

WESTERN RECORDER

Faith, Hope and Love, these three.

"CONTEND EARNESTLY (*εναγωνίζεσθαι*) FOR THE FAITH WHICH WAS ONCE FOR ALL DELIVERED UNTO THE SAINTS."—JUDE 3.—T. T. EATON.

84th YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, DECEMBER 17, 1908.

No. 4.

Published Weekly by
THE BAPTIST BOOK CONCERN,
(Incorporated.)
630-638 Fourth Avenue, Louisville, Ky.

C. M. THOMPSON, D.D., Editor.
L. G. BOW, D.D., Associate Editor.

TERMS OF SUBSCRIPTION.

PRICE—Per year in advance, \$2.00. Single copies, 5 cents.

RECEIPTS and credit of payments is shown in about two weeks by the date on the address label. If proper credit has not been given within two or three weeks, notify this office at once.

POST-OFFICE ADDRESS.—Instructions concerning renewal, discontinuance or change of address should be sent two weeks prior to the date they are to go into effect. The exact post-office address to which we are directing paper at time of writing must always be given.

SAMPLE COPIES.—We print each week a limited number, which may be had for the asking.

DISCONTINUANCE.—If a subscriber wishes paper stopped at expiration of his subscription, notice to that effect should be sent; otherwise it is assumed that a continuance of the subscription is desired. Do not pay subscription to any one not known to you personally to be responsible, unless the party has written authority from Western Recorder office, Louisville, Ky.

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

George Paulin, in his latest book, "No Struggle for Existence," declares that after having believed in evolution for many years, his studies have convinced him it is a mistake and he was reluctantly brought to admit that the Christian doctrine of creation is more in accordance with the facts of nature than the theory of evolution.

In his preface, Mr. Paulin says: "I must in all honesty confess that logically, as the matter presents itself to my mind, the argument is in favor of those who believe in the doctrines of special creations as our fathers believed it."

The Religious Herald says: "Baptists believe the term 'church' as used in the New Testament is used to denote a local band of believers, baptized upon a profession of faith, and united together for maintaining the ordinances and spreading the Gospel. The only other sense in which the term is used in the New Testament is to indicate the whole body of regenerated persons in all times and both in heaven and on earth." Some years ago there was quite a discussion in regard to calling all Christians living on earth now "the invisible church," but that was laughed out of court by being named invisibilisticism."

The Interior, of Chicago, says: "Conventions are a long way from being the eminent need of Christian young people today. A pastor with the initiative to devise and do for his own young people on his own field what the local situation calls for, independent of all prepared methods put up in packages, is the biggest element needed in the solution of the problems of young people's work."

THE GOOD EFFECTS OF SUCCESS.

By A. C. Dixon, D.D.

They caught so many fish that their nets were breaking, and by and by the boats were sinking. The greatest failures of all the world have been successes large enough to sink the boats with men and nets to the bottom of the sea. And after we have succeeded in any undertaking it is difficult to hold our success. The net is apt to break, and let the fish through into the water. Your money is in stocks, and the break in the net on Wall Street lets it all out. Your wealth is in a business which is affected by some new invention, that tears the net, and you find yourself without any fish. It is harder often to keep money than to make it. Holding the fish in the net is more difficult than throwing the net around them.

So with Christian work. Enlarged success often brings larger burdens and responsibilities, and makes stupendous failure possible. We may need to beckon to our partners, to keep us from failure, after we have succeeded, and thus a blessing may come to others.

They become sharers in our success. Without them we could not continue to succeed. With them we share the truest success.

We need faith in Christ to help us in our success more than in our failures. It is more difficult to bear success than failure.

Peter was overwhelmed with a consciousness of sinfulness as he stood in the presence of this miracle-working God. Not only the power of Jesus but his purity in contrast with Peter's weakness and sinfulness, led him to exclaim, "Depart from me for I am a sinful man, O Lord!" The tendency of success is to puff us up and make us forget God who gives us success. Peter might have said: "Oh, we might have caught the fish anyway; the presence of Jesus had nothing to do with it. We came out just at the right time." But he did not say it; he attributed the success to Christ; and his sense of unworthiness humiliated him before the Lord.

It is quite easy to rule men through their vanity. Napoleon could marshal an army, and lead them to death itself by appealing to their vanity. The pastor finds it easy to control a church if he will appeal to their vanity. You can gather a large congregation, if you will flatter men by telling them that they need no salvation from sin, that they are good enough, that human nature is not corrupt. Gen. Lafayette ordered a young officer to fire upon the scum of Paris, as he called the mob surging along the street. "Allow me to make another attempt to manage them," answered the officer and with the General's consent he galloped up in front of the mob; lifting his sword, he gained silence for a moment, and said in a loud voice: "The General has ordered me to fire upon the scum of Paris. All of you who do not belong to the scum will therefore get out of the way," and the mob scattered in a moment. He managed them through their pride better than Lafayette could have managed them through their fears. Caesar Augustus, while dying, asked, "Have I acted my part well?" "Yes," replied a friend. "Then applaud me," he said. He wanted to die to the music of men's applause. God, however, does not rule men by appealing to their pride; he tells them the truth. He wants

them to see themselves just as they are, and himself just as he is, and he delights through blessings to reveal to them their unworthiness and his own loving kindness. If success inflates us, it injures us; if it humbles us, it blesses us. May we have the blessing which comes through humility, in order that we may be ready for the larger success which Christ wishes to bestow.

These fishermen had never seen such a haul before; there was no precedent for it; it was beyond their expectation and imagination, and coming so immediately after one of their greatest failures, their astonishment was complete. So God delights to astonish us with large success, and those who utilize failure by putting into the hands of Christ what remains of any wreck, and by doing what Christ commands us, will sooner or later, be astonished by the great success which Christ delights to give.

The best effect of this success was promotion. "From henceforth thou shalt catch men." Jesus at once promoted them from catching fish in Galilee to catching men in Jerusalem and the world; from following a secular to a sacred employment; from everyday routine work against wind and tide, to everyday spiritual work against greater opposition; from working for money, he promoted them to working for souls. And the climax of this promotion was the privilege of sacrificing for him. "They forsook all and followed him." Men who acquire much think they are successful. Those who succeeded in getting fame, wealth and influence, pride themselves on large success, but really the highest success in the kingdom of God is the privilege of sacrificing for his glory. These disciples left their boats full of fish, that they might go with their Lord. They left present success with the hope of a larger success on a higher plane.

Do I speak to any who by industry and economy have acquired a competency? They have enough to keep them from want and put their children in safe positions without much temptation to luxury. Would it not be a gracious thing for some of you to devote your whole time to fishing for men, while you support yourselves on your income? A number of missionaries under Hudson Taylor are doing that today. Many English men and women of wealth devote their whole time to spiritual work, supporting themselves and co-laborers. Jesus Christ, it may be, has called you to this higher success. Happy the man who is able and willing to support himself while he devotes his strength of mind and body and heart to winning souls for Jesus.

GET SOME SALT.

"Have salt in yourselves," said Jesus once to His disciples. Get that which will give to your life that peculiar relish and power which will distinguish you from an easy-going, pleasure-loving, Christless world.

One of the ingredients of this kind of salt is peace with God through our Lord Jesus Christ. Get this at any cost. It is more precious than gold. "The gold and the crystal cannot equal it, and the exchange of it shall not be for jewels of fine gold."

One important distinction between a true Christian and a worldly man is the possession of this sweet, rich peace. It

is the consciousness that God is smiling upon us. It is the realization that all is well with our souls. We have settled the greatest of questions by accepting God's solution of it and by taking the abundant pardon He has freely provided in Christ. Upon Him we have rolled the burden of our guilt. To Him we look for daily cleansing and renewal. We are strong for life's duties and calm amid life's trials through the grace which He imparts. We look forward with confidence into the unexplored future because we are sure He will do for us "exceeding abundantly above all that we can ask or think."

Now such peace is an anchor to the soul. You cannot stampede the man who has it. Men go down in the fierce battle of life for lack of this strength of soul which is born of God in him who accepts Jesus Christ's solution of the problems of sin, death and the hereafter. The prophet Elisha was once appealed to by the men of Jericho to heal the unwholesome waters of their city. In obedience to God's Word he cast into "the spring of the waters" a new cruse of salt and the fountain was purified. Now when we are justified by faith and have peace with God through our Lord Jesus Christ we have had healing salt cast into the very fountain of life.

Dr. Banks describes the experiences of a lady who passed through the terrors of the siege of Vicksburg and had had the awful din of bursting shells and the roar of cannon and turmoil of war ringing in her ears for weeks. To such a one the coming of peace was most welcome.

"Silence and night," she wrote to a friend, "are once more united. It seems to me I can hear the silence and feel it, too. It wraps me like a soft garment; how else can I express this peace?" Such is the experience of a man who has heard the guns of an accusing conscience thundering within him their warnings and threatenings and has appealed to Him by whose blood we are "sprinkled from an evil conscience." The comfort of a great peace has come to that soul.

The world with all its pleasures and gains cannot give the heart such peace. It is the distinctive and peculiar gift of Jesus Christ to any and every penitent, believing and obedient soul.—Rev. John Y. Ewart, in New York Observer.

The great reason why we have so little good preaching is that we have so little piety. To be eloquent one must be earnest; he must not only act as if he were in earnest, or try to be in earnest, but be in earnest, or he cannot be effective. We have loud and vehement, we have smooth and graceful, we have splendid and elaborate preaching, but very little that is in earnest. One man who so feels for the souls of his hearers as to be ready to weep over them will assuredly make himself felt. This is what makes him effective; he really feels what he says. This especially was the charm of Summerfield, above all men I ever heard. We must aim, therefore, at high degrees of warmth in our religious exercises if we would produce an impression upon the public mind. Without an increase of our numbers, the very men we now have, if actuated with burning zeal of God, might work a mighty reformation in our country.—Dr. J. W. Alexander.

NOTES AND COMMENTS

Nobody has made any great attainments in human knowledge without taking some adequate measure of the depth of human ignorance. In whatever direction your investigations may go, if they only go far enough, the end of those investigations will be, not knowledge, but ignorance. If you are a mathematician, you have learned that all your geometry rests upon "axioms," for which Sir Isaac Newton himself could give no reasons. If you are a philosopher, you have discovered that all your science rests upon the "primary and necessary intuitions," whose truth is assumed, but which nobody can prove. Axioms and intuitive truths are as pure assumptions as anything can be; but they are assumptions which every man who reasons at all is absolutely forced to make. If you doubt this, read Prof. Noah K. Davis' treatise on "Inductive Logic," and, if you will follow the argument, you will surely be convinced. Paul was uttering a great philosophical, as well as a great religious truth when he said: "We know in part."

This scribe is learning to exercise a healthy skepticism as to sweeping statements, for the reason that they so seldom sweep clean. For instance: "All great men have had remarkable mothers." Now, what do we know of the mother of Socrates, of Pericles, of Alcibiades, of Thucydides, Plato, Aristotle, Homer, Virgil, Horace, Tacitus, Julius Caesar? The mother of Richard Savage, Dr. Samuel Johnson's intimate friend, was one of the wickedest and most inhuman wretches that ever disgraced the history of English literature. Lord Byron's mother was remarkable for nothing but wickedness, and worthlessness. Who can give us any trustworthy information as to the character of the mother of Matthew, Mark, Luke, Peter, Paul? About all that we know of the mother of James and John is that she was unduly ambitious for the worldly distinction of her two sons. The mother of David is unknown. Abraham Lincoln's mother, Nancy Hanks, does not figure conspicuously in history; and her birth was so obscure that Mr. Lincoln himself did not know who his maternal grandfather was. The "mother," of whom Mr. Lincoln used to speak with so much reverence and affection was his step-mother—a good woman, who did much for him. The question of "mothers evidently has more than one side."

A little boy of some eight years of age is reported to have said to his mother: "I want to be a Christian." The mother greatly surprised at his words, replied: "Why, you are too young. What has put such a notion into your little head?" "Well, mother," rejoined the child, "I have been walking through the cemetery, and a good many of the graves are shorter than I am." This reply should have taught that mother a wholesome lesson. The average child of eight years of age never heard of "logic," but he can do some reasoning out of his own head. The parent, if wise, will not assume that a child of that age has not reached "the age of accountability." If you hold him to be responsible, why should you imagine that God will not? If he is required to obey you, why may he not be required to obey his Maker?

Unless you are uncommonly well versed in the meaning of Scripture terms, you will probably gather some information from the following paragraph, copied from an "exchange."

The word "conversation," as used in our "Authorized Version" of the Bible offers a study to the curious reader. Cruden gives twenty cases of its use. Only two of these cases occur in the Old Testament—Psa. 37:14, and Psa. 50:32. In the first case, instead of the words "of upright conversation," the Revised Version has "upright in the way." In the second case, the revisers copy the Authorized Version exactly. The word does not oc-

cur in any one of the Gospels, nor in Acts. "Conversation," as used in the Bible never means "talk." It always means "conduct," "behavior," or "manner of life." It was evidently a favorite word with the apostle Peter, who, in his two brief Epistles, uses it eight times, whilst in Paul's Epistles (omitting Hebrews) it occurs seven times. In Hebrews it occurs twice.

"Conversation," as used in the New Testament, does not always represent the same word in the original Greek; that is to say, several Greek words are translated "conversation." But not one of these Greek words means "talk." They all have reference to behavior, conduct, manner of life. In Philippians 3:20: "Our conversation is in heaven," the Greek word means State, Commonwealth, citizenship in a State. "Our citizenship is in heaven" is a noble and inspiring thought to any devout Christian; and it is especially interesting to one who has studied the origin, the history and the literary associations of the Greek word. That word is formed from the same root from which we get our words "politics," "polity" and "political." From Aristotle's famous work on "Politics" the statesman of today may learn not a few valuable lessons. The doctrines taught in it are as far as possible from the wild and reckless "radicalism" of Plato's "Republic." Though Aristotle was a pupil of Plato, it would have been no vain boast if he had said: "I have more understanding than all my teachers."

J. C. HIDEN.

Lynchburg, Va.

HYMN-READING FROM THE PULPIT.

By N. E. Turner.

The voluntary had ceased. The pastor arose, moved to his desk, paused and carefully put on and adjusted his glasses. With calm deliberation he consulted a slip of paper lying beside his Bible, and then announced:

"Hymn No. 48."

His book being nearer at hand than the books of the congregation, he found his place first, and before the rustling of turning leaves had ceased in the pews, he began to line the words:

"Safely through another week
God has brought us on our way"

No particular thought or feeling was thrown into the interpretation. He did not read beyond the second line, and his whole manner said as he ceased: "There is no need to read further." Then he added: "We will sing—" (pause, while he consults the book, apparently for the first time in this connection—"the first—second—and—" (long pause) "fourth verses.")

The Useful Usage of Reading Hymns.

Have you never watched people trying to sing unfamiliar words? Have you never watched them feeling their way along, a little behind time, skipping a word here and slurring one there, trying to keep up with the choir or the leader—eyes and body tense in the effort? How, under such conditions, can the soul sing forth its praises to its Maker? Under such fixed mental and physical tension it has no chance to expand.

"But," you say, "so many of the hymns are so familiar!"

Do you wish to test just how familiar? Then ask each one of a half dozen of your best singers to sing any two or three of your most familiar hymns straight through without the book. Their grandmothers and great-grandmothers could have done it; but the present generation—try them and learn to your consternation what a variety of "free" renditions you will get!

And does familiarity with it take the beauty from a masterpiece? Ah, the most familiar passages are ever the best loved in Scripture and in song. Why do our greatest artists love to sing the old-time melodies? It is not because those simple songs give opportunity for the demonstra-

tion of great skill, broad range or wonderful technique. It is only because they love them and through them can sing from heart to heart. Heart service ever treads best the most familiar ground.

Not only does hymn-reading familiarize the audience with the words, but it should also familiarize them with the sentiment.

This necessitates more than a continuous "lining" of the hymn. This calls forth the pastor's own deepest experiences and his most practiced and most skillful interpretation. To arouse in the hearts and souls of his hearers the sentiment that filled the heart and soul of the writer of the hymn is his task, and in proportion with his success will the singing rise from formal service to heartfelt praise and worship. It is when the true spirit of the hymn permeates the singing that the magnetic inspiration spreads. One voice pervaded by this subtle quality can thrill an audience; 100 voices lifted in song without it cannot thrill one soul.

A Far Better Way of Guiding Praise.

The picture drawn at the opening of this article is not for emulation. The following one is. I cannot remember where I saw that one, perhaps it was in my dreams.

The voluntary ceased. A hush prevailed.

The pastor rose and laid his open hymnal on the Bible as he said: "Hymn No. 48."

This announcement, however, was only a matter of form. A hymn register on the wall had already told the place, and his people, eager to follow with him the lines, had many of them started to find the place. When the hush had returned he read the hymn—not a part of a verse or a single verse, but all. The hymn was an old one—few in his congregation that had not heard and sung it many times. But this morning the familiar words came weighted with an earnestness that flooded places here and there with new meaning. More close seemed providential care, more blessed prayer, more joyful service; with his reading, aspirations grew, consecration deepened, brotherly love and fellowship closed round about.

There was here no announcement of verses to be omitted. So strongly had the spirit of the hymn taken hold upon pastor and congregation alike that both were desirous to sing it all.

No abrupt or jarring action on the part of the pastor broke the spell. Quietly he stood in his place as the soft swelling prelude of the organ rose and fell. As the choir arose the audience arose also and together, from the first word, they worshiped God in song.—Interior.

OBEYING ORDERS.

The master mechanic had finished showing me through the great car works where hundreds of men were at work. It was a great railroad plant at the end of a division of one of our greatest railroads. It had been an inspiring hour for me. The order, the power that I had seen displayed, the splendid system with which everything was managed, the well-kept walks, the rush and push and hustle of it all filled me with admiration for the general who was the one man under whose charge all these great activities were being carried on so admirably. He had an oversight of all. Every man in the employ of that division was under him. Every train that went out or came in, every pound of coal that was used, every gill of oil, every can of paint, every bolt, every particle of repair to car or roadbed, were all under this man's supervision, in one way or another, though, of course, he had his lieutenants to look after the details.

After we had gone through the great shops and were chatting in the plain but well-appointed office, I said to him, "How did you get this position?" I was interested to know, for he had told me that he had begun work in this great shop as a laborer at a dollar and a half a day. He

had remarked this incidentally, and as I saw the vast amount of ability which must have been developed in order that he might do what was now being done, I was interested to know by what process he had climbed up the ladder of responsibility and success. So I asked him how it came about that he had managed to climb so high. Turning to me simply he replied—and I shall never forget that answer—"I have reached my present position by doing what I was told."

That was all he said, but this simple reply, spoken most naturally and quietly, tells volumes, and is one of the choicest secrets of success known to the business world. Almost all of those who employ labor tell me, the one thing, that they find most difficult to secure is a man who will do exactly what he is told to do, and do it thoroughly and patiently. No man who is a man wants an employe who is a mere machine, but there is no activity in the world which does not need those who are willing to obey orders. The boy who enters the employ of any business house, determined to do the very best that can be done, the things that he is told and who is always found in his place doing this, will be certain, before long, to be requested to do something higher and more important.—Selected.

THE UPWARD LOOK.

"It is of no use to tell me to look forward," said one in great trouble the other day to a friend. "The worst of my trouble, I know, lies ahead. To look back upon the past, before this shadow came, simply adds to my agony. I can only sit in the darkness and shut my eyes to everything, and bear as best I may."

"There is always one way left," said the friend, gently. "When we can not look forward nor backward, we can look upward. I have been in every whit as hard a place as you, and I sat a long while in the darkness before finding the way out. Try the upward look—it is meant for just such sorrows as this, which seem to shut in the soul inexorably. If we look up, we never look in vain."

It was the advice of a true friend. Yet how many friends fail to give it! When we sympathize with those we love in their trials and worries, how often we suggest that there is "hope ahead;" that they are "not so shut in as they seem;" that past and future should be dwelt upon rather than the present; and, saying all this, forget that we can give them a far truer comfort in teaching them to lift their eyes from themselves and their problems up to the Eternal Father, who can give joy and peace to his children through all things.

"Time alone can help such sorrows as yours," said a woman who called herself a Christian, to a bereaved friend lately. There was no upward look suggested there. A heathen could have said as much. Time only robs suffering of its sting surely and lastingly. It is always possible to lift our eyes to the sky, and though at first, perhaps, we see only the clouds, we shall find it true before long that "over all our tears God's rainbow bends."—Author Unknown.

A cross Christian or an anxious one, a discouraged, gloomy Christian, a doubting Christian, a complaining Christian, an exacting Christian, a selfish, cruel, hard-hearted Christian, a self-indulgent Christian, a Christian with sharp tongue or a bitter spirit; a Christian, in short, who is not Christlike, may preach to the winds with as much hope of success as to preach to his own family or friends, who see him as he is.—Smith.

Has some one seen Christ in you today? Christian, look to your life, I pray; There are aching hearts and blighted souls

Being lost on sin's destructive shoals, And perhaps of Christ their only view May be what of him they see in you; Will they see enough to bring hope and cheer!

Look to your light—does it shine out clear!

GOD'S FINANCIAL SYSTEM.

J. Benj. Lawrence.

The universe in which we live is a universe of order and law. God has left nothing to chance. Every phase of nature and every sphere of human thought and human activity are subject to divine enactments.

But God is never arbitrary in the establishment of law. He does not decree that things shall be simply because he has the power to do so, but he decrees that things shall be because it is best. The "shalt not's" of the Bible are so many signboards put up by a loving hand to warn us of danger, and over against every "shalt not" there is a "thou shalt," which points out to us the path of safety. His laws do not create duties, they simply define them. Every moral law was a moral necessity before its enactment.

Our Indebtedness to God.

On the money question, as on every other, God hath spoken. I should have been surprised if he had not spoken on this important question. This surprise would have been intensified by the feeling there is in my soul which makes me conscious of my indebtedness to God. This feeling of indebtedness is native to the human heart. There has never been a religion in which the law of indebtedness has not found some form of expression. Pagans, heathens, Jews, Christians, all alike, feel under obligation to Deity and seek in some way to satisfy it. It seems incredible that the maker of man should put within the heart a distinct sense of duty and then give no standard by which it may be known when that duty is performed.

God's Financial Law.

In the study of God's Word I find that he has spoken on the money question. In the Bible there are distinct commands setting forth the amount which belongs to God and stipulating the manner in which it shall be used.

From Mount Sinai comes this definite command: "And all the tithes of the land is the Lord's; it is holy unto the Lord." (Lev. 27:30.) This language is too plain to be misunderstood. It distinctly says that the tenth of what a man makes is holy unto the Lord and that it can be used only as the Lord has designated. His instruction as to how it is to be used you will find in Num. 18:26, 32; 31:41.

The Levites received no land in the division of the territory. They were consecrated to the service of the temple. From this tribe came the priests. In the divine economy they were set apart for religious services and were to receive their living from the people. This living is stipulated. It is a tenth of all Israel made. This tenth was to go to the Levites for the support of the temple services and could not be used for any other purpose.

Turn now to Deuteronomy 14:22-26, and you will find another tithe commanded. The commandment concerning the second tithe is as follows: "Thou shalt surely tithe all the increase of thy seed that the fields bringeth forth every year, and thou shalt eat it there before the Lord thy God in the place which he shall choose to place his name there; the tithe of thy corn, of thy wine, of thy oil, and of the firstlings of thy flocks that thou mayest learn to fear the name of the Lord thy God. . . . And thou shalt eat it there before the Lord thy God." This tithe was commanded to provide food for the three yearly feasts, the feast of Tabernacles, the feast of the Passover, and the feast of Pentecost.

The most casual observer can see that these two tithes are not one and the same. Let me call your attention to some of the differences:

1. One command was given on Mount Sinai for the purpose of providing the financial means necessary to carry on the religious system of the Children of Israel (Num. 18:21; Deut. 10:9); the other was enunciated by Moses when the ritualistic services of the Tabernacle were instituted (Deut. 14:22-29).

2. The tithe commanded on Mount Sinai was holy unto the Lord and could not be used in any other way than that directed by God (Lev. 27:30-34); the tithe enunciated by Moses, at the establishment of the ritual of the temple is not said to be holy unto the Lord and can be redeemed (Deut. 14:24-26).

3. The tithe commanded on Mount Sinai was to be given to the Levites as their inheritance and they in turn were to give one-tenth of it to the priests (Num. 18:20-32); the tithe enunciated by Moses at the institution of the ritual of the temple was to be eaten by the Children of Israel at the three yearly feasts, the Levites, the poor and the stranger participating (Deut. 14:22-23, 29).

4. The tithe commanded on Mount Sinai was a part of the fundamental law which God enunciated to the world and as such is forever binding (Lev. 27:34); the tithe enunciated by Moses at the institution of the ritual of the temple was purely national and passed away with the ritual of the temple.

God's Financial Law Still in Force.

I have presented the two commands to tithes found in the Old Testament for the purpose of getting before you the fact: in the passing away of the ritual of Judaism only that passed away which was peculiar to the national religion of the Jews. The command to tithe which Moses enunciated at the institution of the temple ritual passed away with the ritual, but the command which God gave, not being a part of the ritual, did not pass away. When New Testament writers speak of the Old Dispensation passing away they mean only that part of the old which was purely national, and not to that which was international and hence always necessary. I can see why the tithe Moses enunciated should pass away. It had

reference to the national feasts of the Jews. When these passed away this tithe was no longer necessary. But God did not cease to exist; His worship did not stop; there were still those who stood in the place of the Levites and the priests; and so the need for the tithe which God commanded still continuing, I cannot conceive of its passing away. This in connection with the fact that God has no where repealed this command leads me to believe that it is still in force.

Let me give some specific reasons which I have for this conclusion:

1. This command to tithe is a part of the Sinaitic Code (Lev. 27:34).

2. God is here not enacting a new law, but reiterating an old one. Years before this Abraham had given the tithe to the priest of God (Gen. 14:20; Heb. 7:4); and Jacob had vowed to give the tenth of all that he made (Gen. 28:22). It was then not a new enactment, but dated back to time immemorial.

3. The tithe is declared to be holy unto the Lord. It is holy because God hath sanctified it, God hath set it apart for his own use.

4. There is no suggestion in the New Testament that this law has been repealed. The New Testament does not repeal the old. Christ did not come to blot out the law, but to fulfill it. Every law which he did not render unnecessary by the changed conditions produced by his redemptive work is still in force. Did he render the law of the tithe unnecessary? Surely not. Read the New Testament and you will find that tithing has the stamp of the divine approval put upon it. Jesus says, in speaking of tithing, "This ye ought to do." The apostles commanded it when they said, "Lay by you in store as the Lord has prospered you." These Christians to whom the apostles spoke had no standard of measurement by which to determine the amount they were to "lay by" except the Old Testament. They being Jews largely and familiar with the Old Testament could not have understood the apostles to mean anything else but to tithe their income.

5. God has promised a blessing upon those who tithe (Mal. 3:8-12). Through several years of careful investigation in which I have secured hundreds of testimonials, I have yet to find one instance where God has failed to bless the person who religiously tithes his income.

6. It is God's appointed way of sustaining his work. The institution of worship has not passed away. There are those today who take the place of the Levites and the priests. Because of their call to this sacred work they have no part in the inheritance of wealth which God gives to the energetic. In God's economy they are provided for. He has said the tenth of all my people make is mine and with it I will pay off my workmen.

There is an eternal need which the law of the tithe supplies. That need finds its impetus in our sense of dependence upon God and our obligation to him and its reason in the system of religious service which God has instituted. So long as these conditions last the law of the tithe will be in force.

New Orleans, La.

REJOICE.

By Rev. Alfred E. Isaac.

Phil. 4:4. Rejoice in the Lord alway; again I will say, Rejoice.

Surely Paul is making a grammatical blunder here. Many verbs, from the very nature of the action they represent, cannot be used in the imperative mood. There are some things that it is useless even for a master to command his slave to do. Indeed, we cannot always employ these imperatives in the mastery of ourselves. We may force ourselves to put on a pleasant expression of countenance, but is it not in vain that we bid our hearts rejoice when they are sore and bleeding? Yet Paul boldly uses one of these unused imperatives in writing to the little company of Philippian Christians—Rejoice. And we cannot clear up the inconsistency by saying that he is taking poetic license, like the Psalmist's impassioned utterance, "Rejoice in Jehovah, O ye righteous!" We find it as a part of a very plain and earnest exhortation to the Philippians to live a well-rounded, full Christian life.

Paul often seems to get badly mixed in his use of words. On one occasion he writes, When I am weak, then am I strong. Another time he glories in his infirmities, and rejoices in tribulation. Nor are those mere rhetorical devices to stir the emotions of his readers. Paul is not a maker of fine phrases. His pen is dipped in his own life blood. His letters are intensely practical because he recommends only what he has tested and proven in his own experience. Evidently, then, he has discovered in his Christian life certain combinations that to the outside world seem wholly incongruous.

Happy, indeed, this little band of persecuted hungering Christians if they accept Paul's imperative and learn from personal experience his secret, how to rejoice alway! Do we not all need the message in this world where suffering and sorrow, if not our constant companions, intrude themselves as frequent and unwelcome visitors?

Ah, you say, but this boon is not for me. How can I rejoice alway? It is impossible. Of all the people I have known the one who, it seems to me, came nearest to a literal observance of the apostle's injunction, was an old lady who lay on her bed for years in a little fisherman's cottage, her limbs horribly distorted by rheumatism and suffering incessant and excruciating pain. Yet, to sit by her bedside was a benediction. Peace and joy were written on every lineament of her withered face. Her voice was resonant with the music of heaven. In the midst of almost unprecedented affliction and prostration she had unraveled Paul's

secret. And what an unspeakable blessing it was to her! Money could have rendered her little service it would have served only to emphasize her misfortune. Her poor body was beyond the reach of the physician's skill; fine clothes would have been a mockery. She had found the only balm that could soothe her tortured nerves and enable her even to glory in her infirmity.

Paul's use of this unused imperative is not out of place, for three good reasons.

1. Paul was a rejoicing Christian himself. He had learned the secret both to be filled and to be hungry, both to abound and to be in want, and all the while to rejoice. He was not without his anxieties. He had fears within and fighting without. He had his disappointments and failures, his difficulties and defeats. He was a man of like passions with us. Nevertheless, upon all occasions and under all circumstances he could exultantly shout, "I rejoice." It is the dark, lonely hour of midnight, he lies upon the cold, hard stone of the prison cell, his back bleeds and burns from the cruel strokes of the Roman lash, his message, instead of opening men's hearts to the warm rays of God's love, has only brought forth the venom of hatred and abuse. But listen. Out of the gloomy silence of his cell come jubilant songs of rejoicing and praise. Fortunate the man who can thus extract solace from such barren soil! Surely his secret is worth searching after.

2. The Philippian Christians needed to learn the lesson of continual rejoicing. What would their heathen neighbors think of their Lord if He was not able to make them happier and more joyful than when they looked to their idols for consolation? What good was their Christianity if it did not enable them to meet calamity with fortitude, to carry heavy burdens with light hearts, to suffer injury without retaliation, to lay away their loved ones from their sight without the wails of anguish and despair? Long-faced Christians are of little service to the Kingdom of God. If they did get to heaven, nobody would wish to go with them. The doleful voices retard our march, but the jubilant note quickens our pace. Paul wanted the Philippians to sing psalms of victory and not utter wails of defeat.

3. They had every reason to rejoice. There is no place so dark that the light of God's presence cannot penetrate if we will only open our eyes to see it. The Christian has no right to be discouraged. What would we think of a man who was heir to a great fortune and still went about bemoaning his poverty? Quite as inconsistent is the Christian who can find nothing in life over which to rejoice.

But did Paul tell them how they might become rejoicing Christians? Yes; rejoice IN THE LORD. Everyone will find much in life that must be endured, many things to be wept over, abundant occasion for lamentation, but like a golden thread stringing together the days and years comes the Apostle's exhortation. Rejoice in the Lord alway. Cultivate the rejoicing habit. Some day we hope to rejoice continually because we shall be in the presence of our Lord, and see Him face to face. Why not live near enough Him now to enable us to rejoice in Him every day? Rejoice in the Lord when we first arise, and we will get enough sunshine into our hearts to dispel the clouds of care and worry all through the day. Rejoice in the Lord when we retire at night, and the clouds of the day will but serve to brighten the evening glory of God's love. Rejoice in the Lord, and even our tears will help us to gather up the rays of God's goodness into the splendor of the rainbow.—The Watchman.

WHAT DO WE LOOK FOR?

The Church of Christ is affected, in character and life, by the differing thought to which its attention is directed in different ages. Men see what they look for, and are influenced by what they endeavor to see, though at present hidden. The church is doctrinal at one period, because it gives its attention to the truth of God, revealed in written Word or in human history. At another time, it is more practical, because it looks more closely to the interests of men for whom it is the depository of God's truth. But its development and its power will be in accord with the thought to which its attention may be especially directed at any one period. And it may be questioned in what particular direction the Church's thought ought at any particular time to be turned. What are we looking for just now? Are we missing the uplift of great things that we might see?

Two ladies, summering amongst the mountains, met on a breezy morning which seemed to stir the whole place with a new life. One of them was spoiling the morning by fretting over small details of comfort or discomfort about the house, and in her personal surroundings. The other spoke of the delightful coolness after days of heat; the dispersion of the summer haze by the brisk morning wind, and the revealing of mountain glories and beauties that the haze had hitherto hidden. The first appeared rather edified. "Haven't looked."

We ought to look out for details. Our questions of government and order and business arrangement are not unimportant. All these things have to do with the efficient discharge of our responsibility to give to the world abroad our testimony of those things which we have seen and heard. We ought to be a well-governed church and an economically administered church. We ought to be eager to persuade men to hear the divine message we have for them and to be very practical and generous in loving our neighbor as ourselves. But in the midst of all our practical duties and labors, efficiently done, there may come to ourselves the sudden morning call, "Have you seen the glory of the Lord this day?" And surely we must not con-

less that we have not even looked for it.

A lady who recently visited this country, the daughter of a distinguished Dutch theologian, observed our church life with much acuteness and sympathy. She records in her book her impression that in practical things the American churches are much more awake and at work than those in Europe. But she judges that this praiseworthy attention to details has kept the church's eyes too exclusively upon the earth, while appreciation and apprehension of the heavenly glories of truth have been obscured. Such criticism is suggestive. It requires us to ask ourselves what we are truly looking for.

It is hardly proper for us to say that we have seen the truth so clearly and completely, and stated it so comprehensively and accurately, that we do not need to be looking now, but rather practicing. We shall hardly deny that the truth of God is greater than even any mere confession. The confession is a marvelous map of the mountain mass of divine truth, with its towering peaks of Sinai and Calvary. The map, once rightly made, does not need to be seriously modified. But no map shows the mountains as they are, with the infinite variations of God-given life upon them and within them, and the glory of God's love beautifying them with light and shade. They may be an indispensable help to knowing the mountains. But to know them in their heart one must look—and look again.

The church needs still to be taking heed unto itself and to the doctrine. After all, it is the doctrine which is the root and spring of good works. In a period of good works there is continued need of the inspiring, vitalizing doctrine of the truth of God. And therefore we may ask ourselves what it is that we are looking for most just now. Might we not, in personal life, in theological seminary, in ecclesiastical assembly, in brotherly conference with our brethren of like precious faith, in devoted, Spirit-guided study, seek, in this practical age, still more of the truth, the holy doctrine of our God and Saviour? Might we not look now so earnestly for more and more of what he reveals that the life within us should leap with renewed vigor to the faithful doing of his gracious will?—Presbyterian.

PLANTING THORNS.

"He that plants thorns should never go barefooted," is an old saying. Of course, you know what that means. The planted thorns are quite sure to come up, and in the path of the one who planted them, so that if he goes barefooted he will feel their sharp pricks himself.

There is another way of putting it: Those who carelessly or purposely make trouble for others find trouble for themselves. Isn't that true?

There are a great many kinds of thorns. There is disobedience, which is a sally sharp one. We have, too, unkindness, selfishness, forgetfulness, impatience, rudeness, teasing, and dozens of others. Did you ever know any one who was guilty of doing these things, which is another way of saying that he planted these thorns, who was always happy and pleased and had always a smooth path for himself? You never did.

Thorns grow very fast. They never have to be weeded and watered, as flowers do. Plant them and they will grow. So wrong thought and wrong deeds bring forth their fruit fast enough, without any care whatever. And things of this kind always hurt more than one person. You will notice that.

People ought always to do right for sake of doing right, and because it pleases the Saviour, but that "ought" is very easy to forget. So it is a wise thing that doing wrong brings trouble to the wrong-doer, for this makes it easy to remember the right.

Don't plant thorns. You can never protect yourself perfectly against them. Trouble others, and you will be hurt. Scatter seeds of kindness and you will have a harvest of gladness yourself.—Exchange.

To do justice, a man must think well not only of himself, but of the duties which he owes to others!

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

The Angel and The Star. By Ralph Conner. Fleming H. Revell Co. Chicago and New York.

This little story of the birth of Christ is in two bindings, cloth, 50c net; paper, 25c net, both beautifully illustrated in color. In the first part the angel tells the glad tidings of the birth of the Saviour to the Shepherds. In the second, The Star leads the Wise Men from the East to a knowledge of this same blessed fact. The Wise Men know nothing of angels, the shepherds nothing of the Star. Yet as the men from the East exclaim: "But thou an angel, and me a star led to the King," and they go their different ways convinced that this is the "King of the Jews," and "In Him shall the Gentiles trust."

RAMBLES IN WALES.

Recently I have preached four Sundays at a place called Llan-caran, in the vale of Glamorgan, which is spoken of as the Garden of Wales. This place is one of the most historic places in South Wales, as to its early gospel preaching and educational matters, which date back to the very earliest centuries. Cadoc, the Wise, is said to have been professor here as early as 453 at the University which they had in this part of Wales, and which some say led to the establishment of Jesus College, Oxford. He is called "The Wise," because of many proverbial sayings that are attributed to him. The old-buildings may still be seen in the neighborhood. Among the many wise sayings of T. Cadoc, the Wise, the Second Abbott of Llan-caran are the following addressed to one of his bards: "Consider before thou speakest, what thou speakest, why thou speakest, to whom thou speakest, concerning whom thou speakest, what will be the benefit of what thou speakest." These sayings are timely at all times. He was a son of Gwynallin, Lord of Gwynl'wng, in Glamorgan.

When I preached here November 8th, I picked up in the minutes of the Welsh Baptist Association of East Glamorgan for 1904, which was held that year with the Hebron Baptist church, Dowlais, when the chairman, the Rev. D. C. Jones, delivered the annual address, in Welsh, which was adopted as the message of the Association to the churches, an abstract of which was published in English, which I enclose with this for the readers of the Western Recorder.

The letter to the Churches—An English Abstract of the Chairman's Address.

Beloved, It is our desire to explain ourselves and expound our principles, believing that clear conceptions as to what we are would be advantageous not only to ourselves, but also to society at large.

I. We Are Christians.

Jesus Christ is the source and object of our being. Christ is a Person and not a figure of speech, a Person and not a mere idea. Christ is supernatural. The earth, through the operation of its hidden powers has here and there risen and formed lofty hills and stupendous mountains whose towering peaks pierce the heavens; and human nature by its own innate powers has forced itself upwards producing men of immense stature such as Buddha and Plato, Bacon and Shakespeare. Christ is not an ascent of the natural unto and into the supernatural, but the descent of the supernatural unto and into the natural. He is the Son of God not on account of his being Messiah, but the Son of God who became Messiah. More than divine, he is God—God incarnate.

The Mission

Of those corpuscles in your blood that have been called "Little Soldiers," it is to fight for you against the disease germs that constantly endanger your health. These corpuscles are made healthy and strong by the use of Hood's Sarsaparilla.

This medicine is a combination of more than 20 different remedial agents in proportions and by a process known only to ourselves and it has for thirty years been constantly proving its worth. No substitute, none "just-as-good."

Our being is from and for Him. He is our type. The oak will not grow in the form of a briar, and the spiritual man will not grow in the form of the carnal. Bearing his image, we are a new race of men. With us as with Him the spiritual is the substantial, the unseen is the most apparent; with us as with Him, character is life, and sympathy with God the Father is the supreme blessedness, with us as with Him, service is the glory of existence, and self sacrifice for the salvation of the world is the glory of service.

II. We Are Protestants.

According to Dr. Edwards' Hand Book of Protestant Nonconformity, the fundamental principles of Protestantism are four in number.

The sovereignty of God's Word.—Is the first principle. The authority in things pertaining to religion is assigned by some to reason and by others to the church. The only authority recognized by us is Scripture. Lines from Tenyson, Browning and others, may serve to decorate the pulpit, but its power is the Word of God.

Liberty to Worship God according to our conviction.—Is the second principle. Every man is free to think for himself. It is necessary for every man to exercise his own faculties; it is for this they were entrusted to Him. It is the truths we acquire by personal pursuit that will prove a personal acquisition. Art depends on Science, and the Bible as well as nature is an open Book to be read and studied by all. God is to be loved, not only with all our heart, but also with all our mind. A true Christian is an intelligent Christian. Freedom to think is as essential to morality and religion as freedom to act.

The privilege to deal personally with God.—Is the third principle. God deals personally with man, and man has to deal personally with God. It is to his father the prodigal son went, and not to his brother. Peter refused to act as mediator between Simon, the sorcerer, and God; men who call themselves Peter's successors would most gladly undertake the work. They profess themselves to be mediators and this profession of theirs is a fraud and blasphemy. Christianity in certain quarters has been set aside to make room for Churchianity. Union with the church is said to be the essence of life eternal. The individual becomes lost in the community. The community thinks for him, prays for him, and undertakes to make sure his salvation. Now, this is to deprive us of our personality, to spoil us of our manhood. The Protestant Reformation was the appearing of Christ to restore unto the individual his personality, to seek and to save that which was lost in the fogs and bogs of Churchianity.

Justification through faith in Christ.—Is the fourth principle. Justification precedes sanctification. The mystery of sanctification is Christ in us, the mystery of justification is Christ for us. He is the propitiation for our sins. For he hath made him to be sin for us, who know no sin, that we might be made the righteousness of God in Him.

These four principles are the corner stones of our temple, and against them the battering-rams of Romanism and Anglicanism are heating. Beneath the strokes, the stones become hardened, but the

rams are shattered.

III. We Are Nonconformists.

We refuse to conform with the Church of England as to its internal government. Of modern episcopacy, Scripture knows nothing. The princely authority exercised by church dignitaries who rule over God's heritage is a most daring usurpation. The church is a brotherhood and not a principality governed by spiritual lordlings.

We refuse to conform with the Church of England in its reception of the Common Prayer Book, the Articles of Homilies as standard of doctrine and rule of service.

We refuse to conform with the Church of England in its subjection to state-control.

We refuse to conform with the Church of England in its assumption to be a National Church. A National Church is an impossible church. The New Testament Church and the national establishment are essentially different corporations, one is human the other divine. Adhering to Scripture, we are Nonconformists of necessity.

IV. We Are Independents.

Whilst some, as to church polity are episcopalian and others presbyterian, we are independent. Each church is a complete corporation electing its officers, administering its discipline independent of any other church or person. The church at Jerusalem had no authority over the church at Antioch, the church at Antioch had no authority over the church at Rome, the church at Rome had no authority over any other church. Every family in the land is an independent family, but subject to King Edward VII, and our churches, each one of them, is an independent church but subject to King Jesus. We have an Association, but not a presbytery, we have a Union, but not a synod. Our Association and Union are formed of churches, who on stated times meet together as a Conference and not as senate, to advise and not to legislate.

V. We Are Baptists.

The mode of baptism is immersion, its subjects are believers in Christ. It is said that it was at the opening of the seventeenth century we first appeared. Ignorance, thus betrays itself. The ancient British Church was a Baptist church. Though we cannot trace the links which connect us with the church at Jerusalem, we can do something better, we can show that our principles are identical with her principles. Scornfully we are sometimes asked, "where were you prior to the Protestant Reformation?" We existed then, like the seven thousand faithful ones in the time of Ahab, whose existence was unknown even to Elijah. Caves and forests were our hidden places, and the fires of persecution were kindled on our account.

To distinguish us from our brethren, we are called Particular Baptists. This name is given us because we hold the doctrine of particular redemption. In accordance with the teaching of portions of Scripture, the General Baptists hold that Christ died for all, but in accordance with the teaching of the whole of Scripture the Particular Baptists hold that Christ died for all and instead of many. The General Baptists hold that the saints are the elect; the Particular Baptists hold that the elect are the saints. With the General Baptists it is character

60 Years
Sixty years of experience with Ayer's Cherry Pectoral make us have great confidence in it for coughs, colds on the chest, bronchitis, hoarseness, weak throats, weak lungs. Ask your doctor to tell you his experience with it. If satisfactory, then you will certainly have every confidence in it.
J. C. Ayer & Co., Lowell, Mass.

FERRY'S SEEDS
Ferry's are best because every year the retailer gets a new supply, freshly tested and put up. You run no risk of poorly kept or rancid stocks. We take the pains; you get the results. Buy of the best equipped and most expert seed growers in America. It is to our advantage to satisfy you. We will. For sale everywhere. Our 1908 Seed Annual free. Write to
D. W. FERRY & CO.,
Detroit, Mich.

BELLS, PEALS, CHIMES
Made only of the finest Copper and East India Tin. Well known for their full rich tone and durability. Write for catalogue.
R. W. VAIDYANATHAN, Prop'r, 445 E. Second St., CHICAGO, ILL.

BOOKS
FOR REVIVALS
Same Evangelism. Rev. W. Wistar Hamilton, D. D. 16mo. Price, 75 cents net, postpaid.
How to Grow in the Christian Life. Rev. W. Wistar Hamilton, D. D. Vest-pocket size. Price, leather, 25 cents net, postpaid; paper, 10 cents net, postpaid.
The Helping Hand. Rev. W. W. Hamilton, D. D. Price, leather, 25 cents net, postpaid; paper, 10 cents net, postpaid.
Practical Ideas in Evangelism. Charles Herbert Rust. 16mo, 88 pp. Price, 50 cents net, postage, 5 cents.
The New Evangelism. Rev. Cortland Myers, D. D. 12mo, 85 pp. Price, cloth, 35 cents net, postpaid; paper, 20 cents net, postpaid.
A Study in Soul Winning. The Christian Conversationalist. Rev. R. W. Weaver. 16mo, 128 pp. With introduction by Rev. E. M. Poter, D. D. Price, 50 cents net, postpaid.
Saturday Afternoon; or, Conversations for the Culture of the Christian Life. Rev. Wayland Hoyt, D. D. 16mo, 302 pp. Price, 25 cents net, postage, 5 cents.
PAMPHLETS
Work With the Unsaved. Rev. C. H. Moscrip. Leatherette. Price, 5 cents net, postpaid.
Handbook for Inquirers and Converts. Rev. C. L. Jackson. Price, 10 cents net, postpaid.
Every Creature. Rev. M. T. Lamb. Paper. Price, 15 cents net, postpaid.
TRACTS
Send for our catalogue of Small Arms, containing a complete list of tracts for revivals.
American Baptist Publication Society
ST. LOUIS HOUSE
514 N. Grand Avenue, St. Louis, Mo.
B. J. ROBERT, Manager

—FOR—
FURNITURE
OF ALL KINDS
AT THE LOWEST PRICES
—GO TO—
W. F. MAYER
415 WEST MARKET STREET.
LOUISVILLE KENTUCKY.

Three Months' Free Trial
Allowed on every sewing machine we sell. We ship on approval and trial to anyone in the U. S. and promise the Freight. If you are not satisfied after using it three months don't pay a cent.
Factory Prices
Do not buy from anyone at any price. We are the lowest and best. We have the latest and best styles and learn our work of prices and services new offers.
It Only Costs a cent to write a postal and we will get much valuable information. Do Not Wait, write it now!
MEAD CYCLE CO. Dept. 51 Chicago

Loving God is the secret which reconciles all. This is the secret of being occupied, with interest, in the things of earth, without ceasing to love the things of heaven. But, ye divided hearts, who have dreamed of a compromise between heaven and earth, and have appeared tormented with fears and scruples, now know the cause of your condition: ye fear God, but ye do not love him. Love had speedily cut the difficulty; everything for God, nothing for self, is its motto. Everything for God, provided God is mine. Then let him enrich or impoverish my life, let him extend or limit my activity, let him gratify or oppose my tastes; if I have my God, I have all things at once.—Alexander R. Vinet.

that accounts for election; with the Particular Baptists, it is election that accounts for character.

VI. We Are Close Communions

This is not a matter of opinion, but a matter of conscience, a matter of necessity. This makes no difference between us and the Congregationalists, the Wesleyan and Calvinistic, Methodists, the Presbyterians and the Episcopalians. In fact, they are all close communionists that is, they hold what is esteemed by them to be baptism to be an essential qualification to partake of the Lord's Supper. The only Free Communionists known to us are those Baptists who invite the unbaptized to the Lord's table. The reason we are close-communionists is the reason why we are Baptists, and that is, our obligation to do according to Scripture. For Baptists to be Free Communionists, is to violate the divine instruction, and to deny in practice what we profess in name. Our Lord instituted but two ordinances, infant baptism is an outrage upon one of them; open communion is an outrage upon both. We cannot invite the unbaptized to partake of the Supper any more than we can invite the unbelieving to partake of the ordinance of baptism. A sufficient reply to Robert Hall's arguments for open communion is the disappearance of all the open communion churches formed by Vavassor Powell.

Thus we have explained ourselves, and it is our desire to continue what we are, knowing that it is unto this we are called. Our city was built in troublous times, Acts of Parliament were hurled at the builders to prevent their work, yet the walls were raised. The New Education Act was prepared for the overthrow of the city, but its promoters must see, and that in the immediate future, that they have spent their strength for naught. Why do the bishops rage, and the priests imagine a vain thing? The Anglicans set themselves, and the Romanists take counsel together against New Testament Churchianity. He that sitteth in the heavens shall laugh; the Lord shall have them in derision.
JOHN T. GRIFFITH.

Maerdy, Glamorganshire, South Wales, England.

A life well spent is worth any number of speeches; it is a language far more eloquent than words; it is instruction in action—wisdom at work.

One of the great dangers of the spiritual life is mental vagueness and one of the great dangers of the mental life is spiritual apathy.

OUR ALABAMA LETTER.

H. R. Schramm has resigned the Forest Home field and becomes pastor at Samson and Slocomb.

R. F. Stuckey accepts the Ecclectic pastorate.

P. M. Jones has resigned at Thomasville, and, for the present, will do general evangelistic work.

J. R. Curry leaves Grove Hill and accepts at Tuskegee, the field recently vacated by R. C. Granberry. Bro. Granberry has left Alabama, going over into the next best State, Georgia.

C. C. Heard, after a successful pastorate at Columbiana, has resigned to accept the Tallapoosa (Ga.) field. Another instance of Alabama's loss to Georgia.

All Alabama is delighted that Dr. French is to return to us. He left this State (the Talladega pastorate) when he accepted the Austin (Texas) field. And now he comes back—having accepted the pastorate of the First church, of Eufaula. This is the work our noble brother, M. B. Wharton, laid down last summer to answer the call to come up higher. The Eufaula brethren lost their old building by fire sometime ago. They decided to build a new house for the Lord that would honor them and the cause as well. The result is that Eufaula now has one of the handsomest, most up-to-date Baptist church houses in all the State.

Alabama has just celebrated her one hundredth anniversary of Baptist effort in the State. The

first church was constituted October 2, 1808, in the dwelling of one James Deaton, near the present city of Huntsville. We now have about 170,000 Baptists in the State. There are more Baptists in Alabama than all other denominations put together. At the beginning of the present year of our existence, we decided that we could not celebrate our one hundredth birth-year as a denomination better than by raising \$100,000 for the Lord's work. The finale to our celebration was held with the Baptist churches of the city of Montgomery the last week in November. And it was a glorious occasion. A most excellent program had been prepared, and all the addresses were at high tide. On account of the panicky times we did not quite reach our \$100,000; but we only missed it by a very few thousand.

At the Centennial Celebration a New Century Committee was appointed whose duty it is to conduct a special evangelistic campaign during the first year of the second century of our existence in the State. This committee is composed of the following brethren: J. W. O'Hara, Montgomery; R. S. Gavin, Huntsville; G. L. Yates, New Decatur; Wallace Wear, Birmingham; J. M. Shelburne, East Lake; J. H. Foster, Anniston; S. H. Campbell, Troy; W. J. E. Cox, Mobile; W. M. Blackwelder, Greenville; J. L. Rosser, Selma; L. O. Dawson, Tuscaloosa. All are pastors.

At the recent meeting of the State Board of Missions, Dr. W. B. Crumpton was retained as Corresponding Secretary, and he is one of the best in all the world. Two State Evangelists were retained—Rev. J. V. Dickinson, of Tuscaloosa, and Rev. W. J. Ray, of Montgomery.

R. S. GAVIN,
Huntsville, Ala.

THE SECRET OF BEAUTY.

Of the Skin, Scalp, hair and Hands
Is the Free Action of the Pores.

Millions of the world's best people use Cuticura Soap and Cuticura Ointment, the purest and sweetest of emollients for preserving, purifying, and beautifying the skin, for cleansing the scalp of crusts, scales, and dandruff, and the stopping of falling hair, for softening, whitening, and soothing red, rough and sore hands, for baby rashes, itchings, and chafings and many sanative, antiseptic purposes which readily suggest themselves to women, as well as for all the purposes of the toilet, bath, and nursery.

Success grows out of struggles to overcome difficulties. If there were no difficulties, there would be no successes.

Amusement is an important part of education. Amusement any kind is not wasting time, but economizing life.



Three Great S. S. Helps.
TO THE INTERNATIONAL LESSONS FOR 1909.

GREAT In size, comprehensiveness, usefulness—suggestiveness, modernness, and general superiority in every department.

Tarbell's Teachers' Guide.

By MARTRA TARBELL, Ph. D.

It is surprising how quickly a lesson can be prepared with TARBELL'S assistance. The 1909 volume towers above any previous issue, including every conceivable help that modern science and methods can render to make teaching attractive and interesting. Published originally at \$1.25, this great annual volume is now issued at only \$1.00 net.

Dr. J. Wilbur Chapman: "Covers the whole year's work more admirably, in my judgment, than any other book I have seen."

Dr. R. A. Torrey: "I consider it the best book of the kind on the Sunday School lessons."

Dr. P. S. Henson, D.D.: "It is positively the best thing of the kind I have seen."

Substantial Cloth—\$1.00, Net.—Postage 15c.

GREAT In its low price, its reliability, its aptness-of-exposition and illustration, its spiritual suggestiveness, its many unique features.

The Practical Commentary.

on the Sunday School Lessons.

A Comprehensive Commentary: Hints to Teachers, Illustration, Blackboard Exercises, Questions, Maps, etc. Edited by Specialists in the various departments. The Year's Lessons in One Large Octavo Volume.

"In the title of this book the word practical should be read with emphasis."—The Christian Evangelist.

"The cheapest and one of the most helpful books of its kind."—Cumberland Presbyterian.

"Remarkable for two things: aptness and truth of exposition, pertinence of application. The analysis also is natural, the catchwords capital, and style concise, pointed, animated."—The Advance.

Substantial Cloth—50c, Net—Postage 10c.

GREAT In its smallness and compactness, as Marion Lawrence says, "Boiled down, pressed, skimmed, strained, yet full, generous, helpful."

The Gist of The Lesson.

By R. A. TORREY.



For the busy teacher. To be carried in one's pocket. Spare moments to be improved, on trains, at home, when calling, between business engagements, anywhere, everywhere.

"Better this year than ever. All it claims to be, the real gist of the lesson."—Cumberland Presbyterian.

"To those who have possessed and used former issues that for this year will need no commendation. It is not only handy in form but wondrously complete in what is necessary to the understanding of the lesson and its spiritual teachings."—Christian Intelligencer.

Bound in Leatherette—25c, Net—Postpaid.

The Well Equipped S. S. Teacher has all Three BAPTIST BOOK CONCERN

(INCORPORATED)
JOHN W. HILL, Manager Book Department.
636-638 Fourth Ave., LOUISVILLE, KY.

**BIBLE MAKING IN AMERICA
BEGAN WITH**

**The
Holman Bibles**

THERE are more Bibles made in Philadelphia than in the rest of the United States, and there are more **HOLMAN BIBLES** made in Philadelphia than any other kind.

The first American edition of the Bible in English text, with an American imprint, was made in Philadelphia in 1782. The first **Pronouncing Teachers Bible** in the world was made by **A. J. Holman & Co.** in 1892.

The latest **BLACK FACE TYPE BIBLES** are also made by **A. J. Holman & Co.**

The Holman Vest Pocket Pronouncing Testaments are the daintiest books made, and the Large Pica Pronouncing edition is the most popular of all large type Testaments.

**The Holman Bibles
ARE RECOGNIZED LEADERS**

by their clear print, fine white paper, excellent helps, superior materials and workmanship. Flexible bindings. The Publishers are also Printers and Binders, and make their own editions of the Bible from **start to finish.**

A. J. HOLMAN & COMPANY

Publishers, Printers and Binders of Bibles in Six Languages

1222-24-26 Arch Street

PHILADELPHIA, PA.

JERUSALEM! JERUSALEM!

By Benj. Urton.

Jerusalem, that Home above,
Where kings and prophets are,
Jerusalem, where all is love,
Whose streets are bright and fair.

Jerusalem, I love the name,
Where mansions are prepared,
Jerusalem is still the same,
The Christian's great reward.

Jerusalem, O, glorious news,
God sends His dying love,
Jerusalem, what Heavenly views,
The city far above.

Jerusalem, with Jasper walls,
Purchased with blood for me,
Jerusalem, my all in all,
Jesus will welcome thee.

Jerusalem, forever bright,
The Christians home shall be,
Jerusalem, where is no night,
God is the Light of thee.

Jerusalem, a prepared place,
For those born from above,
Jerusalem, where God's own face
Reflects the Saviour's love.
Hanly, Ky.

OUR PULPIT.



HEART PIERCING.

C. H. Spurgeon.

"Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?"—Acts 2:37.

It was a very powerful sermon, but where did the power lie, do you think? Well, instrumentally, and speaking after the manner of men, I think it lay partly in Peter's vivid realization of what he was saying. He knew that his Lord and Saviour had with wicked hands been crucified and slain, and that he had risen from the grave, and had gone back again to heaven. You could see from the whole manner, that he was not talking about myths and fancies, but about verities and things of which he knew for a certainty. There is always a power about a man's message when his hearers know that he who delivers it himself believes what he is saying, and has no latent doubts, no concealed scepticisms, but speaks what he knows, and testifies what he has seen.

The next secret of the power of Peter's discourse was, I think, that it was full of Scripture. There is a quotation, first of one Psalm, and then of another, David said this, and David said that; Peter's superstructure of argument was built upon the solid rock of Holy Scripture. Peter had a great mass before him that day, and he was moved, and I do not wonder that he got such good leverage with such a fulcrum as he had. The more of Scripture, ay, of the very words of Scripture that we can use in preaching, the better; and, certainly, the more of such teaching as can begin with "Thus saith the Lord." Men will not care about what we say, or "Thus saith Mr. Wesley," or "Thus saith John Calvin," it is "Thus saith the Lord" that

will have power over them. Me-Cheyne says that you will generally notice that conversions are wrought rather by the preacher's text, or by some passage of Scripture quoted by him, than by his sermon. "for," he adds, "it is God's Word, not our comment upon God's Word, which is usually blessed to the salvation of souls."

My subject is the pricking in the heart, and my first observation is that a saving impression is always a prick in the heart.

A prick in the heart is very painful. To be pricked anywhere is not a thing to be desired; but a prick in the heart would not merely be painful, but, in a natural and literal sense, it would be fatal. There are a great many different kinds of impressions made by preachers upon their hearers, but blessed is that preacher who makes a wound right in their hearts.

A saving impression must be made in the heart, because all true religion must begin there. A great many attempts have been made to make men religious from the outside. Some have thought that a very long coat, reaching almost to the ground, and a strange kind of hat—a biretta, I think it is called—have a great deal of religion in them. It is wonderful how much religion is supposed to depend upon tailors and hatters; but I fail to see how anybody's heart can be affected by the cut of his coat, or the shape of his hat. Some try to affect a man by the performance of certain ceremonies. They take him in his childhood, and "regenerate" him after their fashion; and, later, they "confirm" him in something or other; and external ceremonies of various kinds are performed upon him. They remind one rather of Babylon than of Jerusalem; but I have never heard of anyone being brought to Jesus Christ in that way, or of any conscience being awakened, or any man finding peace with God in that fashion.

Many of you, dear friends, have made a profession of religion, and you are moral enough to be reckoned consistent with that profession, and attentive enough to outward religious duties to consider yourselves to be all that you should be; but, oh, I do implore you never to be satisfied with any religion which does not affect your heart, and with no religious exercise which is not in the heart-work. You might as well be sitting in your own homes as be here without your hearts. It is no more use to sing a hymn than to sing a song unless you sing it with the heart, and so make melody unto God. The heart, the heart, the heart, the heart—that is the vital place. Out of it are the issues of life, and unless it be savingly affected, the whole life will still be estranged from God.

Yet I would rather that people were cut to the heart than not wounded at all, because I hope that the sword of the Spirit will penetrate a little further, and really enter the heart. I have often been told this sort of story: "I came to hear you preach, sir, on such an occasion, and I went away very angry. I could not bear the doctrine that was proclaimed, and I went out hating the man who had talked in that fashion. Yet I could not forget it; it rankled in my mind until, at last, I began to think there was something in it; by-and-by, I saw that it was true, and then I said, 'What a fool I am to struggle

against it!'" I do not mind my hearers being angry with me because of my preaching, for it is a good deal like fishing. If you have a good large salmon at the end of the line, he will struggle and pull with all his might, and thus he will swallow the hook all the more deeply, and there will be the less likelihood of his getting away; and an obstinate resistance to the gospel is sometimes an indication that the gospel is piercing and pricking the hearer, and making him snap at it as a wounded beast tries to bite the spear which has been thrust into him, and which he cannot pull out. So, when a man is cut to the heart, I hope that he will soon be cut in the heart; but if the sword of the Spirit does not prick him in the heart, no permanent good will be effected.

And further, supposing the impression made should be good in itself, yet, if the hearer is not pricked in the heart the impression will be only transient, and we shall have to say to the man, as the Lord said to Judah, "Your goodness is as a morning cloud, and as the early dew it goeth away." Or if the impression lasts a little longer, it will only need enough of the fervent heat of the rising sun upon the blade which has begun to spring up, but under which there is no depth of earth, and in due season its verdure will vanish, and it will perish. If it is not real heart-work, it will not last. The reason why so many backslide is that they built on the sand, there was no deep foundation-work. The soul-saving work, the work which lasts, is that where God ploughs deeply into the conscience, and sows the good seed of the kingdom in the heart. It is principle, not passion, full conviction not merely a profession of faith, that will endure unto the end. If the impression made does not prick the heart, it will be only transient; and when it disappears, evil will come of it, for perhaps the people who are most difficult to be moved are those who have been impressed a great many times, yet not saved. The first time you heard God's faithful servant preach, you felt ready to weep yourself away under the power of the truth which he proclaimed; but now his voice has grown so familiar that, even when it is most pathetically earnest, you go to sleep under it. I have been in a mill when there has been such a clatter of wheels that I could not hear myself speak, yet the miller has told me that he was so used to the noise that he could go to sleep in it; and there are persons, who have sat so long under a faithful minister, that they have got used to his message, and do not feel its force as they did when first they heard it. To use a common expression, they have become gospel-hardened; and this is a very serious state for any man to reach. May God save us from that perilous condition by causing us to be pricked in the heart.

When the truth pricks the hearers of it in the heart, the impression becomes operative. In the case before us, if you read the narrative, you will find that these men became earnest enquirers; they said unto Peter and to the rest of the apostles, "Men and brethren, what must we do?" Being told what to do, namely, "Repent, and be baptized every one of you," they did repent; there was a change of mind which was followed by a corresponding

change of life: and they were baptized, they obeyed the command of Christ, and made an open avowal of their faith in him in his own appointed way. Thus they were added to the church, "and they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

All this followed because they had been "pricked in their heart." It was a sorrowful beginning, yet it was a good beginning for it was God's way of beginning the work of grace in their souls. I wish that all converts began in that way. Some seem to me to jump into religion as if they were going into a bath, and then jump out of it again as quickly. I do not believe in the faith that is unaccompanied by repentance. Some have spoken in disparagement of repentance by saying "that the original word means nothing more than a change of mind;" and you might imagine that it was a very unimportant change of mind. But their knowledge of Greek is not very deep, and their experimental knowledge of true religion would seem to be still more shallow.

A faith that has no tears in its eyes is a blind faith, for where there is sight there will be weeping. Never did a soul look to Christ, whom it had pierced, without weeping and mourning because of its sin. Faith and repentance are twins; they are born together, and they will live together, and as long as a Christian is in this world both will be needed. Rowland Hill used to say that the only thing that he should be sorry to leave when he went to heaven was that sweet, lovely, sorrowful grace of repentance; he supposed he could not repent in heaven, but it was such a sweet experience to keep on repenting that he would wish to repent for ever if such a thing might be.

Now, in the second place, let us notice what truths God uses as daggers to prick sinners in the heart.

I have known some pricked in the heart merely by discovering that the gospel, the Bible, was really true. They have been sceptical, they have perhaps been blasphemers; but on a sudden, being honestly convinced that the Bible was true, they have been broken down at once, just as Saul of Tarsus was. He would not have persecuted Christ if he had believed him to be Messiah, but he thought he was an impostor, and therefore honestly determined to put down his followers. He says concerning himself, "I obtained mercy, because I did it ignorantly in unbelief." The moment the Lord Jesus called to him out of heaven, and said, "Saul, Saul, why persecutest thou me?" I am Jesus whom thou persecutest," he was pricked in the heart, and soon he became, as many others have become, just as earnest in defence of the truth as he had before, in his ignorance, been in opposition to it.

I have known others pierced in the heart by shame through some particular sin. I will give you an instance in which that was the case. A young man has been moral from his youth up, he has had much to thank God for with regard to what he has been; he has never mixed with the wanton or wicked world; yet there is always a danger as well as a benefit in this state of things. This young man becomes self-righteous; he thinks himself a great deal better

than others. Perhaps he says that he is a sinner because everybody says that out of a sort of compliment to God, but he does not feel that he has ever done much that was wrong, and he wishes that other people were half as good as he thinks that he is. But, one day he commits a certain definite sin. I do not know whether the young brother is here, but he told me of a case of just this kind. He said that, when he was in the workshop one day, he upset the oil can, and an enquiry was made as to who had been so careless. He was asked, and he said that he had not done it, and from his usual character everybody believed his denial. "But," he said, "as I went home that night, it came to my mind, 'You are a liar. You are a liar.' I felt so mean," he said to me, "I never felt like that before. I had always acted like a man, and like a good man, I thought, but now I felt that I had been a liar. When I got up in the morning, I did not like to go among the other men in the workshop. I thought they would all look at me, and say, 'You are a liar.' I could not bear to think of it, and a sense that I had lied brought me down on my knees before God." Now I do not say that I was glad that young man had told a lie; but I did feel thankful that he had discovered what a liar his heart had been all his life long, for his heart had always been saying to him, "You are a good fellow," yet he had not been so in reality. If there had not been lies in his heart, that lie would not have come out of his mouth. If there were rats under that floor, you might not know it was so until one happens to pop his head up through a hole in the boards; yet he only shows you what was there all the while; and so, sometimes, some one sin has crept up into the light to let a man see what always was secretly in his soul, and that one sin proved to be, in the hand of God, a sharp sword which has cut into his heart, and convinced him that he is a sinner in the sight of God.

In a great many other cases, God has used teaching concerning his law as the means of pricking sinners in the heart. A man reads the ten commandments, and he says, "All these have I kept from my youth up;" but he is told, upon Christ's authority, that every commandment contains within itself a great deal more than appears on the surface, as, for instance, "Thou shalt not kill," is a commandment which is broken by anger. "He that hateth his brother" so that he wishes that there were no such person, is, in heart, the perpetrator of the crime of murder. Then take the command, "Thou shalt not commit adultery." "Oh!" says one, "I never sinned in that way," and some excellent woman says, "I could not bear even to think of such a thing." Yet there have been unchaste desires, glances, thoughts, imaginations; and the commandment covers all those. I do not need to go into the details of each command—it will suffice to sum all up as that "certain lawyer" did, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself." Did you ever do that? Has anyone among us come anywhere near to doing that? When the law of the Lord, in its wide sweep and wondrous compass of all our thoughts and

imaginations and devices, comes to be thoroughly understood by us, then it is that God causes us to be pricked by its sharp point. I have known some also pricked in the heart when they have discovered that there is to be a judgment about everything that we have done—nay, more than that, about everything that we have said, and everything that we have thought—and that that judgment will be most solemn, and its sentence most severe. There will be pronounced, from the lips of God, a sentence of condemnation upon the ungodly which will rest upon them for ever and ever, so that they shall abide in a living death in which there shall be no gleam of light or joy, but all shall be a desolation and a ruin, where misery shall lift up its doleful notes for ever proclaiming the infinite justice of God. Many have been "pricked in their heart" when they have found that, though some preachers make out sin to be only a trifle, God's Word does not. Man may try to make the penalty of sin seem small, but God's Word does not. God's scale of sin and man's scale of sin differ very widely.

God regards sin as a vast evil requiring an infinite atonement, whilst some, who profess to be his servants, treat it as quite an insignificant thing. I pray that the truth, as revealed in God's Word, may be applied with power to every unwounded heart here, and that many may be "pricked in their hearts," and caused to cry out, as they did after Peter's discourse on the day of Pentecost, "Men and brethren what must we do?"

But the chief instrument, I think, that God uses for pricking sinners in the heart is the dying love of Jesus Christ. Nothing wounds like the cross of Christ, just as nothing heals like the cross. When we discover that, out of infinite love and pity, Jesus came to this earth, and took upon him our sins, our sorrows, and our sicknesses, and died in our stead upon Calvary's cross, we say, "How can we stand out against One who is so disinterested, so condescending, and so kind?" Looking to him whom we have pierced by our sin, we are made to weep on account of it. Are not your hearts, my fellow-Christians, always most tender when you get nearest the cross?

Yes, a bleeding Saviour makes men's hearts bleed; when he is pierced, they also are pierced. Of one thing I am sure; that nothing ever pierced my heart like the discovery of God's boundless love in giving his well-beloved Son to die for me. I will put it to any man here, even if he is living this day an ungodly life, even if he has plunged into the very worst and most infamous of sins, if to-night he could know that God had loved him from before the foundation of the world—that, long before the stars began to shine, electing love had pitched on him to be its peculiar object—that Christ died specially for him—that for him there was appointed pardon and acceptance, and for him a crown already made in heaven, and a white robe which would fit no one but himself, and a harp which no hand but his could ever play—oh, methinks he would loathe himself, and say, "I did not know this, or else I should not have lived as I have lived. I did not know that I was the favourite of heaven, I did not know that I was bought with the

precious blood of Jesus, I did not know that God had ordained me unto eternal life, else had I long ago fled into my Father's arms, and cried, 'I have sinned against heaven, and before thee.'" O Spirit of the living God, make such a revelation to some of God's elect here now! Wound thus their hearts, and then lead them to the wounded Saviour, and let them know that whosoever believeth in him was loved of God ere time began, and shall be loved of God when time shall be no more!

Now I want to notice very briefly, in the third place, whose hand uses these sharp daggers so that sinners get "pierced in their heart."

Not Peter's, my brethren, nor mine, nor the hand of any gospel minister; it must be a more powerful hand than any of those, even the hand of the Holy Spirit. The fact is, that he who wrote these truths in the Bible must himself write them on men's hearts or else they will for ever remain inoperative except to condemn. There is One who knows all about the human heart; the Holy Ghost searches the heart and tries the reins of the children of men, and he knows how to apply the truth so as to make it quick and powerful, and to drive home to the heart that sword which, because he uses it, is called "the sword of the Spirit, which is the Word of God." I pray that he may take the truth this very moment, and use it thus. A sword hanging on the wall does not wound anybody. Our daily prayer ought to be, "O thou almighty Spirit, gird thy sword upon thy thigh, and wield

it in thine omnipotent might, that sinners may be 'pricked in their heart,' and so be brought to repentance and salvation!" One very comforting thought is that he who alone can pierce sinners' hearts, is named "The Comforter." Catch at that, sinner: catch at that. He who wounds the heart is also the Comforter. He who kills is the Quickener who makes alive. The Spirit who convicts is also the Spirit who consoles. He has come to convince the world of sin, of righteousness, and of judgment, but it is also his office to take of the things of Christ, and reveal them unto us. Though one of his hands holds a sharp dagger, the other hand bears the remedy with which to heal the wound, for still is that saying true, "I kill, and I make alive; I wound, and I heal." Only he who kills can make alive; but blessed be God that the same Divine Spirit is both Wounder and Healer.

Therefore, let us, who are the children of God, cry mightily unto the Spirit, and entreat him to make the preacher of the gospel, here and everywhere else, to be like a sharp sword piercing the hearts of sinners. How many preachers, nowadays, are using a sword without either edge or point! I recollect hearing a sermon, and before it was preached there was a prayer, offered that souls might be saved by it; yet I could not see how any soul could have been saved by that sermon unless the hearer had understood what the preacher said, and then perhaps he might have been converted. Yet many people called it "a very fine sermon." The man had put the sword of the Spirit into a splendid scabbard, decorated all the way up with gold and diamonds, and then he waved it about, and prayed the Lord to kill somebody with it;

but the Lord could not do it unless he acted directly contrary to his usual method of working. He of ten uses our weakness and our infirmity to glorify himself; but he cannot do many mighty works with some instrumentality. Brethren, pray to God to send us the Holy Spirit, that is what we want above everything. Pray day and night for this, and believe and expect that God will grant your request. If the preacher does not happen to be the man you like best to hear, say to yourself, "God can use that man;" and then pray, "O Lord, give him thy Holy Spirit!"

This is the whole story. You are guilty, and God must punish sin. He cannot be a just God, and yet not exact the penalty for sin. But Jesus Christ came into the world to save sinners, and he has stood as the Substitute for his people, bearing their sins in his own body up to the tree, and on the tree; and there he endured the wrath of God against sin, "being made a curse for us, for it is written, Cursed is every one that hangeth on a tree." You ask, "Did Christ bear my sins?" Let me ask you, do you believe in him? Do you trust him as your Saviour? Will you confide your everlasting destiny into his dear hands? Will you abandon your self-righteousness, and will you rest in Jesus only? Will you take Jesus Christ, the Son of God, to be your soul's only confidence? If you can truly say, "Ah, that I will, and glad will I be to have such a Christ to trust in," then I can assure you that he did die for you, and that your sins are pardoned, and shall never be mentioned against you any more for ever. Go in peace, for you are justified by faith, and you are dear to the heart of God. Remember that glorious declaration, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Go away singing of substitution—the richest word in all our language—Christ standing in my place that I may stand in Christ's place; Christ on the cross for me, Christ in the grave for me, and now I in heaven where Christ is, for God "hath raised us up together, and made us sit together in heavenly places in Christ Jesus;" I at the right hand of God, beloved and honoured, because Christ has gone there to prepare a place for me that where he is there I may be also.

Yet, before you go, let me urge you, if you are trusting in Christ, to confess your faith as the converts did on the day of Pentecost. "Stand up! Stand up for Jesus! The trumpet call obey; Forth to the mighty conflict, In this his glorious day; Ye that are men, now serve him, Against unnumbered foes; Your courage rise with danger; And strength to strengthen oppose."

You, who really love the Lord, ought to be ashamed to make any difficulty of confessing your faith in him. I recollect when I was a lad of fifteen, resolving that, as a believer in Christ, I ought to join the church in the place where I was then living. I asked the deacon about it, and he said that I must see the pastor. I remember well going to see him on a Monday, and receiving a reply that he could not see me, calling again on Tuesday, and getting the answer that he was busy, and could not see me; calling again

on Wednesday, and then being told that he really was so busy that he could not see me. But when I made up my mind to do a thing, even in those days, I meant to do it; so I managed to get to the door of his study, and I said to him, "As I have come three times to see you, sir, and the church-meeting is to be held to-morrow evening, I will go to the church-meeting, and propose myself as a member. I mean to be united to the visible Church of Christ; so, if you cannot see me, I will go to the members, and ask them to receive me." When he saw how determined I was, he found time to see me directly, and I was very soon admitted into the church. Now, you will not have so much trouble as I had, for you will find many Christians ready to welcome you into our fellowship. It is no trouble at all compared with what Christians found it in the olden time.

The Lord bless you, dear friends! If you have been wounded in heart, may he heal you; and if you never have been thus wounded, may there be such a wound produced in your heart right speedily that only the pierced hand of Christ shall be able to salve, and to him shall be the glory for ever and ever. Amen.

Dear Recorder: We have just closed a series of meetings with the First Baptist church, of Bellevue.

The pastor was ably assisted by the Rev. J. P. Jenkins, of Louisville one of our State Board Evangelists. Bro. Jenkins is a fine reasoner and an able preacher. He presents the old but ever new Gospel of salvation by grace, to save men from sin and despair, in a most vivid and impressive way. Yet he has none of the sensational or claptrap methods that characterize a great many evangelists. Truly his work can be classed as sane evangelism. The visible results of the meeting were nine additions to the church, eight by experience and baptism and one by relation. This makes a total of twenty-one additions to the church since my coming in June. Sixteen of these have been by baptism. One of the characteristics of our meeting was that the other protestant churches joined with us in the meeting. There was a fraternal spirit and good feeling throughout the meeting. Bro. Jenkins won the hearts of all the people. Our church is on a higher plane, and the outlook is as bright as the promises of God. We thank God for his coming and pray his richest blessings on our State Board work and all the work of the kingdom. We enjoy the dear old Recorder which visits us each week. Yours in the Master's service.

J. B. JONES.
Bellevue, Ky.

DEAR RECORDER. I accepted the care of Olivet church, April 1, 1908, and moved into this parsonage June 1st. This is one of the finest communities in Kentucky—the very finest church. No stone has been left unturned under which lay a comfort for the pastor and his family, and his horse. We have reaped some thirty-three members during my stay, twenty-one in a meeting which has just closed. Bro. Howerton and Bro. Hutchingson (a former beloved pastor) led our singing, and they did it to the keen delight and edification of all. The pastor did the preaching. It was

pre-eminently a grown folks meeting. Some of the old "snags" of the community surrendered to Christ. All those who professed or were restored united with us. We have a fine B. Y. P. U. under the able presidency of Bro. Geo. W. McKnight. Since it was organized there has been an average attendance of 150. Six months ago the W. M. U. had fifteen members, now we have forty-seven. But I must make particular mention of our Sunday School Teachers' Training School, which meets every Friday. It has been regularly attended by teachers and recruits. The character of the work has been most gratifying and our superintendent says is telling in its effect upon the Sunday School work in general.

I have read the Recorder more than all other religious papers combined.

J. H. MOORE, Pastor.
Howell, Ky.

Spiritual visions are not given to slothful dreamers.

Charcoal Purifies Any Breath

And In Its Purest Form Has Long Been Known As the Greatest Gas Absorber.

Pure willow charcoal will oxidize almost any odor and render it sweet and pure. A painful in a foul cellar will absorb deadly fumes, for charcoal absorbs one one hundred times its volume in gas.

The ancients knew the value of charcoal and administered it in cases of illness, especially pertaining to the stomach. In England today charcoal poultices are used for ulcers, boils, etc., while some physicians in Europe claim to cure many skin diseases by covering the afflicted skin with charcoal powder.

Stuart's Charcoal Lozenges go into the mouth and transfer foul odors at once into oxygen, absorb noxious gases and acids and when swallowed mix with the digestive juices and stop gas making, fermentation and decay.

By their gentle qualities they control beneficially bowel action and stop diarrhoea and constipation.

Bad breath simply cannot exist when charcoal is used. There are no ifs or ands about this statement. Don't take our word for it, but look into the matter yourself. Ask your druggist or physician, or better still, look up charcoal in your encyclopedia. The beauty of Stuart's Charcoal Lozenges is that the highest pharmaceutical expert knowledge obtainable has been used to prepare a lozenge that will give to man the best form of charcoal for use.

Pure willow and honey is the result. Two or three after meals and at bedtime sweeten the breath stop decay of teeth, aid the digestive apparatus and promote perfect bowel action. They enrich the supply of oxygen to the system and thereby revivify the blood and nerves.

Stuart's Charcoal Lozenges are sold everywhere in vast quantities thus they must have merit. Every druggist carries them, price, twenty-five cents per box, or send us your name and address and we will send you a trial package by mail, free. Address F. A. Stuart Co., 200 Stuart Bldg., Marshall, Mich.

Editorial

There seems to be an earnest desire to solve the problem of "over-churching" the smaller towns and villages of this country. The Federal Council gave part of an afternoon to the consideration of this subject and hopes to accomplish much by securing the co-operation of the various Home Mission Societies. It is proposed that weak and struggling churches shall be replaced by a smaller number of strong organizations. This is to be brought about by dividing the territory and applying the principle of comity in Home Mission work.

One instance was cited to show just how urgent it was that this matter be given immediate consideration. A western town with 1,300 inhabitants has fourteen different churches and another is being organized.

Just at this time comes a most opportune suggestion from an Episcopal bishop on the "next step in Christian union." This sagacious prelate would solve the problem in a speedy, sensible and satisfactory way. He calls attention to the fact that the Roman Catholics and the Baptists "represent distinct beliefs" and hold very little in common. Between these come the other denominations without sufficient differences to keep them apart. According to his plan, in the smaller towns there should be only three religious organizations, e. g., Catholics, Baptists and one for all others who could not join either of these. Certainly the time has come for less talk and more "federating" on the part of those who are broad and liberal and boast about the elasticity of their denominational tie.

The writer distinctly remembers the closing service of a union meeting that was remarkable for its fraternal spirit. The pastor, where the meeting was held, pointed to a neighboring church and declared the only difference between the people worshipping there and those of his own congregation was "in a name," and the pastor of the church mentioned, a few moments later, heartily assented to that declaration. One church was staggering under a twenty thousand dollar debt, and the pathway of the other was anything but a bed of roses. Had they united the situation would have been greatly relieved, but they let just "a name" keep them apart, and, today, with less than three hundred feet between their buildings they are contending for supremacy in that community.

Nothing short of a deep and positive conviction that the truth is at stake should keep professing Christians apart. To juggle with denominational affiliations is a serious matter, and does not foster common respect, much less esteem.

Catholics, Baptists and one for "all others" might seem drastic at first, but if there must be a new alignment here are two bodies representing distinct beliefs with ample provision made for those in the middle of the road.

Now comes the proposition to launch a new organization to be known as a Ministers' Union. The Protestant ministers of Boston have been invited to meet and effect this organization, the purpose of which is to protect their inter-

ests, especially from the pecuniary side. It is proposed, in this new movement, to follow in the wake of organized labor and procure for the members of the union proper compensation for their services.

In order to secure uniform results there must be concert of action. Suppose churches refuse to have representation on a "wage committee," will the union declare a "strike" and order out its members "till the wage question is settled?" We are also curious about the "wage scale" as it touches the field and ability of the various ministers. Will there be a sliding scale and will the compensation be reckoned by the day or sermon? Perhaps certain services may be put on a price list, fixed by the union and furnished the general public. Suppose it reads: "Funerals, one dollar and up; weddings, two dollars and up; sick visits, fifty cents and up; sermons, six bits and up." That "up" would be an uncertain quantity and so a foot note might be added, "Details furnished by union members on application."

Each person could then determine just how religiously elaborate funerals, weddings, sick visits and the like should be. Suppose a "one dollar" funeral seemed hardly in keeping with the standing of the family, it could be readjusted by a copy of the "furnished details" on this wise: Prayers, fifty cents each or three for one dollar; songs, twenty-five cents straight, sermonette, fifty cents—if perfumed, twenty-five cents extra; five cents per block, en route to cemetery only; an extra charge of one dollar will be made for wearing robe at service. From this it will be seen that those attending could figure out the "religious cost" of the service and have a theme for neighborhood gossip for weeks.

We are sorry this union is to be launched into being as near us as Boston. It would be more to our liking if it had originated at the North Pole and the organizing official met a violent death while headed in this direction. Of course, it will come to the favored Southland—everything does, but when that time comes we will beseech, with many tears, our pastor to decline to join. The laborer is worthy of his hire, but that is not the way to get it. There is a warm spot in our heart for organized labor, but not for unionized preachers. Avaunt!

Paul said, "Preach the word, be instant (urgent) in season, out of season." Jesus said, "Preach the Gospel." Again He said, "Go ye into all the world and preach the Gospel." So if we obey God's word we must, like Paul, be ready at all times under all circumstances, in all places to preach all the Gospel. "As much as in me is I am ready to preach the gospel to you that are at Rome also." We are nowhere commanded to preach science, nor the history of nations or kings or kingdoms, nor philanthropy, nor the opinions of men, nor the news of the day, but the command is, "Preach the gospel." Paul calls it "The glorious gospel of the blessed God." It is glad tidings, good news, glorious gospel, it is God's proclamation of pardon, His conditions of salvation. There is nothing comparable to it. Salvation is only predicated of the gospel. The gospel is contained in the blessed, holy, infallible word of God, which is able to make wise unto

salvation through faith in Christ Jesus. "Receive with meekness the engrafted word which is able to save your souls." Here is the infallible guide to salvation. Believe God, take his word, these holy Scriptures point the soul only to Jesus, they testify of Him. "The gospel of Christ is the power of God unto salvation." God has ordained by the foolishness of preaching to save them that believe." The leprous soul needs the Great Physician and not a lecture on therapeutics. The dying sinner needs a Saviour, and not a homily on theology, nor a desertation on science, nor recitation on history, nor mere anecdotes gleaned from the world. Many a hungry soul has longed for the bread of life and received only the husks on which swine feed, many a sleeping sinner has gone from the sanctuary with his conscience more fully under the devil's opiates because the thunders of Sinai and the grace and glory of Calvary were not proclaimed to him.—"Preach the gospel."

Much is said about "counting the cost" in accepting Christ, but mention is seldom made about "counting the cost" in rejecting Him. The most costly thing a soul can do is to turn away from Jesus Christ as a personal Saviour for destiny is involved. Christ is not simply one among several Saviours, any one of whom can save a trusting soul from the power and consequences of sin. He stands absolutely by himself both as sinner and Redeemer. He is the only "Lamb slain from the foundation of the world" and "there is none other name under heaven given among men, whereby we must be saved." "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

Angels must shudder as they see souls turning away from Jesus. Life and death are terms descriptive of being. Death does not mean the cessation of being, but a mode of being. Jesus came to rescue from the power and dominion of death and the soul that refuses his proffered help, accepts a terrible doom. Its portion will be "the second death," and eternal separation from all that is good, true, and holy. Jesus not only offers life, but an abounding life and the soul that rejects him in addition to losing a glorious destiny will lose riches and honor as well. There is a "joy of the Lord" that will be the peculiar treasure of those who have used their talents wisely and faithfully. And who can describe the soul enrichment that comes from the leadership and fellowship of the Holy Spirit? Then, too, there is a nobility of experience that belongs to the children of God. Yes, it is costly to turn away from Jesus, especially when there is no other alternative. Thank God, the fountain for cleansing that was opened in the house of David is still flowing and there is no Divine obstruction in the way that leads to the Cross.

In an article on Man's Connection With the All-Source, a writer says: "Being is one. All the being that now is, always was. Prior to creation being had no tangible expression. There is but one Being, and God and man and all things are included in it. Being is all there is, and no existence can be

cut off from it. There is no place where a man may betake himself to get outside the compass of Universal Being. . . . Man is a focal point, a point of manifestation, a point of activity in the Infinite whole—in universal being. . . . The substance which, when organized, became man, was before man was man. Organization did not separate that substance from Universal Being, but only gave it individuality, personality, form. Man's life "blends into the universal; its wavelets ripple and undulate to the verge of the limitless," he is melted into and is of a boundless, shoreless, ocean and is one with universal Infinite Being."

We quote the above as a fine specimen of what is frequently called "profundity of thought."

The idea of saying "there is but one Being," and that "God, man and things are included in it." Rogginess is not an evidence of intellectuality, and it is possible for high sounding phrases to be absolutely meaningless. Perhaps the above, making man's connection with the All-source, is clear to that writer but we defy any one else to tell what he really means. The writing of such twaddle is pitiable, especially when the reader labors under the impression that something has been said. Lord Bacon said: "Conversation makes a ready man; reading a full man; writing an exact man." Evidently he never read anything like the above—but after all it is exact—exact nonsense.

Mr. C. R. Mabee, of Detroit, who has been bringing such railing accusations against the Anti-Saloon League, at last appears in his true colors. A clerk in the New York office of the League has confessed to selling 5,000 names of league subscribers to a woman for fifty dollars and this woman confessed that she was in the employ of C. R. Mabee, and that he furnished the money to procure these names.

Mr. Mabee's efforts to discredit the League will prove vain and useless. The man that espouses the side of liquor and poses as a friend of morality deceives nobody but himself. The Anti-Saloon League deserves commendation for the very enemies it has made. The tactics pursued by the liquor interests in the past make manifest just why they wanted the names of those who made the work of the Anti-Saloon League possible.

It is with profound sorrow that we chronicle the death of the Rev. Ross Moore, which occurred at Pine Bluff, Ark., last Thursday. About three weeks ago he submitted to an operation and for several days seemed to be improving, but there came a turn for the worse and all hope of his recovery was abandoned. He was a graduate of Union University and took a special course at Harvard, and served as pastor in Tennessee and Arkansas. He was a man of brilliant intellect and gifted as a preacher. We greatly lament his departure and tender our sympathy to the bereaved.

East Baptist church, this city, extended a unanimous call to Dr. G. H. Crutcher to the pastorate and to the great delight of Louisville and to the great delight of Louisville Baptists he has accepted and is now on the field. It is confidently believed that Dr. Crutcher will do a great work with this noble church and we bid him a hearty welcome to a place in the ranks of Kentucky Baptists.

EDITORIAL VARIETIES

Self-denial is part of the purchase price of power.

Nothing is ever gained by worrying and undue haste never contributes to real success.

"If you would lift men, you must be on higher ground." True, but you must stoop and possess strength.

Strong drink is not only the devil's way unto a man, but man's way to the devil.—Dr. A. Clarke.

Remember the Western Recorder makes an excellent Christmas gift, one that will bring a message of cheer and impart strength fifty-two times in the year.

Professor F. San Felice, of Sicily, believes he has obtained a serum that will cure malignant tumors. He is now conducting experiments and is hopeful as to the outcome.

The idea is quite prevalent that God looks at the acts rather than the heart. This is a mistake, he looks at the heart first to determine the nature and purpose of the act.

Lynchburg has gone "dry" by a majority of 193. This is good news, but we are getting used to such tidings. The temperance sentiment daily increases and will soon sweep the country.

Rev. J. W. Greathouse has been appointed a field representative of the Southern Baptist Theological Seminary to aid in raising the endowment fund. At present he will confine his efforts to Tennessee.

So many overlook the need of educating the conscience. It is grossly ignorant and God has provided for its enlightenment in giving the Bible. Conscience, by itself, is anything but a safe guide. Educate the conscience.

The church at Smith's Grove has paid Pastor W. M. Stallings three handsome compliments in four years by increasing his salary that many times. The last increase is for one hundred dollars. Of course both church and pastor are happy.

A Christian is one who believes in the Deity of Christ and accepts him as a personal Saviour. The Jews reject the Deity of Christ and are thoroughly consistent in refusing to be designated as Christians. As a matter of simple justice all others repudiating the Deity of Christ should renounce the term Christian.

There is but one standard of morality and there is but one standard of Christian living, and that standard is equally binding upon all alike. It is a serious mistake to think the average Christian can do things that would not be tolerated in a minister. Occupation or life calling does not change the moral quality of an action.

There is no more appropriate Christmas gift than a well selected book. Such a present is a real compliment to the recipient. The Baptist Book Concern is prepared, as never before, to supply its patrons with suitable holiday presents. We have the books you want and in our stock of Bibles can be found any editions desired.

President G. Stanley Hall declares the American public school system is "inefficient" and unprogressive, "that the schools were suffering from feminization." He asserts the "text books were getting worse," and that "children are not taught pure English." If President Hall is not careful he will be branded as narrow-minded and lacking in breadth of vision.

The editor of a large daily recently said: "I believe that a newspaper in these days exists for revenue only; that its news should be such as is demanded by the general public; and that in securing such news any method is legitimate that will obtain the desired item or article." Certainly this man stands in a class by himself. We cannot believe that the editor of a reputable paper would endorse this utterance. The end, even though it be legitimate, does not justify the use of unworthy means. The paper that exists for revenue only does not deserve an existence.

The Baptist Chronicle, the State paper of Louisiana, has become the property of the State Convention. The Executive Board, at its recent session, made the purchase. At this same meeting Rev. E. F. Lyon was elected Corresponding Secretary and made editor of the paper. Bro. Lyon is a strong and capable man, and Louisiana Baptists have made a wise choice in selecting him for this important position. This is a new venture in religious journalism for the Corresponding Secretary to be the editor of a weekly paper the size of the Chronicle. We trust the venture will prove successful.

AMONG THE Churches.

Walnut St. (Third and St. Catherine) - Pastor Henry A. Porter: The Hands of Jesus, Luke 24:40. The Best Bargain Ever made, Matt. 13:45, 46. S. S. attend., 503. By baptism, 2; by letter, 5.

Clifton - Bro. Humphreys, of the Orphans' Home preached on Rom. 12:5. Bro. Buckingham, of the Anti-Saloon League made a fine address. S. S. attend., 165. By letter, 1.

Chestnut St. - Pastor J. M. Weaver: How to Study the Bible With Pleasure and Profit, II. Tim. 3:14-17. The Christian's Earnest Desire, Acts 26:29. S. S. attend., 155. By letter, 2.

Deer Park - Pastor Edwin R. Harris: The Wise Men Seeking Jesus, Matt. 2:2. The Lord Shows Moses the Promised Land, Deut. 34:4. S. S. attend. 70. Will begin this week an addition to our house; for Sunday School purposes.

East - Pastor Geo. H. Crutcher: Jesus the Christ Crucified, I. Cor. 2:2. Repentance, Luke 13:3. S. S. attend., 210. Splendid B. Y. P. U.

Eleventh and Jefferson Sts. Mission - Pastor B. T. Kimbrough: Adultery, Matt. 5:28. S. S. attend., 101.

Eighteenth St. - Pastor B. V. Bolton: Preaching Christ Crucified, I. Cor. 1:23. Bro. Reese spoke in the morning. S. S. attend., 61.

Franklin St. - Pastor T. J. Duvall: I Will Build My Church, Matt. 16:18. What Must I do to be Saved? Acts 16:30. S. S. attend., 244. By baptism, 1; by letter, 3.

Fourth Ave. - Pastor E. S. Alderman: Our Mission, John 17:18. The Holy City, John 14:2-3. S. S. attend., 262.

German - Pastor A. Janzen: Elevation of Service, Matt. 20:25-28. Depths and Heights, Acts 3:18-20. S. S. attend., 60. By letter, 1.

Highland - Bro. J. O. Colley presented the interests of the work of the Anti-Saloon League. Pastor L. W. Doolan: Judgment to Come, II. Cor. 5:10. S. S. attend., 279.

Hazelwood - Pastor Chas. B. Althoff: Christian Fellowship, I. John 1:7. The Talents, Matt. 25:14-30. S. S. attend., 117.

Hope Rescue Mission - Pastor Wm. M. Bruce, John 9. Bible Class attend., 79. Fine week at mission; have deep interest among the men at mission. Fine services at jail and workhouse. The concert at the jail last Thursday was very much enjoyed by the prisoners.

Highland Park - Pastor G. F. Davison: Children of God, I. John 3:2. Jesus' View of Man, Matt. 12:12. S. S. attend., 105. Under watchcare, 1; baptized, 4.

Inmanuel - Pastor J. C. G. Dunford: I. Cor. 12:27. Bro. J. O. Colley made an address in behalf of the Anti-Saloon League. S. S. attend., 218; Fischer Ave. Mission, 73. Baptized, 2.

Kosmosdale - Pastor C. K. Hoagland: What I would do to the Saint if I Was the Devil, I. Thess. 2:18. What I would do to the Sinner if I Was the Devil, II. Cor. 11:14. S. S. attend., 27.

Ormsby Ave. - Pastor G. D. Billoisen: A Re-entered Temple, Luke 11:24. Bro. Hardy, a representative of the Anti-Saloon League, spoke at night. S. S. attend., 110. We have just completed a cement walk and stairs leading up to the church. Last Thursday night the church elected a full board of Deacons as follows: Chairman, James Dobbins, L. R. Dean, W. T. Morrison, Clifford Harrington, J. L. Lee, C. M. Ross, Edward Monheimer, and A. W. Stratton. Next Sunday, December 20th, they will be installed into their office. Prof. W. J. McClothlin will speak on "Duties of a Deacon."

Portland - Pastor E. G. Vick: Ambassadors, II. Cor. 5:20. Salvation, Heb. 2:3. S. S. attend., 186. For baptism, 1; by letter, 2.

Portland Ave. - Pastor L. W. Smith: The Church Witnessing for Jesus, Acts 1:14. Giving an Account, Rom. 14:12. S. S. attend., 135.

Salom - Pastor R. W. Grizard: The Spiritual Significance of Conversation, Matt. 12:37. Lessons from Ruth, Ruth 2:19. S. S. attend., 52.

Twenty-sixth and Market - Bro. L. P. Leavell: Building the Sunday School. Pastor R. E. Reed: Evidences of Condemnation, John 3:19-21. S. S. attend., 428. Baptized, 3.

Twenty-second and Walnut - Pastor M. P. Hunt: The Coming of the Kingdom, Matt. 6:10. God Honored Out of the Mouth of His Enemies, Deut. 32:31. S.

S. attend., 655. By letter, 5. baptized, 3. Thirty-sixth and Grand - Pastor J. C. Given: Noah's Faith, Heb. 11:7. The Church in action Against the World. S. 000. S. attend., 58. By letter, 2.

Tabernacle (New Albany) - Pastor E. T. Poulson: Jesus and the Centurion, Luke 7:7. What Discipleship Implies, John 9:29. For baptism, 3. Third Ave. - Pastor S. J. Cannon: Love Your Neighbor, Mark 12:31. Two Evils, Jer. 2:13. (S. S. attend., 149. For baptism, 2; by letter, 1; baptized, 1. Bro. L. P. Leavell made a talk to young people.

Thirteenth and Kentucky - Pastor Jas. A. White: Salvation, Heb. 2:3. S. S. attend., 84. Bro. J. L. Watson lectured in interest of Anti-Saloon League. By relation 1.

Dr. W. D. Fowl addressed the Conference on Kentucky and Kentucky Baptists. The address was full of inspiration and information, and was greatly enjoyed.

SEMINARY NOTES.

BY ELLIS A. COTTELL.

Dr. DeMent resumed his work in the Seminary last week, after his short absence on account of sickness, and he seems quite himself again. We sincerely hope he may continue to gain strength and soon be in the enjoyment of perfect physical strength.

A splendid thing for the pastors and Sunday School workers, within reach of the Seminary, would be to make arrangements to lay aside all other things and come up here and spend the entire time of the Lecture Courses, December 28th to January 8th. It would be a splendid Christmas gift if some of the churches would send their pastor or their superintendent or both of them up here for these lectures. It would be a gift that would return to the church in power and blessing very speedily by reason of the renewed enthusiasm and zeal carried back home by the pastor or superintendent.

Bro. W. P. Carter performed the rites of matrimony between Henry Mardon and Miss Lizzie Newman, at Lebanon Junction last Tuesday.

Students preaching on Sunday as follows: W. H. F. Jones, Hope Rescue Mission. E. C. Hightower, Pleasureville. E. C. Stevens, Blanket Creek. L. B. Johnson, Indian Fork. T. C. Bagby, Hamilton Avenue.

C. W. Reese, spoke for the Anti-Saloon League, at Eighteenth Street Baptist church, and Portland Avenue Disciples church.

J. O. Colley spoke for the Anti-Saloon League at Highland and Immanuel Baptist churches.

J. L. Watson, in the interest of the Anti-Saloon League, spoke at Union Presbyterian church, Pentecostal Tabernacle and Thirteenth and Kentucky Sts. Mission.

J. W. Jamison, Linwood Baptist church, Cincinnati, Sunday morning and night; had fine Sunday School and splendid B. Y. P. U. meeting.

THE STATE.

The Bellevue church, at a Thanksgiving service, extended a unanimous call to Bro. H. B. Hensley, of Somerset, for three-fourths time. The call was accepted and he will move into the parsonage and begin the work the second Sunday in December.

Rev. W. B. Gwynn has been called and accepted the pastorate of the David's Fork church, to begin January 1, 1909. He will continue to reside in Georgetown. Rev. Arthur Westcott, of Australia, a student in Georgetown College, is supplying until Bro. Gwynn begins.

Pastor A. B. Gardner writes from Beaver Dam: "I have just closed a meeting of sixteen days with my church at Beaver Dam. The results as seen to date are about forty conversions, thirty baptisms, five approved for baptism not baptized, eight by letter and one by restoration, and the church much revived. This makes sixty-five additions to this old church since the middle of October. Elder J. H. Tow, of Bowling Green, Ky., was with me four days. Praise the Lord for His goodness and for His wonderful work to the children of men."

OTHER STATES.

Bro. J. L. Motley, of Atlanta, Ga., has accepted a call to Salisbury, N. C.

Bro. M. E. Parish, of Shelbyville, N. C., has accepted a call to South Street church, Portsmouth, Va.

A. D. Hunter, of Cary, a well-known Baptist preacher in North Carolina, and prominent country pastor, committed suicide November 23rd, by cutting his throat. Last fall he entered politics and was a candidate for County Treasurer.

The "mud-slinging" in the campaign, his failure to be called to one of his churches are reasons given for this sad act. He is said to have been worth \$15,000.

Pastor B. W. N. Simms writes from Albemarle, N. C.; "I have resigned my pastorate here to take effect January 1st, and on the 5th of that month I hope to return to Texas, accompanied by my family, as I have accepted the pastorate of the First church of Comanche, Tex."

Pastor M. W. DeLoach writes Crossott, Ark.: "I resigned the care of this church November 22nd, and am now without a charge. This past year the church has nearly trebled its membership. I have baptized forty into the fellowship of the church and received about thirty by letter. The church and Ladies' Aid have raised about \$600, besides pastor's salary. Crossott in many respects is a desirable field. The Lord's faithful are here. M. L. Summers was appointed chairman of the pulpit committee."

THE GREAT REVIVAL, FIRST BAPTIST CHURCH, WINCHESTER, KY.

Soon after I became pastor of this great church, which was the first of last May, I commenced laying the foundation for a protracted effort for the salvation of the lost. The church had been without a pastor for some time, and the spirit of evangelism was at a low ebb. The preaching of the doctrine of the Son of God soon quickened the energy of the church, and in a short time about forty new members were added to the congregation.

On November 8th, the series of evangelistic meetings began. Dr. J. W. Porter, of the First Baptist church, of Lexington, Ky., was secured to do the preaching. He preached for almost a month. The pastor preached seven times.

Dr. Porter is a most powerful preacher. He preached the doctrine of the New Testament in its fullness and simplicity. He exposed the power and ruin of sin, and Jesus as the only Saviour from sin. The blood of the cross was the keynote of every sermon. He riddled the false doctrines and religious cults of the day.

He proved by Scriptures that Baptist churches are the only New Testament churches; that they only hold and teach all the truth as it is in Jesus.

I have never heard stronger and more convincing preaching than that which Dr. Porter gave us.

At the very first of the meeting our house was filled with anxious people. At the morning services chairs were used to seat the congregation. At night the main auditorium, Sunday School room and gallery were packed, and many could not even get to the door of the building. At the same time meetings were being held at the Presbyterian and Methodist churches.

Our church was filled with the Holy Spirit. There was not the least undue emotion or excitement. After the preaching of the Gospel, the invitation was given for any to accept of Christ. At almost every service men, women, boys and girls responded to the invitation. The Holy Spirit was manifested in all the meetings.

There were 110 added to the church. All classes were converted. Some as old as seventy. A number of the leading men of the city were saved and came into the church. The number added to the church would have made a good, strong, self-supporting church. They represent over a half million dollars. Our membership is now 550. We have had about 150 additions to the church since I began my pastorate, the first of May.

There were nine baptized into the fellowship of the church who were members of the Disciples church. This is the only way that union can take place between Baptists and Disciples.

We are expecting that the Lord will still add to our church day by day the saved. We give God all the glory for His saving grace and power.

J. J. PORTER.

Winchester, Ky.

DEAR RECORDER: We have just closed our meeting at Rowletts. We had a glorious meeting. We had only three accessions to date but a great revival in religion. The druggist, who used to be a member of a Baptist church long years ago, but who had for many years been cold and backslidden and who confessed before the church and congregation that he had been illicitly dispensing liquor, was revived in spirit and stated before the church that he would never do so again.

He came up and united with us by "re-ation." His wife also came forward and united on a profession of faith. Another backslidden Baptist, who was a link in the chain of the hellish business of drink, wept like a child and shouted

for joy in the forgiveness of his sins, and resolved to live on a higher plane by the help of God. I feel that there are yet others to come into our church and others yet to make profession. This was and is still a hard, hard field. Pray for us. H. C. JOYNER, Pastor. Rowletts, Ky.

B. P. Y. U.

THOS. J. WATTS, COR. SEC'Y.

Miss Lady Helen Walker, Sturgis, Ky., writes: "We have recently organized a B. Y. P. U. in our church here and the outlook is bright indeed. We have a house full at every meeting and the work goes steadily forward."

Southern B. Y. P. U. Secretary L. P. Leavell will fill important engagements in Kentucky during January and February. Special B. Y. P. U. rallies are being planned for Lexington, Covington, Owensboro and other points. Bro. Leavell is the foremost B. Y. P. U. man in the South and he will greatly stimulate and strengthen the unions which shall be so fortunate as to secure him.

The Unions of Kentucky are nearly all doing good work. Many new unions have been organized during the past year and many more are in prospect. The Corresponding Secretary will go to any place where his services may be needed to effect a new organization, provided the date is arranged to suit. However, any pastor or other worker after reading Leavell's B. Y. P. U. Manual shall be able to organize and operate a union without the aid of any outside party.

A B. Y. P. U. has been organized in the Porter Memorial church, Lexington, Ky.

One of the liveliest unions in Louisville is that of the Third Avenue Baptist church. Rev. S. J. Cannon is the pastor. They attended the City Rally December 2nd, fifty strong.

Unions recently organized: Springfield, Glasgow, Owenton, Sturgis, Porter Memorial, Lexington.

A live country union is that at Greenup's Fork church, Owen county. Rev. John S. Ransdell, pastor. They are doing things.

The B. Y. P. U. of Long Ridge, Owen county, sends \$10 for the State work. This is a country union.

Help to finance the Kentucky Baptist Assembly, Georgetown, July 5-12, 1909! This assembly will be conducted by the Kentucky B. Y. P. U., and the unions of the State should each bear a part of the expense. If you do not already know please drop the Corresponding Secretary a card asking what your union's apportionment is. Then raise it and forward same at the earliest possible date. Write us that you will do your part. We need a word of cheer along the way.

The B. Y. P. U. Quarterly, published by the Sunday School Board at Nashville contains the weekly topic, splendidly discussed and furnishes the best help for the meetings of the B. Y. P. U. Every Southern B. Y. P. U. should use it. Topic cards may also be had from the Sunday School Board. Get Leavell's B. Y. P. U. Manual and post yourself on B. Y. P. U. work. It is invaluable and well nigh indispensable to successful young people's work.

A splendid adjunct course of study for the B. Y. P. U., covering thirteen weeks, is "Training in Church Membership," published by the S. S. Board. This little book of thirteen chapters may be had in paper binding for \$3 per dozen copies, postage extra, or 30 cents single copy, postpaid; cloth binding, \$4.50 per dozen, postage, extra, or single copy 50 cents, postpaid. Each chapter is a treasure which every young Baptist would do well to make his own. Here they are: 1. Magnifying the Churches of Christ. 2. The Church and Its Mission. 3. The Bible, the Rule of Faith and Practice. 4. The Church and Its Members. 5. Baptism, a Believer's Public Profession. 6. The Lord's Supper, an Obedience and a Privilege for Church Members. 7. The Church and Its Officers. 8. Organizing the Church for Efficiency. 9. The Church and the One Man. 10. The Church in the Community. 11. The Church and World-wide Missions. 12. The Relation of the Church to other Churches. 13. A Brief Catechism of Baptist Beliefs.

W. M. U. NOTES.

If each of the 100,000 Southern Baptist women will give 25 cents as a Christmas offering we will have \$25,000 instead of the \$20,000 of 1907 for our Christmas offering to China. Think of what such a gift would mean in the evangelization of China at this time of its reforming. Let us see to it that every woman in our own church is asked for this small amount. Where there is no society in a church the women can be reached through our vice presidents. The Missionary Calendar for Decem-

ber bears this motto: "Face the need; fix the aim; plan the work; work the plan."

What of Enlistment Month. We will gladly chronicle results in our column.

Every society in Breckinridge Association, so far as we can learn, observed Enlistment month, and all with success, some of them doubling their membership. A society was organized at Corinth with twenty-two members, Mrs. Shaw, secretary.

Williamsburg W. M. U., Mrs. Gorman Jones, President, and their Y. W. A., Miss Lucy Mahan, President, met in joint session enlistment day. Twelve added to W. M. U., bringing their membership up to thirty-eight; thirty-five joined the Y. W. A., who now number seventy-three.

The First church, Hampton, Va., doubled their number. They now are 100 strong.

Texas Baptist women took three collections at their annual meeting, \$3,000 for Buckner Orphans' Home, \$3,000 for the Mission School in China, and \$700 for the aged ministers. There were 400 delegates present.

Five women organized a W. M. Society at Oran, Texas. In a few months it grew to seventeen. These women picked cotton, earning \$15.60.

In the report of the W. M. U. of Virginia, to the General Association, they made the following request:

"As the treasurer of the General Association already handles most of our contributions, and as having two treasurers creates complications, we ask that the General Association take charge of the treasurer's work of W. M. U., delegating it to their treasurer, and remunerating him therefor as they see proper."

This the General Association agreed to do, and Mr. B. A. Jacob is now their treasurer.

The new Sunbeam Leader of Tennessee is entering most enthusiastically upon her work.

Our good brother, Wm. Sears, of China, tells interestingly of a Sunday School at Pingtu. He says:

"In the afternoon they always have Sunday School. It was a joyful sight to see sixty old school boys from eight to fifteen years in one of our village schools. They attend every Sunday. There were 164 in attendance. Think of a Sunday School with 164 scholars run entirely by the Chinese. This missionary at most does not attend oftener than once in two months and when he does he does not even teach a class. So it would be a misnomer to call this work his work. I wish all church work in China could be run by the Chinese Christians. I trust the day will soon come when the missionaries in their reports will find it necessary to use more often the pronoun 'they' (Chinese Christians) when telling what is being done.

There is nothing in this wide world too good, too bright or too interesting for the missionary meeting.

The First Baptist church, Canton, China, has a membership of 540, and was organized in 1844. Through the vicissitudes of war, conflagrations, storms, scourges and persecutions for sixty-three years, it has made steady progress. This mother church has been repeatedly diminished in numbers by giving letters to members to form new churches, but it still grows with the vigor of youth. This church supports its own pastor, Bro. Yeung Hoi Fung.

The women on the Hakka field do not bind their feet. They wear a peculiar hat, consisting of a broad brim, with a valance of cloth around it; the bunch of hair done up on the top of the head, goes through the open crown. Yingtak is the central station where the missionaries reside.

One of our most valued missionaries in China has written recently concerning the question of federation. He says: "I consider the question of federation of very great importance to us here, and to the board in its work among the churches at home. At the Shanghai Conference last year a committee was appointed in each province to hold conferences to promote the objects involved in federation. The main purpose of these conferences is to bind all the missions and churches to comity and a free exchange of membership. In other words, to divide the territory among the different missions, and the church members to go into the church which controls the territory where they live, and to be received upon presentation of their letters without any question being raised as to their faith or baptism. It is not necessary for me to mention the reason why we as Baptists cannot agree to comity and exchange of membership as is being urged here."

We are sure there is no danger of any of our missionaries being misled by the strong fraternal feelings which they have for all Christians who work in China into any such impossible position as federation implies in the above statement.

Family Circle

Stories For The Young And Old

NO PLACE LIKE THE COUNTRY.

By Mrs. Helen Brown.

There's no place like the country,
When the roses are in full bloom,
When daisies nod by the roadside,
And the honeysuckle lends its perfume.

Then the wild birds are all very busy,
Building their nests in the trees,
And we hear the coo of the dove,
And the hum of wee honey bees.

There's no place like the country,
When the summer sun shines warm,
And the farmer has brought his last load
of hay
And golden grain to the barn.

Then we have a long vacation,
And we feel as free as a King,
We can doze in our hammock at noontime
Or stroll to the orchard swing.

Where the apples are good and mellow,
And the grass is soft to our tread,
There we can rest as contented,
As the bird's that sing o'er head.

There's no place like the country,
For the rich, the poor and renowned,
There's joy and peace in the country,
And sin and misery in town.

THE DAY HONICKLE WAS A HERO.

By Mary E. Q. Brush.

"Keep to the line, Honickle!" and the schoolmaster, Marinus Weidau, tapt impatiently upon his desk.

Honickle Stahle gave a nervous start, shuffled forward so far that his toes projected beyond the crack between the boards of the schoolroom floor on which the long rows of scholars were standing. Gretchen Heinz stifled a giggle in the folds of her apron, which she suddenly drew up to her rosy lips, and her black eyes twinkled roguishly, as with a little tweak of the elbow of her nearest neighbor, she pointed to Honickle's feet.

"Fine as a fiddle!" she whispered. "Just ready for dancing the minuet at some grand assembly in Philadelphia or Boston town!"

An appreciative titter ran down the rows of young folk. Even Marinus Weidau's face wore a little smile, which, however, he quickly covered with the spelling book.

To tell the truth, it was really not surprising that Honickle's feet attracted attention and provoked criticism. For aside from their awkward failures in placing themselves in the required position, they presented a startling appearance. The legs they supported were sturdy and well made and covered by gray, homespun stockings, much darned, but instead of the buckskin moccasins or the heavy leather shoes usually worn by lads of that period, Honickle's feet were encased in a pair of "pumps," or dancing slippers. These, doubtless once very fine indeed, were now in the last stages of shabbiness, with shining leather worn to creases and holes, the ribbon bows all tattered and soiled and the metal buckles much tarnished. Moreover, as Lisbeth Petrie whispered, they were "miles too big," and perhaps part of Honickle's awkwardness was due to his efforts at keeping them on.

"Attention, all!" commanded the master, and poor Honickle, red to the roots of his tow-colored hair, made another stumbling attempt to "too the mark," while he listened eagerly for the words to be given out from the green spelling book. But in spite of the lad's earnest endeavors to be attentive, the scholars' ridicule, the master's frowns and his own consciousness of being shabbily shod, caused his wits to wander and made him the first to be "spelled down" even before little Fritz Zimmerman, the youngest of the pupils.

How he was jeered at after school! "Master Weidau will have to get a dunes cap, Honickle! It'll match well indeed with those fine shoes of yours!" laughed Peter Swartz.

"If the Tories and Indians come, all you'll have to do will be to show them your feet and they'll be frightened enough to run!" exclaimed Abraham Becker.

Here Margaret Vogel, fair and fearless in all things, interfered. "Let Honickle alone, you boys—and you girls, too, stop teasing him! I, for one, say it's mean to plague him so! He is a lad lacking father, mother and home. We should remember that and be kind and pitiful, we who have all these good things!"

"That is so," said Paul, a so-

ber-faced youth, and he added, "And I think that we should be thinking of other things instead of teasing Honickle. Do you remember what Dominio Rosencranz said last Sunday, how our men should be sober, brave, and watchful; our women be patient, prayerful and diligent, and even we young folks should lay aside things that partook of folly. 'These be sad, sober times!' said Dominio Rosencranz. 'Sad, sober times, indeed, and let all of us acquit ourselves as brave soldiers and true patriots.'"

"I'd like to do that; I'd like to be a hero!" It was Honickle Stahle, who, forgetting his shabby slippers and his slyness, spoke out thus eagerly. The scholars laughed loudly, and even Paul smiled. Honickle, with his gentle mouth, mild, blue eyes and quiet, deprecating voice and manners, did not suggest the ideal of a daring soldier and countless hero.

Nevertheless, Margaret Vogel said, in a tone of kind heartiness: "Well spoken, Honickle! I, for one, believe that if the time came to test you, you would prove yourself a hero."

"But he'd be a poor stick of a soldier," sneered Peter Swartz. "He is too soft-hearted to beat a dog, whip a horse or stone a cow in the cabbage patch, and, the other day, he fairly turned pale when Frau Schell asked him to wring the neck of a young pullet she wanted to put in the pot!"

"Well," and Margaret tossed her head loftily; "there are other ways of being a hero besides just killing things!"

The words of the kind-hearted girl rang in Honickle's ears as he shuffled along the road toward the Schell farm, where he worked as chore boy; they set his pulses beating and filled his mind with thoughts of the valiant deeds he longed to do.

"Let Peter sneer if he wants to," he muttered to himself. "And Lisbeth, Gretchen and the others can laugh at my foot-gear. It was all I had to wear, for Yerry Hartman is mending my shoes; indeed, I consider myself lucky that I didn't have to go barefoot, and I feel grateful to Francois Dubois, the old dancing master, for giving me these slippers. I was afraid, though, when I put them on, that the scholars would make fun of me—and they did! But"—squatting his shoulders—"maybe sometime they'll do something better than jeer!"

Cheered by his own words as well as the remembrance of Margaret's, Honickle face resumed its usual placid expression, and presently a smile of pleasure crept into it, when, stopping by a stone fence at the side of the road, he uttered a low, prolonged whistle. Instantly there was the sound of a whinny, the thud of swift hoofs on the grass or the pasture, as over the brow of the hill, there came a fine, well-grown colt, whose mane and tail were long and flowing and whose chestnut sides shone like satin in the sunlight. Down to the vine-covered stone wall hurried the beautiful creature, a look of glad surprise and joyous welcome in its eyes.

"Oho, Captain, my boy!" Honickle exclaimed, as he patted the soft nose thrust against his hand. "You always come at my call, don't you? Want to give me a ride on your back? Well, I'd like to have one, but there's no time now. The cows must be milked, and wood split for Frau Schell. But here's an apple for you, Captain—a nice, golden-sweet." Margaret Vogel gave me two out of her dinner basket. I prize them right well, and it shows you how much I love you, when I share one of them with you, eh, Captain? There! crunch away, old boy, for I must go—I'm late now!" and Honickle hurried away with many a backward glance and friendly, cheery word unto his four-footed friend who stood looking wistfully at him.

The next day Honickle did not have to wear the old Frenchman's cast-off slippers; Yerry Hartman had put new soles on the thick, calfskin shoes, so the lad trudged away to school with much comfort of body as well as peace of mind. Margaret Vogel had brought him two more "golden-sweets," and, sheltered by the cover of her desk, she also held up a big, brown doughnut, well-sprinkled with sugar.

"For you!" she whispered with a smile.

And Honickle's heart grew warm, not only because of the gifts, but also because of the smile. So he fell to his books with a right good will, and when spelling time came, astonished both master and pupils by the ease and quickness with which he conquered the hardest words.

However, before the lesson was quite ended, something happened that drove all thoughts of books from the mind of everybody in the schoolroom. For suddenly, through the open doorway, there was borne on the warm, September breeze the sound of a man riding as rides

one for his life! Clatter—clatter—clatter—down the steep, stony hill came the reckless driver, spurred on by great urgency or thought of danger. Master Weidau stood listening, spelling book in hand; his pupils craned their necks for a glimpse through the open doorway. Louder grew the clatter, until presently a horse, its sides dripping with sweat, came into view, and master and pupils caught sight of a pale, stern-faced rider bending low in the saddle and urging on the panting steed.

It was John Adam Hartman, the scout, and he drew rein at the doorway. "Hark, Master Weidau! 'Twere wise to dismiss your pupils at once! A band of Indians and Tories are coming down the valley. I am bound for the Fort to summon the soldiers. Hal! steady there!"—for, as he spoke the horse under him swayed, staggered and sank to its knees. Hartman uttered an exclamation of dismay.

"Poor Schwartz! he's done for! Look here, Master Weidau, know where I can get another horse? This news must be carried to the Fort at once!"

The schoolmaster shook his head dubiously. "Most of our best horses have been taken away for use in our army. But there's Anthony Myers—he has a good, strong farm horse—" Hartman interrupted by a gesture of impatience. "I know the beast! 'Tis strong enough indeed, but more used to the plow than to the spur."

Suddenly, from out the group of frightened children huddling close around the schoolmaster, there stepped an awkward, tow-haired lad, whose gentle eyes gleamed brightly with the fiery spirit within. "If you please—if you please, good sirs"—he began in stammering tones; "I can carry the message to the Fort."

For an instant there was a silence, broken by Margaret Vogel, patting her hands together approvingly, as she said in a loud whisper, "Good for you, Honickle Stahle!"

But Master Weidau exclaimed, "This a good offer, Honickle, my lad; nevertheless, not even your long legs are swift enough for this most pressing need."

Honickle laughed, his eyes still shining. "Not to mine own legs will I trust, sir! Captain—Herr Schell's fine colt—shall carry me. I'm sure his owner would be willing."

"The Schell colt!" broke in Peter Swartz, with a sneer. "Why he's as wild as a forest creature! Herr Schell was telling father the other day that he expected to have a hard time breaking in that horse!"

Again Honickle laughed. "Captain and I are true friends. I doubt whether he would let anybody else ride him, but we understand each other. So," turning eagerly to Master Weidau, "I'm sure that with Captain's help the message will reach the Fort in time."

Here the scout exclaimed impatiently: "Aye, let the lad try. Doubtless he'll do better than I, for I am as well-nigh spent as my horse here. But there's no time to waste. I pray you, Master Weidau, dismiss your pupils and bid them seek the protection of their own homes and guard-houses."

Permission thus gained Honickle sped away, head lowered, elbows close to his sides, to the pasture where grazed his four-footed friend. A shrill whistle, a loving call, and the beautiful young horse came with swift bounds toward the waiting boy.

"So—so, Captain!" How soothing was Honickle's voice, and yet what a ring of command it contained. "So, boy, so! There, bend your head and let me put this rope bridle on—lucky I've tried it with you before! Want to prance a little? Yes, to be sure—only let me get on your back first. Now, my fine fellow, show your mettle! It's no idle cantering around this green field today, my friend, but a swift ride to the Fort. You and I are expected to do a brave deed, my Captain."

And so, coaxing and commanding, Honickle guided the colt from the field into the winding stretch of the highway.

Once, just at the beginning, the lad turned to look back. He saw Master Weidau shutting the door of the school house; the weary scout trudging along, leading his limping steed, while farther away were the smaller figures of the children, scattering in all directions like a flock of frightened chickens.

One of them, however, had paused for a minute; the sunlight flashed on the gold of her wind-blown curls; there was the flutter of a blue skirt, and the wave of a friendly little hand.

"'Tis Margaret—she bids me god-speed!" Honickle murmured; then, seating himself more firmly on the colt's back, he gave all his energies to the performance of the task before him.

It was not an easy one, for, though Captain was not disposed to show any

vicious traits, he was young, high spirited and entirely untrained, aside from the few rides Honickle had taken with him in the Schell pasture. Fortunately was it that on such occasions the lad had been both gentle and firm in his dealings with the colt; it was because of this, the latter had learned to love and trust his youthful trainer and was now willing to let himself be governed and guided. Nevertheless, Captain had to learn that the stamps by the roadside were harmless, that a rabbit scurrying among the leaves was not to be feared and that his own prancing shadow, blocked out in the sun-lit highway, was no evil creature intent upon harrasing him.

Honickle, with knees pressed close to the colt's sides, with one hand clutching the flowing mane and the other keeping light hold on the rope bridle, managed not only to keep on the spirited young creature's back, but also to guide him along the road leading to the Fort. Glad indeed was the lad when, at last, a turn in the highway revealed the dark fumes of the log stockade, and his ears heard the sound of fife and drum of soldiers at their daily drill.

It took but a few minutes to change that drill into an aspect still more warlike, and Honickle gave a great sigh of relief as he saw the long line of sturdy, grim-faced soldiers march briskly away to repel the invaders of the little settlement.

"They look brave and determined enough to drive back even Brant and his Indians, or cruel Walter Butler, with his Tories!" said Honickle, as he rubbed down Captain's sweating flanks with a handful of hay. And he added: "How glad I am that I was able to go for help; maybe now the foe will be checked in time and no harm be done—not even the schoolhouse be burned!"

Honickle's hopes were realized, for the marauding band were forced to flee, and the next morning work was going on as usual in Master Marinus Weidau's school.

But when Honickle stood up to spell, he held himself proudly, toes straight to the line and head reared high, for the master said, before he gave out the first word of the lesson in the green spelling-book:

"Attention all! Let us spare a minute or two to express praise and gratitude for one of our number who yesterday took an active part in the saving of our lives and property. Aye, 'twas a worthy deed you performed, Honickle Stahle!"

Here Margaret Vogel's rosy arm went up.

"Please, sir," she said, with a winning smile, "after all it was Honickle's kindness and gentleness that made him a hero; it was because he had been good to Captain that the horse loved and obeyed him, and was willing to be ridden to the Fort."

"What you say is true, Margaret! A tender heart is usually a brave one—bear that in mind, my young folk!"—Christian Work.

NEW FANCY WORK.

A new and effective form of fancy work that is certain to interest the woman clever with her fingers, but who likes to see results in a short time, is cretonne work.

The materials necessary are simple and easily obtained, all that is required being a few odd remnants of cretonne possessing bold artistic designs, preferably of a floral character, some white curtain net, a pair of sharp embroidery scissors, and a little strong gum arabic. Silk or satin for lining purposes is frequently utilized, and edgings such as ruching, fringe, ribbon or lace.

To make a dresser scarf, measuring twelve by fifteen inches, the net is cut the required length and breadth and a tiny portion is turned in all round, and the lace or chiffon edging added before any decoration is attempted. If the raw edge is turned up on the right side, and the lace or fringe border laid upon it, a neat finish is secured. A length of cretonne is next selected on which are depicted bold, realistic roses, in shades of pink and crimson. The worker carefully cuts out the flowers, buds, and foliage, and gums them beneath the net, taking care that all delicate stems and sharp corners are well secured. By bit, adding a few leaves here, a cluster of buds there, a most realistic-looking spray is evolved. If the scarf is a long one, it is a good plan to arrange several sprays of varying lengths with studied carelessness. For small mats, whether round, square, or heart shaped, large single roses look well. Soon through the softening veil of net, the bright colors of the cretonne are pleasingly subdued, while the blurred effect adds an elusive charm. A toilet set, including sachets of various shapes and sizes, is effective for a young girl's room, particularly if

the cretonne is in harmonizing colors with the room. Sachets must be lined with silk or satin, and in making them it is easier to apply the cut out flowers to the foundation and then cover with the net.

Novel doilies are satisfactorily made of rounds of net, on each of which is applied a single flower, having for edging, in lieu of fringe or lace, a border of smaller flowers, such as forget-me-nots or rosebuds, arranged to form a wreath. These are best attached so that half of the blossom appears under the net and half above it. This forms a neat finish, but as the tiny pieces are somewhat apt to peel off again, they must be gone over several times, and be finally well pressed to insure their sticking.

These do not clean as readily as linen or embroidered scarfs, but with care they should last well without laundering. When they need it, the flowers can be easily removed and the net washed and ironed, after which the cretonne flowers, or new ones, may be replaced.

AN INDICTMENT AGAINST WOMEN

A man who has mingled much with the business and social world of San Antonio was discussing the drink habit.

"It is all nonsense," he said, "for young men to say that they cannot resist the temptations of the saloon. As far as my experience goes, the saloon-keepers of San Antonio and the men of San Antonio seldom urge a young man to drink. They will say, 'Will you have a drink with me?' and if you reply, 'No, I never drink,' or 'I would like to be excused this time,' that is the end of it. It is all a mistake about a young man's being forced to drink if he mingles much with the men of the town. He can refuse very easily if he wants to; and when it is once known that a man never drinks, he is seldom asked to do it. But the real hard people to get away from are the women. You can go into a reception where the punch is strong enough to knock you down, and the first woman you meet will say, 'Do come and have some punch.'"

"No, thank you, not now."

"O, yes, just one glass with me."

"If by a certain amount of rudeness you are able to escape this woman, the next one you meet will say: 'This is the most delicious punch. Let me help you.'"

"What! Don't drink punch? What kind of a man are you? I assure you this is quite harmless."

"A matronly woman comes along and says: 'You must taste this punch; it is made from my especial recipe and I am very proud of it.'"

"Don't drink! Well, just this time to please me. I've raised my children on this punch."

"And so through the evening. A young man who is strong enough to resist the temptations of society has nothing to fear from the saloons."

This is the testimony of not one young man, but several, and it is no uncommon thing to hear men and boys say: "Why will women urge a fellow to drink the way they do?"

There is something peculiar about wine or liquors of any kind—you are always urged to take it. You can refuse bread and butter, meat and potatoes, and even coffee without a word of remonstrance, but never wine.—San Antonio Express.

THE LITTLE RED HEN.

The little red hen found a grain of wheat, and she said, "Who will plant this wheat?"

The rat said, "I won't."

The cat said, "I won't."

The pig said, "I won't."

"I will, then," said the little red hen, and she did.

When the wheat was ripe, she said, "Who will take this wheat to the mill to be ground into flour?"

The rat said, "I won't."

The cat said, "I won't."

The pig said, "I won't."

"I will, then," said the little red hen, and she did.

When the bread was done, the little red hen said, "Who will eat this bread?"

The rat said, "I will."

The cat said, "I will."

The pig said, "I will."

The little red hen said, "No, you won't; for I am going to do that myself," and she did.—Undisputed.

The habit of looking at the bright side of things is worth more than a thousand a year.—Samuel Johnson.

STORIES FOR LITTLE ONES.

BOY WHO CAMPED OUT.

My first experience in camping out was the most exciting I ever had, though a big boy, I suppose, would have called it both tame and funny. But I was only ten years old then, and my brother, Proctor, who was really the hero of the adventure, was only eight. There was one other boy with us, Freddie Childs, our next-door neighbor, and he was the oldest of all, for he was going on twelve.

We camped on father's lawn, in a tent made of three sheets. It was a very warm, still night in summer, and mother had made us a nice bed on the ground with a rubber blanket and an old mattress and some comforters, sheets and pillows. Father had put up the tent, and it was just as tight and comfortable as a real tent in the woods. If we hadn't known that we were in it, we ought to have slept just as soundly as in our own beds upstairs. But we didn't somehow, and that was the funny and exciting part of it.

We ate our supper on an old box in the tent at half-past 6 o'clock, and then we played Indians until 8, when mother came out and helped Proctor undress and get to bed. She lit a candle for us; and after she had gone in, Freddie and I undressed, blew out the candle, and crawled under the blankets. By and by, I asked: "Freddie, are you asleep?" "No," said he, in a kind of faint voice.

"Are you sleepy?" "No," "Do you suppose anything would touch us here in the night if we should go to sleep?" I asked.

"I dunno," answered Freddie. He lay still for a minute, and then said: "What I'm afraid of is catching cold. I guess I'd better go home and get some of those little homeopathic pills of ma's to take if I feel a cold comin' on in the night."

Freddie crawled out, lit the candle, and put on his clothes. The tree toad kept screaming hoarser all the while. "Come back soon, Freddie," said Proctor.

Freddie pushed back the flap of the tent. "Uh-uh," he said, and then he was gone. We heard him walking kind of fast until he climbed the fence; then he ran like everything through the grass. I guess he didn't know how well we could hear with our ears so close to the ground.

We watched and waited for him to come back, but he didn't come. It seemed kind of scary for just us two to be out there all alone in the night. But, somehow, Proctor didn't seem to mind it as much as I did. By and by there came an awful yell from somewhere out in the dark. I knew it was cats, and yet, somehow, I couldn't quite believe it. It might have been a panther escaped from a circus or a lynx, or something of that sort.

"Proctor!" I whispered. "Yep," answered Proctor. "I believe I'm catching cold, too; aren't you?" "Nop; I'm warm as toast."

"Now, look here, you little foolish," I cried; "I know it ain't safe for us to lie here so close to the ground all night! If we don't catch cold, we'll get the

ON SATURDAY Prepare for YOUR Sunday Dinner

This Dessert of Jell-O

Dissolve one package Lemon Jell-O in one pint of boiling water. Just as it begins to thicken stir in one-fourth cup



The Genesee Pure Food Co., Le Roy, N. Y.

maraschino cherries and one-fourth cup English walnut meats, mixed. When firm, serve with whipped cream. It is delicious. Jell-O is made in 7 flavors. Costs 10 cents at all good grocers.

Illustrated Recipe Book, free.

rheumatism sure as the world. I'm going back to the house."

"Fraid cat!" said my little brother.

I suppose I was really too nervous and frightened to get angry at him. I only got up and hurried into my clothes, coughing and trying to sneeze all the time, though it was so hot and close in the tent that the sweat ran off the end of my nose. When I thought I had enough of clothes on I grabbed the rest as fast as I could and blew out the candle. "There Smarty," cried I, as I was bolting out of the tent, "you can stay here all alone, and see how you like it!"

Mother and father were reading in the parlor when I sneaked into the house, and saying that I was afraid I was going to catch cold out there. They both laughed until they cried. "Where's little Proctor?" asked mother when she could get her breath.

"He's out there," said I in a sulk.

"And Freddie Childs?" asked father.

"Gone home. Backed out 'fore I did."

"What! Proctor out there all alone?" cried mother, jumping up.

"Yes'm. He felt so smart he wouldn't come in."

Mother lit a lamp and went out to the tent. The air was so still it did not even toss the flame of the lamp. I watched from the window and saw her come back without Proctor.

"He won't come," she said, with a kind of shining eyes.

"Good for him!" cried father. "He's got some grit."

"But what are we going to do about it?" asked mother.

"Do I'll go out and camp with him myself!" exclaimed father.

And that was the way Proctor happened to stay. I've often wondered whether he would all alone.

But it taught me a lesson in self-control, not to give way to every foolish notion that enters one's head without stopping to reason it out. That's what makes the habit of cowardice.—Boys and Girls.

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.

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.

THE SOUTHERN RAILWAY OFFERS

Very Low Round Trip HOMESEEKERS' RATES

TO ARKANSAS, INDIAN TERRITORY,

LOUISIANA, OKLAHOMA, and TEXAS.

Tickets on Sale FIRST and THIRD Tuesdays of each Month. Apply to any SOUTHERN RAILWAY AGENT, or write

A. R. COOK, Dist. Pass. Agt. B. S. YENT, Trav. Pass Agt. LOUISVILLE, KY.

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 1-41. Round trip, with berths and four meals, \$5.00. One way, \$3.00.

C. C. FULLER, Superintendent.

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

BELLS.

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

What's That? \$15 WORTH OF BOOKS FOR \$3

BY EXPRESS COLLECT

CASH MUST ACCOMPANY ORDER

(This Offer Open For Short Time.)

- VEST POCKET COMPANION... H. A. Torrey
MODERN DANCING... Gardner
BE PERFECT... F. B. Meyer
AMERICAN OR ROMANISM, WHICH?... J. T. Christian
DID THEY DIP?... J. T. Christian
BAPTIST HISTORY VINDICATED... J. T. Christian
IMMERSION... J. T. Christian
CLOSE COMMUNION... J. T. Christian
WHY DO YOU NOT BELIEVE?... Murray
WEDDING SOUVENIR BOOK... Watts-Northrup
SOVEREIGNTY OF GOD... T. T. Eaton
CRUISE OF THE KAISARINE... T. T. Eaton
TALKS ON GETTING MARRIED... T. T. Eaton
SANCTIFICATION... T. T. Eaton
HOW TO BEHAVE AS A CHURCH MEMBER... T. T. Eaton
LAND OF THE SUNRISE... Bagby
GENESIS OF ANTI-MISSIONISM... B. H. Carroll, Jr
When Jesus Was Here Among Men... Miss Helm
Prince of the House of David... By Ingraham

If there is no express office at your town give nearest express office, as these books make a good size package. Don't delay ordering as these values are so great for so little money that we may not keep it open any length of time.

Baptist Book Concern, INCORPORATED.

LOUISVILLE - - - KENTUCKY.

JOHN W. HILL, Manager Book Department.

JUST READY

John Milton's Love Story THE BINDING of the STRONG

By CAROLINE ATWATER MASON

By the Author of "A Lily of France," "The Little Green God," etc.

12mo, Cloth, \$1.50 Special Price \$1.25

"Love virtue; she alone is free," is the dominant note in this story which tells how John Milton met and settled the divorce question for himself.

The tale is authentic and the tremendous passion and agony of this great man stand out with the clearness of a cameo.

One instinctively feels that it gives the secret of Milton's exalted character and matchless poetry.

It is only fair to Mrs. Mason to say that she makes no effort to point a moral anywhere, but that she has merely told her story with most polished art.

One follows the tale with the fascination of truth told like fiction and finishes it with intense admiration for Milton and the woman he loved.

BAPTIST BOOK CONCERN

INCORPORATED.

636-638 Fourth Ave., LOUISVILLE, KY.

JOHN W. HILL, Manager Book Department.

TENNESSEE LETTER.

The fifth Sunday in November the Friendship church, in Wiseman Association, set apart J. A. Summar to the full work of the ministry, and Brethren Carr, Dalton and Oglesby to the deaconship. The services were spiritual and inspiring.

Bro. G. W. Swope leaves the North Nashville church and accepts a hearty call to the Central church, Norfolk, Va. In three years his church increased from about 100 to upwards of 400. He is a faithful worker and will leave Tennessee followed by the prayers and benedictions of a loving and loyal church, in which he lived and wrought well.

I agree with the Recorder that such expressions as "The Southern Baptist Church" and "The great Baptist church," and similar expressions are unscriptural, and unbaptistic. Several years ago I met in public debate a Methodist brother, in East Tennessee, who tried two days to prove "The Southern Baptist Church" was organized in Augusta, Ga., in 1845. It took me a whole day to prove to him that he didn't know what he was talking about. There are many Baptists who know just about as little about a Baptist church as that confused Methodist preacher. There is no such thing under the skies as a Baptist church larger or smaller than a regular baptized local church. There is nothing of the kind known either in the Bible or among informed Baptists as "The Baptist church" in the sense of the Baptist brotherhood.

I recently heard a "Christian" preacher take for his text Heb. 2:3. "Therefore we ought to give the more earnest heed to the things that were heard, lest haply we drift away from them." He emphasized the expression "things that were heard," and explained that the "things heard" were spoken "in the beginning," which was after the ascension and glorification of Christ, that is, on the day of Pentecost. At the close of his discourse he emphasized the importance of standing on the Word of God and made a proposition to secedom to unite with "us" on the teachings of the Word. His brethren and many others thought it was a fine discourse, and so it was, but it missed the truth and misapplied the text. "The things heard" of his text were not first given on the day of Pentecost, neither was the day of Pentecost the beginning of "the things heard" for under his nose and before his eyes were two facts: (1) God . . . hath in these last days spoken to us by his Son." (Heb. 1:1-2. "How shall we neglect so great a salvation, having at the first been spoken through the Lord, was confirmed unto us by them that heard." (Heb. 2:3, R. V.) Both these facts were repudiated by the preacher and at the same time he asked people to unite with them on the Bible. Pshaw!

The man does not live who can read anywhere from Genesis to the last chapter of Revelation that a new church began on the day of Pentecost or a new gospel or a new salvation. I challenge the whole Campbellite fraternity for the presentation of just one verse found anywhere in the Bible that says the church began on the day of Pentecost or that the gospel was never preached till that day. I laughed till my sides hurt one day when, in public debate,

my Campbellite opponent challenged me to find the plan of salvation before Pentecost. Instantly I replied: "Except a man be born of water and spirit he cannot enter the kingdom of God." (John 2:5.) Is that the gospel plan, brother?" The explosion was terrific, for that was his favorite text in that community previous to that time in teaching baptismal regeneration. Another brother offered me as much candy as I could eat if I would read one passage that the kingdom of God was in existence before Pentecost, and he would let the audience judge. I read Luke 16:16: "The law and the prophets were until John, since that time the kingdom of God is preached and all men pass into it." The next day I sat on the platform and ate candy, while he tried to explain that the passage didn't mean what it says. Pshaw!

JOHN T. OAKLEY.

DEAR RECORDER.

I certainly enjoyed occupying Pastor C. W. Knight's Uniontown pulpit three times last Saturday and Sunday, and his Morganfield pulpit once Sunday evening. This closed his four-weeks' protracted meeting services at Uniontown, resulting in eleven additions by baptism, and, it is hoped, a revival of interest in the membership. Owing to the unusual Catholic influence, amounting to full 75 per cent of the city's population, this field is an exceedingly hard one. I speak from experience having once been the pastor here for four years. I know of no field in the State more in need of earnest missionary effort. The State Board,

assisted by the local Board could scarcely do a better thing than to put a man here for full time. Bro. Knight has a great work before him at Morganfield and right royally is he performing it. He lives in the hearts of his loyal membership of 500, who credit him with being the hardest worker in all the community. They honored the writer with a full house of as attentive hearers as he ever preached to. Send for me again Bro. Knight; it is fine to stand before such hearers. T. E. RICHEY. Princeton, Ky.

DEAR RECORDER.

Mr. Ginsburg had to leave for the country before finishing his correspondence, so asked me to write in his place. He is kept very busy. There is a lot of writing to do for the Brazilian papers, as well as preparing tracts.

The evangelistic work is progressing all over the State. In some places they have been threatening persecution, but have not stopped the work. In Limociro, where the enemy declared the gospel should not enter, the attitude of the people has entirely changed, and many listen to the gospel who were former persecutors. In Cabo, a church will soon be organized. We have wanted to start a church there for several years, but the Lord has only just now opened the way. Several are ready for baptism, and twenty or thirty are interested.

As the gospel is spreading in Catholic countries, the Romanists see it, and are making extra efforts to take away our own land from Americans and make it subject to the Romish pope. Americans ought to visit here and see what Rome has done to these poor people, and so get their eyes opened to what Romanism really is.

Baptists at home will have to work hard to win souls, so as to keep ahead. They can do it, because the Lord is with them. Out here we are doing the same thing, for we trust in Him. We feel His blessing on us here, and see how many souls He is converting to help in the great combat with the powers of darkness. Pray for us that we may be strong for the fight.

EMMA GINSBURG. Pernambuco, Brazil.

LOUISIANA.

By Elder J. B. Wood.

In your personal notice of myself in the Western Recorder of December 3rd, you refer to me as one of the "Old Guard." I am somewhat more entitled to that appellation than you give me credit for in the notice. Instead of preaching twenty-six years, I was licensed by the Walnut Street church, in Louisville, Ky., thirty-nine years ago the seventh day of next January, and ordained by Dr. A. T. Spaulding, of Walnut Street, and Dr. J. M. Weaver, of Chestnut Street, Rev. W. B. Smith, of Pilgrim, and J. B. English, of Portland, January 18, 1871, in Jeffersonville, Ind. I was a reader of the Recorder when Drs. Dudley and Rust edited it, as a four-page paper, at \$3.50 per year, and also when they sold it to Drs. Worrell and Caperton for \$1,950, and have been almost a constant reader of it to the present time. I appreciate the title of Recorder "Old Guard," and think I am worthy and well qualified to wear it.

Our Mission Board held its annual meeting the first and second days of this month, and laid out its work for the year, making appointments for work amounting to more than \$21,000. Rev. E. F. Lyons, of Texas, was elected Corresponding Secretary of our Mission Board. The Board, with Revs. E. O. Ware and J. E. Trice, under the plenary powers given them, purchased the Baptist Chronicle, our State Baptist paper, for the Convention.

We appreciate your editorial on our Baptist affairs in this State. We have two serious difficulties to contend with in our work here—the old French Catholic population, and the constant change of inhabitants in the saw-mill towns; and yet the ratio of increase of Baptists in the State in the past few years is quite gratifying to us. Roberline, La.

A DAY OF REJOICING.

Your readers will be glad to know that we have just paid the last penny of indebtedness against our handsome new house of worship. The morning service of December 6th, the first service after freeing our house from debt, was attended by a large crowd of our members and others, and to all it was an occasion of great rejoicing. After the benediction, while the choir sang "Blest Be the Tie that Binds," the people indulged in an old-time "handshake." Many wept for joy. All went away with enthusiasm touching high-water mark. Our church faces a bright future. J. M. RODDY. Harrodsburg, Ky.

In living your life do not become so absorbed in the quality of the vase that you miss the perfume of the flower.

THE SOUTH'S HIGHEST CLASS DEPARTMENT STORE.

Kaufman-Straus Co. (INCORPORATED.)

427-427 FOURTH AVENUE, LOUISVILLE, KY.

Shop through our mail order department and take advantage of these prices on Christmas Handkerchiefs.

- Men's Handkerchiefs. 12 1-2c Men's Pure Linen Initial Handkerchiefs; hemstitched; two styles; a full-size, good-quality handkerchief; exceptional value. 15c Men's Corded or Cross-barred Pure Linen Handkerchiefs; full size; excellent quality. These are regular 25c goods. 25c Men's Pure Silk Novelty Handkerchiefs; new colored effects; good quality; excellent value. 25c Men's Pure Linen Extra Quality Initial Handkerchiefs; two styles; six to a box. By the box, \$1.40; the dozen, \$2.75. 25c Men's Fine Plain Linen Handkerchiefs; splendid quality; \$1.40 the half dozen. \$2.75 the dozen. Better qualities at 35c, 50c, 75c, \$1.00, \$1.25 and \$1.50. 50c Men's Extra Fine Initial Handkerchiefs; plain or corded; hand-embroidered in white or colors; very elaborate work and fine quality; six to a box at \$2.75. Children's Handkerchiefs. 15c Children's Hand-embroidered Initial Sheer Linen Handkerchiefs; dainty little designs; three styles to box of six at 85c. 25c Box of three Children's Handkerchiefs, initialed or embroidered in fancy attractive boxes.
- Women's Handkerchiefs. 10c Women's Fine Sheer Linen Handkerchiefs; hemstitched; excellent quality; a very special value. Better ones at 15c, 25c, 35c, 50c, 75c, \$1.00. Special prices by the dozen. 25c An enormous line of Novelty Handkerchiefs, including the newest colored effects, hand-embroidered Ardenes corner effects, all-round embroidered handkerchiefs; all in pure linen and shamrock; line includes at least 100 styles. 25c Women's Sheer Linen Hand-embroidered Initial Handkerchiefs; four beautiful styles; fine quality cloth; excellent values. In boxes of six at \$1.40; the dozen, \$2.75. 50c 75 styles Women's fine Embroidered and Novelty Handkerchiefs; in sheer linen and shamrock; hand-embroidered and machine work; all-round patterns; white and colored work; a most remarkable line of extra strong values. 50c Large line Women's Lace-trimmed Linen Handkerchiefs elaborate and beautiful patterns. Finer ones at 75c, \$1.00, \$1.25, \$1.50, \$2.00, \$2.50, \$3.00 and up to \$25.00. 75c 50 styles Women's finest Novelty Handkerchiefs, in fine linen and sheerest shamrock; hand and machine-embroidered; exquisite patterns and workmanship; the strongest line we have ever shown at the price.

"The Oxford Teachers' par excellence" OXFORD Teachers' Bibles and S. S. Scholars' Bibles. With New 20th Century Helps arranged in One Alphabetical Order. THE HELPS The Christian Advocate, Nashville, says: "The helps are real helps. Unlike those in many of the cheap Bibles, they are not simply thrown together in hodge-podge fashion, but represent the freshest and ablest work of the foremost modern scholars." SEND FOR CATALOGUE OXFORD UNIVERSITY PRESS AMERICAN BRANCH 35 West 32nd Street, New York. Bible is the Bible of the World. NOW READY! EIGHT NEW EDITIONS OXFORD Black Faced Type BIBLES. Four on Oxford White Paper. Four on the famous Oxford India Paper. Pearl 32mo. A wonderful clear type in a small-size book. Nonpareil 24mo. A Gem of Printing. Minion 16mo. A model hand Bible. Brevier 16mo. Large type in small compass. "A quart in a pint measure." "The new Bible just published by the Oxford Press is, without doubt, the finest product of the kind ever given to the public."

We do not need to go out of doors to seek for Jesus Christ and His salvation. We do not need to go abroad to work out our sanctification. We do not need to construct crosses and build up ladders to heaven for ourselves. God undertakes to provide all these things for us. All these things are by divine predestination in every family among us, quite as much as they were in Joseph's family in Galilee.—A. Whyte. \$100 Reward, \$100. The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address F. J. CHENEY & CO., Toledo, O. Sold by all Druggists, 75c. Take Hall's Family Pills for constipation. ORDER CHRISTMAS GLOVES BY MAIL. We carry everything under the sun in Gloves for Men, Women and Children. To Western Recorder Readers we will send Gloves on approval and you can pay after you get the goods. Children's Gloves, 25c to \$1.25 Ladies' Fabric Groves, 25c to \$1.00. Ladies' Short Kid Gloves, \$1.00 to \$2.00. Ladies' Long Kid Gloves, \$1.50 to \$3.50. Ladies' Gauntlet Gloves, 98c to \$2.50. Men's Kid Gloves, \$1.00 to \$2.00. Christmas Gloves Boxed For Presentation. J. S. HILTON Successor to GEO. CROSS. Fourth Ave. Between Green & Jefferson Streets LOUISVILLE, KY.

TO WHOM SHOULD WE PRAY.

To many this may not seem a pertinent question. But certain things have for many years made the writer believe that the question needs to be asked and answered.

When Jesus' disciples appealed to him to teach them to pray, he said unto them, "When ye pray, say 'our Father,' etc. This, it seems, ought to settle the matter. But it has not settled it.

for sins forever, sat down on the right hand of God." Heb. 10:12. "For Christ entered not into a church in ten years. The church gave \$200 for State Missions. We are now facing the problem of more room for our Sunday School. I hope all the Baptists in the State will pray that the Baptist church in Catlettsburg may be a great soul-winning church.

church who had not been inside a church in ten years. The church gave \$200 for State Missions. We are now facing the problem of more room for our Sunday School. I hope all the Baptists in the State will pray that the Baptist church in Catlettsburg may be a great soul-winning church.

A GREAT MEETING.

Bro. McKeehan, State Evangelist, came to us on October 27th, and continued the meeting till November 8th. Great interest was manifested from the very first, and large crowds attended each evening service. The church was first aroused till the members got hold of God and went to work in earnest, many praying in public and doing personal work who had never done so before.

NEWS FROM BARREN RIVER ASSOCIATION.

Pastor W. N. Davis just closed a great meeting at Union church. eighteen baptized and the church revived. Pastor L. D. Robinson has just closed a very interesting meeting at Mt. Pleasant church, nineteen baptized. Pastor W. C. Stroud, assisted by M. F. Payne closed a good meeting at Harmony church, ten baptized.

DEATHS. For actual subscribers we insert obituary of 100 words free. We charge one cent a word for all over 100 words, invariably in advance. Count the words and you know at once what the charge will be.

OLIVER. On November 26, 1908, the beautiful Christian young life of Miss Emma Oliver ended, and she went to her Heavenly home from the residence of her widowed mother, three miles east of Burgin.

J. S. HEAD, SR. Burgin, Ky. LEE. Frank Alexander Leo was born December 8, 1889, and joined the church at the age of twelve years.

HOME BOARD EVANGELISTS. W. W. Hamilton. The Home Board force of evangelists will be largely increased from January 1st.

ex-Clerk of West Union Association, as pastor. The association is to meet with this two-year old church in their fine new brick house next fall.

THE BIBLE A MINE OF GOLDEN TRUTHS.

They say things are giving out. Oil, coal and copper are mentioned. But the Bible is a mine long worked, and the truths obtained therefrom and the benefits derived show no signs of scantiness.

Do You Know that the Bible in common use up to 1901 was revised in 1611, three hundred years ago, and contains many words not now in common use, and therefore misunderstood. The American Standard Bible.

10 DAYS FREE TRIAL. We ship on approval, with first freight prepaid. DON'T PAY A CENT if you are not satisfied after using the bicycle 10 days.

SUITABLE GIFTS FOR THE PREACHER AS WELL AS THE LAYMAN. NEW BOOKS BY NOTED AUTHORS. S. D. Gordon's latest book, "Quiet Talks with World Winners." 75c net.

The Farm and Household

B. F. Buckley, of Paris bought three pairs of work mules recently, for which he paid \$288.

Mr. Lowry Austin, of Norris City, Ill., wants to buy a large black jack. If you have one that is a good breeder write him.

R. P. McCird & Son, of Madison county, sold recently two coming two year old mare mules to T. D. Chenault, Jr., for \$325.

James W. Myers has brought from Kansas City 196 Hereford calves. A great many Hereford and Polled Angus cattle are being imported from other states into this section of Kentucky.—Carlsle Democrat.

Henry county.—We had some showers last week, but several of our farmers are still hauling water. Corn shucked out in the field is selling at \$3.25 per barrel. Fat hogs are selling at \$5.50 a hundred.

Logan county.—We have had fine rains. Wheat looking well. Corn has been gathered, while a little late is very good. No tobacco stripped yet. Some plowing being done now. Many are getting anxious for cold weather so they can butcher hogs. Some who killed early report having lost their meat.

W. B. Woodford, a prominent Bourbon farmer and cattle producer, has sold to Burris & Hayne of Buffalo, N. Y., a bunch of 52 baby beeves for delivery December 17. The cattle are 2-year-olds and will average 1,300 pounds per head. Mr. Woodford also sold to the same parties for Brooks Clay, a bunch of 61 head of heavy cattle, and for Brutus Clay a bunch of 41 cattle. Mr. Woodford received for the entire purchase \$5.90 per one hundred pounds.—Paris Kentuckian.

CONSERVING THE FERTILITY OF YOUR SOIL.

All thinking men are now at war with waste. They realize that God gave the earth not to one generation of mankind, but to all the generations of the human race for a sufficient heritage, if we will only use her many resources right. The wisest and best men truly wish to see greater and greater numbers of the human race rise to the plane where they can have the true comforts of civilized life. The soil furnishes the primal source of all wealth, and must always be directly the source of a livelihood for more than half of the human race. Realizing this, and having a keen interest in the future welfare of his race, President Roosevelt called a meeting at Washington during the month of May of all the governors of the various states to consult us to the best method of conserving our natural resources, our coal, our forests and our iron. This was well and its importance can hardly be appreciated, since, in the language of David Dickson "No man has a right to make the life of the next generation harder because he lived before them." The reverse should be true. While all this is vastly impor-

tant, a better, a wiser and more far-reaching crusade should be instituted among our farmers to get them to realize the vital importance of learning and practicing the best methods of conserving the fertility of the soil. For the soil must feed and cloth us all, and fertile soil gives remunerative crops to the tiller and not only enables him and his family to live better, but helps every other class of mankind who deserves a revenue from the farmer. Chemistry has been the "key" that has unlocked the mystery of plant growth for us and has shown us the three essential elements of plant food that are necessary for fertile soil—Nitrogen, Phosphoric Acid and Potash. Nitrogen we can obtain from vegetable matter—stable manures the legume plants, cotton seed meal, blood or nitrate of soda. Phosphoric acid we can secure from bone meal or ground phosphate rock. Potash we must obtain from wood ashes, German Kainits, muriate of potash or sulphate of potash. Nitrogen makes the plant grow vigorously, but it takes Phosphoric Acid and Potash to make what we plant for—viz: the fruit; Potash especially gives color and flavor to the melon and peach, and gives yield and weight to the grain and to the cotton bolls. Our crops annually make great drains upon the Potash in our soil; then it behooves us to replace it and to render by good tillage more of it available that nature has already in store locked-up in our soil.—We should count it a real blessing that we can replace this Potash at a reasonable cost; in other words, that we can sell it in the form of our crop at from 20 to 30 cents per pound and buy it back in the form of German Kainits at five cents per pound. Our Southern soil is very deficient in potash, and it behooves each farmer to learn how much pays him best upon his individual farm.

I early learned the value of Potash through the following experiment: I took four 2-gallon earthen flower pots and filled them with clean driven sand. In No. 1, I put nothing; in No. 2, I put my double hand full of Phosphoric Acid and mixed it in; in No. 3, I put my double handful of German Kainits. In No. 4, I put double handful of 8-2-2 Guano. I planted two cotton seed in each. All came up and I thinned to one stalk. The one in No. 1 died in about two weeks for lack of food; the other three lived and grew to some height. No. 2 had no fruit on it; No. 3 matured nineteen bolls and No. 4 matured twenty-seven. Of course I kept them well watered.

Each year that I have farmed I have used more and more Potash with satisfactory results. I have tried it in many ways and at various times; used it straight, mixed with other ingredients, put in at time of planting, used as a side application and as a top dressing. Sometimes I have overdone the thing, as too much would injure the plant, but when well mixed with the soil, it has always paid me whether used in the spring or fall under vegetables or farm crops. Judiciously used, it is the magic wand making increased yields of oats, corn or cotton, or giving firmness and flavor to the delicate tomato, celery or cantaloupe.

To conserve the fertility of our soil should be both our best policy and our highest aim. It gives us

personally the best results and leaves to those coming after the richest legacy we can bequeath to them, for this is illustrated by Holy Writ where it says: "There is that withholdeth and it tends to poverty, and there is that scattereth and yet increaseth."

G. F. HUNNICUT,
Editor Southern Cultivator, Atlanta, Ga.

THE APPLE SCALD.

Apple scald has proved very serious in recent years, manifesting itself particularly in the storage houses. It appears on the fruit at any time during the winter, causing it to show a baked or scalded appearance. Though the disease attacks only the surface of the fruit, and does not itself injure the culinary quality, it usually opens the way for other agencies of decay, so that when the fruit shows scald it is on the way to rapid deterioration. In fact the appearance of the fruit is so much injured by the scald itself that it is made more or less unsalable, sometime entirely so. The cause of the disease is very obscure. It is not a fungus, or even a bacterium, but is thought to be an even more obscure agent which the chemists call an enzyme. It can be most closely compared to the trypsin and pancreatin of the stomach and intestines which digest the food we eat. A disease of apples due to such a cause is obviously hard to treat.

Different varieties show very different degrees of susceptibility to scald. Rhode Island Greening is the most notable among standard commercial varieties in its tendency to show this trouble, but other sorts suffer almost equal damage. In the storage experiments of Mr. G. Harold Powell the following varieties were found to be seriously affected by scald: Archie, Arkansas, Baldwin, Ben Davis, Gilpin, Grimes, Huntsman, Lankford, Nero, Paragon, Rhode Island Greening, Smith Cider, Stayman Winesap, Wagener, Winesap, York Imperial.

Scald also varies greatly with other conditions, such as the ripeness of the fruit, temperature of storage, etc. Some of the more important of these conditions may be summarized as follows:

1. Maturity of the fruit. Thoroughly matured, well colored fruit suffers less than fruit picked green or underripe. However, as ripening progresses in storage scald increases.
2. Methods of handling fruit between picking and storage. Immediate storage gives least scald, while any delay in storage will show proportionate increase in scald.
3. Temperature. A storage temperature of 31 degrees to 32 degrees proves best for practically all varieties.

Mr. Powell's own suggestions made on the basis of these experiments are that "from the practical standpoint the scald may be prevented to the greatest extent by producing highly colored, well-developed fruit, by storing it as soon as it is picked in a temperature of 31 degrees to 32 degrees, by removing it from storage while it is still free from scald, and by holding it after removal at the coolest possible temperature."

The era of big hogs seems to be passing away. Hogs weighing from 125 to 200 pounds—the smooth-small-boned kind—bring the best money.



HANDSOME TRAY
For bread, cake or fruit: best heavy silver plate; bright polished center, gray edges; 12 1/2 by 7 inches. Sent prepaid on receipt of \$3.

SOUVENIR KNIFE, 25c
ALUMINUM: "Old Ky. Home" scissor chased on handle; with one file blade, 2 1/2; with two blades, 50c. Postpaid on receipt of price.

CATALOG FREE
Write for illustrated catalog of Silverware, Cut Glass, rare Art Merchandise, Watches, Diamonds and high-grade Jewelry. All guaranteed. Money refunded if goods are unsatisfactory. Goods sent C. O. D. if desired. This house has served a large regular mail-order trade, for nearly forty years.

WM KENDRICK'S SONS
LOUISVILLE, KY. 235 FOURTH AVENUE
ESTABLISHED 1832

STAINED GLASS
FOR CHURCHES AND RESIDENCES.

BLUM ART GLASS CO.

Home Phone 351. 732 Third Street.
LOUISVILLE - - - KENTUCKY

A MUCH TALKED OF BOOK.
"Methodism Unmasked" is what its title suggests. It sells well. Cloth bound, 235 pages, strikingly cartooned. Single copies 50 cents. Very low price to agents in lots. Address the Author,
J. H. Tharp,
Lakeland, Fla.

LEE E. CRALLE
FUNERAL DIRECTOR
AND EMBALMER

600 W. Chestnut. Phone Main 422.
LOUISVILLE, KY.

THE FEED THAT FATTENS.
Cotton Seed Meal
Cotton Seed Hulls

Write for prices for Fall Delivery.

Prompt Personal Attention given to all orders, large or small.

WILLIAM A. BURNETT.
BOURBON STOCK YARDS,
LOUISVILLE, KENTUCKY.
Home Phone 8518 Cumberland Main 51-Y
At Night, South 1098-A

Give the hogs plenty of charcoal and ashes. Salt once a week.

A healthy sow can be bred within a week after her pigs are weaned.

Much sickness among hogs is due to unclean quarters, wet pens and exposure.

In cattle feeding, cow-pea and alfalfa hay make a good substitute for wheat bran.

Louisville Nat. Banking Co.

THEODORE HARRIS,
President.
B. THURSTON BALLARD,
Vice-President.
JOHN H. LEATHERS,
Cashier.
BEN C. WEAVER, JR.,
Asst. Cashier.

THE BEST LINE
CHICAGO
LOUISVILLE
CINCINNATI
MONON ROUTE
Chicago, Indianapolis, Louisville, St. Louis
ONLY LINE TO THE
FAMOUS HEALTH RESORTS,
FRENCH LICK,
AND
WEST BADEN,
SPRINGFIELD

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

Winter Tourist Tickets Now on Sale Daily

—VIA—

THE ILLINOIS CENTRAL RAILROAD. LOUISVILLE

—TO—

NEW ORLEANS,
JACKSON, MISS.,
VICKSBURG, MISS.,
HOT SPRINGS, ARK.,
and many other Southern points, also to points in Texas.

Through Tourist Sleeper To CALIFORNIA Every Week.

Special Reduced Homeseekers' Excursion Rates to points in

MISSISSIPPI, LOUISIANA, ARKANSAS, OKLAHOMA, TEXAS, and the West and Northwest, on the first and third Tuesdays of each month.

Best line to Memphis and New Orleans. Solid trains with Pullman Sleepers and Free Reclining Chair Cars.

For full information call on or write to W. J. McBRIDE, C. P. & T. Agt., Fourth and Market Sts., Louisville, Ky., Or Address
F. W. HARLOW, D. P. A., Louisville, Ky.

GERMAN BANK

Fifth & Market St., Louisville, Ky
CAPITAL . . . \$250,000
SURPLUS . . . \$445,000
General Banking & Savings Bank.
Interest Paid on Time Deposits.
P. VIOLINI, PRESIDENT.

IDEAL CHRISTMAS GIFTS

Will be found listed below, space does not permit us to list all of the many acceptable and useful articles carried by us. We invite you to write telling us of your needs, and we assure you that your CHRISTMAS buying will be easy and profitable, our 132 page Catalogue as well as Bible Catalogue Free for the asking.

FANCY HOLIDAY BOX STATIONERY.

35c, 50c, 60c, 75c, \$1.00, \$1.25, \$1.50, \$1.75, \$2.00, \$2.25, \$2.50, \$2.75, \$3.00, \$4.00, \$5.00.

ART CALENDARS.

15c, 25c, 35c, 50c, 75c, \$1.00, \$1.25, \$1.50, \$2.00, \$2.50, \$3.00, \$4.00, \$5.00.

XMAS AND NEW YEAR POST CARDS.

Five for 5c; two for 5c; six for 25c.

XMAS AND NEW YEAR CARDS.

Five for 5c; two for 5c; six for 25c.

XMAS BOOKLETS.

5c, 10c, 15c, 25c, and 50c.

GIFT BOOKS, POETRY, ETC.

"The Dawn of Womanhood."

By Gabrielle E. Jackson. Net, \$1.25.

Mrs. Jackson has written so charmingly for young women, that the announcement of a book in which she tells her girls in a chatty, "chummy" and yet motherly sort of way just what they want to know in order to attain to the best type of womanhood, is certain to create great interest. The book is prepared with artistic taste and is a most suitable gift.

"If I Were a Boy."

By Lucy Elliott Keeler. Decorated, net, \$1.

The author of "If I Were a Girl Again" dedicates her book "To a boy I never knew, my father, whose manhood and ripe age taught me what I would like to be 'If I Were a Boy.'" Here is a keen book of high ideals, emphasized by means of an endless array of good stories and anecdotes.

"The Analyzed Bible." An Introduction to

the Old and New Testaments, in 3 volumes.

G. Campbell Morgan. Each, net, \$1.

Vol. I, Introduction to Genesis-Esther.

Vol. II, Introduction to Job-Malachi.

Vol. III, Introduction to Matthew-Revelation.

"It is superfluous to speak of Dr. Morgan's equipment for his task: scholarly, yet conservative, progressive, yet spiritually minded, in the prime and fullness of his great ministry, he is in every way fitted for the great work to which he has set his hand. We know of nothing just like this in the entire range of theological literature."—United Presbyterian.

"The Poets."

In Cloth, \$1.00. In Leather, \$2.00.

Books for Boys and Girls. 25c, 35c, 50c, 75c, \$1.00, \$1.25, and \$1.50.

FOUNTAIN PENS.

Waterman's Ideal, \$2.50, \$3.00, \$4.00, \$5.00, \$6.00. Gold Bands, \$3.50, \$5.00. Silver Filigree, Silver Mounting, \$5.00.

Remex, \$1.00.

Wm. Bolles' Self-filling, \$2.50, \$3.00, \$4.00.

DAIRYS.

25c, 35c, 40c, 50c, 75c, \$1.00, \$1.25, \$1.50, \$1.75, \$2.00, \$2.50.

CHRISTMAS STORIES.

"The Angel and the Star." Ralph Connor. Decorated Cloth, net, 50c. Popular Edition, paper style, net, 25c. In special mailing envelope.

Ralph Connor has turned his facile pen to a fascinating portrayal of the birth of Christ. Immediately the reader is transported back two thousand years to the ancient city of Bethlehem as the chief shepherd is departing on his nightly watch upon the plains below. Written in the author's inimitable vein it is an inspiring story. It reflects the spirit of the times, bringing a vivid realization of the events of that wonderful night.

"The Binding of the Strong." The Love Story of John Milton. By Caroline Atwater Mason. Illustrated, \$1.50.

Quite without intent this book of the love story of John Milton comes just as Cambridge University is celebrating the Tercentenary of his birth. The author of "A Lily of France" has told the story as a skillful novelist would tell it. She has not departed from the most painstaking historical fact and the failure of the hopeless passion of the great and saintly man for Delme Davies carries straight to our hearts.

"A Soldier of the Future." By W. J. Dawson, author of "A Prophet in Babylon." \$1.50.

Admittedly one of the best literary critics of the day. Dr. Dawson does not deny that this is a novel with a purpose. He has some radical ideas on what the church and the minister of today should do and be. His characters are all real and one feels a strange awe as page after page draws one closer into the net of his conclusions.

"The Web of Time." By R. E. Knowles, author of "St. Cuthbert's." \$1.50.

Mr. Knowles has been aptly described both in this country and in Scotland as "the Ian Maclaren of Canada." Certain it is that out of his parish he has pictured a type of rugged,

honest, God-fearing people that will take rank with the well known characters of "The Bonnie Brier Bush" or "The Little Minister."

"The Victor." A Novel. By Richard S. Holmes. \$1.50.

"John Jasper." The Unmatched Negro Preacher and Philosopher. By W. E. Hatcher. Illustrated, net \$1.00.

"The Master of the Heart." By Robert E. Speer. Net, \$1.00.

BIBLES AND TESTAMENTS.

We carry the largest line in the South. Special Teachers' Bible, all helps, \$1.00. Better Bindings, \$1.25, \$1.50, \$1.75, \$2.00, \$2.50, \$3.00, \$3.50, \$4.00, \$5.00, \$6.00, \$7.00, \$8.00, \$10.00. Testaments, 15c, 20c, 25c, 35c, 40c, 50c, 75c, \$1.00, \$1.25, \$1.50 and \$2.00.

THE FOUR GREAT S. S. HELPS TO THE INTERNATIONAL LESSONS FOR 1909.

"Peloubet's Select Notes." The World's Greatest Commentary. \$1.00, postpaid.

"Tarbell's Teachers' Guide." By Martha Tarbell, Ph. D. Substantial Cloth, \$1.00, net. Postage 15c.

It is surprising how quickly a lesson can be prepared with Tarbell's assistance. The 1909 volume towers above any previous issue, including every conceivable help that modern science and methods can render to make teaching attractive and interesting. Published originally at \$1.25, this great annual volume is now issued at only \$1.00 net.

"The Practical Commentary on the Sunday School Lessons." Substantial cloth, 50c net, postage 10c.

A comprehensive commentary; hints to teachers, illustrations, blackboard exercises, questions, maps, etc. Edited by specialists in the various departments. The year's lessons in one large octavo volume.

"The Gist of the Lesson." By R. A. Torrey. Bound in Leatherette, 25c net, postpaid.

For the busy teacher. To be carried in one's pocket. Spare moments to be improved, on trains, at home, when calling, between business engagements, anywhere, everywhere.

Act At Once.

Baptist Book Concern

INCORPORATED.

New Location 636-638 Fourth Avenue,

JOHN W. HILL, Manager Book Department.

LOUISVILLE, KENTUCKY.

From this pound of ripened grapes was extracted the cream of tartar which, refined to chemical purity, made the

ROYAL Baking Powder

that raised a pound of light and flaky Royal hot biscuit, the most healthful and delicious morsel of food that comes to the table.

No Alum; No Lime Phosphates

ITEMS OF INTEREST

News The World Over.

There has been an automobile race at Savannah, Ga. In the preliminary practice on the course several were killed and others seriously injured. But on the day of the race itself there were no serious accidents. The course was 402 miles, and the prizes a trophy cup and a purse of gold. The race was won by Mr. Louis Wagner, whose machine made 65.5 miles an hour.

Our readers will remember that at the Marathon race in London, the Italian, Dorando, entered the stadium far enough in advance of the American, Hayes, to have reached the post some time before the other, but he sank down to the ground. He was lifted up and helped to stagger the few feet remaining. But the judges gave the prize to Hayes. The Marathon race has been run again indoors, in New York City, and Dorando won. He insisted in London that he was stung by the shouts of the 150,000 spectators.

The licensing bill, which only made a slight reduction in the number of saloons in England and limited the length of licenses, unless renewed, to fourteen years, passed the House of Commons by a vote of 350 to 113. But mild as it was, it was vetoed by the House of Lords, many of whom own stock in the breweries. The House of Lords is fast bringing on its own doom.

The country lost one of its great men who can be ill spared, when Dr. A. J. McCosh died from an accident, in which he was thrown from his carriage and his skull fractured. He was the son of President James McCosh, of Princeton, and was his father's equal in mental ability. Although only fifty years old, he was among the great surgeons and great writers on medical subjects. He was noted also for his kindness and generosity. He attended Grover Cleveland in his last illness.

More and more of the railroads are coming to realize that their employees shall be totalitarians. We are very glad the great Harriman lines have been added to the number. Ralph Blaisdell, the auditor, has issued an order "for the good of the service" forbidding his employees from entering saloons.

Prof. H. F. Osborn, of the American Museum of Natural History, headed an expedition to the Fayoum Desert, of Egypt, fifty miles south of Cairo. He has returned, bringing with him many interesting fossils of prehistoric times.

The most important of his finds was the skeleton of *Arctotherium*. This animal was utterly unknown until within a few years. It was six feet high and ten feet long, with very strong, large bones. Its greatest peculiarity was two massive horns, about two feet long.

Last Year Denmark passed a law offering a reward for rat skins. This was a great help to the unemployed, this summer, some of whom made from \$5 to \$3 per week killing rats. As these worthless animals destroy millions of dollars worth of the crops every year, it would be a good thing, while so many men are out of employment for other nations to follow Denmark's example.

The North Dakota, just launched, is much the largest ship in the United States Navy. But Commodore Key criticizes it sharply, and Key is a man whose words have weight. He says the armor belt is too low, the torpedo defense battery is not high enough above the water line, and the twelve-inch guns are less powerful than those of other nations. A naval commission examined the ship and had to report he was right in his criticism.

President Eliot, of Yale, has been a moderate drinker. But he has given it up and has come out strongly for "no license." In a recent speech he said: "Alcohol in very moderate doses diminishes the efficiency of the workingman in most instances; makes him incapable of doing his best in the work of the day. So I say that the recent progress of medical science has satisfied me that even the moderate use of alcohol is objectionable; that the habitual use of alcohol in any form is lowering to the intellectual and nervous power."

SUNDAY SCHOOL WORK.

As director of the Sunday School Institute at Richmond, Va., November 29-December 6, Prof. B. H. DeMent reports an inspiring success, there being over 600 in attendance. One hundred and sixty received certificates indicating that they had heard at least twenty lectures. Prof. Frank W. Duke, chairman of the Executive Committee, rendered efficient service. The exercises were held in the First Baptist church, and every Sunday School in Richmond and Manchester was represented. Rev. Joseph T. Waits, of North Carolina; Miss Dickey, Pittsburg, Pa., and Prof. DeMent, of the Southern Baptist Theological Seminary, spoke daily. Dr. Ryland Knight lectured twice on the Acts, and Dr. W. H. Smith gave two addresses on Missions in the Sunday School. The mass meeting Sunday afternoon, December 6th, was largely attended and Dr. McDaniel's address proved a fitting climax to the series of Sunday School lectures.

The Louisville Baptist Sunday School Institute.

By common and enthusiastic consent the Baptist Sunday School Institute, held in the Walnut Street church, December 6-11, was an inspiring success.

The mass meeting the afternoon of December 6th, was ably addressed by President E. Y. Mullins and Secretary L. P. Leavell, who launched the institute with vigorous interest. Two lectures were given each afternoon just before a six o'clock picnic lunch, at which the ladies of Walnut Street church graciously served coffee.

After lunch, two other lectures were delivered, the last one of each evening being a discussion of the Book of Acts by Prof. W. O. Carver, who made apostolic history throb with vital interest. Nine lectures were delivered by Prof. L. P. Leavell. Prof. Leavell is easily among the foremost Sunday School specialists of the land, and his discussions were pointed, vigorous and practical.

Miss A. L. Williams, of Birmingham, Ala., instructed and inspired the ladies, who heard her each afternoon on vital matters pertaining to the most effective methods of dealing with young children and older boys and girls in the Sunday School. She is a woman of high culture and deep consecration. The following brethren added to the interest of the Institute by delivering one address each on some timely and significant topic: Rev. W. J. Mahoney, Prof. W. J. McGlothlin, Rev. M. P. Hunt, Dr. L. W. Doonan, Dr. H. A. Porter and Mr. Geo. H. Hays. Prof. B. H. DeMent spoke two evenings. The attendance was phenomenal for the first institute of its kind in our city, and reached the high mark of 862. On Friday night certificates were given to thirty-seven who had attended at least twenty out of the possible twenty-two lectures, while Mrs. A. E. Converse, of Walnut Street church, was awarded a diploma with rare distinction. One of the results of the Institute was the reorganization of the Louisville Baptist Sunday School Association, with the following officers: President, S. M.

Simmons, Walnut Street church; First Vice President, G. L. Burton, Broadway; Second Vice President, G. W. Lewis, Fourth Avenue; Secretary, Homer Tucker, Highland; Treasurer, H. H. McCulloch, Twenty-second and Walnut. These officers, together with the State Sunday School Secretary and the Professor of Sunday School Pedagogy in the Southern Baptist Theological Seminary, constitute the executive committee.

The various sessions were presided over by the Baptist pastors of the city, who manifested a profound interest in the work of the Institute.

If you as a Sunday School, Young People's Society Worker, or as a Mission Study Class Leader, wish the best training that can be given you in a short time, you should attend the Mid-Winter Training School at Murfreesboro, Tenn., December 27th to January 3rd. The school is conducted by T. B. Bay, L. P. Leavell, B. W. Spilman and Hight C. Moore. These names insure the excellence of the training work.

This Training School will afford the most systematic training yet offered. It is a new venture along the right line, and those who wish better training for church work, should avail themselves of this opportunity. Our people should realize the value of this Training Institute in time to attend it and get its helpful uplift. Write to T. B. Bay, Richmond, Va., for the reservation of your room, and for further information about this Training School.

This has been one of the most beautiful seasons for many years for Christmas shopping and surely great numbers of people are taking the advantage of it, as will be seen by the stores of every kind being crowded from early in the morning until closing time at night. One of the oldest and most reliable we wish to make particular mention of, is the great department store of Kaufman-Straus Co., and so well known to a large number of our subscribers, who have been dealing with them through the advertising and influence of the Recorder for the past twenty-five years. We call attention to the great handkerchief bargains in this week's issue. If you want to make a nice and useful Christmas gift at a small cost, send to them for one-half dozen or a dozen, which they make a specialty for a few days. We wish to say if you order anything through the mail from this house they will guarantee satisfaction or you can return your purchase to them and your money will be cheerfully refunded. You can get samples of any goods that is cut by writing them for same. Many of our friends have come in recently from the country and purchased their bill of goods from them, and we hope more and more will follow. Kindly mention the Recorder when writing or when in their store.

REVIVALS IN OHIO ASSOCIATION.

Many of our churches have enjoyed gracious revivals and ingatherings, beyond that of previous years.

Blackburn church with Pastor W. H. Moore assisted by Elder J. W. Vaughan held a two weeks meeting in August. About forty professions and thirty-five additions. The average age of these additions was above forty. Pastor Conway held a two weeks' meeting with Dyer Hill without preaching assistance. It was a great awakening. Twenty-five additions to the church. He was assisted by Elder W. E. Miller in a one week meeting at Booming Grove church. A good church revival and several additions. Pastor Blackburn at Deer Creek held a two weeks' meeting assisted by Eld. J. F. Davis. The church was greatly strengthened and twelve were added. His charge at Emmaus enjoyed a gracious revival and ingathering. He was assisted by Elder W. R. Gibbs. Pastor Gibbs at Union held twelve days assisted by Elder T. C. Carter. A good revival, eight additions. At Crooked Creek he was assisted by Elder Chas. Gregston ten days. A good revival and ingathering. Pastor Hughes at Dunn Spring enjoyed a good meeting assisted by Elder H. C. Hopswell. There were twelve additions. At Baker he was assisted by Elder J. W. Vaughan. A good meeting is reported. Pastor J. S. Henry at Good Hope and Grand Rivers reports good meetings and churches in prosperous condition. Pastor Clarke at Cave Spring, Mint Spring and Macedonia reports good meetings in which he had the assistance of Elder R. R. Marshall. About thirty additions to these churches. The writer's charges enjoyed good revivals and ingatherings. At Shady Grove was assisted by Elder M. E. Miller. Ten days' meeting resulted in twenty five additions. At Caldwell Spring was assisted by Elder T. A. Conway twelve days. Fifteen united with the church. At Hampton was assisted by Elder T. C. Carter ten days. Six additions to the church. Pastor E. M. Eaton at Snlphur

Spring is planning a new house of worship, having lost their house by fire last spring. Pastor W. C. Pierce is now in the midst of a gracious revival with Blacksville church. Elder Conley, of Tennessee, is assisting. Other pastors and churches have not yet held their meetings.

The Recorder holds high place among our people. Almost every church has some subscribers.

R. A. LaRUE.

Marion, Ky.

The Orphans' Home number has been changed from 1330 to 1022 First Street.

It is always well to help forward a good cause, and do what one can to hinder the progress of an evil one.

How to Get Rid of Catarrh

A Simple, Safe, Reliable Way, and it Costs Nothing to Try.

Those who suffer from catarrh know its miseries. There is no need of this suffering. You can get rid of it by a simple, safe, inexpensive, home treatment discovered by Dr. Blosser, who, for over thirty-four years, has been treating catarrh successfully.

His treatment is unlike any other. It is not a spray, douche, salve, cream, or inhaler, but is a more direct and thorough treatment than any of them. It cleans out the head, nose, throat and lungs so that you can again breathe freely and sleep without that stopped-up feeling that all catarrh sufferers have. It heals the diseased membrane and makes a radical cure, so that you will not be constantly blowing your nose and spitting, and at the same time it does not poison the system and ruin the stomach, as internal medicines do.

If you want to test this treatment without cost, send your address to Dr. J. W. Blosser, 115 Walton Street, Atlanta, Ga., and he will send you by return mail enough of the medicine to satisfy you that it is all he claims for it as a remedy for catarrh, catarrhal headaches, catarrhal deafness, asthma, bronchitis, colds and all catarrhal complications. He will also send you free an illustrated booklet. Write him immediately.

WANT COLUMN.

Want ads appeal to everybody. There is always something wanted in every home, church or community that can be advertised for in this department of the WESTERN RECORDER at a very small cost.

Something to sell or exchange—lands, real estate, properties or merchandise of any kind; business changes, situation wanted, etc., etc., can be advertised for in this column at the rate of one cent per word each insertion. The cost is so small that remittance by stamp, currency, Postal or Express Money Order must accompany all orders for insertion of copy in this column.

No ad taken for less than 25 cents.

BAPTISM—McLendon's book of evidence—The Bible on Baptism—is commended in the highest terms. "Am greatly pleased with it. You have rendered an invaluable service."—Rev. J. M. Frost, D.D., Baptist Sunday School Board. "Your book is most excellent."—Rev. Philip L. Jones, D.D., American Baptist Publication Society. "It is critical, comprehensive, accurate and unanswerable. The arrangement of the material of the book is perfect."—Rev. J. B. Hawthorne, D.D. "For preachers," etc., "the most conclusive presentation of the subject yet made. The Baptists and all immoralists owe you a debt of gratitude that cannot be adequately expressed."—Rev. J. B. Moody, D.D. "It is worth \$10.00."—One of Georgetown's best known D.D.'s. Stronger expressions reserved. They can be had for the asking. Price \$2.00, postpaid. Address all orders to H. R. McLendon, Manchester, Ky.

WANTED—To do your Christmas shopping for you. It will pay to write us about prices. Address Dept. B, Church Directory Co., 638 Fourth ave, Louisville, Ky.

WANTED—A Christian young woman desires a position as cashier or to do clerical work. Reference, Western Recorder.

FOR RENT—By the Baptist Book Concern, Rooms at 630 Fourth avenue; in flats, suites or single rooms; furnished or unfurnished.

Live Stock Markets.

CATTLE.	
Good to choice export sters.	\$4 75a55 50
Light shipping sters.	4 25a 4 75
Good to choice br. sters.	3 75a 4 40
Med. to good br. sters.	3 25a 3 75
Com. to medium br. sters.	2 75a 3 25
Good to choice butch. heif.	3 40a 3 75
Med. to good butch. heifers.	2 75a 3 40
Com. to med. butcher heifers.	2 25a 2 75
Good to choice butch. cows.	3 25a 3 75
Med. to good butcher cows.	2 75a 3 25
Com. to med. butcher cows.	2 00a 2 75
Canners.	1 00a 1 75
Good to choice fat oxen.	3 75a 4 25
Medium to good oxen.	2 00a 3 75
Good to choice bulls.	2 50a 3 25
Medium to good bul's.	2 25a 2 75
Common to medium bulls.	1 75a 2 25
Good to choice veal calves.	6 50a 7 00
Med. to good veal calves.	3 50a 5 00
Com. to rough veal calves.	2 50a 3 50
Good to choice feeders.	3 50a 4 00
Medium to good feeders.	3 00a 3 50
Common and rough feeders.	2 50a 3 00
Good to choice stock teers.	3 00a 3 65
Med. to good stock teers.	2 50a 3 00
Com. to med. stock teers.	2 00a 2 50
Good to choice stock heifers.	3 00a 3 25
Med. to good stock heifers.	2 25a 3 00
Com. and plain mxd stockers.	1 75a 2 50
Good to choice milch cows.	35 00a45 00
Med. to good milch cows.	20 00a30 00
Com. to plain milch cows.	10 00a20 00

HOGS.	
Good to choice prs. and brs., 200 to 300 lbs.	5 05
Medium packers, 160 to 200.	5 05
Light shippers, 130 to 160.	5 30
Choice pigs, 90 to 130.	4 75
Pigs, 50 to 90.	4 50a 4 75
Roughs, 50 to 400.	2 50a 5 00

SHEEP AND LAMBS.	
Good to choice fat sheep.	2 75a 3 00
Medium to good sheep.	2 25a 2 75
Common to medium sheep.	1 50a 2 25
Bucks.	1 50a 2 50
Choice spring lambs.	4 00a 4 50
Second.	4 00a 4 25
Good butcher lambs.	3 00a 4 00
Culls and tail ends.	2 50a 3 00

TOBACCO—BURLLEY—Dark Red.	
Trash (sound)	\$10 00a\$11 00
Common lugs	11 00a 11 50
Medium lugs	11 50a 12 50
Good lugs	13 00a 14 00
Common leaf (short)	12 00a 13 00
Common leaf	13 00a 14 00
Medium leaf	14 00a 15 00
Good leaf	15 00a 16 00
Fine air selections	18 00a 19 00

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

DARK.	
Trash (sound)	7 00a 7 25
Common lugs	7 50a 7 75
Medium lugs	8 00a 8 50
Good lugs	8 50a 9 00
Common leaf (short)	8 50a 9 00
Common leaf	9 00a10 00
Medium leaf	10 00a10 50
Good leaf	11 00a12 00
Fine and selections	12 00a13 75

BUTTER. Fresh, packing, 17c.

POULTRY. Hens, 9 to 10c; roosters, 5c; young chickens, 10 to 12c; ducks, 8c; turkeys, old hens, 11 to 12c, gobblers, 11 to 12c; geese, 7c.

EGGS. Fresh, case count, 28c; candled, 29 to 30c.

THE FEED THAT FATTENS.

Cotton Seed Meal
Cotton Seed Hulls
Write for prices for Fall Delivery.

Prompt Personal Attention given to all orders, large or small.

WILLIAM I. BURNETT.
BOURBON STOCK YARDS,
LOUISVILLE, KENTUCKY.
Home Phone 8516 Cumberland Mall 51-Y
At Night, South 1098-A