barren Fig Tree," has recently been issued in tract form. The price of the tract is ten cents and it may be obtained from the author at Martin, Tenn. This tract, like everything from his gifted pen, is thoughtful, scholarly and well worth while.

The editor recently had the pleasure of participating in the Institute at Princeton, Ky. Bro. W. E. Hunter made an admirable host and manifested a wonderful knack of making every one feel much "at home." Other and important fields are calling for Bro. Hunter, though it would seem a calamity for him to leave Princeton.

"I am poor but proud." This is exceedingly unfortunate for both worlds.

It was our good fortune of late to spend a couple of hours with Bro. O. M. Huey, of Somerset. Bro. Huey has accomplished an excellent work in this most important field. We bespeak for him continued success.

A writer in the *London Baptist* is rejoicing because "Everywhere throughout the world the evangelical churches are shaking themselves loose from the narrowing limitations that adhered to their origin, and are seeking for some large basis of Catholic fellowship." Alas for the straight gate and narrow way!

Mr. and Mrs. James D. Gilman will celebrate their Golden Wedding Anniversary on Tuesday of next week. Mr. Gilman is the advertising agent of the Recorder, and all of us unite in hearty congratulations and good wishes. Barring a little deafness, Mr. Gilman seems as young as he ever was, and ladies never grow old. May they reach the Diamond Anniversary in health and happiness.

The *Southern Advocate* took occasion to show its readers what they escaped. It gathered up and published in one issue all the poetry which had been received for some weeks. And the readers are grateful that the *Advocate* is an edited paper.

Dr. Alfred B. Nobel, the Swedish chemist, left a large fortune, the interest of which was to be given each year to those who had conferred the greatest blessing to mankind along five lines. These prizes are \$40,000 each. This year Prof. William Ostwald, of Leipzig, gets that for chemistry; Prof. T. Kocher, of Berne, for medicine; Selma Lagerlof, of Sweden, for literature, and the prize for physics is divided between Marconi and Braun, of Strassburg.

AMONG THE Churches.

Walnut St. (Third and St. Catherine)—Pastor Henry A. Porter. The Supreme Motive, John 4:34. Jonah in the fish, Jonah 1:17-29. S. S., 297. By letter, 2; for baptism, 1; baptized, 1.

Baptist Tabernacle—Pastor R. E. Reed: Methods of the Devil, Eph. 6:11. Christ Receives Sinners, Luke 15:2. S. S., 318.

Crescent Hill—Bro. E. T. Smith: John 3:15. Rom. 11:6. S. S., 105. For baptism, 4; under watchcare, 1. Our meetings continue with Bro. E. T. Smith doing the preaching. There is a good interest, both in the church and among the unconverted.

Chestnut St.—Pastor J. M. Weaver: Retrospect and Prospect, II. Tim. 4:7-8. Bro. T. C. Bagby: Striving Towards Perfection, Phil. 3:13. S. S., 68.

Deer Park—Pastor J. H. Thayer: Preaching: The Building of Life. S. S., 49.

Eighteenth St.—Pastor B. V. Bolton: An Absentee, John 10:24. The Bread of Life, John 6:35. S. S., 43.

East Meade—Bro. Hill: Come Thou Into the Ark. The Judgment. By letter, 10; for baptism, 4. Under watchcare, 2; baptized, 9. Pastor Shearer closed a good meeting, conducted by Evangelists Hill and Betts, in which there were twenty-six additions.

Eleventh and Jefferson Sts. Mission—Supt. J. E. Kirk preached at night. S. S., 44.

Fourth Ave.—Bro. H. M. Whitton: Followers of God, Eph. 5:1. What Shall I Do With Jesus? Matt. 27:22. By letter, 6; for baptism, 3. S. S., 189.

German—Pastor Wm. Argow: The Grace of Giving, I. Chron. 29:9. Remember Lot's Wife, Luke 17:32. S. S., 50.

Highland—Pastor L. W. Doolan: The Denomination's Destiny, Eph. 4:4-5. The Three R's of Religion, John 1:11-13. S. S., 157.

Ninth and O Sts. Mission—Pastor E. C. C. Kneely: How the World May Know That I am a Christian, Ps. 15. The Secret of Success, Judges 20:11. S. S., 25.

Ormsby Ave.—Pastor G. D. Billeisen: The New Testament Miracles, John 10:37-38. A Discouraged Man, I. Kings 19:4. S. S., 113.

Twenty-second and Walnut St.—Bro. W. O. Carver: Missions, Acts 1:1. Baptism, Rom. 6:4. S. S., 403. Methodist pastor in the city baptized five of his converts in our baptistry. Pastor M. P. Hunt preaches next Sunday.

Third Ave.—Pastor S. J. Cannon: A Time to Build, Eccl. 3:3. Some Christian Graces, II. Cor. 8:7. S. S., 101. Baptized, 1.

Thirteenth and Kentucky Sts.—Pastor J. C. Burkett: Compassion of Jesus, Isa. 63:9. Power of Prayer, Mark 11:24. S. S., 34.

Thirty-sixth and Grand—Pastor John I. Earp: Faith and Works, Rom. 5:1. Jas. 2:17. The pastor was ordained at the evening service. S. S., 26.

West Broadway—Bro. Tom Brown preached in the morning. Missionary address by Bro. W. T. Dart in the evening. S. S., 37.

H. T. Stevens, Spice Valley.
G. G. Riggan, Kosmosdale.
I. A. Wishart, Hayden, Ind.
J. A. Beal, Jeffersonstown.
G. I. Foster, Borden, Ind.
J. W. Weatherspoon, East church, city.
Tom Brown, West Broadway.
E. C. Stevens, Mt. Sterling.
G. C. Monroe, Portland Ave.
W. T. Dart, West Broadway, evening.
J. S. Jones, Van Buren St.
J. F. Eden, Immanuel.
H. O. Meyers, Lyons, Ky.
Thirty-sixth and Grand, Bro. J. T. Earp was ordained by a presbytery composed of Dr. DeMent, and Brethren Parks and White. Dr. DeMent said Bro. Earp passed a good examination.
C. T. Brookshire, Ten Mile.
G. B. Reed, Erlanger.
B. L. McKee, Indian Creek.
J. L. Barrett, Franklin St.
G. C. Mitchell, Ballardsville, Ky.

THE STATE.

Pastor T. C. Eton writes from Lexington: "We have just closed a gracious revival at Calvary church, Lexington, Pastor Evangelist T. J. Ratcliff, of Central City, did the preaching to the satisfaction of all. Bro. Ratcliff is an earnest, consecrated and sound gospel preacher. Rev. E. L. Averitt, a student in the Southern Baptist Theological Seminary at Louisville, and pastor of Oakdale church of that city, had charge of our singing and he is an excellent choir director and solo singer. Our church was greatly revived and thirty-nine were added to the church and two others were converted and confessed Christ during the meeting but took membership in another city where they live. We feel grateful to God, Brethren Ratcliff and Averitt and our other earnest workers for the showers of blessings that have just come to us. I have been pastor here for nine months and one hundred and five new members have been added to the church. The Sunday School has now reached the highest enrollment and attendance in the history of the church. Bro. R. C. Ware is our efficient superintendent. Our Baraca class is fifty strong and the Philathea class is doing well under the able instruction of R. G. Elliot. The B. Y. P. U. is well organized and largely attended. Prof. E. C. Vaughn is our president. The Ladies' Aid and Missions societies are doing effective work. Every department of our church work is steadily growing and the church is very kind to the pastor with their prayers and hearty cooperation in the Lord's work. I have never seen a more harmonious effort on the part of a church to do the Lord's will and work than I find at Calvary. I find it exceedingly pleasant to have as my co-workers Dr. J. W. Porter, R. K. Kelley and R. G. Prather of the First, Fifth and Porter Memorial churches. It is good to see the friendship and fellowship that exists among these pastors and members."

Bro. Chas. Martin writes from Liberty: "I preached for the saints last Sunday at Rocky Ford, and at the close of the morning service took a collection for missions amounting to \$19.25. This church has been without a pastor for more than a year. May God send them a pastor. A pastor is what they need. They are a good people and deserve a good leader."

Pastor C. H. Gregston writes: "I am just beginning a meeting here at Clay, with Bro. J. B. Trotter assisting. We closed a meeting at Richland, Hopkins county, last Monday night, after having twenty-six professions, twenty-four additions and twenty baptized."

Pastor J. A. Bennett writes: "We began a meeting with Brethren church, Caldwell county, November 22. Bro. T. N. Compton came to our aid on the 25th. Those who know Bro. Compton do not need to be told of his work. With love and logic, power and pathos, sympathetic tenderness and spiritual earnestness he told the old story and God blessed the message. It was a revival of unusual depth and power. Thirteen days, fourteen additions, seven baptized. Others are expected. One of the best features of the meeting was the vitalizing influence in the church, and the lining up of Baptists who live among us but have held membership elsewhere. Ps. 103:1."

Pastor H. C. McGill writes: "Evangelist W. H. Sledge, of Louisville, came to us at Nicholasville, from Bluefield, W. Va., where he had been conducting a revival, which resulted in forty additions. Our meeting continued for two weeks, resulting in fifty-two additions, forty-five by baptism. Seemingly at first there was not much material, but Bro. Sledge's bold and fearless preaching drew large audiences and many were convicted of sin and sought pardon in the blood of Christ. The whole town was blessed and the Baptist cause was greatly strengthened. Bro. Sledge believes in stringing the fish and presenting Baptist doctrine.

He also seeks to strengthen the ties between pastor and church."

Bro. W. M. Wood, of Humboldt, Tenn., we are glad to know comes back again to Kentucky. Bardstown church has extended him a unanimous call. We understand he will take charge January 1st.

OTHER STATES.

Bro. W. F. Yarbrough, of Jackson, Miss., recently called to Parker Memorial church, Anniston, Ala., which church our brother, J. C. Hiden, formerly pastor of Grove Avenue church, Richmond, Va., is now serving as temporary pastor, has accepted and is expected to take charge some time in January of the coming year.

Pastor Albert Maddox writes: "Please change my paper from Guyman, Okla., to Anadarko, Okla. I go there as pastor."

Pastor M. W. DeLoach writes: "Please change the address of my paper from Binghamton Branch, Memphis, to South Summerville street, Memphis. I have resigned the church at Binghamton, Tenn., and have accepted the care of the State Line church at Olive Branch, Miss. I will remain in Memphis and serve there for half time and at one or two other places near here."

Bro. J. N. Barbee is holding a meeting at Useful, Mo.

At Piney River church, Va., there were twenty-nine baptisms; at St. Stephens, twenty were baptized. Result of their meetings. Bro. J. W. Martin is the efficient pastor of these two Virginia churches.

Pastor G. W. Ellison, Martinsburg, Va., was assisted in a meeting by Bro. W. A. Todd, resulting in twenty additions, seventeen for baptism.

In a five-weeks' meeting conducted by Evangelist James, of Holden, Mo., at Calhoun, Mo., seventy-eight were added to the church, sixty-two received for baptism and sixteen by letter.

The meeting at Versailles, Mo., resulted in fourteen additions. Pastor A. R. Foster doing his own preaching.

Missionary J. B. Frisbie closed a meeting at Chetopa, Kan., in which twenty-two were added to the church, sixteen of them by experience and baptism.

Pastor O. L. Powers, High Point, N. C., closed his meeting with forty added to his membership. This is the second meeting in this church in which Bro. W. M. Vines has been the preacher.

Boonville church, N. C., has held one of the best meetings in its history. Pastor V. M. Swain was aided by Bro. E. T. Wesson, of Coalee, N. C., and twenty-four were added to the church.

Sixty-six have been received into the fellowship of the Elizabeth City church, N. C., result of their recent meeting.

Pastor Geo. W. Shepherd, of Lakeland, Fla., closed his meeting with thirty-two additions.

The meeting of eighteen days at Pine Bluff, Ark., in which Bro. W. D. Newlin did the preaching, added 105 to the membership of Pastor Tall's church.

Bro. W. A. Ayers aided Pastor T. C. Keaton in a meeting at South Side, N. C., in which there were thirty-five additions to the membership.

As a result of a series of meetings at the Oxford Cotton Mills a church was organized with fourteen charter members to be known as South Oxford church. As soon as those who have been approved for baptism can be baptized and others can procure their letters the membership will be increased to thirty-five or forty.

The Sandstone church, W. Va., has been enjoying seasons of refreshing. An eight-days' meeting resulted in thirty additions. This church was organized in February, 1909, with seven members and it has grown to forty-five with a neat building free from debt, Bro. Wm. M. Hall, pastor.

Bro. R. B. McDaniel held a meeting with the Greenbrier church, W. Va., resulting in seventeen additions.

The Clayton Street church, Montgomery, Ala., has set apart Bro. W. R. Beckett to the full work of the gospel ministry.

Brethren S. S. Bardwell and A. Furr have been set apart to the full work of the gospel ministry by the church at Nola, Miss.

The Philadelphia church, Lincoln county, Miss., has set apart Bro. T. J. Furniss to the full work of the gospel ministry.

Bro. George G. Mason has been set apart to the full work of the gospel ministry by the church at Goodnight, Texas.

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Orange, Texas, has had a most gracious revival, seventy-five additions to the church. Pastor Payne was aided by Missionary H. F. Seymour.

The meeting at Independence, Mo., which seemed to grip the entire town, resulted in thirty-six additions to the church with more to follow.

At Philadelphia, Mo., a good meeting was held resulting in thirty-seven added to the church, thirty-one of these received for baptism.

The meeting at Cliffside, N. C., closed with forty-one accessions, thirty-five received for baptism.

W. M. U. NOTES.

Agnes A. Osborne.

"It came upon the midnight clear,
That glorious song of old,
From angels bending near the earth,
To touch their harps of gold;
Peace on the earth, good will to men,
From heaven's all gracious King;
The earth in solemn stillness lay,
To hear the angels sing."

"Our great need at this time is to take ourselves unto prayer—prayer that self may be eliminated from our work, that the great refiner of souls may especially take in charge our leaders that at any cost they may be prepared for a great work, that their dress may be burned out. Pray for your presidents, secretaries, superintendents, executive boards and committees. Upon this depends in large measure what the year 1910 shall mean for us." We commend these words of the *Mission Messenger*, the organ of the Georgia W. M. U., to our workers everywhere over our Southland, and add to the list of those for whom to pray, the editors of the W. M. U. columns in the various State papers.

One of our missionaries in China says: "A sober statement concerning the opportunities now afforded in China might well seem to some to be wildly enthusiastic exaggeration. I have never seen, heard or read of anything like it in the history of missions."

Mrs. T. O. Hearn, a noble missionary of Pingtu, China, has this to say of Miss Lattie Moon, another much loved missionary:

"Miss Moon came to China thirty-six years ago. She lives alone and works every day. Aside from her school work, she does country work, which is the hardest work a missionary has to do. Her home and manner of living is plain and it seemed to me unsuited to a lady of such rare intellect, education and refinement as Miss Moon—like a diamond in a setting of silver. And yet, as I noted with interest the gentle dignity with which she performed her daily duties, and

the pleasure she manifested in performing them, I realized that although she is a woman of rare attainments and would be an ornament to society in America, she is not out of place hidden away in China. The love of Christ which fills her heart makes her well fitted to live among her less enlightened sisters and lead them out of their narrow groove into the broader life of light and happiness in a Saviour's love."

It has been estimated that the Bible Societies at work send out daily 30,000 copies, about one every three seconds. There are now some 550 versions in nearly all the principal languages and dialects of the race. "The entrance (or opening) of thy Word giveth light."

In the fanatical city of Tabriz, Persia, there are over 100 moslem youth under Christian instruction, even girls as well as boys, eating the Christian food which by tradition is an abomination.

The girls of a boarding school in Ceylon, recently gave up meat and fish and lived on rice to send five pounds to the Bishop of Calcutta toward the Indian famine fund.

"Ever since the days of Eden women have held almost unbounded power. And God holds them accountable for much of the undone work in the world. How easily she can control or influence or persuade when she really chooses. What do you stand for before your husband and children in the matter of giving?"—Ruskin.

"I believe every woman will be better and happier for coming to the missionary society even if you are the busiest woman in town. The busier a woman the more she needs to turn aside a while to spend a little time with Christ, her source of strength."—Woman's Page, in Alabama Baptist.

A Good Record.

Watswang church, was organized in 1896, with sixteen members. In 1904 her membership passed the one hundred mark. In 1908 she gave up forty-seven of her members to organize the Lai Liu church. Up to date this year she has received forty-seven new members, all by baptism. Yesterday a great many inquirers were present and five were accepted for baptism. Over sixty members were granted letters to organize a church at Drei Kwoa, six miles west of the mother church. Some five or six miles southwest of Drei Kwoa we have Chang Hu Ten, another out-station, where they are talking about organizing a new church. There are twenty-four members in that village and about that many in the surrounding ones. There are plenty of Christians to organize a strong church. They have built them a neat little chapel which has been very much needed for several years past.

In our Pingtu work there are six churches and Watswang is only one of them. Pastor Li has gone to Tsingtan to hold a two-weeks' meeting with that church so I went out yesterday to take his place.—Wm. H. Sears.

SEMINARY NOTES.

By G. C. Mitchell.

Nearly all the returns have been posted. The boys who failed have explained to themselves and to their friends who could listen just how they were sick, did not have time to review, etc., and so failed.

And the mill is again grinding. Prof. DeMent was away in West Virginia last week.

Dr. Mullins lectured to the Systematic Theology class.

Bro. Hoffman, one of our boys, was sent down to Thirty-sixth and Grand Avenue church to conduct prayer meeting for Bro. Earp. He got off at the wrong street, and seeing an individual who seemed slightly under the "weather," Hoffman asked, "Is this Thirty-fifth street?" "Don't know," replied the man, "I'm drunk, too."

Tuesday night Bro Stevens, returned missionary from China, addressed us on "Why Volunteer for China?"

Ira Jordan, who is well trained in music is organist at East church now.

The recent meeting held at Lyons, Ky., by Brethren Earp and Meyers was quite successful. About fifteen for baptism and as many by letter or restoration.

N. Stoneson and the Swedish students are conducting a meeting at the Swedish mission which will continue through this week.

Students Preaching Sunday.

E. C. Knicely, Ninth and O Sts.
W. S. Brook, Simpsonville, for Anti-Saloon League.



THE VOICE OF THE TREES.

Hold, hold your hand, my brother. Lift it not up against me— So sighed the pine on the mountain, so whispered the oak of the plain. We guard the source of your rivers and send them pure to the sea, We hold in our roots and branches the fragrant breath of the rain.

Through the storms of bygone ages our kindred and we have stood And sheltered the pools of the forest and the brooks where fishes play; The toilers for rest, have sought us, and the healing breath of the wood Has strengthened the weak and weary who were fainting by the way.

Hold, hold your hand, my brother! When your children turn away. From the roar of the sleepless city, grown faint from its feverish life, Will you show them a barren country, where suns scorch and winds storms play, And say: "Here once was a refuge—a haven of rest from strife;

"Here was earth as the Lord God made it, with the shade of the stately trees, And here were the shy, sweet wild flowers, smiling up from the sheltered land; Here was peace and here was healing in the breath of the tempered breeze We laid it waste as you see it for a handful of gold in the hand!" —Ninette M. Lowater, in New York Sun.

ELLIDA'S TELEPHONING.

By Emilie Poullson.

That Christmas surely was a disagreeable day! Instead of soft, white snow over all, and tingling frost in the air, there had come very mild weather; and on Christmas morning it had begun to rain so violently that the water splashed up from the stone pavements as it fell.

Oh, what disappointment such weather brought to all the children, for they had been rejoicing over the prospects of skitours (the "ski" is the Norwegian snowshoe) and expecting to devote the Christmas vacation chiefly to out-of-door sports! Now they must stay indoors, and from more than one childish heart came the impatient exclamation, "What is the sense of having such pelting rain on Christmas, of all days in the year!"

"Is there any sense in it, mother?" asked Harald Nilsen, as he shut his book and slid silently down from the high, broad window sill where he had perched in order to make use of the last rays of daylight. The little room was already dark, and Harald knew that his mother would not be so extravagant as to have a lamp lit early today, since the light would not be needed for work.

No Christmas tree had the family had, and no presents. Never had they known such a Christmas. Harald sat upon a bench by the wall and thought to himself that no other boy could be having such a miserable time as he. But he remembered that he was the eldest of the children and must be as good as possible, for father was sick and none of the little folks must be troublesome.

"Oh, yes! There is some sense in it—some good reason for all that happens," answered his mother.

But at the same time she looked wearily and sadly toward the bed. There lay her husband. It would soon be two months since he was taken ill. He was very good and patient. He never asked whether there was any sense in his having to lie there, day after day, when it was so necessary that he should work to support wife and children. But every time the telephone rang in the little shop he shrank together in fear, for he thought "Now perhaps I shall hear that they won't keep my place for me any longer."

He knew by the weary, anxious look in his wife's eyes that there must be but little money left and that the wolf would soon be at the door.

Harald was a good child who helped his mother all he could. As he followed her glance he realized that there were worse things to bear than that it should rain on Christmas Day, but for her trouble he had no help to offer. He only went over to her and put his hands in hers. Then she smiled fondly upon him and said:

"You know how I wish I could give you children something for Christmas,

but this year it isn't so I can, and we must think of those who are worse off than we are, instead of fretting for ourselves."

Just then the telephone bell rang, and Harald went out into the shop to hear who it could be that wanted the glazier on Christmas Day.

"Is there any sense in its raining like this on Christmas Day?" asked little Ellida Beck. Ellida's mother had just been asking herself the same question:

All was orderly and beautiful at the Beck mansion. In the large, bright parlor stood the Christmas tree, richly decorated and provided with Christmas gifts and goodies in abundance; yet there was no real Christmas joy at the prosperous merchant's house on this stormy Christmas Day.

Usually both the boys, Jorgen and Nils, as well as little Ellida, were full of merriment and joy. But today everything was dull and tiresome and altogether different, and it was all the fault of the rain. They could not go to church, and the boys could not try their fine skins and new ski costumes; nor had Aunt Lazny come to visit them, as she had promised and as they had all been joyfully anticipating for a whole month. Worst of all, father could not in such weather go away with his friends to their winter camp, and this he much needed to do after his hard work.

Yes, everything was upset and the rainy weather was to blame. "Is there any sense in it?" Ellida's mother herself had asked, but when she heard her little Ellida say the same thing she thought that, after all, it was wrong to speak in that way.

"Do you know, Ellida," she said, "that there is no sense in us? We have everything to be happy with and yet here we sit and grumble because God lets it rain a little. That comes from our thinking only of ourselves. If we could do something to make some one else happy, we should soon be in good humor. I suggest that we invite Uncle Hans and Aunt Margrete and their children to come here, and then we'll light the Christmas tree and chase all our ill humor out of the house."

"They have a Christmas tree themselves," said Jorgen.

"And I don't believe Aunt Grete will want to go out in this horrid weather!" said Nils.

"But they can take a carriage," said Ellida.

"Oh, pshaw!" said their mother.

"Just think, Nils, how glad you would be if you were to be invited out!"

"Yes, do telephone, mother," said Mr. Beck from behind his newspaper. "They can but say 'No,' and anything is better than to sit here alone, thinking that now it will probably keep on raining all through the holidays."

"O mother, do let me telephone!" cried Ellida.

"No, no! Let me! Let me!" shouted the two boys together, for to telephone was their great delight. "Just remember how it went when Ellida telephoned before. She said that father must come home immediately because there was a fire here; and father rushed home without his overcoat, all the way from Custom House square."

"I said Mr. Meyer was here," asserted Ellida emphatically. "And it was not my fault that the clerk thought I said fire."

"Well, you may go and telephone, Ellida," said her mother. "And let us see how well you can do it, so that the boys shall not have anything more to tease you about. Call 758 B. Don't forget the B."

(Tinglingaling.) "Please give me 758."

"B! B!" shouted both the boys.

"Oh, yes! B, please," added Ellida.

"I was to ask if you won't all of you come here this afternoon to our Christmas tree, for we have so many good things and we have been so dull because of the rain."

"Why, it's Ellida Beck. Yes, of course, Mr. Beck's..."

"Mother," said Ellida excitedly, "they ask if they shall bring Tilda with them."

"Tilda? You must have misunderstood, Ellida."

"They mean Hilda, the children's nurse," said the boys, quivering with eagerness to do the telephoning themselves.

"Yes," resumed Ellida. "I am to say that it is all right for you to bring Hilda, for then our Anna and Trina will also have company."

Now there came a long pause. "I must wait," said Ellida.

"Thou again after a little—" Oh, good! What fun we shall have! Come as soon as you can and we will light the tree the very minute you get there. Good-by." (Tinglingaling.)

"Who was it you talked with, Ellida?" asked her mother.

"I am not sure whether it was Herman or Hans. I couldn't quite tell by the voice; but they will all come, anyway."

At once everybody set to work to get ready for the guests. Even the maids, Anna and Trina, were delighted when they were told to prepare a nice Christmas supper. They had no desire to go out this stormy night, and thought it was better to have something to do than to sit still with no gaiety anywhere in the house.

When the fires had been replenished, more lamps lit, and everything put in festive order, the children began to look out of the windows, watching for the carriage. They had put all their presents on a table, and had thought out just which games would be the best to play when their cousins should come.

At last voices were heard in the kitchen.

"Why, they have walked after all!" said Mrs. Beck "and have come in the kitchen way, so as not to bring their wet things into the front hall."

Mrs. Beck hurried to light the tree so that it should be in full splendor when the guests first caught sight of it. Her conscience troubled her a little, not only at having brought them out in the storm, but because she felt that it really ought to be those who had no tree, no gifts, to whom one should try to give joy at Christmas time. But to find such persons had seemed impossible.

There! now the visitors were coming from the kitchen. Quickly she lit the candle. Ellida took the match from her and threw into the fire, and Mrs. Beck turned to welcome the guests. But— what in the world?

Not Uncle Hans and Aunt Margrete and Hilda and the children had entered, but the glazier's wife, Karen Nilsen, who had been a housemaid at the Becks for five years when they were first married. Yes, Karen Nilsen and her children stood there in the room, clad in their best, and with a shy, expectant look on each face! Little Tilda, who was only 2 years old, had hold of her mother's dress and peered inquisitively at Ellida.

"Oh, how kind it was of you to ask us to come here," exclaimed Karen Nilsen. "We had no tree this year, true enough; but I had not thought you knew how sick my husband has been. He wouldn't let any of us stay at home on his account, so I asked Stina, who tends the milk shop next us, to see to him once in a while. And when we came away my husband said: 'You must thank Mrs. Beck very much. It's bad enough to lie here, but far worse that the children should have no Christmas pleasures.'"

While Karen Nilsen was talking the children were looking at one another in the greatest astonishment, but Mrs. Beck knew at once exactly what had happened. Ellida had bungled over the B in the telephone call, or at any rate had failed to get the right number; and all unknowingly had invited Karen's family instead of her uncle's.

Mrs. Beck felt something more than surprise. Tears filled her eyes as she took her dear old Karen affectionately by the arm and drew her to the sofa.

"No, Karen," she said, "I had no idea that your husband was ill, nor should we be thanked because of having you come here today. It must have been the dear God himself who brought it about."

Then she told Karen how it had happened, and how she had been wishing with all her heart that she could make a happy Christmas for some one who needed it, but she knew of nobody and therefore had invited her brother and his family, although she thought that very likely he would rather stay in his own home than to go out. "And now, Karen," continued Mrs. Beck, "you have my heartiest thanks for coming. You could not possibly have done anything that would please me more."

It surely is not necessary to tell what went on at the Beck's house that Christmas afternoon and evening. All dullness was gone and the hours flew too fast. By the time the Nilsen children had eaten as much as they wished of the goodies that were provided all their shyness completely vanished; and never had the dear old Christmas carols sounded so hearty and fresh around the tree as today, when the glazier's children joined in the singing. In the course of the evening many of the Beck children's presents changed owners, and stuck out from the bulging pockets of the small guests, while playing and dancing went merrily on.

"To think that you never came and told me that your husband was sick, Karen!" said Mrs. Beck reproachfully, when they had been sitting together a long time, telling each other how the years had gone with them since Karen had married.

"Oh, we've had something to eat so far, and a little wood, and we would rather get along ourselves. If only he could be well again!"

"Tomorrow he shall have a visit from our doctor," said Mr. Beck. "And then you'll see! Everything will come out right. You can charge all the medicine that is needed to my account. This is surely the least we can do for you who

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have given us such a delightful ending to our dismal Christmas Day. Everything did come out right, as Mr. Beck had prophesied. The doctor soon cured Karen's husband, and joy and prosperity came back to the little home. Ellida's brothers still tease her and laugh at her for making mistakes; but their mother sometimes says: "Ah, boys, have you forgotten who it was that telephoned to Karen and her children on Christmas Day?" And then no one wants to make fun of Ellida any more, remembering the happy results of her Christmas telephoning.—Interior.

The reader must judge for himself, but we know the usual rule is that the man in error asks but one thing, and that is that you will let him alone, but we who think we believe the truth know that to let the man alone who is in error, is to do him a serious wrong. The best thing that we can do for the man who is in error is to keep the truth before him, thus showing him that he is in error, till it may be in the mercy of God his eyes may be opened to see the truth as God gives it. It is true, if we let him alone and he is in error, in time it will come to naught, but while he and his error lives, it will be all the while pulling down those who are deceived by its likeness to the truth.—The Herald of Gospel Liberty.

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STORIES FOR LITTLE ONES

THE TURKEY'S NEST.

One day the old turkey hen went out to find a place to make her nest. She went a long way, and she took a long time to find it, when at last she had suited herself, she said:

"They may go to the East and go to the West, But they'll never be able to find my nest;"

And she felt so proud of herself that she walked all the way home with her head in the air.

When she got home to the barnyard, her friends were talking about her. There was the Gray Goose and the White Hen, and when they saw her coming, they called, "Where did you make your nest?"

"Guess," said the turkey hen, and then they were puzzled.

"Well," said the Gray Goose at last, "when I go to make my nest, I always try to get near the water, for there's nothing so good for my health—so I'll guess the goose pond."

"Right," cried the Duck. "I'll quite agree. The pond is just the place for a family."

"The idea," said the Brown Hen, chucking to herself; "why, what could be healthier than any what could be healthier than hay stack."

"But though they did their very best, They never could guess where she'd made her nest."

The turkey hen grew prouder and prouder, and she walked about the barnyard like a queen. One day the cook saw her, and said to the children, "Certain and sure that old turkey hen has made herself a nest somewhere."

"Then I'll find it," said Cousin Pen, who had come to visit on the farm.

"Then I'll find it," cried Brother Fred. "She can't hide a nest from me."

"Then I'll find it," said little Ben. And they all started out to look for it.

Cousin Pen went down in the hollow and looked in the grasses and leaves and in the stumps and hollow trees.

"But though she did her very best, She couldn't find the turkey's nest."

Brother Fred went up on the hill to the gin-house and down in the cotton-field, and round by the goose pond, where he found the Gray Goose and the White Duck taking a swim.

"But though he did his very best, He couldn't find the turkey's nest."

Little Ben began at home to look. He looked under the house and behind the woodpile, and in the barn, and out by the haystack; and while he was tipping about out there he frightened the Brown Hen from her nest, and she quarreled half the day about it.

"But though he did his very best, He couldn't find the turkey's nest."

Then Mamma said she must go and look, so she put on her bonnet and went to the wood-lot, and sat down under a tree just as quiet as she could be. By and by the turkey hen came along. She saw Mamma and Mamma saw her, but neither of them said a word. The turkey hen walked round and round in the wood-lot just as if she wasn't thinking about anything but at last she went through the big gate into the road. Then Mamma got up and followed her, just as still as a mouse, and the turkey hen

"Went up the hill and down the hill, And through the fields and by the mill, And down across the meadow brook,

By many a turn and many a crook. She went to the East and she went to the West,

But she never went near her hidden nest."

"I'll give up," said Mamma, and the old turkey hen was prouder than ever.

Then Papa said that he must try; and early one morning before the children were awake, he got up and started out to find the turkey's nest.

"He'll find it if anybody can," said Brother Fred, when he was told, and the children could scarcely wait.

He stayed so long that they went down the lane to meet him, and when he saw them coming he called out:

"I declare I've done my very best, But I can't find that turkey's nest."

And the turkey hen grew prouder and prouder. She stayed at her nest, wherever it was, nearly all the time then, and only came to the barnyard when she wanted something to eat.

The Gray Goose and the White Duck and the Brown Hen said they wouldn't be surprised at anything she did.

But they were surprised, and so were the children, when one morning she walked into the yard with twelve little turkeys, as fine as you please, walking behind her.

"Just look here," she said, "at my children. I hatched them all out in my nest down in the corner of the old rail fence." And she added, as they gathered to see

"I tell you what I did my best, When I found that place to make my nest!"

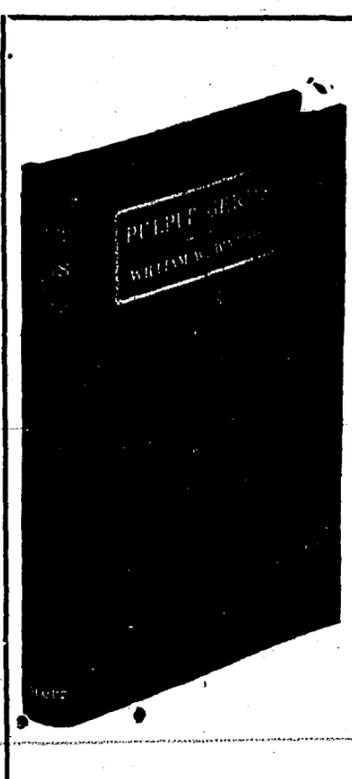
—More Mother Stories.

MEN OUGHT TO PRAY AND FAINT NOT.

Editor the Christian Advocate: Perhaps the most notable instance of answer to continued prayer that ever came to my notice was while pastor in the suburbs of the capital city of one of our Western States. It has been of so much encouragement to me that I pass it on. Among the residents of this neglected district were an old soldier and his wife, both of whom I am told, had been frequently seen upon the streets in an intoxicated condition. In the home lived the wife's father, an old-time class leader, who, because of the infirmities of age, had lately come from the East to live with them. It was no secret that he often sought the quiet of the wood which adjoined the place and spent much time in prayer, and sometimes the burden of his heart became so

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heavy and the anguish of his soul so great that the words of his petitions reached the passer-by. The salvation of this only child and her husband was always uppermost. Night after night, with feeble steps and the infirmities of age, he made his way the mile or more through inclement weather and a dark timbered road to our special meetings. These were the place of answered prayer. It is more easily imagined than described the scene which took place when the daughter, her husband and their two grown sons all made their way forward. Truly there was joy in heaven among the angels, and I have rarely witnessed more on earth. When we arose for a word of testimony, the old father's face seemed to fairly shine with glory. It reminded one of the scene of Simeon holding the Christ child in his arms and saying, "Now lettest thou thy servant depart in peace, * * * for mine eyes have seen thy salvation," as he said: "I don't know how to praise God enough; I've been praying for my daughter, my only child, ever since her mother died in 1862, at the beginning of the war, and now, after

forty-two years of continued prayer, God has answered my prayer." Often when I think of the prayers of these forty-two years I take courage.
Rev. M. L. Sanders.
Walla Walla, Wash.

Hetty's uncle, who was a school-teacher, met her on the street one beautiful May day and asked her if she was going out with the Maying party.
"No, I ain't going."
"Oh, my little dear," said her uncle, "you must not say 'I ain't going,'" and he proceeded to give her a little lesson in grammar. "You are not going. He is not going. We are not going. Now, can you say all that, Hetty?"
"Sure—I can," she replied, making a courtesy. "There ain't nobody going."—The Lutheran.

Keep before thee the idea of what thou wouldst attain. Thy steadfast thought will be a prayer not a prophecy, working out of its own fulfilment.—Trinities and Sanctities.

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Brethren, the mountain people are Baptists by both births. It is true they sometimes join some other church, but it is for the lack of opportunity. To quote Dr. W. D. Powell, "they for a time board away from home." But when the opportunity is afforded them they usually come. I remember a short time ago Evangelist S. J. Sparks was conducting a meeting at this place, when an old man who had been boarding with the Campbells for years came home and cried out as he came and said sing: "I've wandered far away from God.

Now I'm coming home;
The paths of error too long I've trod,
Lord, I'm coming home,
Coming home, coming home, never more to roam;
Open wide thine arms of love,
Now I'm coming home."

I have likewise seen eighty-one come from the Presbyterian boarding house for the last two years at this place. Some of them are Baptist jewels, organists, Sunday School teachers and many good strong Christian workers.

The mountains are a great Baptist field, and it is great with harvest. Let us thrust in the sickle and reap this great harvest of souls.

I want to thank the State Board and the brethren who have made it possible for this work to be done. God bless you; you can never realize the interest on the investment this side of eternity.

One word to those that are interested in the mountain work, the denominational schools are the key to the situation. Brethren, stand by them. No one knows what the Hazard school has and is doing for the mountains. God bless Bro. Retrey, he is doing a great work; stand by him. I leave this noble mountain work for the Seminary. Hyden, Ky. J. M. OSBORNE.

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P. VIGLINI, President.
Louisville, Ky., Nov. 30, 1909.

A sneer is the apology for argument made by a man who does not understand. And that is why, though you find Christ Jesus angry, you never find him ridiculing anybody, for every secret of every human heart was perfectly understood by the Redeemer.—G. H. Morrison.

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BAPTIST DOCTRINE—NO. 26.

J. G. B.

The Lord's Supper.

Perhaps no misrepresentation, in modern times, has been used so industriously and constantly to the prejudice of Baptists, as that concerning restricted communion. The Lord's Supper has been so grossly misrepresented, as to its design and its place in the churches of Jesus Christ, that many seem to have lost all conception of its purpose and meaning. Some people can by their lives, endorse infant sprinkling, apostasy, the doctrine of baptismal regeneration, and a score of other things which they know to be contrary to the Word of God, but they will never endorse "Close Communion." Let us look into this matter in the light of history and scripture.

Jesus appointed two simple ordinances in his church to be observed till the end of time. As baptism is a symbol of his burial and resurrection, so the Lord's Supper is commemorative of his death and sufferings. Both set forth in beautiful symbol great fundamental doctrines of the Gospel. Each was appointed, authorized, established, fixed by himself. They belong only to his churches.

Neither churches nor individuals have any right to change the form, the order, or design of these simple, yet sublime ordinances of the churches of Christ.

Christ instituted the ordinance. Matt. 26:26-28, says: "And as they were eating, Jesus took bread and blessed it, and brake it, and gave it to the disciples, and said, take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it, for this is my blood of the New Testament (covenant), which is shed for many for the remission of sins." Paul, writing "unto the church of God which is at Corinth," says: "For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread. And when he had given thanks, he brake it, and said, take, eat; this is my body, which is broken for you; this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, this cup is the New Testament (covenant) in my blood; this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show forth the Lord's death till he come."—1 Cor. 11:23-26.

Surely any seeker after truth can know the design of the Lord's Supper. Baptists believe it is to commemorate the sufferings and death of our Lord Jesus Christ. He said: "This do in remembrance of me." "This do ye, as oft as ye drink it in remembrance of me." If only we keep in mind the object of the ordinance it will save us from many errors concerning it. If we examine the popular notions of the present day, and listen to the unscriptural ideas that modern churches have propagated, concerning it, the impressions are made that its main object is to show Christian love (sometimes envious hate) and liberality.

They say, "It is the Lord's table." Exactly so. Then he has the sole right to set forth the object of its observance, to fix the qualification of its participants. Again they say: "We shall all commune together in heaven." Well, the object of the Lord's Supper is not our communing together here, but communing with Christ; not in remembrance of each other, but Je-

sus said "In remembrance of me." Then, again, it is more than silly thus to speak. There will be no such ordinance in heaven. This is to be observed till he come again, not after he comes. I submit, are not these things a perversion of the ordinance? It is not this eating, with these erroneous, unscriptural views "not discerning the Lord's body"? Baptists believe it is. We believe it is to be sacredly kept "in remembrance" of him, "to show forth the Lord's death till he come again." If you keep it with any other view, or with no recognition of this divine aim, you do not "discern the Lord's body."

We are said to be peculiar in our views about this matter. Well, God's people are "a peculiar people;" so we are not worried about the charge brought against us. But are we very peculiar after all? Only in practice.

All those who use the term "close communion," as a cudgel to beat Baptists over the head, and to prejudice people against us, agree with us in theory, but have not the Christian manhood to be consistent in their practice.

Neander, the church historian, says of the Lord's Supper. "At this celebration, as may be easily concluded, no one could be present who was not a member of the Christian church, and incorporated into it by the rite of baptism."

Justin Martyr, of the second century, wrote: "It is not lawful for any one to partake, but such as believe the things taught by us, and have been baptized."

Bishop Coxe (Episcopalian) says: "The Baptists hold that we have never been baptized, and they must exclude us from their communion table if we were disposed to go there. Are we offended? No. We call it proper and we respect it."

To say we have never become members of Christ by baptism seems severe, but it is conscientious adherence to duty as they regard it. I should be a bigot, and not they, if I should ask them to violate their discipline in this or any other particular."—Church Union, July, 1891. Allow a word of comment upon this lengthy quotation.

Notice he says: "Become members of Christ by baptism." Yet some cannot be made to believe they teach baptismal regeneration. Some Episcopalians even, in ignorance of their own doctrine, deny it. Yet the prayer book could not well be plainer on this point. Again he says: "If we were disposed to go there." Which of course they are not. Many of them, especially strict churchmen, would no more attend services at a Baptist, Methodist or Presbyterian church than would a Roman Catholic. They have neither church fellowship nor Christian fellowship for any who do not belong to the church established in the sixteenth century by Henry the VIII. Yet I have known two young ladies who left a Baptist church and went and joined the Episcopal, saying they did not believe in restricted communion. I know not whether to lay it to ignorance or hypocrisy. They evidently thought it more "tony" to belong to the Episcopal church. And yet many never think of the Episcopalians being restricted communists, because forsooth our pedobaptist friends never endge them for it.

Listen what the Prayer Book says on this point. Here is the law: "And there shall none be admitted to the holy communion until such time as he be confirmed, or be ready and desirous to be confirmed."

So Episcopalians in both theory

and practice are restricted communists.

The Methodist Discipline says: "No person shall be admitted to the Lord's Supper among us who is guilty of any practice for which we would exclude a member of our church."—Sec. 408. Every Methodist preacher takes a solemn vow, or oath, to obey his superiors and the discipline. Furthermore, this iron law of Methodism requires that they shall exclude from membership a man guilty of "inveighing against their doctrine or discipline."—Sec. 283. Or "who hold or disseminate, publicly or privately, doctrines which are contrary to our articles of religion."

So, in theory at least, no Methodist has a scintilla of liberality to boast about on this question. He should not want any such hypocritical liberality. He cannot have it and be true to his vow of subordination to his discipline, and earthy lords. And, according to his discipline there is not a true Baptist in the world prepared or allowed to come to his communion.

Presbyterian scholarship and the theory of the Presbyterian Church, is the same. Drs. Doddridge, Schaff and Cuyler all occupy the Baptist position on this question.

Dr. John Dick, Presbyterian says: "An uncircumcised man was not permitted to eat the passover, and an unbaptized man should not be permitted to partake of the eucharist." Again, "Baptism is requisite to entitle a person to a seat at the table of the Lord."—Dick's Theology, page 421.

Congregationalists say the same. Dr. Griffin, one of the most eminent divines of America, says: "I agree with the advocates of close communion . . . that we ought not to commune with those who have not been baptized, and of course are not church members, even if we regard them as Christians."

Quotations might be multiplied at pleasure, but this is enough to satisfy all enquirers after truth that Baptist and all so-called evangelical churches are agreed in theory.

Until they can adduce some proof that infant sprinkling is Bible baptism let them cease their unjust criticism of restricted communion.

(continued next week.)

NOTES FROM WALES' PONTYPOOL.

Pontypool.—For many years I have had a desire to visit this historic Baptist town. I had the pleasure of doing so Saturday, October 23rd. My chief purpose in coming here was to see the old Penygarn Baptist meeting house, which dates back to 1727, which was originally founded by the Rev. Joshua James, pastor of Lanwenarth. Its first pastor was the famous Rev. Miles Harris. The church was organized in 1729, and Mr. Harris assumed the pastorate in 1732, where he remained until his death, which occurred November 1, 1776, at the age of 77 years, and his mortal remains were buried near the old meeting house in which he had preached so faithfully for forty-four years, and in many other places in Monmouthshire in which he planted churches which are still strong and flourishing, but probably the chief monument of his ministry here was the founding of what was known as the Trosnant Baptist college of Pontypool, in 1732, and continued until 1770, and in which were educated young men who became famous in Baptist history, and among them may be named Morgan Edwards—the well known author of

"Materials for Baptist History" in America. He was a student here in 1740.

Rev. David Jones succeeded Miles Harris as pastor of Penygarn church, and the famous Morgan John Rhees succeeded David Jones. Mr. Rhees was ordained here in 1740, and it was from this church he went to France in 1791. No services are held here now except funeral services and a regular service, once a year, by the Tabernacle Baptist church of Pontypool, in order to keep their claim in the property.

When I stood in the old pulpit, I really felt that I was standing on one of the most sacred spots in Wales. Near this old meeting house are the buildings of what was once the Baptist college of Pontypool, from 1836 to 1893, when it was removed to Cardiff, where it now is under the able presidency of Dr. W. Edwards. The first president of Pontypool college was Dr. Thomas Thomas, who had charge of it for forty-one years, and whose memory is truly blessed. This college on the hill is a hallowed spot to thousands of Baptists in all parts of the world. In addition to the care of the college he had also the pastor care of Crane Street Baptist church, for many years, which is now in charge of the Rev. Daniel Hughes, who recently came here from Llanelli, Caermarthenshire. Mr. Hughes is one of the most popular Baptist ministers of Wales. This was indeed a happy day for me.

Abergavenney. This town is in Monmouthshire, in the Usk valley, one of the most beautiful valleys of Wales. Baptist history dates back to 1652 here. It is claimed that the old Baptist church of Abergavenney was organized in 1652. Sunday, October 24, the Frogmore Baptist church began a series of centennial meetings here to commemorate the founding of their first Sunday school in the place. The Frogmore Baptist church was founded by the Rev. Micah Thomas in 1707. Mr. Thomas was pastor of the old Welsh Baptist church, on Tudor street, which dates to 1652, and Frogmore Street church was one of the earliest English Baptist churches of Monmouthshire, and its first Sunday school was founded by Deacon Isaac Wyke, in 1809. In addition to his pastoral work, Mr. Thomas had charge of what was known as the Abergavenney Baptist college, which he founded in 1807, and which continued about twenty-nine years and which rendered invaluable service to the Baptist ministry in Wales. The following copy of the tablet in Frogmore Street Baptist chapel, Abergavenney, shows the esteem in which he was held:

"To the memory of the Rev. Micah Thomas, the first minister of the church and congregation assembling in this place of worship, this tablet, erected by his affectionate people, and a few other friends, serves but as a faint expression of the high and lasting esteem which they cherish towards him for his moral excellences, his mental endowments, and his devotedness of heart and life to his Master's work. He was a skillful and faithful instructor, a wise and judicious counsellor, and a true and sympathizing friend. To four successive generations he preached the Gospel of the grace of God, and for thirty years he was the tutor of the English and Welsh academy, which, through his exertions, was originated in this town.

"On the 28th November, 1853, and in the seventy-sixth year of his age, this successful minister

quitted the field of labor and entered into his eternal rest.

"Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of the Lord. They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

It was the writer's privilege to preach three times on the first day of these centennial meetings, and they were continued through the week until Thursday evening, October 28, when Dr. W. Edwards, of Cardiff, and Rev. Mr. Dawson, of Western Super Mare officiated. These were excellent meetings and awakened many precious memories.

The present pastor is Rev. T. E. Cooke, who is greatly beloved, having been here over twenty-six years. It was a great pleasure to me to meet here the venerable Rev. Mr. Young, who has recently retired from the active ministry, after having been the greatly honored pastor of the Bethany Baptist Church, of Abergavenney for more than fifty years.

Blaenau Gwent.

Monday evening, October 25, I lectured here on Morgan John Rhees. This also is one of the oldest Baptist churches of Monmouthshire its organization dating to 1695 but it is claimed that Baptist preaching dates here to 1660, or earlier.

John, the son of John, was a native of the parish of Llanbilleth. Sometime between 1640 and 1646, he joined Cromwell's soldiers. He was a Godfearing man, but it seems that his religious convictions, when he joined the army, were not of the stoutest character. One day, while in Essex or Kent, God, in His merciful Providence, led him into a house, where one of the Puritan ministers were preaching to a small number of people.

"Why do you preach to so very few?" said John. "If I preach not," said the good man, "the stone shall call out of the wall, and the beam out of the timber shall answer it."

This meeting proved a great blessing to John. It strengthened his faith and filled him with holy zeal for his Master's cause. When he retired from the army he went to live in a farmhouse called Gelligrug, in Owentillery. There he began to preach the Gospel, and very soon there was a good cause established, composed of Baptists and Independents. The two parties worshipped together amicably until 1660, when they began to differ on baptism. Efforts were made to heal the breach, but in vain, and the Baptists left Gelligrug and went higher up the valley to the house of Mrs. Nest Llewellyn.

This was the beginning of the cause at Blaenau Gwent. This is the mother of many churches, and is now very large and prosperous, under the able ministry of the Rev. T. T. Evans, who has been with them for more than twenty-six years. They intend to celebrate their two hundred and fiftieth anniversary next Summer. The first pastor of this church was the noted Rev. Abel Morgan, who landed in Philadelphia in February, 1712, after having been twenty-two weeks on his voyage.

I had a very happy time with them on October 25.

JOHN T. GRIFFITH, Maerdy, Wales.

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The Farm and Household

Willis Burdette, of New Market, sold to John W. Russell, of Atlanta, 30 head of mules at \$175 per head.

L. C. Riddell, of Mt. Sterling, sold to Baldwin, of Richmond, one pair of sorrel mules for \$366.

T. W. Duckworth bought six mules from J. B. Rubles, of Bryantsville, for \$165 each.

W. R. Wheeler, of Mumfordsville, sold 24 mules to Henry Altsheler, same place, for \$3,600.

F. C. Parepoint, of Cecilian, Ky., sold to Bond Bros., one good six year old mare mule for \$210.

Gano Stone, of Carlisle, sold five head of yearling mules to Will McIntire, of Millerburg, at \$150 per head.

Jeff Davis, of Henderson was in Union county last week and bought quite a number of mules, paying about \$400 a span. He bought one fine span of jennys from Len McElroy for \$425.

H. Lazaras bought 44 horses at prices ranging from \$75 to \$225; 30 mules in Calloway at from \$65 to \$185; 28 mule in Henderson, at \$120 to \$170, and 11 mules and horses in Hart at prices from \$107.50 to \$160. Lazarus sold 102 mules to parties in the south at from \$110 to \$190.

Fayette County.—Nearly all the tobacco crop has been stripped and little work of other kind has been done on the farms the past week. The wheat crop looks strong and a good yield is predicted for next season. The corn crop of the season has been particularly strong and the prospects are for a good heavy acreage next season. Cattle and hogs are high, hogs scarce and selling at \$7.50 per hundred. The prospects are that export cattle will be higher next June than they have been in years. Fruit trees some in good condition, better than at the same time last year.

Crittenden County.—The wheat acreage is greater in this county than for many years. The yield of corn is large, quality good, and selling at 60 cents a bushel. Hogs are high and scarce, fat hogs are selling at 6 and 6 1-2 cents. Fat cattle are bringing fancy prices. A slight advance in price on butter and eggs. Tobacco is selling at 4 and 5 cents loose, very little sold in this county.

Jessamine County.—Tobacco is being rapidly stripped and sold. Hogs were killed by quite a number of people. Corn is selling at \$2.75 a barrel. Hogs are selling at \$8.50. Among some good sales last week were the following: 40,000 pound of tobacco sold by Lewis Sutton at 13 1-2 cents. Charles McCray sold 1,200 bushels of wheat at \$1.22.

Graves County.—The weather is good. Wheat is looking fine. Nearly all the tobacco has been sold at prices ranging from \$7 to \$9 per hundred, and most all is delivered. Hogs are high and scarce, the best selling at \$7.35. Beef cattle \$2.75 to \$3.25. Bacon 15 cents a pound.

MACARONI IN MANY WAYS.

Macaroni is a misunderstood article of diet, because so few people realize that it can be prepared in more than one or two ways. It is such a cheap, yet nourishing food that it should be oftener used. The dough from which it is made is called "pasta" in Italy. This is merely flour and water mixed well, rolled and pressed through little holes into long strings that are cut the proper length and dried. Vermicelli, spaghetti, macaroni, and the stars, "rice grains," and rings used in soups, are all made from the same paste.

Being a starchy food, it should not be served at the same time with potatoes or rice, and its dressing should have some of the fats in it. To cook it thoroughly, yet in such a way that the sticks are separate, is our first care. Break it into pieces a couple of inches long, perhaps, and throw it into salted, boiling water. There should be seven or eight times as much water as macaroni. Let this boil violently, stirring sometimes, for forty or forty-five minutes. Drain, and cover with cold water. By the time it boils up again, your macaroni will be soft, white, and ready to use in any of the following receipts:

Creamed.—Cover the cooked macaroni with milk or cream, add salt and pepper and a large lump of butter. Stir into this a half cupful of milk in which a tablespoonful of flour has been dissolved; let simmer till it all thickens. Serve with croutons.

With Cheese.—One way to use cheese with macaroni is to mix a cupful of grated cheese into the hot, creamed macaroni, using a little more milk. Then on top sprinkle grated cheese, a little red pepper, and brown in a hot oven. Others prefer the cheese and macaroni in alternate layers, with bread-crumbs, covered with grated cheese on top.

With Celery.—Cut celery in dice and boil in salted water fifteen minutes, say about one cupful. Mix this with a cupful of boiled macaroni, and heap it all on a baking dish. Over it pour a cupful of cream sauce, then bread-crumbs and grated cheese. Brown well. Cream sauce is made by boiling a tablespoonful of butter with one of flour and stirring it into a cupful of milk. Season well.

Macaroni Rarebit.—Strain into a stewpan nearly a cupful of canned or stewed tomatoes. Put into it a big pinch of soda. Melt two tablespoonfuls of butter, add two of flour, and smooth it into a good half cupful of cream or milk. Beat this into the tomato juice. When nearly boiling, add two cupfuls of grated or chopped cream cheese, salt, red pepper and a little mustard. Stir in two eggs, beaten only a little. Pour over hot cooked macaroni, and take it to the table immediately.

Tomato and Vermicelli.—Have ready salted boiling water. Take handfuls of vermicelli and thrust one end into the kettle. As it softens, push the vermicelli in and arrange in circles. Then cook in double boiler so as not to disturb the shape. When done, lift into shallow baking dish, or each circle into individual dishes. Pour over the following: Five tablespoonfuls of butter, melted; add four of flour and stir in slowly three cupfuls of strained tomatoes. Grate a quarter of an onion into this, add salt and red and black pepper. Cover with grated cheese, and cook slowly till brown.

Macaroni Soup.—Add cooked macaroni or spaghetti to a quart of soup stock and flavor with celery

and tomatoes, salt and pepper. If you use milk instead of stock, put in a pinch of soda with the tomatoes. Some prefer this soup slightly thickened with a little flour stirred in cold milk.

Macaroni can be escalloped with oyster and bread-crumbs, or cold chicken or fish. The remains of one meal of macaroni may be made into croquete, or simply browned in the skillet with a little butter, and served on crackers. It is a pretty dish, surrounded by small link sausage and parsley.

CHICKEN PIE.

Cut up two small or one full-grown chicken, place on the fire in boiling water enough to cover (as it boils away add more so as to have plenty for the pie, and gravy to serve with it, boil until tender. Line a four or six-quart pan with baking powder or soda biscuit dough a quarter of an inch thick, put in part of the chicken, season with butter, pepper and salt, put in a few thin strips or squares of dough, add rest of the chicken, and season as before; season the liquor in which the chicken was cooked with butter, pepper and salt, add part of it to the pie, cover with crust cut in strips of one inch to make crosswork on top of pie. Keep adding the liquor as needed. There can scarcely be too much gravy. Bake until golden brown, garnish with four boiled eggs, sliced on top.

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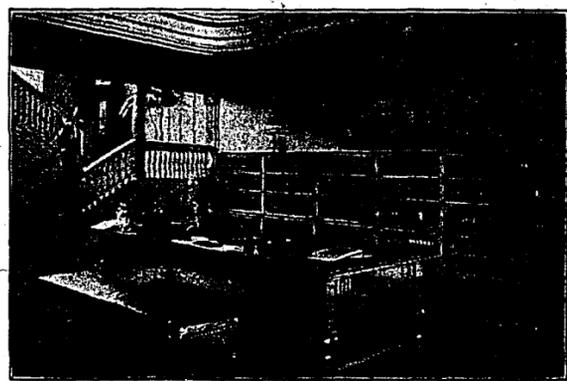
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DEATHS

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BRANDON.

Brother John Brandon died at our home in Russells, Lauderdale county, Miss., November 6, 1909, after a long and painful illness which he bore with great patience. He was a kind brother, and will be sadly missed, and we mourn for him, but not without hope. He made a confession of faith and joined the Presbyterian church. During his sickness he had a vision of Heaven, saying all was bright and beautiful and he wanted to go to Heaven. He seemingly gave up the world and its cares, thinking only of the beyond.

Farewell, dear brother, time will soon join us all on that beautiful shore, where all is peace and joy.

SISTER MARY WELLS.

SWEARINGEN.

Joseph M. Swearingen was born and reared in Bullitt county, Ky.; he united with the Mt. Washington Baptist church early in life, and lived a consistent Christian life until the day of his death, which occurred on November 14, 1909. His parents having died some years ago, he was at the time of his death living with his two only sisters, and it was indeed a "Bethany home." He lived a quiet consistent life and was loved by all who knew him. He leaves two sisters, Misses Katie and Lulie Swearingen, of Mt. Washington, Ky., and one brother, Dr. W. H. Swearingen, of Denton, Texas, to mourn his loss.

After funeral services, conducted by the writer, in the presence of a large concourse of friends and relatives, we laid his body to rest in the Mt. Washington Cemetery.

B. F. ADKINS, Pastor.

GARNER.

Judge John E. Garner, who died at his home in Springfield, Tenn., November 30, 1909, was probably the oldest Baptist in the State. He was baptized in Cumberland river, at Nashville, by R. B. C. Howell, at the age of thirteen and a half years. He was married to Miss Thomas, daughter of Archibald Thomas, before his majority. At the age of twenty-one he was licensed to practice law. At the same age he joined the Masonic fraternity, and in due time became a Knight Templar. He was a descendant of Roger Williams and a cousin of John S. (Cero Gordo) Williams.

Judge Garner was a devoted, consistent Christian, and was noted for his work in the Master's vineyard. When quite a young man he was superintendent of a union Sunday School in Springfield. He was the instigator and organizer of a Baptist church in Springfield, and for many years worshipped in the Presbyterian church before a Baptist house was built.

Judge Garner was known far and near as a lawyer and jurist. He has served his people as Mayor of his town, in the legislative halls, circuit judge, and various minor positions.

Judge Garner was a success in all his undertakings. He lived more than his allotted time, being eighty-eight years and seven months old at the time of his death. He and his daughter, Mrs. Lottie Hart, have taken the Recorder for more than sixty years. His wife preceded him to the great beyond thirteen years. Seventy-five years ago to day Judge Garner was buried with Christ in baptism and arose to walk in newness of life, and today his body was buried in Elmwood Cemetery to await the resurrection. He could truly say, "I have fought a good fight; I have finished my course; I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge, shall give me at that day, and not to me only, but unto all them also that love his appearing." This text was used at the funeral, preached by Bro. G. W. Featherston, who is in his eighty-sixth year.

T. R. MASON.

Springfield, Tenn., Dec. 2, 1909.

COFFMAN.

Miss Nancy F. Coffman was born February 23, 1832. She was married to J. J. Plain, April, 1854. After his death she

married Ben Myers. She was reared a Universalist, but was converted and joined Station Baptist church in 1861. She departed this life October 31, 1909. She was a consistent and loyal member of the church which she joined until her death. She leaves a host of friends and relatives to mourn her loss. Her home was the preacher's home and the home of many an orphan. She was a subscriber to the Recorder for years up to her death. She rests from her labors and her works do follow her."

A. F. GORDON.

TO THE BAPTIST CHURCHES OF TENNESSEE.

Dear Brethren, I beg leave to call your attention again to the needs of the Board of Ministerial Education. As we have heretofore said, we have a magnificent body of young men, a number of whom are already manifesting remarkable ability as ministers of Jesus Christ. One of the delights to us is to see the splendid progress in these noble young men, and to feel the thrill of their power as we have heard them speak and preach. These young men are your wards; they are depending very largely on the support of the churches to make it possible for them to educate themselves in order that they may do the work of the ministry. Some of them have families, and while the amount of money we give them does not in any sense pay for their expenses here, it is necessary for them to have aid to make both ends meet. May I not urge earnestly upon the churches to remember us during the Christmas period, and while enjoying the delights of many remembrances, will you not, as churches, take up an offering for Ministerial Education and forward to Bro. J. C. Edenton, of Jackson. At the beginning of the year, we will have a number of applications from young ministers who are not now in school. The response on the part of the churches will largely decide for us whether we can afford to tell these young men to come on or not. Already we have given even beyond what seems to be the ability of the Board.

We sincerely pray that you will heed this, our prayer in the behalf of young men who are seeking to prepare for the ministry.

HERBERT WHITING VIRGIN,
President Ministerial Board.

DEAR RECORDER:

I have examined Theodosia Ernest as revised by Mrs. Lucie Dayton Phillips, and would be glad if you would publish these observations:

Though the style of the original Theodosia is fine, it has been greatly improved by Mrs. Phillips, having received the gentle and delicate touch of a woman's hand; hence is more attractive and readable. The elimination of adjectives, phrases and clauses and the supplying of others make a decided improvement in its literary character.

The cullings of some laborious arguments and lengthy quotations from volume two greatly helps this beautiful story, though nothing really essential has been left out.

While the original Theodosia may continue to claim a place in the libraries of the strictly logical and theological, yet the revised Theodosia is much to be preferred by the masses.

The condensing of this story into one volume somewhat less than either of the original ones by Mrs. Phillips was no small task, and all lovers of Baptist principles and religious fiction owe her a debt of gratitude for the timely performance of this duty. I hope every Baptist home in the land will be supplied with this wonderful book.

W. J. PUCKETT.

Cave City, Ky.

DEAR RECORDER:

On the 15th of December I began a meeting with the church at Britton, Okla. Britton is a young town, just six miles north of Oklahoma City, on a level prairie and has a street car line into the city, and is also on the main line of the Santa Fe railroad. Within the last few days our State Baptist University has been located there and the State Methodist College also, which, with other advantages, assures the future of the town. I was recently with the church there in a good meeting, which resulted in thirty-two additions to the church. It is a most promising and important field for the Baptists to take now. The field of Blanket, Texas, which I now leave is as pleasant and responsive work as there is anywhere to its size. I have never known anywhere a more uniform spirit or a more loyal body to the great cause of truth for which we stand. The church wants a pastor whom the Lord calls to this field. Any suggestion that any friend feels impressed to make will be appreciated. May write me, or Mr. Mark Reeves, Blanket, Texas.

H. F. AULICK.

Lack of money may be supplied; lack of intelligence and virtue, never.

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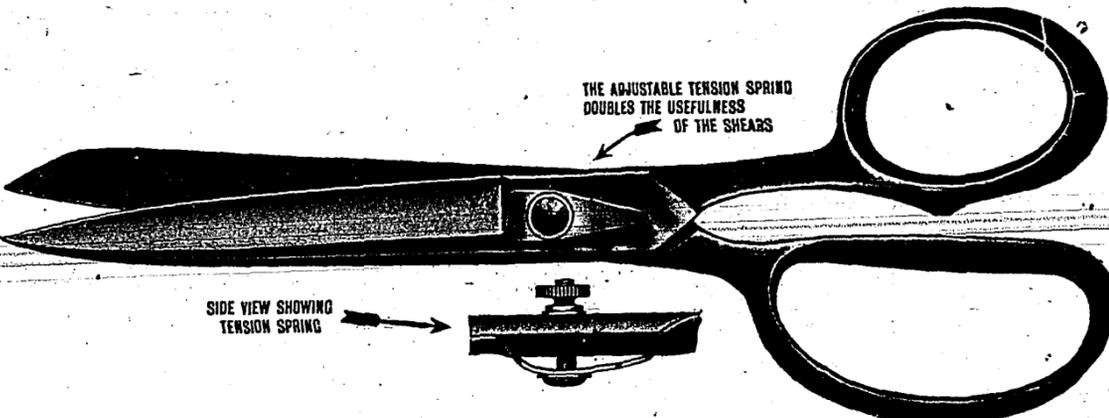
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Gifts For Him

- Neckwear
- Mufflers
- Handkerchiefs
- Half Hose
- Suspenders
- Shirts
- Gloves

- Bath Robes
- Pajamas
- Cuff Buttons
- Scarf Pins
- Watch Pops
- Rings
- Bill Folds

- Gloves
- Hosiery
- Neckwear
- Jewelry
- Stationery
- Perfumes
- Ribbons
- Embroideries
- Muslinwear

Gifts For Her

- Furs
- Suits
- Coats
- Millinery
- Rugs
- Curtains
- Silverware
- Leather Bags
- Belts

ITEMS OF INTEREST

News The World Over.

The French official report has published the statistics of births and deaths for the first half of this year, and they are melancholy reading for the French people. The birth rate still decreases. There were 12,700 fewer births than in the first half of 1908. But according to Prof. Wilcox, of Cornell University, we are in the same plight. He says: "The decline of the birthrate in this country has probably been as rapid as in any country in Europe and if it should continue unchecked for a century and a half at the end of that time there will be no births."

The first thing for President Roosevelt to do when he returns will be to go to his favorite university, Harvard, and deliver a ringing address on "race suicide." For the record of the graduates in the matter of children has been examined and it is found that 100 graduates have only 73 sons.

The city of Antwerp is to have some novel fortifications. Two hundred gigantic mushrooms are the newest feature. Each contains two guns which can throw an eighty pound projectile for five miles. The steel top protects the guns and the gunners. These turrets can be revolved by electricity so that they shoot in any direction.

Mrs. Charles Gassiot has died in Upper Footing, England. Seven years ago her husband died leaving an estate of about \$5,000,000. At his wife's death \$1,500,000 was to go to St. Thomas' Hospital. There were other gifts to charity, but of small amounts.

Credulity and skepticism always go together in a generation. The *British Weekly* says of this: "If any man of the Dowie stamp were to support a religion on the basis that the old tortoise in the Zoological gardens is the supreme power of the universe he would find an enthusiastic band of adherents." But reason is wasted on such people. What they crave is notice and advertisement, and these should be sternly refused them.

Mr. Lloyd-George, Chancellor of the Exchequer in England, in a recent speech said there had been a decrease in the consumption of whiskey in England of 900,000 gallons. In some parts of Ireland, he said, the decrease in whiskey drinking had been 70 per cent. And the distillers in Glasgow had complained to him that the sales in September this year were 36 per cent less than in the corresponding month last year. The Chancellor said this greatly reduced the revenue, but he rejoiced in it.

A national conference of medical men on the subject of pellagra or Lombardy reprobity has been held in Columbia, S. C. Dr. Lavinder, of the Public Health Service, said the disease is less of a national menace than is generally believed. He says it has existed in this country over thirty years, is not infectious, and with proper care can be kept from spreading.

During the Revolutionary war, Claudius Smith was the leader of a band of Tories in what is now Rockland county, New York. They used to commit murder and all sorts of deprivations on the farmers in the country round and then disappear. Now John Green and Samuel King, of New York City, have discovered the cave which they hid in. It is in the Ramapo mountains, near the residence of Mr. E. H. Harriman. Besides its historical interest the cave itself is among the finest known.

It is said that \$3,000,000 worth of cotton seed oil is shipped to Italy every year. The bulk of it comes back to this country as "olive oil." This is wrong, of course, as men ought to get what they buy, but it has this advantage over many adulterations, the cotton seed oil is not bad for health.

We older folks who were inclined to be pigeon-toed can remember the many injunctions we received in childhood to "turn your toes out." And now a great expert on feet declares it is wrong to turn the toes out. It is best to hold the feet straight as the Indians do. But it is much better to turn the toes in than to turn them out. For the latter gait is responsible for the many broken ankles and other ills.

1909 is an epoch for the Jews. For the first time since the year 70 they are allowed to visit the site of the temple in Jerusalem. For some years the Turkish government has allowed Christians to enter the Mosque of Omar which stands on the site of Solomon's temple. But Jews were not permitted to enter till the Young Turks deposed the old Sultan.

BARACA COLUMN FOR KENTUCKY.
Luther C. Reynolds, Baraca State Secretary, Editor.

Dover, Ky.—On the 21st our State Secretary visited us. In the evening he spoke to a fine audience. At the close of the service he organized a Baraca Class in the Baptist Sunday School. W. N. Cleveland, President; J. L. Osborne, Secretary-Treasurer; Louis Clifton, Teacher. We feel confident that our class will soon double its enrollment, and greatly increase its usefulness. We hope to soon see Baraca Classes in the other Sunday Schools. We hope to organize a Philathea Class soon. Mr. Wm. B. Rogers, Jr., of Henderson, Ky., is Baraca secretary for Henderson

county. Any one in that county wishing to know more about the Baraca work or to organize and wish assistance, call on Mr. Rogers. He is ready to serve you. Hanson, Ky.—Alpha Baraca Class, organized October 24, 1909, with eight members. Number enrolled now is nineteen. This Baraca class is in the M. E. church, South. Prof. C. H. Gifford, President; Mr. Wallace M. Weir, Secretary; Mr. O. C. Ashby, Teacher. The young and old of Hanson are proud of the "Baraca boys." This class believes in their motto. They are showing their belief by "doing things."

Reader, are you helping us spread the Baraca movement? Are you familiar with the Baraca work? Do you wish to know more about it? Write your county secretary if you know who is Baraca secretary; if you do not know, write your State Secretary. Maysville, Ky.

DEAR RECORDER:
I expect to be in my office this week and attend to some important matters needing my oversight. Brethren must be patient with me. Treasurers and others will please remit funds for State, Home and Foreign missions.
W. D. POWELL.

"UNION"—IT'S EASY—BUT—

When Baptists shall have "united" with any other denomination of Christians as such, and under any circumstances whatever, as they may apply to them, Baptists will then sustain the same relation to the denomination with whom they "unite" that Algy sustained to the bear whom he "met." The story is short:

"Algy met a bear.
The bear was bulgy.
The bulge was Algy."
Owensboro, Ky.

DEAR RECORDER:
Three cheers for the editorial of yesterday. "Should a Wife Join Her Husband's Church?" On one or two points in it I am not clear, but your position is impregnable, and is sustained by arguments which no logician can answer without departing from "the faith once for all delivered to the saints." Still what Carlyle calls "The malodorous phosphorescence of a post-mortem sentimentality" is powerful here, as well as on the bugbear of "close communion." God bless you in all your work of faith and labor of love.
Anniston, Ala.

The Commonwealth Life Insurance Company, with home offices at 312 West Chestnut Street, Louisville, has now been organized about four years and has at the present time between nine and ten millions of insurance in force and an annual income of between \$325,000 and \$350,000. This success has been attained by honor-

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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	00a	4 00
Com. to med. butch heifers	3	00a	3 50
Good to choice butch cows	3	50a	4 25
Med. to good butch cows	3	00a	3 50
Com. to med. butch cows	2	00a	3 00
anners	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
ommon 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
om. 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 hrs., 200 to 300 lbs.	8	00
Medium packers, 165 to 200.	7	90a
Light shippers, 130 to 165	7	50a
choice pigs, 30 to 130	7	00a
Pigs, 50 to 90	6	50a
Roughs, 50 to 400	3	50a

SHEEP AND LAMBS.

Good to choice fat sheep	3	00a	3 75
Medium to good sheep	2	50a	3 00
Com to medium sheep	2	15a	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	15	00a	16 00
Good leaf	17	00a	19 00
Fine and selections	21	00a	25 00

DARK.

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

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Fresh, packing, 22c per lb.

POULTRY.

Hens, 12c per lb.; roosters, 6c; young young chickens, 12 to 14c; ducks, 13c; turkeys, 17c. geese, 8c.

EGGS.

Case count, 28c; candled, 29c.

CONDENSED REPORT

No. 2164.

Of the condition of the CITIZENS' NATIONAL BANK, at Louisville, in the State of Kentucky, at the close of business, November 16, 1909:

RESOURCES.	
Loans and discounts	\$2,904,175 22
Overdrafts, secured and unsecured	56 85
U. S. bonds to secure circulation	500,000 00
U. S. Bonds to secure U. S. deposits	114,000 00
Other bonds to secure U. S. deposits	40,204 99
Premium on U. S. bonds	0
Investment bonds	131,783 87
Banking house	20,000 00
Other real estate owned	0
Cash and due from banks	1,517,747 68
Total	\$5,221,968 61
LIABILITIES.	
Capital stock paid in	\$ 500,000 00
Surplus fund	500,000 00
Undivided profits, less expenses and taxes paid	70,151 91
National bank notes outstanding	500,000 00
U. S. bond account	64,000 00
Notes and bills discounted	0
Bills payable, including certificates of deposit for money borrowed	0
Reserved for taxes	3,075 90
Letters of credit	500 00
Deposits	3,590,240 80
Total	\$5,221,968 61

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