

WESTERN RECORDER

Faith, Hope and Love, these three.

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

84th YEAR.

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In proportion to men's faith that the Bible is the infallible Word of God has been the manliness and power of their religion.

A trader passing a converted cannibal in Africa, asked him what he was doing. "Oh, I am reading the Bible," was the reply. "That book is out of date in my country," said the foreigner. If it had been out of date here," said the African to the European, "you'd have been eaten long ago."

One great point of the higher critics against the Book of Daniel was that in it Chaldeans is used to designate a class of wise men or astrologers, and not the inhabitants of Chaldea. The critics said this use of the word was unknown till 400 years afterward. But behold Herodotus who visits Babylon in the same century that Daniel lived used the word in exactly the same sense!

Another criticism of the higher critics has gone to that bourne from which no traveler e'er returns. They said the proclamation of Cyrus could not be authentic because he speaks of the God of the Hebrews as the "God of Heaven." Now an Aramaic inscription has been found at Mersin which speaks of the "Lord of Heaven." The spade is upsetting many, but Moses and the prophets are not among the number.

Last year 505 children received Bibles from the Southern Presbyterian church for memorizing the Shorter Catechism and its proof texts. Many hundreds more received Bibles for the same thing from the Northern. The Herald and Presbyter says truly these children will be intelligent, well-informed and well-indoctrinated, and adds: "Every one who learns the Catechism has made a good start in life."

"ALL THESE MEN OF WAR THAT COULD KEEP RANK."

By T. T. Eaton.

Saul was now dead and the men of Judah, knowing that the prophet of God had in the years before anointed David to be King over Israel—go in search of him and gathering before him at Hebron they swear allegiance to him as their sovereign. He had been a hunted fugitive often narrowly escaping with his life—hunted from forest to glen and from mountain to cavern, but now his enemies have perished and he ascends the throne he is to make glorious. After enumerating the hosts of warriors who came to Hebron to make David king—the tribes farthest off sending the largest number, the inspired historian tells us "all these men of war that could keep rank, came with a perfect heart to Hebron, to make David king over Israel." This is a very interesting and instructive incident in a life which in its lights and shadows, its vivid contrasts, and bright coloring is not surpassed by any life of man sketched in sacred story. But it is not to David that I would direct your attention, though his life has more than a romantic interest for us, but I would have you consider the expression "the men of war that could keep rank."

They could "keep rank"—that is to say none of the exigencies of war could cause them to break their ranks, but on the march they were in line and on the battlefield they ever presented an unbroken front to the foe. There were no stragglers on the march and no weak places in the line of battle. An enemy coming upon them suddenly on the road would have found them ready, a single and simple movement was all that was necessary to make them show a terrible front before which any foe might well quail. No one would dare question David's royal authority when these warriors who could "keep rank" had declared him king.

This "keeping rank" shows that the men were obedient to military law and the will of their leader promptly decided all their movements. Had there been men there who, filled with a sense of their own independence, had insisted upon doing as they pleased, obeying or disobeying orders as they saw fit, walking in line or wandering into the neighborhood regions gathering fruits or seeking rest—the record would not have been that they "could keep rank." Such an army could never present an unbroken front to the foe. There can be no keeping rank without prompt and unquestioning obedience.

In the army is the only place in the world where the necessity of obedience is fully recognized by men, and the simple disobedience of orders, about however trivial an affair is treated as a grave offense. And yet obedience is no more needed there than elsewhere only in an army the consequences of disobedience are more apparent. In the great army of Christ obedience is in the highest degree essential. Imagine a soldier of an earthly army modifying the orders he receives to suit his convenience. If told to stand guard he reasons "I can see no use in standing guard and no harm in lying here," and so remains in his tent. If told to march along a given road, he can see no use going that way, this other way is just as good and he has friends along this

way whose society he enjoys, just so he gets to the end of the journey at last, it makes no difference by what road he came, and so he goes along the way he prefers. Is there any general in the world who would not have a soldier shot who persisted in behaving thus? Would it be possible to maintain the organization of an army where such things were allowed? So much the more is obedience the great essential thing in Soldiers of the Cross. Why, brethren, obedience is the difference between civilization and barbarism, between order and anarchy, aye, it is the difference between angels and devils.

When I say obedience, I do not mean subjection. The obedient man is free and bows reverently before the authority of his superior. It is a loving service that he renders to the cause in which he is enlisted. The children of Israel in Egypt did what their taskmasters told them, but they were not obedient. Obedience is of the heart, and is a yielding of ourselves to rightful authority over us. If we are Christians, we are not subjugated, but we have enlisted in our Lord's army of freemen. We are not slaves, we are "children of the Heavenly King," and we are to render to Him not the cowed service of a slave, but the loving obedience of a child. Forced submission is not obedience but subjugation. We must do what our Great Captain orders, not because we are afraid of Hell if we refuse, but because we love Him and recognize His right to command us. There are no conscripts in His army, every soldier is enlisted by His own free choice, and so is under the highest obligation to "keep rank."

Again, keeping rank means that those men of David were brave. A soldier needs courage, not so much the mere animal courage which consists in unconsciousness of danger, but that high courage, which sees clearly the danger and bravely meets it. In a campaign soldiers often have their bravery severely tested, and when the ranks break it is because the courage of the soldiers first gives way. There is no virtue more sadly needed among us than moral courage—which shall lead us to dare to say an emphatic "no" to the tempter, dare to go fearlessly in the path of duty despite the sneers and jeers of a gainsaying world, saying to all suggestions to turn aside, "I must be about my Father's business." The days of martyrdom for this part of the world are over, I trust forever, but still is moral courage far from being an obsolete virtue. It requires courage to maintain a higher standard of righteousness than do those about you. If they tolerate what you believe to be wrong it often takes no small degree of courage for you to frown upon what others smile upon. It takes courage for a man to live and dress plainly that the money he gets may go to pay his debts. It takes courage to pray in public and to bear testimony to Christ. It requires courage not to resent an insult, but to turn the other cheek as Jesus requires. It takes courage to face the charges of bigotry and narrowness so freely made against those who uncompromisingly hold to what they believe is the truth of God.

Practice is necessary that soldiers may keep rank. Did you ever notice the evolutions of raw recruits? How wavering and broken is their line, as they march across the parade ground. Generals are unwilling to risk men in a battle until they have been drilled so as to be able to

keep rank. Let the recruit be ever so obedient and brave, he yet needs drill to make him a good soldier. These men of David who "could keep rank" had been well drilled and had had abundant practice in tactics in the face of the enemy. The Christian soldier needs drill in prayer meeting, public worship, Sunday School and in outside services; only thus can he "keep rank," and that is a far different thing from being in rank occasionally, when a revival comes, or when a judgment of God has fallen upon you. To keep rank is to be ever in our place in the line, never falling behind nor turning aside, nor fleeing from the foe. How important to the safety of an army is it that they should keep rank; you know full well no army is beaten so long as its soldiers keep rank. Even if they retire before the enemy, if their ranks are unbroken they can stand, or turn and deliver a blow with all their strength when the opportunity comes. But with the ranks broken, the army is defeated and when the ranks are thoroughly broken it is an utter rout.

To "keep rank" we must first be obedient, then be brave, and then be drilled. And must "keep rank" in our churches if each church would do the work which lies before it. One soldier's falling out of line makes a gap, and exposes the sides of those who, stand next to him to the missiles of the foe.

Look over the regiment your church composes and what do you see? Some bravely advancing, others standing listlessly in camp, others lying at ease in beds of self-indulgence, others far in the rear, almost forgetting that they belong to the regiment at all, it has been so long since they fired a shot at the enemy. The ranks are all broken by wide gaps at intervals as we look down the line. No wonder we find it so difficult to make headway against the foe. Look into the weekly prayer meeting and see only one-tenth of the members present—look into the Sunday morning congregations and mark the absence of half the regiment, and you have the answer to the question why more is not done for Christ. Oh, brethren, if you would "keep rank"—if you would only "keep rank"—what a mighty work you could do for Him who died for you.

There are various ways in which we are to "keep rank"—there is no need for me to explain them in detail. Each one must attend public worship, labor for the Sunday school, be at prayer meeting, contribute regularly and liberally of his means, do good as we have opportunity—and there is always opportunity; and let the light of a Christian life shine forth into the darkness of the world. It is not enough to be in rank two or three times a month, you must keep rank and never for an hour be out of line. And if we will "keep rank," in the fullness of time we will gather in the Heavenly Hebron that "Strong city" of God, and crown David's greater Son—"King of kings and Lord of all."

His time is like the time of the tide; all the art and power of man can neither hasten nor retard its movement; it must be waited for; nothing can be done without it, and when it comes nothing can resist it. The only reason why the Lord seems to delay what He afterwards grants is that the best hour is not yet come.—John Newton.

REPENTANCE AND FAITH.

Rev. A. C. Dorris.

It would seem that the Bible makes sufficiently clear the order of repentance and faith, and that no mind should be confused with respect to them. And yet, there remains much confusion—fatal confusion, we think.

First, in the order of mention in the New Testament Scriptures, repentance always precedes faith—never follows. This ought to mean something in settling their order. We will notice them: "And the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient. In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth."—II. Tim. 2:24-25.

Now, it seems, to us, perfectly clear that this Scripture contemplates repentance as leading to faith—not following it. "If God peradventure will give them repentance to the acknowledging of the truth—unto the acknowledging of the truth."—R. V.

Those who tell us that faith precedes repentance are wont to tell us that "eis" (in) is always prospective. Then we have, "Will give them repentance 'eis' the acknowledging of the truth," or "will give them repentance in order to the acknowledging of the truth."

"Therefore, leaving the principle of the doctrine of Christ (First principle, R. V.), let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God."—Heb. 6:1.

"Testifying both to the Jews, and also to the Greeks, repentance toward (eis) God, and faith toward (eis) our Lord Jesus Christ."—Acts 20:21.

"Repent ye, and believe the Gospel."—Mark 1:15.

Certainly, this Scripture (and we think the two preceding), contemplates repentance as preceding faith. Any other construction would do it violence—we think.

"For John came unto you in the way of righteousness, and ye believe him not; but the publicans and the harlots believed him; and ye, when ye had seen it repented not afterward, that ye might believe him."—Matt. 21:32.

Here it is clearly taught that repentance stood between this people and a possible faith. "Ye repented not afterward that ye might believe." Here are, then, five Scriptures that mention repentance and faith (they are mentioned together nowhere else in the Scriptures); and always repentance is first in the order of mention. Is this a mere accident? Had the Holy Spirit no purpose in this? We think there is no accident here. We think in this order of mention we have given us the order of occurrence. We think the mentions are such as to clearly teach or imply this order of occurrence. Some of them require and the others imply this order.

But if we had no order of mention to guide us, we think the Scripture teaching would remain clear on this subject—unmistakably clear it seems to us.

1st. If faith precedes repentance, faith is that which an impenitent man has; is that which a wicked man in the most wicked state of his wicked life has; is that which the profane swearer, drunkard, gambler, horse thief, libertine or what not has. Any other faith is that which follows some character of repentance; but by the proposition faith precedes repentance. This, it seems to us, should be enough to show any one the absurdity of the proposition. It ought to seem clear to any one and to every one that when Jesus speaks of one having faith as a grain of mustard seed (Luke 17:6), he speaks of that which the above named characters cannot have—which no impenitent man has.

2nd. If faith precedes repentance, then impenitent men have everlasting life. Jesus says, "He that believeth on the Son

hath everlasting life."—John 3:36. Now the proposition puts believing before repenting, hence everlasting life precedes repentance. Again Jesus says: "He that believeth on him is not condemned."—John 3:18. The proposition has impenitent men believing; hence, impenitent men passing from under condemnation.

Again Jesus says, "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."—John 5:24.

Now, who can believe that any impenitent man has passed from death unto life, or that they ever are in a state not to be condemned? The impenitent are under condemnation as long as they are impenitent. "Except ye repent, ye shall all likewise perish."—Luke 13:5. Yet, the proposition has the impenitent believing. And the Bible has the believing in the state above noticed.

Paul tells us: "So then they which he of faith are blessed with faithful Abraham." Do you think that any impenitent man is blessed with faithful Abraham?

Again: "Know ye, therefore, that they which are of faith, the same are the children of Abraham."—Gal. 3:7, 9. Now, can any one believe that impenitent persons are blessed with faithful Abraham? But the proposition has faith preceding repentance, and the Bible has those of faith blessed with faithful Abraham, the children of Abraham.

The mistake in the order grows more serious when we reflect that those who teach that faith precedes repentance, teach that baptism is in order to remission of sins. Now they come, confessedly, unto the baptismal waters unsaved, expecting remission of sins—salvation of soul in this act; they come by their own proposition with only such faith as they had in their impenitent state—in the most wicked period of their wicked lives; any other faith as we have seen follows some character of repentance, but the proposition is faith first. They come with this kind of faith only they themselves being witnesses. And that we think is equivalent to saying they come with no faith at all. For to our mind, it is just as impossible for an impenitent man to be a man of faith as it is for an impenitent man to be saved, to pass from under condemnation, to be blessed with faithful Abraham, to be the child of Abraham or to be born of God. "Whosoever believeth that Jesus is the Christ is born of God."—I. John 5:1. They themselves tell us that unless the party to be baptized believes with all the heart, his immersion is not baptism—Scripturally speaking. And you and I know that no impenitent man believes with all the heart. Faith cannot precede repentance.

The trouble comes, we think, from confusing faith with the assent of the mind. And the proposition makes possible the assent of the mind only; whereas it is with the heart man believes unto righteousness.—Rev. 10:10. May the Lord help us, and guide us.

"ADVANCED THOUGHT"—WHITHER.

By James W. Willmarth, D.D., LL.D.

A Reminiscence.

Sixteen years ago—in May, 1892—the "Baptist Congress" met in the First Baptist Church, Philadelphia. Among the questions discussed were some relating to the Old Testament. One of the appointed speakers was Prof. Nathaniel Schmidt, at that time a Baptist, reputed to be a promising scholar in Semitic languages and literature and a professor in one of our institutions of learning. His view of the Old Testament was very unsatisfactory to believers in the Bible as the inspired Word of God. According to his view, we find in the Old Testament some truth, but with it low and unworthy ideas of God and of morality. With these, he contrasted the teachings of the New Test-

ament, which he regarded as full and complete truth. I am sure that he intimated no doubt of the inspiration of the New Testament and utters no word of disparagement or doubt as to any of its doctrines, except the obvious fact that his views of the Old Testament were in direct opposition to the estimate of the ancient Scriptures held and expressed by our Lord and His apostles. But of this incongruity he did not seem to be aware. If he was, he ignored it.

The presiding officer, the Hon. James Buchanan, of New Jersey, was one of our prominent and honored Baptist laymen. He happened to be on terms of warm friendship with me. He at once recognized me and called me to the platform, though I had not volunteered to speak, giving me an intimation, as I came forward, that an antidote was needed. I did the best I could in the circumstances, setting forth very briefly what I then believed and now believe to be the true view of the Old Testament. It is the divinely inspired history of redemption in its early and preparatory stages, it is the divinely inspired record of God's revelation to man, as he spoke in many parts and in many ways through holy men of old. The relation of the Old Testament to the New is not the relation of error to truth, or of a mixture of truth and error to unmingled truth; but rather the relation of partial and gradually revealed truth to full-orbed truth. All is one; properly understood, all is harmonious, the record of God's grace to man from its dawn to its perfect day in Christ.

The question naturally arose. What will be the outcome of such views as those of Prof. Schmidt? Can men discredit part of the Bible and hold fast to the rest? Can they reject, as divinely sent teachers of truth, Moses and the prophets and remain loyal to Christ and to the teachings of His inspired apostles?

Sixteen years have passed away. Where is Prof. Schmidt now? Let the following clipping from the Press (of Philadelphia) answer the question:

"The beautiful story of the birth of Jesus in the manger, heralded by the three Wise Men from the East was manufactured by followers of Jesus after His death to fit the divine life that He lived," declared Prof. Nathaniel Schmidt, of Cornell University, before the Ethical Culture Society yesterday morning.

"It was after Jesus' death that men, believing Him to be divine started the traditions of His birth. The idea of a virgin birth was natural because men thought so highly of Jesus. It was a common way of accounting for the birth of a high-minded man.

The Press I consider one of our most reliable newspapers, and I have seen no word anywhere in contradiction or correction of the above excerpt. I presume, therefore, that it is substantially correct.

What a sad case is here! A bright and promising scholar, once a Baptist, now, of course, no longer a Baptist or in any sense a Christian believer, denying before a society of unbelievers the positive statements of the New Testament and expressly or by necessary implication renouncing everything saving or distinctive in Christianity. No sophistry can hide the fact that he pronounced false statement after statement of the New Testament on matters of vital importance; and that he patronizingly commends the One whom he once called Lord and Saviour, as a teacher whose example and teaching it would be well to follow!—"Well," but, of course, not vitally and indispensably necessary.

And his account of Jesus, compared with the only information we have, would be grotesque, if it were not at once audaciously irreverent and (in view of what Christ says about Himself) an almost infinite insult. But I forbear. Prof. Schmidt has spoken for himself and comment seems unnecessary.

I am forcibly reminded of the wise saying of Dr. Francis Wayland, "All things follow their tendencies," and of the words

of One, the greatest of all who said, "If ye believe not his (Moses) writings how shall ye believe my words?"

"Advanced thought" is very good, if it is advancing in the right direction growing in the grace and knowledge of our Lord and Saviour Jesus Christ and in a wider apprehension of spiritual things. But as to "advanced thought" that leads away from the faith once for all delivered to the saints, let us listen to one of the latest words of divine revelation, where the aged Apostle John writes—2 John 9-11—"Every one who leads forward, and abides not in the teaching of Christ, has not God. He that abides in the teaching, he has both the Father and the Son. If any one comes to you (as a minister, a religious teacher and brings not this teaching, receive him not into your house and give him no greeting; for he that gives him greeting shares in his evil works."—Baptist Commonwealth.

SPEAKING WITH TONGUES.

In earlier numbers of this magazine we have pointed out that the gift of tongues can never be found in a church meeting in which there is disorder; never in a church in which two or more speak at once; never in a meeting in which more than two, or, at the most, three, attempt thus to speak consecutively; and never in a meeting in which there is no one present who can interpret the utterances for the benefit of the church. All of these conditions seem to be violated in modern assemblies where the possession of "the gift of tongues" is claimed. We have also called attention to the fact that miracles could not now be of service for the main purpose for which they were employed in the past—that of attesting the truthfulness and authority of the one who brings a new message from God to mankind. It now remains to add that the gift of tongues cannot be expected to be exercised otherwise than as a means of proclaiming the Gospel to believing members of the Jewish race, who would be unable to understand if it were preached in the prevalent language of the church. Even in such a case, however, we may be sure that some member would be given the power of interpretation, so that all might profit by the message thus proclaimed. With this light thrown upon the subject by the Scriptures, we believe that our readers will have no difficulty in deciding whether any recent occurrence which they have seen or of which they have heard answers the conditions prescribed by God's Word. For ourselves we can only say that when the claims recently made respecting the present existence of power to speak in tongues are examined by the divine standard of the Scriptures no cases reported to us can stand the test. After the Jews shall have come back to Palestine as a national unit, God, in grace, may again speak in other tongues to this unbelieving race. We know that the blessing of Pentecost was only a part of the fulfillment of the great promise in Joel to the sons of Israel. An enlargement of the power to speak in every language may also be repeated when the promise is filled to the full.—Wathman.

MR. RUSKIN'S FAVORITE CHAPTERS.

Writing of his oldest Bible he says: "My mother's list of the chapters with which, having learned every syllable accurately, she established my soul in life: Exodus 15, 20; 2 Samuel 1:17-27; I Kings 8; Psalms, 23, 32, 90, 91, 103, 112, 119, 139; Proverbs 2, 3, 8, 12. Isaiah 58; Matthew 5, 6, 7; Acts 26; I. Corinthians 13, 15; James 4; Revelation 5, 6. Though I have picked up the elements of a little further knowledge—in mathematics, meteorology and the like in after life, and owe not a little to the teaching of many people, this maternal installation of my mind in that property of chapters I count very confidently the most precious, and on the whole, the one essential part of all my education."

JESUS VISITING AT BETHANY.

By J. R. Chiles.

Our Lord was at times homeless. The birds of the air had their nests in the trees, the foxes though weary with the chase did have holes on the mountain sides; but Jesus, at times had no place to lay his head. Once He went into a mountain toward the close of day. There he spent the night alone. One by one the lights in the valleys all around were blown out, the houses were darkened and the people retired for sleep. But there was none for Jesus. Daylight began to appear again before that prayer was ended, which had begun at its departing. Those long, silent hours were spent asking the Father for the names of those who were to begin the preaching of His Word, write the gospels and at last be inscribed on the foundations of the new Jerusalem. It was often thus with Him.

But the fact that Christ was without a home gave the more opportunity to those of his age to entertain Him. After Matthew was converted he made a great feast in his honor. To Peter He said: "I entered into thine house." A Pharisee received Him and while they were eating a woman who was a sinner anointed Him. While taking breakfast at the home of another Pharisee on a Sabbath morning He healed a man who had the dropsy. After Zacchaeus made his confession Jesus went to his house and took salvation to the loved ones. At many other homes, no doubt not mentioned in the records, he spent the day or the night or took a meal. Sweet memories of it were handed down to children and to grandchildren. "To as many as received him to them gave he power to become the sons of God, even to them that believe on his name."

But at the home of Mary, Martha and Lazarus He was perhaps entertained more frequently and for longer periods than anywhere outside of the homes of kinsfolk and the apostles. It was in the Bethany suburb about two miles east of Jerusalem on the opposite hill. The road to it ran down from a gate in the wall to the ravine, then up to the top of the opposite hill and then on some distance on the plateau. We may imagine now what the house was; it was then old, with large rooms, large columns and vines climbing up over them. In the front were giant trees for shade. To the rear was a garden. Farther back was the orchard. Father and mother had built and planted well. As long as they were able they had gone to the temple to worship. When they became feeble they watched the smoke ascend from the altars of Jehovah and with it went up the sweeter incense of their prayers. Now they were gone but had left their children prepared by training and experience to receive the Son of God. They had been such as Simeon and Anna.

Jesus made social visits to this home. He must have come and remained many days. When the visitor first comes all are exact in speech and action. No word of criticism is passed by one member of the family upon another. But after a while real selves begin to come over from the formal to the real and become naturalized again. Jesus was no longer a stranger when Martha came running in after perhaps something had burned on the stove and said: "Lord dost not thou care that my sister hath left me to serve alone? Bid her that she help me." Jesus said: "Martha, Martha, thou art careful and troubled about many things; but one thing is needful and Mary hath chosen that good part which shall not be taken from her."

Here Jesus rebuked extreme worldliness and commended modest piety. Quilts, crocheting, needle work and dainties for the table are needful but are temporal and should not absorb all the attention of house-keepers. But to many in our time Paul's rebuke is even more appropriate: "She that liveth in pleasure is dead while she liveth." "What a great graveyard modern society is then," Dr. Talmage rightly said. But devout meditations, prayers and good deeds abide for ever. Christ still has the word of approval now on earth and hereafter in Heaven for the thousands of good women who commune with Him, labor in the gospel, tell the story of His resurrection in the Sunday School and at the fire-side, provide for the orphans and help send the gospel to the heathen.

Jesus was courteous and said nothing till a question was asked; but He was faithful to the spiritual needs of the hostess and spoke the sentiments of His great heart.

Imagine Jesus while there walking out through the woods and across the fields. Hear Him pray. Watch His meditations. See Him at the table. He was a helpful guest. His example was worth so much!

He visited a home in Cana with his disciples. It was the time of a marriage. He entered into the festivities of the occasion. So now the social functions of every home should be such that Christ can be present. He has a contribution of true and heavenly joy to make to every one of them.

One day Jesus entered into a home and took the children upon His knees and blessed them. Matthew T. Yates, the great missionary, is made to tell by his biography how, when but a lad, he would be out to assist the aged pastor in mounting his horse. Once Father Purefoy asked him if he ever prayed. "I do not know how to pray," he answered. "Say, God, be merciful to me, a sinner" was the reply. Dr. Yates said toward the close of his life: "I was quite young but what he said gave direction to my whole life." When Christians enter a home to visit they should remember that they are in one of God's richest harvest fields.

2. Jesus came again in the days of their sorrow. When Lazarus became ill they sent at once for Jesus, saying: "He whom thou lovest is

sick." The sisters spent a week of anxiety and tears. Their brother became worse and died. They buried his body. Jesus came, wept with them, and raised him to life again. Did not the service of other days receive now its full reward? He had been entertained in Peter's home often. When his wife's mother lay sick of a fever Jesus came again and raised her up.

There is no place on earth more sad than a home in the time of fatal illness when no one knows Jesus Christ by personal faith. "Night without a star" does not begin to describe it.

In old testament times the Shunamite woman had her husband to build a chamber for the prophet when they remodeled their house. She furnished it. Elisha felt that it was his own. One day her young son was out with the reapers in the wheat field and suddenly became very ill. They brought him to the house. She nursed him till he died and then laid his body on the bed in that room. She herself saddled an ass and started for Elisha. Her husband opposed her going. He was a faithless man. She had to be the high priest of her household. But she went and her cry was not in vain. The prophet came and the boy lived again. "He that would have friends must show himself friendly and there is a friend that sticketh closer than a brother."

3. Jesus spent here the last days of his earthly life. At least it was in this town, and we may suppose at this home. "Jesus six days before the Passover came to Bethany." Great crowds of common people called during Friday. From here He sent for the ass and her colt and rode into the city while the people filled the road with their garments and the air with their hosannas. On Monday morning as He walked into the city from Bethany the fig tree was cursed. The next morning they looked upon it and its leaves were withered. This was an exceedingly busy day. More space is taken in recounting the deeds, discourses and controversies than of any other day in his life. On their return that evening He sat with the disciples on the mount of Olives and talked about his second coming and the end of the world. That same night at the home of Simon a supper was given in His honor. Lazarus was present. Martha served. Mary broke the box of spikenard and wiped his feet with her hair. The next day was spent in Jerusalem. That night He was betrayed. When He went back to the skies in his resurrected body His feet last touched the earth on Mount Olive not far away.

By and by Lazarus died again, Martha had to give up her much serving. Mary went into the Master's presence to be disturbed no more.

They had received the Saviour into their home on earth. Now He receives them into the home of many mansions. Here he wept with them. There He wiped all tears from their eyes. They were a family united to Christ in eternal bonds. They spent their time on earth near the old Jerusalem with its altars and temple and golden candlesticks. They saw and received Christ whose shadow these things were. They are spending eternity, no doubt, in the new Jerusalem where "the Lord God Almighty and the Lamb are the temple of it," and the "glory of God does lighten it and the Lamb is the light thereof." Jonesboro, Tenn.

HOW GOD HELPS US.

By Rev. Theodore L. Cuyler, D.D.

"God is my helper," is a truth as old as the Bible, and confirmed by myriads of human experiences. But it is important for us to know how our loving Father helps us; for we may expect things that he never grants and lose things that he offers to give us. There is a right way and a wrong way of looking at God's dealings; the one sets us to murmuring and complaining, the other gives us a wonderful uplift.

If we looked at God as always wise and always loving, and always holy we should know, in the first place, that he often helps us by a sharp discipline that tries us most terrible. It helps the grass on my lawn in summer to put the mower over it, and it helps my grapevines to apply the pruning knife. Abraham came down from the mountain where he was told to sacrifice Isaac, a stronger man than when he went up. What a train of troubles overtook Joseph from the time when he was put into the pit until he was put into prison! By and by he looked his rascally brothers right in their faces, and said to them, "Ye thought evil against me; but God meant it unto good." As headwinds made a steamer's fires burn more briskly under the boilers, so adversity often drives a true Christian ahead in his spiritual life. Everything that makes you and me purer, humbler, braver, stronger or holier is a mighty help; and if we keep the eye of faith open, we shall see a loving God behind the pruning-knife, and behind the furnace of affliction.

What an immense lot of over-loaded people there are in this world! We can see it in their careworn faces; and each one thinks his burden is the heaviest. There is a certain kind of care that is wise; a man who has no forethought for the future is a sluggard or a fool. The Apostle had no reference to a wise thoughtfulness for the future when he said, "Cast all your care upon him, for he careth for you." That much perverted verse is accurately translated in the Revised Version—"casting all your anxiety on him because he careth for you." Now just what our almighty and all-loving Father offers us—to help us carry our loads. He who watched over the infant deliverer of Israel in his cradle of rushes, who sent his ravens to feed Elijah by the brookside, who protected Daniel in the den, and who kept Paul calm and cheerful in the hurricane, is the very One who says to us, Roll your anxieties over on me, for I have you on my heart! To do this re-

quires faith. When God says, Give over to me what will break you down and I will help you through, he puts our faith to a pretty severe test. As the sinner must accept Jesus Christ as the burden-bearer for his sins before he can be saved, he must accept God's offer to lighten our loads by putting himself, as it were, into our hearts, and under the burdens. He then becomes our strength. His grace becomes sufficient for the hard duty to be done, the tough conflict to be fought, the sacrifice to be encountered, or the trial to be endured. This is a supernatural process. It actually means that the divine Spirit comes into us, and imparts divine strength just as much as the nutritious elements in our daily bread imparts strength to our bodies. The "Everlasting arm" is no less a support because it is an unseen arm; but we can feel it. My brother, have you never felt the lift of the Almighty arm, when you came up victorious out of a great temptation, or calm out of a great sorrow, or strong out of a heavy "weight of affliction?" God helped you.

Those who know how to use God's help are the calm Christians who possess their soul in quietness. Work never hurts us. A stiff fight does not exhaust us. It is worry that frets and fevers us. It acts like an ague on the body and leaves us weak and wretched. Athletic old Paul, who fought beasts at Ephesus, and bloody Nero at Rome, who was a "Board of Foreign Missions" in himself, and had the care of all the churches on him, never chafed his great soul into a worry for a single moment. "Be anxious for nothing, brethren!" was his cheerful counsel to his comrades. He knew how to let God help him to God's work. He knew whom he believed; and worry would have been suicide. Be assured of this, all ye pastors, teachers and workers of all kinds, that if you and I work on God's lines, he is bound to help us. If we attempt to work on our own lines and for our own selfish purposes, we shall be rebuked as Peter was when his Master said to him, "Put up thy sword into the sheath!" When Peter drew the sword of the Spirit at the time of Pentecost the divine help came, and thousands of souls were converted. Let us lay hold of God's work with a steady and stalwart trust, and all the time be hearing him say, "In Me is thy help."

THE CONQUERING MARCH OF LOCAL OPTION.

By Rev. John Fletcher Brant.

The successful leaders for local option and no license have never concealed the fact that their ultimate goal was State-wide and Nation-wide Prohibition. Their idea has been that "the thing that ought to be done, must be done in the only way it can be done," and that local option is the way because it carries with it the principles of agitation and education necessary to permanent success in any reform. In other words, we reformers are learning the true philosophy of all reform, viz.: that the evil you would have reformed is permitted by the indifference and preoccupation of the people to become aroused, but the Commonwealth, the Nation itself is moved by persistent agitation and education to bestir itself. This is the beginning of the end. It is well illustrated by the story of the good old Quaker who was knocked down and robbed in the suburbs of Philadelphia. The highwayman was not content with taking the good Quaker's money, but was kicking him unmercifully. At last the non-combative Quaker spirit was overcome, and the good old Quaker cried out: "Hold on, stranger! These last knocked me down, these has taken my wallet, these has broken my nose, these has cracked two or three of my ribs, and I want to say that if this thing goes on much longer, I propose to take some notice of it."

Just so, the American people are saying today to the brutal liquor traffic, from this time forward the American people, not only as communities, but as States and as a nation, propose to take notice of the liquor traffic.

What is most encouraging of all is that the temperance reform has taken on international proportions. Russia, under the lashings of the writings of Count Tolstoi, has been compelled to pass far-reaching temperance laws. Germany, Norway, Sweden, France and England are turning the scientific and economic, as well as the moral searchlights on the traffic. France has become thoroughly alarmed, and is placarding the Republic with such mottoes as "Beware of Alcoholism and physical degeneracy." These mottoes, together with a scientific statement of the effects of alcohol, when taken even in small quantities, daily, are signed by mayors of cities and posted in conspicuous places as a warning to the French people, not so much against drunkenness, but alcoholism!

Alcoholism is the latest danger signal hung out by inexorable science. The temperance cause welcomes this now ally as well as that of economics. Both are helping on our cause amazingly. The economic aspect of the drink problem is becoming more and more a factor of interest to the business world.

"Drink and lose your job" is the motto of the busy West and South. Twentieth century machinery is geared too high to be run by alcoholized brain and nerve. At last our reform has struck the sensitive nerve that holds the pocket-book, and there is a much quicker response than if our appeal was confined to the moral aspect of the question.

Mr. Sinclair, the author of "The Jungle," in writing up the unsanitary conditions of the Beef Trust and the meat packing business, hit the American people in the stomach; and hence the quick response of public sentiment in behalf of his reform.

The great nations, in their ambition to each

have the best army, and the best navy, and the best men behind the guns, are beginning to see that alcohol must be eliminated. The United States, England, France and Japan have no grog rations to serve their soldiers. Lord Roberts puts a premium on the temperance soldier, and Lord Kitchener testifies that he has proven in the Sudan that his soldiers can do better marching and fighting without alcohol than with it.

Morally, economically, scientifically and practically we have won the fight. It is as though the very stars in their courses fight for us and our reform. It is now only a question of wise leadership and persistent pushing in our long line of Battle. Gordon Granger, with his reserve brigade, rode up to Steadman at the last hour's fighting at the battle of Chickamauga and said: "Steadman, where shall we strike in?" Steadman shouted: "My God, Granger, strike in anywhere! There is good fighting all along the line today!" So in what seems to be the evening of our battle we can shout to those who want at last to get into the fight: "Strike in anywhere! There is good fighting all along the line today!"—Christian Work.

HE COUNTED IT TO HIM FOR RIGHTEOUSNESS.

Abraham's faith was counted to him for righteousness, that is, for a right state before God. Too often we confound our faith—our right state before God—with our feelings about faith, which vary from time to time and an editorial in the Sunday School Times emphasizes this thought by the following conversation:

"When I found the invitation in James 1:5, I thought I was helped: 'If any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him.' That was encouraging. The next verses, however, staggered me: 'But let him ask in faith, nothing doubting; for he that doubteth is like the surge of the sea driven by the wind and tossed. For let not that man think that he shall receive anything of the Lord; a double-minded man, unstable in all his ways.' I am afraid I'm a double-minded person. My faith sometimes wavers. I wish I could have a faith where there would never be a doubt."

"Do you mean that you sometimes think that Christ is to be trusted, and at other times you think He is not to be depended on?"

"No, I never have any doubt about Christ. I'm only speaking about my faith in Christ. I don't always have the same feeling of faith in Christ." "Then it is not a matter of your faith, but of your personal feeling, that troubles you. Your faith depends on what Christ is, and what you understand Him to be. Your feelings on the subject may depend on any one of a dozen things. Sometimes a walk in the fresh air will wholly change your feelings."—Turbell's Teacher's Guide.

A SUFFICIENT REMEDY.

We used to hear a great deal about depravity, but less is said about it now. Yet there is as much depravity now as there was in former times. Science and culture have not eliminated depravity. Philosophers say nothing about depravity, but they frighten us with the doctrine of heredity. One is a biological term, the other philosophical, but who can tell the difference?

Social reformers tell us that there is evil in the blood. You can not make good men unless you have good blood. Some base people excuse themselves for their wickedness on this ground. They say, "we are not to blame. We were born bad. The law of heredity dooms us."

In reply to all this we may say there is another law stronger than the law of heredity. It is the law of the spirit of life in Christ Jesus. There is another energy superior to the force of depravity. It is the power of Christ. There is another blood more potent than the tainted blood which we inherited from our ancestors. It is the blood of Christ which cleanseth from all sin. One who has been so unfortunate as to be born bad may be born again, born from above, born of God. He had a depraved and degenerate ancestry, but he may have a royal ancestry. He may be the child of a King. One who, through long years of sinful indulgence, has cultivated evil habits until he is fast bound in the fetters of sin and vice may be made free. "If the Son shall make you free, ye shall be free indeed."—Christian Advocate.

THE OLD-FASHIONED MINISTER.

The old-fashioned type of minister is fast passing. It is questionable if the change is an improvement. The olden type was that of a man with a message. He was a preacher, a spokesman, an ambassador. He urged men to repentance for sin, to belief in the meditorial work of Christ, to holiness of life. He was a witness. His message was the Word of God, his plea the mercy of God in Christ, his warning the wrath of God against sin. A statement from that Word was the end of all controversy. Under such a ministry men both trembled and believed.

Now, however, the minister is not so much a witness as a worker, not so much a preacher as a plodder, not so much a minister as a manager. His great function has come to be administration rather than ambassadorship. He is an agent more than an authority. His aim is as of yore, but his art is along another line. Methods are his study in place of the Word, machinery instead of the means which God has ordained, the Word, the sacraments, and prayer. He has gone into a rivalry with other men rather than into a contest with sin.—Southern Presbyterian.

We are not surprised that there are empty dinner pails where men close the factories and open the saloons.

**Sunday-School
Lesson**

Sunday, January 10th.

The Descent of the Holy Spirit.
—Acts 2:1-11.

Motto Text.—“I will pray the Father and He will give you another Comforter that he may abide with you forever, even the Spirit of truth.”—John 14:16-17.

“And when the day of Pentecost was fully come.”—Pentecost was one of the three great religious festivals of the Jews. It came fifty days after Passover, and was called the “Day of First Fruits” (Num. 28:26), though the usual name was feast of weeks. In regard to the expression, fully come, Hackett says: “The action of the verb refers not to the day itself, but to the completion of the interval which was to pass before its arrival. They were all with one accord in one place.” The upper room. There were 120 of the disciples.

“And suddenly there came a sound from heaven as of a rushing mighty wind.” It does not say there was a wind, only that the sound which came was like that made by a great wind. “And it filled all the house where they were sitting.” The comment of Episcopalian, Canon Cook, is, as a bath is filled with water that they might be baptized with the Holy Ghost in fulfillment of 1:15.

“And there appeared unto them cloven tongues like as of fire, and it set upon each of them.” Because of the construction as shown in the number of the verbs many commentators think that cloven means distributed; that the flame appeared in the room as a whole and divided itself into tongues over all. Others think that cloven means forked, and has reference to the appearance of the tongues of fire.

“And they were all filled with the Holy Ghost.” Each one according to his several capacity. “And began to speak with other tongues, as the Spirit gave them utterance.” They talked in other languages than their own. The Spirit decided by his own sovereignty as to what language each one should speak.

“And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.” So wide was the distribution of the Jews. Only a comparatively small part of the race still lived in Palestine. But the devout ones who were looking for the Messiah returned in large numbers, especially as they grew old, and made their homes in their fatherland. Besides these dwellers, there were many thousand who had come up to the feast of Pentecost.

“Now, when this was noised

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abroad.” The account of the tongues of fire and the ability of the disciples to talk in languages they had never learned. No wonder the report of such a thing brought a crowd together. “And

were confounded, because that every man heard them speak in his own language.” A reason for great amazement. For these disciples were unlearned men.

“Behold, are not all these which speak Galileans?” All the apostles were Galileans except Judas. The Galileans were accustomed to talk only their own language, the Aramean the better educated among them adding some knowledge of Hebrew and Greek. They were considered rude and illiterate.

“And how hear we every man in our own tongue, wherein we were born?” The word translated tongue means dialect. They not only heard the language of each country, but also the dialect of the different provinces.

This unheard of miracle attracted attention as the healing of the sick would not have done. It made the hearers listen most attentively to what the apostles were saying. It was evident that God was speaking through their lips, as they stood there speaking correctly languages they had never learned.

“Parthians and Medes and Elamites.” Jews living among these people and belonging, by birth, to them. These were in the Persian Empire, and may have been descendants of the ten tribes. “The dwellers in Mesopotamia, Judea, and Cappadocia, in Pontus, and Asia.” Mesopotamia, which means “between the rivers,” was between the Tigris and the Euphrates. Asia does not refer to the continent, but to a province of that name. “Phrygia and Pamphylia” were also provinces in Asia Minor. While Greek was the language of the educated in these provinces, as it was the language of learning everywhere, the people of each province had a dialect of their own. And it was in the language of the common people the disciples were speaking.

“In Egypt, and in the parts of Libya about Cyrene.” The countries are in Northern Africa. The language of Egypt was Coptic. “And strangers of Rome.” Who talked Latin. Many of these were Gentiles who had come to worship the true God. “Cretes and Arabians.” The Arabians had their own language, Arabic. It is probable the Cretes talked Greek as their native tongue. “We do hear them speak in our tongues the wonderful works of God.” The cross and the resurrection being the burden of their theme, we can well believe. There are so many questions one would like to ask. Did each disciple understand the language he was speaking, or did he seem to himself to be talking Aramaic, and the words he meant to have used come out of his mouth changed? If Peter knew, for example, that he was speaking Coptic and understood himself, did he understand John as he talked some other language? In other words, did the gift include understanding as well as speaking the language? And was it permanent? When the disciples were scattered into the world could they talk these languages, or did they talk Greek, Latin and Aramaic everywhere? How many questions about every chapter in the Bible will we have to ask when we get to heaven.

“And they were all amazed and

were in doubt.” No one could suggest an explanation of the strange scene that would in the least explain. No wonder they asked each other, “What meaneth this?”

“Others mocking.” The mockers were, it may be, the people of Jerusalem who did not understand the languages, and to whom the words of the apostles resembled gibberish. “These men are full of new wine.” Or rather of sweet wine, which was more intoxicating than the ordinary thin, sour wine of the country. Because they did not understand they put the worst possible construction on the scene before them. This is always the way with bad men. They are ready to ridicule religion.

DEAR RECORDER,

I spent a week with Pastor John H. Moore, of Olivet church, conducting the song services. He did his own preaching and spoke forth the message with power. He displays evangelistic powers in a marked degree, and his labors for two weeks were blessed of God in strengthening the church and in the salvation of a number of souls.

I labored in two meetings with Pastor E. W. Moss, at New Gasper and at Cave Spring. These are weak churches, but have in their membership some of the choicest spirits I have ever met. Many backsliders had the joy of salvation restored and a number were converted. About twelve were added to these churches by baptism. Bro. Moss has been in the ministry but a few years, but is developing rapidly and is doing some splendid work for the Master in all his churches. He is one of the most high-toned Christians I ever came

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in contact with. Our work at the Second church here is moving quietly along. Just now we are having quite a struggle but are looking hopefully for a brighter day.

D. H. HOWERTON.

Bowling Green, Ky.

After we had urged a friend to show his independence when voting by making selections from the best men on several tickets and by scratching the rest, he replied: “I vote the good old way. I put a cross under the rooster, and then let him do the scratching.”

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DESPISERS.

A recent writer affirms that we are to look for truth not in those who came before Christ, nor in those who came after Christ, but in Christ himself. He accepts as final the words of Christ, but does not so accept the words of Moses and the prophets and apostles. He appeals from the Old Testament to the New and from the Epistles to the Gospels and from the greater part of the Gospels to the actual words of Christ.

Some in old times took the opposite position. They accepted the words of Moses, but not the words of Christ. Christ answered them: "If ye had believed Moses, ye would have believed me, for he wrote of me." It is certainly illogical to profess belief in the words of Christ and yet deny the truth of what he said about Moses. It is just as illogical to profess belief in Christ's words and yet deny the truth of what he taught in regard to Isaiah, when in reply to John's messengers he applied to himself the words of Isaiah. If Christ is to be implicitly believed, we must believe what he said to his disciples, when "beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." He made it plain in his daily teaching and reminded the disciples of it after his resurrection, that "all things must be fulfilled which were written in the law of Moses and in the prophets and in the Psalms" concerning him.

His testimony as to the apostles is also clear. He sent them out to teach in his name. He gave them authority. He promised and gave the Holy Spirit. He promised that in his name they should perform miracles, which they did, and these miracles were their indisputable credentials. Moreover, he said: "He that heareth you heareth me, and he that despiseth you despiseth me, and he that despiseth me despiseth him that sent me."

The logic of this utterance is terrific. An appeal to Christ which repudiates the teaching of the apostles is a repudiation of Christ. No matter how piously the appeal may be phrased, no matter how much admiration or faith or devotion it may profess, it comes under his condemnation.

"Back to Christ," has, of late years, become the rallying cry of certain writers, whose Christ is not the Christ of the Old Testament and the New, but the Christ of a purely human philosophy. They picture him as an ideal man, but not as Immanuel. "God with us," not as the Christ who said, "I and my Father are one," and "He that hath seen me hath seen the Father"; not as the Christ who, in giving his apostles authority, said: "He that despiseth you despiseth me," and not only that, but "despiseth him that sent me."

It is a serious thing to belittle or despise or deny the words of prophets and apostles, to whose authority the true Christ of God has certified.—Sel.

GUIDANCE.

In almost every life there are times when we must cast ourselves wholly on God's promise and go out into some unknown future. To all of us there is in life an element of uncertainty. We cannot tell what shall be on the morrow. The curtain that hangs there no man may push aside. God's hand must draw it when

and how he will, and what is beyond it we shall see only as we go forward. But to win or lose what lies out there we must risk what seems to us the uncertainty. Abraham must give up his country and his kindred, and resting on the promise face the unknown. He is giving up a certainty and going out "not knowing whither." Moses had his future indicated, but it was one for which he felt himself wholly unfitted, and one which must unfold wholly under a divine mind. To reach God's purpose we must submit to his generalship. That which is intangible and shadowy will resolve itself into definiteness and light. David cannot have the throne till he leaves his sheep. Elisha cannot have the mantle of the prophet of God until he bids good-by to the oxen. There is indeed a blessing in the lowliest of toil, if that is where the Lord has laid our future. The shepherds of Bethlehem found this to their unspeakable joy. And the fishermen found it true at the Lake of Galilee. But the fishermen must leave their vocation while the shepherds must abide in theirs. In one case the blessing comes by leaving, in the other the blessing comes by remaining. It may have been as hard for the shepherds to go back to their trade as it was for the fishermen to leave theirs. In both cases comes the question of the divine guidance in reference to our future. It would never have done for Moses to have stayed right with his sheep and spent his days there at the backside of the desert. It would have been an unspeakable loss to the world.

"Had Moses failed to go, had God granted his prayer, there would have been

For him no leadership to win; No pillared fire; no magic rod; No wonders in the land of Zin; No smiting of the sea; no tears Ecstatic shed on Sinai steep; No Nebo, with a God to keep His burial; only forty years Of desert, watching with his sheep."

—The United Presbyterian.

the discussion of subjects assigned. It was my privilege to hear for the first time Elder A. Turkington and W. C. Taylor. The former is the young, but none the less popular pastor at Hickman. The latter is the young and much beloved pastor at Arlington. The others on the program I had heard before but they all in this meeting rose higher in my estimation. The Clinton College made a splendid report and it seems now to be on the verge of better days. The Association has employed Bro. R. L. Ragland as missionary for all his time. I have resigned my work here, to take effect the third Sunday in this month. Do not know yet where I will locate. Success to the Recorder. Clinton, Ky. S. A. OWEN.

NOTES FROM OHIO RIVER ASSOCIATION.

The Master's work in this section shows progress, though not all we had hoped for. The year has been a prosperous one with most of the churches. The revival season is about closing. Many professions and additions are reported. Peace and harmony prevail. Financial conditions among the churches are not so rosy, on account of panic and tobacco troubles. These seem to affect church benevolence first and last. Alas, that our giving is after our luxurious living. "The first of the first fruits of thy land, thou shalt bring into the house of the Lord thy God." The annual "call" is now being made and uneasy rests the head of the pastor. "A more excellent than thou" is available. We want a man to draw our young people. The church hitches to a "star" and sends the dear old pastor to the Ministers' Aid Society. The "star" comes and twinkles up above the world so high, like a diamond in the sky for a little while, when another church with more glittering gold attracts the star and quenches the spirit and another change of fields is necessary. Make your pastor a star of the first magnitude by keeping him for life or during good behavior.

Another serious hindrance to the prosperity of our Zion, as "pessimist" see it, is "once a month meetings," instead of every Sabbath. Forsaking the assembling of ourselves together, as the manner of some is. Some may not be able to have preaching every Lord's day, but every church may have prayer meeting and Sabbath Schools, and gradually come to have preaching as the Lord wills and prospers.

Brother pastors, are we not largely responsible for this condition? Have we not allowed them to drift into the habit of meeting only to hear preaching once a month? Doubtless some of our churches need a change of pastors. Are we workmen approved of God? Marion, Ky. R. A. LARUE.



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WHEN SHADOWS FALL.

The clouds that hang o'er head
but hide
From us the skies of tender
blue,
Where sunbeams wait to filter
through
Where'er their frowning ranks
divide,
Bringing anew, the old sweet
smile
To nature's face, we lose the
while
When clouds above abide.

Across our paths the shadows
fall
And lengthen with the closing
day;
The sun slips down the western
way,
And darkness settles over all.
But still the stars their vigil
keep
While in serenity we sleep,
To wake at morning's call

O when life's sky is overcast
With clouds that shut its sweet-
ness out
And all our hearts so full of
doubt,
We fear they may not soon be
past.
Then, let us not forget God's
love
Can part the clouds that hang
above
And send us joy at last.

And as we pass through life's
brief day
Some shadows may await us all,
Some sorrows to our lot may
fall,
And leave us scarce one cheer-
ing ray.
Still may we trust God's guid-
ing hand
To lead us to that gladsome
land
"Where shadows flee away."

OUR PULPIT.



THE FORERUNNER.

By C. H. Spurgeon.

"Whither the forerunner is for us entered, even Jesus"—Hebrews vi. 20

The Jewish high priest went within the veil once a year, and represented the people there, but he was never their forerunner, for no one followed him into the most holy place. His entrance within the veil did not admit another human being, and when he came forth, the veil again concealed even from all others at all times, the secret glories of the most holy place, so that neither Aaron, nor any other high priest of his line, could ever be called a forerunner within the veil. This is one of the many instances in which our Lord Jesus Christ, as the great Anti-type, far exceeds all the types. They do, as it were, represent the hem of his garment, but the glorious majesty and fullness of his high-priestly office, they are not able to set forth.

Moreover, this title of Forerunner is peculiar to the passage before us. The fact that Christ is the Forerunner of his people may be found, in other words, in the Scriptures, and again and again in this Epistle; but it is only here that we have the exact expression

that Jesus Christ within the veil has gone to be the Forerunner of his people.

Now I want to show you in what sense Jesus is our Forerunner.

The word used here means a person running before, an outrunner, a herald, a guide, one who precedes. Such terms would correctly interpret the Greek word used here; so it means, first, one who goes before to proclaim, or to declare. A battle has been fought and the victory won. A swift man out of the ranks of the victors, runs with all speed to the city, rushes through the gate, into the market-place, and proclaims to the assembled people the welcome news, "Our country is victorious; our commander is crowned with laurels." That young man is the forerunner of the victorious host; the whole army will be back by-and-by, the conquering legions will come marching through the streets, and all eyes will gaze with admiration upon the returning heroes; but this is the first man to arrive from the field of conflict, to report the victory. In that sense Jesus Christ was the Forerunner to report in heaven his own great victory. He did much more than that, as you well know, for he fought the fight alone, and of the people there were none with him; but he was the first to report in heaven his own victory. On the cross he had met Satan and all the powers of darkness, and there had he fought and overcome them, and shouted the victor's cry, "It is finished." Who shall report that victory in heaven? Shall some swift-winged angel, one of the many that had hovered round the cross, and wondered what it all could mean, fly like a flame of fire, and pass through the gates of pearl, and say, "He has done it?" No, Jesus must himself be the first to proclaim his own victory, and the eternal safety of all for whom he died. They tell out this good news through the streets of heaven to this day, but he it was who first certified it. When he ascended up on high leading captivity captive, when he entered within the veil, and stood before his Father, the First-begotten from the dead, when he declared by his majestic presence that all was finished, when he proclaimed the justification of all his elect, in that proclamation, he was our Forerunner, the first to proclaim that glorious truth, "It is finished."

A second meaning of the word forerunner will be found in the sense of possessing, for Christ has gone to heaven not merely to proclaim that his people are saved, but to possess heaven on their behalf. Representatively, he has taken possession of the heavenly places in the name of those for whom he died. Christ had paid the purchase-price of our eternal inheritance, we as yet have not entered upon possession of it, but he has, and he has taken possession of it in our names. All the elect are summed up in him who is their Covenant Head; and he being there, are all there in him. As the burgesses of a town sit in the House of Commons represented by their member, so we sit in the heavenly places represented by our Leader, who sits there in our name. He has taken possession of all the glory of heaven in the name of his people. Why is heaven mine tonight? Because it is his, and all that is his is mine. Why is eternal life yours, beloved? Why, because

"your life is hid with Christ in God," and he has in heaven for you eternal life, and all its accompaniments of joy and blessedness, and he is sitting there enjoying them because they are his and yours. You are one with him, so he is your Forerunner in that sense. And once again, Christ is our Forerunner within the veil in the sense that he has gone there to prepare a place for us. I do not know what was needed to make heaven ready for us; but whatever was needed once is not needed now, for heaven has been ready for us ever since Christ went to prepare it. We have sometimes arrived at a house when we were not expected; our friends have been glad to see us, but we could hear the bustle of preparations, and we almost wished that we had not gone to put them into such a flutter in getting ready for us. But no unexpected guest shall ever arrive at heaven's gate. They are watching and waiting for us; they know just when we shall get there, and Christ has gone to make everything ready for his long-expected and greatly-loved ones. "I go to prepare a place for you," said Christ to his disciples; and that place he has prepared. We have not to go into an undiscovered country; for, however, glorious the new world might be, the first man to enter it would tread its soil with trembling feet, for he would not know what he might find there. It was a brave thing to be a Columbus to discover a new world, but it is a happier thing to go to a country that has been discovered many hundreds of years, where civilization has provided for the supply of all our needs. Christ was the Columbus of heaven, and he has made it ready for us who are to follow him there when our turn shall come to emigrate to the better land.

Now I want to answer this question—Into what is Christ our Forerunner? He is our Forerunner within the veil; where is that? Well, first, it is where all our hope is fixed. Our hope is fixed on things invisible, mysterious, spiritual, sublime, immutable, divine, which are where Christ is. Paul tells us that the anchor of our soul is "within the veil; whither the Forerunner is for us entered, even Jesus."

There is a measure of holy familiarity which the devout man may enjoy in the presence of God. It is a blessed privilege to know God as your Father, and to be as bold with him as a child is with a father, with the boldness of a love which does not dare because it deserves but dares because God loves; and which, while it humbles itself into the very dust, yet grasps the feet of God even there, and clings to him, and delights in its nearness to him. Is it not a cause of untold joy to us that Jesus Christ is within the veil now as our Forerunner, that we may daily go where he always is? This is the right position for a child of God in prayer; he must not stand at the foot of Sinai, he must not stand in any unclean place, but he must go where the blood has been sprinkled on the mercy-seat—brought nigh by the precious blood of Jesus.

Let them also remember that this place of nearness to God, into which Christ has gone, will mean nearness to God in a higher sense by-and-by. You cannot conceive of anybody being nearer to God than Christ is "within the veil." In that nearness he is our Forerunner if we are truly in him by faith; is not that a wonderful thought? We might have thought that, in that wondrous nearness to God which the Meditator enjoys, he would be alone, for he is so very near, but it is not so. He has himself said, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." It is not only true that we are to behold Christ's glory, but even while on earth he said, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory;"—as if they would never fully see that glory till they were with him where he is. To whatever heights of glory he has gone, to whatever raptures of joy he has ascended, he has gone there as the Forerunner of his people.

I may seem to be uttering truisms, but I cannot help it; these are the sort of truths upon which one cannot give allegories, illustrations, or fine sentences. The truths themselves are so glorious that it would be like painting the lily, and gliding pure gold, to try to adorn them. We must not attempt it, but just leave the truths as they are for the Spirit of God to apply them to your souls and so I mean to do after I have mentioned a few practical inferences from the truth which I have been trying to set before you.

The first is, beloved brethren and sisters in Christ, this—let us each one endeavor by faith to realize our nearness with Christ. He has entered within the veil but he has entered as our Forerunner. Remember that, although you are imperfect, feeble, sorrowing, yet you are one with Jesus Christ. You believe that as a doctrine, but I want you to realize it now as a fact. If you had a rich friend who had given you an equal share with himself of all that he possessed, even if you had not entered upon the possession of it, you would think, "I have not to depend upon charity for my daily bread, for my rich friend has

made me as rich as he is himself." Now, whatever joy that might give you, it ought to give you far more to think that you are one with Christ, and that Christ is one with you. When you suffer, Christ is suffering in one of the members of his mystical body; and when he rejoices, it is his desire that his joy be in you, that your joy may be full. He has married you, and he means you to take his riches as well as himself, and to reckon that all he is and all he has is yours. If the Holy Ghost would cause you to realize this, it would make your soul leap within you, and bless the Lord, and magnify his holy name. "I am my Beloved's, and my Beloved is mine;" nay, more, I am a member of his body, of his flesh, and of his bones. Our interests are one, for we are one; and Christ up there, in the heavens, is but myself there, for I am in him, and I shall soon be actually and literally where he is, as I now am in the person of him who is there as my Representative and Forerunner.

That is the first practical thought, and the second is this—is he your Forerunner, beloved? Then, run after him. There can be no forerunner, as I have said before, unless somebody follows. Jesus is our Forerunner, so let us be his after-runners. "Ah!" says one, "but he is so different from us." The beauty of it is that he is not different from us, for he was a man like ourselves. "Forasmuch then, as the children are partakers of flesh and blood, he also himself likewise took part of the same." Though in him was no sin yet in all other respects he was such as we are; and it cost him as much to run as it will cost us to run; yea, more, for his race was more arduous than ours is. "Ye have not yet resisted unto blood, striving against sin;" therefore "consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." Your road may be full of crosses, but they are not crosses as the one he carried. You have suffered bereavements; yes, and "Jesus wept." You have to endure poverty; and he had not where to lay his head. You are often despised, and he is still "despised and rejected of men." You are slandered; but as they called the Master of the house Beelzebub, what wonder is it that they speak ill of those who are the members of his household? Jesus Christ ran the very race that you have to run, and he ran it perfectly; and that same power which wrought in him to run until he entered within the veil, and so passed the goal, will help you to run till you reach the same spot. If he is your Forerunner, and he has run the race, it is essential that you should run it too, and should also win the prize. Courage, brethren; nothing is too hard for our poor manhood to accomplish through the power of the ever-blessed Spirit. As Christ has conquered, so can we. Sin's assaults can be repelled, for Christ repelled them. The Holy Ghost can lift up "poor human nature"—as we call it—into something nobler and better, transforming it into the likeness of the human nature of the Christ of God, till in that human nature purity and holiness even to perfection shall dwell. Follow, brethren and sisters, the mighty Runner who has gone before you within the veil, and the best way to follow him is

made me as rich as he is himself." Now, whatever joy that might give you, it ought to give you far more to think that you are one with Christ, and that Christ is one with you. When you suffer, Christ is suffering in one of the members of his mystical body; and when he rejoices, it is his desire that his joy be in you, that your joy may be full. He has married you, and he means you to take his riches as well as himself, and to reckon that all he is and all he has is yours. If the Holy Ghost would cause you to realize this, it would make your soul leap within you, and bless the Lord, and magnify his holy name. "I am my Beloved's, and my Beloved is mine;" nay, more, I am a member of his body, of his flesh, and of his bones. Our interests are one, for we are one; and Christ up there, in the heavens, is but myself there, for I am in him, and I shall soon be actually and literally where he is, as I now am in the person of him who is there as my Representative and Forerunner.

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to put your feet into his foot-prints. It may seem as if you might get to the goal either this way or that, but the best Christian is he who does not wish for any other path than that which his Master trod. I would like—oh, that I might realize it!—to "follow the Lamb whithersoever he goeth;" not to say, "This is not essential, and that might be dispensed with," but, like the Master himself, to say, "Thus it becometh us to fulfil all righteousness." Good writing, I think, depends very much upon the little letters. If you want to read a man's letter easily at the first glance, he must write legibly, and mind his Ps and Qs, and all the other letters of the alphabet, especially those that are nearly alike, such as c and e, or i and l. O Christian, there may be very little difference, to the eye of man, between this letter and that of the believer's alphabet, but you will do best if you follow your Master exactly in all points; No hurt comes of doing that, but great hurt comes of even the least laxity. Follow closely your great Forerunner; follow at his heels, as a dog follows his master. Just as Christ ran, so may the Holy Ghost help you to run with endurance the race set before you, "looking unto Jesus."

Last of all, since Christ has gone to heaven to be our Forerunner, let us trust him. We could have trusted him, I hope, while he was running his race; so surely, we can trust him now that he has won it. The saints of God, who lived before Christ came to dwell upon the earth, trusted him before he started to run; his apostles and other disciples in their poor feeble way trusted him while he was running; so shall not we trust him now that the race is finished, and he has gone into the glory on our behalf? If a man says, "I will do a thing," if he is a truthful man, and he can do what he says, we depend upon him; but when he has done it, it would be a shame not to depend upon him. If Christ came here tonight, never having died, and he said to us, "Ye poor lost ones, I mean to save you," ought we not to believe him? If he said, "Dear children of mine, I mean to come and run a race, and win it for you," would we not say, "Lord Jesus, we trust thee?" Well, he is not there in bodily presence, he is up yonder. Do you not see him with the crown upon his head? There he sits in glory; his innumerable angels are bowing before him, and cherubim and seraphim are praising him day without night, and the redeemed from among men are singing, "Worthy is the Lamb that was slain for us." Can you not trust him, sinner? "He is able to save them to the uttermost that come unto God by Him, seeing he ever liveth to make intercession for them." can you not trust him? He is within the veil, pleading for us, and pleading for all who come unto God by him, and setting his people the example of coming there to plead too. As he is there, can we not all trust him? The dying thief trusted him when his hands were nailed to the cross; can we not trust him now that his hand grasps the sceptre of sovereignty? The dying thief trusted him when men ridiculed him, and thrust out their tongues, and railed at him, can we not trust him now that heaven and earth are full of the majesty of his glory? Surely we must, Jesus, Master, if we never have

relied upon thee before, grant us the grace to do so now; and as for those of us who have depended on thee, these many years, thou dear, tried, precious, faithful Lover of our souls, surely we have done with doubting. We are in thy bosom; nay, more, we are inside thy very heart, and therefore we must be safe. Who can harm us there? Thou didst say, "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish." With this assurance let us go our way, resolving to follow our Forerunner till we get where he is, "within the veil," and then for ever to follow him "whithersoever he goeth." Amen.

THE PURPOSE OF THE LAW.

Evangelist T. T. Martin.

Why did God give us the Ten Commandments? What is the purpose of the law? "Why," says one, "to keep them that we may be saved." Then, no one will be saved. No one ever kept them. "Well," comes the reply, "we have to try to keep them in order to be saved." Let me ask, how hard or how much must we try to keep them in order to be saved? The reply comes, "Why, we must try our best." Then, no one will ever be saved. No one has ever tried his best to keep the Ten Commandments.

Let me ask another question: If we are to be saved, to get to Heaven, by keeping the Ten Commandments, or by trying our best to keep them, why did the Saviour die? "Oh," some one replies, "I know that Christ died for our sins, and that we must trust Him to save us, but we must keep the Commandments, too, in order to be saved." That is the popular conception, trust Christ to save you and keep the Ten Commandments and you will be saved. Why, if a person keeps the Ten Commandments, obeys the law, and does not trust Christ to save him, he will go to Heaven. In fact, if he keeps the Ten Commandments, obeys the law, he cannot trust Christ to save him. How can a man who has never violated the law trust another to pay his fine? Only a man who has violated the law can trust another to pay his fine, and only a man who has broken the Ten Commandments can trust the Saviour to save him.

God's Word is plain, that the man who keeps the Ten Commandments, obeys the law, will go to Heaven. Rom. 10:5: "For Moses describeth the righteousness which is of the law, that the man which doeth those things shall live by them," not by Christ. He does not need any Christ, for he has never sinned, and so needs no Redeemer. The same thing is taught in Gal. 5:12: "The man that doeth them (the law, the Ten Commandments) shall live in them."

God's Word is just as plain that the man who believes in Christ, will go to Heaven. "Believe on the Lord Jesus Christ and thou shalt be saved." Acts 16:31. "Verily, verily, I say unto you, he that heareth my word and believeth on Him that sent me, hath everlasting life and shall not come into condemnation, but is passed from death unto life." John 5:24.

It, therefore, appears that there are two roads to Heaven, one by keeping the Ten Commandments, obeying the law; the other by re-

demption through Christ. Many think that there is a third and most popular way, partly by redemption through Christ, and partly by keeping the Ten Commandments; but this road does not lead to Heaven—it is the great boulevard to Hell; for no such road to Heaven is revealed in the Scriptures.

Will any one ever reach Heaven, be saved, by the first road, by keeping the Ten Commandments, by obeying the law? Not one. "For all have sinned." Rom. 3:23.

Why, then, did God give us the Ten Commandments? What is the purpose of the law? Let God's word tell us: "Now, we know that what things soever the law saith, it saith to them who are under the law (then, some—believers—are not under the law); that every mouth may be stopped, and all the world may become guilty before God." Rom. 3:19. Then the purpose of the law was not that we should get to Heaven by keeping it, no one has ever kept it, but that it might show us our guilt, and, therefore, our need of a Redeemer. The thermometer is to discover the disease, not to cure it. The mirror is to reveal the dirt, not to remove it. Hence, God's conclusion: "Therefore, by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin." Rom. 3:20. To produce the knowledge of sin, then, is the distinctive purpose of the law. Then what? Then, "Behold the Lamb of God that taketh away the sin of the world." That this was God's purpose in giving us the law, putting us under the law is made clear by Gal. 3:24-25: "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster."

When the law has accomplished God's purpose with us, stopped our mouths, caused us to become guilty before God, brought us to the knowledge of sin, and then brought us unto Christ, then "we are no longer under a schoolmaster." "Ye (the believers) are not under the law." Rom. 6:14. "Then we don't have to keep the Ten Commandments to be saved?" comes the question. Certainly not; for if we did, no one would be saved. "Why, then, live a good life? Why join the church? Why be baptized? Why serve God?" Not to be saved; not from fear of Hell, but from love to Christ for saving us. "If ye love me, keep my commandments," are His words. Why love Him? Because He redeemed us from the curse of the law, being made a curse for us (Gen. 23:13); because He redeemed us from all iniquity (Titus 2:13-14). Blue Mountain, Miss.

PRIVILEGES AND EXCUSES.

While it is our duty to serve God and to do his will, it is, at the same time, an exceedingly great and precious privilege, accompanied by many great and lofty enjoyments in the present life and leading on to still greater blessedness in the future life.

It is a fact that irreligious people look at the invitation to engage in God's service as a call to a duty that is severe and hard, while every true Christian who has come to understand and appreciate it thinks of it as a call of the best and truest joy that can bless the earthly life.

Christ presents the whole sub-

ject very forcibly in the parable which is known as the "Great Supper." In this parable a certain man made a great supper, and invited many. Those invited made excuses very strangely, and it looked as if there would be no guests, until the invitation was sent out into the streets and the lanes of the city, and those who had been overlooked hitherto were brought in, and the wedding was furnished with guests.

Religion is a feast, spread by God in his bounty, and men and women are invited to come and rejoice in what God provides. People ordinarily consider invitations to such events in the social world to be commands which may not be really set aside. They who would not be careless and rude as to an invitation to a dinner are, many of them, thoughtless and unconcerned as to the invitation from God to come to his feast of salvation. We must not forget that salvation is an eternal feast; that we are invited to come and enjoy it, in common with all who are good and holy; that we may accept or may disregard; and that our eternal welfare rests upon our attitude as to the great and gracious invitation that comes to us from God.

The excuses that people make for not accepting God's invitation are simply lamentable. There are no reasons for ir-religion. There are some appalling excuses that people manufacture. Religion is our reasonable service, and only the unreasonable are set against it. One man could not come to the supper because he had bought ground; another because he had married a wife. So people today allow matters of temporal business and social interest to keep them from the performance of their highest duties and the acceptance of the greatest blessings.

If we are wise, we will be prompt and earnest in the acceptance of the invitations that come to us from on high. We shall see that our highest and best interests are bound up in our relations to God, and that as we accept the duty of serving him we shall find our life one long feast, of holy and joyous privilege, to be the joy of earth and the eternal gladness of heaven.—Herald and Presbyter.

NOT SMALL, BUT GREAT.

By Mrs. Anna Head.

It is doubtful that any of us ever appreciate the so-called little things of life. Some things we estimate as small, which, if we would take the trouble to examine, consider their far-reaching possibilities and never-ending results, we would find they are colossal instead of minute.

I take the position that there are no little sins or little blessings. The eating of an apple seems to be a very small affair; but for centuries after centuries the inhabitants of this world have suffered because the first woman and man ate an apple, thereby transgressing God's law. The result of this one transgression is not satisfied with spreading itself throughout this whole world and continuing until God's mighty angel shall place his right foot upon the sea and his left foot on the earth and with uplifted hand shall swear that time shall be no longer, but it sinks to the very lowest depths of hell, defies all computation of time and measures

itself by eternity. Yea, it enters the highest courts of Heaven and is manifest by the nail-prints in the hands of a crucified God.

Then do not tell me that any sin is small. Sin is a transgression of the law, and if one transgression has entailed all this suffering, we may well tremble when we think of the many sins of our lives.

No blessing can be small because God's love is the source of all blessings. Who dares, in the face of existing facts, to say that one of God's blessings is small? If so, which one, please? No doubt if every reader of this paper could be interviewed upon the subject and asked to point out a small blessing, no two of them would designate the same thing. Doubtless many devout souls would recoil with horror from the thought of calling a single one of God's blessings small. Nevertheless, most of us are agreed that the great, the paramount blessing is everlasting life through faith in the blood of Jesus Christ. This is the pearl of great price. This is the one blessing around which hover myriads of others while we are going through this life and is the only thing that is of worth to the soul as it leaves the body and passes into eternity.

This salvation is free to all. Whosoever will may possess this greatest of all blessings; for "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Calhoun, La.

A NEW CREATURE.

A Scotch girl was converted under the preaching of Whitefield. When asked if her heart was changed, her true and beautiful answer was: "Something I know is changed; it may be the world, it may be my heart; there is a great change somewhere, I'm sure, for everything is different from what it once was." How wonderfully, says an ancient writer, does the newborn soul differ from his former self. He liveth a new life, he walketh in a new way. His principle is new, his pattern is new, his practices are new, his projects are new: all is new. He ravel out all he had woven before, and employeth himself wholly about another work.

Paul said: "Therefore, if any man be in Christ, he is a new creature. Old things are passed away; behold, all things are become new." This ought to be the case of all who profess the Christian faith; that they be new creatures, not only that they have a new name, and wear a new livery, but that they have a new heart and new nature. And so great is the change the grace of God makes in the Soul, that, as it follows old things are passed away, old thoughts, old principles, and old practices, are passed away; and all these things must become new. The renewed man acts from new principles, by new rules, with new ends, and in new company.

C. A. BARNES.

Palmyra, Tenn.

It is the story of all His delaying. Never is there in it any hint of indifference, any possibility of forgetting. If we will but take it rightly the hindrance is to secure that which we long for. It is only His staying to lift us up into a richer, greater, fuller blessing than we ever should have dared to ask.—Mark Guy Pearse.

Editorial

Growth in grace is not a spasmodic effort. Conformity to well established rules is necessary and essential for growth in grace and the proper environment cannot be ignored. While it is laudable to desire to grow in grace, it should be borne in mind that the mere cherishing of that desire will never bring about the longed for result. In nature growth is conditioned upon a proper adjustment to favorable conditions and the same is true in the spiritual realm. It is equally true that growth is discernible for the Christian, who by the new birth becomes a babe in Christ, has placed before him the possibility of attaining the full station of spiritual maturity.

The closing of the year furnishes an admirable time for self examination. The backward glance and the look within are necessary if accurate information is secured, and, for that reason, the eye, with undimmed vision, should do honest and faithful work. If there has been growth worthy the name it will become apparent.

Faith, though it be infinitely smaller than a mustard seed, will give evidence of expansion and enlargement. Its tiny tendrils will have a stronger, firmer grip and will lay hold of larger and more important things. Hope, like a star, will shine with added lustre and become more prophetic of the dawning of an endless day. There will be a consciousness of the fathoming of other depths in the Ocean of Love and tested promises will bear witness to the soul's calm reliance upon the Word of God. A besetting sin, like a cast-off garment, will be seen here and there, in the pathway and the presence of patience will be recognized by the stability of the ground beneath the feet.

Is the inventory disappointing? Does the backward and inward glance bring tears of sorrow and regret? Be not discouraged! The new year, with its unsullied days, is at hand. Make strong resolves and seek worthy surroundings for the soul. Go to the keeper of the vineyard and request pruning at His hands. Let Him have his way and in the eventide, when the harvest is past, the angel reapers will speak one to the other about the maturity and golden beauty of the garnered sheaf.

Paul said to Timothy: "This know also, that at the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholily, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God, having the form of godliness, but denying the power thereof; from such turn away."

No one with eyes and ears, with heart and soul, will deny that this is an accurate description of the twentieth century. "Having the form of godliness, but denying the power thereof." In these days of "perilous times," men are endeavoring to strip religion of its divine authority, its divine power and substitute therefor the doctrines of men and the cold, formal, lifeless ceremonial, ritualistic forms of religion for vital godli-

ness, "Having the form of godliness, but denying the power thereof." This is pre-eminently true, and painfully manifest among the people who teach baptismal regeneration, who baptize in order to procure the remission of sins. They miss the substance and look only at the shadow; they hold to the outer form and trust to that, but deny the necessity of the divine workmanship, the essential power of godliness. They deny, or at least ignore, the necessary existence of that essential thing, without which the shadow, the representation, the form is powerless and meaningless. They mistake that, which is intended as the evidence or testimony of the existence of a thing, as the thing itself, or the means of procuring it.

For instance, a man owed the Baptist Book Concern an account; he came and asked for time, proffered his note (not worth a cent), and asked for a receipt stating the debt was paid. This was refused, because a receipt without payment was a misrepresentation, a falsehood. There can be no valid receipt without payment of the debt. The payment is necessary to the receipt and not the receipt to the payment. Suppose you demand my ordination papers. I present such certificate, and you say that is your authority for administering the ordinances of a church of Jesus Christ. No, it is not; it is only the evidence by which I convince you that a church of Christ set me apart, ordained me to the ministry, authorized me to administer the ordinances. Moreover the certificate properly signed and certified to could not be in existence if the ordination had not taken place. The ordination was necessary to the existence of the paper; not the paper to the ordination.

Again, a man is condemned to be put to death. The day has arrived for the execution. Everything is in readiness, the man stands on the scaffold, the rope about his neck; the hoodwink is over his eyes, the last words are being said, the trap is ready to be sprung. A courier arrives and shouts: "Stay the execution; the man has been pardoned." He presents a paper to the sheriff. That is called the man's pardon. Not a bit of it. It is only the evidence by which the sheriff is convinced that the Governor (the only one authorized to grant such pardon) has exercised the power placed in his hands and has pardoned the man. The paper does not secure his pardon; indeed, the paper could not exist properly signed by the Governor and stamped with the seal of this great Commonwealth if the man had not been pardoned. The pardon was necessary to the existence of the paper and not the paper to the pardon.

Once more. The leper bows down before Jesus and says: "If thou wilt thou canst make me clean. And Jesus, moved with compassion, put forth his hand and touched him, and saith unto him: 'I will; be thou clean. And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed. And he straightly charged him, and forthwith sent him away; and saith unto him, see thou say nothing to any man; but go thy way. Show thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.' The same power which spake worlds into existence, said: 'I will, be

thou clean.' The same authority that said, 'Let there be light and there was light,' said, 'Be thou clean.' Was he clean? The word says, 'Immediately the leprosy departed from him, and he was cleansed.' Now, he goes to the priest, the priest examines him. (See Lev. 14:1-32.) The undoubted testimony of the offering proclaims the efficacy of the cleansing power of Jesus. The sacrifice was not made to cleanse him from his leprosy. It could not cleanse him. He would not have been permitted to make the offering if he had not been healed and cleansed. So the cleansing was necessary to the offering and not the offering to the cleansing.

In exactly the same way is divine cleansing of the soul necessary to baptism. Baptism is not authorized by the Word of God, except to those who are dead to sin and alive unto God by faith in Christ Jesus. In every case the cleansing is to precede the offering, and in each case the soul must be cleansed before the baptism. Otherwise, the baptism is a misrepresentation and null and void. The soul cleansing is necessary to valid baptism, and not baptism to the cleansing.

Again, as God authorized no one but the priest to pass upon the qualification of the cleansed leper before the offering, and to make the offering for him, and as none except the creditor could give the receipt, as none but the ordaining council could give the ordination certificate, as none but the Governor had authority to pardon the criminal, as none but God could cleanse the leper, so the unauthorized cannot keep and administer the ordinances. They were delivered to the New Testament church, Christ's executor in this world.

Giving to the cause of Christ is a religious duty and carries with it an obligation just as binding as that of prayer or any other duty. Failure in the discharge of this duty is a sin and in the day of final reckoning it, too, will have something to do with the reward of the Christian.

The discharge of this duty, however, is not in making a financial response to every appeal put forth in the name of religion. There are restrictions on giving and they are just as well defined as those on prayer or other duties. As there are many things for which it would be wrong for a Christian to pray so there are many appeals for funds to which he should not respond. Just because the plea is made in the name of Jesus does not insure the use of the funds given for the strengthening of His cause. A contribution made towards paying for the services of a godless choir is not "giving to the cause of Christ" and the same is true of a pledge made to the support of a pastor that uses his pulpit for other purposes than declaring the whole council of God.

The giver shares in the responsibility for the use made of his gift. If this be not true, then stewardship is a farce. Much of the Lord's money is used for the destruction of His Kingdom. All sorts of isms and dangerous doctrines are supported by thoughtless givers. There should be a very good and sufficient reason when Baptist stewards use the funds entrusted to them in supporting enterprises that exist without New Testament warrant. That will be a glorious day when care-less giving comes to an end.

The following press dispatch from Rome, dated December 9th, appeared in many daily papers in this country: "The Pope today blessed President-elect Taft and his family. The blessing was declared in the presence of Archbishop J. J. Glennon, of St. Louis. . . . Archbishop Glennon told the Pope that he had received a letter from Mr. Taft in which the President-elect expressed his cordial friendship for Catholics. The Pope received the news with unfeigned delight and pronounced his blessing upon Mr. Taft and his family."

Mr. Taft's conduct in the purchase of the Friars lands in the Philippines was anything but satisfactory to a large number of non-Catholics in the United States and his continued public expressions of "cordial friendship" are not likely to elevate him in the esteem of those who feel that his ear has already given too much heed to whispered suggestions of Rome. Baptists, Methodists, Presbyterians, etc., are important religious organizations, and yet the papers do not chronicle an expression of "his cordial friendship" for any one or all of these. Of course, they do not ask that this be done, but it does seem strange that an avowed Unitarian should express "his cordial friendship for Catholics" only.

If Mr. Taft were a Catholic this criticism would not be made, but this needless reiteration of cordiality from one outside the fold of Rome is likely to prove irritating, and it is to be hoped the country has heard the last of it.

As we go to press the Mid-Winter Lecture Course of the Southern Baptist Theological Seminary is just commencing. A goodly company are already on the ground, and others are coming. This "Lecture Course" is increasing in popularity and proving quite helpful to pastors and Sunday School workers. Among the speakers this year are found the names of Drs. R. A. Torrey, J. C. Metcalf, P. T. Hale, J. B. Gambrell, J. M. Frost, Mitchell Carroll, J. B. Marvin, B. W. Spilman, W. D. Moorer, Everett Gill, George Green, H. Beauchamp, Geo. W. Andrews, W. J. McGlothlin and Col. Andrew Cowan.

Founders' Day speakers are Dr. A. J. S. Thomas, on "South Carolina's Early Gifts to the Seminary," and Dr. George B. Eager, on "William Williams."

This is also a season of "good fellowship" and "reunion," and the Recorder joins the Baptists of the city in bidding all a hearty welcome. Our latch string is on the outside—command us, brethren, in any way we can serve you.

Every person interested in the subject of Alien Immersion should procure a copy of Dr. J. W. Porter's tract on that subject and read it with painstaking care. It merits the widest possible circulation, especially in communities where Baptists are receiving such immersions. Dr. Porter has rendered the Baptist cause a real and timely service in writing this tract. From a logical standpoint it is unanswerable and puts those accepting alien immersions in an embarrassing position. It can be had in quantities at a very nominal cost from the Baptist Book Concern. Churches would do well to buy a hundred or more copies and distribute them among the entire membership.

EDITORIAL VARIETIES

Rev. S. A. Owen, now of Ghinton, Ky., gave us a pleasant call the other day. Things look hopeful in the Purchase.

Dr. Lloyd T. Wilson, recently of this city, now of Newport News, Va., reports 124 additions to his church since August 1st, when he took charge.

Holiness clarifies the soul's vision. Not only does it enable one to see God but it aids in discerning the spiritual truths of the Bible.

Dr. J. J. Porter has an added reason to be proud of the splendid church he serves as pastor. The Winchester (Ky.) saints presented their undershepherd with \$1,072 as a Christmas gift. Seldom is a Baptist pastor remembered at the holiday season on this wise.

Georgetown College will resume work on January 5th. The conditions which made it seem advisable to adjourn the college for the holidays a fortnight earlier than was expected, have practically passed away, and the college will reopen promptly on schedule time.

Dr. B. W. Spilman sends a "little token of affectionate remembrance this Holiday Season of 1908 and 1909" that is most unique and suggestive. It is a greeting to those who have come within the circle of his far-reaching work and if others share the feelings of the editor of the Recorder, "this little token of affectionate remembrance" was not sent in vain.

We have received the following, with stamps enclosed to pay for its insertion. We return the stamps and decline to put it in the "Want Column," but print it *verbatim et literatim*, as a curio: "A loving Invitation to the ladies I am A young man 38 pure true and kind I Need A help mate A Baptice girl proferred the have no objections to A Cristian widow pleas rite. Adress —."

The First Baptist church, Lexington, Ky., made their offering for State Missions last Sunday. As was to be expected the amount was double that which was given last year. This is as it should be, for the enlargement of the State work calls for a corresponding increase in giving. Every church in Kentucky should go beyond the amount contributed for State Missions last year.

As a medium of communication between the institution and its alumni and the interested public the Crozer Theological Seminary has commenced the publication of a quarterly bulletin. The first issue, among other things, gives interesting data concerning the "Crozer Extension Course." It also has a valuable article by Prof. H. C. Vedder on "Indulgences in the Roman Catholic Church."

The editor had the pleasure of occupying the pulpit of the First Baptist church, Owensboro, Ky., last Sunday. This church is enjoying a prosperous career under the leadership of Pastor L. B. Warren. They are planning for a special evangelistic campaign, under the direction of Evangelist Ham, to commence the second week in January. The outlook is very promising and both pastor and people are hopeful as to the results.

Last Sunday marked the close of the Hon. S. M. Simmons' service as superintendent of the Walnut Street Baptist Sunday School, this city. For three years Mr. Simmons has served in this position with singular ability, and under his direction the school has taken rank with the leading Sunday Schools of the South. In a few days he will leave for a protracted absence from Louisville, and the school, as a token of appreciation, presented him with a handsome suit case, besides adopting complimentary resolutions concerning his faithfulness and ability as superintendent.

Mrs. R. A. Webber, of Illinois writes: "Enclosed find draft for ten dollars, for which please send the Recorder for one year," and then follows the names of her four boys and that of herself. We commend this thoughtful act to other parents for their careful consideration. The weekly visits of a true and faithful religious paper cannot be overestimated. It is a matter of pardonable pride that through its long career the Recorder has not contributed to the making of "flabby" Baptists. Its constituency are not ashamed that they are Baptists and offer no apology for "contending for the Faith" and work "once for all delivered to the saints." We trust many other parents will follow the splendid example of this noble woman, and the best time to start the paper is with the first week of the new year.

AMONG THE Churches.

Walnut St. (Third and St. Catherine) Pastor Henry A. Porter: The Ministry of Tears, Rev. 7:17. The Open Door, John 10:9. S. S. attend., 459. Baptized, 1; by letter, 2. Memorial service in the morning for the members who had passed away during the year 1908.

Chestnut St.—Pastor J. M. Weaver: The Angel's Song, Luke 2:14. Seven Glorious Feasts, I Peter 1:2-9. S. S. attend., 128.

Crescent Hill—Bro. R. A. Barnes preached at both hours. S. S. attend., 91. Will hold services each evening during the week. We are ready for the beginning of the New Year without a single cent of indebtedness.

Calvary—Pastor J. S. Detweiler: Celebrating Christ's Advent, Luke 2:20. Gospel for the Poor, Lev. 5:11. S. S. attend., 166. By letter, 2.

Eighteenth St.—Pastor B. V. Bolton: Saving and Losing in Life, Mark 8:35. S. S. attend., 57. By letter, 2. Bro. Ramsey, of Virginia, preached in the morning.

Franklin St.—Bro. J. P. Jenkins: Witnessing for Jesus. No Room for Jesus. S. S. attend., 251. Spoke at Masonic Home in afternoon.

Fourth Ave.—Pastor E. S. Alderman: The Christmas Message, Luke 2:11, John 1:14. The Manger Cradle, Luke 2:12. S. S. attend., 215. By letter, 2.

Hope Rescue Mission—Pastor Wm. M. Bruce: John 11. Bib's Class attend., 85. Fine week at mission; Christmas dinner and entertainment enjoyed by members of mission; sixty-eight sat down to dinner. Fine services at workhouse and jail.

Highland Park—Bro. J. C. Owen, returned missionary from China: What the Chinese Miss by not Being Christians.

Bro. Humphrey spoke from I. Cor. 2:2. After a very helpful sermon the Orphans' Home claimed our attention for a time. Some subscriptions were taken. S. S. attend., 110. Christmas services Thursday evening.

Immanuel—Pastor J. C. C. Dufford: Heaven's Interest in Redemption, Luke 2:13-14. Inclusion and Exclusion, Matt. 25:10. S. S. attend., 219; Fischer Ave. Mission, 76.

Kosmosdale—Pastor C. K. Hoagland: Reconciliation to God's Service, Joshua 24:14-15. Taking Stock, Dan. 5:27. S. S. attend., 16.

Oakdale—Pastor S. N. Mohler: Neglected Service, Luke 16:12. The Compassionate Christ, Matt. 15:32. S. S. attend., 145. Pastor has just returned from a meeting in Leeton, Mo., where twenty-nine were added to the fellowship of the church, twenty-one for baptism and eight by letter.

Parkland—Pastor E. G. Vick: Visions, Gen. 46:2. Evidences of God's Desire for Man's Salvation, II. Peter 3:9. S. S. attend., 169.

Salem—Pastor R. W. Grizzard: The Nativity. Attendance Upon the Lord's House. S. S. attend., 50. Christmas entertainment next Wednesday evening.

Twenty-second and Walnut—Pastor M. P. Hunt: Additions of the Christian Life, II. Peter 1:5-9. Why God Lets the Wicked Live, Job 21:7. S. S., 720; average for the year, 644. By baptism, 5; by letter, 8; by relation, 1; baptized, 4. Large preparations have been made for watch-night meeting. The girls' boarding house at 2232 West Walnut, under the auspices of the church will be ready for guests on January 4th.

Thirteenth and Kentucky—Pastor J. A. White: Psalm 92:12. S. S. attend., 68. Our Christmas entertainment was a great success.

Thirty-sixth and Grand Ave.—Pastor J. C. Given: What Think Ye of Christ? Matt. 2:42. Crossbearing and Self-denial, Mark 8:34. S. S. attend., 44. Christmas tree Thursday night.

Twenty-sixth and Market—Pastor R. E. Reed: The Comforter, John 14:16-17. Repentance, Luke 13:3. S. S. attend., 390. By baptism, 1. Sunday School donated twenty-six well filled baskets to the poor.

Third Ave.—Pastor S. J. Cannon: Joseph's Mission, Gen. 39:2. Dry Bones, Esak. 37:11. S. S. attend., 146.

Tabernacle (New Albany)—Pastor E. T. Poulson: Our Faces Turned Toward the Future, Phil. 3:13. Lot Drifting, Gen. 13:12. By baptism, 1.

We had as visitors at the Pastor's Conference this week D. E. Bentley, of Kentucky; Martin A. Wood, of Mars Hill, N. C.; J. A. Burns, of Kentucky, and V. I. Masters, of Richmond, Va.

SEMINARY NOTES.

BY ELLIS A. COTTRELL.

Dr. Mullins reports the endowment raising campaign as progressing nicely. He preached Sunday morning at Hazelhurst, Miss., in the church of which his father was once pastor. At night he preached at Crystal Springs, and for the day he raised \$3,500. Mississippi's portion of the fund is about complete, being more than half finished already.

Dr. Sampey is attending a meeting of the International Sunday School Lesson Committee, in New York, this week.

Dr. McGlothlin spoke at the Men's Meeting of the New Albany Y. M. C. A. Sunday afternoon.

Dr. V. I. Masters, of the Religious Herald, Richmond, Va., is here for a few days.

We received this week a copy of the initial issue of The Baptist Outlook, of which our former fellow-student, Bro. J. B. Jones, is editor. The paper is published in Bellevue, Ky., where Bro. Jones is pastor, in the interest of the First Baptist church, of Bellevue, and the Campbell County Association. We hope the paper and its editor will succeed in bringing about the desired results as set forth in the outlined purposes in the current issue under "Greetings."

The Mid-Winter Lectures will be held in the Chapel of Norton Hall, at 10 a. m. and in Walnut Street church, at 8 p. m. Speakers and subjects were published in last week's issue.

Bro. E. B. Gill, pastor of the Audubon church, Henderson county, is here for a few days.

Students preaching Sunday were as follows: Z. R. Spence, Eighteenth St.; D. M. Pressley, Millersburg; J. L. Watson, West Point, morning and evening, for the Anti-Saloon League; J. C. Daniel, Boston; W. R. McEwen, Thirtieth and Kentucky Sts.; A. H. Mahaffy, New Liberty, at night; J. O. Colley, Bardstown, for the Anti-Saloon League; J. N. Likins, Versailles, two for baptism; B. F. Allen, Vernon, Ind.; F. L. Hardy, Mt. Tabor; W. A. Brooke, Virginia Ave., colored, for the Anti-Saloon League; J. V. Turner, Grandview, Ind.

J. A. White held revival meetings in Quitman, Miss., last week and part of the preceding week, resulting in Thirty professions.

On December 24th, at 11 a. m., a fine eleven-pound boy arrived at the home of Rev. and Mrs. W. E. Farr, 745 Third avenue, this city.

Many of our readers enjoyed Dr. Cuyler's article, "How God Helps Us," published four weeks ago. We are requested to republish it, and as we can furnish but few copies of that issue to those who wish to send it to friends, we republish it this week. Those who wish extra copies would do well to order promptly.

Mr. Harry Wells and Miss Maggie L. Jones, of Cox's Creek, Nelson county, were married by Dr. W. C. Jones, at his residence, this city, December 23, 1908. The bride is a niece of Dr. Jones. A wedding dinner was served after the ceremony. The Recorder extends congratulations.

THE STATE.

The Baptist church at Colesburg knows how to treat their pastor right. On Christmas day a fine box of all kinds of edibles reached his home at 745 Third avenue, Louisville. Such treats are always appreciated.

Rev. E. L. Howerton, who gives half his time to mission work in Elliott and adjoining counties, is in a great meeting near Webbsville. Fourteen professions up to Saturday last, when he had to go to Ironton, Ohio, to fill his pulpit for Sunday. Expected to return Monday to continue the meeting. He has recently organized two churches. These are the first Missionary Baptist churches in that region.

Bro. S. A. Shelton writes from Clarkson: "I cannot get along without the Recorder. Our church is moving along upward on all lines. We have paid all of our debts, repaired our church house inside and out, our membership has been increased, and the spiritual strength of the church has been greatly increased. At our last meeting we called our present pastor, Bro. R. A. Cave, also increased his salary. This is the fourth time we have called Bro. Cave as pastor, and as he received every vote cast, it shows in what esteem he is held. He is a lovable man, a wise counselor; a workman that needeth not to be ashamed. To God be all the glory."

A. N. Morris, Pastor, writes from Russell: "Bro. Geo. W. Shepherd, of

Winchester, Ky., was with us in a two-weeks' meeting which closed December 20th. He preached the old gospel with great power, and is one of the most safe and sane evangelists I have ever known. He has no 'knock-down-and-drag-out' methods, but believes the gospel is the power of God unto salvation to every one that will believe it. His work has been a great help to the church. Some of our leading members did not believe in close communion, but his proof of the Baptist position was so Scriptural that some have been rescued from the open communion fallacy. There were twelve additions to the church, which was quite a victory, as most of the people here belong to some church."

DEAR RECORDER:

I wish to speak through your columns in commendation of several pastors in Tennessee, but particularly of one, Bro. A. P. Moore, pastor of East Chattanooga. When I visited his church in our Seminary Endowment work this good pastor opened his home and his heart and his church to the denominational work which I was representing. After I had spoken in his prayer meeting, he also spoke in forceful terms of the far-reaching results to come from this enlargement of the Seminary. Then when I began the work of visiting the members he gave me the names and told me there were five or six who might be secured for \$100 gifts, \$20 a year, all of them only working men. I secured six \$100 contributions, and a total of \$650 from that church, only a workingman's church. That's what one pastor did. So much depends upon the pastors. This pastor was not afraid for his people to give. He realized that it would help them build their church next spring.

May the Lord of the harvest give us more like him.

J. W. GREATHOUSE.

Louisville, Ky.

RESIGNATION REFUSED.

A few weeks ago I resigned the pastorate of the Russell Baptist church, but the church did not vote on my resignation until Sunday evening, December 20th, when they unanimously adopted strong resolutions asking me to remain with them. The work is hard, but there is good "salt" here. After refusing to accept my resignation, they gave me two weeks off to attend the lecture courses at the Seminary, and gave me the money to meet my expenses. The good women also gave Mrs. Morris a beautifully worked quilt, of which she is very proud.

Will the Recorder family join with us in praying for the work here? There have been fifty-two additions since the first of January.

A. N. MORRIS.

Russell, Ky.

DEAR RECORDER:

Allow me space to return my sincere thanks to my Hisevills and Cave City churches for their handsome Christmas presents to myself and family. Hiseville gave a very valuable and substantial box, and Cave City a nice, beautiful rocking chair, also splendid table linens. God bless them all. It is a mistake to say that the 25th of December is the birthday of our Saviour, but it is no mistake to say that many appreciative hearts are made glad then and on Christmas Eve. Our hearts claim to be in the number.

J. W. PUCKETT, Pastor.

Cave City, Ky.

DEAR RECORDER:

Little Mount church, of Spencer county, has unanimously called Rev. L. T. Wright, of Waddy, as pastor, also increased his salary \$100. Bro. Wright has only been pastor of this church for one year, yet he has won for himself a warm spot in the hearts of his people by his sterling qualities and ability as a preacher.

MRS. LEON OCHS.

Rivals, Ky.

B. P. Y. U.

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

Conferences of B. Y. P. U. and Sunday School workers will be held in Covington January 15, 16 and 17. Field Secretary L. P. Leavell will speak at Immanuel church Friday evening, January 15th, at 7:30 o'clock on "Training in Church Membership." The writer will speak at Madison Avenue church the same evening on "The Distinctive Work of the B. Y. P. U." On Saturday evening, January 16th, Field Secretary Leavell will speak at Madison Avenue church on "The Trained Sunday School Teacher." The following program will be carried out on Sunday, January 17th: First Baptist Sunday School, 10:15 to 10:45 a. m., address, "The A No. 1 Sun-

day School," by Secretary L. P. Leavell. 11 a. m., Madison Avenue church, address by Field Secretary L. P. Leavell. 11 a. m., Immanuel church, address by Corresponding Secretary Thos. J. Watts. 7:30 p. m., Madison Avenue church, address by Thos. J. Watts. 7:30 p. m., Immanuel church, address by L. P. Leavell. 3 p. m., First Baptist church, Covington, and vicinity B. Y. P. U. Rally, address by L. P. Leavell. It is expected that the Sunday afternoon rally will be attended by numerous representatives from the following churches, aside from those of Covington: First church, Newport; First church, Dayton; Erlanger, Latonia, Bellevue, Alexandria, Oak Island, and others. The Covington pastors are enthusiastic in their attitude and favor toward these meetings and we confidently look for a splendid response on the part of their B. Y. P. U.'s and Sunday Schools.

A similar series of conferences to the above mentioned will be held with the Lexington churches, January 8, 9, 10. The program is as follows: Friday evening, January 8th, 7:30 o'clock, First Baptist church, address by Field Secretary L. P. Leavell, subject, "The Trained Sunday School Teacher." Saturday evening, January 9th, 7:30 o'clock, Porter Memorial church, address by L. P. Leavell, subject, "Training in Church Membership." Sunday, January 10th, the program will be as follows: First Baptist Sunday School, 10 to 10:45 a. m., "The Graded Sunday School," by L. P. Leavell. 11 a. m. and 7:30 p. m., Calvary Baptist church, addresses on Sunday School and B. Y. P. U. work, by Secretary L. P. Leavell. 3 p. m., First Baptist church, city and vicinity B. Y. P. U. Rally, address by Field Secretary L. P. Leavell.

Field Secretary Leavell and the writer will be in Owensboro February 21st, for similar work as the above.

New Liberty, Ky.

W. M. U. NOTES.

Over against the treasury,
Sits the Lord of life today,
And he knows with what devotion
Our gifts to Him we pay.

At the end of the year we naturally feel inclined to stop and "view the landscape o'er." We find that we have much for which to be thankful in the past and remembering that Jesus Christ is the same yesterday, today and forever, we go forward in His strength hoping for still better things in the future.

Mrs. T. M. Sherman, 1141 Sixth street, still has a number of Missionary Calendars on hand, which she will gladly send to any address for 10 cents and 3 cents additional postage. These will make beautiful New Year presents, being more attractive and informing than those of last year.

The Lynchburg, Va., ladies have adopted a wise plan with their Christmas envelopes. Each member of the society will agree to take four envelopes and pledge herself to get three others to give, at least, 25 cents each, thus securing \$1, a plan worthy of following.

The persecution and opposition offered to women converts in heathen lands ought to teach us Christian women as almost nothing else can. A young Hindu girl publicly declared her faith in Jesus Christ as her Saviour and her determination to follow him. This confession was followed by her death from poisoning, but no one could tell by whom. In another girl the poison only brought on partial paralysis. Many women today in Hindu homes do not make public profession of their Christian faith because they dread this terrible persecution which they know will follow.

A great revival of Bible study seems to be abroad among the young men and women in our foreign colleges, and many thousands are devoting themselves to this study. The plan seems to be to organize small groups of men or women from six to ten members, under the title of Bible Study Groups.

Rev. J. B. Sharp, Tyron, Okla., sends a check for \$3.65 to the Home Board and says: "This is from my family. We lay up a penny a week each of us for home missions. Our baby, seven years old, picks cotton for her 52 cents, and so do the rest."

At the W. M. S. meeting of Wekiva Association, Fla., Mrs. Hart told how to secure good attendance at our Woman's Meetings: 1. Make it known; talk about it; send post cards. 2. Have good programs. 3. Begin promptly and close on time. 4. By consecration of each worker.

Mr. Bringle, our missionary to the Pawnee Indians, has baptized five Indians, the first Pawnees baptized on the reservation. Some of the old Indians had never seen any one baptized. About 500 Indians were present to see five of their tribe start out in the new way. The

big chief that was at the convention was the first baptized. Bro. D. Noble Crane, Gage, Okla., says: "A man and his wife, from the Methodist church, are waiting baptism at Indian Creek, Okla. I wish the M. E.'s would get their church polity, baptism and doctrine from the Bible, and then the Baptists would not have so much of the M. E.'s work to do over."

It is always a pleasure to hear about Ping-tu, China. More than twenty years ago the W. M. U. made its first "Christmas-Offering" to Ping-tu. See what changes have been wrought since then:

The Girls' Boarding School at Ping-tu China, will serve as a picture of others as well. The pupils range in age from ten to twenty-six, and every one has unbound feet. The girls have done faithful work all through the year. There has been no sickness among them, the daily classes in calisthenics being a means toward this end. Seven of the girls have been baptized, while more than twice that number have applied for baptism. About half the pupils are members of the church, and we are very much pleased with their spiritual growth. They are being trained to lead meetings. The outlook of this school is full of promise, especially as all the girls are Christians or from Christian families. Some of the girls hope to finish the course in a few years, and then we will have some teachers for girls' schools. Some girls who come into these schools were betrothed in their childhood, before their parents became Christians, to heathen boys, and must soon go into heathen families.

Woman's Missionary Society of Paducah

The ladies sent a box of clothing to one of our missionaries in the mountains of this State, valued at \$124.75. Truly the First church has a band of noble women.

At this season of the year when our hearts are filled with the spirit of giving may we think of the millions who know not Jesus, and make a gift of love. Love counts not the cost in giving to the Master. There is nothing too precious to lavish on him who gave himself for us. True love is a spendthrift. (See II. Cor. 12:15). Joy to the world, the Lord is come. Let us carry the good news to those who have never heard it.

Yours sincerely,
(Miss) MATTIE BEARD.



REV. THOS. J. WATTS.

An earnest effort was recently made to move the Rev. T. J. Watts to another State, and it was a matter of joy to his friends that he turned a deaf ear to this tempting offer and decided to remain in Kentucky.

He is the highly esteemed and efficient pastor of the New Liberty Baptist church, where he has wrought with singular ability and success. Within two years, under his leadership, that church has increased its mission offerings over one hundred per cent, and in addition to this is now supporting a missionary on the foreign field, paying \$600 per annum for that purpose.

The New Liberty church now has a membership of 188, and commencing with the first of January, will command the services of the pastor for his full time.

This church is the first in Kentucky to make a subscription to the Seminary endowment fund, which will be announced later, and, it is claimed, is a handsome amount.

Pastor Watts and this noble church are to be congratulated on what has been accomplished.

In addition to his duties as pastor, Bro. Watts is also the Corresponding Secretary of the Kentucky B. Y. P. U., and, in keeping with his reputation, is bringing things to pass in connection with that work.

Family Circle

Stories For The Young And Old.

THE VOYAGE AND ITS WELCOME.

Charles O. Wright.

Our lives are as ships on the ocean
Sailing to far distant climes;
Freighted with love and devotion;
Singing with music and rhyme.

Sailing through breezes and shadow,
Bending to breezes that blow,
Flying along in our gladness—
Gliding with care in our woe.

Running by compass unfailing—
Holding her straight to the chart,
Never in doubt in our sailing,
Trusting with love in the heart.

What though the rock in the ocean
Cunningly rears its rough head?
Heedless of any commotion
We steer by the Beacon ahead.

The Beacon that shines on before us
Is the Word of our God and His Son,
Of the Father and Jesus so glorious.
Let us pray that their will may be done.

STOLEN: A MOTHER.

Archie Hamilton Donnell.

"Lie still; please lie still! I'll go out and stir things." The caller was plump and extremely dainty, with the cheerful air of one who has her own way. She gently pressed Delilah Tarr back among the pillows of the old couch. "You ought not to stir for an hour! I'll leave the door open, and you can give me all the directions you please."

The caller's name was Mrs. Eaton Browne. She had been taking a fresh air run from her boarding-place, and stopped for a drink at the Tarr farmhouse exactly at the moment that Delilah Tarr had chosen for fainting away. She had even assisted a little, to the extent of catching the thin figure in her own plump arms and engineering it across the room to the couch.

"It's the heat," she said, as the prostrate woman slipped back into her troubles again. "And," added the caller to herself, "you're being worked to death, too."

She had seen Delilah Tarr working early and late; she could read the story of the care-lines and worry-lines on the thin face. What were those sons and daughters thinking of?

Out in the little hot kitchen things were sizzling on the stove. The caller approached them anxiously; she was not used to kitchens and things that sizzled. "The pudding sauce," called a weak voice from the inner room, "I'm afraid it will burn."

The caller poked among the pots and pans with gingerly caution. "I'll see to it," she called back.

But there were two mixtures that might be pudding sauce, one of light and one of dark complexion. She stirred them both, and moved them back. There were also, it seemed two or more puddings. She mentioned the fact when she went back to Delilah Tarr.

"Yes," wearily, "I always make two kinds—three, if there aren't any pies to piece out with. The children don't all like the same kind o' pudding, you see."

"I see," nodded soberly the caller. "And the two kinds of sauce—"

"Roxy likes molasses sauce for apple-dumpling and Dana always wants sugar-sauce. It takes manoeuvring,"—the thin face relaxed into a gentle smile—"regular manoeuvring to suit the whole family! It's the clothes Mondays; some of 'em want the rinse-water blue, and some don't want it blue; and some of 'em want to be starched, and some don't. I used to tell big Dana we'd ought to have been rich, and had four cooks and four washwomen. It would have to be five now; that was before the baby came. I only tell big Dana the pleasant things now, of course; things he'd enjoy hearing there."

"There?" repeated the caller interestedly. She turned rather a bewildered gaze on the sweet, thin face.

"Yes, heaven," explained simply Delilah Tarr. "I don't want to spoil any of it for him. Big Dana's been gone over since two months before the baby came. The baby's five."

"Oh, oh! I didn't know," cried the caller in soft dismay. "No one ever said anything. I thought he might be away somewhere."

"He is, there," smiled the woman on the old couch.

The smile was singularly bright to accompany tears; Delilah Tarr's eyes were full of tears. She struggled weakly to

her feet, and walked toward the kitchen. Anxiously the caller followed.

"O, I'm all right now," Mrs. Tarr said, interpreting the anxiety of the other. "I don't see what ever possessed me to topple over like that. I hope you won't go and think I'm the tipping kind—dear heart, no! I guess as you said, 'twas the heat."

"Yes, the heat," agreed the other verbally, but in her heart she doubted. "It's awful weather even in cool little Felicity. If you didn't have to build hot fires for cooking, Mrs. Tarr—"

"I have to," Delilah Tarr said with quiet decision. "The girls say they've been most starved at school, and I want they should be fed up in their vacation. I don't want to scrimp 'em."

"But there are cold dishes and fruits," the caller persisted. She was aware that she was overstepping the bounds of mere acquaintance, but the care-lines in the lean face of this overworked little mother appealed to her strongly.

The little mother laughed. "It's not the cold dishes and fruit they like," she returned. "Dear heart, no! Besides,"—"besides, I want to cook hot things for 'em. I want they should enjoy their vacation as much as possible. The poor girls wanted dreadfully to go to the seashore, and Dana'd liked to have gone camping instead of hoeing corn. They're good children not to complain."

As the caller, refreshed by a glass of cold buttermilk, took her leave, Delilah Tarr followed her to the door. A tinge of color had crept into the thin cheeks.

"I hope you don't think—I'd like you to know—" but neither beginning suited her. She began again without preamble:

"The children all help. You mustn't think they don't. Roxy and Lorolla wash the dishes real often, and Mattie Lou keeps the sitting-room in order. Mattie Lou's painting a picture to go over the mantel-piece; that's one of the things I tell big Dana. And that Lorolla took a prize in composition, and Roxy one in speaking pieces. I suppose the Lord lets fathers be proud of their children even after they get there, don't you? It wouldn't be nature not to. O,"

with a sudden little start of awakening, "how I do run on, and you most a stranger! I never let on to anybody about telling things to big Dana before. But you coming in so, and bringing me to, and stirring things—"

"I let the sugar sauce burn," smiled the caller, but unsteadily. She put out a plump, white hand. "Mrs. Tarr, I think you are—beautiful!" she said impulsively. "I'm going to love you; I feel it coming on. And I'm going to call again—every day."

She kept her word, visiting the old farmhouse very often and learning to love its gentle mistress. The two tall daughters and the one short one, the tall boy and the "baby"—she got well acquainted with them all long before her summer stay in little Felicity was over. And in spite of herself she loved them, too. She was convinced that they were not consciously selfish with regard to their toiling, unselfish little mother.

But she told herself, there was something radically wrong. Some one courageous enough to open their eyes ought to arise—was she the one? No, no! She shrank from the unpleasant office. Some one else.

"But who?" she sighed in her musings. "Here's a dear little woman person toiling in the heat for a boy of children—yes, dear children, but blind as so many bats—blind! Here they are, expecting hot, hearty things to eat, and dainty white clothes to wear, and never at all seeing what it all means to the little woman person. O, rise, somebody, rise, and make them see, Constance Mary Browne, where is your courage?"

She found it at last. It was in the middle of the long, fervid summer. She resolved suddenly to go away from Felicity to her own home. One afternoon she appeared at the farmhouse with a covered carriage. She had seen the daughters and sons go by with picnic-baskets and books. Here was her opportunity.

"I want you," she called merrily from the gate. Delilah Tarr was out on her little porch, beating eggs in a yellow nappy. "I want you to go to ride with me, and you're not to even begin to say, 'No!' Yes, I know you are beating eggs—for a custard, probably; but you'll have to drop them instead! Please drop them quick, and come. I've set my heart on it, Mrs. Tarr. I'll wait while you change your dress. You'll want a bonnet and gloves, because we are going out into the world. O, must I keep right on talking, so you can't get in a word? I won't hear a word! Please, Mrs. Tarr."

"Dear land!" laughed Delilah Tarr in delight. "To be wanted like this! But the custard—I'm afraid I hadn't

ought—"

"Did you speak?" called the woman at the gate. "You'll come, did you say? Well, put on your things as quick as ever. Those eggs must be scrambled!"

While Mrs. Tarr in a little tumult of excitement was dressing, the woman at the gate descended from the carriage and approached the house cautiously, a large white sheet of paper in her hand. Everybody but Mrs. Tarr was away, of course, and her windows were on the back side of the house; there was no need of such precaution.

"I feel as if I were going to steal a sheep. Well, I am, the dearest, meekest, patientest one! Constance Mary Browne, how do you know but it's a capital offense? Now, before it is too late, better draw back—"

"Never!" cried Constance Mary Browne, and went on. The paper she fastened, after a good deal of thought, to the inside of the china-closet door. Mrs. Tarr would never go there when she came down-stairs, and the other Tarrs would have to go there sooner or later. With a parting scrutiny of the big, neat lines trailing back and forth across the great sheet, the caller tiptoed back to the door, the front walk, out to the gate and the waiting horse. There Delilah Tarr found her a little later. "Dear land, seems as if I was running away!" laughed the little woman.

She was in her bravest array, in honor of this remarkable occasion. A faint glow in her thin cheeks gave her an oddly girlish look, in spite of the plain, elderly dress and bonnet. She climbed stiffly into the high carriage.

"Now, we're off!" sang the caller gayly, and not for worlds would she have confessed to herself that she was a little scared. What she had determined to do took on unexpectedly rather a startling aspect. But Constance Mary Browne clucked to the old horse, and flapped the reins, woman-wise, in renewed determination.

It was a beautiful midsummer day. Vagrant little breezes appeared welcome; the scent of late-cut hay was in the air; bees buzzed; birds sang; Delilah Tarr smiled in peaceful content.

"Why, here we are at the depot!" she cried suddenly. "I declare if it ain't been so long since I set eyes on a train o' cars that I shall be afraid if one comes along!"

"You shall have a ride in one!" declared the caller as if by a sudden impulse. "We'll hitch Old Hundred to the fence, and go on a journey—there's the whistle now! I have a mileage book in my pocket; so we won't have to buy any tickets. And we can go as far as ever we please; that's the beauty of a mileage." She rattled on gayly as she hitched the surprised old horse.

Old Hundred had understood that they were going on a long drive; and here, first thing, they were tying him to a fence with a bow-knot. Well, well, women creatures were never to be depended on.

"We'll tell the conductor we are going to Drummond, and, when we get there, we'll keep on to somewhere else if we choose! As I said, that's the beauty of a mile—mercy, here's the train!"

Delilah Tarr sank back in the carriage in breathless bewilderment. Events had crowded upon her, left her stranded here in this seat with the solid earth beginning dizzily to slide away under her.

"You're not sorry, are you?" pleaded the caller earnestly. "You'd like to take a little car-ride, wouldn't you?"

"No, I'm not; yes, I would," smiled Delilah Tarr in gentle ecstasy. "Now that I can't help myself I like it dreadfully well! I've always wanted something surprising to happen to me, something I didn't plan and cut out myself. And here it is happening!"

"Yes, at the rate of thirty miles an hour," laughed the caller. There was a distinct note of relief in her voice, suggesting past anxieties. So much had depended on the way Delilah Tarr "took" her little scheme.

The Tarr children trailed home with empty lunch-baskets. They were tired and each in his own way a little cross. The five-year-old "baby's" way was audible: perspiration and tears and travail of little soul combined, and threatened climax.

"Do, stop wailing, Maxie!" cried Mattie Lou, jerking on the moist little's hand.

The monotonous sound hurt her delicately adjusted nerves. Mattie Lou's artistic temperament was believed by the family to entitle her to nerves.

"My legs won't go!" wailed on Max. "They've went so far—I want to sit down on something."

"Poor little clump!" Dana came to the rescue. "Roxy 'n' me will make a chair and carry you a little ways."

"Roxy and I—carry you a little way," corrected Lorella sharply. She

was the Tarr who usually corrected lapses in grammar, and Dana was the Tarr who usually lapsed. It was popularly considered good practice for Lorella, who planned to be a teacher; but it was a trial to Dana.

In one way and another they got the dragging little feet of the baby over the long two miles, and set them with sighs of relief on homo soil.

"Where's mother, do you suppose?" wondered one of the girls. She had been in the kitchen and found no familiar little figure there. Mother was likely to be in the kitchen at this time, stirring up little hot dishes for tea.

"I can't find her, either," announced another. "And I've been up-stairs and down."

"Here's a pan of eggs half beaten—of all things! Girls, where is mother?" Distinct alarm was creeping into the three girl-faces. Dana whistled carelessly, but hurried unseen to the shed and barns. The baby set up his own arms: "I want mother! I want mother!" The motherless little house presented a dreary, dreadful aspect.

"What a solemn company!" laughed Mattie Lou determinedly. Her own face felt solemn. "She's gone out somewhere to make a call, and forgotten what time o' day it is. Let's get tea, and surprise her when she comes home. I'll set the table." But at the china-closet door she stopped. The odd sound she made drew the rest to her. They, too, read the notice printed in large letters on the great square of white paper and pinned to the inside of the door.

"STOLEN
and
HELD FOR RANSOM!

A worn-out little woman. She is with friends, out of reach of cook-stoves and flat-irons. Any daughters and sons wishing return of the same are requested to correspond with her abductor. Only a suitable ransom will be considered."

There followed in small letters the abductor's address. All the Tarr children, including Dana, who had appeared after a fruitless search, stood solemnly a-row, reading and rereading the strange paper, Max, the five-year-old baby, had climbed into his high chair and read in his own fashion. The printed letters his small, blunt fingers traced contained one awful meaning; something had happened to mother. The little chin quivered pitifully.

It was odd how silence had descended upon the little tribe, how each one thought his own thoughts, unshared. It was the gentle Roxy who lifted the baby down, and soothed his woes with dainties from the pantry shelves, the dainties the worn-out little woman had prepared. It was Roxy who went upstairs, and took off her white dress. The other girls followed her example silently, coming down in dark prints.

"I ain't made her iron no white clothes for me," thought Dana in a burst of ungrammatical virtue. Then guilt descended on him at the remembrance of his demands in other directions. The dainties the baby was devouring—was he innocent there? The boy, conscious of a sudden, awful inclination to cry, began to whistle shrilly.

Supper was a silent, little-patronized meal. Roxy with a fresh access of tenderness put small Maxie to bed; the other girls cleared away the meal; Dana did the simple chores. Night descended upon the Tarr children.

Roxy, after the child had drifted into dreams, wandered out into the cool, night-voiced garden to settle certain things with herself. Some one stirred near her in the darkness.

"Who is it?" she cried sharply.

"Me." Lorella in her new misery of regret had forgotten there were nominative cases.

"Me, too—I'm here," another voice said, and Mattie Lou joined the two other girls.

Nobody noticed when a boy crept up, in misery of his own.

"I came out to think," Roxy said crisply, then softened. "So did you, you two little miserable sinners! We're all miserable sinners together. I don't suppose it's necessary to mention any of our sins—"

"No."

"O, no."

The boy voice was silent.

"But we might as well decide on the ransom." We all want—want her back, I suppose?" Roxy's voice broke; but she placed it together, and went on, "All in favor of having her back say 'Ay.'"

"Ay!"

"Ay!"

"I!"

It was a chorus. The boy voice rang out in a wild little personal appeal. "The ays have it," Roxy said gravely. "Now listen. While Maxie was getting to sleep, I thought of this: We'll draw

up a paper of 'ransoms.' Things we'll do without—want to do without."

"O, yes, want to!" came from the darkness. It sounded like two voices—a little like three.

"I, we, the undersigned, agree not to wear white dresses, or, if we do, to wash and iron them ourselves."

"II.—Not to 'eat anything'—a little pause—'except bread and butter and apple sauce."

"III.—We agree to keep house ourselves during the month of August, and take a 'boarder'—Roxy paused a breath, and her voice took on a sudden tenderness as it went on, "A little, worn-out woman who must not go near a cook-stove or a flat-iron."

Silence again in a soft, moist darkness, except for a faint sound as if a boy choked.

In the luxurious home of Mrs. Eaton Browne rested weary Delilah Tarr. The first anxiety and unwillingness melted away to the quiet peace that seemed to fill her into unconsciousness. The space of a night and day went by. Then woke again and to keener life the little mother's worries. What were they all doing without any one to see to them? Perhaps they were starving. How could the poor, blessed baby go to bed with no mother to unbent him and hug him up? Would anybody think to hear him say his little prayers? Would Dana remember to take off the sitting hear? Would the girls remember—

"I have a letter here from Felicity," her hostess announced, coming quietly into the room. She had the open sheet in her hand, and her face wore an odd, tender look; but she was smiling. "It is about the ransom—I wish you would see what you think of it."

What did she think of it? The mother's face as she read turned softly radiant. She read it twice—the queer little postscript three, four times.

"P. S.—Tell her we love her. Perhaps she won't believe it, but we do. It's awful without her."

Delilah Tarr looked up from the letter. The other woman read what was in her face, and stole out of the room.

"She wants to tell big Dana," the other woman thought.—Christian Endeavor World.

LITTLE BOYS AND LITTLE SHEEP.

Joe came home with his clothes, and even his little curls, all wringing wet. "Just knew the ice wasn't strong 'nough," he grumbled.

"Then why did you slide?" asked auntie.

"Cause all the other boys did," said Joe. "So I had to, or they'd laugh. And nobody wants the other fellow to laugh at him, you know."

His aunt gave him dry clothes, set him down behind the stove, and made him drink hot ginger tea. Then she told him a story:

"When I was a little girl, Joe, my father had a great flock of sheep. They were queer things. Where one went, all the rest followed. One day a big ram found a gap in the fence, and he thought it would be fun to see what was in the other field. So in he jumped, without looking where he was going, and down he tumbled to the bottom of an old dry well, where father used to throw stones and rubbish. The next sheep never stopped to think what had become of him, but jumped right after, and the next, and the next, although father tried to drive them back, and Watch, the old sheep-dog, barked his very loudest. But they just kept on jumping and jumping till the well was full. Then father had to pull them out as best he could, and the sheep at the bottom of the well were almost smothered to death."

"Ay, what silly fellows!" exclaimed Joe. Then he looked up at his aunt and laughed.

Don't quarrel over circumstances, nor fret over impossibilities. It's far better to climb mountains than curse them.

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STORIES FOR LITTLE ONES.

THE TRUE STORY OF CHARLEY BAKER.

By Annette Noble.

Nellie Baker wanted a dog; one morning she opened her eyes and there, looking at her, as if to say: "Wake up, if you are to be my mistress," was the prettiest, Swedish coach dog; his skin white as snow, except for many spots, which were jet black. He had a knowing face, bright eyes and was both loving and frolicsome.

The children, far and near, soon knew him and Biddy, the servant said: "Sure that baste is a whole circus."

Charley Baker, as they called him, soon decided that where Nellie went was the very place for him, and the rogue was too cunning to be managed. Sundays they would leave him dozing by the fireside, as if too tired to wag his tail. Then, just as the minister arose to preach, up the pulpit stairs would go Charley, with a wiggle of his body, as if he said: "Don't mind me; I am looking for a little girl who has run away from me,"—then down he would go and up to peep over the gallery rail, his neck stretched, his face solemn as a judge, while he was making all the boys and girls ache to laugh out loud. No sexton could catch him; but as soon as he found Nellie he settled at her feet, with a grunt that meant: "What a bother you would have saved if you had let me come in the first place."—He would be quiet as a mouse until the choir tuncd up; then he wanted to sing, too, and he would if Nellie had not held his jaws together. Of course he went to day school; for you could as well have locked up a streak of chain lightning as to have put Charley Baker where he could not get out.

Still, wherever he went he behaved like a very well-bred dog and he had but one fault, which was a bad one. He loved to run with a carriage; so when the family drove out he went fairly wild with delight, barking, chasing his tail, getting everywhere at once. That was all right; but let them pass a farmyard where Charley spied a chicken, a duck or turkey—and there was a flying dog, a wild squawk, a flutter of feathers and a dead fowl. After a while Mr. Baker grew tired of paying farmers for poultry so he said that Charley must be cured of such bad tricks. The next day he killed a neighbor's rooster. Right away after the performance he hid under a lilac bush, for he knew right well that he had cut up a naughty caper.

Mr. Baker searched till he found him, he tied him to a tree, put the rooster under his nose and said sternly: "Now, Charley, I must whip you for this!"

Charley knew perfectly well what was meant, so he gave one sharp yelp for Nellie the instant he saw Mr. Baker lift the whip—which never came down on him. Why? Because, quicker than a wink, there was under that whip a fluff of flying, yellow curls and two soft arms, while Nellie cried: "Oh, papa, forgive Charley this time!"

Of course papa had to do it, for he could not have got at Charley any way—the little coward was too far under Nellie's apron.

Everyone seemed to like Charley but one boy named Ned Parker. He was a boy with a stern father, no mother and only a frail little sister. He teased Nellie by telling the other children that her dog was a "common white puppy," that she had "spotted with shoe blacking." He was always throwing stones at Charley and Nellie never noticed that he aimed them so none ever hit. The truth was that Ned was lonesome and not at heart, cruel at all. He never teased his sister, and, when no one saw him, used to hug and pet her. She was small for her age and not strong.

Not far from Nellie's home was a huge lumber pile, where she loved to play. She and her playmates had pulled the planks about and found little nooks for rooms of a playhouse. It was too late to go by there after school, but on Saturdays they had tea parties and fine times together, Charley making one of them, you may be certain.

One day little Katie's nurse showed her the girl's playhouse and told her she might visit there, when she was "older." The poor child, having few pleasures, did not forget, so one day when nurse was busy in the kitchen, Katie said to herself that she was a "lot older" than last week; then she ran away. She was old enough to find her way to the lumber pile, to climb carefully, to creep down slowly, to find the play-house parlor, at last. She handled the dolls and the dishes with gentle fingers, wished the "big girls" were there, and was very happy for an hour or more; then she grew hungry. Now the lumber had not been regularly piled, but thrown there after a fire at a mill. Then the children had pulled it every which way to suit themselves, leaving some piles or planks very loosely balanced.

The playhouse front door happened to be in the roof; but Katie had let herself down easily enough. Now, in order to get out, she had to pull and hang on to the ends of boards. She was doing this with all her might, when there was a dreadful noise like thunder right over her head; the boards shifted, slipped and cracked, while Katie was so frightened that she did not, for a minute, see that her parlor was all at once much smaller and almost dark. The only light came in at a hole, a few inches large.

Katie cried for her nurse, her father, for Ned; she was hungry and tired. An older child would have been scared at the idea of being there; where no one would find her; but that did not trouble Katie. Fortunately, the warm smell of the pine made her sleepy and she had a long nap lasting nearly two hours. She had been from home more than three hours then, and her nurse had missed her almost before she found the lumber pile.

Soon, everybody in the neighborhood learned that the little girl was lost. When barns and haystacks were searched and they had looked down wells, a man with a bell went through the streets crying: "Lost child!" No one ever again called Ned Parker hard-hearted, for he was almost wild with grief; he was sure Katie had been stolen or killed.

It happened that Nellie had a cold that day, and instead of going to school, she and Charley played for hours in the garret; so she knew nothing of the excitement until the town was all stirred up to find the lost child. When she heard about it all, she ran to Ned's house and, finding him at the gate, she cried: "Give me something that Katie wears! I know that Charley can find her!"

Ned rushed away and returned with a small, worn shoe. Charley pawed it, tossed it up, seemed to think it a new plaything; but when Nellie held it to his nose and made motions, he barked intelligently and was off like a shot. They hurried after, seeing him make straight for the lumber every time his nose went to the ground. Nellie began to scold him, thinking that he wanted to go there for play, but the men who gathered knew better, they followed, and, finding the lumber had shifted, they were alarmed, Charley leaped up, then disappeared—next, up again, barking as if he would burst with excitement.

"He has found her!" cried Nellie. "I know he has!" "May be she is crushed! Oh, if she is dead!" cried Ned, beginning to pull wildly at the loose boards. The men warned him that he might do harm unless all worked carefully. Then they found the hole, in and out of which Charley kept darting. The children cried and the men grew pale; some tried to have Ned stand aside fearing that he might see poor little Katie crushed to death. Suddenly they heard a weak little cry of "Neddy! Neddy! Come take little sister out of old box!"

Two big boards were lifted and there, patiently waiting, sat the little yellow-haired girlie, while Charley tumbled all over her, licking her forehead and pulling at her white apron. When Ned found she had not a scratch, not a bump even, on all her body, he ran home with her, hugging her at every third step.

You can be sure that he never again threw stones toward Charley Baker, and never said that his spots were made by shoe-blackening.—Christian Work.

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PAGAN CHILDHOOD.

By A. N. White.

Nothing emphasizes the contrast between heathendom and Christendom so much as the estimate placed on children in the home of the one and of the other. The silence of heathen authors concerning the days of childhood in general and their own in particular, is significant. I suppose children among the heathen have today and always had their games and amusements just as they have in Christian countries; and some of the golden days of childhood may have been carried over in memory to more mature life. But ancient authors, even ancient poets rarely refer, even in the most cursory manner to their early years.

The cause of this reticence raises an interesting question; but the fact seems to be indisputable. On the other hand there is scarcely an English or American poet who has not lingered with undisguised feelings of happiness over the gentle memories of his childhood; but of the ancient poets not one has systematically touched upon the subject at all.

Who, that has read them, can forget the tender lines of Thomas Hood?

"I remember, I remember,
The fir trees dark and high;
I used to think their slender tops
Were close against the sky;
It was a childish ignorance,
But now 'tis little joy
To know I'm further from heaven
Than when I was a boy."

And this sings our own Longfellow on the vanishing line between girlhood and womanhood:
"Standing with reluctant feet,
Where the brook and river meet,
Womanhood and childhood fleet."

And for lyric beauty what can excel these lines from Richard Henry Stoddard's poem, "The Flight of Youth":

"There are gains for all our losses,
There are balms for all our pains;
But when youth, the dream departs,
It takes something from our hearts,
And it never comes again."

Dr. Broadus used to say that maternity is the most sacred thing left on earth, and Coleridge pays this tribute to motherhood:

"A mother is a mother still,
The holiest thing alive."

Canon Farror says that even writers so voluminous, so domestic, so affectionate as Cicero, Virgil and Horace, do not make so much as a single allusion to the existence of their own mothers. What is the explanation of this? May it not be found in that in all probability, childhood, among the ancients, was a disregarded and far less happy period than it is among us? Until the child was fully grown the absolute power of life and death among the Greeks and Romans, rested in the hands of his father; he had no freedom and met with little notice. If there were among them innocent pleasures of childhood, if there were joys around the hearth, if there was charm in the domestic circle, if there were the flow and sparkle of childish gait—they were but little appreciated and no reference to them has been made by the writers of antiquity. "The years before manhood were years of prospect and in most cases they

offered little to make them worth the retrospect."

Seneca's noble tribute to his mother is a notable exception to the almost universal condition. In a letter, written to her during his banishment from Rome, he says: "You never stained your face with walnut juice or rouge; you never delighted in dresses indelicately low; your single ornament was a loveliness which no age could destroy, your special glory was a conspicuous chastity." This was a glory worthy any Christian matron and the lustre of it shines all the more brightly because of the generally low standard of domestic morals in the Roman world at that time.

"Happy he
With such a mother! faith in womanhood
Beats with his blood and trust in all things high
Comes easy to him and though he trip and fall,
He shall not blind his soul with clay."
Pewee Valley, Ky.

REPENTANCE.

By W. W. Lee.

In a recent article in the Recorder, Rev. T. E. Richey makes sorrow for sin the primary or principal idea in repentance. I write to call attention to the clear and lucid explanation of repentance by Dr. Broadus in his commentary on Matt. 3:2. He says, in part: "Repent. To understand the precise New Testament use of this highly important term, we must distinguish between the Greek word, the English (borrowed from an imperfect Latin rendering), and the Hebrew expressions in Old Testament. The Greek word here, and commonly used in New Testament (Metanoiein) signifies to change the thought, and so to change the opinion or purpose. This inner change naturally leads to, and thus the expression may be said practically to include a corresponding change of the outward life, which we usually describe by the word 'reform.' A change of thought does not necessarily involve grief; and the word is sometimes used by Greek writers for a mere change of opinion or judgment where there was no occasion for regret. But in all moral uses of the term there will, of course, be grief at the previous wrong course that one determines to abandon. Whenever this Greek word is employed in New Testament (unless we except Heb. 12:17), the reference is to changing the mind, purpose, from sin to holiness, and no one will do this who does not feel deep, sorrow for the sin he has already committed. Sorrow is thus not expressed by the word itself, but in New Testament use is always suggested from the nature of the case and thus becomes associated with the word. To repent, then, as a religious term of New Testament is to change the mind, thought, purpose as regards sin and the service of God—a change naturally accompanied by deep sorrow for past sin and naturally leading to a change of the outward life."

Again, "In both the Old Testament and the New Testament exhortation the element of grief for sin is left in the background. Neither word directly expressing grief at all, though it must in the nature of things always be present." And again: "From a late before manhood were years of prospect and in most cases they

which inherits the fault of the Latin, making grief the prominent element, and change of purpose secondary, if expressed at all. Thus our English word corresponds exactly to the second Greek word, metamelesthoi, and to the Hebrew word rendered repent but sadly fails to translate the exhortation in the New Testament. It is therefore necessary constantly to repeat the explanation that the New Testament word in itself denotes simply change of purpose as to sin, leaving us to understand from the nature of things, the accompanying grief and the consequent reformation."

These extended quotations from Dr. Broadus clearly and forcibly express the New Testament doctrine of repentance, but especially the meaning of the word used. The New Testament writers themselves distinguish between the sorrow for sin and repentance, II. Cor. 7:9-10: "Now, I rejoice, not that ye were made sorry unto repentance; for ye were made sorry after a godly sort, that ye might suffer loss by us in nothing. For godly sorrow worketh repentance unto salvation, a repentance which bringeth no regret; but the sorrow of the world worketh death."

In this passage godly sorrow is not repentance, cannot be repentance, but is clearly distinguished from repentance. If godly sorrow is not repentance, but merely "works repentance," or leads to it, what kind of sorrow is New Testament repentance? When Peter was asked on the day of Pentecost by those already "pricked in their heart," "what must we do," he told them to "repent." Godly sorrow for sin is the result of the Holy Spirit (John 16:8-9), and through conviction and godly sorrow repentance is produced, but sorrow should not be called re-

pentance for many weep over their sins and hold on to them, and so never repent. Neither is the reformation of life which is always produced by repentance unto salvation to be confounded with repentance. Repentance is produced by conviction and godly sorrow for sin and then repentance produces reformation of life as "fruits meet for repentance."
Montevallo, Ala.

SOUTH MISSISSIPPI.

I have been so busy for four weeks past, looking after the business affairs of life that I have neglected to write for the Recorder, and news concerning our spiritual progress comes in so slow that even at this late date, I am almost blank. I realize very forcibly that the year 1908, with all its privileges and opportunities will soon be numbered with the past. I know the old year draws nigh to a close. I feel like we all should say, as the Psalmist did, and say it from our heart, too: Oh, that men would praise the Lord for His goodness and for His wonderful works to the children of men, for indeed the Lord has wonderfully blessed South Mississippi.

We had a great day at Liberty on Thanksgiving day. Bro. Lewis the Methodist pastor came over to our church and Bro. Sproles, our pastor, asked Bro. Lewis to conduct the service, and indeed we had a grand sermon from the Scripture, "What shall we render unto the Lord for all His benefits towards us." With a fervent prayer from our pastor and Bro. Lewis, and some good songs, the service was good. In the afternoon, Brethren Sproles, Lewis, myself and wife and others from Liberty, went out in the country to Webb Schoolhouse, where another

service was held. Bro. Sproles and Bro. Lewis doing the talking, and prayer by the writer. We took up a collection last Sunday for the orphanage at Jackson, Miss., resulting in about \$75 from church and Sunday School, beside we want to ship a barrel of syrup and the ladies are preparing a box of clothing worth about \$100.

There has been some changes in pastorates in this country, but I will not try to give the changes in this letter, but I hope to be able to give you a long letter about the first of January, 1909.

With a happy Christmas to you, Bro. Editor, and to the readers of the Western Recorder, I will say good-bye until the New Year.

J. J. STRINGFIELD,
Liberty, Miss.

The pathos of life is in the contrast between purpose and realization. The keenest pleasure is in making common-sense accomplish the seer's vision.

Those that expect family blessings must make conscience of family duty. If our children be the Lord's they must be nursed for Him; if they wear His livery, they must be trained up in His work.—M. Henry.

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THE THEOLOGICAL STUDENT HELPS ME.

By Henry Alford Porter.

There are many classes of hearers whom the preacher has in mind when he prepares his sermon. There are the business man, with his shoes of Saturday striving to keep the sounds of Sunday with him; the temptations about which only the preacher knows; the man who knows stalking through his shadow for crouching in the shadow to spring upon him with the force of Monday; with the materialism of business arraying it against the spirituality of religion. There must be that in the sermon which will arrest his thought and compel his attention and feed his hungry

There is always the tired and powerful one, whose one bright hour in the week is the hour spent in the house of God, and who speaks in words of comfort as the dew. There must be the preacher's own touch of cheer for his soul.

There is the one who is secretly fighting his battle with doubt and grief. A smile is on his lips, but in the depths of his eyes lurk shadows of pain that makes your heart ache. Some clear, ringing word of faith, some bugle blast of truth must find its way to his heart to strengthen his grip on the cross and to hearten him for tomorrow's conflict.

There are the indifferent, the frivolous, the bad. Each one the preacher thinks of as he ponders his message.

A Unique Hearer.

I have another hearer who is unique, and this hearer is the theological student. He may have some of the temptations, the sins, the cares, of the hearer of any class, but he also has needs which are peculiar.

His days of hearing sermons soon be over. Looking forward to the busy years that lie before him, when, no matter what sorrow, his temptation, his trials, he will have no pastor, he fills the present with the glad sympathy for which he will some day yearn. He ought to be the finest of the wheat.

He is a minister in the making. He should have before him the models and the highest types. Never so long to be an ideal as when he realizes his opportunity to help the preachers of a hundred pulpits and of many

A Critical Hearer.

In his habits of thought and inevitably constrain the theological student to be a critic. He will so quickly detect a flaw in the preacher's orthodoxy as the preacher from the class-room, who has been dissecting specimens of heresy? Who shall find a weak place in the preacher's argument so readily as the man who yesterday recited upon that point in systematic theology? He will recognize the limp in the preacher's rhetoric like the

those cheeks still tingle over the marks on his examination paper returned to him just the other day. And who shall discover the preacher's lack in either mental training and who is accustomed to observe himself and his hearers for symptoms?

Sympathetic Hearer.

There is another side to the

theological student. The preacher who stands before him knows that he has a sympathetic hearer. He understands. He knows the great compelling motive of the man behind the desk. He has heard the same persuasive, insistent call. He, too, has said, "I cannot, Lord; I am a man of unclean lips." Upon his mouth also has been laid the coal from off the altar, and under that burning touch his resistance has melted and he has answered humbly, "Here am I, Lord; send me." He knows the thrill of the same holy ambition which animates his pastor. He knows how the heart swells and the tongue strives, even though the message come forth lame and apparently forceless. He has a like consuming desire to find speech adequate to the expression of the same tremendous truths.

He appreciates your endeavors. Others may see only the results, meager, it may be, and disappointing. He sees what you tried to do. He is quick to catch your thought. Does the preacher strike a true note? The student recognizes it, and his expressive face looks up with a glow that puts heart into the man on the platform. Is he helped? The grip of his hand at the close of the service, and the world of thanks spoken in your ear, repays you for all the cost of your effort.

A Responsive Hearer.

Then, he is a responsive hearer. Do you call for personal workers? The student is the first to announce himself. Do you ask for testimonies? It is the student's voice which rings out in brief, bright, helpful sentences. Do you need help in a street meeting? The student is foremost among the volunteers. Is there a jail service to be held? The student will help you. Is there a breach anywhere in the line? It is the student who steps forward to fill the vacancy. It is the student on whom you may depend.

Yes, he helps me, this unique hearer of mine. A consciousness of his need drives me on to do my best. It is an incentive to study and careful preparation. This grave, earnest young man will be either a better or a poorer preacher because he has listened to me. It must not be the latter; it must be the former. So, the sermon must be worthy of his hearing.

He is learning how to do pastoral work. My methods will help or harm him. I must do my best. His character and convictions are forming. He will be influenced by what I am. My spirit will warm and uplift him, or it will chill and stunt him. I must be what a minister should be. His critical tendency puts me on my mettle.

And so, appealed to by his need, encouraged by his sympathy, spurred by his criticism, compensated by his appreciation, reinforced by his responsiveness, wrapped about with his prayer, I am wonderfully helped by the theological student.

Louisville, Ky.

FIFTH SUNDAY MEETING.

The Fifth Sunday Meeting of West Union Association met with Kevil Baptist church on the 27th of November, at 6:30 p. m. Devotional services were conducted by Rev. J. R. Stewart. Bro. J. R. Stewart was elected Moderator, and J. M. Dodson Secretary. On motion of G. E. Holt the query box was made the first object for consideration, under which head a

Brethren and Sisters of Kentucky:

May we call your attention to the above picture of an old, blind Kentucky Baptist preacher and his wife in their home?

It is printed here simply as an illustration of the poverty and distress among the beneficiaries of the Baptist Ministers' Aid Society of Kentucky. All are not so needy as these; but many are—and some

number of very important questions were presented and discussed to the satisfaction of the members.

The next subject, the needs and increasing demands in missions, was handled in a very interesting and effective way, inspiring all to resolve to a more faithful discharge of our duty, along this line of Christian work. J. R. Clark, of Paducah, led in this discussion, followed by G. E. Holt and others.

Adjourned to meet at 9:30 Saturday. Benediction by the Moderator.

Second Day, 9:30 a. m.

The meeting was called to order by the Moderator. Devotional exercises by Bro. Woodside. Song by the choir, "Take the Name of Jesus With You."

The query box was again the leading subject for consideration, and consumed a large part of the morning session. The mission question was again taken up as the duty of the church to God and to the world, by J. R. Stewart, and followed by T. M. McGee, Bro. Balance and others.

Adjourned until 1:30 p. m.

Afternoon Session, 1:30 p. m.

The first half hour was given to the further discussion of queries, after which the subject of prayer in missions was discussed by T. M. McGee in a very enthusiastic manner, followed by other members of the meeting, and four very warm and interesting talks were made on the subject.

Adjourned till 7:00 p. m.

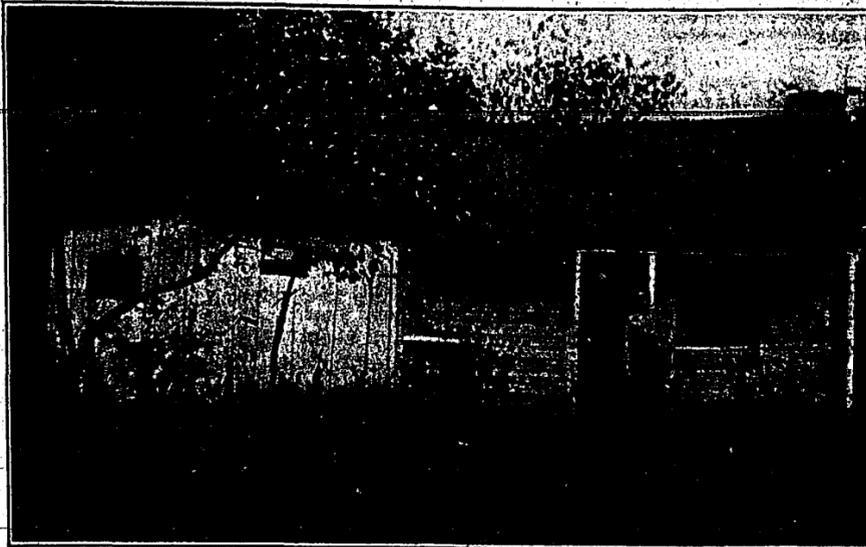
Night Session, 7:00 p. m.

After devotional services, the query box was taken up and the entire night session was taken up in the discussion of queries.

Sunday Morning, 11 o'clock.

Devotional services by Bro. Woodside, after which the subject of giving was taken up and discussed by J. R. Stewart, followed by others, and a great many were made to feel more like giving of our means for the cause of our Lord and blessed Master than ever before.

The meeting adjourned, and by motion and second, will meet with the Mt. Pleasant Baptist church



AN ILLUSTRATION.

are more so, if possible. And all are very needy. Words cannot tell the needs.

For the past three months contributions have fallen short of the actual needs, and unless you come to their relief the Board of Trustees will be compelled to reduce the monthly allowance; and that in the midst of winter. The thought of having to do this, when in many instances it should be increased, grieves us.

Will not those who have not yet

this year made an offering for the old preachers, and old widows and their children, do so now? A few individuals, and Sunday Schools and Ladies' Aid Societies, and Women's Missionary Unions and churches have done nobly; some others have done well. Many, very many, have as yet done nothing. The Lord help you to see and to do your duty.

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Corresponding Secretary.
Owensboro, Ky.

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on Thursday night before the fifth Sunday in January, 1903.

A vote of thanks was voted to the open-hearted people of Kevil for their warm reception and kind treatment.

The meeting was certainly a glorious success, and we trust great good may follow in bringing all Christians to a more fuller discharge of their duties.

J. R. STEWART, Moderator.
J. M. DODSON, Clerk.

"Notwithstanding so many promises made to faith, we are always more or less enfeebled by a remainder of our own strength, and we are always more or less troubled by remains of our own righteousness, which even the most humble bear with them everywhere. This wretched strength of our own, this talent of our own, this eloquence of our own, this knowledge of our own, this influence of our own, this excellence of our own, forms in us a little cherished sanctuary, which our jealous pride keeps closed against the strength of God, in order to reserve for itself a last retreat. But if we could finally become weak in good earnest, and despair absolutely of ourselves, the strength of God, diffusing itself throughout our entire inward man, would fill us "with all the fullness of God."—Monod.

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The Farm & Household

T. T. Leonard, of Bardstown, has sold his three-year-old jack, Henry Cay to Win. Robinson for \$500.

At the sale of live stock of Mrs. Jno. W. Kelly at Springfield, recently, a pair of mules brought \$276, another pair \$240 and eight young mules sold at from \$40 to \$86.

Mr. S. J. Thompson, of Hodgenville, reports sale of a fine nineteen-months old black jack to Mr. C. L. Crawford. He is 15.3 hands high, extra style, sired by Mr. Thompson's Gov. Wood, Jr. The price was \$700.

Bath county.—Stock water remains scarce in this section. Fodder will not be as plentiful as was expected, by reason of the early feeding and scarcity of grass so much more will be used than has been fed in previous years. Extensive preparations are being made for a large crop of tobacco next year. Tobacco beds are being burned in every direction and some plowing has been done.

Henry county.—Some of our farmers are still hauling water for their stock. The rains we had lately did not furnish a supply. We have had some good seasons for stripping tobacco and some of our farmers have sold a good deal of the 1908 crops to one of our local buyers at good prices. Corn is selling at \$4 a barrel. All of our farmers have killed hogs. We have heard of no cases where the meat has spoiled. There is a good demand for hay, but very little for sale. Our farmers are preparing to put in a large crop of tobacco next year. Potatoes selling at \$1.20 a bushel; turkeys 11 cents a pound; eggs 26 cents a dozen and butter 18 cts. a pound.

A SWEET HERB GARDEN.

I know two women who are engaged in this enterprise and are able to live from the proceeds of it. In the beginning they raised all sorts of vegetables, but the competition in that line reduced their profits and they have now, for some time confined themselves to sweet herbs. Most of the labor has been done by themselves; they have regular customers that look to them for their annual supply, and every fall their agents may be seen on the streets delivering neatly-tied bunches of sage, thyme, summer savory and sweet marjoram. From these women I have learned the following about sweet herb culture:

Take the richest, sunniest spot for your experiment. Add a liberal supply of thoroughly-rotted manure, have the plat spaded or plowed, then worked and leveled, so that the soil looks me!-low and smooth. This part of the work must be done by the men. When you take charge of your herb garden, mark the plat into long and narrow beds, with room for paths and for convenience in weeding. Some of the sweet herbs are perennials, and when once well established will live from year to year, and flourish anew each summer.

Let us start with the homely, fine darning-needle, with fine sage, the friend of the common twine, and thread the peppers by each, used wherever roast pork or running the string through the bit stuffed fowls are well served. Soy of stem left next the pod. Hang the seed in rows about one and a half feet apart. When they come up and are "well set," as the gardener says, you must thin them out until the plants stand six or eight inches apart. Let them be until they begin to crowd, which will probably not be until after the crop is off, in the second year. Then thin until they stand about one foot apart, and leave them indefinitely. The proper time to harvest the sage is when it is just beginning to bloom. Cut the tops off evenly just as far down as the bright green leaves; those nearer the base of the stalk are usually thick, brown and dry. Tie the cut stalks into little bundles and let them dry in the sunshine. There is always a market for well-dried sage.

Caraway may be planted rather thickly in the drills. But when the young plants are three or four inches high, thin to about ten inches; let them stand until the second season and thin again to twenty inches, or even two feet apart. This herb will not yield much the first season, in some places not at all, but the second year brings a good crop, and after that a never-failing harvest may be expected. The seeds must be picked as soon as they begin to dry, for they have little flavor if left to ripen on the stem. Cut the flower heads and spread them on papers in a clean, cool, shady place to dry slowly. When the seeds are thoroughly ripe and dry rub them from the stems, winnow them clean; place in air-tight jars to preserve the strength. Ordinary glass preserving jars are convenient for this purpose. Druggists and confectioners are always looking for pure, dried caraway seeds.

Thyme may be sown in drills only one foot apart, as it is a low, compact grower. Sow quite thickly and thin to six inches, and then one foot apart when the plants begin to crowd. When the lower blooms on the blossom stalk are open, cut the tops down to where the leaves are no longer fresh, make into small bundles and hang up to dry. Thyme is used by old world cooks for seasoning fish, soups and gravies. Other sweet herbs are annual plants, and must be grown from seed every year. Sweet basil, marjoram and summer savory are the most useful of these, and those that are in greatest demand. Plant all these in drills one foot apart. They need light, rich soil, and when just coming into bloom should be cut, tied into small bunches and dried. These three herbs are much prized for use in cooking meats, fish, soups and gravies. Summer savory is especially fine in dressing fowls, imparting a piquant flavor found in no other plant. Coriander may be raised from seed as directed for caraway, and is harvested and cured in the same way, but must be freshly planted every year.

A fitting companion for these herbs would be the red pepper. This must be started in hot-beds or in boxes in the house, transplanting into the open ground when about three inches high, and when all danger from frost is over. Set the young pepper-plants in rows, two feet apart one way and three the other. For these you must have light, rich soil and a warm location. When ripe, gather with short stems on, take

of stem left next the pod. Hang them in the sun to dry. In many locations, the annual sweet herbs may be raised as a second crop, after the early peas, onions, beets and radishes have had their day. They may be transplanted as late as in June or the first of July and still do well. Any of these dried herbs may be sold from house to house, or in bulk to a single purchaser. They are usually arranged in small bunches and sell for five cents a bunch of three bunches for ten cents; the red peppers in strings for five or ten cents each, according to the locality. Where they are easy to raise they usually bring about three cents for a dozen pods. Sometimes they are scarce and the price is doubled. The caraway and coriander are sold by weight, and the price could be ascertained at the chief drug-store or grocery in the grower's vicinity. Hotels and restaurants would buy the herbs and red peppers; bakers, confectioners and druggists would buy the seeds. The work of weeding, watering and picking, drying, sorting and marketing is full of interest, and not too heavy for the ordinary woman. It demands attention; early rising and much exercise out of doors, but that is just what we need to make us strong and healthy. After the first year you can have your regular customers and can count on an income—small, perhaps but sure and steady.—E. A. Matthews in Country Gentleman.

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LOUISVILLE, KENTUCKY.

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result almost surely in a great disaster and the French engineers who studied the question are absolutely convinced that the nature of the ground makes certain the destruction of the Gatun dam. That is what Senator Morgan said.

The fact that the United States Army medical board in Washington City has decided to adopt vaccination against typhoid fever in the army will cause the people in this country to take more interest in that medical discovery. It has been used in the British army, especially in India, for ten years and with gratifying results. It is not, however, as effective against typhoid as vaccination has been against small pox.

The trades unions of England, representing 2,000,000 workmen, have sent an address to the German working men. They urge that the working men of both countries unite in an effort to secure cordial friendship between Britain and Germany and to insist on a reduction of armaments.

We hear very frequently of terrible floods in China which cause widespread ruin. The reason appears when we learn that China is a treeless country. The trees have all been destroyed except those on sacred spots. The mountains have been denuded; shrubs have been destroyed, being turned into charcoal. It is strange the Chinese have not begun planting trees long ago.

ITEMS OF INTEREST

How the World Over.

The complete control which President Roosevelt has had over the House of Representatives, both Republicans and Democrats has been one of the marvels of the age. He is as absolute over this House as he was in the previous sessions. In his message the President said the reason Congress opposed his extended use of the secret service was they were afraid of being investigated. There was so much bluster outside, they were going to refuse to receive the message; they were going to pass a vote of censure and do several other things. But in the House all of them became as meek as pet lambs and they simply passed a resolution asking for information.

City and township elections have been held in Massachusetts and the results show a decided gain for temperance. There are 20 out of 33 cities in which there are no saloons, and 260 out of 321 towns. May the good work go on.

The Nobel prizes for this year have been awarded. These prizes are \$40,000 each in money. They were given as follows: Literature, to Prof. Rudolph Eucken, of Germany; Physics, Prof. G. Lippman, of Paris; Chemistry, Prof. Ernest Rutherford, of England; Medicine, divided between Dr. Paul Ehrlich, of Germany, and Prof. Metschnikoff, of Paris. The two peace prizes were given to K. F. Arnoldson, of Sweden and M. J. Boyer, of Denmark.

Some weeks ago the law establishing the two-cent postage between this country and England went into effect. Now Germany and the United States have made an agreement at the same rate. However, this only applies to letters carried by steamers sailing direct between this country and Germany. The wisdom of this is doubted by many. They think it would have been better to have waited until the effect of the reduction of the postage to England was clearly seen.

A conclave of liquor men in Chicago having said that they must drive the ministers out of the fight or prohibition would surely win, the Interior retorts: Won't they kindly set the day to drive the ministers out? We want to be on hand to see the amusement. By the way of getting ready for the job let them practice up on something easy, as for instance, stopping the world from turning round. There are some saloon-keepers who consider ministers and other church people a pusillanimous lot, but they ought hardly to think even church people much a bunch of babies, to be willing to quit when their enemies say from they are just about to win.

M. Bunan Varella was at one time an engineer at work on the Panama canal. He says: "It is to render a service to the United States to affirm that the plan now being carried out will

DEAR RECORDER: Sandy Creek church at Skillman closed on Sunday night a meeting of twelve days which resulted in great good to the church and honor to God. The meeting was conducted by Rev. N. F. Jones, State and District Board Evangelist.

Bro. Jones preached the word with great power and clearness, making the blood of Christ the only means of salvation. Many precious souls are now rejoicing in the Lord.

On Sunday at 11 o'clock he led twenty newly made converts down into the baptismal waters in the Ohio river and laid their bodies beneath the yielding wave, an emblem of our Master, when he lay in the grave. Four more stand approved for the ordinance. Three restored and two by letter. This church has been without a pastor for three years, having as it did, only ten members and not able to pay a pastor for his time. The membership has been greatly revived and we expect to call a pastor soon. This is a destitute field and while we have not gathered much financial strength we feel we are now in a condition to do a great work. The field is ripe and ready to harvest and we believe if the two boards will jointly help us we will be able in the near future to build up a self-sustaining church at this place.

We raised for State and District Missions \$38.00, in cash, besides several donations in the way of Christmas turkey, canned fruits, etc. and Christmas presents for Bro. Jones, wife and babies at home.

May God bless Bro. Jones in the great work whereunto he has called him. The Lord be praised for giving us such men as he is.

Skillman, Ky. C. P. POLK.

DEAR RECORDER: Though our dear pastor seems too modest and humble to give you a report of the progress of our church since he has been our endeared leader, some of us are not willing that you shall lose sight of us altogether. He has been our faithful pastor near three years, in which time 175 have been added to our number and we now have near 500 members. Owing to the growth of our Sabbath School, with our efficient, untiring superintendent at the head, we felt the necessity of more rooms for the children. These have been added at a cost of \$4,000. These some ladies have set their hands, heads and hearts to work, and have added a choir gallery to the main audience room, and have made other improvements, all of which add much to the beauty and comfort of our house.

Last week our Missionary Society was favored with a visit from Miss Claggett, late of Japan. Pray for us that we may ever keep humble, giving all glory to the Giver of all good gifts.

I enjoy and appreciate your most estimable paper. B. K. Elizabethtown, Ky.

DEAR RECORDER: Please ask the brotherhood to pray earnestly that the Lord may spare my life; if consistent with his will, that I may yet preach his word as never before. My Doctor says I must undergo a second operation in a few days. DOCK PEGUES, Evangelist. Ft. Worth, Tex.

DEATHS

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

HUSTON.

Death came to Mrs. Amelia A. Huston, aged seventy-five years, while she was sitting in a chair-knitting, at her home near Anchorage, Ky. Mrs. Huston was apparently in the best of health when she sat down to her work, and when her body was found by one of her sons, a short while later, he thought that she was sleeping.

When he failed to awaken her after calling for some little time he investigated closely, and discovered that she was dead.

Mrs. Huston was a native of this city, and had spent her entire life here. She was the widow of the late M. A. Huston, who died several years ago. She is survived by four sons and two daughters. The funeral from the residence, burial in Cave Hill Cemetery. She was an old friend and constant reader of The Recorder.

SUBSCRIPTIONS RECEIVED.

Previously acknowledged \$2487 25

CASH RECEIVED.

Burnett, President J. Henry, Murfreesboro, Tenn. 5 00
Farmer, Oscar, Louisville 50 00
Randles, Mrs. Hattie, Louisville 1 00
Rude's Creek church, Cecilia, Ky. 5 00
Watkins, Miss Lucille, Louisville 1 00
Previously acknowledged 1383 97

Total \$1445 97
HENRY ALFORD PORTER, Chairman.

SCHOOL NOTICE.

On January 18, 1909, the Spring Term of the Louisville Training School, at Beechmont, Ky., a suburb of Louisville, will open. The Fall Term has been full; but I can now arrange to take two or three more boarding pupils, and about six more day pupils, who come from Louisville or vicinity. Those wanting these places for the Spring Term should apply at once, as we limit our attendance. Address PROF. W. H. PRITCHETT, Headmaster, Beechmont, Ky. Home phone 6620. Fourth Ave., Park, via Third, car line.

OTHER STATES.

Pastor J. E. Bennett writes from St. Louis, Mo.: "Please change my paper from DuQuoin, Ill., to 4221 Papin street, St. Louis, Mo. I entered upon the pastoral charge of a church here."

Bro. M. W. DeLoach writes: "Please change my paper from Crossett, Ark., to Memphis, Tenn. I am moving to Memphis to take charge of the Binghamton church. I resigned Crossett some time ago."

Pastor J. W. Hartpence writes from Pambuton, Ohio: "The church here gave me a very cordial call and I have accepted the work, and have been holding meetings preparatory to revival meetings, commencing January 3, 1909. Good house of worship, large new parsonage, intelligent people and plenty of means, and many unsaved people."

Albert Maddox, Pastor, writes from Guymon, Okla.: "Last night, December 20th, we closed the greatest meeting in the history of the Guymon church. Bro. J. A. Scott, Oklahoma State Evangelist, came to us the fifth Sunday in November, and continued with us till the close. He preaches the old-time gospel, and is not afraid to tell people they are sinners and lost without the religion of Jesus Christ. He also preaches that there is a hell as well as a heaven. The results of the meeting are some forty conversions, the church greatly revived, and fifty-five added to our number."

ENLIGHTENED SELF-INTEREST.

There is one motive behind all business dealings, the mainspring of all business transactions. People buy and sell with one fundamental object—the hope of gain. It is a matter of self-interest, pure and simple and doubtless will remain so to the end of the chapter. The difference in merchants' lies in the fact that this self-interest may be brutal and unprincipled with the result that it is shortsighted and considers only temporary gain or that, on the other hand, it may be controlled by the highest aims and be rewarded by permanent success.

In the United States one of the most conspicuous examples of self-interest wisely consulted is the seed business of D. M. Ferry & Co. We do not know how it would be possible better to serve the purchasing public than by their method of supplying annually every local dealer in the country with seeds freshly put up and then at the end of the season removing from the retailer all stocks left on hand, thus preventing the possibility of must seeds being carried over for another spring. By regarding primarily the interests of the purchaser, D. M. Ferry & Co. have grown to be the largest seed-house in the world. This success has necessitated systematic organization and made it possible not only to specialize but to have the best physical equipment in America.

Learn more about reliable seeds by writing to D. M. Ferry & Co., Detroit, Mich., for their 1909 Seed Annual, which is sent free on request.

EATON MONUMENT FUND.

"I am certainly glad it is not too late for me to send in my gift," writes Mrs. Hattie Randles. There are doubtless many others who will be glad that their gifts may still be received. All subscriptions become due today, and the chairman should be kept busy writing receipts for the next few days. It is important that this money be gotten together as soon as possible. Payments will shortly have to be made and we must be ready to meet them.

It is a source of much gratification to those who have been actively engaged in this effort that the interest has been so widespread and the contributions have come so heartily and lovingly. And now that the end of the year has come, let us make an effort to bring in all unpaid moneys at once.

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DEAR RECORDER:

Be pleased to have you visit us at Arcadia, Fla., instead of at Jackson, Tenn., until further order. Wife and I will winter there, and we cannot be happy unless you come to us every week. Begin with the number dated December 17th.

H. C. IRBY.
Jackson, Tenn.

WANT COLUMN.

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

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

No ad taken for less than 25 cents.

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 immersionists owe you a debt of gratitude that cannot be adequately expressed."—Rev. J. B. Moody, D.D. "It is worth \$10.00."—One of Georgia'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 638 Fourth avenue; in flats, suites or single rooms; furnished or unfurnished.

Live Stock Markets.

CATTLE.

Good to choice export sters.	\$4 75	\$5 50
Light shipping steers	4 25	4 75
Good to choice br. sters.	3 75	4 40
Med. to good br. sters.	3 25	3 75
Com. to medium br. steers.	2 75	3 25
Good to choice butch. heif.	3 40	3 75
Med. to good butch. heifers.	2 75	3 40
Com. to med. butcher heifers	2 25	2 75
Good to choice butch. cows.	3 25	3 75
Med. to good butcher cows.	2 75	3 25
Com. to med. butcher cows.	2 00	2 75
Canners	1 00	1 75
Good to choice fat oxen	3 75	4 25
Medium tot good oxen	2 00	3 75
Good to choice bulls	2 50	3 25
Medium to good bul's	2 25	2 75
Common to medium bulls	1 75	2 25
Good to choice veal calves.	6 25	6 75
Med. to good veal calves	3 50	5 00
Com. to rough veal calves.	2 50	3 50
Good to choice feeders	3 50	4 00
Medium to good feeders	3 00	3 50
Common and rough feeders	2 50	3 00
Good to choice stock steers.	3 00	3 65
Med. to good stock steers.	2 50	3 00
Com. to med. stock steers	2 00	2 50
Good to choice stock heifers	3 00	3 25
Med. to good stock heifers.	2 25	3 00
Com. and plain mxd stockers	1 75	2 50
Good to choice milch cows.	35 00	45 00
Med. to good milch cows.	20 00	30 00
Com. to plain milch cows.	10 00	20 00

EGGS.

Good to choice prs. and brs., 200 to 30 lbs.	6 10	
Medium packers, 160 to 200	6 10	
Light shippers, 130 to 160	5 50	
Choice pigs, 90 to 130	4 50	5 00
Pigs, 50 to 90	3 75	4 00
Roughs, 50 to 400	2 50	5 10

SHEEP AND LAMBS.

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

TOBACCO.

BURLEY—Dark Bed.

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

BURLEY—Bright Bed.

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

DARK.

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

BUTTER.

Fresh, packing, 15c per lb.

POULTRY.

Hens, 10c per lb.; roosters, 5c; young chickens, 10 to 11c; ducks, 9c; turkeys, 14 to 15c; geese, 6 to 7c.

EGGS.

Fresh, case count, 27c; candled, 25c.

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,
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Home Phone 8516 Cumberland Main 61-Y
At Night, South 1096-A