

# WESTERN RECORDER

Faith, Hope and Love, these three.

"CONTENTS EARLIER (Largely in part) FOR THE FAITH WHICH WAS ONCE FOR ALL DELIVERED UNTO THE SAINTS."—JAMES 1—7. V. BAYNE

3rd YEAR

LOUISVILLE, KENTUCKY, THURSDAY, APRIL 16, 1908.

No. 21

Published Weekly by  
The Western Book Concern,  
(Incorporated)

642 Fourth Ave. (Opposite New Postoffice), Louisville

C. H. THOMPSON, P. M.  
L. S. BIRD, P. M.

Editor  
Business Editor

## TERMS OF SUBSCRIPTION

PRICE: Five years in advance, \$10.00; other than  
monthly, \$2.00. Single copies, 10c. Single  
copies, 10c.

REMITTANCE and receipt of payments to orders to change  
two weeks by the date on the address label. If  
payment is not made and two weeks within two of  
these weeks, notify this office at once.

POSTOFFICE ADDRESS: Instructions concerning  
removal, discontinuance or change of address  
should be sent two weeks prior to the date they  
are to go into effect. The exact postoffice ad-  
dress to which we are directing papers at time of  
writing must always be given.

SAMPLE COPIES: We will send you a limited  
number, which may be had for the asking.

DISCONTINUANCE:—If a subscriber wishes paper  
stopped or suspension of his subscription, notice to  
that effect should be sent immediately to the office  
that a withdrawal of the subscription is desired.  
Do not pay subscription to any one not known to  
be personally to be responsible, unless the party  
has written authority from Western Book Concern  
office, Louisville, Ky.

TAKE NOTICE:—When sending money to the  
Western Book Concern or Baptist Book Concerns do  
not direct letters to Dr. Thompson or Rev.  
These men are frequently absent from the office,  
and their private mail is not opened, so delays  
are thus occasioned.

The famous old Brick church in New  
York is one of the leading Presbyterian  
churches of the country. Its recent Sun-  
day-school statistics show 497 families in  
the church. Of these only 87 had children  
under age and the 87 had only 163 chil-  
dren. This is an average of less than two  
The *Christian Intelligencer* says this few-  
ness of children is a chief cause of that de-  
cline in the relative strength of Protestant  
churches in the city.

The Congregationalists of England have  
reason to rejoice over R. J. Campbell's  
latest move. He is going to start a de-  
nomination of his own. He has called on  
the "Liberals" to organize themselves into  
local bodies and he proposes to have a cen-  
tral council in London.

The Congregationalist is right in saying  
that the advertisements of Sunday ser-  
vices of several Baptist churches in Boston  
are signals of distress. It adds: "Such  
topics, 'The kind of a girl young men  
should marry,' etc., indicate desperate need  
of an audience. One church announces 'a  
unique stereopticon service,' 'young lady  
ushers,' 'no other service like this in Bos-  
ton.' Thank Heaven for that."

Rev. W. Usher tells the embarrassing ex-  
perience of a young preacher whom he  
knew. He went to supply the pulpit of a  
city pastor during his absence. His own  
congregation contained a large male con-  
tingent, but when he arose in the city pul-  
pit, only ladies were in sight. His embar-  
rassment was very great because his chosen  
text was "Follow me and I will make you  
fishers of men."

Dr. Curtis makes this well deserved  
tribute to Dr. John Hall: "Again and  
again I have known Dr. John Hall to come  
into his pulpit and before he had spoken  
one word change the atmosphere from that  
of the world to that of the Gospel. He  
brought Christian urgency with him; and  
personality began to rouse up, and con-  
science to make demand all over the  
room."

## POWER EXHIBITED IN THE GOSPEL.

E. V. HINCH

The Apostle Paul presents the gospel to  
the world as the greatest expression of  
power the world has known. He knows  
that an exhibition of power commands the  
attention and the respect of men. Amongst  
rude and primitive races display of the  
greatest physical strength commands sub-  
mission and exact homage of those who  
come within its influence. He that is  
strongest rules with undisputed sway till  
there appears another who has acquired  
still greater power and is able to conquer  
for himself a place. Among the more civ-  
ilized it is still strength that gives super-  
iority. Mental strength begins to exhibit  
itself, and the man who has the ability to  
understand the relation of things, to ap-  
prehend needs and consequences, gains  
the victory over the slower, more obtuse  
intellect. Not only so, but he can bear rule  
over him whose strength lies in mere phys-  
ical power. Higher and more masterful  
is the power which manifests itself in moral  
conquest. It gains victories which neither  
physical strength nor intellectual force and  
craft are able to achieve. Mere bodily  
overwhelming force, or craft and cunning,  
albeit full of power and flustered with vic-  
tory, cower at the sound of this voice  
speaking with authority and yield an  
unwilling obedience compelled by the  
superior power of moral goodness.

There is in Virgil a description, exact  
and vivid, of this power. "And as often  
in a great crowd when a tumult has arisen,  
and the ignoble throng rages in spirit, and  
now torches and stones fly (their fury pro-  
vides their weapons); then if by chance  
they have beheld some man eminent for  
moral worth and true merit they are silent  
and stand attentive. He rules their spirits  
by his words, and calms their breasts."

Witness the reverence which even a bad  
man cannot wholly banish for the man  
eminent in virtue. How the power of that  
goodness by its unconscious influence re-  
buked and punishes the evil heart. The  
man of evil thought and wicked purpose  
will abandon for the moment his refuge  
of lies and come forth to do it reverence.

The Apostle saw, among the Romans,  
this instinctive respect for power carried,  
in its lower forms, to a very harmful ex-  
treme. Nevertheless he recognizes the  
good and useful instinct even in its per-  
verted and debased form, and offers them  
something which can reclaim them from  
the debasement of these unworthy ends,  
and at the same time fully satisfy the im-  
pulse which urges them to the worship of  
great power. He offers them the gospel  
to meet their need, for it is power, even  
the power of God. This gospel, so easily  
and fully adapted to wants the most vary-  
ing and diverse, which he has preached to  
so many, under circumstances so widely  
differing, he wishes to proclaim also in  
Rome. His hearers would be citizens of a  
nation whose name was feared the world  
over, whose power was equal to the de-  
struction of all who opposed.

Might not Paul, a man of great strength,  
learning, culture, be ashamed to go to the  
very citadel of this world power and talk  
about a revolution to be accomplished by  
faith in one who was crucified? Might he  
not make himself ridiculous? But he  
speaks very confidently. "I am not  
ashamed of the gospel of Christ: for it is  
God's power unto salvation to every one

that believeth, to the Jew first, and even  
to the Greek."

Of this be sure that in the gospel God's  
power is exhibited in a most remarkable  
manner, as may be known and must be  
acknowledged by all who look well at what  
it proposes, and does actually accomplish.  
Salvation is the end to which it looks the  
very reality of its consummation. Not  
about the salvation of men cumbered in  
selfishness, in vice, in all forms of misery.  
Say nothing to them about the gospel.  
Attempt their reformation by means of  
"education." Try authority. Use the  
power of persuasion and of kindly  
interest, and selfishness and ingratitude  
will refuse to recognize either. The  
moral renovation of the world, apart from  
the gospel, is an endeavour hopeless in the  
inception and fruitless in the end. But  
when education fails, authority is helpless,  
and persuasion powerless, the gospel under-  
takes the work and, without discouragement,  
by steady progress, carries it to the  
end, even the salvation of men. This is evi-  
dence that it is the power of God. Who  
can recall the kindly deeds of a true char-  
ity, the many acts of complete self-renun-  
ciation that glow with a divine light, the  
steadfast adherence to truth that have been  
in the world and deny the evidence fur-  
nished by them of the energy of the power  
of God?

These manifestations of holiness Paul  
argues, are produced by the gospel. Intro-  
duce the gospel into the midst of the most  
barbarous, the degraded, those most deeply  
engaged in vice and all wickedness, and  
wherever it takes hold of men's hearts it  
begins in them a work that will eradicate  
these well rooted evils by developing a  
progressive righteousness that ultimately  
reclaims the whole man. How many times  
have men been surprised by the sudden  
ending of a career of vice and crime, and  
the beginning of a life true, pure, noble.  
Enquire of the secret and you may know  
that the gospel has reached the heart of  
that man and, planting there the seeds of a  
true righteousness, is carrying forward the  
work of transforming that life into some-  
thing wholly beautiful and Christlike.

These statements being admitted conclu-  
sive evidence is furnished that the gospel  
is the power of God, the end at which it  
aims, the end which it does really accom-  
plish being the salvation of men.

Do you sigh for some evidence of super-  
human power that will receive, and can  
defend and save you? Accept the condi-  
tions of the gospel and you shall find the  
manifestation of a power that almost sur-  
passes belief, a power that can so transform  
your life by renewing the heart that, if you  
consider the results in the light of your  
present affections you must be amazed at  
the magnitude of the work. Whether you  
seek for wisdom, or knowledge, for hope,  
peace, love, blessedness, the gospel offers  
all and better than all, God's righteousness  
made your own.

Saratoga Springs.

## FISHERS OF MEN.

The winning of souls to salvation in  
Jesus Christ is the most important thing  
in life. He who is saved has attained to  
the best and highest and happiest estate  
possible on earth, and has the assurance  
of the best experiences for all eternity.  
He who has been the means, under God,  
of saving some one else, or some others,  
has attained to the highest usefulness of  
which a human being is capable on earth.

Many of the disciples of Christ were  
fishers, and they understood the life and  
the language of the sea. They had been  
in the habit of catching fish. When Christ  
told them that, in his service, they were  
to be promoted to the work and office of  
catching men, they understood him, be-  
cause he spoke in the language they un-  
derstood the best. All references and  
allusions to fishing were plain to their  
minds. After they had the long training  
in his school they came to understand his  
teaching in the ordinary words of truth.  
At this early time, however, he felt it was  
necessary to say the word that would be  
striking, and that would arrest and hold  
the attention.

Christian people are to try to be fishers  
of souls, catching them out of the world,  
and bringing them captive to the love and  
salvation of Jesus Christ. The work of  
the ministry is often spoken of as being  
in this line. Ministers are to be engaged  
in the effort to win and save souls. What-  
ever else they do, or do not do, they must  
not leave this central duty unperformed.  
All else they do is in order to the result  
of saving souls. All their preaching, and  
all their organizing, and all their pastoral  
and church work is only meant to be a  
means toward this great end. Unless  
souls are saved the work is incomplete, as  
all a fisherman's efforts are nothing unless  
they result in securing fish.

But the responsibility does not all rest  
on the ministry. The whole working force  
of the Church, in all departments and or-  
ganizations and official positions, is called  
to the sublime duty of saving souls. All  
may not preach, but all are expected to do  
what they can to win souls to salvation.  
It is as it is with a fishing vessel, putting  
out to sea to catch fish. Not every one may  
cast out the nets, but every one is respon-  
sible for the success of the expedition, and  
those who manage the boat are equally in-  
terested in getting a good catch. So  
should all the members of the Church be  
deeply stirred to secure success for the  
cause of Christ. This is the main mission  
of the Church, and here there must not  
be failure.

Parents are to feel the prime responsi-  
bility for the leading of their children to  
Christ. However much help they may  
have they must not be content to leave  
this work to others. Sabbath-school teach-  
ers must feel that their work is not simply  
to teach the lesson, but to win their  
scholars to Christ, and to this end the les-  
son is a means. The soul is the vital fact,  
and there must be no overlooking what  
is supreme.

Our foreign missionaries have as their  
great purpose the saving of human souls.  
In order to this they go where the people  
are whom they would save. So must all  
our Christian workers go where those are  
whom they are seeking for. Thus does the  
fisherman. He goes and looks for the fish.  
He goes where they are in order to catch  
them. The Lord came to seek and to save.

There are various ways of fishing. In  
some cases a baited hook is employed, and,  
in others a strong net is used. Whatever  
the methods one seeks to become expert in  
its use in order that he may catch the  
fish. So whatever the method employed in  
saving men, and bringing them to a new  
life in Christ, let it be used with all care-  
fulness and earnestness in order that the  
great end may be attained.—*Herald and  
Presbyter.*

Mean to be something with all your  
might.—*Phillips Brooks.*

SOME GREEK DICTIONARIES

REV. W. W. STURTS, D.D.

The Western Recorder has asked me to present the library of Harvard University to ascertain the value of the leaflet of Rev. R. C. Hicks, which he entitled "Testimony of Baptists on Baptism."

I report as the first result of my inquiry that three of the volumes he refers to are not found on the shelves at Harvard. If they were of any value or authority, they would have been purchased for the library long ago. The three thus overlooked are the works of King, Keenan and Stockins. King, in his edition of 1837 translates the word "dip in" frequently, moisten, pour, metaphorically those who have drunk too much, or are baptized in debt. King's use of the words "moisten" and "pour" in defining baptizo, may be understood by referring to other authors quoted by Mr. Hicks, who use the same words in their definitions. For instance, take Gaze and Schneider. As Schneider is based on Gaze, what I say of one applies to both. Schneider defines the word in question as meaning to "dip in." He refers to the use of the word as applied to a man "overwhelmed in debt," to a boy "confused in a problem so that he cannot emerge from it," and to a "drunkard soaked in wine." Both Schneider and Gaze refer to the "drunkard soaked in wine," and both add that *breecho*, as well as *baptizo* is used of a drunkard. They do not say that *breecho* is a definition of *baptizo*, as Mr. Hicks claims, but simply that both of these words are used metaphorically of a drunkard. If Mr. Hicks had ever seen either Gaze or Schneider he could not have made such a mistake.

The same remark applies to his quotation from Passow. Passow uses the passage about the drunkards who have soaked themselves. Mr. Hicks omits all reference to the drunkards and adds what is not found in Passow at all, the word "sprinkle." Passow says *baptizo* means "poured over, heaped over, and overloaded." The root meaning, Passow says, is "dip in or under." Hence, he says (in consequence of the dipping), wetting, moistening, pouring follow. He does not say that "to wet" or "to pour" is a definition of *baptizo*. There are other Greek verbs that stand for "to wet" and "to pour," but in dipping, wetting, moistening and pouring are involved. Robinson, in his lexicon, dated 1825 and 1835, contains no such note as Mr. Hicks quotes, but if Robinson ever wrote such a note he has been corrected by all the great Greek dictionaries since.

What I say of Robinson applies with greater force to Leigh. His second edition appeared in 1646, just when the Baptists were calling upon every Englishman to obey the divine command and be immersed. Now, Leigh was a member of the British Parliament and when he wrote his definition of *baptizo* he let his politics dictate his scholarship. The only editor quoted by Mr. Hicks who seems to favor his contention is Rost, and Rost's definition loses clearness in its brevity. The fuller definition of Passow which Rost seems to condense, throws light on what Rost had in mind, but failed to fully express. However that may be, with Rost as a solitary exception to the general consensus of modern lexicographers as to the meaning of the word in question, Mr. Hicks by no means "establishes the proposition of affusionists that it means either to immerse, pour or sprinkle."

Boston, Mass.

SEEING JESUS.

BY REV. THEODORE CUYLER, D.D.

"I went to St. Andrew's Church, and there saw a little fair man; and he showed me the loveliness of Christ." That is the description given two centuries and a half ago of the preaching of the celebrated Samuel Rutherford, whose "Letters" are among the half-dozen chief classics in religious literature. Would it not be well if all ministers would ask themselves when

leaving the pulpit—Did I make those people see me, or see my Master? Certainly the preacher who can so effectually hide himself behind the Cross that his auditors can see "no man save Jesus only," comes up to the true standard of Gospel preaching. That king of preachers the Apostle Paul tells us that he "determined to know nothing save Jesus Christ and him crucified." His own conversion had been produced by a revelation of Christ to him. The main thing which he tells us about his conversion is that he "saw the Lord in the way," and the Christ thus manifested to him had made a new man of him.

The vast majority of all the people who attend our churches believe in Christianity; they admit its excellence and admire its beauty. But that faith in Christianity works no change in the heart or in the daily life. Jesus Christ himself did not formulate a creed and call upon his hearers to accept that; he simply cried out, "Come unto me!" "He that believeth on me hath everlasting life." The only saving faith is that which sees Jesus, accepts Jesus, obeys Jesus, and joins the way to Jesus. It is not the central vital doctrine of the Atonement that Christ presses upon the sinner, suffering souls around him; it is himself as the divine atoner.

How this simplifies the work of the minister, the evangelist and the teacher! How it intensifies our office, and brings our message to one bright, beaming, burning point! Some ministers lament the fearfulness of conversions under their preaching. May not the cause in many cases be that they do not converge all the shafts of their pulpit light upon one point, and that point the divine loving, sin-atoning Saviour? The humble primitive Methodist preacher whose sermon converted Spurgeon when he was a boy, did nothing but repeat over and over again the one truth, "Look to Jesus!" No discourse delivered on that Sunday by the most profound theologian or brilliant orator did such execution as that Methodist's plain, persistent exhortation. It converted the greatest preacher of the century.

People come to church on the Sabbath, after the wear and tear of the week—some of them with heart troubles, and others saddened by disappointments; others sorely tempted, or conscience-smitten; others longing for a word of comfort, having made a sad failure in their own attempts; some of them want a power out of themselves to lift them to a better life. Feeling the prick of sin through their own conscience, they desire to be delivered from besetting sins. More than one brings an aching heart, and longs for a comforter. If all these people could make their desires known, they would cry out: "We would see Jesus!" O my beloved brethren, is not the chief demand upon the ministry that first, last and all the time we should be holding forth Jesus the sin-bearer, Jesus the pardoner, Jesus the life-giver, Jesus the sympathizer and consoler, Jesus the intercessor, and the center and glory of the Gospel of salvation?

Perhaps there is another reason for the paucity of conversions in many communities. It is that men of the world see too little of Christ in the daily lives of many who claim to be his representatives. There is no argument for Christianity equal to that which is presented by a pure, honest, and noble life, inspired by the Spirit of Christ Jesus; and nothing repels the unconverted like the daily contact with those who profess Christianity and make it odious. Dr. Horace Bushnell once said: "We preach too much and live Christ too little." There are those who go home from church saying: "What a capital sermon!" and then preach right against it by their sad inconsistencies of conduct. They devour sermons, but with no growth in consistent Godly living.

We emphasize that word *living*. Is it church-going, or Sunday-school teaching, or praying, or even special acts of Christian service, that are the main duties of Christ's followers? No. All these things ought to be done; but the weightier and more vital thing is to copy Christ Jesus with some impressiveness before a sharp-eyed world. An eloquent sermon may set forth *how* to live; but a true, faithful, holy life is the actual achievement. No words

that Paul ever sent to Rome or Corinth have impressed the world like the "living epistle" in which he copied his Divine Master. Dr. Bushnell was right. There is vastly more good preaching than practicing. Our crucified Lord demands more of us than a single act of formal confession; he demands obedience to his commandments; he demands "much fruit" to prove that we belong to his vine; he demands fearless fidelity to conscience; that when men see us, they may in us see Jesus—Christ on Wood.

THE REAL CHRIST.

Christ is not magnified by those who proclaim him the best of men but no more than a man. He is not magnified by those who extol the wisdom and beauty of his teachings but deny his divine authority and the absolute truth of his claims.

The cry, "Back to Christ," is sometimes a denial of Christ. It is one of the perambulations of Unitarianism or an apology for unbelief. It is the substitution of an ideal Christ for the Christ of the Bible. It means a repudiation of the divine Christ as lifted up in the writings of the apostles and in the belief of evangelical churches and the elevation of another Christ—made according to the ideal of the finite mind, an ideal which may vary in their desires and imagination. God rebuked those of old who thought of him as only a superior man. "Thou thoughtest that I was altogether such an one as thyself." His words are a rebuke to those who think of Christ as only a superior man, who magnify his perfect humanity but ignore or deny his deity.

He who would go back to Christ or abide in Christ must accept his testimony. If he is a perfect man, he is truthful, and to be believed, and the claims he makes for himself are to be acknowledged. It is illogical and absurd to assert his superior wisdom and truthfulness and deny what he says of himself. He can not be the wisest and most truthful of men and at the same time be a deceiver or self-deceived.

Christ's claims as to his deity, wisdom, holiness, miracles, future resurrection and authority to judge the world are as definite and positive as anything in the writings of the apostles or the belief of evangelical churches.

He claimed to be the Son of God. He claimed to be one with the Father. He claimed, "Before Abraham was I am." He claimed that prophecy was fulfilled in his birth, life, death and resurrection. He claimed to be without sin. He claimed the power to forgive sin, a thing God only could do. He claimed to be a perfect teacher and example. He claimed to be the way and the truth and the life. He claimed to work miracles, and that these were done that men might believe. He claimed that he would die and rise again from the dead. He claimed that all should trust and love and obey him, and that all who believe in him shall be saved, and all who do not shall be lost. He claimed that he himself is to be the final judge of all the earth.

There is no doubt in regard to any of these claims. Christ made them in language so plain that they can not be misunderstood. The apostles recognized these claims. All evangelical churches recognize them. They are a part of the doctrine of Christ, and he who repudiates them is not going back to Christ, but is turning his back upon him, no matter how much he may have to say of his beautiful character and perfect humanity. One might as well cry, "Back to Moses," while repudiating the ten commandments, as to cry, "Back to Christ," while ignoring his deity, atonement, resurrection and authority.—*Exchange*.

All the forces of evil may come upon a soul from without, and fail to shake it. But the smallest evil within, that is loved and desired and continued in, will accomplish what the outside attack has failed in. The only hopeless evil is the evil that we do not hate, nor endeavor to escape from, but allow to remain.—*Baltimore Methodist*.

A GOOD LETTER.

Editor of The Journal and Messenger:

Dear Brethren—In looking through The Journal and Messenger, to-day, on the 22nd page I read the story concerning the answering of a mother's prayers, and with tears in my eyes I took the case all to my self. I am seventy-seven years old, and the thought is concerning my good mother who died seventy-five years since. I have been told that she was a good Presbyterian woman. I remember nothing of her except what I have been told by my friends.

I have gone through the same experience that this man did, referred to in your paper, and I believe that in answer to my mother's prayers when I was but two years old, the good Lord, by his spirit, when I was thirteen years of age, showed me that I was a great sinner and must be saved, or I would be lost and ruined forever. But the sad story I tell to you: I resisted that good spirit for eleven years, and my good mother's prayers were unanswered. How well I remember the time and the place when the Spirit of God fell upon me, as it seems to me now, for the last time, in answer to my mother's prayers, and I was made to cry out, "Lord, what must I do to be saved!" Never shall I forget, when I had given up all for lost, and had bid my wife goodbye in my great extremity, it was God's opportunity to save me.

The next day I joined the church, and now, for more than fifty years, I have lived in the faith of the glorious gospel of the Son of God, and believe that if we are earnest in our prayers, God will hear and answer. I would like to shake hands with that superintendent who led the man into a better life; and I believe that, if we, as teachers and preachers and superintendents and all professed Christians stood in our places, the world would soon be converted to God.—*M. W. Barger*.

Some one asked Agassiz toward the close of his life, what was the greatest thing he had done thus far. He answered without hesitation that he had been able to inspire and train four or five men to think and observe. Though he had made discoveries that had enriched the thinking world, yet these he regarded as secondary. It seemed to him that life should be regarded as worthy of its Creator when it had been inspirational. They inspire those with whom they come in contact to press forward to the attainment of the very highest within their grasp. They are like the morning breeze that drives away the malarious accumulations of the night season. They exhilarate the soul. Life becomes real after a draught from such a fountain of healing. The secret of such lives is not found in the schools, or in the accumulations of wealth or power. The little girl inspired the Syrian house with such confidence, that even the ruler's household felt profoundly stirred. Her words sent a caravan on a long journey burdened with the richest gifts for the servant of the living God. The word and work of God was as surely heard of in the Syrian palace as in the palace of the Caesars when Paul preached in his own household.—*Dr. Clever, in Reformed Church Messenger*.

The *sanity of saintliness* shows itself in the consecrating touch it lays upon every department of human thought and activity. Its emphasis rests more on the market than on the cell of the hermit, and on battling with the devil in common life rather than on running way from common life because the devil is there. The best saint is the man who best serves God in the place and at the task appointed him by the great Taskmaster. Holiness in work is a much greater achievement than holiness in worship. The New Testament says little about the sequestered devotional life, but it has a great deal to say about the holy practical life. Recognition of this fact will go a long way towards the disabusing of men's minds of the false notions, and will do much towards enthroning the sanity of saintliness as a factor in human conduct by teaching wholesome common-sense ideas about the holiness of common life.—*D. Sutherland*.

UNION OF THE DENOMINATIONS

BY A. C. ARMSTRONG

What is to be understood by the union of men of the same denomination? Just what is to be done by those who would effect such union?

We think an essential difficulty would arise in attempting to understand Christ's "That they may be one, even as we are one."—John 17:21. On Paul's "That ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."—1 Cor. 1:10. And just what would be effected by the would be united of today is not so clear.

Are we to understand that they would regard lines of doctrinal difference, merge all denominational lines into one? And if so, which one? Or shall we understand that they would have no doctrinal all and form a new one? And if so, on what principle shall the new one be founded? Faithfulness to Christ and his teachings? Well, that is precisely what it is upon which the hundreds of denominations are now founded.

What is to be done in the discarding of non-essentials? And if so, what are non-essentials? We think all human invented doctrines and ordinances are non-essentials, and might be judiciously discarded; but we cannot believe that anything taught or commanded by Jesus should be so considered. Such considerations, we think, would be irreverent. To speak lightly or contemptuously of the least thing taught or commanded by Christ is to speak lightly or contemptuously of the authority of Christ, that is, to deny it. To speak lightly or contemptuously of the greatest thing taught or commanded by Christ is to do no more than that, hence we insist that all such talk is lacking in reverence.

What, we think, understand that the union sought is to have a plain truth with the Lord, for its chief corner stone? And the structure is to have loyalty to and unity in God's eternal truth as its material? We note it to be. This is the only safe—in fact, the only practicable—basis of union among Christians. Truth is a point fixed, always fixed; error is not. Anything outside of truth is error. If a pine is multiplied by a minus y be the proposition discussed, and I know that you are going to reason accurately, and that I must meet you in the conclusion, I will go to a square minus y square as conclusion. I can safely wait here; for you and every one else that reasons correctly is coming to this as product. But if it be understood that you are not to be confined to correct reasoning, and that I must meet you in conclusion, I do not know where to go to find you. You do not know where you will find yourself. Nor do you know that you will always find yourself at the same point or conclusion.

Hence, we offer as the only basis of union among the denominations, God's eternal truth. We are going to be judged by it, and we had as well, and a little better, live by it. Uniting on God's truth, we agree with God; and only as we agree with God can we safely agree among ourselves.

Let us take this as answer to the question, "What is it?" and proceed to the

2. How effect it? Given, "uniting on God's eternal truth," as an answer to the question, what is it? and how shall we effect this union? There is no better way of doing a thing than simply doing it. But if we will not do it, how shall we do it?

A few things may be suggested. Among them is, first, the Bible must be exalted to its proper position in religious thought. Until it is received as an infallible guide to religionists, unity is out of the question. Given a plenary and verbally inspired guide to religionists and they have nothing to do but follow their guide and union is the natural sequence.

To effect a union without regard to agreement in doctrine is to effect a union that does not unite. A fit illustration of this may be found in the farce enacted by the Presbyterians in their attempted union with the Cumberland Presbyterians. Nominally they are one today; but in fact they are as many as they ever were—and from the number of heels in the air, we might suppose they were a few more.

This is as it has always been and always will be. Only like things can be added, and only like things can be subtracted. You cannot add two peaches to three apples and have either five apples or five peaches. Neither can you subtract two peaches from five apples and have fewer apples than before the subtraction. And this is the Bible on such matters. "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not of us."—1 John 2:19. They were neither all apples, nor all peaches, but so many apples and so many peaches—let us say in one vessel or pile; and when they separated, it neither diminished the apples or the peaches. "How can two walk together except they be agreed?"

Then we would suggest, that if you want to effect a union that unites, you must make all apples, or all peaches, and then add them. And this is Bible. "And the Lord added to them (together) day by day the saved."—Acts 2:47. R. V., margin. He did not save by adding, but he saved and then added. He first made them to be apples and then added them, and the pile of apples was increased.

Denominations are simply the crystallization of religious thought. It is not the denomination that makes the thought, but the thought that makes the denomination. Hence, the first union must be a union in thought—doctrine. Given this, and organic union will follow as certain as effect follows cause.

Second—All thought in religion not consonant with Bible teaching should be eliminated.

We should be willing to give up everything in our hands that is not contained by a fair construction of Scripture. And even if, in our opinion, it be as good as something else, yet if it stand in the way of union, we should give it up for that which is just as good and which will do our eyes.

Third—Inference should never be allowed to substitute a plain, positive statement in God's word.

To illustrate: Apostasy is an inference drawn from several passages that seem to teach of simply that doctrine. It has been allowed to make such plain, positive statements as "I am that which I am, I will in no wise read out." Apostasy is one view, but he says in another "And I give unto them eternal life and they shall never perish." To speculate would be to pervert; but Jesus says they shall never perish.

Fourth—In studying the Scriptures, we should read nothing into words that does not properly belong to them.

To illustrate: Jesus commands all believers to be baptized. Many read into the word baptism, baptism of the soul. And yet an ordinance will not stand that these words are synonymous, or that they are used interchangeably. Baptism means "dip," baptism means "sprinkle," these mean "pour." These words are not equal to each other or one another, and hence are not equal to the same thing. Baptism does not and cannot mean either sprinkle or pour; and we think an ordinance will stand over his signature that it does by sea. To construe for either of these acts, then, as expressive of this ordinance is not to take the word that leads toward union.

Fifth—It will materially aid us in studying God's word with respect to unity if we can wholly eradicate from our minds all preconceived ideas about matters of difference. If we come to the book as wholly unprejudiced, we will be much more likely to be correctly taught. If half the time were spent in honest effort to know the Bible teaching on the various subjects about which we differ that is spent in trying to maintain previous bias, the results would be more helpful, unity would be more consummated.

Sixth—Conviction. We would suggest as helpful in effecting the proposed union that we be men of conviction, strong convictions; and that we have the courage of our convictions. It is a mistaken idea that men of conviction have stood in the way of union. They are the only men who have contributed materially to our progress in this direction. Men of conviction, men who dared to believe and tell you what they believed, who contended earnestly for the faith, who stood and do stand ready to meet you in the open field of controversy, to these we are indebted for the progress we have made toward unity. The sentimentalists are unknown in this march.

Finally—We should recognize truth by whomsoever presented; and give credit for it. It does not help us nor our cause to make differences more numerous, or of greater magnitude than they are. Neither does it help matters to disregard or misify these differences. To call a spade, shovel does not change the character of the tool. Our distinctive doctrines should be kept prominently before the people.

In presenting distinctive doctrines, the spirit of kindness, gentle forbearance and love should characterize us. The man that cannot discuss differences except in a harsh or unkind spirit should never be heard on such subjects. His own cause will suffer in his hands. "Be wise as serpents and as harmless as doves."

3. Is it desirable? Is the unity of Christians desirable? Would the effecting of such a union of the denominations as we have been outlining be promotive of good? Is it desirable?

There are those who tell us more good is accomplished by Christianity in its divided state than could be if all were in perfect unity. But is this true? It is equivalent to saying that a school teacher could do more good if he were to so teach as that his pupils would go forth wrangling and disputing and differing about the things taught. Could he? Suppose your teacher should so teach multiplication as that one pupil would say ten multiplied by ten equals 100; another say, no it equals 110, and still another should say it equals 90. Would such teaching favorably impress the teacher and school upon the people? And yet this is an exact parallel. Christ is the great teacher. We are his pupils (disciples). Will it help Christ and his school if we so learn him as to go forth teaching him in contradictory terms? No, a thousand times, no.

But they tell us the denominations mark so many ways to Christ—to Heaven. This is not true. Error never points to Christ, or Heaven—never leads to Christ or Heaven. There is no error in Christ or Heaven. Let us frankly admit that there are thousands of Christians who are in error on various subjects, but they are Christians in spite of their errors, not by their errors. Error never did and never can make a Christian.

There is but one way that leads to Christ, to Heaven; and whoever errs in his approach to this way misses Christ—Heaven. Many Christians who are correct in their ideas of how to approach Christ, fall into errors—grave errors as to how to live and teach Christ. They are Christians, nevertheless. But are never better Christians by their errors. Christians in spite of their errors; but never Christians by their errors.

A kind of religious comity is being sought today in heathen lands as a kind of blanket to be laid upon our shoulders that we walk backward, as it were, and cover the shame—nakedness of our divided state from the eyes of the poor heathen. Heathen, as they are, they are wise enough to see that there is something seriously wrong with us would-be teachers of the world—that we need to

get the ends out of our own eyes.

These instances will illustrate: In turning our eyes outward we will faithfully translated the Bible. A certain Bible society, as we understand, took that Bible and doctrinal passages as to like terms that would give the meaning of that term—shall we say: for that purpose simply? They did not and do not say that the term was actually translated; and refused to publish a Bible for those poor heathen people that did not carry this message. This will show you some of the evils of our divided state. Had we been in unity, they had had a faithfully translated Bible—no had we. But as it is, we say they must go on down through time with a Bible that does not tell all that was intended to tell all that was not allowed to tell all.

Third and the apostles desired unity. Jesus says "Peaceably" (them) through thy truth; thy word is truth." "Whether pray I for these alone, but for them also which shall believe on me through that word. That they all may be one; as thou Father art in me and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one even as we are one; I in them and thou in me, that they may be made perfect in one."—John 17:17, 20, 21.

Paul writes "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment."—1 Cor. 1:10.

THE HOUR AND ARTIFICER OF DEATH

I have visited a great many persons while on their death beds, and have been present on many occasions when the last breath was drawn and the spirit passed away from the worn-out body, and I give my testimony, unhesitatingly, that it is a most dangerous thing for any one to leave the matter of personal repentance and salvation to the closing hours of days of his life.

For one reason, there can be no certainty that the life will not be cut off suddenly without time for reflection. There are many sudden deaths. If one is prepared for this there is perhaps nothing to shrink back from in the more elemental of evil-doers. But if one is living an unconverted life he may well dread the thought of being called into the future life without having made his peace with God. I have been called to conduct the funeral of many persons who have been taken away as suddenly as a flash. Some of these had, no doubt, expected to give attention to their souls, but there was no assurance, as to some of them, that they had done so.

Physicians say that ninety-five per cent. of all deaths occur in unconsciousness. If this is true, only one person in twenty is conscious up to the last. Many, through the progress of disease or as the result of soothing remedies given to counteract unbearable pain, are unconscious at the point of death. Even if one comes to his end through disease, the strong probability, in any given case, is that the dying hours or days will be a very unfavorable time to concentrate his attention upon that which should have the best thought and the most careful attention of all the matters of his whole life.

I believe there is the account of but one death-bed repentance given in the Bible, that one case being the penitent thief who prayed to Christ: "Remember me when thou comest into thy kingdom." It has been said that there is one given in order that men may not wholly despair who have reached this hour unsaved, but that only one is given in order that all may be warned not to be presumptuous and put off repentance to some uncertain future.

Many of the best men I have ever known have passed away without seeming to realize that they were to die, and from whom came not one word to their friends about their departure, although those friends, after they knew death was approaching, hung over them for some parting word. The best testimony to be given by any one is his living testimony. The great evangelist, George Whitefield, after preaching many thousands of times, passed away without a farewell utterance, in line with his anticipation that he should die a silent death. Let the life be the time for testimony for Christ for faithful and loving words to dear ones, and for preparation of every sort for the realities of death.

I have known others who have passed away in great joy and gladness.

If one is a true child of God, there is nothing to dread in death or in what lies beyond. If one is not yet living in conscious peace with God, there are innumerable reasons why he should accept Christ in repentance and faith without letting another moment of uncertainty pass over his head. Of all of Satan's delusions there is none more dangerous than that one may turn to Christ and accept salvation at his dying hour.—Exchange.

If we could see the unseen things that God is doing for us, our hearts would give a great bound, and our voices be ringing, and our eyes shining. When the man who asked Jesus to heal his son got home, he found that the hoped-for change had occurred. He believed it when Jesus spoke the word, but he did not know it in actual experience until he got home. There are many answers to our prayers that have been started by God; of which we do not yet know in experience. We may believe that he is working out the result we desire so much, but we do not know by the touch of our hand, or the sight of our eyes, that the thing has begun to take place. But it has. True prayer never slips.—S. D. Gordon.

LITERARY

My book entitled "The Memorial Service" will be sent at publishers' prices by the Baptist Book Concern, Louisville, Ky., postpaid to any address, upon receipt of the price.

The Memorial Service of the Lord. A plain but engaging Church Life. J. M. Frost, Pastor, Cumberland Presbyterian Church, Nashville, Tenn.

This volume is unique. It would be difficult to find another treatise on the communion which deals with that holy ordinance purely in the light of its institution by Christ. Unhappily the communion has been a battle ground for contention and its presentation has been more or less polemical. When the feeling has been abused and discussion has been by golly men, Christ has not been made as he always should be, the one object of thought. The communion has been reduced to self-examination and introspection while the table has been feared and guarded in such a way as to be anything but the presentation of Christ. One believing heart in the Lord Jesus will be more to the soul's health than all the possible warnings into our hearts and consciences.

The author has been happy in the title he has chosen for his book, "The Memorial Supper." Its appropriateness would have been more obvious to the general reader, if the translators or revisors of our English Bible had rendered, as they should have done, Luke 22:19: "This do for my memorial." This is the exact meaning of the words, they are so translated in Lev. 24:7 and in Numbers 10:10. (In the Appendix for March, 1908, this clause is translated, "This is as my memorial.")

The translation in our English versions have given previous Christian truths. The memorial which Christ establishes is as unique as is his nature, his character and his office. All other memorials or monuments are necessarily restricted in the number of those who share in the creation of the monument of whatever character it may be. But in the creation of this memorial every believer has an equal part. No one is privileged above another. The latest generation will hold as close relation to this memorial as those blessed at Pentecost when it was first called into being. Here, as everywhere, every believer sustains as intimate a relation to Christ as every other believer, in accordance with our Lord's teaching in Matt. 28:10.

The spirit of this book is in harmony with its subject—sweet and Christian. At this, I am not surprised. When the elder James M. Frost was pastor of the church at Frankfort, Ky., I sat for a year under his ministry. In the course of a long life I have been acquainted with many men whom I have admired, esteemed and loved. But I have rarely met with a man of sweeter and more gentle spirit in all his dealings with brethren of his own and other faiths, particularly the latter, than James M. Frost. As I have read this book I have thought more than once of the precious promise in the second commandment.

The caption of the chapters in this book indicate its spirit and character. Some of these headings are: "The Character," "Holy of Holies," "The Memorial Set in Red," "In Memory of Christ Himself," "The Memorial's Crowning Paradox," "Foreglean of the Heavenly Kingdom." HENRY G. WESTON.

Positive Preaching and Modern Mind. By P. T. Forsyth, M. A., D.D. A. C. Armstrong & Son. \$1.75 net.

This volume contains the "Lyman Beecher Lectures Upon Preaching." They were delivered before the students in theology in Yale University in 1907. This is a notable book on a very important subject and is one that will greatly interest clergymen and thoughtful laymen as well. The preacher's relation to this age and its problems are discussed by one thoroughly competent by training and special gifts and, too, in a masterly way. To the author the Bible is the Word of God and, as such, is the preacher's text book and subject. The message must be positive and authoritative and "the preacher who is but feeling his way to a theology is but preparing to be a preacher." The treatment of the atonement, in the closing chapters of the book, is vigorous and inspiring.

The one serious fault of the book is that it presents the preacher as "the organ of the only real and final authority for mankind." The Bible is the ultimate authority in religion even though "criticism no longer allows the Bible to occupy that place." In other respects the writer has wrought well and the book stands among the first of recent publications.

GOD'S GLORY.

We glorify God, not when we say great things, and not always when we do great things, but when every thought and impulse are for His glory. This should be the supreme motive in living, and when men forget the glory of God in their speaking, their singing, their serving, and their praying they have lost the best of life. Jesus lived with this in mind; when He came into the world He said, "Lo, I come to do thy will." In the midst of His ministry He said, "My meat is to do thy will." At the close of His ministry He said again, "Not my will but thine be done."

May indeed think of being happy with God in Heaven, but the being happy with God on earth never enters into their thought.—John Wesley.

SUNDAY-SCHOOL LESSON

March, April, 20th

The Lord teaches humbly John 13:1-15

Motto Text. "A new commandment I give unto you that ye love one another as I have loved you" John 13:34

"Now before the feast of the passover" They are gathered in an upper room in Jerusalem. The day is impossible to tell. The Holy Spirit has arranged His revelation that it is impossible to decide accurately the day and even the year in which the events in our Lord's life took place.

"When Jesus knew that his hour was come" "Jesus, knowing," the Greek has it. He came into the world to die as a Substitute for His people. Hence his death is the great event of the Universe, and its hour the most important moment of all time.

"Having loved his own which were in the world." There are two Greek words which mean "love." Vincent in his Word Studies points out that the Lord uses the word which means discriminating love—the love of choice and election. "He loved them unto the end." His death so near did not make him forget his disciples. He loved them even to being willing to die in their stead.

"The devil having now put into the heart of Judas Iscariot, Simon's son, to betray him." Of how many sins can this be said! Man has not only his fallen nature with the lust of the flesh, the lust of the eye and the pride of life to resist, but also the promptings of the devil and his angels. We are utterly powerless without the aid of the Holy Spirit.

"Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God." Referring to his mediatorial work as the Messiah that is the Sent. That he was the ruler of all things makes his net of washing the feet of the Galilean fisherman a wonderful exhibition of grace and humility. He laid aside his upper robe, retain-

All Run Down

In the spring—that is the condition of thousands whose systems have not thrown off the impurities accumulated during the winter—blood-humors—that are now causing pimples, boils and other eruptions, loss of appetite, bilious turns, indigestion, and other stomach troubles, dull headaches and tired feelings.

Hood's Sarsaparilla removes all these humors, cures all these troubles; sharpens the appetite, renovates, strengthens and tones the whole system. This is the testimony of thousands annually. Insist on having

Hood's Sarsaparilla In usual liquid form or in chocolate tablets called Sarsatabs. 100 doses \$1.

ing only the tunic, the garment of the slave, and girded a towel about his waist, thus leaving his hands free to carry the basin and to wash the feet.

The sandals worn on the feet left them unprotected from the dust. Hence it was customary to have buckets of water at the entrance of the houses in which the slaves washed the feet of the guests. The disciples had lain down at supper with hot and soiled feet, because no one of them wished to humble himself to do the work for the other. It is thought by some that the dispute in regard to the precedence arose over the question as to who should undertake the feet washing. This was a needed service which they were unwilling to do.

In shame we hope, and at least in silence, the apostles to whom he went first submitted to his administration. "Lord, dost thou wash my feet?" The emphasis is upon "thou." Peter is overwhelmed at the condescending love which will wash his feet. That the Lord should wash the feet of his sinful creatures was a marvel of grace.

"What I do thou knowest not now; but thou shalt know hereafter." What comfort in those words! A bright, beautiful child in her fourth year, of lovely parents, was given a dose of morphine instead of quinine and died. The whole community was in tears, the parents were crushed with grief. The church was crowded at the funeral and we wondered what the pastor could say which would suit the occasion for all words seemed feeble. Pastor Keen took these words for his text and preached straight through the sovereignty of God. It was a grand sermon of a great preacher. Never before had that people realized the infinite comfort in the great truth of God's sovereignty. That He does it, and He knows.

"Peter saith unto him, thou shalt never wash my feet." Peter was a strange compound of humility and presumption, of rashness and cowardice. That he should tell the Lord what he should not do! But if we will consider our own hearts and our own prayers even, we shall find Peter not alone in his presumption. The negative in the Greek is very strong, "Not to all eternity shalt thou wash my feet." There was pride and disobedience in these words and his Lord answered them forcibly, "If I wash thee not, thou hast no part with me."

It is impossible to exhaust all the meaning in those words. But the first meaning was to Peter himself, then and there. Unless he allowed the Lord to wash his feet, Christ would not save him. Disobedience to a positive command meant death to the chief apostle.

Jesus is not God to be trifled with. In the midst of that wonderful exhibition of grace and condescension, he yet speaks these stern words to his disciple. Jesus is also an unchanging God; he tolerates disobedience in his followers no more today than he did then. Peter's obedience could not save him—only the blood could do that. But if he disobeyed he would not be saved. Men talk about the severity of the Old Testament. It cannot surpass that of the New.

Be not deceived, God is not mocked. Strong words on the great virtue of obedience are much needed in these days. Rightly alarmed, Peter veers around with a suddenness which is characteristic of him. He goes too far. He wishes to do more than is

required. He cannot entirely give up having a little of his own way. To do just God's way is hard for fallen man—part of his will and part of God's he strives for.

"He that is washed needeth not save to wash his feet, but is clean every whit." The first wash means leprosy. A man who has leprosy regenerated washed in the blood of the lamb can never be regenerated again never needs it. How dearly our Lord loved the perseverance of the saints! But sin remains; he needs continually to have the defilement removed by the sanctifying power of the Holy Spirit. "And ye are clean, but not all." All were converted men except Judas. Even the beginning the Lord knew Judas to be a devil. "Know ye what I have done to you?" He would have them see the deeper meaning in his act. "Ye call me Master and Lord; and ye say well; for so I am." His divine authority he never surrendered. If Jesus of Nazareth were not God, his self-assertion amounted to insanity. "If I then, your Lord and Master, The "I" is emphatic. It is apparent no one of them had been willing to do this when they came in. He had given them an example. They must not refuse to do any necessary service, no matter how humiliating, for any of God's children.

Some have believed that foot washing was thus made an ordinance which typifies our Lord's life of obedience and the foot washing would be an expressive type of that life of lowly service, and would show forth his humiliation. Both of the ordinances are memorials of his death and resurrection. His death is thus shown to have been the great thing. But the proof that foot-washing is not an ordinance is that in naming the qualification necessary for a widow to be received into the order, Paul says: "If she have washed the saints feet." He did not say, "If she have been baptized," or "if she have partaken of the Lord's Supper." For, of course, being a member of the church, she had done these things. Hence foot washing did not stand on the same footing and was not an ordinance. It seems strange that the disciples should need the warning. "The servant is not greater than his lord." But it was necessary then and is to this day.

The North China Mail recently told of the last sermon on Sabbath observance preached by the late Rev. J. Hudson Taylor, founder of the China Inland Mission. He was under appointment to preach at a chapel distant more than a mile from his home. He was too feeble to walk that distance without rest, and he was unwilling to be carried in a sedan chair because he had labored long in teaching the native Christians the sanctity of the Sabbath; he feared the evil influence of what would have been—to him—perfectly innocent. So he made his journey on foot, with his son by his side. The son carried a chair, and supported him. Every few rods the chair was placed and Mr. Taylor sat in it and rested. Another walk was followed by another rest, and so on until the chapel was reached. The attention of the Chinese—Christians and Confucianists alike—was attracted. Every little while some one would ask: "Why does not the old man ride?" "Because it is the Sabbath day, and God said, 'Remember the Sabbath day, to keep it holy,'" was the answer. It was an impressive sermon—a sermon a mile long," it has been called.

HEAVEN MORE THAN LOCALITY

What would a bad man do in Heaven, even if by stress of necessity he should admit him to his celestial abode? There would be nothing there akin to his character. He would be out of touch with everything about him. The wicked cannot enjoy the fellowship of the righteous on the earth, and what would they do where all is pure and holy, and where even the weaknesses incident to our mortality are wanting? Neither on earth nor in Heaven will the prodigal with his heart in the far country, find rest in his Father's house. There must be the penitent's heart, the confession of sin, the Father's embrace, and the kiss of love before the wayward soul can appreciate the beauty and the goodness of the celestial home. "There would be only misery in Heaven for the bad man. There would be nothing to his nature, nothing to harmonize with his wickedness, and his nature could not appreciate the good, the true, the pure, the spiritually happy. To enjoy the celestial world we must be like him." Heaven is more than a locality. A change of worlds will not make Heaven for any man.

The maintenance of the institutions and principles of freedom and personal liberty depend upon the right training of the young, and especially tuition in the principle of observing law and respecting authority. Here is where the well-regulated home comes in. The youth growing up in homes where rightly parental authority is maintained will make the best citizens.

This Handsome Dress Skirt \$1.95 THE MABLEY & CAREW CO. CINCINNATI, O.

"My friends, wait upon God. When He Himself shall give you the signal and release you from this service, then are ye released unto Him. But for the present bear to dwell in this place, wherein He has set you. Short, indeed, is this time of your sojourn, and easy to bear for those that are so minded. For what tyrant or what thief is there any longer, or what court of law is terrible to one who thus makes nothing of the body and the possessions of it? Remain, then, and depart not without a reason. Epicurus." Reasonable thought of tomorrow stimulates the doing of today's main work. Anxiety for tomorrow paralyzes the best energy of today.

INDIVIDUAL COMMUNION SERVICE. Why not use this cleanly method in your church? To prove the merits of our service we will send outfit to be used on trial before purchasing. Over 1,500 churches now use. Individual Plates and Collection Plates in several styles. Address THOMAS COMMUNION SERVICE CO., Box 109, Lima, Ohio.

DRAUGHON'S \$50 SCHOLARSHIP FOR \$25. Four years' NET PROFITS of \$88,904.88 enable Draughon's chain of 30 Colleges to make this special offer, for a limited time, to favor those short of work or cash by reason of late financial depression. FREE CATALOGUE will convince you that BUSINESS MEN consider DRAUGHON'S PRACTICAL BUSINESS COLLEGES THE BEST. No vacation; enter any time. POSITIONS SECURED—written CONTRACT. INCORPORATED. PADUCAH, EVANSVILLE, NASHVILLE, JACKSON, MISS, SHREVEPORT AND DALLAS.

TENNESSEE COLLEGE. Murfreesboro, Tenn. Delightful climate. No malaria. Twenty in Faculty. New building. Splendid campus. Elegant furnishings. None but Steinway pianos used. First class bowling alley used daily. Write for catalog. GEO. J. BURNETT, President. J. HENRY BURNETT, Gen. Manager.

L & N \$21.20 Round Trip TO THE BAPTIST CONVENTION HOT SPRINGS, ARK. Dates of Sale, May 10, 11, 12. Limit Returning to June 10. CITY TICKET OFFICE, 410 FOURTH AVE., LOUISVILLE, KY.

5% ON DEPOSITS BY MAIL. When you send your money to this bank you receive a Certificate of Deposit, paying 5 per cent. per annum, for the amount, thereby avoiding inconvenience of forwarding a passbook. Please write to our Banking By Mail Department at once asking for Booklet "5%". OWENSBORO SAVINGS BANK & TRUST CO. ESTAB 1871. JAS. H. DARRISH, PRES. A QUARTER OF A MILLION DOLLARS. OWENSBORO, KY.

GEORGETOWN COLLEGE

Very recently I made a business trip to Georgetown. My purpose was to inspect the affairs of the College. The result was so satisfactory in every respect and afforded me so much pleasure, that I cannot refrain from writing a few lines for the friends of that institution and for those who perchance may wish to form its acquaintance. To begin, I want to add cheerfully my unqualified indorsement to all that Prof. Arthur Yager, chairman of the faculty, said in your issue of April 2nd. In it there is no word of exaggeration. It is true to the letter. The beautiful and spacious grounds are neatly and tastefully kept. When the present week of grading is completed, the athletic field will be all that the most ambitious student could desire. The buildings, in the main new, seem to be ample and in splendid condition. The gymnasium is well equipped and up-to-date. In every department the college has made magnificent advancement since this year graduated there thirty-three years ago. This advance is very perceptible in the chair of Chemistry and Physics, under Prof. Ryland, and that of Biology under Prof. Hinton, but is none the less real in the other branches taught. Judging from what I see on the ground and can gather from many catalogues which come to my desk, I am justified in affirming that Georgetown College is keeping pace with the progress of the day, and now stands in the front rank of the best institutions of higher learning in our country. Perhaps some of you would be surprised to know that a student completing the course of study prescribed at Georgetown can graduate at the great Chicago University in five months or less. There is not now the least friction to be detected in any part of our college machinery. With last commencement the storm passed by. The clouds have all cleared away and the sun of peace, harmony, and prosperity is once more beaming upon us.

As trustees we have coveted the best gifts for our teaching force, and we are now fully satisfied we have what we sought. I shall long remember my brief, delightful personal interview with each of the professors. They are young and yet matured in culture and methods of work—genial, enthusiastic, inspiring and bent on making things go.

The large body of students who gathered in the chapel for morning devotion, was a splendid company of young people, so quiet, respectful, reverent. They seemed to say to the spectator, "We are here for business; we have our eyes on the future."

The world is moving on, and if we would keep the college where it now is, in the front ranks of the great procession, we must enlarge our endowment.

In conclusion, I want to say to my brethren throughout the State, that any money you may give to Georgetown College will be worthily bestowed and thankfully received. Prof. Yager has demonstrated his eminent fitness for the position he occupies. His administration of affairs seems to be tactful, safe, wise, aggressive.

J. A. BOOTH, Taylorsville, Ky.

JESUS AND THE COMMON PEOPLE

BY J. H. JONES, M. A.

There is one phrase in the Scriptures which should surely be full of guidance to all who are seeking the people. And the phrase is this: "The common people heard him gladly." What was there about the Lord which won their appreciative hearing and regard? He was never pompous. He never clothed a subject in the light vesture of a gayly colored humor. He never made it scintillate with flashing wittoisms. He never reduced it to a pleasant and easy entertainment. It is too commonly assumed that when men speak to the common people their speech must be light and loose, flippant and inconsequent, and closely attended by the ministers of humor and mirth. We have a phrase which indicates the current conception of the kind of speech which is needed to secure the hearing and discipleship of the crowd. "playing to the gallery." It is assumed that the gallery needs a particular kind of gabbling. And what kind is that? Mirth-provoking repartee, the funny story, the loud, glaring, sensational placard style of speech which excites an audience to unrestrained laughter. But is this quite fair to the gallery? After all, is this what the multitude demands? I venture to think that it is a great and appalling mistake. There is nothing to which a mass of people so quickly respond as to the appeal of a speaker who leads their thoughts to sublime and worthy heights.

Take any great mass meeting of the people. Set before them two speakers. Let one speaker be light and frivolous, stirring the people into incessant laughter. Let the other be serious and earnest and dignified. Let them both address the meeting, and we shall be left in no doubt as to which has awakened the deepest and the most fertile response. "Deep calleth unto deep." We foolishly disparage the common people when we assume that frivolity is a necessity of conviction, and that we must plunge them into laughter if we would arrest their interest and inspire their devotion. It is always a perilous thing when a serious crusade is led by a jester. His hearers may give him the tribute of their laughter, but they will withhold from him the suffrages of their wills. A campaign that is served by funny anecdotes will come to be regarded as a joke. The common people in their hearts resent the gallery speech quite as strongly as their more favored brethren in the stalls. The speech of our Saviour was paraded by a prevailing seriousness, and about his presence there were suggestions of the Infinite which filled his hearers with awe, but they "heard him gladly."

What was the attraction? He did not flatter them. It is so easy to flatter the crowd, to fawn before its numerical proportions, to move with its tendencies and to extenuate its faults. Jesus of Nazareth never concealed its defects. He never glossed and venerated its sins. He did not dress up his speech in attractive euphemisms. He called things by their right names. He smote the current prejudices. He exposed the fashionable faults. He tore the vaneer from the common sins. He went about like a blazing light, and men everywhere stood self-revealed. And yet they "heard him gladly." Men lose their respect for any

speaker who constantly addresses themselves in words of petty eulogy. I have been told by one who is so familiar with great crowds of working men as any man in the country, that he never really gripped their hearts and won their loyalty, until one day he launched against them, abetive and furious indictment of their sins. He cut them through and through, and brought to view the base things that were hiding in the secret place. They stood abashed at the revelation, but they revered the revealer, and from that day to this he has been their guiding hero in the fight. It is only the man who wounds who can and really effectually heal. It is only the man who uses the sword who is a radiant minister of peace. Congregationist.

WHILE THEY ARE SPEAKING I WILL HEAR

Rev. F. H. Meyer says that it is foolish to telegraph to Heaven for a cargo of blessings, unless we are at the wharf to unload the vessel as it comes in. We are not really praying unless we expect an answer to our prayer, and expect it confidently enough to act as if the answer were on the way.

A young minister, very much discouraged, went to Spurgeon to complain of the very few that joined his church. His sermons seemed to have no power over the unconverted.

"Why, man!" exclaimed the great preacher, "you don't expect conversions every time you preach, do you?"

"No, of course, not," replied the young minister.

"And that's why you don't get them," dryly said Spurgeon.

Oh, let us believe with all our heart in God! Let us know that He is far readier to give us our desires than any earthly loved one.—Christian Endeavor World.

LOST \$300.

Buying Medicine when Right Food was Needed.

Money spent for "tonics" and "bracers" to relieve indigestion, while the poor old stomach is loaded with pastry and pork, is worse than losing a pocketbook containing the money.

If the money only is lost it's bad enough, but with lost health from wrong eating, it is hard to make the money back.

A Mich. young lady lost money on drugs but is thankful she found a way to get back her health by proper food. She writes:

"I had been a victim of nervous dyspepsia for six years and spent three hundred dollars for treatment in the attempt to get well. None of it did me any good.

"Finally I tried Grape-Nuts food, and the results were such that if it cost a dollar a package, I would not be without it. My trouble had been caused by eating rich food such as pastry and pork.

"The most wonderful thing that ever happened to me, I am sure, was the change in my condition after I began to eat Grape-Nuts. I began to improve at once and the first week gained four pounds.

"I feel that I cannot express myself in terms that are worthy of the benefit Grape-Nuts has brought to me, and you are perfectly free to publish this letter if it will send some poor sufferer relief, such as has come to me."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville, in pkgs. "There's a

THE RECORDER'S ADDED MOTTO

BY CHAS. YAGER

For many years the Western Recorder has been introducing its weekly budget with the greatest tenacity that ever filled a human soul or was ever revealed by a human pen. "Faith, Hope and Love, these Three." And attention is summoned to them by means of the bold type in which they appear. Now, since the death of our late editor, Dr. Eaton, and with reference to him, this motto is undergirded and braced by another.

"Content earnestly for the faith which was once for all delivered unto the saints." This second Scripture is a felicitous supplement to the first. "These three—faith, hope and love" can never be perpetuated in their full Christian content and experimental elements except by maintaining a vigorous and constant contention for the doctrine of Christianity in their unpruned and unimpaired fullness. The pacific and experimental doctrine of "the common salvation" will continue to be the assured heritage of believers, only so long as the soldiers of the cross continue to wage war on "damnable heresies," fighting under the blood-stained banner of the captain of our salvation. It must needs be that they brace themselves for this conflict since "heresies are to wax worse and worse, deceiving and being deceived."

Just notice that "content earnestly" the verb and adverb of our version—expresses *agonizometha* of the original. It is to this brief epistle of Jude that we are indebted for this Greek composite verb. Nowhere else does it occur in the writings of the New Testament.

Even without the intensive particle *epi*, *agonizometha* is a mighty word. It would seem that its forcefulness comes near exploding it. Something like what we are trying to say may be gathered from Paul's use of it in Col. 1:29: "I labor (*kopia*) striving (*agonizomenos*) according to his (God's) working, which worketh in me mightily." Observe that the participle "agonizing" is here added by the apostle to give intensity to the preceding verb "labor" (Greek, *kopia*)—a word which itself signifies to toil even to exhaustion. So we may put it thus: I toil to exhaustion, agonizing according to the divine energy which energizes in me mightily. Such then being the might of meaning of the simple Greek verb, how inexpressibly forcible must be its significance when compounded with the intensive particle *epi*!

One other remark. The Modern Greek version (the Romæic), instead of transferring the compound verb, translates it by the simple verb and an adverb, after the manner of our English version. But the Greek adverb (*epimono*) of this translation enlarges the sphere of meaning in another direction. Content incessantly for the faith. Never "let up" so long as there are those who fight against it. Truly there's no discharge in this war.

Already when Jude wrote this epistle "certain men had crept in unawares, turning the grace of our God into licentiousness, and denying the only Lord God, and our Lord Jesus Christ." Read the third verse. This man of God under the influence of the Holy Spirit appears surcharged with an urgent redundancy of imperative-ness. I just had to write for the purpose of exhorting you to contend earnestly and constantly for

Have You Ever Stopped to Think About Your Health?

Are you well along and vigorous as you used to be? Are you sometimes discouraged, and do you feel as if you were never to get better? Have you felt the cause of your trouble, or what makes you sick? Do you know that about nine tenths of all sickness is caused by kidney trouble? Have you ever stopped to think that your kidneys may be the cause of your poor health? Most people do not realize how much work the kidneys are required to do every day. Every drop of blood in the body must pass through and be filtered by the kidneys thousands of times a day. How can they do their work well if they are sick? If you desire good treatment, Dr. H. C. Foster's Kidney Pills will prove to be just the medicine you need. If you will write to Dr. Kilmey & Co., Philadelphia, Pa., every reader of this paper, who has not already tried the simple, the great Kidney, Liver and Bladder Remedy, will receive a sample bottle free and absolutely free.

the faith. Everything is at stake in this contention.

Let our readers recall what they may know, be it little or much, of the stormy history of the church of God, the pillar and ground of the truth, and they will see that divine wisdom has here proclaimed a ringing warning to which through all the Christian centuries it has been imperative for the saints to give heed. Even those of us who are only index readers of such volumes as Hagenbach's "History of Doctrines" will at once realize the ever recurring need of hearkening to this inciting slogan. Moreover, the history of the past, both near and remote, confirms our faith in those essential articles of the Christian faith, which have been the best heritage of the church. In the fluctuations of human opinion the history of doctrines shows the immutability and progress of divine truth.

Let this motto be pondered with every issue of the WESTERN RECORDER. Paris, Ky.

If a young clergyman begins his work in a country parish with the thought that he is a superior person to the men around him, and does not grow wiser as he gets older, he is foredoomed to failure. Sympathy, tact, humility and the cheerful constant patient and self-sacrificing discharge of his varied duties will in due time make a seemingly uninviting parish or mission rejoice his heart and repay him a hundred-fold for his self-denying work and labor of love.

He who believes something, and builds his belief on the Word of God, is ever a stronger man than he who prides himself on his liberal views and his open mind. Ordinarily the "open mind" is so wide-open the winds of heresy are blowing clear through it.

Church Organs LATEST IMPROVEMENTS. Boston, New York, Philadelphia, Chicago, Louisville, Dallas. Main Office & Works HASTINGS, MASS. P. O. Kendall, Green, Mass. H.---HASTINGS Co. Rare opportunity for serviceable SECOND-HAND ORGANS at low prices.

Church Bells Church Bells Memorial Bells a Specialty. Address Bell Foundry Co., Baltimore, Md., U.S.A.

IRON FENCE LOW PRICE HIGH GRADE CATALOGUE FREE. DOW WIRE & IRON WKS. LOUISVILLE, KY.

BLESSEDNESS

It is not happiness I seek,  
Its name I hardly dare to speak;  
It is not made for man or earth,  
And Heaven alone can give it  
birth.

There is something sweet and pure,  
Through life, through death it may  
endure;

With steady foot I onward press,  
And long to win that blessedness.

It hath no shadow, this soft light,  
But makes each daily duty bright;  
It bids each heart torn tumult  
cease.

And where joy to quiet peace.

An all abiding wave of love,  
In silence falling from above,  
A compasser clear from wilful  
sin,

That hath no subterfuge within;

Fixed duty claiming every power,  
And human love to charm each  
hour

These, these, my soul, make blessed  
glow:

I ask no more, I seek no less

Selected.

Our Pulpit

THE ERRAND OF MERCY.

BY C. H. STUBBINS.

"For the Son of man is come to seek and to save that which was lost." Luke 29:10.

Christ came to save those who were *lost hereditarily*. You often hear people say, "Man is in a state of probation." No such thing; there is no man now in a state of probation. Adam was in a state of probation, and man in Adam was in a state of probation in the garden so long as he stood in obedience to the test that was given. He was upon his trial; but the moment that Adam tasted of the forbidden fruit, the probation was over, he was a lost man; and our probation was over too, for we were lost in him. Man, in this world, is either in a state of condemnation or a state of salvation. "He that believeth not" is not in a state of probation; he is "condemned already because he hath not believed in the name of the only begotten Son of God." We have divine authority for this. A man who has believed in Jesus is not in a state of probation, for "there is therefore now no condemnation to them which are in Christ Jesus," and, "beloved, now are we the sons of God." The fact is, that we are all absolutely lost through the sin of Adam, and we need a revelation to show us that we are absolutely saved in the righteousness of Christ. It is not a question whether I shall fall or no; I have fallen in Adam. "By one man's disobedience," says the apostle, "many were made sinners." I stood in Adam as long as he stood; but when Adam fell, he so represented me, and all my kith and kin, that I fell in him, and fell so as to be hopelessly and for ever lost, if Jesus Christ had not stepped in "to seek and to save that which was lost."

We are lost, again, in another sense; we are *lost naturally*. It is supposed, by some, that man has it now in his power to choose his own character, and so become the arbiter of his own destiny; that his nature is, at first, in such a state

of equilibrium that he can select either the strait and narrow path of rectitude, or purpose the broad road which leads to destruction. Nay, my dear friends, both Scripture and experience teach us otherwise. We are born with natures that incline towards that which is evil, and never of themselves tend towards that which is good. "Behold" says David, "I was shapen in iniquity; and in sin did my mother conceive me." Well did Job ask, "Who can bring a clean thing out of an unclean? not one." How, then, can he be pure who is born of a woman who is herself sinful? How can we, who are impure be the parents of pure children? Such a thing is not possible. The whole kind of human nature is sick, and the whole heart faint. Naturally, from our very birth we go astray, speaking lies. There is written upon human nature, by the finger of our first parent, this word, "Lost!"—lost to God, therefore lost to the virtuous exercise of the affections and the true balance of the judgment, lost to rectitude, the will lost to obedience, the mental vision lost as to a sight of God, the moral sense lost as to that proper sensibility of conscience by which it shall stand out against sin. The reigning power in man is dislodged from its place; manhood's glory, his victory and integrity, lost, lost for ever, unless some greater Man shall restore it. This is how we truthfully describe the whole human race; and so, surely, those whom Christ came to save were hereditarily and naturally lost.

Among these, there are some so totally lost to all feeling that they do not know they are lost. Even the preaching of the gospel does not suffice to bring them to a consciousness of their condition. Their conscience has become seared, and their heart hardened by perversity in sin. If they once knew what it was to tremble at the wrath to come that time is past. Even the wooings of divine mercy fall upon them as oil would fall upon marble, and run off without producing any effect. They wish they could feel; they envy souls that despair, and wish that they could themselves despair. They despair, however, of ever being able to get into a good enough state of heart to despair. "If aught is felt," say they " 'tis only pain to find we cannot feel," and not much of that is felt. Now, even such Jesus Christ came to save; and we know this, because such were some of us. Do not I recollect the time when I would have given my eyes for a tear, and would have been willing to suffer anything if I could have but bent my knee, and uttered one groan! But my heart would not yield a sigh or my eyes a tear. I turned to the Book of God, but that did not move me. I listened to the preacher without emotion. It seemed as if even a dying Saviour's groans could never move a heart so base as mine, and yet I bear witness that Christ came to save such, for I do myself rejoice in his salvation. You who are lost to all feeling may well catch at this text, "The Son of man is come to seek and to save that which was lost."

Some, whom Christ saves, are *lost socially*. Their names are not mentioned in the family now; they would bring such a pang to the mother's heart, such a flush to the father's cheek. They could not enter now into any respectable society; they are marked men and marked women. There are some who are lost even before the law of the land. The hand of justice

has been laid upon them, and they are held in bonds under the law; it may be that they are even marked as felons. Yet the Son of man has come to seek and to save those who are socially lost. When the gates of society are shut, the gates of mercy are not shut. When man considers the case to be utterly hopeless, and the social outcasts are put into a sort of lazaret-house, and the infection should spread, Jesus walks into the lazaret-house, and touches the leper, and says, "Be thou clean." You may shut them out from yourself, but not from the Saviour. When they have come to their worst, and have run the whole round of dissipation, till they themselves are jaded and sick, still can the Master step in, and whisper into that ear, rendered attentive by pain and sickness, and snatch the fire-brand from the flame, to the glory of his own grace.

Others, whom the Saviour doubtless came to save were, at one time, *lost erewhile and determinedly*. There have been those who have made a league with Satan, and a covenant with death; they have said, "Turn to God! Never, we will burn first." They have not only resisted conscience, but they have, as it were, proclaimed war to the knife against God himself. They have called heaven and earth to witness that they were the slaves of Satan, and had chosen him to be their master, and would serve him to their dying hour; yet their covenant with death has been broken, and their league with hell has been dissipated. God has yet, by mighty grace, made them quite as decidedly his servants as they were once the servants of the evil one. Oh! what hath not grace done! Take the word "lost" in the very worst possible sense that you can attach to it, and still my text shall apply to it also: "The Son of man is come to seek and to save that which was lost."

Perhaps of all lost souls, the most miserably lost are those who *perish under the sound of the gospel*. There are some of you who have been prayed over, and preached at, and wept over year after year, till you seem to be hopeless cases. You yourselves feel that there is a hardness which is begotten in the light of the gospel which is not begotten anywhere else. The same sun which melts wax hardens clay, and it has hardened you after an awful fashion till, now, you readily dread to hear the gospel lest you should drift still further away from God. Well, even such lost ones Jesus came to save. I am conscious that my language cannot sufficiently express the extent to which the word "lost" may be applied. Some of you think there is very little difference between you and the damned in hell; they feel the flame; you are waiting for it. You feel that they are undergoing the execution, while you are in the condemned cell; they have heard Christ say, "Depart, ye cursed;" you feel that you are cursed, though he has not yet said to you, "Depart." You think (though you think wrongly, let me say), that your death-warrant has been signed and sealed; you declare that you might as well be banished from this world, for you know that, if you live ever so long, you will live and die without hope and without God. Ah! poor soul!

Jesus Christ has come to seek and to save just such sinners as thou art; and I trust that, notwithstanding all thou sayest to the contrary, he has come to seek and to save thee—even thee.

Such are the woebegone objects of this mission of mercy; now let us turn to the Messenger of mercy—the Saviour of the lost.

But remember who he is, "the Son of man;" he gives himself that title, "the Son of man!" He feels as thou feelest; he was tempted in all points like thou art tempted; he never had a single sin of his own, but he bore the sins of many, and he knows what the weight of sin is. You think Christ has forsaken you, and Christ once thought his Father had forsaken him: "My Father, my Father, why hast thou forsaken me!" he cried. You are broken in heart; he knows what that means, for he said, "Reproach hath broken my heart." You think that all God's waves and billows have gone over you; he said they had all gone over him, and in very truth they had. It is not possible that you should have a grief deeper than that which the Saviour knew. You cannot plunge lower than he went. What if I say that you cannot look up, there cannot be so black a cloud of sin between you and God as there was once between the Substitute and the Father, for all the sins of his elect ones rolled like an ocean's tempest between the God of justice and the Saviour who was smitten in our stead. Think of Christ, thou who art lost, as being just such an one as thyself, except in the matter of sin;—poor, having not where to lay his head, destitute, afflicted, and tormented, as much as thou canst be. He is the Son of Man! Oh, rest thou upon that tender bosom, and confide in that compassionate heart!

If it were merely that he came from Heaven, it would be a proof of love and a token of sympathy, but that is not enough. It is written, "He is come to seek and to save;" here is a proof of his activity. He does not sit still and pity men, does not stand up and propose a plan for them, but he is come to seek and to save them! The angels celebrated his advent when they sang, "Glory to God in the highest, and on earth peace, and good will toward men." The Son of man is come! They watched him in his journey through the thirty years of his earthly pilgrimage, and they seemed to sing, "The Son of Man is come to seek and to save." But how the song must have deepened, with a wondrous emphasis, when they saw him sweating in Gethsemane great drops of blood, when they saw him bound and scourged, and tormented by the Roman soldiers, when they saw him bearing the weight of the cross, when they marked him fastened to the accursed tree, pouring out his soul in streams of blood and to save! Earth heard the note, "The Son of man is come." Sin heard it, and death heard it; and when the Saviour bowed his head upon the cross, there went up a great shout, "The Son of man is come;" and startled hell heard it, when Satan saw those, whom he had expected to be his prey, delivered by the strong arm of the dying Sufferer. Heaven heard it as the peal rolled upward, and angels said, "The Son of man is come to bring up hither that which was lost." So, then, there is activity in the Saviour, and on this you may rely.

Now notice the plan of this loving commission. It does not say, "He is come to save," merely, but "to seek and to save." It is an astounding thing, and a great proof of human depravity, that men do not themselves

seek salvation. They even deny the necessity of it, and would sooner run away than be partakers of it.

He is come to seek them; he seeks them by the gospel; tonight he seeks some of you. He seeks them by providence. Sometimes, his rough providences seek them. At other times, the daily mercies of his goodness beckon them to come. He seeks them by the death of their fellows—a mother's dying bed, the snatching of a baby to heaven;—all these are the ways in which Jesus is seeking that which was lost. He seeks them effectually by his Spirit. His Spirit comes and reveals to them their darkness, points them to Christ, the true light; and thus clearly they are found out, just where they are and stand discovered to themselves in their ruin.

But it is added that he not only came to seek, but to save. "Oh!" saith one, "I don't need any seeking; I am found. Convinced of my folly, here I sit, and own my sin. I am indeed, sought out, and found, but I need saving." Now, friend, the Son of man has come to save the lost, as well as to seek them; and he does it in this way—he saves them from the guilt of past sin. In one moment, as soon as ever the blood of Christ is applied to the conscience every past sin is gone, and the man is, in God's sight, as if he had never sinned. The next thing he does is that he kills the power of sin within, and makes the man "a new creature." He does not merely save him from the guilt of the past, but from the power of sin in the present. If he does not tear up sin by the roots, he at least cuts it down; and sin does not have dominion over us, because we are not under the law, but under grace. The man, who has trembled long, trembles no longer; he who was sinking deeper and deeper in the mire feels that there is a new song in his mouth, and that his goings are established. And as he saves him from the power of sin in the present, so he saves him from future falling. He saves not only for a year, or for ten years, and then lets men fall, but he finally and completely saves that which was lost. And this one act will enable thee, sinner, to realize all this blessedness—cast thy guilty soul on him who saves thee. Do this with thy whole heart and thy sin is blotted out; thy soul is saved, and thou mayest go in peace.

Lastly, let us rejoice in the success of this blessed scheme. "The Son of man is come to seek and to save that which was lost." Does he succeed in what he came to do? He does, thank God! And, in these later times, we live to see how the Master does save that which was lost. The opening of the theatres for the preaching of the Word has been a very blessed thing; the raising up of evangelists, who have gone throughout the land preaching the Word, has been a proof that the Son of man has not ceased to seek and to save. When I look back to eleven years ago, when I commenced my pastorate in London, I recollect that there seemed to be very little care then about the preaching of the Word. We could not then do what we now can, count up some twenty evangelists always going through the country, and all of them in their measure useful men—I mean such men as Richard Weaver, and Reginald Radcliffe, and Brownlow North, and a great many others, all in their way adapted to the work. It seemed then as if the Church of Christ had given up

seeking the lost; but God has raised up one and another for the purpose of preaching the Word, fulfilling this Scripture, that "the Son of man is come to seek and to save that which was lost."

We know that he seeks; but does he save them? If I must give an answer from my own observation, I can point to many members of this congregation, and say, "Save them! Indeed he does! Has he not delivered them from the bonds of sin? Has he not made them new creatures in Christ Jesus? But if you look anywhere, wherever a faithful gospel is preached, you will see that salvation work does go on. I hope it may go on with us for many and many a year, until Christ shall come. Christ is not disappointed in the souls he came to save. All for whom he stood as Substitute shall sing his praise in heaven. He has not redeemed souls that may afterwards be cast into hell. He did not suffer for my sins that I might suffer for them too. His atonement is effectual. Every sinner he died to save he does save. He is not foiled at any point, nor disappointed in any single aim. The last he came to seek and save he finds and saves and, in eternity, we shall find, when turning over the register of the chosen, that every one of them has been gathered around the eternal throne, singing the praise of his sovereign grace.

THE REFUGE OF LIES.

The brewers' "campaign of education," begun of late so pompously, is educating—educating the people to dislike the saloon more heartily than ever. For the saloon business is strongest when it is quietest. Every time it speaks up in its own defense, it involuntarily reveals something more of its real character.

What, for instance, could show the saloon's coarseness more offensively on the great anti-prohibition poster with which the country is being plastered over: "How will this touch your pocket?" The typical American is more influenced than he ought to be by financial considerations, and has sadly often compromised with the saloon for its manifold bribes. But until he has thrown away the last remnants of his self-respect he isn't going to stand for having the fact thrown up to him from every billboard along the street, nor will he allow it to be assumed publicly that he cares for nothing but this pocket-book.

The saloon is at the same time educating the people to understand that it can't tell the truth. For most of the evil things in the world there is some specious way in which a few honest facts can be arranged in their defense. But the saloon appears to be so bad that it doesn't come under this rule. At least its apologists are discovering nothing true that they are able to say for the institution, even in this hour of its extremity when it needs some sound bulwark as never before. Its arguments prove on examination to be unanimously dishonest. Its statistics cannot be verified; its quotations are found fictitious, and its appeals to history falsify open records. There is not a very big proportion of men in the United States who are ready to be identified with a cause whose sole capital of argument is lies.

False Figures in Statistical Tables.

One example of such deception appeared in the original form of the circular issued to show how much

money the liquor-making interests put in circulation annually. The *Western Recorder* printed a copy of this at its first appearance. Here it was revealed that the farmers of the country would by prohibition lose the sale of 36,000,000 bushels of corn, and would "be out" in consequence \$27,000,000 of money. That is to say, the distillers claim to be paying about seventy-five cents a bushel for corn. What farmer is getting the seventy-five cents? Any farmer who has that fortune can afford to believe that there are no pocketed figures in the rest of the circular. In the next line below, barley is figured at a dollar a bushel. Recent editions of this circular put the purchase of farm crops all into one calculation. Doubtless in order to make the crooked mathematics of the brewers and distillers a little harder to follow.

Another circular recently distributed purports to prove that federal tax receipts—usually called federal license—usually called federal license permitting the retail sale of liquor are issued more numerous per capita of population in prohibition states than in license states. The license states selected for this comparison are carefully picked out—practically all of them states which local option has made nearly dry, so that they are not fair samples of the genuine saloon regime. Then it is assumed that every such receipt represents a saloon or blind pig, which is not true, for druggists take out those permits for the medicinal sale of alcohol. But even with such tricky advantages taken for their side of the controversy, the saloon jugglers cannot yet afford to set down the truth respecting the prohibition states.

And it ought to be said in passing that if the saloon argument had been based in every particular on full and exact facts, it would only have proved what anti-saloon people always say—that the whole traffic is an outlaw trade which will not obey the statutes but sneaks in with its most despicable wiles where it has been most emphatically notified that it is not wanted. It is a poor plea for American consideration which a business puts up when it alleges in its own behalf that nothing can make it observe the will of the majority in an American commonwealth.

Many of the falsifications of the liquor men are so palpable that one is at utter loss to understand what they expect to gain by them. What they lose is evident, for every such gratuitous falsehood makes true men more disgusted. What madness it was for the national secretary of the brewers' association to say: "The Anti-Saloon League hasn't a single clergyman of recognized standing among its adherents." No "man in the street" is so ignorant as not to know that such a statement is a slander, as foul as it is foolish, on the overwhelming majority of honest ministers who in every community are heart and soul with the Anti-Saloon League.—Interior.

Would you judge of the lawfulness or unlawfulness of pleasure, of the innocence or malignity of actions? Take this rule: Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things—in short, whatever increases the strength and authority of your body over your mind, that thing is sin to you, however innocent it may be in itself.—Susanna Wesley.

BATH OF BEAUTY.

Cuticura Soap, Assisted by Cuticura Ointment, Purst and Success of Emoll-icula.

Cuticura Soap combines delicate, medicinal, emollient, sanative, and antiseptic properties derived from Cuticura, the great Skin Cure, with the purst of saponaceous ingredients and most refreshing of flower oils. For preserving, purifying, and beautifying the skin, scalp hair, and hands, for irritations of the skin, for baby rashes, itching, and chafings, for lameness and soreness, for sanative, antiseptic cleansing, and for all the purposes of the toilet, bath, and nursery, Cuticura Soap, assisted by Cuticura Ointment, is unrivaled.

We do not ordinarily publish the declination of a call unless we have previously published the fact of the call and our readers are to be informed as to outcome. To announce that a minister has declined a call for any other purpose than this is to glorify him at the expense of the church, and it is not a matter for general news any more than the fact that a man has been refused by a young woman. We are usually sorry when a minister permits a church to call him if he does not expect to accept the call. *Heald and Presbyter.*

DIDN'T KNOW

That Coffee Was Causing Her TROUBLE.

So common is the use of coffee as a beverage, many do not know that it is the cause of many obscure ailments which are often attributed to other things.

The easiest way to find out for oneself is to quit the coffee for a while, at least, and note results. A Virginia lady found out in this way, and also learned of a new beverage that is wholesome as well as pleasant to drink. She writes:

"I am 40 years old and all my life up to a year and a half ago, I had been a coffee drinker. About ten years ago, I had dyspepsia so bad that often the coffee I drank would sour on my stomach and I could not retain it.

"Severe headaches and heart weakness made me feel sometimes as though I were about to die. After drinking a cup or two of hot coffee, not knowing it was harmful, my heart would go like a clock without a pendulum. At other times it would almost stop and I was so nervous I did not like to be alone.

"If I took a walk for exercise, as soon as I was out of sight of the house I'd feel as if I was sinking and this would frighten me terribly. My limbs would utterly refuse to support me, and the pity of it all was, I did not know that coffee was causing the trouble.

"Reading in the papers that many persons were relieved of such ailments by leaving off coffee and drinking Postum, I got my husband to bring home a package. We made it according to directions and I liked the first cup. Its rich snappy flavour was delicious.

"I have been using Postum about eighteen months and to my great joy, digestion is good, my nerves and heart are all right, in fact, I am a well woman once more, thanks to Postum."

"There's a Reason." Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Subscribe for WESTERN RECORDER.

REAL FREEDOM.

Y. E. RICHET

Jesus proclaimed to the masses following him: "If the Son therefore shall make you free, ye shall be free indeed." He meant much more than they understood. Let me illustrate: Many habitual drunkards have been thrilled with the burning eloquence of Gough and Hain, and Wesley, as they hurled denunciations against the blighting evils of intemperance, and have approved and applauded their stormy wrath against the world's greatest curse, but they soon renewed their service to the very evil that was denounced.

Dr. John Hall once said: "I have known men who attached themselves closely to a minister and approved his preaching until he said or did something they did not like—either socially, politically or some other way—and they left the church and lost all interest in the preaching that they formerly approved. Thus does poor, feeble human nature illustrate its folly in a thousand ways."

And such is this world's freedom—unstable, unreliable, unsatisfactory. Not so the freedom the Son of God gives. "If the Son shall make you free ye shall be free indeed." "The law of the Spirit of life in Christ hath made me free from the law of sin and death."

Note that statement. "Free from the law of sin and death!" That means everything—freedom from the penalty of a broken law, the guilt and consequence of transgression; freedom from the yoke of violated justice, the debt fully paid and infinite surety standing in the sinner's room. Note the language: "If the Son"—the Son is the heir. The freedom the heir gives must be great in quantity and great in quality. So we read: "Eye hath not seen nor ear heard neither hath it entered into the heart of man (to conceive) the things which God hath prepared for them that love him." Everything pertaining to earthly existence, let it be whatever it may, shall contribute for weal. Paul said: "We know that all things work together for good to them that love God." "Free indeed," when all things contribute to our good on earth. What infinite importance then, attaches to these words when we apply them to the wealth of the future world awaiting us. Peter describes it as "An inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." Let the reader note this marvelous utterance, carefully giving to each word its wondrous import. Then let him remember that they utterly fail to make, even remotely clear the indescribable richness of the saints eternal inheritance for "neither hath it entered into the heart of man the things which God hath prepared for them that love him." No man's keenest conception has ever been able to even faintly picture to his imagination a mere glimpse of the marvelous inheritance of the redeemed. And all this shall be an eternal possession. It is "an inheritance incorruptible, and undefiled, and that fadeth not away."

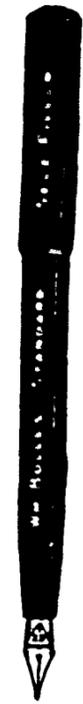
This is enough. An inheritance too glorious for description and to be held in possession forever! Truly "if the Son shall make you free ye shall be free indeed." Even so. Amen. Princeton, Ky.

HOW TO ACCEPT PROMISES

In having faith on promises we should be careful not to mutilate them. There are enthusiastic persons who gather promises out of the Bible for personal use, much as little children gather flowers from the woods to transplant them in their own gardens. They arise upon whatever delights the eye, and appropriate it without stopping to notice whether it has any roots. As a rule, the "I wills" of God are but the fair flowers of the promises which He would have us transplant into our own lives. The assurance that we are to have a particular blessing is worthless if detached from the conditions upon which the blessing is to be sent, or as we often need to be reminded, from the accompanying direction as to where it may be found. It matters little whether we accept the promise in the Bible as we are often exhorted to do, if we do not accept them as they are. Selected.

I have seen a snowdrop thrust itself through three inches of macadam. If when God puts this power into the bulb it can thrust itself through three inches of macadam, and look at the blue sky, and get the kiss of the sun, do you think God has shut you out from the higher world and higher life? W. L. Wilkinson.

The Wm. Bolles "Standard" Self-Filling Self-Cleaning



Non-Leakable Fountain pen. Only pen on market that is absolutely clean and reliable, and having a self-filling and non-leakable feature combined.

Baptist Book Concern  
INCORPORATED  
LOUISVILLE - - - KENTUCKY.

—OR—  
THE WM. BOLLES COMPANY  
160 JEFFERSON STREET  
TOLEDO - - - OHIO.

THERE IS NOTHING SO SOOTHING AS A MOTHER'S KISS

EXCERPT

Mrs. Winslow's Soothing Syrup. Millions of Mothers will tell you It soothes the child. It softens the gums. It allays all pain. It cures Wind Colic. It is the best remedy for Diarrhoea. It is absolutely harmless and for Sixty years has proved the best remedy for Children Teething. Be sure you ask for Mrs. WINSLOW'S SOOTHING SYRUP AND TAKE NO OTHER.

NOTICE.

All persons having claims against the Bracken Academy, which was established at Morehead two years ago, will file same with the undersigned at once.

J. H. POWER,  
Pres. Committee, Bracken Ass'n.  
Flemingsburg, Ky.

# Editorial

No religious organization is entitled to existence unless the right to that existence is based on the Word of God. The establishment of this fact reveals the mission of such an organization and, at the same time, gives Divine sanction and warrant to the carrying out of the Heaven imposed task.

Much is being said, at this time, about religious readjustments and alignments. Creeds, so we are informed, must be restated and that, no doubt, is true concerning a false creed. But, after all is such an affirmation true concerning the fundamental teaching of Baptists? Is it necessary to restate their views as to the Trinity, Inspiration, the Deity of Christ, the Personality of the Holy Spirit, Sin, Grace, the Church, its Officers and Ordinances, and the other great doctrines of the Bible? Are their views on these subjects now wrapped in the haze of ambiguity because the terminology is obsolete or inadequate? As yet we are unable to respond with an affirmative answer.

It is also quite up to date to speak about the new mission of Baptists, but wherein does their mission differ today from that of a thousand years ago? In the beginning they were commissioned to go and disciple all the nations. They were to emphasize and stress the fact that "as many as received him to them gave he the power to become the sons of God." The burden of their teaching was to be, "For 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." In this way were they to present Jesus as the only and all sufficient Saviour and, at the same time, show that this salvation was all of Grace and became the eternal possession of those who put their trust in Him.

With this they were to subjoin, according to Gospel order, the other commands and requirements laid down in the New Testament. Their insistence upon these was not to be relegated to the realm of expediency or left optional and thus make it possible for them to labor with those who repudiated these views. In other words the mission of Baptists is to preach "all the words of this life." This is to be done no matter where it leads, or how fearful the cost. Is that mission new or is it as old as the Great Commission?

But, it may be added, their new mission is to take this Gospel message, so old, yet ever new, to a special class that seems to be in a receptive mood. Again do we pause and ask, what class? The Word of God recognizes but two classes of human beings and these are the saved and the lost. Other distinctions are artificial and, for that reason, are passed by. Thus, it will be seen, the Baptist mission is to the masses and not the classes. Man is to be presented with the Gospel message not because he is rich or poor, wise or ignorant but because he is a lost sinner. And when Baptists turn from the masses to the classes, no matter what their name or sign, they face a setting sun and their day of opportunity will speedily give place to the darkness of oblivion.

The wisdom of this is apparent. Men are to be saved one by one and the savable material is found in the

great mass of the lost. In this way, and this alone, is society to be regenerated and this world to become the kingdom of our Lord and His Christ. The mission of our fathers' is our mission today. Oh, for wisdom, power, courage, fidelity and consecration that we may encircle the earth with the blessed tidings of our Master.

There is an organization called the National Model License League. The idea of anything being a model whose business is to license the propagation of crime, of degradation and ruin. It is on a par with the recent cry of the liquor men to "reform the saloon." They see that they, and the devil in their league for the ruin of human beings, both as to body and soul, have overdone the thing. They see the reaction, the recoil of their stroke against all that is right and righteous and now they talk very complacently about "reforming the saloon." They had as well talk about reforming the devil, and advocating the licensing of every evil and sin which demons could suggest. Why should any agency which leads to crime and ruin be licensed? If there should be brought into our nation a monster dragon which could only exist by feeding upon human beings, even if it only took a few hundred thousand men and women and children each year to satisfy its appetite, what license would be an adequate compensation for the suffering, grief and loss of life? Yet we are asked to stand for the licensing of a business which produces 90 per cent. of the crimes in our country and ruins the body and souls of hundreds of thousands every year.

The charge is made against prohibitory laws that they do not prohibit. True, but what law does prohibit? We have laws against stealing, murder, bribery, perjury, etc., and we have thieves, and murderers, and men who can be bribed, and many, even in high places, who perjure themselves.

It is a fact established beyond all controversy that no one thing conduces so much to these same crimes as does this abomination which the "Model License League" proposes to regulate. Then, it is equally true that the laws which have been enacted all these years to regulate the whiskey traffic utterly fail to regulate. In the mountains as well as in the great city, it is the business of this legalized sin to violate law. A judge will fine a man for spitting on the sidewalk and turn the saloonkeeper loose who has constantly and flagrantly violated the laws of the land. A prosecuting attorney will mercifully belabor a prisoner for some trivial offense and then let him swear before a grand jury that he does not know where he got his whiskey. Nothing, except its kindred vice, the opium habit, seems to so weaken the moral stamina and sear the consciences of men as the business we are so hypocritically asked to turn over to, the "Model License League." Since legislation for the regulation of the traffic fails utterly to regulate, and the saloon business has progressed in its downward course until even the whiskey ring says it needs to be reformed, let us try the only sane method left us, that is to put it out of business.

"Not long ago a preacher in an eastern University invited any students who desired to do so to meet him in a private conference. Of the eighteen men in the junior and senior classes who came to him, fourteen stated that they had entered

the University for the purpose of becoming preachers, but that they had since given up their intention. That University could not have been a denominational institution."

It is to be hoped that the situation described in the foregoing paragraph is exceptional, and yet we fear such is not the case. Many institutions are striving to sever the tie that binds them to the denomination that gave them birth. Neither piety nor honor are likely to be fostered by a college that regards its denominational name as an intolerable and needless burden. The integrity of that school is at stake that ignores the aims and obligations of its founders and the hour will certainly come when it will stand forth dishonored and discredited.

The Christian college, under denominational control, should receive the patronage of the religiously inclined of every name. From such schools have come the men that are leaving their impress on this generation. Under their fostering care the noblest ideals are formed and the highest type of character produced. They do not pander to a liberalism more subtle and dangerous than open and avowed infidelity. Within their walls the yearning desire to preach the unsearchable riches of Christ is strengthened and encouraged. The time has come for Christian consciousness to assert itself concerning education. The spectacle of a splendidly endowed school with the professors almost outnumbering the student body is very significant and a repetition of such an event will exert a wholesome and far-reaching influence. Baptists, stand by your own schools and frown upon any that by act or suggestion imply they are too large to bear our time honored and martyr sanctified name.

Last week an unusual service was held in a Texas town and one that received the hearty approval of the daily press of that place. The Episcopal Rector invited a Jewish Rabbi to deliver an address at a Lenten service. The theme of the latter is reported as "True Religion; Hereafter and the Messiah." It seems incredible that a man affirming the deity of Jesus should think he was honoring his Lord by inviting one to occupy his pulpit who repudiates the fundamentals of Christianity. Such conduct may be pleasing to religious sentimentality but it is positively nauseating to those who have convictions worthy the name.

The multitude is just as fickle today as it was long years ago, in Jerusalem, when with little persuasion it cried out, "Let him be crucified." The Christian teacher that finds satisfaction in the approval of such a multitude should bear in mind that he is following in the way of Judas and bartering away his Master and that, too, for a consideration that is base and degrading.

Liberalism and fraternity of this nature will in no wise weaken Judaism but the result is far different as it touches Christianity. Jesus said, "He that is not with me is against me," and the Rabbi in question was certainly not for the Saviour of men. We should guard the character and exalt the mission of our Master and never hurt his cause by fraternizing with his enemies, be they Jew or Gentile.

A personal note to the editor tells of the resignation of the Rev. Dr. J. T. Griffiths at Edwardsdale, Pa. Dr. Griffiths has labored with this church, as pastor, for five years and

has wrought wisely and well for his Master. For forty years he has served various fields in Pennsylvania and has done yeoman service in organizing new churches and building up those weakened by unfortunate circumstances. His resignation takes effect the last of this month, at which time he will leave for Wales his native home. For several years Dr. Griffiths has been giving special attention to Baptist history and it is his purpose to make more extended research along this line and, for that reason, he goes abroad where he can get at the sources at first hand. We are glad to know that he is going to render such valuable service to the denomination, especially when he is so admirably equipped for this task.

Dr. Griffiths is no stranger to the Western readers and now, that he will have more leisure for writing, we hope to have many articles from his gifted pen.

We sincerely trust that the richest benediction of God will rest upon him in his new home, and that the literary efforts of his mature years may prove a great blessing to the Baptists and the world.

The death of Dr. J. H. Kilpatrick, of White Plains, Ga., has brought grief to a wide circle of friends in the South.

He was born in Hurk county, in that State, seventy five years ago, and in 1853 was graduated with high honors from Mercer University. While a student at Mercer he made a public profession of religion, and five years later was ordained to the Gospel ministry. Immediately thereafter he entered upon the duties as pastor of the White Plains church, where he labored with marked and increasing usefulness during his ministerial career. The fact that he had a single pastorate during a period of fifty-three years tells as nothing else could, his effectiveness in the ministry. He rendered distinguished service to his denomination as Moderator of the Georgia Association, president of the Georgia Baptist State Convention and as a trustee of Mercer University and the Southern Baptist Theological Seminary. He was unimpeachable in character, sound in the faith and an able preacher and his death is a distinct loss to the cause of righteousness.

We mourn with the Georgia Baptists in the loss of their wise and faithful leader, and deeply sympathize with the stricken family.

The sad tidings has just reached us of the death of the Rev. John D. Jordan, which occurred in Atlanta last week. Dr. Jordan served as pastor in Kentucky and, for a while, was the Field Representative of the Baptist Young People's Union of the South. Later he was pastor at Savannah and then at Atlanta, where he passed away. He was a gifted preacher and highly esteemed by his brethren. We tender our condolence to the stricken family.

The brethren have been either extremely kind or exceedingly derelict about advice as to just how the RECORDER should be conducted. There may be, somewhere, a sorely tried brother editor who will appreciate the following pleasantry: "I sent you some suggestions telling you how to make your paper more interesting. Have you carried out any of my ideas?" Editor—"Did you meet the office boy with the waste paper basket as you came up the stairs? Well, he was carrying out your ideas."

## EDITORIAL VARIETIES

Pastor J. H. Garrison, of Cambridge, Mass., gave us a pleasant call last week. He reports things moving well at his town. The church and the Baptist Academy are prospering.

Rev. Chas. E. Smith, President, and Secretary for Modern Association, called to see us. He is the authorized agent for the Western Homeless and Baptist Book Concern.

Pastor H. H. Hildreth, from Williamsburg, was in the city and called at our office. He is happy over his new church home and the \$50,000 received from the Education Board for Williamsburg Institute.

The Rev. Archibald G. Brown has accepted his assignment of the call to succeed Thomas Hyatt as pastor of the Metropolitan Tabernacle. The call was hearty and unanimous and Pastor Brown is a worthy successor of the Hyatts.

Judge R. F. Proctor, under the guidance of President F. T. McMillin, honored our office with a call last week. Judge Proctor stands at the very head out of the Kentucky Bar, and is one of the great lawyers of the Commonwealth. Come again, Judge.

The editor delivered two addresses at the Princeton Institute last week. The attendance was excellent, and great interest was manifested at every session. The exercises had a host of friends in that community and many courtesies were extended to its representative.

Isaac R. E. Garvey, of New Liberty, Ky., has devoted to the Baptist church of that place the handsome brick home which he built three years ago and tendered to the church gratuitously for parsonage purposes. The property represents an expenditure of between five and six thousand dollars and this Mr. Garvey has given outright to the church, to be used for the purpose for which it was built. We rejoice with the church.

The Associate Editor had the pleasure of preaching last Sunday at Mt. Pleasant church in Logan county. A. C. Dorris is bishop. I added John R. Cheek in a meeting at the above church almost nineteen years ago. Bro. Cheek and many of the members have gone home. I had a delightful time and found many substantial friends of the WESTERN RECORDER. Received several new subscriptions and renewals. More than two dozen RECORDEES now go to that village weekly. They treated me so well I mean to go again. Bro. Dorris is a strong man. He preaches the old doctrine.

The Rev. B. W. Spilman again becomes Field Secretary of the Sunday-school Board, with headquarters at Kingston, N. C. He will have charge of the "Teacher Training System," and will also look after the training of young people in efficiency for Sunday-school service in our various institutions of learning in the South. We congratulate the Board on securing his services and commend Dr. Spilman for consecrating his Sunday-school talents to the upbuilding of his own denomination rather than using them in the interest of some interdenominational work.

A copy of the "Annual" of the First Baptist church, Jacksonville, Fla., for 1907, has just reached this office. It contains 192 pages and several excellent illustrations. The various activities and organizations of the church are fully described and a list of the names and residences of the members given. Perhaps the most unique feature of the "Annual" is the recording, after the name of each member, the amount subscribed and the amount actually paid into the treasury of the church. We commend this book to the serious consideration of every wideawake pastor and congratulate Dr. W. A. Hobson on the splendid work accomplished.

Dr. R. J. Willingham addressed three large audiences in as many churches in this city last Sunday. The first service was held in the Broadway church, the second at the Walnut Street church, at 3 p. m., and the last at the Highland church at night. This visit will long be remembered by the Louisville Baptists, and will lead to immediate and enlarged financial results to the Foreign Mission cause. Dr. Willingham's visit abroad has placed at his disposal a fund of first-hand information that will be of untold value to Southern Baptists and fortunate is that church that can secure a visit from the gifted Secretary of the Foreign Mission Board. While in the city he gave us a pleasant call, which was greatly appreciated.

AMONG THE Churches.

Walnut St. (Third and St. Catherine) Pastor Henry A. Foster: Church and 12.100. March 10-11. The church of a...

Methodist: Immanuel to God's Service, Feb. 8-11. R. R. attend, 80. Third Ave.—Pastor R. J. Cannon:...

Y. M. C. A.—Pastor E. G. Vick: A Legacy of Faith Love, John 19:26-27. Church's Power to make Free, John 8:34...

EATON MONUMENT FUND

Dr. J. P. Trotter, the representative for Mississippi, a statement to send in subscriptions and cash.

We were over the line of Dr. John H. Jordan. He had read in his own contribution to the fund, and expressed his deep interest in the success of the entire project.

At last the promised "A Land Leader" is in the hands of the printer. Today has been consumed by the many and pressing duties falling on the chair man.

John F. Garnett, of Pembroke, Ky., writes: "Enclosed find check for \$15, which amount is contributed to the Eaton Memorial Fund by members of the Pembroke Baptist church. The Pembroke church was dedicated by Dr. Eaton, April 19, 1845, and always loved and admired him. Our pastor, Rev. W. E. Mitchell, loved Dr. Eaton, and is anxious to see this monument erected to his memory."

Evangelist J. A. Lee writes: "Enclosed find check for four dollars as contribution from the Poplar Grove Baptist church to the T. T. Eaton Monument Association. I am sorry the contribution is not larger. I certainly wish you unbounded success."

SUBSCRIPTIONS RECEIVED

Table with 2 columns: Name and Amount. Includes Burks, K. A., Cincinnati, O., \$1.00; McGill, Henry C., Providence, Ky., 1.00; Previously acknowledged, 1664.25.

CASH RECEIVED

Table with 2 columns: Name and Amount. Includes Garnett, John P. and wife, Pembroke, Ky., \$5.00; Garnett, W. W. and wife, Pembroke, Ky., 5.00; Levy, M. L., Pembroke, Ky., 1.00; McComb, Lyman, Pembroke, Ky., 1.00; Mitchell, Rev. W. E., Pembroke, Ky., 2.00; Paine, Dr. J. R., Pembroke, Ky., 2.00; Page, Miss Eugenia, Louisville, 5.00; Poplar Grove Baptist church, Ky., 4.00; Purdy, J. W. and wife, Louisville, 8.00; Thompson, Mrs. E. G., Oxyka, Miss., 1.00; Tyler, Miss Mary Jacob, Louisville, 5.00; Previously acknowledged, \$422.50.

Total cash received \$460.50 HENRY ALFORD PORTER, Chairman.

I urge pastors and treasurers to send promptly to this office all funds for State, Home and Foreign Missions. We are expecting \$30,000 during the month. If so it will go far towards relieving each Board of debt. A debt would be a calamity. I urge prayer and liberal giving. Pastors find those who will give large amounts as well as small. Kentucky must earnestly strive to give \$100,000 to State, Home and Foreign Missions.

I want every one who wishes to attend the Southern Baptist Convention at Hot Springs to send me his name at once, that he may be appointed a messenger. W. D. POWELL, Box 504, Louisville, Ky.

THE STATE

In February the Blue River Island church in Meade county was reorganized by Missionary Chas. E. Scott. They at once called to the pastorate Rev. Jno. S. Willett, of Wolf Creek.

Rev. W. E. Mitchell, of Pembroke, writes that Rev. J. H. Moore accepts the call to Olivet church, in Christian county. These are a noble people, and Bro. Moore is a splendid preacher. We congratulate pastor and people.

Rev. N. F. Jones, of Central City, has resigned as pastor in this bustling town.

He preached his final sermon on Sunday night April 11th. His theme was the judgment. He is a vigorous preacher, having preached three one hundred calls for him. He has not fully finished on the pastoral course.

Pastor J. M. Cannon writes: Dr. R. A. Dutton, the State Building Evangelist, has just closed a grand tour of work in which he visited 24 different churches in our State. Dr. Dutton did not come to our church. Dr. Dutton did not come to our church. Dr. Dutton did not come to our church.

Pastor A. N. Martin writes from New York: An eighteenth-day meeting has just closed with the church here. Pastor M. L. Wood of First Avenue Baptist church, Huntington, W. Va., was with us from 2:30 and 8:15, and did powerful preaching. Bro. D. O. Allen, of Cadesby, Ky., was with us from 8:15 and 10:30, and our people were delighted with him.

STATEMENT TO THE DENOMINATION FROM THE BAPTIST EDUCATION SOCIETY OF KENTUCKY. Dear Brethren: At a meeting of the Board of Directors of the Baptist Education Society of Kentucky on April 15th, the Board was much encouraged by the program of the work that it approved and authorized a committee of three to make a statement to the friends of Baptist education in the State. The report of the Treasurer shows that the Corresponding Secretary has raised and turned over the sum of \$118,845.00. Considering the financial stringency, those who have given notes, are meeting their obligations nobly. In addition to the above handsome sum, Bro. Theodore Harris has turned over to the Society designated for the Theological Seminary \$60,000, which has been turned over by this board to the Treasurer of the Seminary. Besides this, there has been property turned over to this board to the value of at least \$500. There has also been collected by the secretary and turned over immediately to our Baptist schools over \$12,000. In addition there are subscriptions received by the Society which have not yet been closed up by note, but which will be, about \$4,000. So that altogether, the Society has raised within less than two years for Baptist education interests in the State over \$185,000. This is toward the effort to raise a half million dollars.

As you have doubtless seen, through the papers, the General Education Board of New York has offered to give Williamsburg Institute \$50,000, upon conditions which are reasonable, one of which is that the Williamsburg Baptist church and special friends of the Institute raise within the next year \$55,000 and further that the Baptist Education Society of Kentucky give to Williamsburg \$75,000. When the Baptist Education Society of Kentucky turns over to Williamsburg Institute the \$75,000, Dr. A. Gattiff will immediately deed to the Society his 4,000 acres of valuable mineral and timber lands. From this property, the Board hopes to assist annually all schools that are affiliated with it.

The Board, therefore, earnestly recommends and lovingly urges our churches to rally promptly to this work, and hopes that every Kentucky Baptist who is interested in progress and enlightenment will make as liberal a contribution as he feels able to give.

E. Y. MULLINS, Pres. P. T. HALE, Cor. Sec. A. Y. FORD, Treas.

THE B. Y. P. U. BY THOS. J. WATTS, COR. SEC'Y. Pastor C. S. Ellis, of Latonia, writes: "We hope to be represented at the Georgetown meeting." He sends check for \$3 for the Kentucky B. Y. P. U. President C. B. Hinkle, of the Bardstons B. Y. P. U., sends check for \$2.50 for the Kentucky B. Y. P. U. She writes: "Our Union is growing nicely and our young people are working in earnest. We have just put in a new library, using the sectional book cases. The Ladies' Missionary Society gave us the reference books on China used in connection with the Study Classes of our Foreign Board. We feel that when our young people have finished reading the books we have and contemplate getting they will be still better fitted for service. . . . We are expecting to bring a crowd of them to the Assembly to show you what fine young people we have. I want them to receive the greatest inspiration to be gotten at the State meetings. Wishing to great success to the Assembly."

STATE BOARD NOTES. Rev. J. P. Jenkins was elected State Evangelist for Kentucky. Bro. Jenkins is an ex-Kentuckian, and was formerly pastor of Franklin Street church, Louisville. He has been doing evangelistic work in Missouri for some years. We hope to have the pleasure of welcoming him back to Kentucky.

Rev. J. M. McFarland resigned as State Evangelist, closing his work with the board in March. He expects to continue in the evangelistic work, but will not confine his efforts exclusively to Kentucky.

The usual committee was named to look after the appointment of messengers to the Southern Baptist Convention, which meets at Hot Springs, Ark., on May 14th. The committee consists of Dr. W. D. Powell, Corresponding Secretary; Dr. J. M. Weaver, President of the Board; and Dr. Lloyd T. Wilson, Re-

sponding Secretary. Let every one who wishes to be appointed as a messenger send name and address of home to Dr. W. D. Powell, Box 504, Louisville, Ky. 401. It would be glad to hear from you. Send your name at once if you are going.

As Educational Secretary, I have to send a new prospectus. It is the Prospectus for the year 1920. It is not out from of our office. We call special attention to the April number which contains the synopsis of the great missionary addresses which were delivered at the annual convention of the Young People's Missionary Movement at Philadelphia, Pa. This number is of great value, and we are sure our pastors will prize it.

As Educational Secretary, I have to send a new prospectus. It is the Prospectus for the year 1920. It is not out from of our office. We call special attention to the April number which contains the synopsis of the great missionary addresses which were delivered at the annual convention of the Young People's Missionary Movement at Philadelphia, Pa. This number is of great value, and we are sure our pastors will prize it.

As Educational Secretary, I have to send a new prospectus. It is the Prospectus for the year 1920. It is not out from of our office. We call special attention to the April number which contains the synopsis of the great missionary addresses which were delivered at the annual convention of the Young People's Missionary Movement at Philadelphia, Pa. This number is of great value, and we are sure our pastors will prize it.

As Educational Secretary, I have to send a new prospectus. It is the Prospectus for the year 1920. It is not out from of our office. We call special attention to the April number which contains the synopsis of the great missionary addresses which were delivered at the annual convention of the Young People's Missionary Movement at Philadelphia, Pa. This number is of great value, and we are sure our pastors will prize it.

As Educational Secretary, I have to send a new prospectus. It is the Prospectus for the year 1920. It is not out from of our office. We call special attention to the April number which contains the synopsis of the great missionary addresses which were delivered at the annual convention of the Young People's Missionary Movement at Philadelphia, Pa. This number is of great value, and we are sure our pastors will prize it.

As Educational Secretary, I have to send a new prospectus. It is the Prospectus for the year 1920. It is not out from of our office. We call special attention to the April number which contains the synopsis of the great missionary addresses which were delivered at the annual convention of the Young People's Missionary Movement at Philadelphia, Pa. This number is of great value, and we are sure our pastors will prize it.

As Educational Secretary, I have to send a new prospectus. It is the Prospectus for the year 1920. It is not out from of our office. We call special attention to the April number which contains the synopsis of the great missionary addresses which were delivered at the annual convention of the Young People's Missionary Movement at Philadelphia, Pa. This number is of great value, and we are sure our pastors will prize it.

As Educational Secretary, I have to send a new prospectus. It is the Prospectus for the year 1920. It is not out from of our office. We call special attention to the April number which contains the synopsis of the great missionary addresses which were delivered at the annual convention of the Young People's Missionary Movement at Philadelphia, Pa. This number is of great value, and we are sure our pastors will prize it.

As Educational Secretary, I have to send a new prospectus. It is the Prospectus for the year 1920. It is not out from of our office. We call special attention to the April number which contains the synopsis of the great missionary addresses which were delivered at the annual convention of the Young People's Missionary Movement at Philadelphia, Pa. This number is of great value, and we are sure our pastors will prize it.

As Educational Secretary, I have to send a new prospectus. It is the Prospectus for the year 1920. It is not out from of our office. We call special attention to the April number which contains the synopsis of the great missionary addresses which were delivered at the annual convention of the Young People's Missionary Movement at Philadelphia, Pa. This number is of great value, and we are sure our pastors will prize it.

As Educational Secretary, I have to send a new prospectus. It is the Prospectus for the year 1920. It is not out from of our office. We call special attention to the April number which contains the synopsis of the great missionary addresses which were delivered at the annual convention of the Young People's Missionary Movement at Philadelphia, Pa. This number is of great value, and we are sure our pastors will prize it.

As Educational Secretary, I have to send a new prospectus. It is the Prospectus for the year 1920. It is not out from of our office. We call special attention to the April number which contains the synopsis of the great missionary addresses which were delivered at the annual convention of the Young People's Missionary Movement at Philadelphia, Pa. This number is of great value, and we are sure our pastors will prize it.

As Educational Secretary, I have to send a new prospectus. It is the Prospectus for the year 1920. It is not out from of our office. We call special attention to the April number which contains the synopsis of the great missionary addresses which were delivered at the annual convention of the Young People's Missionary Movement at Philadelphia, Pa. This number is of great value, and we are sure our pastors will prize it.

As Educational Secretary, I have to send a new prospectus. It is the Prospectus for the year 1920. It is not out from of our office. We call special attention to the April number which contains the synopsis of the great missionary addresses which were delivered at the annual convention of the Young People's Missionary Movement at Philadelphia, Pa. This number is of great value, and we are sure our pastors will prize it.

As Educational Secretary, I have to send a new prospectus. It is the Prospectus for the year 1920. It is not out from of our office. We call special attention to the April number which contains the synopsis of the great missionary addresses which were delivered at the annual convention of the Young People's Missionary Movement at Philadelphia, Pa. This number is of great value, and we are sure our pastors will prize it.

As Educational Secretary, I have to send a new prospectus. It is the Prospectus for the year 1920. It is not out from of our office. We call special attention to the April number which contains the synopsis of the great missionary addresses which were delivered at the annual convention of the Young People's Missionary Movement at Philadelphia, Pa. This number is of great value, and we are sure our pastors will prize it.

As Educational Secretary, I have to send a new prospectus. It is the Prospectus for the year 1920. It is not out from of our office. We call special attention to the April number which contains the synopsis of the great missionary addresses which were delivered at the annual convention of the Young People's Missionary Movement at Philadelphia, Pa. This number is of great value, and we are sure our pastors will prize it.

As Educational Secretary, I have to send a new prospectus. It is the Prospectus for the year 1920. It is not out from of our office. We call special attention to the April number which contains the synopsis of the great missionary addresses which were delivered at the annual convention of the Young People's Missionary Movement at Philadelphia, Pa. This number is of great value, and we are sure our pastors will prize it.

As Educational Secretary, I have to send a new prospectus. It is the Prospectus for the year 1920. It is not out from of our office. We call special attention to the April number which contains the synopsis of the great missionary addresses which were delivered at the annual convention of the Young People's Missionary Movement at Philadelphia, Pa. This number is of great value, and we are sure our pastors will prize it.

As Educational Secretary, I have to send a new prospectus. It is the Prospectus for the year 1920. It is not out from of our office. We call special attention to the April number which contains the synopsis of the great missionary addresses which were delivered at the annual convention of the Young People's Missionary Movement at Philadelphia, Pa. This number is of great value, and we are sure our pastors will prize it.

As Educational Secretary, I have to send a new prospectus. It is the Prospectus for the year 1920. It is not out from of our office. We call special attention to the April number which contains the synopsis of the great missionary addresses which were delivered at the annual convention of the Young People's Missionary Movement at Philadelphia, Pa. This number is of great value, and we are sure our pastors will prize it.

As Educational Secretary, I have to send a new prospectus. It is the Prospectus for the year 1920. It is not out from of our office. We call special attention to the April number which contains the synopsis of the great missionary addresses which were delivered at the annual convention of the Young People's Missionary Movement at Philadelphia, Pa. This number is of great value, and we are sure our pastors will prize it.

As Educational Secretary, I have to send a new prospectus. It is the Prospectus for the year 1920. It is not out from of our office. We call special attention to the April number which contains the synopsis of the great missionary addresses which were delivered at the annual convention of the Young People's Missionary Movement at Philadelphia, Pa. This number is of great value, and we are sure our pastors will prize it.

As Educational Secretary, I have to send a new prospectus. It is the Prospectus for the year 1920. It is not out from of our office. We call special attention to the April number which contains the synopsis of the great missionary addresses which were delivered at the annual convention of the Young People's Missionary Movement at Philadelphia, Pa. This number is of great value, and we are sure our pastors will prize it.

As Educational Secretary, I have to send a new prospectus. It is the Prospectus for the year 1920. It is not out from of our office. We call special attention to the April number which contains the synopsis of the great missionary addresses which were delivered at the annual convention of the Young People's Missionary Movement at Philadelphia, Pa. This number is of great value, and we are sure our pastors will prize it.

As Educational Secretary, I have to send a new prospectus. It is the Prospectus for the year 1920. It is not out from of our office. We call special attention to the April number which contains the synopsis of the great missionary addresses which were delivered at the annual convention of the Young People's Missionary Movement at Philadelphia, Pa. This number is of great value, and we are sure our pastors will prize it.

As Educational Secretary, I have to send a new prospectus. It is the Prospectus for the year 1920. It is not out from of our office. We call special attention to the April number which contains the synopsis of the great missionary addresses which were delivered at the annual convention of the Young People's Missionary Movement at Philadelphia, Pa. This number is of great value, and we are sure our pastors will prize it.

As Educational Secretary, I have to send a new prospectus. It is the Prospectus for the year 1920. It is not out from of our office. We call special attention to the April number which contains the synopsis of the great missionary addresses which were delivered at the annual convention of the Young People's Missionary Movement at Philadelphia, Pa. This number is of great value, and we are sure our pastors will prize it.

As Educational Secretary, I have to send a new prospectus. It is the Prospectus for the year 1920. It is not out from of our office. We call special attention to the April number which contains the synopsis of the great missionary addresses which were delivered at the annual convention of the Young People's Missionary Movement at Philadelphia, Pa. This number is of great value, and we are sure our pastors will prize it.

As Educational Secretary, I have to send a new prospectus. It is the Prospectus for the year 1920. It is not out from of our office. We call special attention to the April number which contains the synopsis of the great missionary addresses which were delivered at the annual convention of the Young People's Missionary Movement at Philadelphia, Pa. This number is of great value, and we are sure our pastors will prize it.

As Educational Secretary, I have to send a new prospectus. It is the Prospectus for the year 1920. It is not out from of our office. We call special attention to the April number which contains the synopsis of the great missionary addresses which were delivered at the annual convention of the Young People's Missionary Movement at Philadelphia, Pa. This number is of great value, and we are sure our pastors will prize it.

As Educational Secretary, I have to send a new prospectus. It is the Prospectus for the year 1920. It is not out from of our office. We call special attention to the April number which contains the synopsis of the great missionary addresses which were delivered at the annual convention of the Young People's Missionary Movement at Philadelphia, Pa. This number is of great value, and we are sure our pastors will prize it.

As Educational Secretary, I have to send a new prospectus. It is the Prospectus for the year 1920. It is not out from of our office. We call special attention to the April number which contains the synopsis of the great missionary addresses which were delivered at the annual convention of the Young People's Missionary Movement at Philadelphia, Pa. This number is of great value, and we are sure our pastors will prize it.

As Educational Secretary, I have to send a new prospectus. It is the Prospectus for the year 1920. It is not out from of our office. We call special attention to the April number which contains the synopsis of the great missionary addresses which were delivered at the annual convention of the Young People's Missionary Movement at Philadelphia, Pa. This number is of great value, and we are sure our pastors will prize it.

As Educational Secretary, I have to send a new prospectus. It is the Prospectus for the year 1920. It is not out from of our office. We call special attention to the April number which contains the synopsis of the great missionary addresses which were delivered at the annual convention of the Young People's Missionary Movement at Philadelphia, Pa. This number is of great value, and we are sure our pastors will prize it.

As Educational Secretary, I have to send a new prospectus. It is the Prospectus for the year 1920. It is not out from of our office. We call special attention to the April number which contains the synopsis of the great missionary addresses which were delivered at the annual convention of the Young People's Missionary Movement at Philadelphia, Pa. This number is of great value, and we are sure our pastors will prize it.

As Educational Secretary, I have to send a new prospectus. It is the Prospectus for the year 1920. It is not out from of our office. We call special attention to the April number which contains the synopsis of the great missionary addresses which were delivered at the annual convention of the Young People's Missionary Movement at Philadelphia, Pa. This number is of great value, and we are sure our pastors will prize it.

As Educational Secretary, I have to send a new prospectus. It is the Prospectus for the year 1920. It is not out from of our office. We call special attention to the April number which contains the synopsis of the great missionary addresses which were delivered at the annual convention of the Young People's Missionary Movement at Philadelphia, Pa. This number is of great value, and we are sure our pastors will prize it.

As Educational Secretary, I have to send a new prospectus. It is the Prospectus for the year 1920. It is not out from of our office. We call special attention to the April number which contains the synopsis of the great missionary addresses which were delivered at the annual convention of the Young People's Missionary Movement at Philadelphia, Pa. This number is of great value, and we are sure our pastors will prize it.

As Educational Secretary, I have to send a new prospectus. It is the Prospectus for the year 1920. It is not out from of our office. We call special attention to the April number which contains the synopsis of the great missionary addresses which were delivered at the annual convention of the Young People's Missionary Movement at Philadelphia, Pa. This number is of great value, and we are sure our pastors will prize it.

As Educational Secretary, I have to send a new prospectus. It is the Prospectus for the year 1920. It is not out from of our office. We call special attention to the April number which contains the synopsis of the great missionary addresses which were delivered at the annual convention of the Young People's Missionary Movement at Philadelphia, Pa. This number is of great value, and we are sure our pastors will prize it.

As Educational Secretary, I have to send a new prospectus. It is the Prospectus for the year 1920. It is not out from of our office. We call special attention to the April number which contains the synopsis of the great missionary addresses which were delivered at the annual convention of the Young People's Missionary Movement at Philadelphia, Pa. This number is of great value, and we are sure our pastors will prize it.

As Educational Secretary, I have to send a new prospectus. It is the Prospectus for the year 1920. It is not out from of our office. We call special attention to the April number which contains the synopsis of the great missionary addresses which were delivered at the annual convention of the Young People's Missionary Movement at Philadelphia, Pa. This number is of great value, and we are sure our pastors will prize it.

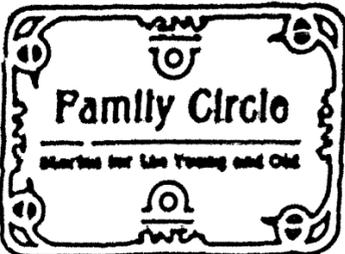
As Educational Secretary, I have to send a new prospectus. It is the Prospectus for the year 1920. It is not out from of our office. We call special attention to the April number which contains the synopsis of the great missionary addresses which were delivered at the annual convention of the Young People's Missionary Movement at Philadelphia, Pa. This number is of great value, and we are sure our pastors will prize it.

As Educational Secretary, I have to send a new prospectus. It is the Prospectus for the year 1920. It is not out from of our office. We call special attention to the April number which contains the synopsis of the great missionary addresses which were delivered at the annual convention of the Young People's Missionary Movement at Philadelphia, Pa. This number is of great value, and we are sure our pastors will prize it.

As Educational Secretary, I have to send a new prospectus. It is the Prospectus for the year 1920. It is not out from of our office. We call special attention to the April number which contains the synopsis of the great missionary addresses which were delivered at the annual convention of the Young People's Missionary Movement at Philadelphia, Pa. This number is of great value, and we are sure our pastors will prize it.

As Educational Secretary, I have to send a new prospectus. It is the Prospectus for the year 1920. It is not out from of our office. We call special attention to the April number which contains the synopsis of the great missionary addresses which were delivered at the annual convention of the Young People's Missionary Movement at Philadelphia, Pa. This number is of great value, and we are sure our pastors will prize it.

As Educational Secretary, I have to send a new prospectus. It is the Prospectus for the year 1920. It is not out from of our office. We call special attention to the April number which contains the synopsis of the great missionary addresses which were delivered at the annual convention of the Young People's Missionary Movement at Philadelphia, Pa. This number is of great value, and we are sure our pastors will prize it.



THE STOLEN CUNTARI

In haste I knew the taking; My darling I'm afraid You guess and how often The reward that you made...

THE DEACON AND THE BURGLAR

DEACON'S MESSAGES

Mirandy, and the deacon, stepping out of the door of the spring house, where she was dressing away the milk...

out what a reward you are! "These you go agin! My first wife—" "Lads' has long enough to find you out, 'specially Mrs. Bowers knows you, good humoredly."

repeated. "How do you know that you've caught the right man?" "And with a sort of disgust she turned over and went to sleep again."

Free from Alcohol

Since May, 1906, Ayer's Sarsaparilla has been entirely free from alcohol. If you are in poor health, weak, pale, nervous, and your doctor...

HOOPING-COUGH or CROUP. Roche's Herbal Emulsion

Also very successful in cases of Whooping Cough, Pertussis and Bronchitis. Roche's Herbal Emulsion is a pure, natural, and effective remedy...

Individual Communion Service

Study of sacred scriptures and to many disciples, read for full particulars and booklet free. Give the names of your ministers and names of church...

He walked up street with a friend and would be more than enough to satisfy parted with him in front of the Journal and a temporary person. He has not said...

"I do not know exactly," he said. "If my ticket comes I shall go Monday night. I have a friend in Chicago who sends me tickets whenever I have any...

"Year's afterward I was a pastor in Cincinnati and wanted a clergyman's permit, which would give me reduced rates on railroads. I knew from the papers that my little friend of the dollar, who had grown up and become a great railroad man, was in Cincinnati, so I went to his office for his assistance in getting the permit. I went into the office and asked for him by name."

PILES CURED AT HOME BY NEW ABSORPTION METHOD.

If you suffer from bleeding, itching, blind or protruding piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment...

THE DOLLAR DREW INTEREST.

Late on the Saturday noon preceding the day on which Bishop Joyce became

FALLING FROM GREAT HEIGHTS.

A German scientist, Prof. Albert Heim, who fell over a precipice in the Alps, but lived to tell the tale, makes that story a very encouraging account to those with an inclination to high jumps and the like.



THE MISSING PAGES.

"Have a paper air! Something to read in the train, ma'am? Times, Herald, Sun. All the magazines!"

John thought of his mother, and of the scanty breakfast which they had eaten together in their bare garret, with its windows opening on the sooty roofs.

"Magazine, ma'am! Something to read on—"

As if he could help that! But he began blowing away the soot for the twentieth time that day.

He opened one of the story papers for boys. There was a scintilla in it: a boy goes off in the first chapter as a stowaway; in the third, the gallant lad leaped upon the deck, and the commodore clasped him in his arms!

"Some fellows have such splendid chances!" said John, laying down the book with a sigh.

An old gentleman who had missed the train sauntered up, and began idly looking over the boy's stock.

John watched him anxiously. If he should buy one of the six bound books! Profit on each was a quarter of a dollar!

The boy's eyes glistened, for, besides being fond of his mother, he was hungry; and the smell of fried oysters and coffee from the stall near was almost more than he could bear.

The old gentleman took up one of the books. John thought he was certainly going to buy one.

"Ah! here is a book which I have wanted for a long time," said the gentleman.

"These are one dollar each, sir."

John could almost smell the delicious steak, and he thought of his mother's thin, starved face.

But a glance at the book, as the gentleman dropped it into his satchel, caused him to say, faintly:

"Stop, sir! I did not see which one you had taken. That is an imperfect copy. There are four leaves missing in the middle."

"Too bad!"—throwing it down.

"The money, please."

"Will none of the others suit?" said John.

"No. I have wanted this book for some time."

"You can have it for half price," said John, eagerly.

"I don't want a mutilated copy at all."

John handed him back the money and closing his satchel, the man walked on a few steps, and sat down in an open doorway to wait for his train.

"That's an honest lad," he said to the proprietor of the store in which he stood.

"Who? John M'Tavish? As honest as steel. He's been under my eye now for four years, and I know him to be as truthful a lad as ever was borne of Scotch blood."

"Um, um!" said the old gentleman. But he put on his spectacles and eyed John from head to foot.

The next day he stopped at the same shop, and walked up to the proprietor.

"How's he for intelligence, now?" he began, as if the conversation had stopped the moment before.

"I don't think he's very sharp in trade," was the reply; "but he's a very handy boy. He has made a good many convenient nick-knacks for the neighbors—that bookshelf, for instance."

"Why, that's the very thing I want in a boy! Well, there's my train. Good-day, sir."

"He'll be back again. Odd old fellow," said the storekeeper, laughing.

The next day he was back, and he came at the same hour.

"I like that boy's looks, sir. I've been watching him. But of course he has a dozen relations—drunken father—rag-tag brothers—who would follow him?"

"No. He has only a mother, and she is a decent, God-fearing Scotch woman—a good seamstress, John tells me, but can get no work. Times are dull here just now. Pity the country folks will pour into the cities. Mrs. M'Tavish has nothing but what the boy earns at his stand yonder."

The old gentleman made no reply. But the next day he went up to the boy's stand. John was looking pale and anxious.

"Paper! Magazines, sir!" he asked.

"No. A word with you, my lad. My name is Bohnn. I am the owner of the Bordable Nurseries, about thirty miles from here."

I want a young man to act as clerk and salesman on the grounds, at a salary of thirty dollars a month, and a woman who will be strict and orderly to oversee the girls who pack flower-seeds, at twenty dollars a month. I offer the positions to you and your mother, and I give you until tomorrow to think it over."

"But you—you don't know me, sir!" gasped John.

"I know you very well. I generally know what I am about. Tomorrow be ready to give your answer. I will take you four weeks on trial. If I am satisfied, the engagement will be renewed for a year."

All the rest of the day John felt like one in a dream. Everybody had heard of the Bordable Nurseries and of good old Isaac Bohnn, their owner. But what had he done, that this earthly paradise should be opened to him?

"You'll come, eh?" said Mr. Bohnn, the next day.

"Thought you would. When can you begin work?"

"At once, sir."

"Good! By the way, there's a vacant house on the grounds, which your mother can have, rent free, if she remains with me. A mere box, but big enough. There's my cart. Suppose you come out, M'Tavish, and look about you? You can come back at night."

John locked up the stand, sent a message to his mother, and went with Mr. Bohnn. He had not yet told his mother of this change in their affairs.

He was very silent when he came home that evening, but oddly tender with his mother; and she noticed that he remained a long time on his knees at prayer that night.

They had only a little bread and milk for breakfast the next morning, and John scarcely tasted it.

"You look as if you could not bear this much longer, mother," he said, coming up to her, and putting his hands on her shoulder.

"You need good wholesome meals, and the fresh air, and the hills, and trees, instead of this"—looking out at the piled stacks of chimneys belching forth the black smoke of an iron-foundry.

"Don't talk of them, John, lad!" "Well, I won't;" and he put on his hat and went out.

An hour later he came back. "What is wrong? Why have you left the stand?" asked his mother in alarm.

"We are going to have an outing, mother. Don't say a word. I can afford it."

She never had seen the boy so full of excitement. He hurried her to the station, and soon they were gliding among beautiful rolling hills and across lovely meadows, that were sweet with the odor of new-mown hay.

"Why, John, this is fairyland! What is this place?"

"The Bordable Nurseries. We will get out here; mother—I want to show you a house that—"

He trembled with agitation. His face was pale as he led her down to the side of the broad, glancing river, near which was nestled in the woods a cosy little cottage, covered with a beautiful creeper.

There were a garden, a well, and a paddock for a cow. Inside, the rooms were clean and ready for furnishing. The river rippled drowsily against its jolly shore, the birds darted through the blue, sunny air, the smell of roses came in upon the breeze.

"Mother," said John, "this, I hope will be your home, now. And with that he began to laugh and caper about her like a boy, but the tears rolled down his thin cheeks.

John M'Tavish is now foreman of the Bordable Nurseries, and a man of high standing in the country. Not long ago he said to old Mr. Bohnn:

"I owe this all to the friend who said a good word for me that day in Pittsburgh."

"No, John," said the old man "you owe it to the book with the missing pages. The chance came to you, as it comes to every boy, to be honest. Honesty and industry, John, are what did it, and I am inclined to think that they never fail to command success in the end." Selected.

DORCAS

Benny took the letters in to mother and presently came running out into the garden again.

"Aunt Alice is coming!" he shouted.

"I'm so glad," said Hattie.

"Mr. too!" cried Lily, dancing about.

"When?" demanded Herbert.

Dorcas said nothing. She bent her head over the flower bed she was weeding and bit her lips to keep from crying.

"This morning," replied Benny.

Hattie rose from the neat line of geraniums she was clipping.

"I'm going in and dress," she said.

"Come on in every one of you, and change your clothes. We don't want Aunt Alice to see us looking like ragamuffins, the first time she ever sees us anyway."

Lily and Herbert and Benny trooped into the house after their elder sister, but Dorcas sat still. She did not want to see this new aunt at all. She hated new people. How much nicer it is to be with people you are used to, the comfortable ones who never think to laugh at your name or to make remarks when it is mentioned. Dorcas knew that new people invariably did it.

"Dorcas!" Mother came out on the porch and sat down on the top step. "Come here, dear," she said.

The little figure in its faded blue dress looked very dejected, and mother smiled tenderly as she gathered it in her arms.

"Dorcas, will you do something for me?" she said.

"Yes, mother."

Mother was silent a moment. She knew Dorcas' sensitiveness, and wondered how best to overcome it.

"Dorcas, I want you to be glad Aunt Alice is coming."

Dorcas burst out stormily: "I can't mother. I don't want her to come. She will do just like the rest of them do, when they first hear my name, either laugh, or say: 'My, child, where did you get that name?' like Mrs. Daney said the other day. I just hate for her to come, for she will do one thing or the other."

"No, dear, I don't think she will," replied mother. A tender light came into her eyes. "My little sister Alice is lame," she added. "She never walked in her life without a crutch. But, though her life is never without pain, she is the

brightest, gladdest little being in the world with never a thought for herself. But since our mother died, she has not worked exactly the same and grandfather sent her to stay with us awhile."

Dorcas pulled mother's hand. "I will try to be glad, mother," she said.

"Dorcas," cried Hattie, from upstairs, "Come up, put on your clean dress. Here it is all ready. Hurry, now, and I will help you."

An hour later mother held a frail little figure in her arms.

"Alice, little Alice," she said over and over, "How glad I am you have come!" Then she released her. "Here are the children," she said.

Aunt Alice shook hands gravely with each of the five children. Dorcas was last.

"And this is Dorcas," said mother.

Dorcas was looking steadfastly up into Aunt Alice's face. Aunt Alice smiled.

"Dear child," she said. "You have my mother's name."—Christian Observer.

AFTER NINE YEARS, RELIEF

A True Story, With a Moral Which Points to Some Interesting Ways for Women to Cure Themselves From the Agencies Caused by Female Disease and Disturbance.

LETTER FROM A LADY

Nine Years of Constant Suffering and Failure of Doctors to Give Relief, Led the Writer to Chase But to Try This Method of Home Treatment, Which Afforded Prompt and Permanent Relief.

FREE ADVICE FOR LADIES

Nine years is a long time to suffer from the terrible pains of female disease. Think of it! Nine long, weary years, of seemingly endless suffering! A long, dark inferno, with no turning! And then, one day, a light in the distance, a feeling of new health, freedom, relief and realization of perfect cure.

Such, in brief, is the story of Lizzie Matthews, of Mount Vernon, Ga., whose letter we print below. She says:

"I was troubled with female disease for nine (9) years. The doctors first called it 'nervous prostration,' then 'change of life,' and finally 'catarrh of the organs,' but no matter what they called it, they could give me no relief.

"At last I decided to take Wise of Cardui. I have now taken three (3) bottles and can say that my health is better than it has been in nine years. Before I began to take Cardui I could not eat anything, could hardly sleep, my back and hips would ache, and then I would be nervous and I was troubled with leucorrhoea. Once a month I would have to go to bed for two or three days. Since taking Cardui I do not have to stay in bed more than a half a day, and all my other troubles have gone.

"I have praised Cardui to all my friends, and shall continue to do so. I wish every suffering lady would try it."

For young, middle-aged and old, Wise of Cardui forms a perfect female tonic. It is a pure scientific vegetable extract, perfectly harmless, absolutely non-intoxicating, always reliable and effective. Obtainable at all prominent drug stores in \$1.00 bottles.

You are earnestly urged to write for Free Advice about your case to Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn., stating age and describing frankly your symptoms. All requests for advice sacredly confidential, and replies sent in plain sealed envelopes.

MISSOURI LETTER

MR. W. BARNER

Prohibition vs. Progress

Increase in State growth, if there is such, is attributed to "Missouri law." The German-American Alliance has just issued a pamphlet called No. 3, in which an effort is made to show that prohibition tends to stop the growth of States, which is done by comparison, and that the decrease is in the population.

The census reports are quoted as showing that in twenty years Maine has increased in population only 86,000, New Hampshire, 65,000, Vermont, 11,000, and Kansas, in less than twenty years of prohibition, has increased only 43,000.

Fifteen men of wide repute are quoted in the pamphlet as opposing total abstinence forever. Among these are Abraham Lincoln, John Quincy Adams, Jefferson Davis, Oliver Wendell Holmes, Cardinal Gibbons, the Rev. Lyman Abbott, Bishop Spaulding, of Peoria, and two St. Louisans, one a preacher, Mgr. Goller, and the Rev. John Suster.

Now, its time for prohibition to "speak out in meeting" and meet this argument or refute the claim. They can do it hands down.

Youthful Vice on Increase.

A report sent out from Berlin under date of March 28th is to the effect that crime and vice are on the increase in the German Empire. The alarming growth of criminality among the young of both sexes has reached such proportions that it is receiving the attention of the most thoughtful officials as well as sociologists. The figures have reached such proportions that the problem is felt to be a serious one.

According to reports of the reformatory workers and committees the children passing through their hands are rapidly degenerating from year to year, especially girls between the ages of 13 and 18 years. In one reform school 80 per cent. of the youth were found to be accustomed to the use of intoxicants, and 57 per cent. of the whole number were to be classed almost habitual offenders.

Perils of Money Worship.

Prof. Hamis Taylor, of Columbian University, says: "I know of no monster so dangerous to the life of a republic as one who can in a moment throw bewildering millions in one direction or the other, especially when those millions grow out of abnormal legal and economic conditions that should not exist. The omnipotent dispenser may throw his millions in a good direction today; it is sure to be in a bad one tomorrow. But most and worst of all, he is an image breaker; he is an iconoclast who shatters the ideals upon which the life of his nation was founded. There was a time when men admired poets, orators, theologians, philosophers, novelists, historians. There was a time when our young men thought it worth while to strive to be like Marshall, Webster, Emerson and Washington Irving. But how long will those illusions last under the teachings of the new gospel, which proclaims that nothing is really worth-while except the brute force wielded by masses of money? If this thing goes on, we can soon close all departments of our universities except those that apply the principles of physical science to the production of material wealth or

its equivalent. The long arms of the Federal Government may be able to break off the top of the tree, but if we desire to cut to the roots of these abnormal accumulations, which are shattering all healthy ideals, we must go for the as to the armories that hold the reserved powers of the States."

This emphasizes the great truth enunciated by Paul when he said: "The love of money is the root of all evil."

Good Meeting at Hannibal.

Evangelist J. H. Dew, is engaged in a meeting of deep interest with Pastor Russell, Fifth street, Hannibal. The meeting has been in progress about a week and the admissions are now up in the thirties.

"Bully" Sunday.

In the past six months "Bully" Sunday, who has been preaching in Illinois, has received about \$50,000 and has captured 25,000 converts. He is a wonderful man.

DEAR READER:

We have just closed a Workers' meeting at the Home Cave Baptist church. It began on the fifth Sunday and closed on Wednesday night following. The introductory sermon was preached by Dr. C. M. Thompson. The sermon was a great spiritual uplift and will long be remembered by those who heard it. Many have said to the writer since, "Let us have him with us again." In the afternoon we had a splendid talk by our District Missionary, Bro. J. M. Bruce, on the "The Prayer Meeting," and following his address was another by Dr. Thompson on the "Young People's Work." The afternoon service closed after another address by Bro. Bruce on the subject of missions. A fine sermon was preached at night on Home Missions by W. M. Stallings, which brought the exercises of the first day to a fitting conclusion.

In the afternoon, after devotional exercises by Rev. J. G. Taylor, there was preached a well thought-out sermon by G. B. Dockery on the "Qualifications and Duties of Deacons." The sermon was followed by an address each by Dr. Thompson and Bro. Bruce on "Finances in the Church." Both of these were very helpful and practical. The address at night was by Missionary J. C. Owen, on "Missions in China." Our people were delighted with him and are anxious to hear him again. One preacher said to me that night, "That was the best speech of the kind I ever heard." Any pastor who wishes for his people to be brought up to a higher point of interest in missions would do well to secure Bro. Owen.

Tuesday was given entirely to Sunday-school work and was in charge of the alert State Sunday-school Secretary, W. J. Mahoney. I think that should mean that it was done well. He gave us two real good addresses. He conducted a Sunday-school mass-meeting in the afternoon, at which meeting many good things were said by brethren Sam Davis, Rev. W. S. Doyel, W. A. McGuire, H. Y. Davis and J. R. Chaney. The last named speaker in discussing the subject, "An Evergreen Sunday-school in a Country Church," gave one interesting fact in regard to

the school he is superintending, viz.: During the six years time since the school was organized, the school has failed only three times to meet and go through with the lesson. Who can beat that record?

Shall we not have to give the palm to Mrs. Chaney? A committee was appointed by the Sunday-school Secretary to take steps toward the organization of a Baptist Sunday-school Union in Liberty Association.

Much rain on Wednesday, but a goodly number of people assembled to hear our ever ready G. B. Dockery preach. The sermon was on the subject, "Reconciliation," in which there were several able expositions of Scripture.

And now comes for the night service, "The regular stream engine" (as Mrs. Howe calls it). Dr. W. D. Powell to speak on State Missions. Well, he entertained us till our sides were sore from laughing; he instructed 'til many saw as never before the importance of his subject. With thrilling incidents from his own life he kindled our interest till we felt we must have a part in the good work. He made an appeal so earnest that he laid the obligation upon us. The services were brought to a happy conclusion by a nice collection for missions. One good brother, whose name we withhold, gave \$30.

May God bless the noble brethren who made this unusually pleasant and profitable meeting a possibility and success.

S. A. OWEN, Horse Cave, Ky.

MOBILE, ALA.

Three of our city churches have just closed successful revival meetings. Dr. Cox, the efficient and able pastor of St. Francis Street Baptist church was ably assisted by Rev. J. W. Gillon, of Dallas, Tex. His preaching was eloquent and his sermons were Scriptural homiletical and analytical. The members of the church were greatly benefited, lifted up "on higher ground." There were thirty-seven added to the church.

Plans for the new edifice were exhibited, and no doubt ground will be broken at an early date for this magnificent modern structure to cost near \$100,000.

Rev. J. W. Sandlin was assisted at Palmetto by the inimitable "Sid" Williams of San Antonio, Tex. Bro. Williams is a product of Mobile, having been born here and reared under the training of Catholics, but he found a more excellent way and exposes the errors of Romanism as one who "knows" whereof he affirms. The attendance on the services was large and the people were deeply impressed. Eighty-five joined Palmetto, seventy of whom were grown men and women. Last year 100 joined during a revival, mainly from the Sunday-school. The growth of this church renders it necessary to employ an assistant pastor, and Rev. Ed. S. Barnes has been chosen.

Pastor G. W. McRae was assisted at Oakdale by State Evangelist J. V. Dickinson. The result was forty additions. This meeting was not a whit behind the other two.

Bro. George, pastor-elect of Dauphin Way, will move to the city the last of April and will hold a revival at an early date.

The scholarly and gifted J. J. Taylor, formerly pastor of St. Francis, now of Knoxville, spent a fortnight with his friends and admirers and preached for Dauphin Way last fifth Sunday two fine sermons.

J. D. ANDERSON.

The man who believes that the world is all wrong, and that he was born to set it right, will probably die with an unfinished job on his hands.

PRIVATE AND CONFIDENTIAL

TO OUR WRITERS.

Every one connected with a newspaper has to use his eyes in close work many hours a day. Of ten the work must be done where the light is not good.

In many offices printers are paid by the amount of work they do, hence giving them dim manuscript which are difficult to read in the light they have is money taken from the wages of working men.

All office editors, proof-readers and printers are not blessed with strong eyes.

These remarks are made as introductory to a request to our writers. Please use ink in writing articles or letters for publication. Many newspapers refuse to publish any articles written in pencil. But some of our best writers use the pencil.

We do not insist, nor will we refuse to publish articles and letters written with pencil. We only make the request that our writers do us the great kindness to use pen and ink in everything intended for publication.

THE SIN OF WORLDLINESS.

It would seem that people would not attempt to do contradictory things. Yet they often do. The worldly-minded members of the Christian Church are trying to do this very thing, when they profess to love the Lord Jesus Christ, and like Demas love "this present world."

It is to be sure, a constant temptation, and one that is hard to resist. It requires a decided realization of the realities that are unseen to keep one from being absorbed in realities that are seen. So that worldliness, in the Church or out of it, is traceable to lack of faith. And so we see people who seem desirous to have just as little of Christ and "undefiled religion," as they can get along with and just as much of this world as they can get hold of. They seem afraid to be very godly, for fear they will be regarded as peculiar. They will perform as little of Christian service as they can, but no busier farmers, merchants, physicians can be found in the land.

Worldliness does not openly knock at the Church's door, and demand admittance. But men and women come and seek to be taken in who have had no profound religious experience, and who are ignorant of the secret purposes of their own hearts. And because pastors and church sessions cannot read their hearts, they creep into the church and drift into more or less of worldly-mindedness, because they have no rudder to the boat of their religious life, and no motive power of spiritual energy to pull up the current. And then because there has been a relaxation of scriptural discipline, the world has so invaded the citadel of the Church's strength as to weaken her testimony to the truth, and to relax the high standard which she received from her Divine Lord. And so alike do the Church and the world become that they can often be barely distinguished by men.

But if the love of Christ and the love of the world are contradictory there must be reasons for it. God does not require unreasonable things of a reasonable creature like man. He does require us to love Christ. He also requires us not to love "this present world." Why?

The disciples of the Lord are not to love the world, because it was so sinful, so helpless, that Christ came to save us. This world is sick unto death. Jesus Christ came to heal it. No malignant are its morals that He came to overcome it. No fast were the chains of its slavery that He came to deliver it. No defiled was it in soul and mind and flesh that He poured out His blood to cleanse it, and make it white with immaculate holiness. And that means that the healed, delivered, cleansed soul is to be utterly unlike the rest of the world. No Jesus said of them that they were "light" and "salt." There is a radical difference. The world is to be saved by saved people. And they can save the world as they are Christlike only. The worldly Christian never leads anybody to Christ. He has not been to Him himself and can not lead anyone where he has not been.

This world is antagonistic to God. "The carnal mind is enmity to God and is not subject to the law of God, neither indeed can be." "If any man love the world the love of the Father is not in him." Words cannot be plainer. The two affections can no more exist together than the same steel can be cold and hot. This antagonism began when Satan rebelled. It began in our world when he tempted our first parents. He has no other business than to destroy God's good work.

Do not think that this world has changed, and the twentieth century world would not do anything like that. The earth has changed much, kingdoms have changed, the face of society has changed, the manner of living has changed, customs change, but this world is unchanged. It has the same Prince--the Devil. He rules it inexorably. Its motive is unchanged--"to kill and destroy." He is winding still the same temptations he would have wound about Jesus in the Wilderness. The twentieth century would not crucify the Lord in the same way the first century did, but just as truly, just as cruelly, just as inexcusably it manifests its hatred of Him. Shall the Church fall into the arms of the crucifiers of her Lord? Still this is the almost unbelievable attempt of those who bear the name of Christian, yet who find the ruling motives of their lives in this present temporary, sinful, antagonistic, and unchanged world, rather than in the will of the eternal Saviour of sinful humanity, who in the throbbing Passion of his life and death would make men new creatures in himself.--Christian Observer.

LABOR NOT IN VAIN IN THE LORD.

Remember this: If that bit of work which you have undertaken is for the love of God--and it must be that--and for the glory of God, then it cannot fail. There is no such thing as failure in real Christian work. We may make mistakes, but it cannot fail, for it is God's work, and if it is done for God, when we have done our best He will take it and make use of it, perhaps so that we can see it; if not, we shall see it in the light of the world to come. He will take us as we are and our work as it is, and in time to come perhaps make use of our very mistakes and build upon them must be reasons for it. God does not require unreasonable humble faith and quiet hope--the things of a reasonable creature like very work we wanted to do, but man. He does require us to love Christ. He also requires us not to have been yet a work for Him that love "this present world." Why? failed.--Lord Bishop, of Thetford.

Thursday, April 14, 1904

WANT COLUMN.

Wanted... I have often thought and wished that some brother or sister in this grand old association, Liberty...

WANTED... I have often thought and wished that some brother or sister in this grand old association, Liberty...

WANTED... I have often thought and wished that some brother or sister in this grand old association, Liberty...

Wanted... I have often thought and wished that some brother or sister in this grand old association, Liberty...

FOR SALE... I have often thought and wished that some brother or sister in this grand old association, Liberty...

FOR SALE... I have often thought and wished that some brother or sister in this grand old association, Liberty...

A HUMBUG.

The story is told that two English boys, being friends of Darwin, thought one day they would play a joke on him. They caught a butterfly, a grasshopper, a beetle and a centipede, and out of these creatures they made a strange composite insect.

This is something like the handiwork and the deception sought to be practiced by the so-called modern and up-to-date promoters of the new theology. It does not take the Darwins of the faith to discover in the new conglomeration the humbug of it all.

Contending for one's rights may be at times necessary, no doubt it is, but it is a poor rule to live by if we intend to make it the primary point of view. The meek shall inherit the earth.

Keeps the Face Fair. Glenn's Sulphur Soap cleanses the skin and clears the face of pimples, blackheads, blotches, redness and roughness. It uses makes the skin healthful and the complexion clear and fresh. Sold by druggists. Always ask for Glenn's Sulphur Soap.

FROM LIBERTY ASSOCIATION.

I have often thought and wished that some brother or sister in this grand old association, Liberty, would take it upon themselves and write articles from here for the dear old reliable THE WESTERN RECORDER. Some time my dear pastor, W. J. Pickett, writes some, and occasionally Bro. H. H. Hatcher writes. Bro. Hatcher and myself are both members of the same church, Hiseville. Bro. Hatcher is a true converted Christian gentleman and I love him. Both of the brethren are good writers and deep thinkers and always go right to the point on any subject they may undertake. Bro. E. W. Owen, who lives near Glasgow is in a dying condition at his home with kidney trouble, his life is departed of by loving ones around. Ninety-one years is his age. He has preached all over this association and has many warm admirers, coupled with his advanced aged and serious condition the end is expected any moment.

State Evangelist Bro. E. W. Coakley is now in a protracted effort at Edmonton, the county capital of Metcalfe (my own county), with Bro. J. M. Bruce, where we hope, pray and trust that much and lasting good will be accomplished and many souls led out of the kingdom of darkness into the kingdom of light. Bro. Bruce, who is one of the hardest working servants in the Master's vineyard, of Liberty Association, is now located and has been for several months at Edmonton, is pressing the matter right to the front, to have a church building erected there this very year. The Baptists haven't any church house of worship there and never have had, and there is only one church building in the town, and that belongs to the old school Presbyterians. They have been good and to all denominations to let them have a day. The Baptists have been using their house for a quarter of a century, and if faithful, hard, untiring energy counts for anything, Bishop Bruce will get the house.

Glasgow church is still without a shepherd (but will not be long) since the resignation of Bro. J. W. Loving. We have it in our mind to say that we congratulate Houston, Texas, on the gain of Bro. Loving, and condole Glasgow, Ky., in the loss. Bro. Granville Dockery, who is well known and a distinguished minister, deep in Baptist teachings and whose home is at Horse Cave, is preaching for the churches at Rock Spring, Coral Hill and Mt. Tabor.

The many warm friends in Southern Kentucky and Western Tennessee were pained with sorrow to learn of the serious illness of State Evangelist W. H. Smith. Bro. Smith was pastor of my home church, Hiseville, for two years. He was regarded by the people in all Liberty as an able and bright and shining star, and the prayers of all God's people will be that he may be spared, and again be fully restored to health and happiness, and serve the good Master many more years.

Bro. J. M. Johnson, who has been serving the saints at Big Meadow for a number of years, is still laboring on with them. He is getting old and has many long and hard spells. But it can be truly said he has been a faithful, untiring servant of the Lord these many years.

Bro. J. W. Levi is preaching at Union Chapel in this association, and the rest of his time is occupied

with churches in Russell Creek Association. Antioch is without a pastor, since Bro. J. M. Bruce resigned. There is no one in view to preach for this little struggling band. Antioch, situated in Metcalfe county, is surrounded by a good farming country and lots of fine productive land and is also a good missionary point, but it is decidedly the hardest place for the Baptists to hold their own. I know of many of our best ministers have been placed there, and the board has assisted in paying preachers to go there and preach, and yet a great deal of the time they run on without a preacher. Cumberland Presbyterianism prevails there and they have a bold upon the people. They built the first church in the town many and many years ago.

Bishop Pickett, of Cave City, is doing a fine work at Hiseville. State Evangelist E. W. Coakley is already booked for Hiseville again this fall. He was with us last fall and so well pleased were the people with him they wanted him to return.

J. C. THOMAS, Glasgow, Ky.

STILL VERY FALLIBLE.

C. H. WETHERS.

There are professed Christians who suppose that if they were full of the Holy Spirit they would be free from false doctrine, and that they would have a correct understanding of so much of the Bible as it is possible for a human being to understand. And it is not surprising to me to learn that those preachers who claim to be full of the Holy Spirit are of the opinion that they do not hold to any false doctrines. They assert that the spirit keeps them free from error. A reader of a holiness paper has asked the following questions of a contributing editor: "An evangelist says that as long as a person keeps perfect love he will not fall into error or fanaticism. Is this true?"

The able editorial contributor answers in part as follows: "To be filled with the Spirit is to be led by the Spirit, who does never lead astray from Christ, whom it is His mission to glorify. But the Spirit does not render us infallible. We are still within bowshot of the devil, one of whose cunning devices is to ruin the believer by leading him into fanaticism of some sort, usually that all his thoughts and impulses are inspired and that he is impeccable."

That is the general tendency and usual result. But I never knew of anyone claiming to be so full of the Holy Spirit that he was morally perfect, who would admit that he was fanatical. In his estimation, such a man thinks that he is quite competent to rightly interpret all Scripture that he undertakes to explain, and, of course, he insists that those who differ from him are the victims of error. Others may be fanatics, but he is not one! How he glories in his ability to understand and interpret the Bible! And such a man is sure to have hearers who regard him as being an inspired oracle. But, as a fact, such ones as that evangelist is, are exceedingly unsafe expositors of the Bible. They have much more darkness and error in them than they have of the Holy Spirit. They are too conceited to be fit instruments for the Spirit's use.

Holland Patent, N. Y.

Courage consists not in blindly overlooking danger, but in meeting it with the eyes open.—Richter.

THE BENE OF SIN IN THE BEST OF BAINTH

BY WM. M. STALLING.

If you will study the lives of the best of saints of every age you will soon discover that they ever had a keen sense of sin and an overwhelming feeling of unworthiness. They have always disowned their own goodness and magnified the grace of God. This was characteristic of the great Apostle Paul.

If in his early Christian life he felt himself to be utterly unworthy and sinful in his later life he felt it more. "Not worthy to be an apostle," "less than the least of saints," "chief of sinners," are the expressions which reveal his growing humility and ever increasing sense of sinfulness.

In himself he saw no good thing. When his faith was strongest and his labors most arduous he shrank from any claim to perfection and declared that he had "not yet apprehended that for which he was apprehended of Christ Jesus." Isaiah saw himself to be "unclean," and Peter said, "Depart from me, O Lord, for I am a sinful man."

Luther wrote to Staupitz over and over: "O my sins, my sins," and yet he could name no sin of which he was guilty in outward conduct.

Jonathan Edwards saw in his wickedness "an abyss infinitely deeper than hell."

The best of saints feel that even that which they do for God is tainted with impurity and imperfection and even "their penitential tears need to be washed in the blood of Jesus."

With Newton they can say: "If I pray or hear or read, Sin is mixed with all I do."

Thomas a Kempis said: "Think not that thou hast made any progress toward perfection till thou feel that thou art less than the least of human beings." It was a sense of general depravity that overwhelmed these saints of God. They knew that the heart was "deceitful above all things and desperately wicked." They repented not only for overt acts but for an inward state.

Genuine repentance is for sin more than sins. What I am determines what I do. "Out of the heart are the issues of life." But let us not forget that along with this sense of sin there was a sublime faith in a great Saviour.

While Paul felt that he was the chief of sinners he also felt that Christ was able to save to the uttermost and he could say, "I know whom I have believed." While the true saint bemoans the fact that he is so little like Jesus now he looks forward to the time when he shall awake with his likeness. Let us patiently wait for the redemption of our bodies, the glad time when the last trace of sin shall be gone and clothed in spotless white we shall enter in through the gates and join the blood-washed throng in that glad song of harmonious praise. "When I see thee as thou art, I'll praise thee as I ought." Smith's Grove, Ky.

SMALL CHURCHES VS. LARGE

There has recently been a discussion among ministers of all religious bodies regarding the relative efficiency of the large church organization as compared with the small one. The Rev. Dr. Newell Dwight Hillis and other prominent ministers have held that church efficiency would be promoted by the formation of large organizations in cities, combining for the

purpose a number of the smaller churches. Those who hold the opinion will find an elaborate argument in the August issue of the Church Economist, in which appears a careful study of large and small churches in five of the principal cities of the United States, the conclusion being that the small churches are more efficient in the matter of the addition of new members than the large ones. It is concluded that the church has a larger purpose than the addition of members, but that is rightly held to be the main purpose of the church and the figures are designed to show by the congregational expense of the churches that for money expended the small churches added more members in one year than did the large ones. It is explained that representative churches of the Episcopal, Presbyterian, Congregational, Baptist and Methodist bodies were chosen from which to figure the averages, and that care was taken to avoid including in the figuring the churches showing abnormal conditions, either in members received or in expenditures for congregational purposes.

Conclusions reached through the Church Economist figures greatly favor the smaller churches. The congregational expenses are taken and the number of members added, and a computation made as to the amount of money spent for each new member. Taking representative churches in five large cities as indicating city conditions throughout the country, the summary shows that of 248 churches, statistics of which were examined, 125 have an average membership of 750, and 123 an average of 197. In the group of larger churches the average expenditure per member added was in one year \$262.22, while in the smaller group the same average shows an expenditure of but \$150.14. Averaging from the total membership of the churches there is also a difference in favor of the smaller organizations, for the large one shows an average expenditure of \$14.09 per member, while the average for the smaller churches is \$13.05. It is pointed out by the journal publishing the figures, although the conclusion is fully as important as the financial one, that the percentage of increase by confession of faith or confirmation is also larger in the smaller churches than in the larger, the figures showing the percentages to be 5.3.8 and 8.5.8 respectively. —Reading Times.

If it be true that the results of one's work will be in proportion to his own purity of heart, in direct ratio to his own singleness of purpose, then what manner of man we preachers ought to be! We believe that in the long run every man's usefulness can be measured by his goodness, by his genuineness, more than by any other quality or any attainment. How fearful a responsibility a man assumes when he consents to be anything less than true in the very heart of him.

Deafness Cannot Be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever—nine cases out of ten are caused by Catarrh, which is nothing but an inflamed condition of the mucous surfaces. We will give One Hundred Dollars for any case of Deafness (caused by Catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free. P. J. CHENEY & CO., Toledo, O. Sold by Druggists, 75c. Take Hall's Family Pills for constipation.

# The Farm and Household

W. C. Jolly, Henleyville, sold to Jesse Dowell, same place, one 5-year-old mule for \$116.

Mr. R. B. Park of Elizabethton sold to a Southern buyer five horses and two mules for \$2,515.

Mr. O. P. Freeman, Hixville, sold a good three-year-old mare mule recently for \$185, and bought a four-year-old grey horse mule for \$165.

John Wiggins, of Hutchison, sold a chestnut mare by Woodland Echo for \$300. Frank Colyer sold a gelding by same horse for \$220. —Winchester Democrat.

At Lebanon recently, at the sale of S. S. Cooper, one pair of work mules, five years old sold for \$297; two yearling mules, \$105 each; one mare mule, two years old, \$160; one mare mule, two years old, \$160; one mare mule, three years old, \$156; one mule, five years old blemished, \$100; aged mule \$50.

There was a small attendance of bidders at T. F. Dunlap & Son's sale at Versailles, and after four or five pairs of broke mules and three pairs of two-year-old mules had been sold the sale was called off. The broke mules sold brought from \$300 to \$425 a pair and the two-year-old from \$250 to \$380 a pair. The Messrs. Dunlap will ship the remainder of their mules to Tennessee.

Lazarus & Patterson, Bowling Green, bought two loads of horses and mules in Meade, Hardin and Breckinridge counties. Horses, \$75 to \$85; mules \$50 to \$170. They also sold 73 head of horses and mules to go South from \$90 to \$212.50. Good work mules in strong demand. Good driving horses in good flesh active and wanted. They also bought in Hopkins and Henderson counties one load of mules and horses from \$90 to \$210.

In Crittenden county farmers are very busy plowing for corn. Crittenden county is making preparations for a large corn crop. We have a small acreage of wheat but it looks well. Plenty of tobacco plants. The talk is now that there will be but little planted, if any. Stock of all kinds look well. Meadows are green, prospect good for a hay crop. Fruit crop looks favorable. Hogs 5 cents, corn 660 cents. Mules high, and good horses are commanding extra good prices.

In Marion county potato planting and oat sowing are the order of the day. Many have finished sowing oats and many have just made a beginning. At S. S. Cooper's sale of personality held recently, there was a good attendance and everything brought good prices. The following sales were reported: One mare, 5 years old, \$226; one mare, 14 years old, \$150; one mare, 10 years old, \$187; one cow, 5 years old, \$41; one cow, 6 years old, \$39; four yearling calves, \$18.75 per head; 23 hogs weight about 125 lbs. each, \$4.20 per cwt. Corn sold at the crib for from 63 1-2 to 67 cents per bushel, hay brought from 55 to 59 cents per cwt. Farming implements sold high.

## CHANGE AND THE CHANGE-LING.

We hear much about the conservatism of farmers and their dislike and distrust of any sort of change but there are some who would be much better off if they were a little more conservative and a little less fond of change. These are the fellows who can see a fortune in every new thing that comes along, and who are always changing from one line of work to another. Every reader probably knows some person who is exuberantly jumping from a half-tried to an untried business, and who consequently is never able to do anything as it should be done or to find out whether he is suited for a particular line of work. Unless a man has unlimited capital he cannot prepare a farm for the best results from any line of farming in one or two years, and unless he has unlimited wisdom he cannot himself learn all the ins and outs of any business unless he stays at it a reasonable time.

The men who make money gardening are, nine times out of ten, the men who have followed it year after year, through periods of depression as well as of prosperity, and who have learned the art of growing produce and the no less difficult art of selling it. The same is true of orcharding, stock raising or any other branch of farming. It may not be wise to put all one's eggs in a single basket as the cotton growers of the South do; but the man who chooses some distinct line of work as his specialty and then sticks to it is generally the man who comes out ahead in the end.

There are times, it is true, in the life of almost every man when a change in his plans or his occupation is desirable; but this change should always have a better foundation than the fact that some other man is making more money at something else than the man in question is at his present occupation. Money can be made at anything—if one knows how to do it. That is where the rub comes in. There is money in the poultry business, for example, and yet all over the country may be found men who have plunged into it with high hopes and scant knowledge, and who have come out sadder and poorer, if not wiser.

So it is with every line of farming. If a man can grow potatoes he had best keep growing them even if the price does go down below the profit line for a year or two. Several years ago the bottom dropped out of sheep, and men rushed over each other in their eagerness to get rid of their flocks. The men who stuck to the business have made fortunes since then. The beef raisers have recently had several adverse years, yet taking it altogether they seem to have held together pretty well. I heard a speaker at a farmer's institute tell of an old man who had been feeding cattle for many years and a young man who had just gone into the business. The young man during a brief year could afford to feed cattle. "Your figures are all good enough," answered the old man, "but I have observed that if a man learns how to feed cattle, has good ones to feed, and keeps at it he usually dies rich and leaves his farm richer than he found it."

It is a good plan to stick to your bush until you are sure there are no more barriers on it. Of course it is always to be remembered that it is the berries and not the bush that count. The man who keeps on at a business when he knows he cannot make it pay is as unwise as is the



### Don't Wait till They Sing

You make yourself unnecessarily expensive for repairs every time you use

a poor wagon grease or allow an axle to go dry.

An occasional application of

## MICA Axle Grease

removes two thirds of the trouble and cost of keeping a wagon. Try "Mica" next time you go for a load—you'll see the difference and the horse will feel it.

Mica Axle Grease is almost as good as roller bearings. Ask the dealer for it.

STANDARD OIL COMPANY (Incorporated)

one who can see a fortune in every thing except what he is doing.—E. K. Miller, in Country Gentlemen.

### RELATED SPRING BEDDING.

The snowy galanthus, green-frilled aconites, and golden crocuses are beginning to sparkle in sheltered nooks, and are a welcome sign of a long winter's retreat. Even the always pushful rose-bushes are behindhand in starting this year, though the retarding influence of the cold winds must be considered wholesome and beneficial. Whilst it is customary to fill beds with spring-flowering plants in October, is not always possible to carry out the work on the orthodox date, and in these circumstances it may be reassuring to some to know that certain spring bedders may still be set out with every prospect of success. It is of course, too late to plant bulbs, but such things as forget-me-nots, double daisies, white arabis, silene, yellow allysum, polyanthus, purple aubretta, wallflowers, and the like, are the class of plants which may still be got out.

Wash all dairy utensils daily, thoroughly rinsing in boiling hot water and a little washing soda, scald and drain. Boil strainer cloths daily. After cleaning keep utensils inverted in pure air and sun, if possible, until wanted for use.

Under no circumstances should anything be added to milk to prevent it souring. Such doings violate the laws of both God and man. The chemicals which are used for this purpose are slow poisons. Cleanliness and cold are the only preservatives needed.

A good preparation for cleaning furniture is made by mixing three parts of linseed oil and one part of turpentine. Put this on with a woolen cloth, and when dry, rub with woolen. This is good for restoring furniture that is marred or scratched, and is also good to clean picture-frames. For dusting carved furniture, use a new paint brush. This will take all the dust with it.

## Nerve Sick

If weak, worn out, nervous, cannot sleep; have indigestion, headache, neuralgia or periodic pains, it is because your nerves are weak. It is the lack of nerve force that makes the stomach, heart, lungs, etc., work imperfectly—become sick. Dr. Miles' Nervine cures the sick when it restores nerve strength, and puts the power behind the organs to do their work.

"Almost three years I suffered from nervousness, indigestion, and palpitation of the heart. I could not eat or sleep with comfort, or walk or talk without suffering. Altogether I was in a bad condition. My doctor did not seem to do me any good. I had tried so many remedies that I did not have much hope of any of them doing me any good. Dr. Miles' Nervine was suggested by a friend. I got relief from the first, and after a few days I felt like a new person. It not only relieved my heart and nerves, but has invigorated my whole system. I am very grateful because since I have stopped using it I have had absolutely no return of my old trouble."

MRS. HOWARD FORD, 60 Summit Ave., Worcester, Mass.

Dr. Miles' Nervine is sold by your druggist, who will guarantee that the first bottle will benefit. If it fails, he will refund your money. Miles Medical Co., Elkhart, Ind.

## EASTER

This year Easter falls on the thirteenth day of April. To add joy to preparing for its celebration in your school or office the best of everything for that occasion, as follows:

### BOOKS FOR EASTER

The Boy Jesus. Rev. Cleveland Murray, D. D. Illustrated. Price, 60 cents net, postpaid.  
The Coronation of Love. George Dana Beardman, D. D. Price, 50 cents net, postpaid.  
A Lily of France. Caroline Alexander Mann. Price, 50 cents net; postage, 15 cents.  
Saturday Afternoon. Rev. Wayland Hoyt, D. D. Price, 50 cents net; postage, 5 cents.  
Gleanings from Paul's Prison. Rev. Wayland Hoyt, D. D. Price, 50 cents net; postage, 5 cents.  
From Mellow to Milltop. Mary Love Dickinson. Published at 25 cents; now 15 cents per copy; postage, 5 cents.  
Spring Blossoms. Mary Love Dickinson. Published at 25 cents; now 15 cents per copy; postage, 5 cents.  
Bible by Bible. Mrs. K. Y. Mullins. New edition. Price, 50 cents postpaid.

### CARDS FOR EASTER

A fine assortment of Cards, Booklets, and Folders. Original designs, and appropriate quotations. Price from 1 cent to 75 cents each. Special prices for Sunday schools. Write for particulars.

### EASTER EXERCISES

We shall publish a new Easter Exercise by Charles H. Gabriel, author of "The Glory Song," entitled "Lilies." Nothing will be issued this year that will contain brighter or sweeter music. It will charm the children and delight parents. Send for free sample copies.  
Price, 8 cents per copy in lots of 100; 100 copies and over, 4 cents each, express or postage extra.  
We also carry a large assortment of the best Easter Exercises issued by well-known publishers.

American Baptist Publication Society  
ST. LOUIS HOUSE  
514 N. Grand Ave., St. Louis, Mo.  
B. J. ROBERT, Manager

## LEE E. CRALLE

FUNERAL DIRECTOR AND EMBALMER

600 W. Chestnut. Phone Main 480. LOUISVILLE, KY.

## BELLS.

Best Alloy Church and School Bells. Send for Catalogue. The U. S. BELL CO., Hillsboro, O.

### IDEAL EUROPEAN TOUR,

\$375 (inclusive) will give you the most delightful European Holiday with Dr. Minifio's party, visiting England, Scotland, France, Switzerland, etc. Write 719 Tremont Temple Boston, Mass.

## Louisville Nat. Banking Co.

THOMAS HANNA, President.  
R. THOMPSON HALLAM, Vice-President.  
JOHN H. LEATHERS, Cashier.  
DAN C. WATSON, Jr., Asst. Cashier.

### REDUCTION IN TRAIN SERVICE AND CHANGE IN SCHEDULES ON SOUTHERN RAILWAY, EFFECTIVE MONDAY, FEBRUARY 16th.

On account of the enormous decrease shown by the Southern Railway for the last two or three months, and the very light earnings of passenger trains, it has been decided that, effective Monday, February 16th, the following changes will be made:

Train No. 5, now leaving Louisville at 6:20 a. m. and arriving Lexington 9:45 a. m., and train No. 6, now leaving Lexington at 2 p. m. and arriving Louisville at 5:30 p. m., will be discontinued.  
Train No. 1, now leaving Louisville at 7:45 a. m., will leave at 7:25 a. m., and train No. 2, now arriving at Louisville at 9:05 p. m. will arrive at 9:25 p. m.

J. C. REAM, JR., Assistant General Passenger Agent.

## THE BEST LINE



## SOUTHERN BAPTIST CONVENTION HOT SPRINGS, ARK. MAY 1908. THE ILLINOIS CENTRAL RAILROAD.

Will sell Excursion Tickets, Louisville to Hot Springs, return via Memphis and the Rock Island, at rate of

\$21-20

May 10, 11 and 12. Limited to June 16, 1908, for return, allowing stop over at Little Rock returning.

TRAIN LEAVING LOUISVILLE 12:01 NOON, MAY 12, WILL HAVE THROUGH SLEEPERS, WITHOUT CHANGE, REACHING HOT SPRINGS 7:00 A. M. NEXT MORNING. Also Fast Night Express:

Leaves Hot Springs 1:30 pm. 6:55 pm. Arrives Memphis 8:35 a. m. Leaves Memphis 6:35 am. Arrives Hot Springs 3:50 p. m.

Pullman Sleepers, also free Reclining Chair Cars to Memphis.

Double Daily Service returning as follows:

Leave Hot Springs 1:30 pm. 6:55 pm. Arrives Memphis 7:59 pm. 5:40 am. Leave Memphis 8:35 pm. 6:35 am. Arrives Louisville 7:50 am. 5:35 pm.

Pullman Standard Sleepers, Hot Springs to Memphis, and Memphis to Louisville; also free Reclining Chair Cars

Dining-Car Service a la Carte.

For through tickets, sleeping car reservations, and other information, ask W. J. McBride, City Pass. Agent, Fourth and Market Sts., or address

F. W. HARLOW, D. P. A., Louisville, Ky.

ITEMS OF INTEREST

News the World Over.

The list of the famous old Washingtonians who have been cut down in the N. Paul's church yard, New York City...

The Socialists of England are becoming unendurable. One Monday night some of them went to the Baptist church in New Oxford street...

Several times 2,500 men in Detroit, who claimed they were unemployed and anxious to work paraded the streets and went to the City Hall, demanding work of the city authorities...

The Senate a year ago modified the arbitration treaties which President Roosevelt had negotiated with seven nations by a clause requiring a special treaty...

Evidently the saloon men are getting desperate. Dr. J. H. Gray, a Congregationalist pastor on Long Island, received a letter saying if he took part with the anti-saloon movement...

Persia has waked up. She not only has a parliament which talks and fights, but Socialists with their latest bombs. A bomb was exploded which blew up the carriage in which the Shah was supposed to be...

The rush of the foreigners from this country back to Europe, which began last October, still continues. In January and February 109,151 returned to Europe, while only 32,260 immigrants arrived...

For some years Prof. Bell, the inventor of the telephone, has devoted himself to the work of navigating the air. He has now completed a motor aeroplane, and exhibited it to the Committee of Aerial Experiment and others interested in the navigation of the air...

The citizens of New York may well be appalled at the revelation made in the official report of the Superintendent of School Buildings. Of the 511 public school buildings he found that 429 did not afford proper protection from fire...

For some years the Canadian government has spent large sums in advertising the advantages of Canada and in getting immigrants to come. The advertisement has accomplished its purpose. Immigrants have flocked to Canada...

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...

WILSON.

Whereas, A kind Providence has seen fit to remove from our midst our friend and dearly beloved brother, J. T. Wilson, a deacon, a Sunday school superintendent and trustee of our church; therefore, be it resolved by this church...

First—That we bow in humble submission to the will of the Great Father who doeth all things well, knowing that He makes no mistakes in earth or Heaven...

Second—That while we feel our great loss and realize that his place will be hard to fill in the church and community where he labored so faithfully for twenty-five years past yet we know that our great loss is his eternal gain for he was gathered as ripe grain for the garner and his trials and sorrows have ceased forever and his soul rests in the Paradise of God...

Third—That we hereby tender to the bereaved family of our brother our heart-felt condolences in this their hour of sore distress and pray God's kind protection and guidance over them through life...

Fourth—That a copy of these resolutions be given to the bereaved family and a copy be sent to the Oldham County Era and Western Recorder for publication and a copy be spread on our church records...

The foregoing resolutions were unanimously adopted by the Lagrange Baptist church at her meeting for business April 4, 1908.

J. P. BOEARTH.

MOORMAN.

Dr. J. L. Moorman was born in Breckinridge county, near Glendale, Ky., on January 18, 1846; departed this life February 23, 1908. He professed faith in Christ in his youth and united with Graham Baptist church, continuing a faithful, consistent servant of the Lord until death took him away to his reward. He was married June 10, 1875, to Miss Sallie Stretrett, of Hancock county. To this union were born six children, Jackson R., Jesse H., Frank L., Mary, Adelia, and Katie. All, with mother, remain to mourn his death...

He united with Cloverport Baptist church about 1893; was always in his place at the appointed time of her meetings, showing his "faith by his works." A Christian gentleman, loved, respected by all. With other loved ones he awaits the family circle and two sisters who survive him. He spoke in faith to these and the writer of his departure, leaving with us the blessings of a Christian life lived on earth, and stimulating within us a hope that is "full of glory." He has entered the prepared "place."

He loved his Lord, strived to serve and follow Him. Therefore, we who remain are comforted with the sweet thought he is with Him, beholding His glory, still doing His will, awaiting his own now on earth. Our loss is great, his gain is greater.

J. T. LEWIS, Pastor.

PUCKETT.

My brother, J. Elbert Puckett was born October 25, 1860; died at his home near Hodgenville, Ky., March 29, 1908, of grippe and heart trouble. Funeral services by Rev. Don Smith; burial by the Masons in Hodgenville Cemetery. He leaves a wife and three step-children to mourn his loss.

He was a Baptist from twelve years of age. A Christian, lovable, talented and sympathetic, and a worker in his church. We believe he is at rest.

"At the Crystal River's brink, We shall find each broken link, Some sweet day, bye-and-bye."

W. J. PUCKETT.

CAVO CITY, KY.

WILLETT.

Whereas, It has pleased our Heavenly Father to remove from our midst Bro. Richard Willett, who was an efficient member of our body; and

Whereas, This church has suffered an almost irreparable loss; therefore, be it

resolved: First—That this church give expression of its great loss in his death. Second—That the cause of Christ has had a staunch supporter, and one who contended earnestly for the faith were delivered unto the saints.

Third—That our heartfelt sympathy be extended to relatives and family. Fourth—That we do earnestly pray that God may give us others to take his place.

Fifth—That a copy of these resolutions be handed the family and they be spread upon our church book, and that a copy be sent the Western Recorder for publication.

No order of the Hill Grove Baptist church, at her regular meeting in March, 1908.

PREACHER AND PASTOR.

COCHINAN.

Miss Ann I. Cochran died in Taylorsville, February 6th. She was fifty-eight years of age. When a child of ten years she was baptized into the fellowship of Waterford church. Her entire subsequent walk as a Christian showed her determination to be a genuine work of divine grace.

She was a splendid example of meekness and humility. Those who knew her best loved her most, and never doubted her piety. Her implicit trust in the redeeming grace of the Lord Jesus gave her complete triumph in the hour of death.

The remains were laid to rest in the Waterford Cemetery. The large audience present testified to the esteem in which she was held.

J. A. IVORY.

SNOW.

Charles William Snow died on Thursday, March 12th, at 11:20 p. m., at the home of his aunt, Mrs. R. M. Hoonaker, Fort Gay, W. Va. He was born near Callottburg, Ky., October 14, 1830. He was the son of Robert A. Snow and Annie K. Snow. His father is still living, but his mother, a woman of beautiful Christian character, of whom it was often said "to know her was to love her," went home to Heaven on April 3, 1839.

The deceased was the fifth child of a family of six, five of whom are left to mourn his loss, Russell A. H. Snow, of Hartsville, Okla.; Mrs. Thos. W. Demeewood, of Clifton Forge, Va.; Temple B. Snow, of Mexico; Mrs. Beatrice Flippin, of Louisville, Ky., and Miss Marie H. Snow, of Bluefield, W. Va.

The deceased had never accepted Christ for his Saviour until he was on his death-bed, where he had a happy conversion, and though his suffering was intense, it was borne with a sweet patience that was a beautiful testimony of His all-sufficient grace, when once we allow Him to come into our hearts. It is indeed a wonderful thing how, when we turn our thoughts to God and our sins are blotted out, the first thing that occurs to us is that we want to tell our friends and ask them to take Christ for their Saviour, too, and though he was too weak to write himself, he made request that his friends be advised that he was going to die and that he had made his peace with God, and that he wanted them to meet him in Heaven, and not to waste the precious hours God had given them in sin and feel, as he did, when they were called to go hence, it was with empty hands; and thanks be to a merciful Saviour, these friends to whom these letters were written, had been washed in the blood and been saved from sin even before these letters reached them, and the writer feels that this miracle was wrought in answer to the prayers of this boy, who feeling so penitent that he had no offering to lay before his King, had prayed so earnestly, God in his great love gave him these souls. Oh, how can we, when we have so precious a Saviour, crucify Him longer by remaining in sin when he is holding open always his loving arms and in an ever tender voice pleading "come unto me."

It was hard to give him up in his bright young manhood, but "He who doeth all things well" knows what is best and feeling his soul is safe with God, we sorrow not as those without hope, for we are looking forward to the glorious resurrection when we shall behold him again.

MARIE B. SNOW.

Bluefield, W. Va.

KILPATRICK.

Whereas, The recent death of Dr. James H. Kilpatrick, at White Plains, Ga., where for half a century he had been teacher and preacher; and

Whereas, During his long life he has always stood stalwart and strong among Georgia Baptists; and

Whereas, Best of all, during his long ministry, he stood staunch and unshaken

BOOKS BY

JOHN T. CHRISTIAN, D.D.

- PAINTING IN SCULPTURE AND ART (his latest book), net ... \$1 00
COMMUNION ... 1 00
IMMERSIUN ... 1 00
BAPTIST HISTORY VINDICATED ... 1 00
AMERICAN OR ROMANISM—WHICH? ... 1 00
DID THEY DIE? ... 75

(All in cloth binding.)

SPECIAL PRICE FOR SET OF SIX POST PAID \$3.75. REGULAR PRICE \$5.75.

BAPTIST BOOK CONCERN

C. H. THOMPSON, PRES. I. G. BOW, VICE PRES. A. T. CRAWFORD, JR., MAN. H. HILL, BOOK DEP'T.

HELP THE DENOMINATION!

Help Us! Help Yourself!

HOW?

Send postal and get Premium List. The Old Reliable WESTERN RECORDER is offering splendid inducements for New Subscribers.

WHEN?

Write at once. Premium List mailed free on application. It will cost you just the price of a postal card. Address

WESTERN RECORDER Louisville, Ky.

7 PER CENT Semi-annual interest upon your investment, with the principal readily available at any time. The highest interest consistent with absolute safety, and the terms exceptional. This is an especially good investment for small investors and I shall be glad of an opportunity to give you full particulars. B. F. SHERMAN, Tower City, N. Dak.

STEAMERS

City of Louisville and City of Cincinnati for Madison, Carrollton and upper Ohio River points, 5 p. m. daily except Sunday. From foot of Third Street. Phone 141. Round trip, with berths and four meals, \$5.00. One way \$3.00. C. C. FULLER, SUPERINTENDENT.

CANCER 30 year's experience enables us to scientifically treat and effectually cure cancer and tumors without the knife. 75-page book sent free. Address DR. GRATIGNY & BUSH, 5 Oddfellow Temple, 7th & Elm Sts., Cincinnati, Ohio.

SUPERFLUOUS HAIR PERFECTLY REMOVED. I have a safe and positively SURE way to take hairs off face, neck, arms, etc. FOREVER. I HAVE THE TRUE SECRET. Write for information. Send it sealed, P. O. Address HELEN DOUGLASS, 20 E. 22 St., New York.

NEW HOTEL ALBERT

11th St. and University Place, New York City, 1 Block W. of Broadway.

The only absolutely modern fire-proof transient hotel below 22d St. Location central, yet quiet. 400 rooms, 200 with bath, from \$1.00 per day upwards.

Excellent restaurant and cafe attached. Moderate prices. Send 2c for Illustrated Guide and Map of New York City.

BELLS BUCKEYE BELLS, CHIMES and PEALS are known the world over for their full rich tone, durability and low prices. Write for catalog and estimate. Established 1837. The E. W. Vandusen Co., 444 E. 2d St., Cincinnati, O.

DRABELLE & YAGER. MINERS and SHIPPERS. General Coal Brokerage. Office 343 Fifth St., Louisville, Ky. Both Phones 914.

**ENGLANDERS NO ALUM IN FOOD**



**So does France So does Germany**

**ROYALTY**

and be sure you get Royal.

**SOUTHERN BAPTIST CONVENTION.**

The Fifty-third Session (sixty-third year) of the Southern Baptist Convention, will be held in the dining room of the Eastman Hotel, Hot Springs, Ark., beginning Thursday, May 14, 1908, at 8 p. m.

The Annual Session will be presided by H. W. Hattle, D.D., of North Carolina, or his alternate, J. M. Weaver, D.D., of Kentucky.

The office of the secretaries will be open in the Writing Room, Eastman Hotel, Wednesday, May 13, 10 a. m. to 10 p. m., and Thursday from 9 a. m. to 7 p. m.

Representatives of Associations will not be forwarded cards in advance, as heretofore, from the secretaries, but will be expected to present themselves with their credentials for enrollment as such. Financial Delegates and Fraternal Visitors are also requested to file their cards as soon as possible after arrival.

Please do not wait for the opening of the Convention. Come before Thursday, 7 p. m. This will greatly assist us, and the State secretaries, in presenting at the opening of the session a correct roll of those actually present.

In accordance with Item 9 of the last Convention, we hereby announce the appointment of Rev. J. Peyton Little, Amherst, Va., as Enrolling Clerk for session of 1908.

LAMAR BURROWS,  
OLIVER FULLER GREGORY,  
Secretaries.

**WOMAN'S MISSIONARY UNION.**

Auxiliary to S. B. C.

The Twentieth Annual meeting of the Woman's Missionary Union will be held in the Pavilion, Eastman Hotel, Hot Springs, Ark., beginning Thursday, May 14, 1908.

A meeting of the Executive Committee and State Vice Presidents will be held Wednesday morning, May 13, at 10 o'clock, in the room in which the Union will meet.

FANNIE E. B. HECK, Pres. W. M. U.  
EDITH C. CRANE, Cor. Sec.

**RAILROAD RATES.**

**Southeastern Passenger Association.**

(Under date April 13) from all coupon agency stations south of the Ohio and Potomac and east of the Mississippi rivers, and from Washington, D. C., Cincinnati, O., Evansville, Ind., and Cairo, Ill., announces the following fares:

Paris—Three and one-half (3½) cents per mile, short line one-way distance, plus arbitraries, for the round trip to Memphis, Tenn., added to fare of \$7.90 therefrom.

Routes—The fares published herein are applicable only via routes via which standard short line one-way fares apply, tickets to read via same route both going and returning.

**Rules and Regulations.**

Dates of Sale and Limit—Tickets to be sold May 10, 11 and 12, limited to continuous passage in each direction, final date to leave Hot Springs, returning not later than June 16, 1908.

Form of Ticket—Tickets of iron-clad signature contract Form 1-A to be used. Such tickets must be signed by the original purchasers in the presence of the ticket sellers at the time of purchase, and such tickets will not be honored for return passage until validated by authorized validating agents.

Only such illness as makes travel dangerous to the health of the passenger,

who is ill, justify the extension having been granted for. The extension may also be granted to one or more members of the family of the passenger who is ill, when traveling together, and to persons who are subject to an established quarantine. Temporary provisions for a limited time may be granted for the same cause and under the same conditions and restrictions as justify extension of time on limited tickets.

Extensions and stopovers will be arranged for upon application to the officials of the different railroads.

**TRANS-CONTINENTAL PASSENGER ASSOCIATION.**

Excursion fares and arrangements to Easton, Tenn., via T. C. P. A. Jacobson Excursions, dates sale May 6 and 7, (going transit limit ten days from date of sale. Final return limit ninety days from date of sale. Tickets non-transferable. Rate to Oklahoma City, Dallas, Tex., or Memphis, Tenn., \$60 for round trip.

WESTERN PASSENGER ASSOCIATION. Advice purchase of all year Tourist Tickets to Hot Springs, from points in their territory, which is about two cents a mile each way.

Application has also been made to the Trans-Lane Association, and Central Passenger Association for reduced rates from their territories, and announcement will be made as soon as they take action thereon. O. P. GILBERT, Secretary in Charge of Transportation, 201 E. Frederick St., Staunton, Va.

DEAR RECORDER: Enclosed find \$2 as renewal of my subscription to the Western Recorder. I have been taking the Recorder through its many changes of name for forty-five years. It is a great source of comfort to me. I am eighty-two years of age.

Mrs. CATHERINE MARRY, Hazlet, Ky.

DEAR RECORDER: It has been my pleasure lately to spend ten days with Rev. A. F. Gordon and his splendid church at Calhoun, Meigs county, in a protracted meeting. Bro. Gordon is a splendid man, and has wrought well on this field. The fruits of his labors can be seen in one of the finest new church buildings to be found in any small town, a united church, filled with the spirit of the Lord, loyally striving to do His work, the love of the people for this pastor and the admiration of the whole town for the Baptist bishop. I heard nothing except the highest praise of Bro. Gordon's work. The co-operation of the Christian people was something beautiful. The results of the meeting at the time of my leaving was fifteen professions of religion. The pastor continued the meeting. The final results I have not yet learned. I shall not soon forget my delightful visit to Calhoun. W. M. WOOD, Covington, Ky.

**OTHER STATES.**

A church has been constituted at Bonton, Va., with twenty-seven constituent members.

The South Norfolk church, Va., has set apart Bro. J. W. Jennings to the full work of the Gospel ministry.

The Crystal Hill church, Va., has set apart its new house for the worship of God.

A meeting in the Hazellhurst church, Ga., closed with eighteen additions to the fellowship of the church.

The Enfield church, N. C., has set apart Bro. A. L. Caudle to the full work of the Gospel ministry.

The Gassaway church, W. Va., has set apart Bro. A. L. Caudle to the full work of the Gospel ministry.

A church has been constituted at Roseville, W. Va., which will apply for admission into the Harmony Association.

An eleven days meeting in the First church, Durham, N. C., closed with twenty additions to the fellowship of the church.

A two-weeks' meeting in the Moultrie church, Ga., greatly revived the church and added seventeen additions to its fellowship.

Pastor C. T. Kirtner, held a three-weeks' meeting in the Roanoke church, Va., which resulted in 124 additions to the fellowship of the church.

Pastor C. C. Brown, assisted by Bro. H. M. Wharton held a meeting in the First church, Sumter, S. C., which closed with forty-seven additions by ex-

cessors and baptisms and others by letter.

A meeting in the Mountain church, R. C., closed with 120 additions to the fellowship of the church, many of them new.

As the result of a meeting held by Elder W. B. Lusk, a church was constituted at Quantico, Va. They called Bro. A. T. Lusk as pastor and he has accepted.

Elder H. C. Borchardt held a meeting in the Waycross church, Ga., which continued two weeks and closed with sixty-three additions to the fellowship of the church.

Pastor H. H. Hatten was assisted by Elder G. W. McDaniel in a meeting in the Charlotte church, N. C. There were more than fifty professions of religion, nearly all being men. Thirty-five have been baptized and more will follow.

We are glad to learn that Pastor John K. Wills of the Fourth church, of Baltimore, who resigned at the command of his physician, is being greatly benefited by his rest, and will in all probability soon be entirely restored. He is staying on his farm, near Freedland, Md.

Pastor J. K. Rose, assisted by Bro. J. H. Anderson, held a meeting in the Lawrencetown church, Tenn., which, he says, was one of the best ever held there. There were four additions, all young men and one of them the pastor's son.

An eleven days meeting in the Mars Hill church, N. C., closed with 124 additions, ninety-five by experience and baptism. For months the brethren in the church had been active in their personal work among their unconverted friends and relatives.

The Central Baptist is stirred to righteous indignation by the spicing of the Catholics. It says: "Easter, lit any, Lent, formally, cant and Phariseism seem to be the stages of growth in the poisonous weed of ethical formalism. May the Lord guard our churches from even the seed of it."

Elder H. P. Holiford, who has been employed by the Arkansas General Association as a missionary, held a meeting in the Portia church, Ark. There were thirty-five additions to the church, many of them heads of families. This more than doubles the membership of the little church.

Pastor Geo. H. Lee writes from Taylor, Texas: We had such a good Sunday-school last Sunday I want our friends in Kentucky and elsewhere to know it and rejoice with us. Three hundred and fifty-two, we think, is a fine school, and we hope to beat it next week. Our forces are all at work and the foreigner is coming our way. Pray for us.

Pastor E. Stubblefield writes from Evergreen, La.: You will please change the address of paper from Evergreen, La., to Bastrop, La. I have been called to Bastrop as pastor of the church and began my work the first of April. We all enjoy the Recorder and rejoice in the stand for the truth that is always taken by this great paper. May God still bless you.

The First Church of Ironton, Ohio, has been greatly blessed under the pastoral care of Pastor V. L. Stonnell. During the year more than sixty have been added to the fellowship of the church, and the church has given more to missions than for many years. On Sunday morning the church passed resolutions urging him to remain with them and promising him their loyalty and hearty co-operation.

Pastor Joseph T. Watts writes from Lexington, N. C.: Have just closed a gracious revival of two weeks, in which I had the assistance of Pastor J. L. White, of Greensboro, N. C. There were more than one hundred professions. Have received thus far by experience forty-eight, by letter ten. Many others expected for baptism. I could only have Dr. White from Monday to Saturday of the second week. His preaching was strong and moving. The town has been stirred from center to circumference.

**DESERVING OF SUCCESS.**

The marvelous growth of Borden's Condensed Milk Company is due to unceasing vigilance in observing rigid sanitary regulations in the manufacture of their products. Eagle Brand Condensed Milk and Peerless Brand Evaporated Milk (unsweetened) have received highest awards wherever exhibited.

**THE HOME MISSIONS SITUATION—KENTUCKY AHEAD OF LAST YEAR.**

The situation of the Home Missions is critical, but hopeful. We must have at least \$115,000 during April, if we meet our obligations and come to the close of the year without debt.

Up to December 1, 1907, we had made a great advance over the previous year, but since then on account of the money panic, we have not advanced. Only heroic giving for a fortnight will save the day. If our forces will make a combined and united effort for the next two weeks the heading can be reached. Every pastor should collect his whole force of men and women just now.

Up to April 1st, Kentucky has given \$11,371.79 which is a gain over last year of \$5,533.76. The percentage of increase from all the states up to April 1st, over last year was 20 per cent. With a united effort we ought to double this percentage of gain during April. That would clear us of debt. Heretofore of Kentucky come in our help.

J. D. GRAY, Corresponding Secretary, Atlanta, Ga.

DEAR RECORDER: (Carmi) has just experienced a great awakening (our church has predicted thereby). On March 21st, Evangelist Kirkland, of Fulton, Ky., and Prof. Ogden, of Chicago, Ill., began a two-weeks' meeting at the First Baptist church, which was continued another week by the pastor. Evangelist Kirkland preached the old time gospel with power and courage. The results of the meeting are as follows: Approved for baptism, 76; baptized, 69; received by relation 12; received by letter, 3; Total 92.

Have the first of the year we have received 102, making our membership now 270.

This is the ninth year Evangelist Kirkland has held meetings in our city. Seven of these meetings were held for the Primitive Baptists, but his greatest success has been in the last two meetings, since he became a Missionary Baptist. These meetings have done more for temperance than any agency at work here, and at the local option election on April 7th, this assertion will be proved. A. P. HOWELL, Carmi, Ill.

**DEAR RECORDER:**

I enclose \$2.00 that your visits may continue another year. Two weeks since we entered our new meeting house, which cost us, with its furnishings \$35,000. We praise the Lord for it as we praise him in it. It is a substantial concrete and brick house of worship, of Moorish architecture, and is a convenient workshop for the Lord's people, with twenty-two rooms, most of which are for Sunday-school purposes. We are hoping to have our Brother, Evangelist Geo. C. Cates, with us soon, to lead us in a soul-saving campaign. I am in my twelfth year here as pastor. McKinney, Texas. F. E. KING.

**DEAR RECORDER:**

Enclosed you will find \$2 for which please send me your valuable paper again. I have been a subscriber for three years, and I feel that it has been a great help to me. I never want to be without the dear old Recorder in my house. Mrs. SADIE CAUSKY, Bewelcove, Miss.

**DEAR RECORDER:**

Results of the two-weeks' meeting were over forty conversions; thirty-three united with us and were baptized by the pastor. More will join. A great spiritual awakening in the church. Over \$500 subscribed to our San Marcos Academy. Sunday-school attendance larger now than ever. Great activity in B. Y. P. U. God has done great things for us. J. C. MITCHELL, Martindale, Tex.

**DEAR RECORDER:**

It was indeed a great trial to tear myself away from dear old Kentucky, where nearly half my life, and all of my pastoral labors were spent. Rarely has an adoptive State treated an adopted son better. Surely the lines fell unto me in pleasant places. For a little over eight years I had labored in Glasgow. There the blessings of our Heavenly Father were poured out in rich profusion. These eight years had but strengthened the ties between pastor and people. No pastor ever had a more loyal or united band of workers. And how they showed their love! How they pleaded for the pastor to remain. But he felt that the Master called to Texas. Since arriving here the evidences have but multiplied to corroborate the above impression. What enthusiastic folks these

These Baptists are! New members are coming in to help on the work, conversions are growing. Never have I seen more enthusiastic people anywhere. What a beautiful description did they lend to the pastor and his wife, there was a bounding that was! Happy pastor, gracious people. My warmest love to the dear fellow-workers in old Kentucky. J. W. LEMMON, Houston, Tex.

The titles of God are actually proven true, so when he is called a man, a child, a strong tower, a hiding place, a position. The titles of Christ, light of the world, bread of life, the way, the truth, and life; the titles of the Spirit, the Spirit of truth, of holiness, of glory, of grace, and of consolation, the anointing, witnessing Spirit; faith may contribute as much out of these as out of premium.—Charles.

**Live Stock Markets.**

**CATTLE**

Good to choice steers	15a 6 00
Light shipping steers	5 25a 5 15
Good to choice butch steers	5 00a 5 50
Med to good butch steers	4 50a 5 00
Com to Med butch steers	4 25a 4 50
Good to choice butch heifers	4 50a 5 00
Med to good butch heifers	3 75a 4 50
Com to Med butch heifers	3 25a 3 75
Good to choice butch cows	3 75a 4 50
Med to good butch cows	3 25a 3 75
Canners	1 00a 2 25
Com to Med butch cows	2 50a 3 25
Good to choice fat steers	4 50a 5 25
Medium to good steers	3 00a 4 25
Good to choice bulls	3 25a 4 00
Medium to good bulls	2 75a 3 25
Com to Med bulls	2 25a 2 75
Good lot choice veal calves	5 00a 5 70
Med to good veal calves	4 00a 5 00
Medium to good feeders	3 75a 4 25
Common to rough feeders	3 25a 3 75
Good to choice stock steers	3 75a 4 60
Med to good veal calves	4 00a 5 00
Good to choice feeders	4 25a 4 75
Com to Med stock steers	3 75a 3 25
Good to choice stock heifers	3 25a 3 75
Med to good stock heifers	3 25a 3 25
Com plain mixed stockers	3 00a 3 50
Good to choice milk cows	35 00a45 00
Med to good milk cows	25 00a35 00
Com and plain milk cows	10 00a20 00

**HOGS**

Good to choice pack and bra	6 20
200 to 300 lbs	6 20
Med pack & bra, 160 to 200	6 20
Light shippers, 120 to 160	5 75a 5 85
Choice pigs, 90 to 120	5 15a 5 25
Light pigs, 50 to 90	4 25a 4 50
Roughs, 150 to 500	2 50a 5 40

**SHEEP AND LAMBS**

Good to choice fat sheep	5 00a 5 50
Medium to good sheep	3 00a 4 00
Common Sheep	2 00a 3 00
Bucks	1 00a 2 50
Bucks	2 00a 4 00
Choice lambs	6 50a 7 00
Good butcher lambs	6 00a 6 50
Culls and tail ends	3 50a 5 00

**TOBACCO**

**BURLEY—Dark Red.**

Trash (green or mixed)	9 50a 9 50
Trash (sound)	10 00a10 50
Common lugs	10 50a11 00
Medium lugs	11 00a11 50
Good lugs	11 50a12 00
Common leaf (short)	11 00a12 00
Common leaf	12 00a13 00
Medium leaf	13 00a13 50
Good leaf	13 50a15 00
Fine and selection	15 00a16 00

**BURLEY—Bright Red.**

Trash (green or mixed)	9 50a10 00
Trash (sound)	10 50a10 75
Common lugs	11 00a11 50
Medium lugs	11 50a12 50
Good lugs	12 50a13 50
Common leaf (short)	12 00a13 00
Common leaf	13 00a13 50
Medium leaf	13 50a15 50
Good leaf	16 00a17 00
Fine and selections	18 00a20 00

**DARK.**

Trash (green or mixed)	6 00a 6 50
Trash (sound)	7 50a 7 25
Common lugs	7 50a 7 75
Medium lugs	7 75a 8 50
Good lugs	8 50a 9 00
Common leaf (short)	8 50a 9 50
Common leaf	9 50a11 50
Medium leaf	10 50a11 50
Good leaf	11 50a12 00
Fine and selections	12 00a13 00

**BUTTER.**

Packing, 18c per lb.

**POULTRY.**

Hens, 11 1-2c per lb; roosters, 5 1-2c; young chickens, 15 to 25c; ducks, 10c; geese, 6 to 7c; turkeys, 10 to 14c.

**EGGS.**

13c, case count; rehandled 13 1-2 to 14c.