

WESTERN RECORDER

Faith, Hope and Love, these three.

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

85th YEAR.

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Here is one happy pastor, whose name is not given in the extract from his letter, which is published in an exchange: "I was the choice of the whole church and I do not have to win those who wanted Bro. Doe. We have no members who are 'wont to push' others instead of the work. We have no officers' wives who have their husbands in 'subjection in all gravity' in church affairs. The church is not getting behind hand in the pastor's salary. I am not cultivating or standing close to or by a few bosses in order to hold my job. I expect to go from here to Abraham's bosom and am not anxious about my next field."

"A religion is a thing which by its nature does not think of men as more or less valuable, but of men as all intensely and painfully valuable, a democracy of eternal danger. For in religion all men are equal as all pennies are equal, because the only value in any of them is that they bear the image of the king."—Chesterton.

Rev. G. L. Parker has written a tract criticizing the "Emmanuel Movement," a sort of imitation of Christian Science into which some preachers have plunged. It is "mind" cure rather than faith cure. That the mind has wonderful power over the body is a well known fact. Its power is over nervous troubles. But this had better be left to the physician, whose business it is. Mr. Parker objects strongly to "making the gospel a spiritual 'Baden-Baden'."

Dr. H. A. Bridgman's words are needed in these days of "making things easy." He says: "It is no kindness to represent to young people that the Christian way is an easy one; that you can slide into it about in some such way as you move from one grade to another in school, or as you join the average club."

"AS FOR ME AND MY HOUSE, WE WILL SERVE THE LORD."

By T. T. Eaton.

For the last time Joshua assembles the hosts of Israel. Not now, as in former times, with the sound of a trumpet to go forth against the enemy—his days of warfare are ended and his long and chequered life is drawing to a close. He would make one last appeal to the children of Israel and impress upon them their obligations to God. He brings forth the ark to that place in Shechem hallowed by so many memories of Abraham, and where their father Jacob had buried the idols beneath a tree. Standing there the tall form of the warrior lifts itself before the serried thousands of Israel; and his eye, undimmed by age, flashes upon them with all that olden fire of resolution, which gleamed there as he led the charge over the fallen walls of Jericho. His voice still rings forth like a trumpet call, as he recounts to them the blessings of the Lord and His wondrous works in their defense. In front stand the elders and princes, who have themselves seen many of the wonders their aged captain relates; who have been with him in many a stirring scene, the remembrance of which thrills their hearts today as they look upon that beloved face, hear the tones of that well known voice and mark the changes time hath wrought upon the form of Joshua. Young children are there listening for the first time to the voice of that chieftain whose prowess has been the theme of their mother's stories and their father's boasts. And they carry away in their hearts to tell to their children's children that scene of the old leader standing by the ark of his God.

Now briefly he enumerates some of the blessings they had received from God's hand. He reminds them of the calling of Abraham from the worship of idols in Ur of the Chaldees, of the blessings upon the patriarchs, of the crossing the Red Sea, of the wonders they had seen in the Wilderness and of their subduing the land before them—dwelling as they now were in houses and vineyards which were the direct gift of God's hand, to which they had no possible claim, builded and planted as they were by other men, but which the Lord had given to the Hebrews. There was no need for Joshua to fill out the picture, it was familiar to all these gathered thousands—not a name has he mentioned which does not recall a long train of glorious exhibitions of God's power. Having mentioned these facts which they cannot gainsay nor resist, Joshua pauses a moment to look upon the people before him, to learn from their faces what thoughts of gratitude and love are moving their hearts.

Will they be filled with pride to think that all these glorious things befell their ancestors and their country? Is their national pride, that ruling characteristic of this people in after ages, the only feeling he has touched? If so, then as time passes on they will go back to the gods of their forefathers and take pride in the antiquity of their idols, and the Lord will look upon them, bowing down to the images from whose worship He called Abraham. Are there any in this throng of Israelites gathered before Joshua whose worship of God is merely because of some advantage they may secure, as in after ages their descendants followed Jesus of Nazareth for the sake of the loaves and fishes? If so, when trial comes and tribulation arises they will turn to the gods of other nations

from whom they hope to receive some advantage. Are any careless or indifferent to serve Jehovah if the rest do, but this very little concerning the matter so long as they can live in peace? If so, they will be easily led to worship the gods of the people among whom they dwell, and down upon themselves and their land the avenging hand of God. Do any wish to consult with their relations and friends ere they pledge themselves to obey God? Will they take counsel of their fellowmen or will they act promptly and earnestly as is well-pleasing in His sight. It may be thoughts like these trouble the mind of Joshua as he looks anxiously into the thousands of faces turned toward him, and he pauses ere he place before them the great alternative—"Choose you this day whom ye will serve, whether the gods which your fathers served, that were on the other side of the flood, or the gods of the Amorites in whose land ye dwell"—and we can almost see the tall form of the venerable leader straighten, and hear the deep voice ring out exultingly as he raises his hand toward heaven, "but as for me and my house, we will serve the Lord."

Noble declaration! Noble pledge of allegiance to Jehovah there in the presence of all the people—"as for me and my house, we will serve the Lord!" How positive he is! He does not refuse to bind himself by a vow for fear it will abridge his glorious freedom; he does not make conditions with God, so much service for so much blessing, but he asserts positively and vehemently—"as for me and my house, we will serve the Lord." How this hearty earnestness of that grand old warrior blows across the hot-bed of modern sentimentalism like a breeze from the sea! and what withering scorn would have shown on his stern old face had he seen the weak efforts men nowadays make to serve alike the Lord Jehovah and the idol Mammon! and what new indignation would have swelled his voice as he cried, "As for me and my house, we will serve the Lord!"

At some time I will speak to you of the answer the children of Israel made at the close of Joshua's sermon, but let us devote this occasion to considering the words of this preacher of righteousness in his last public discourse. He acknowledges fully their free agency, they can serve God or serve idols as they see best—God wishes no unwilling nor constrained service. He will have His creatures decide deliberately and for themselves the great question of duty. He knows in advance how they will choose and decide as they may, it will redound to His glory—for even the wrath of man shall praise Him. Whether they enlist for or against Him their lives shall work out His eternal purposes—how, we know not now, but we shall know hereafter. Religion is not simply a matter of emotion—it lays its demands alike upon the reason and the feeling. The command is to love God "with all your heart and soul," but also with all your "mind and strength." God would have men with the paths of life and death fairly set before them, choose with deliberate purpose to walk in the way of life. We must obey Him because we choose such obedience as our preference above all other worship and all other blessing. Those who enter God's service carelessly will leave it also carelessly, and Joshua did well that first of all in his sermon he bade the people "fear God."

Joshua makes no appeal to the love they must have had for him personally. So long a trusted and skillful leader, they must have felt for him much of that zealous

devotion which soldiers feel for a great favorite general, which leads them to obey his commands and regard his requests the more readily because they are his. Many a man among those thousands, I doubt not, would have followed Joshua willingly to the death and it may be that in some desperate battle he had appealed to and relied upon their devotion to himself. Others might have been willing to worship God to gratify this good old man, for the few days he had yet to live upon the earth. Where duty to God is involved, Joshua cares naught for the devotion of his soldiers to himself or for their good-natured kindness to his old age. He is very careful not to thrust himself between their hearts and the Almighty; he even suppresses all mention of his own services and his connection with the wonders wrought by God's power. He would have them worship Jehovah with an eye single to His greatness and majesty and His claim to their obedience. However, much easier he might find it to move them by an admixture of other motives, he will appeal to none other, knowing that all others are ropes of sand to bind men's fickle allegiance—this is a chain no power on earth or in hell can sever when once it fastens a man to his God.

Yet their venerable leader is ready to influence them so far as he can by his example. Nothing is more powerful than the force of example, especially from those who occupy high stations; and all the power our position gives us we are bound to use for the glory of God: Joshua will show them that he asks no service of them from which he shrinks himself, they shall never say of him that he set them no example in holiness, but simply as a guide post, rather than as a shepherd, showed them the way. It proved, too, the sincerity of his advice to them when he proclaimed "as for me and my house, we will serve the Lord." We naturally have a greater willingness to follow the advice of those who prove their faith by their works; just as soldiers obey more readily a leader who, standing at their front bids them follow, than one who from the rear bids them go. No sneer, "physician heal thyself," could be thrown at Joshua by any scoffer after that manly, straightforward utterance—"as for me and my house, we will serve the Lord."

He showed his superiority to external influences, where his God was concerned. When the question was of conquering Canaan, he could say, "let us go up and possess it," with no intimation of an intention to separate himself from his people should they refuse to go. In all matters of worldly interests he would abide the decision of his people whom he loved, but when it became a question of his religion, he waits not to hear what choice others will make ere he cries—"as for me and my house, we will serve the Lord." Had he waited till the answer came back from the people, it might have seemed that he acted from their influence, or that his desire for popularity made him choose as he did. By his prompt pledge he showed the assembled throng that far above all thought of them he placed his duty to God. His words stand as a noble monument to his memory, reaching far above the conquered nations, the captured spoils and the fallen walls of Jericho, proving Joshua, not only a successful warrior, but an earnest God-fearing and loving man, with an eye single to the service of the Almighty. All the prowess he had shown on many a battlefield was nothing to the moral courage which faced that throng with the noble words, "as for me and my house, we will serve the Lord."

SERVING GOD IN THE INTEREST OF SELF.

E. L. Wesson.

I have had a growing conviction for some years that, unintentionally, many of us are serving God in the interest of self instead of unselfishly wholly for His glory. This error crept in with our effort to arouse men to greater sacrifices and service. We did not intend it, but in our efforts to get people to do we have found that an appeal to the selfish spirit of human nature—that is, the spirit that wants distinction or compensation for all that we do—we, apparently, “get the best results”; consequently, without intending to put self-interest in serving God first we have laid greater stress on personal blessings and personal rewards for service than on the glory of God.

I may be wrong in this conviction, but the thing has grown upon me until I must speak. I believe the teaching, that we get blessings and rewards for all service acceptable to God, but I question the acceptability of all service rendered with a self-interest end in view. I believe the truth, that for all who love the appearing of Jesus Christ there is laid up a crown of righteousness (II. Tim. 4:8), but I question the rightness of the spirit that prompted the song “Working for a Crown.” I know that the apostle compares the Christians to runners in a race, who run for a crown (I. Cor. 9:25), but the point he was making was that we should discipline the body for the glory of God and the good of others, and not that we should serve God for a prize.

The point, as I see it, is that we are stressing blessings and rewards, etc., for service rendered to God until we are putting self-interest first in the minds of many, and causing many to do religious service for a selfish purpose.

One noted evangelist is fond of saying, “I have an ambition to be the greatest soul-winner that ever lived.” I know that he does not so see it, but as I see it ambition, even in such a God-glorifying service, can hardly keep from thinking more of self than of the glory of God. The apostle wrote wisely when he said, “Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God” (I. Cor. 10:31). Then he said again, “I seek not mine own profit, but the profit of many, that they may be saved” (I. Cor. 10:33).

I believe that I, myself, have often made a mistake on this line. I have held up the great services of others, and spoken of the rewards they will receive, that I might inspire Christians to service. I know that there is a nice point just here, but I fear that we are stressing the self-side of service until much of our serving is prompted by selfishness. To make clear just what I mean, let each one ask this question: If I had no hope that anything would come my way for what I do, how much would I serve? No one can answer for another.

I am struggling to preach more and more a service prompted by loving appreciation of what God has done and is still doing for us, without any thought of anything coming to self for service done. I pray God to bring me to the point of such loving appreciation of what He has done for me through Jesus Christ, that my soul may turn from all thought of either blessing or reward for anything that I may do and see only the glory of God my Father and Jesus Christ my Lord.

If we are all the children of God through faith in Christ Jesus; if indeed “we be brethren”; if the saved of God constitute His family, the household of faith; is it not mighty close to selfishness that borders on to worldliness to press the point of service on the ground of the distinction that may come to the servant? If all are God's children, why should we so stress what's coming for service? Should not all service be prompted wholly by love and gratitude? I recently heard a preacher say that reading the Bible is a part of salvation, and I just could not keep from thinking, if that is true, what a difference there will be between God's children in Heaven, in point of salvation. The poor, ignorant man who cannot read won't be saved much.

Oh, God! where are we drifting? If

salvation is by grace, through faith, and not of works; then it is that and nothing more. But this effort to arouse men to do has caused us to put selfishness in everything because even the unregenerated nature may be moved to do by appealing to self-interest.

Let me say in conclusion, that my conviction, after careful study, is that all service which is self-centered will come back empty handed. No service is right if rendered in God's name for selfish ends.

CLINKERS.

By Rev. S. A. Dyke.

There are few who have had any intimate practical acquaintance with fuel from our mines, but know from sorrowful experience, or otherwise, what the term “clinkers” means. But, perhaps, their experience has never set them moralizing over the subject, nor led them to draw any lessons from them. Nevertheless if there are

“Sermons in stones,

Books in the running brooks,

And good in everything.”

we may extract some lessons both suggestive and helpful from such unpromising material as clinkers.

And first: What are they? Something in appearance very much like coal. So much like it that when in the mine or the bin they deceive the miner, the master, the mistress and the maid, so similar are they in color, in weight and in size, to the genuine article. Nevertheless, they are not coal, but simply stone, or slate, or clay, with a veneer or an infusion of coal forced into their surface under great pressure. These are radical, fundamental differences. The clinker is a mineral substance, stone or clay or earth; the coal is a vegetable substance in its origin and nature. The clinker never had life; the coal has always had it, first as active life in the growing plant, then latent in its form as mined; and then active again in combustion as it gives out the light and heat received ages ago from the sun. So it is with clinkers in the churches. There are persons having a form of godliness, but lacking the power thereof, who have been received into the churches under the garb of a fair profession. And no church is able to keep them out altogether. There was a Judas among the twelve. And Paul, in his second letter to Timothy, complains of Hymeneus and Philetus, who had apostatized; and of Demas, who loved this present evil world. Certain it is that somehow they are largely in evidence in many of our churches in these days—persons who are radically different from those who have been born from above, those into whose hearts the life of God through Christ by his Spirit, has come.

Secondly: What do they do? They absorb a great deal of the heat of the living, burning fuel, so much so that, at times, they seem all aglow with warmth and light; but it is never the light and heat of an inner life. It is all borrowed, the result of close contact with the living coals. They take in, but they never kindle into a flame. Moreover, they have a tendency to keep the living coals apart, and thus weaken their power, for two living coals together will quicken each other into intenser life; a clinker between will draw strength from each to itself, and thus waste their energy. Therefore the more clinkers there are mingled with the coal, the greater the tendency to check the fire; and, if it burns low, to put it out, as well as to take away the power to kindle fresh fuel into a flame. So is it in churches. Spiritual clinkers absorb the heat of the living fire, causing the spiritual life of the church to be expended upon itself. It is a poor church whose whole strength must be expended in keeping itself alive. But this is not all. These clinkers are separators. The tendency of living coals is to draw together in one growing mass; but the clinkers neither take these living members to their hearts, nor let them get together in one compact body. They are not of the same mind, they do not seek the same things; hence divisions, envyings, strifes, worldliness, and the separation of chief friends. Still worse, they are destroyers of the body. Whenever a church with plenty of material to keep it alive, and

with the drafts on, dies out, it will be found that it is these miserable clinkers combined with the other refuse, which have killed it out. The warnings in Revelation to the seven churches have need to be heeded still.

Finally: We should learn, in this cleaning up, to distinguish between the precious and the vile. Even in the ash-barrel there is something of which it can be said: “Destroy it not, for there is a blessing in it.” In every well-regulated household there should be a “cinder-sifter.” Cinders, well cleaned and freed from ashes and clinkers, have special value. They have life in them, they readily kindle again, and serve to set the fresh coal aglow; they also help, when placed on top, to keep the fire from wasting up the smoke-stack; and sometimes when one wants a quick and hot fire, he can get it more readily from cinders than from coal which has never been through the fires. Moreover, the amount of cinders one can save in a season is surprising, and the energy which he can thus rescue from worse than waste has to him a double value.

Thus is it in our churches. Not infrequently it is the misfortune of truly converted persons, with the root of the matter in them, to become so united or associated with the unregenerate that they cannot be distinguished or, for the time, separated from them. It may be by false doctrine, or evil living, or coldness or church quarrels. These are in danger of being punished, or left out, with the actually unworthy. Happy are they if some wise, kindly, faithful servant of the blessed Master rescues them from the refuse heap.

It may be, also, that some despondent child of God thus cast out and remembering the happy, useful days of the past, wails out with Jonah: “I am cast out of thy sight, yet will I look again toward thy Holy Temple.” Let him know that he is not cast off forever, and that there is service still for him. God does not forget his own. —Christian Work.

“STRENGTHEN YE THE WEAK HANDS.”

The battle of life is sore. We see overburdened business men weary, heavy-laden mothers and housekeepers, tired and broken laborers, pale-faced students and teachers. They feel that the battle is going against them, yet they fight on. Their problems are too hard. The bread problem, the boy problem, the poverty problem, the servant problem, the labor problem, and a multitude of other questions which they cannot handle, are pressing upon them. They need strength. We pity the man who thinks he is strong enough to bear his own burden and fight his own battle.

Paul says, “When I am weak then am I strong.” This is quite a paradox. Men have been taught that they must look to physical strength, intellectual strength, political strength, and financial strength, to enable them to win the battle; but alas, what shall the weak do? And they constitute the majority. Yea, what shall the strong do? For even the young men shall grow weary and faint. Our Lord has reversed nearly all the conclusions of the wise concerning life. He says, “He that saveth his life shall lose it, and he that loseth his life for my sake shall save it.” “He that will be chief among you let him be your servant.” The apostle says, “My strength is made perfect in weakness.” And Jesus says again, “Blessed are the meek, for they shall inherit the earth.” He does not say, “Blessed are the Napoleons and the Alexanders and the Caesars,” but “Blessed are the meek.” “A little child shall lead them.”

Be a little child. Get strength by being weak. The dominion shall be in the hands of the “little flock,” for the mouth of the Lord hath spoken it. The strength of a young man is not found in the gymnasium. The most powerful athlete in the world would make a pitiful stand against the principalities and powers and the spiritual wickedness in high places with which all the saints must wrestle. Alexander could conquer the world with his sword, but the wine-cup was more than a match for him. “Bodily exercise profiteth little.” Gym-

nastics are good, but only good for little things. If you would stand among the giants and do exploits, you must have the strength that comes from righteousness. National strength is not in gold and battle-ships and expanding commerce, but in righteousness. The strength of our young men is not in muscle, or brain, or money, but in character.

We do not disparage intelligence nor physical health. We must be on our guard against the folly of separating what God hath joined together. Science is a revelation of forces and these earth-powers are of God. Science is his messenger. But science can put us in touch only with the forces of the earth. Religion will put us in touch with Him who said, “All power is given unto me in heaven and in earth.” Let us hold fast both science and religion, and then we shall understand what our Lord meant when He said, “The works that I do shall ye do also, and greater works than these shall ye do.” The weak hands shall be strengthened by divine energy. —N. Y. Christian Advocate.

HOW LIFE CAN BE TRANSFIGURED.

Life is strong and peaceful if whatever we do is done unto God. Life connected with God is sublimely beautiful and inspiring. Human applause or dissent should die away below one's feet. It is a splendid thing to detach oneself from all bondage to men, submitting himself constantly to God. The life of a Christian will be transfigured in proportion as the apostolic injunction is heeded, living not with eye-service as men-pleasers, but in singleness of heart unto Christ; this brings life into living touch with the great fountain of all life. A man-pleasing life is servitude and brings corroding care and chafing anxiety. Living in constant fellowship with God and committing one's work unto Him, brings an abounding and an abiding peace, and a precious assurance that the life “flows on in endless song.” Such a life is transfigured, and in its influence will be a benediction to all whom it touches. Paul declared: “For me to live is Christ.” That was his purpose and goal. It transfigured his life.

Human life has a Godward and a manward relation. When its deep under-current flows Godward, it lends dignity to all other relations, and it becomes sublime; even in its lowliest phases, service will not be menial or common or desecrating. All phases of life are under the transfiguring power of grace and the illuminating influences of the Holy Spirit. All is on God's altar and is sacred unto the Lord, so that the whole life is sacramental. This thought and experience gives to the most ordinary life divine honor and permanent rest and delight, as well as permanent value. Every service becomes royal, and every deed noble, and every influence inspirational.—Selected.

God keeps a school for his children here on earth, and one of his best teachers is disappointment. My friend, when you and I reach our Father's house, we shall look back and see that the sharp-voiced, rough-visaged teacher. Disappointment, was one of the best guides to train us for it. He gave us hard lessons; he often used the rod; he often led us into thorny paths; he sometimes stripped off a load of luxuries; but that only made us travel the freer and the faster on our heavenly way. He sometimes led us down into the valley of the death shadow; but never did the promise read so sweet as when spelled out by the eye of faith in that very valley. Nowhere did he leave us so often, or teach us such sacred lessons, as at the Cross of Christ. Dear old rough-handed teacher! We will build a monument to thee yet, and crown it with garlands, and inscribe on it: “Blessed be the memory of Disappointment.”

Every day two divine persons are praying for me—Christ above, and the Holy Spirit is praying and guiding me on earth.

Time is a great soother, a great healer of sorrows, a great adjuster of misunderstandings. “All things come to those that wait” is true in many of the fields where life is active.

DANGERS TO BELIEVERS.

F. M. Welborn.

By "believers" is meant saved people. Those born of God, and have become the children of God by faith in Christ Jesus.

By "dangers" is meant perils or risks to which saved people are exposed in this life, and by which their spiritual gifts are weakened, and their growth, usefulness, happiness and eternal rewards are destroyed.

People know that dangers exist every day in this uncertain world that break health, threaten life, and crush out material existence. Dangers to the soul are more horrible for believers to contemplate because they affect the temporal and eternal state of the soul.

The Lord loves his children whether dutiful or undutiful, and he provides the best things for them here and hereafter. Knowing their temptations and fallibility, he gives them, in his Holy Word, warnings, admonitions and exhortations to shun perils to their happiness and usefulness. These teachings in regard to danger are not only evidences of his love for them, but they afford grounds for testing their obedience. The dangers to believers are very numerous, but space will allow mention of but a few cited in the Scriptures.

1. One is worldly-mindedness. The warning is "Love not the world neither the things that are in the world" (II. John 2:15). "Be not conformed to the world" (Rom. 12:2). Worldly-mindedness paralyzes religious effort, and leads to many evils.

2. Pride in the heart is another danger. This principle causeth the creature to make a vain display. The love of display renders one despicable. The Scripture warning is "Pride goeth before destruction" (Prov. 16:18). "When pride cometh then cometh shame" (Prov. 21:2). "He that exalteth himself shall be abased"—shall be covered with shame.

3. Another danger is evil-speaking. Many a one damages his religious character by an unguarded use of the tongue. Such as speak without truth or discretion are shunned by the best people. The divine caution on this subject is positive and plain. "Let no corrupt communication proceed out of your mouth" (Eph. 4:29). "Lie not one to another, seeing that ye have put off the old man with his deeds" (Col. 3:9). "Speak evil of no man."

4. Cultivating a taste for corrupt literature endangers success in religious work. "Evil communications corrupt good manners." The world is full of publications debasing in thought. Things people love to read about, they will study about and practice.

Believers need to read the Holy Scriptures and publications treating on sacred history and Bible doctrines. The will of God to man can be learned in no other way.

Religious error abounds as tares, and is more dangerous to spiritual life than scientific or historical error, because it misleads the soul in essential matters and carries it into infidelity and into hell. All literature not in harmony with the Bible is dangerous. The teachings that God is the Father of mankind, and that denies the divinity of Jesus Christ and his vicarious death are specimens of hundreds of errors advocated by men that mislead souls and dishonor and rob God.

It is lamentable that the largest number of professed believers in the world hold the doctrine that a saved soul may sin by which it is eternally lost. Surely the holy cause suffers serious injury by such a slanderous fad. Nothing but a diminutive view of the plan of salvation and little esteem of the office of Jesus Christ can breed such a thought. One wrong begets another. A belief in the truth of human defilement as taught in the word of God is a death blow to the ideas of human merit. But as long as human merit and human works are magnified, just so long is there a failure to realize what a soul's salvation is. If salvation was even in part by the sinner, then the doctrine of apostasy would be tenable. But the Scriptures declare that "Salvation is of the Lord."

If one saved soul may be lost, then all may be lost, and the Lord is mocking souls when he calls them his children. The work called religion is by an infinite Spirit in the hearts of creatures who were dead in sin, and like its author, is eternal, bestowed without the least sign of merit in sinners.

Those who advocate that a believer may turn from God, become a child of Satan, and be eternally lost, are teaching a salvation by works, sure as the sun shines. But the Bible declares, "There is none that doeth good, no not one" (Rom. 3). "None righteous, no not one." Why not believe God's truth? If salvation is obtained by works, then it is a debt for the sinner's work. But the testimony is, "Not by works of righteousness which we have done, but according to his mercy he hath saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Titus 3:5). "By grace are ye saved through faith, and that not of yourselves, it is the gift of God, not of works, lest any man should boast" (Eph. 2:8-9). That is plain.

If salvation depended on good works, then none are saved, else some are saved for works and others by grace, making two ways of salvation, but all are saved in God's way—one way. In this, God is the Agent, and man is the passive recipient in the Scriptures.

If the Lord takes pity on the sinner and saves him out of his trouble for his promise of good behavior, or his willingness to be immersed and become a church member, then Christ died in vain for such, for sins in that case are remitted without blood. The talk about good works is foolishness, for God says, "There is none that doeth good, no not one." Can a clean thing come out of a thing unclean? (Job 14:4.)

Many admit that souls are saved by grace, but are lost by evil works. Such a theory makes the works of man and the devil greater than God. Yes, the creatures greater than the Creator! Such

doctrine favors the idea that men may combine with Satan and defeat the purposes of God, as if he were a weakling. Some preach about the grace of God as though it were a little spell of his love and help to a soul in humble despair (like it had humbled itself) while the soul behaved nicely, but when it becomes reckless, God leaves it to his wrath. One holding such thoughts can have as much regard for man as he has for God. What is saving grace? It is the unmerited love and power of God in delivering a soul from eternal destruction—the gift of God. The gift of God is eternal life. "He that believeth on the Son hath eternal life—in the present tense. Can the finite creature destroy the gift of his Sovereign, if he wanted to do so? If God is uncertain, what is Christianity? Nothing worth contending for.

Some argue about salvation as if it were obtained partly by works, and partly by grace. But the Scriptures teach that if it is "by grace then is it no more of works, otherwise grace is no more grace. But if it be of works, then is it no more grace, otherwise work is no more work" (Rom. 11:6). This teaches that works and grace are not mixed in the Bible plan of salvation. Jesus will have all the glory for saving sinners. He is entitled to it, and saved sinners will give him all the glory on receiving salvation, and in eternity. Still hearers are told to do their part, and the Lord will do His; as though the blessing was a joint matter between the sinner and his Saviour.

The old fathers used to say something when they spoke of a weeping penitent "working himself out of work, then he would give up for the Lord to save him." Repentance and Faith are not works. They are but signs of God's drawing power. Jesus says, "No man can come to me except the Father which hath sent me draw him" (John 6:44). The doctrine of a partnership salvation leads to the conclusion that salvation is lost when the creature ceases his part; like it took all of his mortal life to complete it. Partnership work leads some preachers to assume a very responsible part in carrying out sacred forms to secure sinners. All sinners saved by men will apostatize, and are in great danger of being eternally lost. The Lord gives notice of a sad disappointment to partnership laborers. "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you. Depart from me, ye that work iniquity" (Matt. 7:22-23).

Oh, how overwhelming the sentence when so late. But as sure as God has said it, believers are "begotten to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in Heaven for you" (them), who are kept by the power through faith unto salvation ready to be revealed in the last time (I. Peter 1:4-5). God never changes. He never makes mistakes. When he gives eternal life to a soul, he never takes it away; and Satan has not power to do so. "All power is given unto me in heaven and in earth."

When the sinner gives himself to God he is God's property. It is no harder for God to take care of him than to save him. Some will say, "Then the Lord has some shabby sheep." It is granted. But they are his. He paid the same price for every one of them—the blood of Jesus. "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" (Nothing harder to the believer than these). "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:35, 38-39).

"Shabby sheep" will wander from the fold, but it is the Good Shepherd's business to bring them in rejoicing; and he will leave the ninety and nine to do so.

Persons do not think of the difference between salvation and rewards. The first is by grace through faith. The saved souls receive the gift of eternal life by the Eternal Spirit. The fruits of the Spirit, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, Gal. 5:22) are imparted to the spiritual being. He is conscious of their presence. The soul never before saw such light, nor tasted such sweetness. He is an heir of God by being "born from above." Nothing can change the relation. Men compare the Holy Almighty One to fathers who disinherit their children for disobedience. It's a slander. God's love never changes. He can be compared to none. Saved souls, though they sin, stand in the righteousness of Jesus. He is their Mediator, their Advocate, their High Priest, who ever lives to make intercession for them. He reports to his Father (John 17). "Those that thou gavest me I have kept, and none of them is lost, but the son of perdition that the Scripture might be fulfilled—alluding to Judas Iscariot.

The covenant between the Father and the Son secures God's people. See Ps. 89:28-36. "His seed also will I make to endure forever and his throne as the days of heaven. If his children forsake my law, and walk not in my judgment; if they break my statutes, and keep not my commandments, then will I visit their transgressions with the rod, and their iniquity with stripes. Nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips." How can saved ones go to hell? Yet some say, "If I believed the doctrine when once in Christ, always in Christ, I would go my full length in sin." We reply, if one of sound mind wants habitually to go his full length in sin, he may well deny that he ever was saved. Hypocrites and deceived ones are not in this lesson. Early education may start false doctrine. People had better study the Bible more and listen to false teachers less.

Rewards are for works done in this life. Every man shall receive a reward according to his works. Believers have received forgiveness for evil works

prior to salvation. They are God's workmanship created in Christ Jesus unto good works (Eph. 2:10). We will let the Book tell of their evil works after salvation. "Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built therefrom, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved, yet so as by fire" (I. Cor. 3:13-15). Comment is unnecessary. Some believers' works may all be destroyed, yet they will enter heaven without a reward.

Though the believer is said to have fallen from grace, and is lost, certain preachers exhort them to repent and believe on the Lord Jesus Christ to be saved, and brethren are urged to pray for them to be saved again. The divine word informs us it is all in vain. "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put him to an open shame" (Heb. 6:4-6; 10:26). "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins."

If the best plan of salvation that the Lord God can get up fails, why try it any more? Men's theories superceding divine truth is awful. Apostasy from God to hell is a thing of the imagination. God's word does not contain it. Great confusion and false conclusions on the character of heavenly salvation is from a failure to consider man's duality. The Scriptures teach that human beings are a combination of flesh and spirit. A little inspection will verify this truth. In conversion, the spirit is saved; the flesh is not. "That which is born of the flesh is flesh; and that which is borne of the Spirit is spirit." The flesh is not born of the Spirit, but it remains as nature made it, with all its propensities and proclivities until the resurrection. The new convert feels that he is saved—soul and body, because he possesses within an overflow of new life; but he has entered into a warfare between the flesh and spirit. His spirit struggles for Jesus and Heaven, but the flesh turns in opposition, and continues till death. "The flesh lusteth against spirit, and spirit against the flesh; and these are contrary one to the other; so that ye cannot do the things that ye would" (Gal. 5:17). "For I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members" (Rom. 7:22-23). The spirit of the Christian soldier by the grace of God can conquer the flesh, but the battle is over and over. The soldier forgetting the source of help, is drawn into wickedness, and Satan carries the news; a soul is fallen from grace and is lost. Such doctrine when believed by a believer is dangerous, because it covers him with darkness, and cheats him out of usefulness and blessed rewards. Let him heed the counsel of his Lord, and escape danger.

Auburn, Ky.

HARVEST.

Let us notice how thoroughly the Bible appropriates every process of husbandry, and applies it to spiritual growth, and to derive from that revelation the lesson of how we may, by our imagination, look upon almost everything that takes place in life, in such a way that it shall be significant of some sort of spiritual state or change. All through the Bible you will find that "ploughing" and "harrowing" are both of them terms appropriated to spiritual instruction. The "sickle" and "reaping"—these are familiar to you in their spiritual application. "Threshing" and "grain" and "chaff"—these are used continually in the Scriptures. "Gathering" and "garnering" and "grinding"—these are set to signify spiritual truths. Burning up chaff, or letting the wind blow it away, that it may be utterly scattered and gone forever—how powerfully are these things set forth, especially in the prophets!—Selected.

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.

Jesus and the Gospel James Denney, D.D. \$2.00 Net. A. C. Armstrong & Son.

This new book by Dr. Denney is pronounced the most important contribution that has been made to Theology for many years. It will certainly attract the attention of all who are seriously interested in the origin and progress of Christianity. Not only those who are teachers, but all who think about Christianity in its intellectual aspect will find in it a frank, able and conclusive treatment of the great central problem of the religion of the Lord Jesus Christ. Dr. Denney has produced a noteworthy and valuable book.

The Growing Church. Cleland B. McAfee. 50c Northfield Press.

The author discusses the essential factors of

Church growth as seen in the Church at Ephesus. These are the divine element, the substance and methods of preaching, the separatedness of the people, the detection and discipline of hypocrites, the changed life of the converts, perils and safeguards within and without and some suggested methods. The preachers will find this book worth reading.

The Worth of a Man. Cleland B. McAfee. 30c. Northfield Press.

This book concerns itself with what Man is, and four facts that raise him above all other creatures. His consequent obligation toward God and Man also find place in the discussion.

Golly Self-Control. A. T. Pierson, D.D. 50c. A. C. Armstrong & Son.

This is an interesting book treating of the Christians' regulation of his daily life. The thoughts, affections, disposition, passion, speech, reading, habits, etc., from the topics under discussion. It is a neat, timely and suggestive volume.

Fit for Work. A. T. Schofield, M. D. \$1.25. A. C. Armstrong & Son.

This is a treatise of popular character, showing how Christian workers should keep physically in condition and containing suggestions to help them keep themselves so. The book was written at the earnest request of well known Christian workers who were impressed with the unnecessary waste of life and health and vital force that is seen everywhere in the field of Christian work. The author is one of England's leading authorities on brain and nerve diseases, and is also an earnest Christian. He writes authoritatively on his subject.

Does it Matter What a Man Believes? Frank Ballard, D.D. \$1.00 net. Eaton & Mains.

This is a vivid discussion of a vital question. The author evidently thinks that it matters much what one believes. He does not believe that definite doctrine is to be whittled away in the name of religion, until all that is left is an indescribable agglomeration of pious nebulousities. He is in sympathy with neither the New Rationalism, nor the New Theology. The book contains much that is good.

His Birthday. Amy Le Feuvre. A. C. Armstrong & Son. Net 35c.

This beautiful little Christmas story, like all of Amy Le Feuvre's books will be enjoyed by both grown ups and children. Dollie, the little daughter of the "Wise Man," called so because of his superior knowledge to the shepherds round about, insists upon giving gifts at Christmas as "Mother's Book" said. Dolly takes the "Wise Man" and Jonas, the shepherd to church on Christmas morning with their gifts, her's a little box of spices, the "Wise Man" a golden eagle, while Jonas gives his heart. The book has an illuminated card cover and beautifully colored illustrations.

Fun on the Farm: In Old Kentucky. Ollis Crazeisen. The Kuyahara Press, Newport, N. Y.

A party of four, father, mother, two boys, Percy and Paul, make a journey from the far north to a farm in Kentucky—the home of the boy's grandparents—and there spend the summer. The book is said to be an almost true story of what was seen, and heard and done during that time, and the telling of it makes an interesting tale. There are twenty-two entertaining chapters to the book. The Fishing trip, The First Rabbit Chase, A Day on the Old Lincoln Farm, Hauling Wood with Old Charlie, and An Evening with Uncle Jim and his Banjo are specially good. While the book may appeal to children—more especially, grown people will enjoy reading it also.

Beyond The Maresias. Ralf Connor. *The Birthday of Hope.* J. D. Jones. *The Quest of the Yellow Pearl.* D. C. McFarland. *The Angel and The Star.* Ralf Connor. Fleming Revell Company. Net 25c.

To those desiring something more than the ever recurring Christmas card these little booklets make excellent substitutes, being much more than mere reminders. They each express some favorite theme or story in harmony with the Christmas spirit.

These charming little booklets are daintily printed in colors, illustrations, decorations, etc, and are in a specially designed mailing envelopes all for 25c.

The Attic Guest. Robert E. Knowles. Fleming H. Revell Co.

The "Presbytery" meets in a quaint little Virginia town and homes are being assigned. The question in the Lundy home is where to put their guest. If an elder he is to go in the attic, and if a minister—where? The attic is prepared, which, by the way, is a most desirable room, for an elder from Pollocksville. Lo and behold, a young minister, a distinguished guest, from Edinburg, with the blood of the Covenanters in his veins, who wants to see something of Southern life, is sent them. It all comes out in their surprise and Mr. Laird is delighted—nothing in the world he loves like an attic. And so he becomes their attic guest and life changes for all of them. In his study of Southern life he becomes embroiled in the lynching of a negro and is compelled to leave Mr. Lundy's home. Not before, however, he falls much in love with Helen Randal, a typical Southern girl, and Mr. Lundy's niece. They marry and go to Canada, and their life there with all of its joys and sorrows is beautiful. The book ends with their return to her Southern home with their two children. They spend their first night at home as attic guests.

We have all heard of, or know of the love of God, and the love of Christ, but too few realize that the Holy Spirit loves us as tenderly and definitely as God or Christ.

Sunday-School Lessons

Sunday, January 2nd.

John, the Lord's Forerunner.—Matt. 3:1-12.

Motto Text.—"The voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight."—Matt. 3:3.

"In those days came John the Baptist, preaching in the wilderness of Judea." The days when Joseph and his family were living at Nazareth, as told in the closing verse of chapter second. John was about thirty years of age, having been living in the desert, that is, in the wild, uninhabitable part of the country, for some time. This was his first appearance as a preacher of righteousness. Luke is the only Gospel which gives any account of John before he began his preaching. The wilderness of Judea was a name given to a region lying west of the Dead Sea, and including part of the Jordan valley.

"Repent ye; for the kingdom of heaven is at hand." The Greek word translated "repent" means a change of thought and of purpose. True repentance changes our opinion of ourselves, showing us that we are guilty sinners, fully deserving the wrath of God, and it changes our purpose, making us resolve to cease from sin and to seek God's forgiveness.

"For the kingdom of heaven is at hand." The Jews had long been looking for the Messiah king who was to sit upon the throne of David. John tells them that the Messiah is coming to reign, and as a preparation for his coming they should cease from their sins and turn from their evil ways.

"For this is he who was spoken of by the prophet Esaias." It is Matthew who is speaking in this verse, and not John. Esaias is the Greek word for Isaiah. The word translated "by" means more accurately "through." God spoke through the prophet. The correct translation teaches the inspiration of Isaiah.

"The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." Matthew quotes from the Septuagint version of Isaiah 40:3. Like so many of the prophecies this one has two fulfillments. The primary reference was to God's bringing Israel back from the Babylonish captivity. The second fulfillment was the mission of John the Baptist. The kings in those days when about to make a journey through their provinces, sent heralds to tell the people to prepare the roads for them. Our Lord came to establish a spiritual kingdom and the preparation for that was repentance.

"And the same John had his raiment of camel's hair, and a leathern girdle about his loins." This picture represents John as wearing a camel's skin, but this was never worn as sheepskin has been. It was a coarse, strong cloth woven from camel's hair, and was worn by the poor. The girdle was necessary to fasten up the flowing garment when a man was in rapid motion, or active labor. Sometimes these girdles were of silk-studded with jewels. But cheap ones were leather.

"And his meat was locusts and wild honey." His food. The law of Moses allowed some species of locusts to be eaten, and they were often eaten by the poor, and are to

this day. John dressed plainly and lived simply. John's appearance was a sermon against luxury and called men to repentance.

"Then went out to him Jerusalem, and all Judea, and all the region round about Jordan." All the Jordan valley was not included in the territory of Judea. Israel had had no prophet since Malachi, four hundred years before. And when one appeared dressing as did the great Elijah and uttering stern warnings in his spirit, it is not strange that the multitudes poured into the wilderness to hear him. What added to their eagerness was the hope that he might prove to be the Messiah and free them from the hated Roman yoke.

"And were baptized of him in Jordan, confessing their sins." Dipped by him into the waters of the Jordan. The word is common in Greek literature and invariably means to immerse. After the temple had been destroyed and the Jews scattered abroad they adopted baptism in the case of proselytes from the Gentiles. The first reference to it in any of the Jewish writings is in a Babylonian Talmud of the fifth century.

"Confessing their sins." The Greek shows that each man acknowledged his guilt just before he was baptized.

"But when he saw many of the Pharisees and Sadducees come to his baptism." There were three parties if considered politically, or sects if considered religiously. The Essenes, Sadducees and Pharisees. The latter were the best and most numerous. The Sadducees were sneering rationalists who sided with the conquerors and believed such parts of the Old Testament as they happened to like. The Pharisees had been patriots in the wars of the Maccabees and hence were a power with the people. There were good men among them, but they had become largely hypocrites. And while the most orthodox of these sects, they were teaching for commandments the traditions of men.

"O generation of vipers." A very strong expression of indignation and contempt. Vipers were deadly and vipers were insidious. By teaching the people the traditions of men instead of the commands of God, these men made themselves deadly serpents.

"Who hath warned you to flee from the wrath to come?" Broadus says the more natural sense of these words is surprise that any one should take the trouble with so little prospect of any good result. There is wrath to come before every one of our sinful race. Blessed are those who take warning and flee to the sure refuge of the blood of Christ.

"Bring forth, therefore, fruits meet for repentance." If they were not hypocrites and really repented, let them show it by ceasing from their sins and obeying God.

"And think not to say within yourselves we have Abraham to our father." It was the common opinion among the Jews that no descendant of Abraham would be lost forever. John forcibly combats this view which prevented them from repenting and seeking the forgiveness of their sins.

"God is able of these stones to raise up children unto Abraham." "The fact that God could with such perfect ease raise up children to Abraham, and so was not dependent on them for the continuation of Abraham's posterity, would suggest that they might readily be set aside from enjoying the blessings promised to Abraham's descendants."—Broadus.

"Now also the axe is laid unto the root of the trees." There is not only a coming wrath; it is near at hand. The axe lies ready, it behooves them to repent before they were cut down. Death is always close to all of us, and our day of grace may be drawing near to its end.

"I indeed baptize you with water unto repentance." In water the Greek is. John required a profession of repentance before baptism. The people were inquiring among themselves if John could be the promised Messiah for whom they were looking. He answered this thought by telling of the Mighty One, infinitely superior to himself, who was coming. "He shall baptize you with the Holy Ghost and with fire." Men have their choice; either regeneration by the Holy Spirit, or the fires of hell. Which are you choosing today?

MISSIONARY LECTURES AT GEORGETOWN COLLEGE.

The college and our entire community have enjoyed a rich intellectual and spiritual feast in the series of three lectures delivered by President E. Y. Mullins, under the auspices of the Foreign Mission Board of the Southern Baptist Convention. His general subject was "The Missionary Interpretation of Christianity," which he divided into three parts, one of which he discussed in each lecture.

The subject of his first lecture was "The Missionary Interpretation of Christianity as Presented in the Life of Paul," which was treated under the following heads: 1. Many interpretations of Christianity—a. Commentaries. b. Theologies. c. Art. d. Churches. e. Life of Christian people. f. Its real nature in Paul, beautiful, exact, splendid, sublime.

2. Christianity's supreme need after crucifixion of Christ met in the life of Paul. 3. Paul's personal life and appearance. 4. The World he is going to conquer. 5. Results of Paul's labors.

In the speaker's own forceful way, he gave us a new meaning of the life of the first missionary, and thrilled us with the vastness of the great apostle's triumphs. Some of the gems of this first lecture were: "The things we are loyal to, they are what make us." "To do anything you want to with your mind is an education." "The general absence of appreciation of nature and of art in Paul's writings may be explained by his love of the beautiful in human character." Paul's message was simple: "Christ incarnate, crucified, risen, ascended, glorified, coming back in due time to judge the world. His gospel the power of God." "Near-

ly every formative conception of modern civilization may be found in the churches which Paul organized."

The second lecture dealt with "The Missionary Interpretation of Christianity as Presented in the Beginnings of Modern Missions."

1. Some observations, with the year 1500 as vantage ground. 2. Why the three hundred years' delay? a. Men's belief in the near approach of the end of the world. b. Ignorance of the heathen world. c. Nations would have been closed to the gospel. d. Rulership of sea in hands of Spain. 3. Some events of apparent minor importance that did begin the movement. 4. Causes at work, only occasions needed. a. Supremacy of sea passes from Spain to England and Denmark. b. American colonies under control of England. c. Nations of

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world-open doors to commerce. d. Livingston and Stanley in Africa. The speaker closed this lecture by saying that one hundred years ago "the early missionaries are just striking a match, shielding it with their two hands, trying to keep the winds of heathenism and superstition from blowing it out." The last lecture was on "The Missionary Interpretation of Christianity as Exhibited in the Triumphs of Modern Missions." The main divisions were: Triumphs in men and women enlisted; of missionary convictions in the churches of Christ; in organization and equipment; in principle; in testimony of eyewitnesses; for science and civilization; triumphs in moral and spiritual regeneration. In conclusion emphasis was placed upon the fact that "Christianity is an expansive principle," and that the supreme need of the church of Christ today is a broader horizon, a larger conception of the Great Commission. Georgetown College is greatly indebted to President Mullins for these inspiring lectures and we feel sure that their influence will mean an addition to Georgetown's representation of three sons now in China, and renewed interest and zeal in support of missions on the part of both faculty and students.

JOHN L. HILL.
Georgetown, Ky.

THE LATE BAPTIST STATE CONVENTION OF SOUTH CAROLINA.

It was the eighty-ninth annual session of this body, assembled in the city of Anderson, one of the most prosperous towns in the State, December 7-10, 1909. The attendance was very large, there was unity and harmony, and "a mind to work," and to move forward on every line of Christian service.

Dr. A. J. S. Thomas was president; Rev. C. A. Jones, secretary, and Rev. A. B. Kennedy, assistant secretary. "The Ministers' Conference," which always precedes the Convention, convened December 6th.

Dr. Z. T. Cody, chairman of a committee appointed a year ago to consider and report this year on the advisability of a Baptist Educational Commission in the State, brought in from said committee a recommendation that such commission was advisable and also marked out the general lines of procedure and operation for the same.

Sunday School and evangelism, phases of the State Mission work, received careful attention. Dr. Roper, of Spartanburg, made an excellent address on "Evangelism," laying greatest stress upon the importance of "siege" meetings.

or even months, without ceasing—particularly so in great centers like the cities of Charleston and Columbia.

Woman's work, the orphanage, and other matters, were reported upon very favorably, and it was generally felt that the outlook of all our Baptist enterprises is quite a hopeful one.

Out of over forty counties, all but six have already voted out the legal sale of liquor, and we wish the entire State to run "dry" without delay, if possible.

The report this year on "Obituaries" brought in the name of quite a number of useful, active and some of them, widely known brethren, whom God had called to their heavenly reward since the meeting of last year.

This service took place about twilight of the evening of December 9, 1909, at the grave, flowers being laid on the tomb by Mrs. J. A. Hoyt, former pupil of Dr. Johnson, only one other of his former pupils being present.

The following inscription, which your correspondent copied, in full, from the monument will tell the reader who may not already know, something as to Dr. Johnson and his worthy career as a leading American Baptist of his day and time:

William B. Johnson, 1782-1862. Preacher, Teacher, Patriot, President Tri-Emmal, Southern, and South Carolina Baptist Conventions. Loyal to his Master, Honored by his Brethren, Loved by Friends.

R. W. SANDERS, Greenville, S. C.

What we would do, let us begin today. Every good we would have must be paid for in strokes of daily effort.—William James.

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THE LIFE OF CHRIST,

By Robert Whitaker.

O Father, make me strong!
I do not ask
For years serene and long,
For easy task;
What daily dole
Of blood and brawn be mine,
O give me in my soul
The strength divine.

O Father, make me clean!
Guard Thou my heart,
Let me not seek to screen
My life apart;
In any place
Where Thou would'st have me
be,
O keep me by Thy grace
From foulness free.

O Father, make me glad!
Give more than mirth;
If I am sometimes sad
From want of worth,
Or just from love,
Since others suffer so,
Tune me to strains above,
And keep me so.

O Father, make me kind!
To one and all,
The halt, the maimed, the blind,
The large and small;
To all who live,
Though many heartless be,
Oh help me to forgive,
And love like Thee.

—Watchman.

OUR PULPIT.



THE CHURCH'S PROBATION.

C. H. Spurgeon.

"Thou, O God, hast proved us."
—Psalm 66:10.

The psalmist, who spake these words in his song, told forth the experience of the godly in all generations. In the patriarchal age, when Abraham was called to leave his kindred, and go forth from Ur of the Chaldees; constrained to sojourn as a stranger among a people that he knew not; bidden to wait with patience for a son whom God would give him in his old age; and, at length, commanded to take that son to the top of a mountain, and offer him as a sacrifice,—he might well say, "Thou O God, hast proved us. Isaac could say the same when he tabernacled in the Land of Promise, having not so much as a foot of it that he could call his own, except his father's sepulchre. Jacob learned the same stanza when he was tried in Laban's household, when he wrestled with God in Peniel, and triumphed over the angel at Jabbok: this he knew when he went down into Egypt, and, dying, blessed the sons of Joseph. All the patriarchs, as they fell asleep, could say, "Thou, O God, hast proved us." And this was the song of the Church during her sojourn in Egypt, when she was lying among the pots, and during her wandering in the wilderness, when she passed through a desert land by a way which she had not traversed aforetime. And this, too, was the voice of the Church under the conduct of Joshua, when Israel came through Jordan, and began to defy the hosts of the Canaanites—when they draw the sword against mighty adversaries who dwell in cities fenced with high walls, gates, and bars, and came forth to battle

in chariots that had scythes of iron—"Thou, O God, hast fell asleep after they had avenged Israel, and done mighty deeds for the Lord of hosts. This David could well say, for he had seen affliction. This the kings, who walked in his steps, and this the prophets, who spoke in God's name, might all have said, "Thou, O God, hast proved us." What is it that Thou, O God, hast proved in Thy people?

I think we may answer, he has proved everything. If we have anything that has not been proved, it either is to be proved; or else it is so bad that it is not worth proving. Everything we have, that God has given us, will have to be proved. There is not a grain of grace that will escape the probation; he is sure, in some way or other, to test and exercise it. We have no manna to lay in the cupboard, to breed worms; the manna is given us to eat. The rock that follows us with its refreshing streams flows that we may drink thereof; when we shall cease to thirst, the river will cease to flow; we only have grace given to us that it may be proved.

I think we can say, looking back upon our lives, those of us who are in Christ Jesus, that the Lord has proved our sincerity. Ah, how many put on the harness when we first put it on; and where are they now? In our little gospel experience, how many have we seen who have turned out gaily enough to the field; but say nothing about their return: "tell it not in Gath, publish it not in the streets of Askelon," how their shields were broken, their lances shivered, and their plumes trailed in the mire. When any turn from Zion's way, our best method of using their apostacy is as Cowper used it, for self-examination—

"When any turn from Zion's way,
(Alas, what numbers do!)
Methinks I hear my Saviour say,
"Wilt thou forsake me too?"

But, up to this time, one way in which God has tested our sincerity has been to keep our leaf green; and, through divine grace, that sincerity has kept its hold, while some who, in the first flush of religious excitement, promised well for heaven, afterwards withered and faded. While many, who were like the fair blossoms of the spring upon the tree, were blown down by the East wind, or fell with a shower on the ground, we have been left, by divine grace, to bring forth some little fruit, though not as much as we could desire. O brethren, it is a great mercy, when God proves our sincerity, if, notwithstanding the defection of man, and the fickleness and instability of our own hearts, we are able to say, "Lord, thou knowest all things; thou knowest that I love thee."

It is a privilege to have our sincerity tried, but it is one which must be purchased at a sharp cost; for we cannot know our sincerity for God without being put where we are much tempted and troubled. I believe many young people think they have the grace of God in their hearts, who, if they were really put in temptation's way, would soon discover that it is only a sort of hereditary profession, and not the true grace of God they possess. I have a great suspicion about buying hothouse flowers in the street. All the summer through, you see people with their barrows with the finest flowers you ever saw, but most of them have been forced; and if you take them home, and put them in your garden, on the first cold day they look pale, and begin to droop, for they cannot bear the change of atmosphere, be-

cause they are forced. So I cannot doubt that there are many, who join Christian churches, who have been forced; they have been in the hothouse of godliness, in association with the saints; and when they are put away from Christian association, where is their piety, where is their religion? Some of you, I know, have had to suffer this chilling trail. You have been shut up among blasphemers, you have been made to live among the ungodly and profane, or you have had temptations from the polite and the godless, yet, thanks be to God, you have been enabled to retain your hold on Christ.—You can say, with the psalmist, "Thou, O God, hast proved us." And if you are sincere, mark you, as surely as ever you have true godliness, it must and will be put to the test.

We used to brag about the lofty heights which we would climb, and the mighty summits on which we would stand, and here we are creeping along in the valley! Do not make this confession to lull your conscience, or to comfort yourselves for being in the lowlands.—We ought to be on the mountains—we must chasten ourselves for this. Oh, how it ought to humble us to think how God has proved us, and brought us down! My pastoral experience, which, if you call it short, has, nevertheless, been very, very broad, bears witness to this; whenever I have seen a Christian talking large things about his loftiness in grace and his attainments, I have always seen him, sooner or later, brought as low as the dust. I have known some brethren, who have said that they never had a doubt of their acceptance; and I have thanked God for them, and have hoped they never might; but I have seen some of them in such a condition as I pray I never may be in. I believe there are such things in the world, to this day, as those bullocks that pushed with side and with shoulder, and that fouled the waters with their feet where the trembling ones came to drink. Such professors as those will find that the Lord will bring them down ere long. Those big saints will one day be glad enough to creep into a mousehole, and feel themselves thrice happy if they are permitted to be numbered amongst the meanest of the Lord's people. As surely as we ever make these high pretensions to great things, we shall be brought down, and we shall have to cry, "O Lord, we did exalt ourselves, we did promise high and great things, but thou, O Lord, has proved us; and when it came to the proof, what insignificant, what worthless, what despicable worms we turned out to be after all!"

But, beloved, we have not only been tried in our sincerity, and in our vows, and in our lofty pretensions, but have we not also been tried in our strength? How strong we are sometimes! As my friend Will Richardson, who, though he is a poor laboring man, is a divine I like to quote, just as some people would quote St. Augustine, said to me one day, "Brother Spurgeon, if you and I get one inch above the ground, we get that one inch too high, and the Lord will bring us down again." How true that is! And the old man said, "O sir, you know, in winter time, I feel as if I could do such a deal of mowing, and as if I could reap the fields at such a rate!" but when the hot summer comes on, poor old Will wipes the sweat from his brow, and he thinks it is hard work reaping after all, and he will be very glad when he can get home and lie down, for he is getting an old man. "O sir," said he, "If I

could reap in the summer as I think I can in the winter, then I should do." And is not that the way with us? When there is no trial to bear, we can do all things, or can bear all sufferings; when there are no duties to be performed, then our strength runs over, we have too much; we have enough, and some to give to our neighbors; but when we get into the work, and the struggle, and begin to reap and to mow, the sweat of weariness is such that we long to be away from it: our strength, when tried, is found to be less than nothing and vanity. "Blessed is the man whose strength is in thee,"—the man who can sing with the psalmist, "All my springs are in thee." You know, dear friends, many streams that run in winter become dry in summer; but they tell us that those wells that sap the mainspring never do get dry. How happy is the believer who has sapped the mainspring, who has got deep enough down in his faith and confidence in God not to be dependent on the landsprings and the upper waters, but has got down to the mainspring, for then weeks of drought may be followed up by months without rain, but still his soul shall go on bubbling up, and his fountain shall ever flow!

Moreover, the Lord has proved our faith as well as our strength. Our faith is indeed our real strength, because our faith is that by which we lay hold upon God's arm. Has not your faith been proved, brother? An untried faith is no faith; at least, I mean, if a man has had faith for some considerable length of time, and that faith has not been tried, I question whether it ever came from God. I may say truly of faith what the old naturalists used to say falsely of the salamander—that it lives in the fire. The natural element of faith is fire, it never gets on well unless it has some fire to try it. What dost thou think faith is given us for unless it is to be tried? Didst thou ever know a man build a house, and then shut it up, and let no one live in it? Houses are built to be inhabited, so God does not give anything without a design. Dost thou know a man who keeps his wheat year after year, and never puts it through the mill? Let me tell thee that my God puts all his wheat through the mill, and you must all go between the big stones, and you must have your crushing. You will never come out fit to be offered unto the Lord unless you have been between the stones, there must be "trial of your faith." We know that our friends in Australia, when they are getting gold, stand up to their waists in water, shaking the earth to and fro to get the golden grains out of it; and you and I like spadefuls of earth, must be shaken to and fro that the earth may run away, and that the pure gold may remain. Your faith is much more precious than gold, so it also must be tried in the fire. You, Mr. Greatheart, must prepare for a great many battles.

To sum up all in one, dear brethren in Christ Jesus, depend upon it there is nothing that you have, that is good for anything, which will not be tried. Your religious principles will be tried. Why should they not be? There is a certain sort of Christians—I do not know whether I shall think them Christians soon—who profess to be better than anybody else. They are non-sectarian; they have left all sects, to make a snug little party to go comfortably to heaven by themselves; and instead of seeking the conversion of sinners, they seduce the members of our churches, and com-

I pass sea and land to make one proselyte; and the more useful our church-members are, the more do they seek to pervert them to their disorders, and the more industrious are they in every way to show their perfect hatred of the Church of the living God. I sometimes meet with persons who are afraid of them; they say, "What shall we do?" I can only say, if they are right, God prosper them; and if they are wrong, we are not afraid to meet them; we are not afraid that God's cause will suffer by their attacks. I had hoped—there was a time when I was fool enough to hope so—that these were men who really meant what they said; but now that they show themselves in their true colors, as the destroyers of every order in the Church, and as especial enemies of God's ordained servants, of course, we can only bid them the defiance that they bid to us, and, in God's name, stand upon our bastions and our bulwarks, as our forefathers did aforetime, fearful of nothing they may do, because our cause is God's, and he has delivered us out of the hands of many a confederacy aforetime, and he will do so even unto the end. Never fear, my brethren, any attacks from nominal Christians, or proud, conceited persons, who think themselves too good to join with other churches, who, forsooth, are Babylon; they are the men of wisdom, and say, "Stand by, for we are holier than thou." But what of the Pharisees of modern times from the South of the land, what shall we say of them? Let them do their best, and their worst, and fight as they will. If our course be right, we can bear to have it proved. I like to see breezes spring up—these fresh blasts that, every now and then, beat upon the good old ship. If she is all right, she will outlast them; and whether it be from disorders within or quarrels without, she will come out of the trouble.

And now let us turn to the second question, How has God proved us?

Dear friends, the Lord has proved us in a thousand ways. Many men think that the only proof that God gives to his servants is that of trial. He often proves them by trials, by bereavements, by temporal losses, by sickness in body, by personal infirmity, by slander, by persecution, all these are, therefore, proofs to a Christian; and a man who can go through all these, and find his faith still keeping its hold, and that he is able to say, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord," such a man may thank God for the proof. And, after all, dear friends, the only grace that is worth having is that which shall be with us when we go through the fire, and through water, and when men do ride over our heads. Do not tell me of your sunshiny religion; do not tell me of your summer-day godliness. You may sometimes see, on the Mediterranean, when the waters are calm and still, a little fleet with fair and beautiful sails floating gaily there; it is the nautilus coming up in the sunshine to float; but there is a black cloud yonder, and at the first breath of wind that comes whistling across the waveless sea, where is that fleet? Where is the nautilus? Every little creature has drawn itself into its shell, and fallen to the bottom of the sea. Oh, there are too many of this kind, too many Christians who are with us when everything goes well; but where are they when the times have changed? To use John Bunyan's expressive metaphor, they walk with Religion when she goes in her silver slippers; but when she is

bare-foot, and men laugh at her through the streets, then where are they? Affliction does try men.

You sometimes go to the stationer's, and you ask for a picture of such-and-such a church. "Yes, sir," he says, and brings you out a picture; and you say, "There are two pictures here." "Oh, no sir," he says "that is only one." "But," you say, "there are two, and this one takes the view a little further to the right, and that, apparently, a little more to the left. I do not understand your giving me two pictures." "O sir," he says, "that is only one; and if you look at it rightly, you will find that the two will melt into one, and stand out very clearly and beautifully, much better than in an ordinary print." You look, and look again, and say, "There seem to be two, as far as I can see; and I cannot make them to be one." "Stop," says he. He opens his drawer, and fetches out a stereoscope. "Now," says he, "just put your eyes there." "Oh, yes," you say, "I see it is only one now; the two pictures have melted into one." I believe there are many truths in Scripture that are just like two pictures on a stereoscopic slide; they are really one, only you and I have not the stereoscope. When we get to heaven, we shall get a stereoscope, and then they will appear to be one; and we shall see that conflicting truths, such as free-agency and divine sovereignty, were only different views, after all, of the same truth taken from a little different angle; and we shall see how God gave us both the truths and how foolish we were to go against them.

Don't you think it is a very sharp trial to be tried by other loves? You have an only child; how fond you are of that girl; how your heart is knit to that boy! You have a dear husband, properly enough you love him; but, ah! improperly enough you idolize him. Or, alas! it is a brother, or sister, or some other Christian man, and your heart is set on that object. Do you know what Jesus says to you? He has said, "There is a disciple who loves me; he says he does: I will see if he does: I will give him that child, and I will see which he loves better: I will give him that wife. I will give her that husband: I will see now whether I really am King in that heart or no." And in how many cases have we mournfully to suspect that Jesus Christ was not King! O dear friends, it is sad to think of how it would be if some of us were tried by that test: "If any man love father or mother, son or daughter, more than me, he is not worthy of me! And there are many who fail here, and many more Christians would fail perhaps, only that God, on a sudden, comes like a great iconoclast, and breaks their images in pieces, and utterly spoils their false gods; and then they are compelled to go to Christ, and say, "Yes, we do love thee." But perhaps that was hardly true while the idol was in the way. It is a hard trial to have these fair things put in competition with Jesus, happy are ye if ye have been tried, and yet have stood the trial!

Multitudes of other proofs suggest themselves, but our time flies; let us come, therefore, to the closing question, and just see what has been the result of all those provings through which we have passed?

Well, I think, dear friends, we have lost a good deal by our provings. We have gained much, but we have had our heavy losses likewise. "What," says one, "lost anything by God's proving me?" Yes, brother, I will tell you one

or two of the things you have lost. I think you have lost that habit of putting your trust so much in earthly things. So many trees have been cut down, that you had built on, that you begin to wish to build somewhere beyond the stars; you find that this world is not your rest. If you have lost that, you have lost something. Have you not also lost that habit of talking so positively about what you mean to do? A good thing if you have. You do not glitter so much, but there is more gold in you. You do not flash and sparkle, and make so much noise, but the waters run stiller because they are deeper. You have lost that habit of boasting in an arm of flesh.

As the result of your being proved, you have lost that disposition to invite trial. I know a Christian woman—I think she is here this evening—who had not any trouble. She prayed to God to send her some; she will never pray that prayer again. She was like a child whom I heard crying in the street, and his mother opened the window, and asked him what he cried for; and when he said "Nothing," she said he should have something to cry for before long. There are many children of that sort; they think they cannot be children of God because they are not always living in hot water; but when they get the trial, they never think that again—never. These are some of the things we have lost. We go through the Red Sea of trial; some few things we leave in the Red Sea along with the Egyptians; may they never be washed up again!

One has learned, by being proved, to lose that habit of treading quite so hard on the ground as we used to do. We used to tread on other people sometimes; by being proved, we tread more gently. We used to push and say, "If the man is in my way, I cannot help it;" now we walk a little more carefully, we do not wish to touch other people's sore places, because we know our own. I heard a dear brother say, the other night, that I comforted the doubters a great deal too much. I thought, if that dear brother had to go through some of the deep waters we ourselves have known in connection with this church, he would find the doubters want a great deal more comforting than he thinks: for, when one has been in the dungeon, and has not been able to read his own title clear, and when there have been times when sin and Satan have so prevailed over grace that one could only say, "O wretched man that I am, who shall deliver me from the body of this death?" then we have wanted something very sweet and very comforting. I do not think that a Christian knows much of doing business on the great waters if he does not feel, sometimes, as if he would give all he has to have as good a hope as the meanest lamb in Jesus' fold has. And, dear friends, we lose that habit of being so hard, and speaking so loftily, and these are blessed losses. Lord, send us many such losses!

Then, we also gain much by being proved. I cannot tell all that we gain. I never read a list of the ear-rings and the bracelets that the Israelitish women gained from the Egyptians; and I cannot, therefore, give you a category of all the golden jewels, and silver bracelets, and the rich ruby tiaras that Christians get from the depths of their tribulation. We get all sorts of choice things thus. Was it not Rutherford who said that he drank many sorts of God's wine, but the wine which was the sourest of all was the sweetest when it was down? And so assuredly it is. There are

many sorts of bread that we eat, that are very delightful—many breads of heaven; but that which is baked on the coals, just as the bread which Elijah ate was baked, that is the meal that makes us go in the strength thereof for forty days. All bread that comes from God is good; but that which the black ravens with their hoarse throats bring to us, that is the bread which is most fit for God's prophets. All our passages through the fiery furnace make us like swords when they are well annealed; they are ready to cut right through the bone, it makes us true Jerusalem blades thus to be put through the fire again and again. Well, brother, you and I will not cease from being tried until we get to heaven, and then it will be all over; and we shall sing, and this shall be the sweet note of it. "Thou hast proved us, O God; and blessed be thy name for it; before we were afflicted, we went astray; but now have we kept thy word."

There are many here who, I fear, if they were proved, would be found to be dross. Let such remember that God, by his grace, can transmute the vilest metal into the purest gold. One touch of the cross of Christ, one drop of his precious blood can turn a sinner into a saint. "God is able of these stones to raise up children unto Abraham." And however great and vile your sins may be, "there is life in a look at the crucified One." One glance at the bleeding Saviour, and your sins are forgiven. A simple act of trust in Jesus, and you are saved, and then, from that time forth, though you will have trial, you shall bless God for it; and we shall meet in heaven to praise the name of the Most High, world without end. Amen.

THE SHEEP AND THE FOLD.

The fold does not make the sheep, nor can the fold even change the goats to sheep, nor is the sheep that is outside of the folds less a sheep or even a less desirable sheep on that account. It is possible for a shepherd—a very foolish shepherd—to fancy that there is no difference between sheep and goats or even sheep and wolves except the difference that that fold makes, and that a wolf inside of a fold is little better than a sheep outside. The wise shepherd knows that the fold has no use or beauty of its own. It exists merely for the sheep; or, to lay aside the figure, the Church is worthless except as it serves as a home for God's children. We may speak of the "children of the church," just as we speak of the children of an asylum; but no asylum or home or church ever gave birth to children. The Church's children must be born of God, or else they are only aliens in the Church.

All that is in the Church—the ministry, the sacraments, the worship—must be regarded only as means of grace, as helps for those that choose to be God's children. Of themselves, in or out of the Church, they are nothing. If a sheep could be so silly as to say, "I am as much a sheep outside of the fold as I would be inside, therefore I will stay out," it would not live long. If the Good Shepherd built the fold, and if he purposes to bring all his sheep into that fold, it is not wise to tell him that he is wrong and that the fold is useless.—Advocate.

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.

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Editorial

THE PROOF DESIRED.

"Immersionist Difficulties."
 "We were told a few days ago, by a most excellent woman, of a case of Baptist immersion in a little home in a country place in Kentucky. An aged man was very sick, and wished to be received into the church. There being only the Baptist church in the place he must be immersed, of course. So a bathtub was hauled out from the city, brought into the room and filled with warm water, and then the sick man was put into it in order to satisfy the crude and undisciplined ideas of this primitive people. It is hard for any ordinary reader or student of the Bible to believe that any such thing is called for under the gospel of Jesus Christ, which is sent out to all the world, and is adapted, in the divine wisdom to the needs of all the race." *Herald and Presbyterian.*

We have no sort of doubt but the story as given was told to the editor, though we do have very serious doubt as to the truth of the story, and hence respectfully request the proof. Indeed, the story seems to us a little "fishy," and naturally enough perhaps as it has to do somewhat with water. In other words, brother editor, you will allow us, for the sake of perspicuity to say, that we do not believe the story. Now, to be sure, beloved, "it is your next move." Clearly, it is up to the *Herald and Presbyterian* to "make good" the statement or make a retraction, and the columns of this paper are wide open to any reply in this connection.

But for the sake of the argument suppose that the incident did occur, does it constitute an argument against apostolic baptism? As we see it, it is not what form of baptism is most convenient, but what baptism was commanded. At worst, it was only a superfluous performance and about the only serious objection we see to it is, that it suggests baptismal regeneration. This, however, should not be cause for objection upon the part of the editor, for to this doctrine, he is at least seemingly committed by his own Confession of Faith. The editor having loosed his dogs of war, they have turned upon his own forces.

We must confess our inability to see anything specially wrong about a man being "put into a bathtub." In truth, we have ever regarded the bathtub as one of the world's greatest blessings, and can heartily commend it to all concerned.

The genial editor grows a little unkind in referring to the "crude and undisciplined ideas of this primitive people." However, we are not specially surprised that one who questions the wisdom of Christ in giving the ordinance of baptism should find fault with the intelligence of our people. Furthermore, we must confess the humiliating fact, that our people are "primitive" in their ideas of baptism, and more, our shame is our glory. It also may be true, that we are "crude" in this particular, but in this crudeness we are in company with John Calvin, who expressly states in his Institutes that New Testament baptism was immersion.

If Christ and the Apostles were crude, and they were, according to the animadversions of our critical editor, then we must plead guilty to his mild impeachment of us.

DEMOCRACY IN ENGLAND.

England is now engaged in one of the fiercest constitutional struggles of the age. The financial budget passed the House of Commons, by a majority of 230, and was sent to the House of Lords for ratification. The lordly Lords rejected the budget by an overwhelming majority. The House of Commons accuses the House of Lords of violating the constitution. This crisis calls for a dissolution of Parliament. An election has been ordered for January, and the result will be watched with intense interest. It might be well for these Lords, who have inherited their job, to remember that there was such a character as Oliver Cromwell, who was at one time rather prominent in British history. The conviction is constantly growing, that the House of Lords is an irritating excrescence on the body politic, which must sooner or later be disposed of at any cost. It is largely due to this colossal aggregation of apes and aristocrats that the infamous school system of England is permitted, and that, too, in spite of the protest of more than two-thirds of the citizens. Beware, gentlemen! The day of reckoning must always be reckoned with.

THE NARROW WAY.

This way is indeed narrow, but sufficiently wide for all those who are by grace fitted to walk in it. The narrow way was specially constructed for narrow people, and no other kind will ever feel at home in this way. Unfortunately, it is the way of few, who delight to walk in this way, even at the expense of popularity. The repeated attempts to popularize this way have always proven abortive, and from Constantine to Elliot, they have all ended in inglorious failure. We have a perfect right not to walk in this way, but we have no sort of right to alter its God-appointed bounds.

It requires agony and effort to walk in the narrow way, and to these things the world has ever been opposed. This, however, is true of every kingdom. If we enter and excel in the kingdom of music it must be by sacrifice and service. To succeed in the arena of art we must deny ourselves and walk in the little traveled way. Renunciation of worldly pleasure, and hours of anxious toil reveal the mystery of the prevailing life.

But after all, the path of duty is the path of victory, and the path that ends well is the path which it will profit us to travel. The narrow way, though strait, is the way, which leads straight home. This way may take us through the darkness of the tunnel, but it leads to the glory-land at last.

"The way was long, the wind was cold. The minstrel was infirm and old; His withered cheek and tresses gray. Seem'd to have known a better day."

With the Christian pilgrim the better days are yet to come. With him the best is yet to come, for heaven is yet to come.

CHRISTMAS.

In the cycle of time we have again fallen upon the days of good cheer and great gladness. Before another issue of this paper shall reach our readers, December 25, 1909, will have passed into history. Disabusing, then, our minds of the thought that Christ was born on this day, or at any time near this day, let us enter gladly into the

spirit of this time-honored festival. For though the celebration of Christmas be of pagan parentage, it has been engrafted upon our civilization, and holds a welcome place in our homes and hearts.

Some have believed that old Santa Claus was only a myth, but we know that there is such a person, for we have seen him with our own eyes. Yes, he still lives, and we trust shall live, as long as childhood blesses the world with its innocency. It is a good time to be a child again, by entering more fully into sympathy with child-life. We may live again in the "land of used-to-be," and at least help to make happy those who may yet be what we might have been. If we be unhappy, let us forget our unhappiness in trying to make others happy, if we be discouraged let us take heart in encouraging others.

Since giving has ever been the highest expression of love, let us make kindly remembrances to those about us. Our gifts may be small, but they will tell to other, and perhaps lone hearts, that they are not forgotten. Nor should we forget those who are less fortunate than ourselves. Surely our relish for the good things which come to us will be keener, if we know we have given good things to others.

AS IT ONCE WAS.

We take the following from the preface of the "Lime Street Lectures," published in London in 1844:

"When the doctrines of pure revelation are opposed, it is the duty of all who believe them, to appear in their defense; and this is really engaging in a noble cause; it is standing up for the honor of the great God, against those who set their imperfect reason and proud conceits above infinite wisdom; to strive for the faith once delivered to the saints, is most necessary when it meets with the contradiction of sinners. As error never raged with greater violence than it does in our unhappy times and as lukewarmness never discovered itself more than in the present day of darkness, it never could be more expedient than now to plead for the glorious gospel of the blessed God. The sufficiency of the light of nature is warmly contended for by some who do not profess to reject revelation, and most of the doctrines of Scripture have been given up, one after another, by some who yet declare that the Bible is their religion. It is therefore now time, if ever, for those who see no reason to renounce the old doctrines, the glory of the Reformation, to bear their testimony against the errors of the day, and to stand up for the great truths which have been handed to them by their fathers, and which they have embraced, not merely because they have received them from the worthies who have gone before them, but because, after strict and impartial examination, they find that these, and no other, are the doctrines revealed in Scripture."

These words can with all truth be applied to our own times. We commend them to the candid consideration of our constituency.

RELIGIOUS STATISTICS.

From the latest religious figures we glean the following:

Methodists	5,749,000
Baptists	5,662,000
Lutherans	2,112,000
Presbyterians	1,830,000
Disciples	1,142,000
Episcopalians	880,000
Congregationalists	700,000

Infants and probationers excluded, this gives the Baptists the largest number in the United States.

Our increase has been gratifying, but not what it should have been, when our scriptural position is taken into account.

It is worthy of note, and a cause for alarm, that the Roman Catholics are in a majority in sixteen States of the Union. This, of course, is largely due to immigration. Eternal vigilance is not only the price of civil, but also of religious liberty.

THE FORMS ARE IRON.

We wonder how many different answers would be given if brethren were asked to say what is the greatest trial in an editor's life. No one who had not been an editor would think of the reason given in our subject. Yet that is the greatest of all, except, of course, the refusal to pay their just debts of some subscribers.

The forms are iron. Now if they could only be made of rubber and yet keep the type from being knocked into pi!

The editorials are all up; here goes the foreman to office editor.

"You'll have to cut out ten lines from these editorials." Oh, for rubber! Then the office man has read the editorials all over carefully and decided what can come out and do the least harm in wrecking the editorial. He can take out more, of course, and fill up with brief paragraphs. But too much must not come out or the paper will be delayed in getting to press.

So he cuts, after spending anxious moments in deciding. And he is sure to leave out what the editor thinks afterwards was the very gem among his utterances. Just as blessings brighten as they take their flight, and the child who died is always thought by its father to have been the sweetest and brightest of his children. And the editor groans over his lost gem and the office editor groans over the time spent on his decision, and all this groaning could have been saved if only the forms had not been iron without the least little stretch in them.

Again here comes the foreman, with his hand full of manuscript. "You have marked all these 'sure' for the ninth and sixteenth pages (the last to be set up) and there is half a column too much." They are all news letters, accounts of meetings, etc., and not a word in them which the editor would wish to take out. It would be bad to leave them over to the next week, because they are news. But the miserable forms are iron. So the editor, who has already read and approved every word has to go over them all again carefully and cut a little here and a little there. Alas, for those stubborn forms! Nineteenths of the cutting which is done is done to make things fit in.

Now, if some one would only invent forms elastic and yet firm enough, he will be canonized by grateful editors.

Dr. J. G. Bow has resigned as business manager and is supplying temporarily the pulpit of the Calvary Baptist church of this city. Dr. Bow has long ago demonstrated his ability as a preacher and pastor, and we wish him great success. He carries with him the best wishes of the Record.

Rev. H. C. McGill, of Nicholasville, has been elected business manager for the Baptist Book Concern and has already entered upon his duties. We heartily congratulate the Book Concern upon securing the services of this excellent man.

EDITORIAL VARIETIES

Mr. J. W. Hill has resigned his position with the Baptist Book Concern. Mr. Hill, though a Presbyterian, has assisted in selling many Baptist books.

The Rev. J. T. Ratcliffe has just closed a very successful series of meetings with the Calvary church, of Lexington. The people generally speak in the highest terms of his preaching.

The Rev. L. M. Theobald has accepted the care of the Clifton Baptist church of this city. We have long known brother Theobald and know him to be as good as the best. He will succeed in this important pastorate.

An old negro preacher in attempting to explain the doctrine of election said: "God always votes for you, the devil always votes against you, and you cast the deciding vote." If possible, this definition is both true and untrue. What's the trouble with it?

Last week, we had the pleasure of lecturing to the faculty and students of Georgetown College. It would be hard to find a more earnest and appreciative body of young men and women. It is an inspiration and a blessing to breathe the atmosphere and catch the spirit of this splendid institution.

There came to us an invitation to be present at the golden wedding of Mr. and Mrs. William Ambrose Almond. It has been our good fortune to be entertained in the home of these noble people, and it is a home where the Saviour dwells. May the years fall upon them like the snowflakes—many and lightly.

The Baptist and Reflector says the Humboldt church, Tenn., greatly regrets losing Pastor W. M. Wood, who "is a fine preacher and a noble man of God, and has done a great work in Humboldt." We sympathize with the Humboldt saints, but we rejoice greatly with the Mayfield ones on having secured Bro. Wood.

Rev. and Mrs. J. S. Gatton have invited us to attend the marriage of their daughter, Miss Elizabeth Gatton, to Mr. Leander K. Lazenby. The marriage takes place on January 5th, at the Baptist church in Campbellsville. It will be a pleasure to attend if it is possible. We wish the young couple long life and happiness.

We acknowledge an invitation to attend the Golden wedding of Rev. and Mrs. J. F. Allen, of Jonesboro, Ark. This recalls the fact that the editor was once a pupil of Brother Allen's, and while such, received a "laying of hands" that was not altogether apostolic. We would go, but we are afraid. May their years yet be many and blessed.

We recently had the pleasure of uniting in marriage Mr. Jennings Crum and Miss Ethel Collins. Miss Collins is the beautiful and cultured daughter of Mr. and Mrs. R. T. Collins, of O'Bannon, Ky. Mr. Crum is a young man of manners and means. We have known them from their childhood and our prayers shall follow them through the years.

Dr. W. D. Powell, our all-conquering secretary who has been confined to his home for the past two weeks is at his desk again. Dr. Powell is a dynamo dressed up and possesses in large degree that which Demosthenes claimed as the first essential characteristic of an orator—"action." Brother Powell has traveled so fast that even death has not yet overtaken him.

We have received an invitation to be present at the marriage of Miss Cornelle Willingham and Mr. James Walker Downer at Richmond, Va. It is safe to say that Mr. Downer will outmarry himself, for which he is entitled to greater congratulation. Knowing the parties we shall venture to do what no other editor has ever dared to do—congratulate him on his mother-in-law. Blessings upon these young lives!

News has just reached us of the death of Little Everett Todd Wilson, the infant son of Rev. and Mrs. Lloyd T. Wilson, of Newport News, Va. May the gospel which brother Wilson has so faithfully preached be their stay and consolation in this hour of bereavement. The little one's work was finished and he has been called home. It is well. We can assure the stricken parents of the sympathy and prayers of numberless friends.

Prof. E. W. Farrar, recently of Bethel College, and one of our foremost young educators has given up educational work and accepted a position with the National Life Insurance Co. An ever-increasing number of excellent men are being forced from the educational field, for want of adequate support. There is some consolation in the fact that he is engaged in a necessary business and associated with one of our best companies.

AMONG THE Churches.

Walnut St. (Third and St. Catherine) - Pastor Henry A. Porter: Facing the Multitudes, John 6:1-14. Jonah in the City, Jonah 2:10, 3-10. S. S., 347. By letter, 2; baptized, 1. Baptist Tabernacle, Pastor R. E. Reed: Near the Kingdom, Mark 12:34. God's Memory of the Sinner, Jer. 31:20. S. S., 372. For baptism, 1. Chestnut St.—Pastor J. M. Weaver. The Secure Hiding Place, Ps. 91:1. Bro. T. C. Bagby: Sin and its Consequences. S. S., 104. Crescent Hill—Bro. E. T. Smith preached at both hours. S. S., 137. By letter, 1; for baptism, 3; under watch-care, 2. East—Bro. J. W. Hickerson: God Comforting His People, Isa. 49:13. The Blood, Ex. 12:13. Eighteenth St.—Pastor B. V. Bolton: With Rewarded, Matt. 15:21-23. Nicodemus and Jesus, John 3:1-22. S. S., 46. East Meade—Bro. J. L. Ray: Faithfulness. A Heavenly Home, John 14:2. S. S., 78. Baptized, 4. Eleventh and Jefferson Sts. Mission—Supt. J. E. Kirk preached at night. S. S., 71. Fourth Ave.—Pastor E. S. Alderman: What Followed a Revival, Acts 2:41-47. The Supreme Question, Matt. 27:22. S. S., 198. By letter, 5; for baptism, 5; baptized, 10. German—Pastor Wm. Argow: Thy Kingdom Come, Matt. 6:10. Love is Stronger than Death, Song of Songs 8:6. S. S., 56. In the evening I addressed the Young People's Society on "Keeping the Sabbath Day Holy." Highland—Pastor L. W. Doolan: Christian Socialism, Matt. 25:40b. A Loved One Lost and Found, Luke 15:32. S. S., 169. By letter, 1; for baptism, 2. Pastor spoke to boys at the Y. M. C. A. in the afternoon on "The House That Peter Built." II. Peter 1:5-8. Hazelwood—Pastor Chas. B. Althoff: Christ Before the High Priest, Mark 14:26-64. A Judgment Scene, Matt. 25:31-46. S. S., 111. Ormsby Ave.—Pastor J. D. Billeisen: Christian Experience, Acts 22:15. A Convalescing Man, or Recovering Self, I. Kings 19:11. S. S., 127. By letter, 1. Onkdate—Pastor E. L. Averitt: Christ and a Leper, Mark 1:40-41, 42. Christ the Cause of Regeneration, Jer. 13:23. S. S., 89. By letter, 3. Parkland—Pastor E. G. Vick: Stirring Up Our Gifts, I. Tim. 1:6. Immortality, I. Cor. 15:20. S. S., 163. Third Ave.—Pastor S. J. Cannon: No Straggler, Isa. 14:31. Liberty for the Captives, Isa. 61:1. S. S., 110. Ninth St. Mission, 52. Twenty-second and Walnut—Pastor M. P. Hunt: A Church With a Vision, Prov. 29:18. The Judgments of God, Rom. 14:10-12. S. S., 531. By letter, 3; for baptism, 1; by relation, 2.

L. E. M. Freeman, Deer Park. O. R. Mangan, Irvinville, Ky. R. J. Lloyd, Thirteenth and Kentucky. L. A. Parker, Sparta, Ky. G. B. Reed, Jr., Union, Ky. Bro. Shearer, pastor East Meade, preached at Immanuel, morning; H. O. Meyers, evening. B. L. McKee, Franklin Street.

DEAR RECORDER: As my time is out I will renew, as I cannot get along without you. I think the Recorder the best paper on earth. You will please announce my marriage to Mrs. Susan Comley, on the 6th. I am sixty-nine and she is sixty-three. You will find inclosed postal order for \$2, for which give credit.

W. C. BELL. Cynthia, Ky.

We rejoice to welcome back to Kentucky our esteemed friend and brother, Rev. W. M. Wood. He left us sometime ago and became pastor at Humboldt, Tenn., where he has wrought well, having received more than one hundred members into the church. He accepts a unanimous, enthusiastic call to become bishop of the Mayfield church. This is a strong church and a strong loyal preacher. He begins his pastorate January 1, 1910. Wood has been accused of leaning very much toward Baptist principles.

J. G. BOW.

MARRIED: Miss V. Gary and Mr. E. T. Henderson were married at the First church, Ocala, Fla., on the 2nd, Rev. C. C. Carroll performing the marriage ceremony.

When in the city and want anything in the glove or umbrella line it will pay you to see J. S. Hilton, the reliable and Christian gentleman, whose ad you see in the Recorder. You will also find many other useful articles in his store, nice presents for Christmas, or your own use. We gladly recommend this old and reliable house to our friends. Kindly mention the Western Recorder.

THE STATE.

Bro. H. M. Shouse writes from Danville: "Please send the Western Recorder to Danville, instead of Marksbury. I have located at former place as superintendent of Missions for South District Association."

Pastor Thomas H. Plemmons writes from Catlettsburg: "Our meeting here which began the 7th of November, closed the 28th of November, with very good results. Adecock did some fine preaching and the people enjoyed it. He is a safe and sane evangelist."

Pastor D. H. Howerton writes: "I have accepted the care of the church at Burkesville and will move on the field January 1, 1910. I leave a noble people at the Second church, at Bowling Green. Change paper from Bowling Green to Burnside."

Pastor J. R. Kennerly writes from Auburn: "On December 15th the church at Penrod closed a successful revival meeting. There were thirty-two additions to the church. Of these eighteen were for baptism, nine by letter and five approved for baptism. We had the assistance of Bro. A. N. Whittinghill, missionary for Mublenberg County Association. We regard him as a sound safe and successful evangelist. He uses no high-pressure methods, and we think the work is genuine and will be lasting. We praise God and take courage."

Pastor J. P. Riley writes from Paducah: "My meeting closed last Sunday. Bro. Castleberry, of Benton, did the preaching. His sermons were clear and forcible and highly appreciated by all who were concerned. He certainly did magnify Salvation by Grace to the exclusion of all works. During his stay with us he greatly endeared himself to both pastor and flock. There were five additions by letter and eleven candidates received for baptism."

OTHER STATES.

Pastor A. T. Cinnamon writes: "By a unanimous vote, Senobia church has invited me to continue as her pastor for another year. The work continues to prosper, and my people are so considerate and loyal that I have decided to remain. The Recorder is gaining favor also. God grant you increasing usefulness throughout the New Year."

Twenty-four added to the church at Stillwell, Kan., result of the meeting held by Pastor J. E. Wood, assisted by Bro. J. T. Parker.

The church at Hanging Limb, Tenn., has enjoyed a refreshing from the Lord; twenty-six added to her membership.

The meeting at Laurel Grove, Fayette

county, W. Va., closed with ten additions.

Pastor Monerief, aided by Bro. John L. White, held a fine meeting at the Tabernacle church, Raleigh, N. C., in which nineteen were added to the church by experience and baptism and nineteen by letter.

The revival at Rutherfordton, N. C., resulted in fifteen received for baptism and several by letter and otherwise.

Pastor W. A. Burns writes from Dade City, Fla.: "Please change Western Recorder to Dade City, Fla. Liking everything fine; had a royal reception. Come this way sometime."

Pastor Joseph Jacob writes: "Please change the address of my paper from Glading, Miss., to Meadville, Miss., where I move next week preparatory to assuming pastoral relations at Meadville for half time for next year and Hopewell and Eddiceton for the other half time."

Pastor C. C. Hatcher was aided in his meeting at Hamilton, Mo., by Bro. F. S. Alexander; twenty-one additions, one by letter, three by relation and seventeen by experience and baptism.

The meeting with the church at Enonville, Mo., closed with about thirty additions.

At Mt. Tabor, N. C., eighteen were baptized, one result of their meeting.

A church has been organized in the western part of Stokes county, N. C., which will be known as Quaker Gap. About 100 went into the organization. Bro. J. E. Simmons has been set apart to the full work of the gospel ministry by this church and four deacons were also ordained.

The whole church revived and twenty-five added to her membership at Newport, Tenn., result of their meeting.

Twelve added to the church at Lewisburg, Tenn., result of a meeting in which Bro. E. H. Yankee aided the pastor.

Prof. S. S. Sherman, who was present at the organization of the Southern Baptist Convention in Savannah, Ga., in 1845 is still living in Chicago, ninety-four years of age.

The Royal Street church, Jackson, Tenn., closed their meeting with eleven additions.

The church at Quitman, Miss., has set apart Bro. J. T. Phillips to the full work of the Gospel ministry.

Pastor J. R. Pace held a meeting with the Harmony church, Person county, N. C., in which there were four additions to the church.

The church at Atkinson, N. C., was wondrously revived and nineteen added to the membership by their meeting in which Bro. W. B. Rivenbark did the preaching.

The meeting with the church at Statesville, N. C., closed with twenty-one additions, about forty-two have joined since the Pastor, Charles E. Maddry, took charge, about three months ago.

At Hannibal, Mo., twenty-two were added to the church, result of their meeting.

BIBLE INSTITUTE.

By T. E. Richey.

The Bible Institute at this place lasting from December 5th to 10th, inclusive, was a great success, notwithstanding the cold, disagreeable weather militating against the attendance. The addresses without exception, were fine. Some were of a specially high order, notable among these being Dr. J. W. Porter's on "The World's Debt to Baptists." Dr. Porter's fame as a sound Baptist and a splendid orator, of which our people had heard, was fully sustained. Clinton's pastor, W. R. Hill, H. B. Taylor, of Murray, A. B. Gardner, of Beaver Dam—but I can't name all who charmed our people with their splendid oratory, especially as their deliverances were thoroughly sound. There were M. E. Dodd, Paducah; E. W. Barnett, Hopkinsville. W. J. Mahoney, Louisville; J. M. Burgess, Blandville; C. W. Knight, Morganfield; and others who contributed much towards the success of the Institute. No discrimination was aimed by the enthusiastic and unanimous vote of the body requesting Dr. J. D. Maddox to furnish his magnificent address for publication in the Western Recorder. Personally, I feel that great good would result from its extensive circulation in tract form, as would also from such circulation of Bro. Hill's address on the "Superhuman Origin of the Bible." As much might be said of other addresses. Altogether the Institute was a great success. Give us more of them.

Princeton, Ky.

Sunday School Periodicals

Table with 2 columns: Periodical Name and Price. Includes items like The Convention-Teacher, Bible Class Quarterly, Advanced Quarterly, Intermediate Quarterly, Junior Quarterly, Lesson Leaf, Primary Leaf, Child's Gem, Kind Words, Youth's Kind Words, Baptist Boys and Girls, Bible Lesson Pictures, Picture Lesson Cards, B. Y. P. U. Quarterly, Junior B. Y. P. U. Quarterly.

B. Y. P. U.

Table with 2 columns: Course Name and Price. Includes Training in Church Membership, The Heart of the Old Testament, The B. Y. P. U. Manual, Doctrine of Our Faith, An Experience of Grace, Topic Card, How to Organize.

BAPTIST SUNDAY SCHOOL BOARD NASHVILLE, TENN.

J. M. FROST, SECRETARY

CLINTON COLLEGE.

There has been a marvelous change in Clinton College. The Willis White Memorial Hall for young men has just been completed, and is a model of beauty and comfort. The new additions to the main building and the renovating and re-arrangement of the rooms in the old portion make it an ideal college hall. No school in this section has a prettier or more desirable audience hall.

The Athenian and Philomathian Literary Societies have just taken charge of their commodious rooms, and on account of their new environments are manifesting unusual interest, and planning things that will be of no little profit to the student body.

The ministerial students have just organized the T. T. Eaton Society. The name shows our high regard for the inimitable former editor of the Western Recorder, and also the kind of teaching the society intends to foster. The ministerial students are increasing in number, several more being expected after Christmas. It is possible for us to help a few more worthy young preachers.

Bro. Hill is no small man when he appears before a Bible Class. The preacher students can feel safe in his hands.

On account of the large increase in the Department of Music, three new pianos have been purchased. The Department of Bookkeeping, Expression and Art are well patronized.

We have not been disappointed in our faculty. Clinton College has never had before as large a force of well trained teachers as at present. All are wide-awake, energetic, enthusiastic and full of love for their work.

The student body is decidedly stronger than last session. Students are here from seven States. A prospective student said to us a few days ago: "Some schools advertise more than they have, but Clinton College has all it advertises."

We are endeavoring to do a high class work. We can assure people that there is nothing stale or lifeless about Clinton College. Everything is full of snap, energy and life. Students are congenial and happy; teachers thoroughgoing and aggressive.

Our church is progressing nicely under the leadership of our beloved pastor, Bro. W. R. Hill.

J. A. LOWRY.

W. M. U. NOTES.

Agnes A. Osborne.

Do thou but sow, In faithfulness our God his word will keep; His promise is told that thou shalt reap. If thou but sow.

When the Three Wise Men rode from the East they bore on their saddle-bows three caskets filled with gold and frankincense and myrrh, to be laid at the feet of the manger-craddled babe of Bethlehem. Beginning with this old, old journey, the spirit of giving crept into the world's heart. As the Magi came bearing gifts, so do we also; gifts that relieve want, gifts that are sweet and fragrant with friendship, gifts that breathe love, gifts that mean service, gifts inspired still by the star that shone over the City of David.—Kate Douglas Wiggin.

To close the year with gifts to Christ is to gather up our thankfulness and love for mercies past and lay our offering at His feet. To begin the year with prayer is to declare our unaltered hope and expectation in His sheltering,

guiding, saving power for us and all mankind.

The money for our colored missionary is coming in slowly, but coming in, we are glad to say. The society of the First church, Newport, sends \$1.00; Somerset sends \$2.00; Taylorsville, \$1.00. Midway, \$1.00, and so on. Now we are not stressing this colored work because we think it the most important object of our committee, for we do not, but we have solemnly promised the salary for this year and are in honor bound to pay it. The money for Miss McKenzie and Miss Salter is also coming in, making glad the heart of our indefatigable and capable Secretary, Miss Lamb, who is as equally great in her way as Dr. W. D. Powell is in his.

The Winsome Y. W. A.'s of Williamsburg send Miss Lamb a check for \$10, saying: "Our work is moving along nicely, for which we are so thankful, but we do want to do more."

While we know it was not meant for publication, we can't resist putting this much in this column: "The only way I know aught of the work outside of my own society is through the Recorder." So far so good, but she continues: "But every member does not take the paper and many that do take it never read it."

Miss Mary Worthington, Field Secretary of W. M. U. of Tennessee, will enter the Training School for the winter months for helpful instruction in her work. Miss Worthington comes in January and we send her a cordial welcome, trusting her stay among us will prove a blessing both to her and to us.

"You be faithful and God will take care that you are fruitful."

"Jesus did not save you simply to take you to heaven, but to get something out of you."

In Home Missions we have given so far this year \$26,869.08. This is an increase of more than \$9,000 over the offerings for the first half of last year. But then \$85,000 is our goal, and we must set our wills to make a great advance in our Self-Denial Offering, that we may reach that. Let us take care, too, to designate for Mountain School work some of our Home Mission gifts, that we may not fall short in this special object. \$35,000 of the \$85,000 should be called by the title "Mountain Schools."

What are we doing for Foreign Missions? The mark for the first two quarters stands at \$35,334.42 for Foreign Missions—about \$10,500 ahead of what we did in the first two quarters of the previous year. If your Christmas Offering is not in, hasten to send it, and bring up the figures nearer and nearer to the aim, \$115,000.

Counting all our objects together the W. M. U. offerings from May to November have reached almost \$71,000—or about one-third of our aim for the year. That is over \$21,000 more than for the same period last year, but much yet remains to be done. Much of our task lies ahead; let us spare no effort until we fulfill it.

Woman's Work in Mississippi.

The figures show 560 Woman's Missionary Societies in the State, with 23 Y. W. A.'s, 70 Sunbeams and 5 loyal Ambassador Bands. These women help maintain the Margaret Home in Greenville, S. C., for the children of foreign missionaries; also the Woman's Training School in Louisville, Ky., for the special training of young women for mission work and Christian service at home and abroad. They also organize the Young Woman's Societies, the Sunbeams and the Royal Ambassador Bands. The Mississippi W. M. U. gave \$29,000 during the year to all causes.

SEMINARY NOTES.

By G. C. Mitchell.

Quite a number of the boys have gone home for Christmas. The cold weather caused several to be on the sick list, among them Brethren Herndon, Reynolds and Ezell.

While Bro. Bruce, of Hope Rescue Mission was leading the singing in the recent meeting at Fourth Avenue, he called on the "boys" to conduct his mission services. The brunt of the work fell on Harris, Meyers and Eden.

H. O. Meyers conducted prayer meeting at Immanuel Wednesday evening.

M. C. Vick has accepted at Meadowhome for half time. The Sunday School has increased 75 per cent since Bro. Vick began to supply there, and the work generally is improving.

A negro seeking our janitor and thinking to find him in the gymnasium, inquired where the "Jim Nanny" was. Students Preaching Sunday.

Sam N. Hurst, Colesburg, Ky. H. B. Mellinger, Sand Creek, Ind. J. R. Green, Harrisburg, Ky. A. L. Crawley, Waddy. E. C. Kniceley, Ninth and O Sts. W. S. Brook, Clifton M. E., for Anti-Saloon League.

W. J. Nelson, Portland, morning; Parkland, evening.

G. T. Vickman, Swedish Mission. M. C. Vick, Meadowhome.

Clifton, Fisherville, Ky. Tom Brown, Hawesville, Ky.

W. R. McEwen, Bullitt's Lick, morning; lectured at Shepherdsville in the evening.

J. L. Ray, East Meade. H. F. Surles, Bardstown. J. I. Earp, Thirty-sixth and Grand Avenue.

Olus Hamilton, Booker; a parsonage contracted for. E. A. Main, Grace Lutheran, city.



'TIS GOOD TO LIVE.

By Maude L. Ray.

'Tis good to live! If but to feel
The winds of summer softly blow;
To tread the grass, now gay with flow'rs,
Now warm beneath a spread of snow.

'Tis good to live! If but to dream
That even in the city street,
Above the highest building's top
God's answer and my prayer will meet.

'Tis good to live! If but to learn
Although I'm weak, my friend is
strong.

And many a minor tone it takes
To swell the chords for one grand song.

'Tis good to live! If but to love
All brave, true women, tender men;
To know a doubter may find faith
Through some pure heav'n of eyes
again.

'Tis good to live! If but to hear
A tuneful voice, homesick for heav'n.
Or read a glowing prophecy
The poet to the world has giv'n.

If but to see amid the crowd
Two comrades meet and greeting give;
A face the lovelight glorifies;
A laughing child—'tis good to live!
—Journal and Messenger.

HOW PRISCILLA CARRIED THE NEWS.

Belle V. Chisholm.

During the Revolutionary war there was a long, narrow strip of land known as the "Neutral Ground," in which the homes of the dwellers were supposed to be secure from the attacks of both patriots and Tories. Within the bounds of this neutral ground, in a little cosy cottage lived Mrs. Moreland and her pretty dark-eyed daughter, Priscilla, a lass of fifteen years. Captain Moreland, the husband and father, a brave patriot soldier, had lost his life in one of the first battles for freedom—after the opening of hostilities between the colonists and England, and because she had not the means to seek a less exposed place for herself and daughter, the widowed mother remained in the little lonely country home, to which, years before her bereavement, she had been brought a happy bride.

Though loyal to the heart's core, Mrs. Moreland was a timid little woman—afraid of even the sound of a gun, and in every way possible tried to avoid controversies with her neighbors. But Priscilla was her father's own daughter, brave, strong, self-reliant, and not a bit afraid to speak her mind, or to take down her father's gun in defense of her home if necessary.

"Do be careful, daughter," her mother often cautioned, when Priscilla was "too free" with her tongue. "We're alone in the world, my dear, and since we can't carry a gun or become soldiers in behalf of our sentiments, it is wiser to keep them to ourselves."

But Priscilla "would not be gagged by the best Tory alive," and despite her mother's warning she often got the best in arguments with the Tory neighbors, thus earning their ill will. It was on New Year's night, 1778, when the wind blew cold across the snow-clad fields and woodlands and a starless sky stretched wide overhead, that a loud knocking at the widow's front door blanched her face, and caused Priscilla to glance instinctively towards her father's trusty gun which always lay on its high-up pegs on the kitchen wall.

"Who's there?" the girl asked, venturing into the front room, at the door of which the knocking continued to grow louder and more determined.

"Friends," was the reply. "Soldier-friends, half-famished, not having tasted food for four-and-twenty hours. Open, and for the love of heaven, give us something to eat, something, anything. Even bread and water would be gratefully received."

At this appeal Priscilla drew back the heavy bolt, admitting six stalwart men in the guise of Federal soldiers.

"Do we find our good friend Colonel Robinson here, lassie?" asked the leader.

"No, he is not here," replied Priscilla, demurely.

"Have you seen him lately, my little

maid!" the interrogator continued, a hint of anxiety in his voice.

Priscilla was about to say that he had been there that morning, but at this moment she chanced to catch a glimpse of the man's scarlet uniform under the long coat he wore, and her ready wit coming to her aid, she answered: "Indeed, sir, I cannot tell you when I last saw him; you know he is away in the army now."

Her mother hearing what she said, was about to correct the statement when a warning look from Priscilla's black eyes made her change the information trembling on her lips to, "What may we do for you, gentlemen?"

"Just give us a bite to eat ma'am, the best in the house, please, and we will pay you well for your trouble," returned the spokesman, glibly. "And be quick about it too," he added gruffly. "We have a long journey before us, and the night is dark and wild."

Then while Priscilla assisted her mother to prepare the meal demanded the men drew close together around the brightly burning wood fire and talked of the New Year's coming in by the storm that day, and told wild, weird stories of uncanny happenings of holidays in the past before the war, with horrors and hardships had made life too real to be frittered away with imaginary ghosts and delusions.

Presently, while surrounding the table loaded with the delicacies they had ordered, the men's voices dropped to low—almost inaudible words, but muffled as they were, Priscilla's sharp ears caught enough of their disconnected conversation to learn that the object of their raid was to capture Colonel Robinson, her father's old commander, and the trusted friend of the family—in the dark and trying times since the dear ones' death. Colonel Robinson was an influential man in the community and because of his power in the colonies the British government had set a price upon his head.

Priscilla knew this and she also knew that the brave old soldier was at home on a brief visit, to spend the New Year's holidays with his family, and while she waited upon his would-be captors so patiently she was trying to invent some means of communicating the news to him before the arrival of his enemies.

While she was puzzling her brain for a solution of the knotty problem there came another pounding at the door and half a dozen more soldiers were admitted. While arranging places at the table for the new-comers, Priscilla learned that they had succeeded in obtaining fresh horses for the final dash—and that one of them, the fleetest of the lot, was

hitched at the gate-post—all saddled and bridled, ready for the use of Colonel Fry, who was in charge of the troops. A bright thought flashed into Priscilla's brain, but she said nothing, except a few whispered words, in her mother's ears, but a little later she slipped out of the back door and tip-toeing around to the gate-post, mounted the flyer and had just walked him into the shadows when she heard footsteps approaching. Drawing reins, she waited in breathless silence until the two men passed. They were talking very low and in broken sentences, about one man—Captain Call—a suspected patriot, and three words, "powder, quarry, cave," that reached her ears gave her a key to the situation, and when the name of "Colonel Robinson" and "prison" were added to the list, she guessed at the truth. Captain Call had proved himself a traitor to the patriots' cause by revealing the secret of the new hiding place of the powder, guns, etc., and there was to be a raid on the cave that night, and after the removal of the powder to a wagon in waiting the dear old Colonel was to be left a prisoner in the dark cavern—there to perish—unless even a worse fate awaited him at the hands of inhuman troops.

"I must outwit them some way, and save the Colonel," Priscilla told herself, under her breath, as she walked her feet-footed animal out into the open—but when he lane was reached, she gave him rein, and the next moment she was off like the wind on her errand of mercy.

Five minutes later when the men rushed out to mount their fresh horses, the racer was gone, and thinking he had broken loose, they lost several minutes more scouring the wood-pasture in search of him. Then as the far away sound of a horse's hoofs echoed back from the hill beyond, they began to suspect treachery and springing into their saddles, galloped away at a breakneck speed.

Though they rode furiously, Priscilla kept well in advance, and not until three miles—half the distance to the Colonel's home had been passed—did she catch a glimpse of the riders, the gallop of whose horses had been sounding in her ears ever since they left her mother's gate. Then it was that from the opposite hill came shouts of "Halt! halt! or we'll shoot," repeated over and over from out the utter darkness beyond.

Priscilla glanced back just once, catching a glimpse of the horsemen in the bright light of the volley from their guns. She kept her nerve, however, though she did not risk another look behind her, but

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she rode on and on, her long black hair streaming out in the wind, while the hills around and above her seemed to reverberate with cries of "halt," and the whistling of bullets.

When within a quarter of a mile of her destination her horse tripped and fell, spraining her arm badly, but with her other arm around the horse's neck she kept her seat until reaching the Colonel's gate, she dismounted and rushing into the house, quickly related her story and urged the brave man to lose no time in making his escape.

"But the powder!" exclaimed the Colonel. "The powder must be saved at all hazards. If it is carried away or destroyed the militia would have no means of defending themselves when attacked by the Tories."

"But what can you do alone and single-handed, father?" entreated his wife. "Fly, oh, do fly, while there is a chance to save your life."

"True, Rachel, I am helpless," returned the old soldier sadly. "If I had only known sooner—but now it is too late, too late. That traitor has posted them and no doubt will be in readiness to lead them to the door of the cave, and, alone, I can do nothing, nothing."

"Couldn't we shut them in—you and I?" whispered Priscilla.

"Enough said," the Colonel exclaimed, under his breath. Then he whistled softly, after which he called Abner, the farm hand and said quietly, "Bring Bob and come to the old cabin near the cave at once." Then on his swift pacer he started after them with Priscilla riding lightly by his side. Arriving at the cabin by the light of his lantern, the Colonel scribbled a note to General Dix, in charge of the Federal troops at Newfield post, and putting Bob on his own feet-footed horse, hurried him off to deliver it.

The Tories, failing to find either the Colonel or missing horse at the Robinson home, left threatening vengeance both to him and Priscilla, his informer, but after a brief consultation among themselves outside, they decided not to run the risk of losing the guns and powder by a tardy carrying out of the compact with "Yankee-money bags," as they designated the officer who had sold his command for a mess of pottage.

"We'll take up the trail of the fugitives after the powder is safe," said Colonel Fry, as they passed the cabin on the trot, ready to meet their "fool" prompt to the minute. The next moment the traitor led the way into the cave, followed by a score of red-coats, and then the big iron door, once a safeguard against Indian foes, dropped with a thud into place, its strong spring-lock snapped and the raiders inside were prisoners, occupying the identical place they had intended for Colonel Robinson.

Leaving Abner and big Jim on guard, the Colonel took Priscilla back to the care of his good wife, where after dressing the girl's badly swollen arm, the big-hearted woman put her to bed, with instructions to "shut her eyes and go right off to sleep, like a baby."

Several hours later, after General Dix, in charge of the captives, had started on the march to Newfield, the Colonel came back home, chuckling over the success of the plot, "Priscilla's plot," he insisted. "For if the child hadn't suggested the trick, this old head would never have figured out such a neat trap nor how to spring it."

"In fact, you owe your life to the brave lassie," insisted the Colonel's wife. "Just think of a child of fifteen riding six long miles in the face of such a storm as was raging last night for no other reason than to save your life."

"I think that was reason enough for a hundred such rides, had they been necessary," argued Priscilla. "Just think what a friend he has been to both mother and me since dear father left us."

"Well, you have certainly given my back a good measure, pressed down and running over," my Priscilla," returned the Colonel softly, "and everybody, even Colonel Fry, is singing your praise today."

"For simply doing my duty!" exclaimed Priscilla. "That is all nonsense, but if I have been of any real service to the patriot cause, I am thankful for it and count this the best and happiest New Year of my life."

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STORIES FOR LITTLE ONES

THE STORY OF A MOUNTAIN BLUE JAY.

For many years Cedar Canon had been the home of woodpeckers, blue jays, and gray squirrels. The tall pines were theirs, and the sloping hillsides. Through long bright summers and snowy winters they lived undisturbed in their far-away corner of the Sierra Mountains.

At last men came to cut down the giant trees. Straight through the lovely canon they built a railroad to carry logs to the sawmill below. Soon, instead of gray squirrels, woodpeckers, and blue jays, sixty men were living in the canon—sixty men and a few families. They put up tents and built shacks in the midst of squirrel homes, laughing the while at the scolding blue jays and indignant woodpeckers.

At last the gray squirrels, the woodpeckers and the blue jays moved away from Cedar Canon. But they loved their old home, and the bravest often went back visiting. One bird, a beautiful blue jay, with a tuft of perfect feathers on his dainty head, used to go every day to the canon. His own folks warned him of the danger. The gray squirrels said he would be shot, and the woodpeckers told him that men were always trying to shoot their red caps.

Truth to tell, the venturesome blue jay knew that two little children lived in the canon. Their names were Jennie and Robbie. He wasn't a bit afraid to go near them, and one day, when the children were eating dinner in their outdoor dining room, the blue jay perched in a tree close by and talked to them with his head on one side. After that he flew down to the railing beside the table. Next thing the blue jay knew he was eating dinner with the family.

A few days later the children named their pet, calling him Dick. In time Dick lost all fear of strangers. No one harmed him, and he supposed every man in camp was his friend. Robbie and Jennie loved the bird. They fed him the choicest dainties and watched for his coming whenever they sat down to the table.

Always the blue jay in the forest warned Dick to be careful. The men in camp had guns, and just for the fun of seeing how straight they could shoot they aimed at birds. It wasn't safe to fly through Cedar Canon treetops dressed in blue and brown.

Sometimes when Robbie, Jennie and their mother climbed the hills, they found on the ground birds that would never fly again. Jennie did wish men wouldn't shoot birds; but what could one little girl do to save their precious lives? She didn't know.

One evening when the canon was lighted with the wondrous glow of sunset above surrounding hills, Jennie offered Dick a bit of cheese. The bird fluttered down to the table and fell in a pitiful bunch by Robbie's plate. He had been shot. Jennie said afterward that she ate tears with her supper that night.

All of Dick's friends in the neighboring tents were grieved. Dick himself seemed cheerful. He

could fly, and Jennie's mother said she was sure the bird would get well. Mothers are usually right, and Dick did get well.

"But someone may shoot him again," sobbed Jennie.

Suddenly the child wiped her eyes and wrote a notice, which the man in charge of the commissary allowed her to tack upon the door.

This is what every man in camp read the following day:

I have a little pet blue jay. Somebody shot at him yesterday and broke his leg. Please don't do it again.

Jennie MacColl.

Some of the men whistled, many of them laughed; but every one of the sixty had a kind heart, and from that day it has been perfectly safe to fly through the treetops of Cedar Canon dressed blue and brown—Frances Margaret Fox, in The Christian Register.

THE DIVINE MEASURING ROD.

Let us measure our duty in giving. What shall be the measuring rod?

1. Your capacity. "She hath done what she could."
2. Opportunity. "As ye have opportunity do good unto all men."
3. Your convictions. "That servant which know his Lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes."
4. The necessities of others. "If a brother or a sister be naked, or destitute of daily food," etc.
5. The providence of God. "Let every man lay by him in store as God has prospered him."
6. Symmetry of character. "Abound in this grace also."
7. Your own happiness. "It is more blessed to give than to receive."
8. God's glory. "Honor God with your substance."—Watchman.

A FOURPENNY TURKEY.

He was a bouncing big turkey; and they hung him by the heels, so that his nose almost touched the walk just outside the butcher's shop. A little girl was standing there watching it. You could see that she was a hungry little girl; and, worse than that, she was cold, too, for her shawl had to do for hood and almost everything else. No one was looking, and so she put out a little red hand and gave the great turkey a push; and he swung back and forth, almost making the great iron hook creak, he was so heavy.

"What a splendid big turkey!" The poor little girl turned round; and there was another little girl looking at the turkey, too. She was out walking with her dolls, and had on a cloak with real fur all over it.

"Good morning, miss," said the butcher man. You see he knows the little girl with the muff perfectly well.

"That's a big turkey Mr. Martin."

"Yes," said the poor girl timidly. "He's the biggest I ever saw in my life. He must be splendid to eat."

"Pooh!" said the little girl with the muff. "He isn't any bigger than the one my papa brought home for Thanksgiving tomorrow. I know."

"Could I have a leg if I came for it to-morrow?" asked the poor little girl, softly.

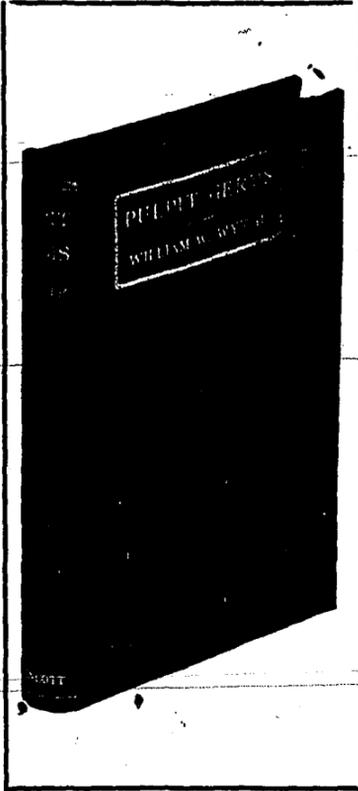
"What haven't you a whole turkey?" "Never had one in my life," said the poor little girl.

"Then you shall have this one."

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said the little lady with the muff. "Mr. Martin, I've got some money in my savings-bank at home, and my papa said I could do just as I wanted to do with it (and I'm going to buy the turkey for this little girl."

The poor little girl's eyes grew so very large you wouldn't have known them. "I shall love you always so much, so very, very much, and I'll go home for Foxy to help. Foxy is my brother, and I know we can carry him."

I haven't room to tell you all about it, but the poor little girl got her turkey and papa his bill.

"What's this?" said he. "Another turkey, eighteen pounds, \$3.60?"

"That's all right," said the little girl who had the muff. "I bought him and gave him to a poor little girl who never ate one, and the money is in my iron bank."

The bank was opened and there were just four big pennies in it.—New York Tribune.

THE SPIRIT.

God does not give the Holy Spirit at one time in such power that

we can forever afterward dispense with his presence and his purifying power. We must be renewed day by day in the inner man. The mission of the Spirit is that he may abide with us forever. For we need his daily cleansing. In the daily cleansing of the heart there must be a willingness to take life's experiences as God sends them. It is easy to be lovely when every experience is pleasing. But it is not so easy to keep a sweet temper and an equable spirit when experiences are harsh and disappointing and painful. The Holy Spirit's presence is given just for such needs as this. He will help us to keep a happy heart and will cleanse away complainings and discontent.—Ex.

Kindly words, sympathizing attentions, watchfulness against wounding men's sensitiveness—these cost very little, but they are priceless in their value. Are they not almost the staple of our daily happiness? From hour to hour, from moment to moment, we are supported blessed by small kindnesses.—F. W. Robertson.

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BAPTIST DOCTRINE—No. 27.

J. G. B.

The Lord's Supper.

(Continued from last week.)

As already shown, all those who inveigh so much against "close communion," are really close communionists themselves.

Really, so far as I know, everybody who has any definite ideas about the matter at all, believes in restricting the ordinance.

There is not an evangelical society or church (?) in the world, I suppose, who believes everybody without any regard to character or conduct, should participate with them in the Lord's Supper.

No one claims that infidels, seofers and the vile of earth should come to the table. "O," you say, "of course we do not mean that any who are not Christians should come." Then many of our church members of all denominations are excluded. But you say, they claim to be Christians, and you quote Paul and say: "Let a man examine himself, and so let him eat." But you misapply the Scripture, for Paul was writing to a local church, "The Church of God which is at Corinth."

This is good scriptural advice to give to a church but it does not apply indiscriminately to every one who might upon some ground claim to be a Christian.

Again, you may claim that all Christians should be invited. Well, who is to judge whether or not they are Christians? They are to judge themselves, the advocate for open communion answers.

Then you have thrown down some of the barriers, and the Catholic, the Mormon, the Free-thinker, the Communist, the Unitarian and the Universalist are all invited to participate with you. You recoil from your own logic, or at least ought to, at the bare thought of such sacrilegious mockery. Then you say we mean to restrict it to evangelical Christians. Well, then you are getting to be quite a close communionist. Out of the hundreds of societies claiming to be Christians, you narrow it down to less than a half dozen with whom you are willing to commune. But again I ask, who is to judge whether they are evangelical or not? You are judging that. Don't you see you are a restricted communionist?

Even some Baptists (?) claim to be open communionists.

When I was pastor at Russellville, Ky., I had a conversation with an old gentleman about as follows: Said I, "Are you a Christian?" He answered, "I hope so. Yes, I am a Christian, and have been for thirty years."

I said "Well, I understand you have never united with any church, and none of your family are church members. Did you ever think that your derelictions of duty perhaps account for the irreligious condition of your family?" He answered, "Yes." "Well, what is the matter? Can't you find a church good enough for you to live in?" "That," said he, "is not the trouble. I think I am unworthy to be in any of them." I then asked, "What do you believe? What are your views of a church?" He answered, "I suppose I can say I am a Baptist in belief. I believe in repentance and faith and conversion. I believe immersion is the only baptism known or authorized in the New Testament. There is one thing which you believe which I do not, and that is your close communion." I said, "Oh, well, what is your idea of the or-

dinance?" He answered, "I do not believe your close communion is right." To draw him out I said, "Do you think these Methodists and Presbyterians are Christians?" With a look of surprise, he said, "Certainly I do. Don't you?" I

answered, "I certainly do." "Then," said he, "if they are Christians they have as much right to come to the communion table as you, and you have no right to exclude them. It is the Lord's table, and they are his people." "You place it then upon the ground of being a Christian; that is your only prerequisite to the Lord's Supper?" "Certainly," he answered, "all Christians should come." I said, "Have you ever partaken of the Lord's Supper?" "I? No, no, I would not think of such a thing. I have never been baptized." I said, "Well, have these whom you are so anxious to have invited to participate in this ordinance been baptized? According to your expressed belief they have not, and yet you are anxious for them to do what you would not do for your right arm."

Here was an intelligent man kept out of the church for thirty years because he did not believe in restricted communion, thought all Christians should partake of the Lord's Supper, that to be a Christian was the only prerequisite, and yet when he applied his reasoning to his own case he shrank from the application of his logic. He was conscientious and sensible. As soon as he saw his error he abandoned it, and that very night came before the church and told his thirty-year-old experience and asked to be baptized.

Baptists believe that none are scripturally entitled to partake of the Lord's Supper except such as have made a credible profession of faith. This is plain enough if you mean to follow the example of early Christians in the days of the apostles. At its institution none were present except those who were the professed disciples of Christ. On the day of Pentecost those who broke bread had first "gladly received the word."

The Greek Catholic church observes infant communion along with infant baptism, and they use the same arguments for infant communion that are used in favor of infant baptism. There is no Scripture for either, and if you rely upon sentiment or the supposed saving efficacy of baptism, there is equal ground for infant communion. I had as soon administer the bread and wine to a dying baby as to sprinkle water upon it in the name of the trinity and call it baptism. Everything in favor of believers' baptism is equally in favor of believers' communion.

Baptists believe that baptism properly precedes the Lord's Supper. Jesus gave the example. He was baptized at the beginning of his ministry, and instituted the supper just prior to his death.

The commission places baptism before communion and faith before baptism. "Go ye, therefore, and teach (i. e., disciple) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." First, "make disciples," then baptize them, then observe all things commanded. The Lord's Supper is one of the things commanded, and to be observed after the believer has become a disciple and been baptized as such.

The apostles so understood and practiced. On the day of Pentecost in the case of Saul, the jailer, Lydia, etc.

Baptists believe church member-

ship is also a pre-requisite to the Lord's Supper.

Paul writing to the "Church of God which is at Corinth," said, "I received of the Lord that which I also delivered unto you," certainly "unto the church." There is no scriptural authority for carrying the emblems around to sick people, and administering in any case except by the church. It was delivered to the church at Corinth, and just as surely to the church at Ephesus, the church in Jerusalem, etc.

Let us look a moment now at this from a scriptural standpoint. Here is the command and example of Christ, the practice of the apostles, the clear light of scripture; now, as the servants of Christ, can we dare for the sake of sentiment, or the approbation of those walking disorderly, to violate the plain teachings of God's word?

Pedobaptists can invite us to commune with them, for they acknowledge our baptism as scriptural and right, and we do not believe they have been baptized at all, hence are not authorized by the Word of God to administer the ordinance or to partake of it. Yet there are inconsistencies in their invitation to us, but not because we have not been baptized, they being the judges.

Suppose I go to a Methodist church with a Methodist preacher, they give their usual invitation, I am included in it, accept it, and am heartily welcomed. They would publish it from Dan to Beersheba. Suppose the next Sunday I preach a sermon in my pulpit, I prove from the Scriptures that immersion is the only scriptural baptism, the scriptural form of church government is that vested in a local church, that when a soul has obtained eternal life by faith in Christ, that soul has eternal life and will reach heaven because it is saved, etc. Now what will be the result if the Methodist preacher preaches the same scriptural truths? He would be tried, and his papers taken from him, and he excluded. Now suppose a month later we go to the same church again, and when the invitation is given, he is left out and I am included. Why? Am I in harmony with Methodism any more than he? Let Pedobaptists quit taking such vows as their disciplines, confessions, etc., impose, or else quit breaking those vows, and posing as liberals in order to curry favor with the world.

Baptists believe in God, in his authority, his wisdom, his infallible Word. They do not believe any mortal has the right to add to, or take from "the things which are written" therein.

THE MISSION WORK AMONG THE GERMANS IN NORTH AMERICA IN 1908.

Wm. Argow.

The Germans are quite numerous and they count a large part of the foreign population of our country. By the statistics of the Bureau of Immigration nearly three million Germans landed on our shores during the nineteenth century. Some estimate the number of Germans in the United States at sixteen millions, including the descendants of the first generation. You will find them all over the Northern States from the Atlantic to the Pacific coast.

The German immigrant is industrious, intelligent, social, and a good laborer, mechanic or farmer. Many of them have gained positions of prominence and influence in the intellectual, industrial and

political life of our country. Here I could name over two hundred prominent men, who immigrated to this country from Germany, and served this country by war and peace work, but I only mention a few names. For instance, Peter Minneroit, Governor of New Netherland (now State of New York); Jacob Leisler, Governor of New York; Dr. Henry Muchlenberg, founder of the Lutheran church; Dr. Philip W. Otterbein, founder of the U. B. Church; Jacob Albright, founder of the Evangelical (Albright) church; Constantine Hering, the father of the Homeopathies in this country; Dr. Wm. Nast, founder of the German Methodist church; Prof. A. Rauschenbusch, of the German Theological Seminary, of Rochester, N. Y.; K. A. Fleischmann, founder of the German Baptist church; Hon. Carl Schurz, general major, Senator and minister in President Hayes' cabinet; Job. Bernhard Stallo, American Ambassador to Italy, etc.

What does the coming of these millions of Germans mean to the Christians of this land? If they bring with them the formal dead Christendom of their fatherland to this land of religious liberty, so it lays the duty upon us and upon our hearts to evangelize these foreign hosts and bring to them the true and living Christianity of the Bible.

The Home Mission Society recognized this responsibility as early as 1846, when the first missionary was appointed to labor among the Germans in New York City. Since that time the society has faithfully supported the German work. There are now over one hundred missionaries appointed and sustained by the Home Mission Society. These missionaries are laboring in twenty-five States of the United States and in four provinces of Canada. For the support of these laborers the society appropriates annually \$18,000, according to the condition that the German churches raise one-half of this sum as their contribution to the society.

Results of the Work.

If we pass a review over the field, then we will find:

1. In 1846, when the first German missionary was appointed by the society, there were only a very few German Baptists in this country. In 1851 there were eight small churches, with a membership of 512. In 1858 the number of churches was grown up to thirty-two, and the membership to 2,325. At the beginning of the twentieth century there are spread over twenty States of the Union 249 churches, with a membership of 25,000. These churches raised last year \$189,520.34 or \$6.59 per member, for missionary and educational objects; \$106,125, or \$4.65 per member, for all purposes, including benevolence, \$885,000, or \$38 per member.

A publication society has been formed to provide the necessary German literature, and at the German Department of the Rochester Theological Seminary the demand for a trained German ministry has been supplied. Two homes for the aged, one at Philadelphia and one at Chicago, a girls home in New York, and an orphans' home in Louisville, Ky., are supported by the German churches.

2. These gratifying results of the work in the past will appear greater if the fact is considered that the German churches have been constantly feeders to the English-speaking churches. There are at present more Germans in English-speaking churches than the present membership in German

churches. A number of German churches have already become English-speaking. New churches have been organized by the fruit of German mission work. Mission fields can be mentioned that have been given, in the course of time, from 200 to 400 members to English-speaking churches. Hundreds of families can be found where father and mother have remained in the German churches, while sons and daughters, with their families, have found a home in English-speaking churches. In the Eastern and Central States every third letter granted is to an English-speaking church. Thus the loss of the German churches has been the gain of the denomination at large.

3. The results of this work will appear still greater, if we take into consideration the difficult and self-denying nature of Baptist mission work among the Germans. They all claim to be Christians by virtue of their baptism in infancy and their confirmation. To join a sect, especially the Baptists, is religious apostasy, heresy and a social shame. They know only a nominal Christianity, consisting of mere forms and ceremonies. A large proportion of them, disgusted with formalism, lifelessness and inefficiency of State or governmental Christianity, as witnessed in the old fatherland, hold aloof or far off from all church allegiance in America, and take a hostile attitude toward all things religious. Many of the Germans, too, are socialists and freethinkers. The need of a conversion and the possibility of a conscious and definite change of their minds and hearts is something strange to them, and has to be preached to them patiently, with laborious persistence.

In view of these difficulties, with which Baptist mission workers among the Germans have to calculate, the results obtained are marvelous indeed. According to the "Baptist Year Book," the average of baptisms in the German churches is higher than that in the entire denomination. It is also a fact that in the German churches more adults are converted, and they are less dependent on the natural increase through the children of their members. Thus it is evident that this work has been very successful and it can be truly said, "The rise and progress and wonderful results of the German Baptist mission work in America is one of the marvels of modern history."

The Present Outlook.

A work, thus evidently blessed in the past, ought certainly to be sustained with energy and vigor in the future, except conditions have in such a manner changed as to make the work unnecessary. Is this the case at the beginning of this century? Let us look at the present status of the work.

The 300 churches, planted in more than twenty different States of the Union, are still doing an effective pioneer work in preaching for the churchless masses, and they remain as a pioneer force as long as a German work is needed, which will be the case as long as immigration from the old country continues.

The work is increasing year by year. New mission interests are constantly planted, and new churches organized in the midst of vast German populations. Each church is a mighty evangelizing force, but in the struggle for its beginning unable for self support, it needs for a number of years at least the aid of the helping societies. The multiplying of German churches, as the past has witnessed, is not a cause for withdrawing the support, but rather, a cause for in-

creasing it, because so many more churches means so many more evangelizing forces, which can work effectively only when properly sustained.

It must be recognized that the German churches are doing all that can be reasonably expected of them for the support of this work. According to their poverty, they contribute on an average more than the English-speaking churches. A comparison of the liberality of the Germans throughout the country, including the new and poor communities of the West, with the Baptists in the State of New York, a State containing probably the largest amount of Baptist wealth, is even in favor of the Germans. There are few English churches that give proportionately as much for Home Missions as does the average German Baptist church. A church that does not raise a large collection for Home Missions is an exception on the list of German churches. Beside this strong offering has the German church their own German mission to support in Brazil.

Another strong reason for the most vigorous support of this work is the fact that the German churches, as mentioned above, are feeders of the English-speaking churches. The best talents, the most effective working power, and also the financial strength are mainly harvested in the English-speaking churches.

Finally, as we will close our view over the German mission in this country, we will point

Some Timely Questions, which every intelligent reader or listener will answer by himself:

1. What of the future of German Baptist missions in this country.

2. Should American Baptists continue to support and foster German mission work on this continent?

3. Are the German churches of this country able to carry on the work without further assistance from the different helping hands?

4. Is there any more need of mission work in the German language?

5. Has the mission work of the German Baptists, for which the Lord has planted them on American soil, been accomplished?

Everybody may answer these questions by his best knowledge and conscience, but I will answer the same by the verse, Psalm 147:2-3: "The Lord doth build up Jerusalem, he gathereth together the outcasts of Israel," etc.

NORTH CAROLINA STATE CONVENTION, DECEMBER 7-10.

By E. E. Bomar, D.D.

I am writing on the last day of the North Carolina State Convention, flushed with the joys of its fellowship and filled with admiration for its dignity, power and effective work. The Convention met in Wadesboro. Full details are impossible in this article. The Ministers' Conference preceded the Convention in a day's session of good things, a sermon of vital power by Rev. T. J. Taylor, of Warrenton, a masterful address by Rev. J. R. Doan, of Henderson, on "The Holy Spirit in His Relation to the Preacher," and a profound, brainy and radical address by Rev. Baylus Cade, on "The Opportunities of the Preacher in the Twentieth Century," being some of the interesting features. Concerning this Conference our traveling brethren, Drs. Van Ness and De-

Ment, were pleased to say highly complimentary things, which delighted us. How good it is when work has been well done to hear somebody say so.

The Convention reluctantly took leave of its able and genial president, Prof. J. B. Carlyle, LL. D., of Wake Forest, he having served two terms, which by the unwritten law of the Convention is the limit, and elected another layman in the person of Hon. W. C. Dowd, editor of one of our Charlotte papers, and a prominent member of the Legislature, a man of lofty ideals and clean public, as well as private, life. Baptists love to honor such men. All noted with interest that his great uncle was the first president of the Convention, away back in 1830. The Convention sat for more than three days and did its work well.

We North Carolina pastors are proud of our secretaries. For one, when I see how the hand of the Lord is apparent in the selection of these men, not only in North Carolina but in other States, I fall more and more in love with the congregational polity of our denomination. The Lord does reign over us and direct us. In culture and service our men leave nothing to be desired. Livingstone Johnson, State Secretary of Missions; E. L. Middleton, Sunday School Secretary; Drs. Poteat, of Wake Forest, and Vann, of Meredith College for Women; M. L. Kesler, superintendent of our great Orphanage, with its 400 children; H. C. Moore and J. H. Farmer, of the *Biblical Recorder* and the brilliant editor of *Charity and Children* (our orphanage paper), Mr. Archibald Johnson. These men seem to us called of God to their work.

We preachers are expected to go to the Convention, and we do go and intend to keep on going, all the more readily that our churches send us. We were in Wadesboro by the hundreds, but great laymen were there, too. Men like D. L. Gore, the largest landowner in the State; Hon. E. F. Aydlett, the vigorous lawyer, of Elizabeth City; Hon. A. D. Ward, long-time president of the Board of Trustees of Wake Forest College; W. F. Dowd and J. A. Durham, two of Charlotte's biggest business men; N. B. Broughton, the great printer and greater Sunday School man, of Raleigh, and others not "too numerous to mention" (I wish they were) but modest and quiet until the time comes for doing things and then much in evidence. God bless these "laymen," who make money wherewithal to serve the Lord. Conspicuous among them in good work and in intense interest in the Laymen's Movement was the Hon. J. H. Tucker, of Asheville.

There was no debt on our State Mission work, but a small credit balance. About \$42,000 were expended in this work. The Home Mission Board does not aid State Missions, but confines its work to mountain schools. Our State Secretary, Rev. Dr. Livingstone Johnson, has served us more than nine years. Dr. Van Ness made an inspiring and thought provoking address in behalf of our Sunday School Board. Dr. S. J. Porter led in a great address for Foreign Missions; Dr. B. D. Gray swept us all into the world of his love and enthusiasm for Home Missions. Bro. Masters showed that he can speak as well as write masterfully for the great work which lies so near his heart. Dr. DeMent captured us for the Seminary, and Prof. Henderson spoke luminously for the Laymen's Movement.

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Good to choice butch heifers. . 4 00a 4 50	Med. to good butch heifers. . 3 50a 4 00	TOBACCO.
Com. to med. butch heifers . . 3 00a 3 50	Good to choice butch cows . . 3 50a 4 25	BURLEY—Dark Red.
Med. to good butch cows . . . 3 00a 3 50	Com. to med. butch cows . . . 2 00a 3 00	Trash (sound) \$10 00a \$11 00
anners 1 00a 2 00	Good to choice fat oxen . . . 4 25a 4 75	Common lugs 11 00a 11 50
Good to choice fat oxen . . . 4 25a 4 75	Medium to good oxen 2 50a 4 25	Medium lugs 11 50a 12 50
Good to choice butch 4 25a 4 75	Medium to good bulls 2 25a 2 75	Good lugs 13 00a 14 00
Medium to good bulls 2 25a 2 75	ommon to medium bulls . . . 2 25a 2 75	Common leaf (short) . . . 12 00a 13 00
Good to choice veal calves. . . 7 00a 7 50	Good to choice veal calves. . . 4 00a 5 50	Common leaf 13 00a 14 00
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Medium to good feeders 3 75a 4 25	om. to rough feeders 3 25a 3 75	Good leaf 16 00a 17 00
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Med. to good stock steers . . 3 50a 4 00	Com. to med. stock steers . . 2 50a 3 50	Fine and selections \$18 00a \$19 00
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	hoice pigs, 30 to 130 7 00a 7 25	Fine and selections \$12 00a \$13 75
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	Roughs, 50 to 400 3 50a 7 20	Fresh, packing, 22c per lb.
	SHEEP AND LAMBS.	POULTRY.
	Good to choice fat sheep . . . \$3 00a 3 75	Hens, 12 to 12 1-2c per lb. roosters,
	Medium to good sheep 2 50a 3 00	6 1-2c; young chickens, 12 to 14c; ducks,
	Com to medium sheep 21 25a 2 50	12 to 13c; turkeys, 18c; geese, 8 1-2 to 9.
	Bucks 1 50a 3 00	EGGS.
	Choice lambs 5 75a 6 00	Case count, 28c; candled, 29c.

The Farm and Household

Newt Roberts, of New Castle, sold a pair of work mules for \$300 to a country buyer.

Will W. Gray bought of John Eads and brother, of Bourbon county, nineteen feeding cattle, weight eight hundred pounds, at \$4.35 per hundred.

R. A. Waggener, of Columbia, sold a span of mules to A. W. Pedigo, same place, for \$290.

Tom Duncan, of Bardstown, sold recently, one pair 2 year old mare mules for \$371.

Glover Kyle, of Harrodsburg, sold Bonta Bros., same place, a pair of 3 year old mare mules for \$322.50.

Jonas R. Bush, of near Winchester, sold one mare mule for \$165 and one yearling mule for \$138.

W. S. Purdy, of Bradfordsville, shipped to Atlanta, Ga., a car load of mules and horses bought in the local market.

B. F. Wooley, sold to W. S. Purdy, both of Lebanon, 2 aged mules for \$340, and to John Spalding, same place, a 2 year old mule for \$160.

The weanling mules recently advertised for sale by G. C. Brewer, of Bardstown, were sold to B. L. McMakin, of Shelbyville, for \$120 each.

Bohon & Young, of Lebanon, shipped recently, 28 head of sugar mules to Carmichael, of Jacksonville, Ga., for which they received \$167.50 per head.

Thos. McClintock, of Paris, sold to Asa Jewell, of Lexington, four mules and to Charles Thompson, of the same city, four mules at from \$175 to \$215, and bought four pairs of mules at from \$300 to \$400 per pair.

Jessamine County.—Nicholasville. Little is being done on the farm just now. Corn shucking has been almost completed. Tobacco is being rapidly stripped, and much of it has already been delivered to the buyers. Wheat is flourishing and grass is in excellent condition.

Owen County.—A very large acreage of corn was planted in Owen County, and while the majority was good, a good deal of it will not make four barrels to the acre. All tobacco cut early is curing up bright and clear. Pastures are very short indeed, timothy fields also, and grass hardly grown at all. Hogs are scarce; very few farmers are fattening their full number and none are being shipped.

Bourbon County.—Paris. A growth of clover, rarely seen at this season of the year, is found under the dead grasses and weeds, and blue grass is looking well. The price of corn remains steady with a strong demand at from \$2.65 to \$3.00 a barrel. The wheat crop is in prime condition to withstand severe weather. Great quantities of tobacco have been bulked since last Sunday's rain. Fully one-third of the crop is now in the hands of the buyers.

BLIND STAGGERS.

M. D. Ashby.

I noticed a letter in the Recorder, stating that the diet that would cause people to have Pellagra, fed to the horse would produce Blind Staggers. Late corn is sometimes badly eaten by a species of greenish-yellow worm, which leaves upon it a dust, or excrement of a very poisonous nature. As an evidence of the poisonous qualities of this worm-dust, if a plaster, made by mixing it with vinegar, be placed upon the back of the hand, it will raise a blister in a short time.

When the horse eats the worm-eaten corn, he snuffs the excrementary dust up his nose. Its poisonous qualities causes the lacrymal ducts to swell and fester, from which they shortly become closed, so that the water from the eyes can not be discharged; this dust communicates with the nasal cavities of the head, which, in like manner, become filled with the poisonous retained water and inflammation sets in. The surrounding parts are not involved; finally the optic nerve becomes affected, and at once blindness and staggering begin. The brain and whole head partake of the rapidly-spreading derangement and presently the stomach also—through the sympathetic nerve.

The dreadful virus affects every vital organ, and nearly every part of the body. It is a strange and peculiar poison, equally so, in its nature and effect.

That climate and a variety of unfavorable circumstances may greatly aggravate the disease is undoubted.

I am satisfied that Blind Staggers arises from an inflamed condition of the optic nerve, the inflammation being produced by the worm excrement which finds its way into the nose, as already stated. I think probably the same corn ground into meal and eaten by the human family would cause them to have Pellagra.

COTTON EXPORTS BREAK RECORDS.

Those for October exceed \$88,000,000—year's may pass \$500,000,000.

The total value of cotton exports from the United States for the month of October, 1908, as shown by a bulletin issued today by the Department of Commerce and Labor, reached \$88,883,550. In no one month previously have such exports ever reached the \$80,000,000 mark.

For the ten months of the present year ending with October, these exports reached a grand total of \$328,526,885, against \$316,693,265, in the corresponding period of 1907, the highest record ever attained for a like period. If the present ratio is maintained for November and December, all previous records will be broken and the \$500,000,000 line will be crossed. Large production and high prices are responsible for this showing.

Of the \$417,000,000 worth of cotton exported in the fiscal year 1909, \$172,750,000 worth went to the United Kingdom, \$112,500,000 to Germany, \$51,000,000 to France, \$27,000,000 to Italy, \$14,250,000 to Spain, \$7,250,000 to Belgium, \$4,500,000 to Russia, and \$8,500,000 to other sections of Europe.

TRY THIS WHEN MAKING JELLY.

Mary L. Mayfield.

Place the fruit in a clean bag and add the amount of water necessary. Place on the stove, cook

until soft and ready to drain, lift the bag from the kettle and hang on a nail to drain. This saves handling the hot fruit and also burnt fingers.

CONTROLLING BLACK ROT IN GRAPES.

The most vulnerable point of attack is against the old mummies. If it is practicable, these should be gathered at picking time along with the gleanings, and after the separation in the packing-house the whole rotted mass burned. In this way great quantities of rot are removed and sources of infection for the next year destroyed.

In the Spring, plow just as deeply as possible without disturbing the roots too seriously. Turn the ground completely over, thus burying the rotted berries three to six inches under the surface. Plow as near the vines as possible with a two-horse plow, and then use a one-horse plow to get nearer. Use a horse hoe to turn the remaining debris and soil from under the rows into the furrow. Some mummies will remain on the surface even after such treatment, but each cultivation will cover up a few of these, or at least disturb them and reduce their chances for maturing spores. Keep all weeds and grass down.

After trimming, there will be a few mummies left on the arms. The trimmers should be instructed to gather these and, as opportunity affords, burn them. All brush should be burned clean.

Never allow basal water-sprouts to spread out over the ground; they are prime centers of infection. Keep the vines off the ground.

Heaven is high, yet we must stoop to enter it.

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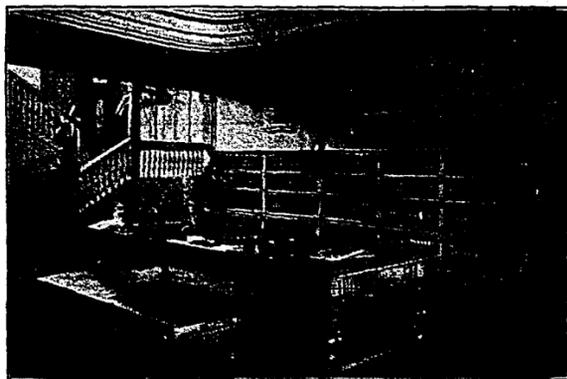
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DEATHS

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

YOU'REE.

Mrs. Amanda Malvina Youree was born in Kentucky, February 9, 1851, and departed this life November 14, 1909. She died at the home of her daughter, Mrs. Laurents, near Hulen, Okla., but she was still a member of Taylor Chapel Baptist church, Todd county, Ky. She was married to Mr. W. C. Youree about 1871. She leaves a son and daughter and a host of friends to mourn her loss. Her husband died December 20, 1908, thus preceding her by less than a year. She set a noble example before her children. They will miss her kindly counsel and the inspiration of her Godly life. Truly for her to live was Christ; but to die was her eternal gain. She was buried at Allendale Cemetery.

To the bereaved ones we would say "Weep not as those who have no hope," for she awaits you at the portals of the eternal city.

R. A. RUSHING.

BARACA COLUMN FOR KENTUCKY.

Luther C. Reynolds, Baraca State Secretary, Editor.

Madisonville, Ky.—Baraca Italy held at Baptist church. Attendance fine. Prospects are good for several new classes in Madisonville. Much interest is now being shown. Only one class doing real active work. We predict you will hear gratifying news from this place within the next six months.

Bowling Green, Ky.—On the 29th a grand meeting for Baracas and Philatheas was held in the First Baptist church. Dr. J. S. Dill presided. A large and appreciative audience greeted the Secretary as he told them of the telling work being done in the nation, and especially in Kentucky. We feel that many of the Bowling Green people have a new vision of their duty toward their fellowmen. That God will bless them in their effort to organize new classes, to increase the efficiency of the old ones, and thus lead men to Christ.

Pembroke, Ky.—Rev. W. E. Mithell, of the Baptist church, presided at the evening meeting. Pembroke is alive with bustling Christian workers—Miss Etta Trabue, teacher of a Baraca Class; Mr. Graham, Baraca Teacher; Miss McCombs, Philatheas Teacher; Mrs. Jernigan, Robert W. Ackerman, Prof. Dudley, and many others are really "doing things."

The Junior Baraca idea is growing rapidly. Boys from twelve to sixteen are organizing as Baraca Cadets, Knights of Baraca, or Junior Baracas. In six months a well managed Junior Baraca class will double its attendance. Boys will prove loyal to the church and all of its attributes.

Save the boy and the man will live to bless you and honor God. One million men by next July.

DEAR RECORDER:

I notice you often speak quite highly of the theology of Dr. James P. Boyce. I do very much admire the doctrinal views of Dr. Boyce.

I certainly do like those articles of Dr. Christian on "The Origin of the Anabaptist Churches." He ought to write a book on that. He is so able and so sound. What a pity we cannot have such men to teach in our theological seminaries instead of the men we do have here. Sound Baptists out here have a hard time of it. I am out of preaching work and having to make my support entirely by secular work, just because of my orthodox views. It seems that orthodox Baptists will soon be a thing of the past out here. The boards are all alien immersionists, and they are furnished money from the East. I certainly admire the Western Recorder for its firm stand for the old faith. May such ever be its stand.

CHARLES BRANSON, Baker City, Ore.

DEAR RECORDER:

Please allow space in your valuable columns for a few lines from this part of God's heritage. We feel like we were in the midst of the greatest need in the state. I feel like I can hear my Master lift up your eyes and look on the

fields, for they are already white unto harvest.

I held a great meeting at Bonanza, six miles out in the country from Prestonsburg. We had from forty to fifty conversions. But only six united with the church, but others will come in later. This was a place where the Methodists had preached, but the bats and owls were roosting in their building. The young converts are reading their Bibles. I have hopes of them. We have our new church—just about completed at Allen, Ky. We began work here the first of last March. We had to grub up the brush, chop down the trees and clear the ground and plant the church. But by the help of the Lord we preached the truth and baptized Methodists and sinners saved by grace until we have a church of about thirty members, and the best church house in the Association except the one at Paintsville.

No man ever had a more noble band of self-sacrificing Christian workers on earth than these folks. We have a house of worship worth about \$2,000, and we need from two to four hundred dollars to clear it of debt and to buy pews.

Bro. Smith helped me in a five-days' meeting at this place, which resulted in seven additions four baptisms, one from the United Baptist church, two stand confirmed for baptism. Bro. Smith is one of the sweetest spirited men it has been my pleasure to meet. And he is a great preacher. We believe he is the right man in the right place. God send us more men like him and Brethren Adeock and Amerson.

I go next to Riceville to hold a meeting. Pray for us.

F. HARDIN, Prestonsburg, Ky.

DEAR RECORDER:

After near three years' work with Allensville church, I closed my work with them yesterday. They have in that church some of the best people the earth can afford, but by death and removal their loss has been very great. They were very kind to me and I shall ever hold them dear. They desire to locate a man in their town to give half time to their church, and I think he would be able to secure other work at once.

Trenton has called me for all my time, giving me one Sunday in each month to assist in meetings or supply, but their request is to rest.

These people have shown us very great kindness and Trenton church has grown in numbers and service. We are planning for larger things for our Lord.

B. F. HAGAN, Trenton, Ky.

DEAR RECORDER:

We closed a very interesting and profitable meeting of twelve days at Hardinsburg church on December 10th. The meeting resulted in seven conversions, five approved for baptism, and four under watchcare of the church until they secure letters. Also a precious revival among the Christian people. While our church is weak here they feel much encouraged in this meeting to press on in the good work of the Lord. We had with us in the meeting Bro. W. W. Williams, of Owensboro, who did the preaching. The church and people were much pleased with his earnest and faithful presentation of the sound gospel truth.

We recognize Bro. Williams as a very choice spirit, called of God to the evangelistic work. He, by God's help energizes the church where he goes and strengthens the pastor with his people.

J. J. WILLETT, Hardinsburg, Ky.

DEAR RECORDER:

The pastor, assisted by Bro. W. H. Hall, held a ten-day meeting with Muddy River Church, Logan county, Ky., beginning on the 9th and closing on Sunday, the 19th. Results, ten of baptism, five by letter and one by relation.

Brethren Hall and Kennerley preached alternately. The church was deeply aroused by the earnest and faithful efforts of the preachers. Surely their works will live after them.

R. N. N., Russellville, Ky.

If I did not believe in the doctrine of a new birth I would stop preaching. Outward reform is not enough—we must be born again.

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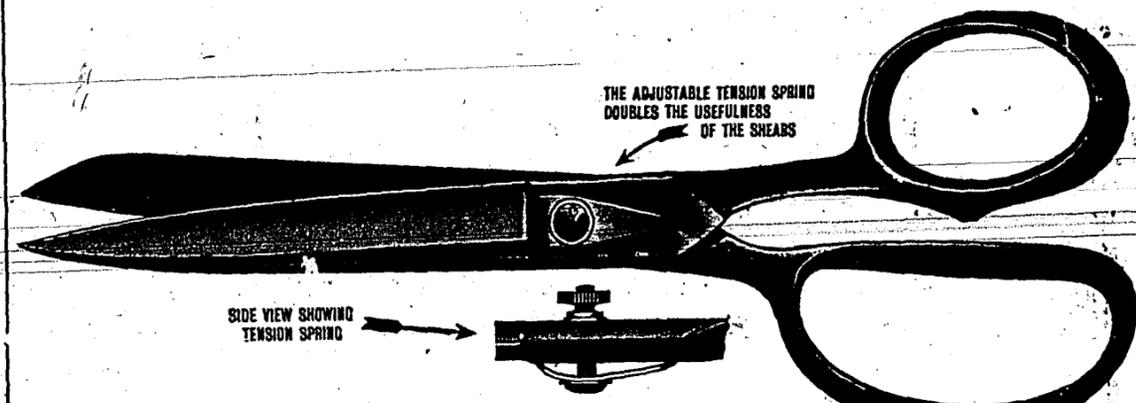
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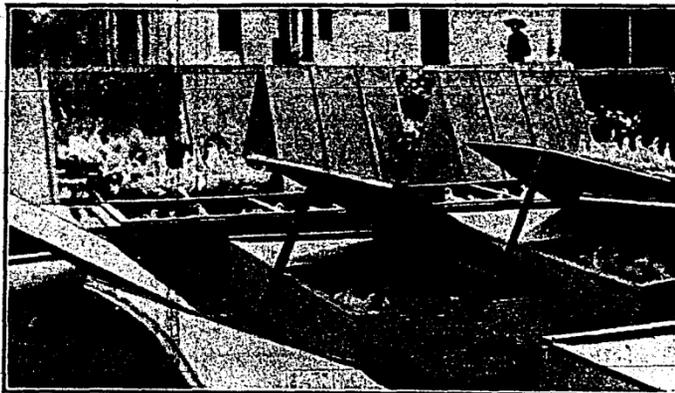
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Months From a City Lot

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Square.



On This Lot About

60 Breeding Hens Are

Kept and an Average

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BABY CHICKENS, EGGS FOR SETTING AND CHICKENS OF ALL AGES ARE SHIPPED WEEKLY. AT THE PRESENT RATE OF SALES THE NET INCOME WILL EXCEED \$1,500 BEFORE THE END OF THE YEAR. THESE WONDERFUL RETURNS ARE MADE POSSIBLE BY THE USE OF THE

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WHICH IS ESPECIALLY VALUABLE TO THE FARMER AS WELL AS THE CITY OR VILLAGE FANCIER, AND IS ADAPTED TO ALL CLIMATES, ALL BREEDS AND ALL PEOPLE.

THE PHILO SYSTEM IS UNLIKE ALL OTHER WAYS OF KEEPING POULTRY

And in many respects is just the reverse, accomplishing things in poultry work that have always been considered impossible, and getting unheard-of results that are hard to believe without seeing. However, the facts remain the same, and we can prove to you during the next three months every word of the above statement.

The New System Covers all Branches of the Work Necessary For Success.

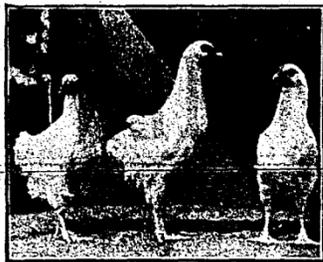
From selecting the breeders to marketing the product. It tells how to get eggs that will hatch, how to hatch nearly every egg, and how to raise nearly all the chicks hatched. It gives complete plans in detail to make everything necessary to run the business and at less than half the cost required to handle the poultry business in any other manner. There is nothing complicated about the work, and any man, woman or child that can handle a saw and hammer can do the work.

Two-Pound Broilers in Eight Weeks

Are raised in a space of less than a square foot to the broiler without any loss, and the broilers are of the very best quality, bringing, here, three cents per pound above the highest market price.

Our Six-Months-Old Pullets Are Laying at The Rate of 24 Eggs Each Per Month

In a space of two square feet for each bird. No green cut bone or meat of any description is fed, and the food is inexpensive as compared with food others are using.



Three Pound Roasters Ten Weeks Old.

Our new book, THE PHILO SYSTEM OF PROGRESSIVE POULTRY KEEPING, gives full particulars regarding these wonderful discoveries, with simple, easy-to-understand directions that are right to the point, and fifteen pages or illustrations showing all branches of the work from start to finish. It also tells how to make a brooder for twenty-five cents that will automatically keep all lice off the chickens or kill any that may be on them in the brooders.

"A Trick of The Trade."

Fully one-third of all the chickens ready to hatch die in the shell. After thirty years of study and practice, we have discovered a simple way to save every chick that is fully developed and ready to hatch, whether the egg is pipped or not. This, we believe, is one of the lost arts of the ancient Egyptians. It takes but a minute to save a chick and no skill is required.

Our New Brooder Saves Two Cents on Each Chicken

No lamp is required. No danger of chilling, overheating or burning up the chickens, as with brooders using lamps or any kind of fire. They also keep all lice off the chickens automatically, or kill any that may be on them when placed in the brooder. Our book gives plans and the right to make and use them. One can easily be made in an hour at a cost of from 25 to 50 cents.

It was my privilege to spend a week in Elmira during August, during which time I saw the practical working of the Philo System of Keeping Poultry, and was surprised at the results accomplished in a small corner of a city yard. "Seeing is believing," they say, and if I had not seen, it would have been hard to believe that such results could have followed so small an outlay of space, time and money.

P. S.—A year's observation, and some experience of my own, confirm me in what I wrote September 5, 1907. The System has been tried so long and by so many, that there can be no doubt as to its worth and adaptability. It is especially valuable to parties having but a small place for chickens; seven feet square is plenty for a flock of seven.

Dear Sir.—Last spring we purchased your book entitled the "Philo System," and used your heatless brooders last spring and summer. The same has been a great help to us in raising the chick in the health and mortality, the chick being stronger and healthier than those raised in the brooders with supplied heat. We believe this brooder is the best thing out yet for raising chicks successfully. We put 25,000 chicks through your heatless brooders this last season, and expect to use it more completely this coming season. We have had some of the most noted poultrymen from all over the U. S. here, also a large amount of visitors who come daily to our plant, and without any exception they pronounce our stock the finest and healthiest they have seen anywhere this year.

Respectfully yours,
W. R. CURTISS & CO.
Valley Falls, N. Y., Sept. 10, '09.
(Rev.) E. B. TEMPLER.

My Dear Mr. Philo:—I want to tell you how pleased I am with my use of the Philo System during the past year. The fowls laid exceptionally well in the new economy coop, much better in proportion than those in my old style house. The fireless brooder has solved the problem for me of raising extra early chicks. I am going into your methods more extensively this coming year. Wishing you success, I am,
Sincerely yours,
(Rev.) E. B. TEMPLER.

Send \$1.00 direct to the publisher, and a copy of the latest revised edition of the book will be sent you by return mail.

Address, E. R. PHILO, Publisher, 111 Third St., Elmira, N. Y.

ITEMS OF INTEREST

News The World Over.

King Leopold of Belgium has died, following an operation. And as was said of one of the kings of Israel of old, "he departed without being desired." He was responsible for the awful atrocities in the Congo. His personal character was of the vilest. Time was when many kings were bad men; but as it is today in Europe all the monarchs, except Edward of England, have good private characters, and he is said to be a reformed character.

A prize of \$100,000 has been offered for the discovery of a cure for consumption. It is not probable that any drug will be found to cure this disease. Forty years ago Dr. Hunter McGuire, of Richmond, Va., had great success with the disease. His directions to a friend of ours were: "Eat what agrees with you. In nine cases out of ten consumption begins with dyspepsia. Avoid alcohol in all

forms. Live out doors all the time when the weather will permit and as much as possible in cold weather. Sleep in an open place. And for medicine take only all the milk you can drink."

The railroad tunnel under the Andes, between Bolivia and Chili, has been completed and opened. It is the highest tunnel in the world and is five miles in length. It will be of great benefit to Bolivia, which has no sea coast.

President Zelaya, of Nicaragua, may be a tyrant, but he is a fine diplomatist and a shrewd writer. His letter to Secretary Knox was a masterpiece. In it he said the two Americans had joined the insurrection and were fighting against the government, and they were tried by court martial as is according to the law of nations. Men who go into other countries and join in fighting against the government should be careful not to be caught.

Dr. D. C. Hughes died at the executive mansion in Albany, and his death will cause sincere sorrow, especially among his Baptist brethren. He had a slight stroke some two years ago, since which time he has made his home with his son, Governor Hughes. For many years he

has been a leader among Northern Baptists. He was a fine preacher and pastor and a good writer.

It would seem that the Northern Baptist churches agree with the opinion expressed by the *Watchman*, of Boston, in regard to the "apportionment" plan. For in the seven months of their financial year the amounts contributed have fallen off. The Missionary Union has raised \$8,707.31 less; the Home Mission Society \$4,976.69 less, and the Publication Society \$2,590.68.

When Mr. B. H. Cutter, the "farmer poet" of Little Neck, N. Y., died he left the bulk of his estate to the American Bible Society. The executors have now settled the estate and the Bible Society gets \$525,000. His curios and relics he left to the Natural History Society of New York.

The Spokane Chamber of Commerce, on the recent visit of the Japanese commercial delegation, had arranged a programme for Sunday, of a visit to the irrigation works, a big dinner and a theater party at night. The Japanese declined courteously, giving the reason that they wished to show respect to the Lord's Day of the Americans. The rebuke was

as stinging as it was deserved. The no-bleman at the head of the commission is a heathen. Some of the Japanese were Christians and they went to church.

The woman who threw a corrosive acid on the ballot box at an election for a member of Parliament, burned badly the clerk of the election. She has been sentenced to seven months imprisonment. Another woman who threw acid on another ballot box but injured no one was sentenced for three months.

The temperance societies in New York State recently held a meeting in Syracuse to decide on common action. They decided to unite in the effort to get a legislature which will pass a county unit local option law. Heretofore only townships have local option.

The football season this fall has a record of thirty killed and hundreds more or less seriously hurt. There is a great and growing demand for change in the rules of the game which will eliminate the "mass" play.

We have taken occasion before to express our opinion of the Chataqua salute. This originated with Bishop Vincent at Chataqua. The scattering of

the germs of coryza, influenza and consumption by such a waving of handkerchiefs has aroused the medical men and the salute will soon be among the things of the past.

DEAR RECORDER:
I prize the Western Recorder above any other paper. I appreciate the editorials. There is force to them and they have the right ring. Success to the Western Recorder.
R. A. RUSHING.
Geronimo, Okla.

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