

WESTERN RECORDER

Faith, Hope and Love, these three.

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

84th YEAR.

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Dr. Cadman told a reporter in England that no system of theology would be acceptable to the American people which did not teach so and so. It is a matter of no concern as to what system of theology is acceptable to any man or men. The one point to be considered in regard to any system is its conformity to the infallible Word of God.

Good news comes from Roumania, a country where evangelical religion has had but the smallest foothold. The papers speak of the great need of the Roumanian people for a wide circulation of the Bible, and a deputy has given \$1,000 towards the printing of a cheap edition of it.

Dr. Wayland Hoyt, in the Baptist Congress, was strongly advocating the union of Baptists and Campbellites, some old-fashioned Baptist wished to know what he would do with the "doctrines of grace." He said: "O, we never mention election these days." So the way to get rid of a doctrine is not to mention it! Dr. Hoyt's ignoring any or all of the doctrines of grace does not change the Bible one jot or tittle.

The centenary of the church in Calcutta has been celebrated. This church was founded by William Carey, and his pulpit is there and the silver communion set which was presented to him. This church is of double interest, because it was into its fellowship that Adoniram Judson was baptized.

The Christian Scientists make a great point of the fact that they do not allow themselves to be troubled or worried. They put off the care and trouble on others. As one lady said about them: "It is easy to smile and have a good time if other people do all the hard things we ought to do, but it makes a very unlovely character."

A CANTING RELIGION.

By A. C. Dixon, D.D.

The law deals with the outward act. After the act has been committed, the motive is to be considered, but the law does not deal with the motive before the act became a fact. The gospel, on the other hand, deals with the inner man. If we would kill, we have killed. Hatred is murder. If we lust, we have sinned. God judges not as man judges, for man judges the outward appearance, but God judges the heart. Make the heart right and the life will be right. If the fountain is clean the stream that flows from it will be pure.

Jesus, in this sermon on the Mount, is insisting that the gospel goes beyond the law and demands more. The law is content to have the outward life correct, the gospel demands that the inner life shall be righteous. The gospel fulfills the law, that is, fills it full and runs it over. To live up to the privileges of the gospel, we must meet the demands of the law and more.

The Pharisees were legalists; they were satisfied with externals, and thus preserved the husks while they threw away the kernels. The outward life was everything, while the inner life was nothing. Hence the ringing words, "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter the kingdom of heaven." As to this righteousness we will inquire. What is it? What goes with it?

It is a righteousness before man. The Pharisee sought the praise of man, while he thought little of the approval of God. The smile of man was his sunshine, and the frown of man his darkness. His rule of righteousness was popular opinion. He could please himself only in pleasing others. Vox Populi was to him Vox Dei, though the principle it contended for might have been Vox Diaboli. The balm for his wounds was the praise of his neighbors, and their blame was the knife that always cut him to the marrow.

The righteousness of the Pharisee was intensely religious. He made broad his phylacteries and said long prayers. By grotesqueness of dress he was willing to be ugly, that he might appear to be pious. He stood on the street corner and prayed that he might be seen of men. Secret prayer was not his habit; he worshiped only in public. He looked not for the answer from God, but from man. To be righteous without being accounted righteous gave him no pleasure. He preferred appearances to realities. Good veneering was more valuable than solid substance. If he could be well whitewashed he cared little whether he was washed white. His religion was ritualism, and his righteousness a mere ceremonial. Such a religion is a curse; it makes hypocrites and shams. Its pretense is its piety.

The righteousness of the Pharisee is a cultivation of self. In the parable the Pharisee prayed with himself, while he pretended to thank God. He is self-centered and self-filled. His prayer never rises above his head. He stands before the mirror of his own self-consciousness and worships the image that he sees. The offering which he brings to the temple of God is really placed on the altar of self. While he prates about God, he magnifies man. He would like to live in a glass house, through the walls of which every-

body on the outside might look and see him at his devotions. His worship is wingless; it never soars. His thanksgiving is a bird that sits night and day by the altar of self and sings his praise, and the Phariseeism that thus exacts self depreciates others. It delights to criticize. It looks for flaws. It is a fly drawn to the sore spot, a vulture seeking carrion. It never looks at the flowers which grow in the neighbor's garden if it can find a carcass to complain of. While it admires the music of its own voice, it delights to find discord in the voices of others. It loves the odor of the dissecting room, where character is cut to pieces. Where the healing balm is needed it applies the caustic that inflames. It would like to climb to high position upon the slain character of others. When it finds man is suffering it weeps crocodile tears, and passes by with the remark that he ought to have known better.

The Pharisee, sad to say, lives today and flourishes. He sometimes occupies a high place in the church. He delights to welcome members whose clothing and culture indicate that they belong to his class. The poor outcast he spurns. Like the elder brother in the parable, he loiters around the Father's house enjoying all that he can get, unwilling that the prodigal, who has wasted his substance, should return and share it with him. He thinks that the strength of a church is not in the character and consecration of its members, but in the position which they occupy in society. He is equally at home in church, theatre, ball room and gambling den. He rarely attends a prayer meeting; it is too real for him; there is in that no throne upon which self may sit and reign.

Sins are black birds which go in flocks, and Phariseeism, though its wings be painted white, is no exception. If you could see the flock of filthy vultures which it leads in their flight, turn to the 23rd chapter of Matthew and read from the 12th verse. We learn there from the lips of our Lord that Phariseeism and robbery go together. "Woe unto you, Scribes and Pharisees, hypocrites, for ye devour widows' houses, and for pretense make long prayers, therefore ye shall receive the greater damnation." A canting religious rascal is the prince of scoundrels. Widows hear him pray in public, and they commit to him the management of their affairs. He takes advantage of their weakness and inexperience that he may rob them of their homes. He is as earnest about his cheating during the week as he is about his singing on Sunday. He uses his religion as a cloak to cover his dirty designs. When a boy I read the adventures of Murray, the Western robber, who read theology in the penitentiary that, when he got out, his preaching might assist him in his robbery. He would spend the first part of the night preaching to the people, and give the hours after midnight to holding up travelers on the highway and relieving them of their money. It seemed to me unnatural and hardly credible, but I have lived long enough to know that such men are sometimes found in our churches. Let us thank God that they are not numerous, but that they exist at all is a shame upon human nature. The deepest and hottest place in hell is reserved for these religious hypocrites.

The cure for Phariseeism is a genuine, deep heart-felt conviction of sin. Let a man see himself as he is in the eyes of a

righteous God, and he cannot be a Pharisee. He will cry "unclean," and pray for mercy. The acceptance of the righteousness of Christ will save us forever from the Pharisaical spirit. Men who turn from their own sins unto Him for cleansing and wholeness will never boast in themselves. Jesus Christ dying for sinners, and rising for their justification, is a preventive and cure for this loathsome disease. "If any man sin we have an Advocate with the Father, Jesus Christ the righteous." Put your case into His hands and He will save you from yourself and salvation from self is an everlasting salvation from Phariseeism. A woman who had a very important suit in court thought of retaining a celebrated lawyer, but she deferred it week after week. At last when she came and asked for his services he informed her that he could not now serve her, for he had been appointed judge of the court. The attorney to plead had become the judge to decide. In Jesus Christ God presents himself as the attorney, whose pleading will justify the sinner.

"Five bleeding wounds he bears,
Received on Calvary.
They pour effectual prayer,
And strongly plead for me."

They are the arguments which prevail with justice. God is now just and the justifier of them that believe. There is coming a time when God will be manifested as Judge, and we shall have to give an account for the attitude we have borne toward Him as Advocate. Let us accept His advocacy that we may stand without fear before Him in judgment.

A SEA OF TROUBLES.

As it was with Jacob and with Paul, so I think it is with every one of us. God draps His blessings up in strange disguises, and we rarely have faith to see into their heart. Many a thing that we should call a curse, in the language of heaven may be called a blessing; and many a thing we welcome as a blessing, in the language of heaven may be called a curse. I have known a piece of good fortune come to men, and it just sapped their character and ruined their children. The easy life is the hardest of all lives to live without rotting of the moral fibre. But I have known lives, too, that suddenly were burdened and the burden at the first seemed quite intolerable, yet the will has been so strengthened and the heart so nerved in the very bearing of the unlooked-for load—it has so widened the sympathies, enlarged the outlook, and deepened and sweetened all the springs of character—that by the end of the day the burden is transfigured into the love-gift of Almighty God. How often does a mother say to her child, "Child, child, you don't know what is good for you!" Perhaps in this matter even the wisest of us are only children of a larger growth. And so like Jacob we cry, "All this is against us, it is marring our happiness, it is spoiling our lives"; and God in His infinite wisdom lets the thorn remain, and whispers, "My strength is made perfect in thy weakness." Selected.

The true strength of every human soul is to be dependent on as many nobler as it can discern, and to be depended upon by as many inferior as it can reach.—Ruskin.

QUESTIONS ANSWERED.

BY SENEX.

"What do you think of a Baptist Sunday School leaving their school once a quarter and entering a union Sunday School with Disciples, Presbyterians and Methodists?" I think it is evident the "branch theory" of the church is taught in that Sunday School. The church ought to stop that thing promptly. I mean the going away from their own school to the other. And the church ought besides to make a thorough investigation as to the teaching in the Sunday School. Too many churches fail to do their duty in keeping control of the Sunday School. It is so much easier to do nothing and just to let things drift along. Eternal vigilance is the price not only of liberty, but of every thing worth having.

In such a union meeting the Baptists could not teach the doctrines of grace without offending both Methodists and Disciples. They could not teach the truth in regard to conversion and regeneration without offending the Disciples. They could say nothing about believers' baptism without offense to Presbyterians. They must shut to declare the greater part of the truth of God.

I can see no reason which would justify such a union meeting once a quarter which would not justify it every Sunday. If they wish to show their love and good fellowship for the other Sunday Schools let them have a union picnic. That every one could agree to heartily. I started to say let them have a singing school some week night, but that would not do if any hymns were sung. For while the Presbyterians could sing that old Baptist hymn, "How Firm a Foundation," the Methodists and Disciples could not, without altering the verse beginning "The soul that on Jesus hath leaned for repose." But a union picnic all could most heartily enjoy.

I do not understand this question, "Is there anything which it is a Christian's duty to do that he or she cannot do as a church member?" Yes. It is a Christian's duty to vote, but he does not vote as a church member, but as a citizen. He has duties in many relations of life which he does not do as a church member. But of course, in all these things he must do nothing inconsistent with his profession of religion. In fact he must do all for the glory of God.

Another questioner asks if God ever requires of any Christian anything which he cannot do. And it may be that is what the first questioner meant. God requires of us at every moment all we would have been capable of had we never sinned. There is not a moment in which we do not fall behind our whole duty, there is not a moment in which we do not need and receive God's forgiving grace. In our very best actions there lurks sin—the sin of not being able to do all that God has a claim on us to do. But all our shortcomings are laid on the Sin-bearer.

Texas questions are a live wire which I must be excused from handling. Therefore I decline to express any opinion in regard to the question of whether the churches connected with the Baptist Missionary Association did right in withdrawing from the Southern Baptist Convention. They were clearly within their rights, of course. A church is a sovereign and is under no obligation to have any connection with any body outside of itself. But whether such a course is wise and brotherly is another question altogether. I will get near enough to the live wire to answer the question in regard to the formal resolution of the B. M. A. churches withdrawing from the Convention. Such a resolution was a work of supererogation. The Southern Baptist Convention is the easiest thing in the world to withdraw from. A church need only take no collections for the Boards and send no messenger to the Convention and

the withdrawal is complete. There is no need of any resolution passed by the church or by the Association. But if a church wishes to pass such a resolution it has a right to do it, but no right to denounce the churches which do their missionary work through the Convention.

"Is the kingdom and the church the same?" Of course, not. There is but one kingdom; there are thousands of churches. Our Lord said to his disciples the kingdom is within you. The kingdom consists of all regenerated persons and of no others. These have accepted their Lord not only as Saviour but also as king to whom they give a glad obedience.

The churches consist of those who have been baptized upon a profession of faith; that is of "baptized believers." But unfortunately many make a profession of religion, as Simon Magus did, who have not been regenerated. These are in the churches, they are not in the kingdom. There are many who are in the kingdom who are not in the churches. These are members of other denominations who are godly people, but who have never been baptized. There are others no doubt who have been regenerated who have never connected themselves with any body of people claiming to be a church. There may be a few such, but I am extremely skeptical as to this being a numerous class. For the command to be baptized is so plain and so imperative very few who are regenerated will neglect to submit to what they consider baptism. We are always hearing of the many good Christians who are outside of the churches. But I have never met with but one and she joined the Baptist church in the course of a few years. There are moral men outside of all religious bodies, I know. But a merely moral man is not a regenerated man and only the regenerated are Christians.

ARE AMERICANS EDUCATED?

An Opinion of an English Bishop.

A few years ago, the Contemporary Review published a paper by Dr. Creighton, the late Bishop of London, in which he declared, as the result of his great experience as a teacher, that the English people, as a whole, did not care to gain knowledge, believed that it was no advantage to be learned, and were inclined to undervalue scholars. They held that knowledge of one's work, as distinguished from learning, was desirable, but that learning was a load upon the mind rather than a source of strength. Even fathers did not wish their sons to know too much, and doubted whether, in fact, a man filled with knowledge was as likely to succeed as a man with very little. Dr. Creighton even went so far as to question whether most parents cared about the education of their children, using the following words: "I have asked teachers if their experience showed that parents felt any real concern in what their children were taught at school. I may have been unfortunate, but I have only been furnished with one case in which a father came to the schoolmaster to ask why he had given his son a sum to work out, to which there was no answer. The master had made a mistake, and the parent's remonstrance was quite just. It may be that many parents are quietly interested in what their children are doing at school, but do not announce the fact in any definite way. But I have failed to find many instances of parents who were making any sacrifice to enable their children to pursue their education."

If this is true in England, much more is it the case in America. As a nation we set no value upon learning which is deep or recondite. I recall the epithet applied by a clever contemporary to one of the most learned men this country ever held: "He is a dangleon of learning." The learned man was thus valued very much as an encyclopaedia or book of reference might be valued. For practical use he

was not to be mentioned in the same position as a hundred amateurs who had not a hundredth part of his knowledge. Their knowledge, though superficial, was at hand and usable, while his was stored, the results of patient toil and research—not on tap nor for sale in the market. The truth is, that neither Americans or Englishmen have the plodding power of the Germans. They are willing to work hard for a special object, to stake their whole physical and mental force upon the attainment of an end; but they will not toil for toil's sake; they will not take pains and make sacrifices for learning's sake. If knowledge is a necessity in order to gain wealth or fame, political or social position, they will yield to the necessity, but this seldom happens, in America, at least. It is true, also, that lawyers and doctors, engineers, metal-workers, architects, experts in general, and some teachers devote much time and labor to the acquisition of knowledge bearing directly upon their work, although it may be doubted whether most of these men have acquired the habit of patient thought. Their mental effort has a definite practical achievement in view, and not the development of mind or any increase of knowledge for its own sake. The scholar, pure and simple is not an American production; he is part of the machinery for money-getting, or governing, or for scientific and literary research with some practical object in view.

It has been contended that the neglect of deep learning in English-speaking countries arises not so much from undervaluation as from intellectual indolence. A writer in the Spectator says: "We should be inclined to attribute much of our disinclination to value knowledge to nothing more recondite than intellectual laziness. We greatly doubt, as a result of years of observation, the constant assertion that the English are a naturally industrious people. Their ancestors loathed in the forest instead of clearing it, and they retain much of their primeval instinct. They like to get on, they like independence, and they like money, and being inherently energetic they will, to secure those objects, work hard; but of love of work for its own sake we see little in them. They like a little work to make life seem serious, and when at work will bend their backs to it; but if they could live in comfort without it we doubt if the majority of Englishmen would work more than four hours a day. The Americans, who are franker than we are, have detected this feeling in themselves, and openly acknowledge that what they prefer is not work, but superintending others while they do it. . . . We would ask of such of our readers as question this statement to examine themselves and see how often when they find themselves interested, but ignorant, they will take the trouble by a few hours of careful reading to fill up the chinks in their knowledge. We do not ask if they are always or often learning new things, but if they can bear without irritation or mental resistance to make the old knowledge secure and deep. In women, who are not as a rule paid for knowledge, this disinclination, which, however we may explain it away, is really a form of laziness, is often unconquerable; and in men it is much more potent than is usually suspected. They will even let slip knowledge they have acquired, rather than make it so complete that, like the knowledge of the multiplication table, to lose it would indicate some definite lesion of the brain. Naturally, the man who feels study a bore first underrates its value, and then justifies himself to himself by assuming that it will actually interfere with the practical knowledge by which he makes his living or gains a reputation. He ceases to regard knowledge as a thing worth having for itself."

We remember well that Prof. Roswell D. Hitchcock, than whom there was never a more conscientious scholar, used often to say that "original sin was simply laziness," and this he also characterized as the literary and religious man's temp-

tation. There are many defenses against it. The rule "nulla dies sine linea," is a good one, and perhaps there is nothing better than a stern determination never to let the opportunity of learning anything slip from our grasp. In due time we shall know if we persevere.—New York Observer.

DIVIDED LIVES.

People cannot be both sick and well at the same time, neither can they be learned and unlearned both, nor foul and clean both, nor moral and immoral both, nor religious and irreligious both. If one is sick, he is not well; if he is ignorant, he is not learned; if he is filthy, he is not pure; if he is immoral, he is not good, and if he is living an irreligious life, he is not a child of God.

Yet there are some people who, after a fashion, are living double or divided lives. Of course, this is all a fiction after all. To some persons they are trying to appear to be good, while other persons know them to be evil and immoral. It is with them as with a man who has two wives, in different cities. To each one he tries to appear to be true, and does all he can to keep from her all knowledge of the other one. It is a very sorry and perplexing attempt. He is always in danger and in fear of detection. In trying to divide his life between them and in living what is called a double life, he knows himself to be false and base and wicked. The facts are liable to come to light. He knows his own guilt. He knows that the day of judgment is coming for him. He realizes that God knows his sin.

There are some persons who, while being members of the church and professing to be God's children, are living very worldly lives, and if not involved in absolute wickedness are, at least, engaged in the dangerous frivolities and giddy pleasures that sap all spiritual vitality and prevent all spiritual development. They would like, from some reasons, to be known as Christians, but they do not like to live the Christian life of self-denial and obedience and devotion to Christ. They like the prospect of the joy that is set before God's people, but they do not like, in this world, to endure the cross and despise its shame.

The people who feared God and at the same time worshiped idols were like the people of today who, theoretically and professedly, are Christians and who, at the same time, really are more worldlings. Their conscience demands one course; their hearts cry out for another. They have only enough religion to make them miserable.

The pleasures of sin are only for a season. They can not endure. They will turn to ashes on the lips. Moses was wise. He knew that he could not be a Pharaoh and at the same time a worshiper of Jehovah and the deliverer of Israel. He tore himself away from Egypt, entirely identified himself with Jehovah and his people, having respect to the recompense of the reward. He was immeasurably wise and prudent. A divided life would have been impossible. All his life was thrown on the right side and his place and glory have been secure.—Sel.

THE IMPORTANCE OF FEELING IN PREACHING.

The preacher who feels what he says, and then says what he feels with feeling, is sure to make his hearers feel about as he feels. One of the great weaknesses of much of the preaching today is in the fact that it is all logic and literature, and no soul-touching feeling. You can't melt ice with a cold poker, but heat the poker red-hot, then apply it to the ice and see how it will sizzle. In morals and religion men's hearts are by nature, like ice—cold and unemotional—and the only way to melt them into tenderness and feeling is to go at them with hearts all on fire with the love of the Lord Jesus. Young preacher, try it.—Religious Telescope.

DR. MULLINS REPLIES TO BRETHREN COOKE, WEAVER AND THE EDITOR.

Editor Western Recorder:

I note Dr. Weaver's and Bro. Cooke's articles in The Recorder of December 24th, and your editorial, all of which seem to assume that I need vindicating, and that there must be something wrong somewhere.

So far as the desire is expressed to see the doctrinal statements from the two committees, I can appreciate the desire, and can only say that the committees themselves will have to decide when to issue their statements. Their statements will have to be completed first. But Dr. Weaver seems to think I need "vindicating" from something, and Bro. Cooke reiterates Dr. Weaver's statement, using the same word, "vindicate." Neither one, however, specifies what I am to be "vindicating" from. Yet the editor seconds their call with apparent enthusiasm in a double-headed editorial. The effort of the brethren to be kindly in tone does not remove the implication.

I am, to put it very mildly, greatly surprised, not to say astonished, at these insinuations and assumptions. From what do I need vindication? The charge of attempting to betray the Baptists by surrendering principle for the sake of union with the Disciples? This is exactly the charge of the Lewis forgery. This is also the charge of a pamphlet from Denver, Col., over a year ago, in whose publication and circulation two people in Colorado and at least one in Louisville, Ky., cooperated or collaborated, and of which the E. R. Lewis letter sounds like an echo, although written by a Baptist from the Disciple's standpoint. The charges of the pamphlet have been repeatedly and abundantly answered. All three of the above mentioned parties are Baptists.

Do I need vindication from rumors on the subject in the Courier-Journal? I gave to the Courier-Journal a statement correcting any such false impression. From contradictory rumors and reports published in the papers? I have repeatedly corrected those reports, so far as they were false. Merit like the alleged E. R. Lewis, however, may continue to circulate falsehoods to the end of time over my repeated statements.

Does Bro. Cooke or Dr. Weaver believe Lewis or think I need vindication from him every time he or his kind repeat their falsehoods? From the false insinuations and open accusations of the Western Kentucky church paper? The Lewis exposure ought to do this, as its wholesale charges were based on that forgery. From rumors and suspicions written to editors by interested parties trying to enlist them against me? My statements in the Baptist and Reflector and the Texas Standard cover the case fully. Is the vindication needed in the minds of the readers of the Western Recorder? I have stated to the editor the facts of the case repeatedly, and if he accepts my word as true he knows that I need no vindication from slanderous statements which have been time and again corrected. Do I need vindication from supposed heresy in my address at the Disciples Congress in 1906? Then let the suspicious brother by all means send to the American Baptist Publication Society, of Philadelphia, and get a copy of the address, "The Relation of Baptism to the Remission of Sins," which has been published and in circulation more than a year without, as yet, any charge of heresy being made against it. And if there is still a lingering suspicion in anybody's mind that I must be a heretic anyway, on general principles, and in the nature of the case, then I refer him to the Seminary Articles of Faith, which I heartily accept.

From their comments on the Lewis forgery, the Baptist papers generally seem to think I need no vindication from falsehoods and forgeries. Has it come to this, that when a slanderer under an assumed name tries to blast your reputation, and when he has been exposed as a fraud and forger, that you must be caked on by brethren to vindicate your character from his forgeries and misrepresentations? In courts of justice every man is regarded as innocent until he is proven to be guilty by reputable witnesses. Yet I am treated as guilty and needing "vindicating" upon the testimony of a disreputable witness hiding under an assumed name and fictitious character. I had supposed it was the part of good Baptist journalism to help ferret out and expose such slanderers and frauds and not to seek to cast further suspicion on the slandered party by calling on him to "vindicate" himself.

Does this demand mean that my statements are not believed—statements made so often and in so many forms? Then, if I were to publish any number of doctrinal statements, it would be quite as easy to say they were not my real sentiments. What good would it do for me to state that Drs. W. E. Hatcher, Augustus H. Strong, and H. F. Sproule, and H. F. Colby, and A. H. Newman, and A. K. DeBlois, and Wayland Hoyt, and W. J. Williamson, of our Baptist committee, had endorsed my doctrinal statement as entirely in accord with our Baptist positions? Men like the alleged E. R. Lewis could still write forgeries and twist statements into any sort of shape. Besides, for me to set out to vindicate myself thus, would be for me to undertake to vindicate these honored brethren, all of whom stand squarely with me.

Again, what good would it do for me to say that the doctrinal statement is in the main a copy of the Seminary Articles of Faith, and in no respect contravenes or contradicts them? This would not stop the circulation of falsehoods by malicious people. And I must say it seems to me the present situation calls for outspoken condemnation of falsehood and underhand efforts to injure reputation, rather than making them the occasion of a call to the slandered man to vindicate his character.

Besides this, surely the editor's judgment was taking a holiday when he urged me to publish my own original statement instead of that of the committee as a whole. A moment's reflection would have shown that my agreement with the other members of the committee forbids my doing any such thing as taking the whole matter out of their hands after undertaking the work with them. And another moment's reflection would show that this would defeat the whole purpose in view, viz., to publish a doctrinal statement by a representative group of Baptists, and not by an individual. Or is it especially desired to have me stand alone in this matter? Let me give assurance again that my statement of doctrine is heartily endorsed by every member of the committee except one, who has not yet found time to examine it. All the Southern members of the committee endorse it strongly and with not even the suggestion to modify a word, and all the Northern members with but slight modifications.

But perhaps you want to see the Disciple statement of doctrine, a statement I have not seen in its final form, and which from what I hear is probably not yet in its final form. But in any case, does that give rise to the necessity of a vindication of myself? If so, from what? Suppose the Disciples' statement is radically different from that of the Baptists. Do I need vindication from that? On the contrary, that would simply supply the information for all concerned which was originally sought by the statement. Suppose the Disciple's statement is in close agreement with the Baptist. Do I need vindication from that? Surely we could only rejoice if these people are coming to our position in doctrine. But perhaps you think these doctrinal statements are meant as a basis of organic union. Far from it. The preliminary statement expressly says the contrary. This also I have reiterated until everybody who wants to know, does know the truth. The editor of the Western Recorder knows it.

It may be you think it a heresy to compare doctrines with the Disciples. Does not the Scripture say "prove all things, hold fast that which is good." Besides, if it be heresy, then Dr. T. T. Eaton was guilty of heresy when he introduced, and the Southern Baptist Convention was heretical in passing the following resolutions in its session in 1890:

By unanimous consent, the committee on Christian union reported through its chairman, T. T. Eaton, Kentucky, and the report was adopted, as follows:

"Whereas, The different denominations have lately been giving unusual attention to the subject of Christian union; and,

"Whereas, It is conceded to be a great desideratum that Christians should agree in all important points of doctrine and polity; and,

"Whereas, There is a standard recognized as authoritative by all Christians—namely, the Bible; therefore,

"Resolved, By the Southern Baptist Convention, representing 1,200,000 communicants that we recognize the gravity of the problem of bringing different denominations to see alike on important subjects concerning which they now differ, and that we recognize in the teaching of Scripture the only basis on which such agreement is either possible or desirable.

"Resolved, That we respectfully propose to the general bodies of our brethren of other denominations to select representative scholars, who shall consider and seek to determine just what is the teaching of the Bible on the leading points of difference of doctrine and polity between the denominations, in the hope that they can, at least, help to a better understanding of the issues involved; and,

"Resolved, That we heartily favor that the results of the proposed conference of representative scholars be widely published in all denominational papers, so that the Christian public may be thoroughly informed concerning these results, and that progress may be made toward true Christian union.

"The committee recommend the adoption of the above resolutions.

- T. T. Eaton.
H. H. Harris.
J. B. Hawthorne.
T. H. Pritchard.
B. H. Carroll.

The work undertaken by our committee is exactly in accord with the above resolutions. Its aim is identical with that of the resolutions, and it was the spirit of these resolutions, which I have considered admirable ever since their passage, which largely influenced me in my action. The resolutions are signed by T. T. Eaton, as chairman, and by H. H. Harris, J. B. Hawthorne, T. H. Pritchard and B. H. Carroll. Surely the name of Dr. Eaton ought to count for something in the Western Recorder office.

But possibly some brother or sister thinks, in spite of the honored names which I have mentioned earlier in this article as acting on the committee and agreeing with me entirely on the doctrinal statement, that after all, the delay in publication looks suspicious; and that there must be something wrong, some lurking heresy in that statement somewhere. If so, let me relieve his or her suspicions by inviting him or her most cordially to my office, where he or she shall have full liberty to read, examine and inwardly digest every article in the statement at any stage of its preparation, any time he or she will come for the purpose. This I will venture to do even prior to the final action of the committee as a whole, although, of course, no publication of the articles will be made until they are in final shape. Neither at the present or any other stage of the preparation of the articles has there been need or desire of concealment.

Bro. Editor, I have tried in vain to find any possible justification for the call on the part of yourself and your two correspondents that I "vindicate" myself, as the editor puts it, by publish-

ing my own original doctrinal statement, and not one by the committee as a whole, except that you all assume and take for granted that on general principles I must be a heretic on something, if not on Christian union. It is vain to assert that you think I can "vindicate" myself when you assume that I need it after the Lewis exposure, and after the multiplied statements I have made, doing the very thing I am called on to do. There is only one thing left to do. That is to put me on the witness stand, and cross-examine me on doctrine, and see if by this process I could be caught in a doctrinal lapse. Doubtless lawyers could be found willing to conduct the examination. If this process should fail, there is one recourse, that is the "sweat box." I do not know exactly what this is, but they say it is terrible and that few can resist it. It is used on suspected criminals by the police. I have no doubt E. R. Lewis would like to have charge of the sweat box or assist in all possible ways.

E. Y. MULLINS.

THE TIMES AND THE SENSE OF SIN.

By Rev. W. E. Henry.

One of the most distressing features of the present day, religiously, is the weakened sense of sin. "Old-fashioned" conviction of sin has become rare. The most obtainable, oftentimes, is the bare, unimpassioned acknowledgement of sin, and consequent need of a Saviour. Nor does conversion make sin a thing to be loathed—the very appearance of which is to be avoided. It continues to be looked at rather as a thing to be kept near at hand, and occasionally fondled, lest we become too unworldly. Really sin is seldom "sin," any more; it is just "imperfection," something not specially blameworthy, but rather very unfortunate.

And, of course, if sin is not blameworthy, but only a misfortune, then it is hard to believe that it will be eternally punished. Hard, did we say? Indeed, it is impossible. If sin is not "exceeding sinful" no logical mind can possibly accept the doctrine of eternal punishment. The situation is distressing and disastrous. It is making the work of the church more difficult, and at the same time is sapping her strength. She finds herself with depleted powers, confronted by still harder tasks.

But there is hope for the future. The church of Christ has successfully weathered many a storm, and this is only a storm. It will pass. Indeed, one wonders if the worst is not already past. The conditions are all the product of the times. As never before, men are concerning themselves with the present age, and have quieted their consciences with powerful opiates. The thought of the Christian world has rushed along new channels the last few generations. Mind has been grappling with the material rather than the spiritual. The secrets of nature, which had lain concealed during the ages, have been dragged forth. Scientific discoveries have followed hard after each other in a most amazing procession. Mind has actually reeled with the intoxication of its achievements in the natural world. And as these discoveries have been made they have been applied. Man no longer stands in awe of nature, but has made her his servant. With surprising meekness she has accepted her place, and at every turn has opened to his avaricious gaze and grasp stores of untold wealth. Today the world wallows in wealth. It thinks vigorously, but it thinks in scientific and momentary terms. The scholar has gone daft over his science, and the business man over his money. The things of eternity have been lost sight of in the glitter of the report and the smoke of the furnace.

But this putting aside of eternal things would not have been so easy had there not been opiates for the conscience. Here the destructive higher criticism has wrought insidiously and mightily. Their name is legion who have, like the opium fiend, actually welcomed the sting of its hypodermic needle, that they might, with less remorse, pursue their sinful ways. Other myriads have received it unwillingly, but with no less disastrous effects. Have any of us escaped entirely its deadening influences? We may hope so and think so, because we have valiantly fought against it. But have we not felt the pain of the needle? And if the needle entered, has not the deadening solution also? More widely than many are willing to believe, "the higher criticism" has caused a weakening of confidence in the Scriptures as the word of God, and in many cases the individuals suffering the loss have hardly been aware of it. But wherever such confidence has been weakened the sense of sin has been proportionately enfeebled.

But the best opiate for the present-day conscience, and the deadliest foe of an adequate sense of sin, has been the theory of evolution. This, as well as the destructive criticism and the over-emphasis of the natural, undermines the authority of the Bible in general, but it has a particular bearing on the doctrine of sin. If a thorough-going theory of evolution be true, then the Biblical doctrine of sin cannot be true. If we came from the beasts, without special divine intervention, our sins arise from beastly tendencies not yet outgrown. If, on the other hand, we came innocent and capable from the hand of God, then our sins arise from demoniacal tendencies freely and culpably chosen. The thoughtful man who accepts the former view simply cannot accept the Bible's estimate of sin, or believe in eternal punishment. Can sin be so heinous a thing if it is simply imperfection? Can a God of love eternally punish men for inherited imperfections which are gradually being outgrown? The logical mind will not entertain such contradictions. To the thorough-going evolutionist sin may be a thing to be punished eternally.

Thus, in these, and perhaps other ways, it has been made possible for men to walk in sinful paths with less concern than formerly. Conscience has

been dulled to sleep, and the sense of sin has been weakened. It is a sorry situation to consider, but if the situation is due to the times it will change with them. And unless we are much mistaken a better day is already dawning. It is not folly to hope and expect that ere long the sense of sin will be not only restored to its former vigor, but given added keenness, penetration and power. May the day come speedily.—Exchange.

THE POWER OF PERSONAL EXPERIENCE.

At the annual meeting of the graduates of the Gordon Bible and Missionary Training School, on Wednesday evening, May 13th, four graduates were asked to speak. One was a missionary and the other three were pastors of flourishing churches. All were entirely capable of making good addresses on subjects which they might have chosen; but they all chose to speak of what the school had done for them. These stories of their personal experience were of great interest. They had the vital power of reality. They were warm with the throbbing of human life. They held the attention of the audience spell-bound, and added greatly to the interest of the occasion.

The marked attention which was paid to these personal narratives suggested the immense loss in interest and power which the churches have sustained in the general disuse of the old-fashioned experience meetings. They were meetings of power, and led to conviction of sin and the salvation of souls. There is so much human interest in any narrative of real personal experience that any story of the kind, no matter how simple, is sure of an attentive hearing. The one who has a story of real life to tell is sure of an audience. There is so much that is common to every human life that any experience of anyone is certain to touch everybody else, if it is a real, vital experience of life, and not an artificial or simulated or merely sentimental episode.

A revival of the experience meeting would solve the prayer meeting problem in all our churches, both as to attendance and interest. The people will come if they have a chance to hear anything that they think will interest them, and especially if they have a chance and are encouraged to tell something in which they are interested and which will interest others. There are multitudes of Christians who do not think themselves capable of speaking as they would like to speak on a subject or a passage of scripture, but there are none who cannot tell of a personal experience which has made a deep impression on the mind and heart. If pastors can get their people to telling in the midweek meetings of their personal experiences of the way the Lord has led them during the week they will be surprised at the wealth of excellent prayer meeting material that will be revealed.

The revival of the experience meeting will also result in the quickening and deepening of the spiritual insight of Christians. No doubt there are many Christians who think they go a whole week without any spiritual experience that is worth telling to others. But in this they are mistaken. The impression is simply due to a want of sensitive perception of the dealings of God with them. Not a day passes in a Christian's life, or in the life of anyone, for that matter, which has not some experience which, seen by the quick eye of a lively faith, is a wondrous token of the goodness of God, or of His chastening hand, or of His providential leading. Many Christians do not see these direct dealings of God with them because they are not watching for them.—Watchman.

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

Wrecked on a Coral Island. By Edwin J. Houston, Ph. D. The Griffith and Rowland Press, Philadelphia.

This book, the second of the three in the Pacific Series, is most interesting, instructive and entertaining. Though the three books concern themselves with the same party, two men, three fine boys and a splendid Scotch Collie, each book is a complete story in itself.

After being five months on a Desert, they are wrecked on a Coral Island. They succeed in saving much of the food and many useful articles, and their way of doing this is an interesting tale. Their adventures on the Island are stirring. They learn much of the formation of a Coral Island and its plant and animal life. Any healthy boy would enjoy these explorations and would learn many scientific facts told in the form of a story.

I have been taught by this apprenticeship of life that there is, for me at least, nothing comparable, as a power to uplift, a power to inspire, a power to give you a cheerful countenance and renew your spirit, that gives so grand an outlook upon life and such a cheerful outlook in death, there is nothing among the whole realm of things comparable to the knowledge of the love manifested to us through Jesus Christ.—Jonathan Brierley.

If you are acquainted with Happiness, introduce him to your neighbor.

Sunday-School Lessons

Sunday, January 17th.

Acts 2:32-42.

Motto Text.—“They continued steadfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers.”—Acts 2:42.

The teacher should have the scholars read Peter’s sermon from the beginning in order that they may understand the lesson. “This Jesus whom they had crucified and of whom David had prophesied. God had decreed that Jesus should be delivered into their hands to be crucified. They had not surprised the Sovereign of the universe, nor thwarted his plans. And God had raised the Lord from the dead. Those 120 who were there had seen him alive at his ascension. Many of them had seen him at other times during the forty days he remained on earth.

“Therefore being by the right hand of God exalted.”—By means of God’s power. It requires an unusual use of the dative case to make this mean exalted to the right hand of God. “Add having received of the Father the promise of the Holy Ghost.”—Promised through the mouth of the prophet Joel, and afterwards by the Lord himself. (John 14:26; 15:26.) “He hath shed forth this, which ye now see and hear.”—They saw the tongues of fire, and they heard the speaking in an unknown tongue.

“For David is not ascended into the heavens.”—He was buried and his grave was well known. He had not risen from the dead. Therefore it was not himself of whom he spoke, but of a greater than he whom he called “My Lord.” “The Lord said unto my Lord, Sit thou on my right hand.”—It was calculated to excite the wrath of these Jews that Peter should say this crucified Galilean was the Lord of their great king David. To sit on the right hand of God is to share in his supreme power and authority. In this verse reference is made to our Lord as mediator and not as the Divine Logos.

“Until I make thy foes thy footstool.”—The Lord had been ignominiously crucified. But He should triumph completely over all his foes. Nearly nineteen hundred years have passed and his foes are still defiant. But in God’s own time they will be subdued.

“Therefore, let all the house of Israel know assuredly.”—Peter filled with the Holy Ghost is a braver man than Peter cowering before a servant girl. He speaks positively, he is not troubled with doubts. “God hath made that

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same Jesus whom ye have crucified, both Lord and Christ.”—He reminds them again and again of their great sin. They had crucified the Messiah, the king, whose coming they were looking forward to.

“Now when they heard this, they were pricked in their heart.”—The Holy Spirit used the words of Peter to convict them of sin. They show their penitence by their reply. “Men and brethren, what shall we do?”—They felt their guilt and their need of God’s forgiveness for their great sin in crucifying the Lord. Let us not forget that it was our sins the sins of each one of us as truly as if there were no other sinner in the world, which nailed our Lord to the cross. How can we win God’s pardon of our sin?

“Repent and be baptized every one of you in the name of Jesus Christ.” We have only a synopsis of Peter’s sermon. He must have explained to them what baptism symbolized, that it set forth in a striking way their faith in the truths that the Lord died for them according to the Scriptures and rose again according to the Scriptures: that they trusted in that death for the forgiveness of their sins, and felt that they were regenerated that they might rise again to newness of life. As Dr. Hovey says: “In that day a willingness to be baptized was no slight evidence of a new heart.” By it they expressed their faith in the atonement made by the death of the Lord. “For the remission of sins.” If they would repent of their sins, and show by their obedience that they had faith in the great doctrines of the blood and of regeneration which baptism symbolized, God would pardon their sins, and they too, would receive the gift of baptismal regeneration in Peter’s words.

“For the promise is unto you.” Wicked as they had been in crucifying the Lord, they were not beyond the reach of God’s mercy. His promise held good. “And to your children.” Not only to their immediate children, but to their descendants. It was to the Gentiles also, so wide and free was salvation. But it was definitely and eternally limited also to those whom the Lord should call. No man can come unto me except my Father draw him. “And with many other words did he testify and exhort.” Testifying to the fact of the resurrection, exhorting them to flee from the wrath to come. “Save yourselves from this untoward generation.” This perverse generation who had rejected the Messiah, and which in such large numbers was destined to die most miserably in the destruction of Jerusalem. Let them save themselves from the guilt and the punishment by repenting and trusting the atonement.

“Then they that gladly received his word were baptized.” This receiving showed that the Holy Spirit had given them new hearts. “And the same day there were added unto them about three thousand souls.” As some Pedo-Baptists are still left in the world who will insist those could not have been baptized, it will be well to call attention to the fact that there were eleven apostles and seventy evangelists present, making eighty-one administrators of the ordinance. And there were pools enough around Jerusalem to have baptized ten times as many people.

“And they continued steadfastly in the apostles’ doctrine and

fellowship.” Doctrine means teaching. They steadfastly strove to learn all they could of their Lord and of their duty. They were a large body, yet they had fellowship together, a thing our city churches excuse themselves from on the ground that the membership is so large they cannot know all. It will be a blessed day when brotherly love means what it meant in this church of more than three thousand members. “And in breaking of bread, and in prayers.” It is evident that by breaking of bread is here meant the Lord’s Supper, put in as it is in what they did in worship. The apostles preached, the brethren prayed, they loved each other and partook of the Lord’s Supper.



DR. E. D. BURNETT.

The Philathea Class of the Walnut Street Baptist Sunday School, Louisville, is a striking illustration of what a person with tact and wisdom can accomplish in Sunday School work.

A little over two years ago Dr. E. D. Burnet asked permission to bring a new class into the school, which was cheerfully granted. The class commenced with three members and at the end of two years had an enrollment of ninety. During this period it secured seventy-two additions to the church and raised \$350 for class and religious purposes.

As the class grew its organization was enlarged and it now has the following officers: Teacher, Assistant Teacher, President, Vice President, Secretary, Treasurer, Organizer, Registrar, Reporter, Poet, Chorister and Standard Bearer. All the officers compose an Executive Committee. There is a Membership Committee to constantly look after the class membership and attendance; a Missionary Committee that gives special attention to all missionary and charity work; a Hustling Committee, that is always on the alert for new members; a Social Committee, that looks after the social side of the class and plans and carries out all social functions; a Volunteer Committee, which gives special attention to young ladies coming to this city, meeting them at the depot and giving needed and helpful directions as the case may require. In addition to this the class proposes to maintain a Bureau of Information and in this way provide social and business protection for young women, especially strangers, who come to the city to reside. There is also a Home Department for the young women who cannot attend the regular meetings of the class.

A Life Membership Certificate is given any member who attends the class for one hundred Sundays within a limit of four years. Great care is taken to guard against too much class (hurrah for Philathea!) spirit to the exclusion of the primal purpose of such a class, e. g., an earnest study of God’s Word. The teacher is also careful to emphasize every Baptist principle and doctrine in teaching the lessons, and to see to it that the class is not by its organization lead away from or weakened in its allegiance to the Sunday School.

Dr. Burnet has shown much originality and great ability in the work he has accomplished, and purposes to accomplish even larger things for the Master in the Sunday School.

The honesty that has only policy for its foundation is as unreliable as the stock market of Wall Street in panicky times.

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an Oxford is sufficient. keeps on improving. prove a delightful surprise.”

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MEETINGS AT McQUADDY AND LEWISPORT.

In October we held a ten-days’ meeting with the Corinth church at McQuaddy. Bro. N. R. Stone was there and preached for us about five days. The Christians rejoiced in the Lord and prayed and worked for the salvation of the lost. Sinners were converted, the penitential tear flowed freely and twenty-three were added to the church by experience and baptism.

At the close of the meeting we organized a Woman’s Missionary Society and a prayer meeting. The prayer meeting is the most largely attended, the most interesting, and the most spiritual that I ever attended. Sinners often come weeping and ask the Christians to pray for them. The missionary Society is also starting nicely, with more than twenty members.

We held a two-weeks’ meeting at Lewisport in November. Bro.

J. T. Lewis, of Cloverport, was with us and did the preaching, winning the hearts of all the people. We had a revival—some of the older citizens say “the greatest revival the town has had in twenty-five years.” The people thronged to hear the gospel until the house would not hold them. There were twenty-seven additions to the church, seventeen of them by profession and baptism.

I resigned the pastorate of this church at the close of the meetings after nearly three years of very pleasant work with them. I will take charge of Black Lick church for one-fourth of my time in January. My other churches are Sandy Hill and Hardinsburg. Tobacco is beginning to move and we will begin our mission campaign soon.

E. B. ENGLISH.

Common-sense needs a touch of idealism to transmute it into wisdom.

REMEMBERED SIN.

In the fifty-first psalm is this statement from David: "My sin is ever before me." He was thinking of the great sin which he committed when he caused the death of Uriah. Some Christian people say that David did wrong in continuing to remember that sin. They tell us that, as God had forgiven him fully and forever of that sin, and would not remember it against him, he himself ought not to have remembered it after being cleansed of it. Why should he have continued to keep that bad thing in mind, causing him to lament over it unnecessarily? This is a plausible question. But I have come to see a good reason for David's further remembrance of that sin. It was of good service to him in all subsequent years. There is no real reason for believing that he kept mourning over it, nor constantly charging it against himself; but the remembrance of it did serve to keep him in a very humble state of mind. I regard it in the same way that Paul's thorn in the flesh is to be viewed, and as Paul himself regarded it. He says that the thorn was given to him that he might be kept humbled. He declares that, without the thorn, he would have exalted himself too much. He would have indulged in much pride. Similarly, such was the case with David. He was a highly privileged man. God had raised him up from a lowly position to a very exalted one. He was in danger of thinking too highly of himself. His former successes tended to flatter him. When a man has killed such a giant as Goliath was, while every veteran soldier in the army was too cowardly to attack him, he is likely to have a big opinion of himself. Spiritual pride is a greater foe to one's heart than is the greatest giant. David needed to be kept very lowly in heart, and the constant remembrance of his great and shameful sin was well calculated to thus serve him. The frequent thought of that sin induced him to have a low estimate of himself. It kept down the tendency to boast of his achievements. It made him cautious about praising his virtues. It led him to remember his liability to make some bad blunders. It kept reminding him of his natural weaknesses. I say, then, that it was good for David to continue to remember that sin. It would be a blessed thing if some Christians had something before their mind that would keep them humble.

C. H. WETHERBE,
Holland Patent, N. J.

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A man too sensible is in danger of being a bore. A wise man senses the indefinable limits of common-sense.

Look not upon the wine when it is red, when it sparkleth in the cup.

H. C. RODES, President. S. B. LYND, Cashier.
WEBSTER MOORE, Asst. Cashier. JOS. M. ZAHNER, Asst. Cashier.

Report of the Condition of the

Citizens National Bank

OF LOUISVILLE, KY.

At the Close of Business, December 31, 1908.

RESOURCES.

Loans and Discounts	\$2,539,663 05
U. S. Bonds, par value	614,000 00
Investment Bonds	441,061 25
Banking House	20,000 00
Cash	\$455,398 24
Due from Banks	972,776 57
Total	\$5,042,899 11

LIABILITIES.

Capital Stock	\$ 500,000 00
Surplus	500,000 00
Undivided Profits	32,065 31
Bond Account	64,000 00
Circulation	500,000 00
Deposits	3,446,893 80
Total	\$5,042,899 11

This bank has no paper overdue and unpaid which has not been charged to profit and loss.

DIRECTORS:

MORRIS B. BELKNAP. W. O. HARRIS.
GILMER S. ADAMS. JAMES ROSS TODD.
JOHN MARSHALL. S. B. LYND.
H. C. RODES. E. S. MONOHAN.

Condensed Statement of the

Commercial Bank and Trust Co.

LOUISVILLE, KY.

At the Close of Business, December 31, 1908.

ASSETS.

Loans and discounts	\$1,081,810 81
Vaults and safety deposit boxes	33,000 00
Furniture and fixtures	30,000 00
Due from banks and trust companies	157,302 45
Cash on hand and exchange for clearing	102,649 00
Total	\$1,404,763 14

LIABILITIES.

Capital Stock	\$ 500,000 00
Surplus fund	25,000 00
Undivided profits	14,005 40
Fund to pay taxes	9,000 00
Bills payable	50,000 00
Deposits	\$86,757 74
Total	\$1,404,763 14

SAM P. JONES, President. J. P. OVERBACKER, Vice President.
E. W. TAYLOR, Cashier. CALDWELL NORTON, Vice President and Trust Officer.
W. E. BRINKERHOFF, Asst. Cashier.

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Surplus . . \$470,000

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A WORD TO YOU.

We do all kinds of church printing: cards of invitation; programs; church envelopes and leaflets. Get our prices on your next order for church envelopes. We can save you money. E. C. MAYES, 1121 28th St., Louisville, Ky.

Poor pitiful Christians are we—the most of us—whining and skulking, parading our little pin-head troubles, evading duty, coddling ourselves, hungering for human applause, and when we have done a little service for Christ and the church expecting our friends to fling bouquets of praise at our feet. We are pigmies when we ought to be giants; we are weaklings when we ought to be heroes; we are babies in Christ when we ought to be full-grown men and women.

WANT COLUMN.

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"UNTIL THE DAY BREAK."

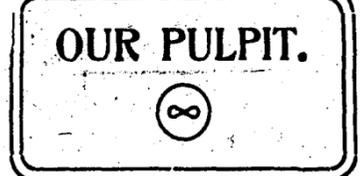
A human soul went forth into the night,
 Shutting behind it Death's mysterious door,
 And shaking off with strange, resistless might
 The dust that once it wore.
 So swift its flight, so suddenly it sped—
 As when by skillful hand a bow is bent
 The arrow flies—those watching round the bed
 Marked not the way it went.
 Heavy with grief, their aching, tear-dimmed eyes
 Saw but the shadow fall, and knew not when,
 Or in what fair or unfamiliar guise
 It left the world of men.
 It broke from Sickness, that with iron bands
 Had bound it fast for many a grievous day;
 And Love itself with its restraining hands
 Might not its course delay.
 Through the clear silence of the Moonless dark,
 Leaving no footprint on the road it trod,
 Straight as an arrow cleaving to its mark,
 The Soul went home to God.
 "Alas!" they cried, "he never saw the morn,
 But fell asleep outwearing with the strife"
 Nay, rather, he arose and met the Dawn
 Of Everlasting Life.
 —Pall Mall Gazette.

we will not serve thy gods, nor worship the image which thou hast set up." Nevertheless, it is infinitely more noble if we recollect that the burning fiery furnace was immediately in view, and the attendants ready to fling them into it.
 So here, it seems easy to utter with the lips these five monosyllables, "I shall go to him." But the text has double, treble weight when we recall the scene of that hushed home. David was a king—yes, but he was also a man and a brother. He can neither eat nor sleep. Sickness has crept over the velveted carpet, and Death is bending over the pillow of a dying son. Seven days pass, seven days of hopes and fears. Then—the eyes are closed and the hands are folded. Those around are consulting in the room; they are whispering together, and David, with a kind of instinct of grief, asks: "Is he dead?" "Yes."
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 We cannot wholly stay:
 By silence sanctifying—not concealing
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 There is no Death! what seems so is transition:
 This life of mortal breath
 Is but a suburb of the life Elysian,
 Whose portal we call—Death!"
 And now, what view shall we who are spared a little longer take of life? Shall it be dark and gloomy, because it is pitched in every key of distress—the same undertone of sorrow coming from human hearts all the world over? From this experience none are exempted. Sorrow enters every Home. In that supreme hour we all need some comfort. Where shall we find it?
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 Labor not to be rich.



RECOGNITION IN ETERNITY.

Canon James Fleming.

"I shall go to Him."—II. Samuel 12:23 (part).
 We miss half the force of Holy Scripture when we fail to realize the circumstances of the speakers and omit to place ourselves in the exact position in which they stood at the time. The same words which, under one condition shall seem comparatively unimpressive, shall, under another, be full of tender meaning. For instance, no thoughtful reader of the Bible can fail to admire the prayer of the dying penitent on the Cross. But the strength of his faith becomes much more impressive if we remember that he called Jesus Lord, at the very moment when the whole Jewish nation rejected Him; that he acknowledged the Messiahship of Christ, at the very moment when the chief priests and rulers and people denied it; and that he committed the interests of his immortal soul into the hands of Christ, at the very moment when our Lord seemed to be abandoned of God and deserted by man.
 Again, in that wonderful chapter in Daniel we are always struck with the noble reply of the three Hebrew youths—"We are not careful to answer thee in this matter, O king. If it be so, our God whom we serve is able to deliver us, and He will deliver us out of thine hand, O king. But if not, be it known unto thee that

we will not serve thy gods, nor worship the image which thou hast set up." Nevertheless, it is infinitely more noble if we recollect that the burning fiery furnace was immediately in view, and the attendants ready to fling them into it.
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It is said that when skilled gardeners would bring a very choice plant to richest flowering, they deprive it of light and moisture. It is placed in the dark. Silent and lonely it stands, dropping one faded leaf after another, seeming to go patiently down to death. But when every leaf is dropped, and the plant stands stripped, a new life is working in the bud that lies under every falling leaf, from which shall spring forth a richer foliage, and a brighter wealth of flowers. So the Heavenly Gardener puts His choicest plants into the dark, where the youngest leaf must drop, but it is gently done in order that a new and divine life may visit the heart and enrich the soul.
 We who are gathered around you this morning—and we but represent thousands of affectionate, warm, and loyal hearts—think not of ourselves today; not of all we have lost—not of all the throne has lost—not of all the Nation has lost. (a Nation in mourning has told your hearts that story), not of all that his many friends have lost in the gentle young spirit that has been called away by God. We think only of you. Of your darkened home—of your bleeding hearts—of your bowed spirits. May God—the God of all comfort—in time send you His healing. Meanwhile He will help you, as you desire from your heart to say "Thy will be done."
 And for him, whose quenchless memory you will carry with you, in the basket of your hearts, till you shall meet him again—It is the young soldier whose warfare is accomplished; it is the young racer who has reached the goal; it is the young heir who has entered into his promised inheritance;
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 If the druggist tries to sell you something just as good, it is because he makes more money on the substitute.
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GOD'S DISCIPLINE.

By Rev. E. S. Wishard, D.D.

The natural man does not relish it. We do not like any interference with our plans. Every man is a Pope, in a small way. The Pope is born in him. He claims to know it all, and the right to do what he pleases. He sets out to act on his own sweet will. That will of his begins very early in life to pound against all restraint. It begins to kick against the pricks the first day in the morning. The danger is that the youngster may keep it up through all life, and to his ruin.

That will, however, is a most important part of our moral machinery. The man without it is a derelict, a floater. There is little room for him in this crowding, moving world. The important thing is to get that will, with all its powers, in the grip of conscience, and conscience under the power of truth. With enlightened conscience guiding the will, life is going to be something to its possessor, and to the world about him. To accomplish that, God takes in hand every human life.

His purpose in our discipline ought to be understood. He means to bring us to know and do the best things. In his dealings with Israel he has conspicuously manifested the purpose of discipline. dealt faithfully and sometimes severely with his people, not because it was a pleasure to him. "He doth not afflict willingly, nor grieve the children of men," yet "Whom the Lord loveth he chastiseth, and scourgeth every son whom he receiveth." He has a purpose in all his dealings with the wayward will of his people.

Instead of sending Israel by the direct route from Egypt into the land of Israel, he ordered them to "Turn and encamp before Pihahiroth, between Migdol and the sea." He apparently sent Israel into the trap to be overwhelmed by Pharaoh. So their pursuers thought. The discipline of Israel's disappointment must have been great, but two important things for them were wrapped up in that trial. First, they were to witness the miracle of God's deliverance when he sent them across the sea on dry land. Further, they were to witness the overthrow and utter destruction of their oppressors. And beyond their present deliverance, forty years of education lay before they could be prepared to enter the promised land. They were undisciplined, unprepared to meet the heathenism of the Canaanites. The direct route to Canaan could not have furnished them the education they needed.

Later in their history God declared to them his purpose in dealing so faithfully with them. Their entire journey was an education. "Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and prove thee, to know what was in thine heart, whether thou wouldst keep his commandment, or no." God knew what was necessary, in order to extirpate the heathenism into which his people had fallen during their centuries of bondage. They needed to know, and there was one way for them to learn, and that was by meeting the difficulties by the way. Hence the long way was the best way, the only way that would give God the opportunity to deal successfully with his people.

The same is coming to us con-

tinually. We want to take the short route. The ambition of the average man is to reach the goal by the shortest way. But God knows enough about us and his own plans to send us to "encamp before Pihahiroth, between Migdol and the sea." It gives him the opportunity to cast the devil into the sea, and us the privilege of seeing how he does it.

Our necessities enter into the purpose of God in the discipline which he apportions to us. We need the divine method of education. No other would meet the case. "I have led you forty years in the wilderness . . . that ye might know that I am the Lord your God." The most important necessity is for us to know that he is our God. With that lesson learned, we shall be able to meet all the toils and perils of life. Every soul that knows itself can look back along the way in which God has led him and recall the wonderful adaptation to his particular necessities, of all the dealings of God with him. He has sifted us just when we most needed his searching. He has brought us into a dry and thirsty land when we needed to realize again that he only could bring water from the smitten rock. We have been brought into the desert in which there was no bread but that which cometh down from heaven, that we might receive it from him.

God makes no mistakes in the kind of discipline, nor in the method of its administration, but with infinite wisdom adapts his dealings to the deepest need of his people. It comes not of our choosing, but of his wise adjustment, now doing its work rapidly and again sweeping through a generation.—Journal and Messenger.

TAKE THESE THINGS HENCE.

By E. P. Marvin.

As Christ twice cleansed the Temple, and as the reformers of the sixteenth century again purged the doctrine and worship of the Church, so now the professing Church should be called upon with trumpet tones to put away her accumulating abominations and bring in the original Apostolic doctrines and practices. Let us name some of them.

Men of the pulpit: Put away your secular, political, and sensational preaching, and preach the Word.

Put away your novel reading, and rehash of fiction in the pulpit, and be what your vocation calls for, gospel specialists.

Put away your artistic musical performances, designed for entertainment and let all the people praise God with heart and voice.

Put away your crude, amateur liturgies, which are poor imitations of ritualism and bring in simplicity and spirituality of worship, with reading and exposition, like that of Ezra on the pulpit of wood.

Put away your costly and showy architectural piles that exclude the poor and make the rich necessary to you; build plain, neat and convenient houses of worship.

Study your Bibles, walk closely with God, and seek to please God and not men.

Men of the pens: Put away your carnal, fashionable pleasure-loving and your demand for pulpit entertainment instead of salvation, and seek holiness, without which no man shall see the Lord.

Put away your perversion of religious joy to carnal frivolity,

and take on an earnest Christian life, and gather together to cultivate the spiritual rather than the social element.

Put away your multiplied ecclesiastical holidays, jollydays, follydays, which are "the beggarly elements of the world."

Put away your cumbersome machinery of clubs and trumpery societies, not anointed by the Holy Spirit, and let the Church be a consolidated body animated by the Holy Spirit for the Great Commission Business.

Put away the caterer, merchandizer, and "Merry Andrew" from your sacred courts, and put out of the Church, let free will offerings supersede "the Amusement Heresy and Cooking-Stove apostasy."

In short, put away everything not taught or implied by Christ and the apostles, and then go ahead with abundant confidence in God and in the old and only gospel for saving lost men.

"Trust in God and do the right."

—Watchman and Truth.

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able has been used to prepare a lozenge that will give to man the best form of charcoal for use. Pure willow and honey is the result. Two or three after meals and at bedtime sweeten the breath and stop decay of teeth, aid the digestive apparatus and promote perfect bowel action. They enrich the supply of oxygen to the system and thereby revivify the blood and nerves.

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Editorial

On the third page of this issue will be found Dr. Mullins' reply to the request made two weeks ago that the original drafts of creedal statements, prepared by "Drs. Spencer and Mullins," be published.

It is a matter of surprise and profound regret that Dr. Mullins so thoroughly misunderstood that request. The editor feels sure that the motive of Brethren Cooke and Weaver was identical with that of the Recorder in requesting the publication of these statements, and, with the utmost frankness, tells just why the request was made.

Some time since the Lexington Herald published an article which is quoted in part:

"At the National Congress of Disciples in Indianapolis in March, 1906, Dr. E. Y. Mullins, president of the Southern Baptist Theological Seminary, of Louisville, and Dr. I. J. Spencer, discussed the topic: 'What Does the New Testament Teach Concerning the Doctrine of Baptism and Remission of Sins?' One session of the Congress was given entirely to the addresses. The similarity of the teachings of the two religious bodies on vital points aroused great enthusiasm. This gave rise to the suggestion that through committees the two denominations learn as exactly as possible what are the doctrinal agreements and differences.

"Acting upon the suggestion, the congress appointed a committee of ten, with Dr. Sporeen, chairman, and invited appointment of a committee of equal number from the Baptists, with Dr. Mullins, chairman. Since that time the heads of committees have held three conferences and consultations. The original drafts of the statements have been completed and are now ready for the suggestions and criticisms of all the twenty members of the two committees. When finally revised, these statements will be given wide publicity through the religious press and in the course of time will come before representative gatherings of the denominations.

"The rough drafts show that they are surprisingly alike. When this is known, through publication, the belief is held that in a spirit of fraternity and desire for unity, the denominations will waive minor differences and congregations will merge, acting as individual bodies. It is also thought that a union through moral rather than mechanical or ecclesiastical means will be more effective.

"In western Canada the Disciples and Baptists have already united, are using churches in common and share alike in all things. The concessions that either had to make are insignificant when the result is considered."

This article also appeared in the columns of the Courier-Journal. In subsequent issues of these papers Dr. Mullins says: "It was, however, expressly stated and understood that this doctrinal statement was not with a view to organic union between the two bodies," etc.

To this Dr. Spencer agrees. He takes pleasure in saying with Dr. Mullins that the formulation of a doctrinal statement as a basis of organic union between the Baptists and Disciples was not con-

templated in the appointment of the committee at Indianapolis in 1906. The committee does not believe in any man-made basis of union. The two committees understood that the only thing for them to do was to prepare two clear, comprehensive statements of the teaching of the Baptists on the one hand and of the Disciples on the other and then to publish those statements for information and comparison.

"They determined not even to make a recommendation or plea as a committee, in favor of organic union, but to let their clear and simple statements of truth speak for themselves.

"I regret that erroneous declarations have been published and that any misuse of the proposed statement has been made."

Through the above mentioned journals these articles have been given wide publicity. The, as yet, unchallenged statement that "The rough drafts," as prepared by the chairmen, "show that they are surprisingly alike" has been and is being used to the hurt of the Baptist cause in Kentucky. Disciples' preachers are quoting Dr. Mullins as authority that there is little difference between their denomination and the Baptists and that the two denominations will unite at an early date. Of course, this is without foundation except the statement that the original or rough drafts of creedal statements as prepared by the chairmen "show that they are surprisingly alike."

The Recorder believes that the original "rough draft" prepared by Dr. Mullins harmonizes with the Seminary creed and called for its publication that Baptists might have the benefit of that document when called upon to meet perverted statements concerning union with Disciples.

The Recorder in days gone, made some stalwart enemies by taking strong grounds against a Baptist writing from a Pedo-baptist standpoint, and if Mr. E. R. Lewis is a Baptist, believes his assumption of a fictitious character is reprehensible. It also condemns in E. R. Lewis or any one else the disposition to resort to misrepresentation.

An exchange says Dr. Mullins knows the name of the author of the E. R. Lewis article. The Recorder thinks Southern Baptists are entitled to know that name and urge that it be made public. The use of innuendoes and veiled attacks can only be stamped out by branding those guilty of such conduct. It is beneath the dignity of a Christian to resort to such methods.

For our part we are sorry our gifted President attended the Disciples Congress in 1906, or suggested the appointment of the two committees to prepare doctrinal statements for comparison.

The Recorder still believes the best possible answer to the assertion that the rough drafts of these creedal statements are surprisingly alike is their publication and again tenders its columns for that purpose. The editor also feels persuaded when they are published, it will be seen that the Baptist position remains unchanged and if they are "surprisingly alike" it is because Dr. Spencer is headed towards the Baptists.

The continued favor of God resting upon the State work should cause the heart of every Kentucky Baptist to thrill with gratitude. The State Evangelists, Missionaries and Colpor-

ters, from May to December, report about 2,500 conversions, and 2,300 baptisms. Surely this is doing the work of the Master. He gave His life "a ransom for many" and it is our business to make proclamation concerning this ransom and present the claims of the Gospel. This, thank God, is being done.

The teaching note emphasized in the ministry of these faithful representatives of the churches is also worthy of commendation. The new born soul was brought face to face with the first great duty of the Christian life and about 2,300 were buried with their Lord in baptism. This is in keeping with the marching orders of New Testament churches.

Fifteen churches have been organized and twenty-eight church houses completed.

Gratifying progress has also been made in getting mission churches on a stronger financial basis. Catlettsburg, under the excellent leadership of Pastor T. H. Plenum, becomes self-supporting. Important advance has been made in several mountain towns. This is especially true of Hindman and Hazard.

The men under the employ of the Board are consecrated, efficient and self-sacrificing, and should receive the hearty co-operation and prayers of those whom they represent.

If the "Church Building Fund," pledged at the District Associations last summer, is promptly paid it will revolutionize the State Mission work. These pledges should be redeemed at the earliest possible moment.

There has been marked progress in the Sunday School enterprise, especially in foundation work. Secretary Mahoney, either in person or by special representative, presented a plan of organization for Baptist Sunday Schools at each District Association and the responses were prophetic of a new and better day in that work. Already several Associations, in keeping with his suggestion, have organized and held important conferences. He is doing pioneer work for the denomination and is meeting with merited encouragement.

Our State work stands or falls with the sympathy and co-operation of the churches. If State Missions be neglected it will affect the financial plans of both the Home and Foreign Mission Boards. Missionary fidelity and enlargement are necessary if the world is taken for Christ. Kentucky Baptists must raise \$25,000 for Home Missions, \$30,000 for State Missions, and \$40,000 for Foreign Missions. In this glorious undertaking every church should, yea must, have a part. Begin with the first week in January and press the mission cause as never before. Such a course will bring numberless blessings on the churches and materially strengthen every other worthy enterprise.

An exchange has a racy account of a church dedication, where the services covered an entire week. The program was elaborate and included several new features. Among other things there was a "fellowship" night with addresses from the representatives of several denominations, including a Catholic priest and a Jewish rabbi. As was to be expected, the interest centered in speeches of the priest and rabbi. Of course, the Jew made a good, strong point in favor of his reli-

gion—he was there for that very purpose, and did it with commendable shrewdness. The Catholic priest followed the rabbi and administered a severe verbal castigation to the descendant of Jacob. After this, "Blest Be the Tie that Binds Our Hearts in Christian Love" was sung with great heartiness and fervor, and the service concluded with the benediction. In passing out one of the speakers said: "Well, I guess the fun was worth the price of admittance."

It seems incredible that such a service should be held and that it should conclude with "Blest be the tie that binds our hearts in Christian love." Such religious performances, where they juggle with principles, are anything but helpful to the cause of Christ. Everybody knew that the Jewish rabbi did not believe in the deity of Jesus, yet the worshippers of this Jesus as very God invited one who branded Christ as nothing more than a man to an honored part in a Christian service.

It is also a well-known fact that if the plan of salvation as presented by the Catholics is right, then that of so-called evangelical Christians is radically wrong.

Just what was expected to be accomplished by this service is a mystery in this office. Of course, it was spectacular but this was at the expense of conviction and ethical honesty. Dr. Jekyl and Mr. Hyde performances are getting alarmingly frequent in the religious world, but spiritual disaster will ultimately overtake the individual or church that persists in trying to perpetuate such duplicity.

It had been planned to conclude the special campaign of the Baptist Education Society of Kentucky with the close of the year, but to do so would spell defeat. About thirty-five thousand dollars are yet to be raised ere the conditional pledges become binding and it will not do to stop within sight of the goal. The time limit for raising this amount does not expire until June, and long before that date success should be achieved.

The amount yet to be raised is insignificant when the wealth and numerical strength of Kentucky Baptists are considered, and it is entirely too small to balk the progress of such a host. This sum must be raised or the shadow of its failure will rest like a funeral pall on other undertakings.

It must be raised even if the entire time between now and June is necessary for that purpose. To think of stopping anywhere short of success is sheer folly. Let everyone lend a helping hand and then join in the shout of victory.

A Jewish paper says: "The preparations which the ancient high priest had to undergo for that great day (atonement) were very complicated, and the fear that something wrong might befall him while he officiated in the Holy of Holies was so intense that his friends, who awaited his return impatiently, met him cheerfully, and youths enjoyed themselves by dancing in the vineyards."

It would be well for the cause of religion if Christian people now had this reverential fear when they approached God as worshippers or petitioners. Fear of this nature is the "beginning of wisdom" and is well pleasing unto God. It is something, however, utterly foreign to a shallow mind, or worldly heart.

EDITORIAL VARIETIES

Beware of the flatterer for he feeds your vanity for a selfish purpose. The morsel he brings is sweet, but very unwholesome.

We regret missing Rev. V. I. Masters and Prof. J. C. Metcalf, who called at our office this week. Dr. B. W. Spillman also dropped in to see us. Come again, brethren.

The annual meeting of the State Secretaries is on again. They are holding open meetings each afternoon in the lecture room of the Walnut Street church. To these interesting discussions all are cordially invited. Dr. W. D. Powell, our State Corresponding Secretary, is the host of the meeting.

We regret to learn of the continued illness of Mrs. J. B. Gambrell, of Dallas, Texas. Her illness kept Dr. Gambrell, Superintendent of Missions in Texas, from the Mid-Winter Lectures of the Seminary, and will also prohibit his attendance upon the State Secretaries' Meeting. This is greatly regretted by his many friends and admirers.

We publish this week Canon Flemings' famous sermon on "Recognition in Heaven." It was preached at the funeral of the Duke of Clarence, and was highly commended throughout England. The one which we obtained is in the sixty-seventh thousand of the edition published in tract form. Those who had lost friends wished it, and those who had not, sent it to their friends who were mourning their dead.

Dr. Lansing Burrows accepts the call to Americus, Ga. He presented his resignation to the First Baptist church, Nashville, Tenn., last Sunday. His removal from Tennessee will be a sad loss to the ministry in that State, where he filled such an important position for years. We congratulate the American saints in securing him as pastor.

According to testimony recently given in a magistrate's court, out of ninety-four members of the Select and Common Councils of Pittsburg only six turned a deaf ear to proposals from bribers. The Voters' League of that city has made ample financial preparation for the vigorous prosecution of these law-making criminals. Tax-payers are beginning to give attention to the political situation in the larger cities and a better day is at hand.

The Inquisition, the child of the Roman Catholic church, condemned Joan of Arc as a sorceress and saw that she was burned at the stake. The "infallible" church now admits its mistake by preparing for the canonization of this self same sorceress. Six years ago she was declared "venerable," now she has been "beatified," and canonization will follow later. This is strange conduct for an infallible church.

Philadelphia treated the late Federal Council as a religious body and actually entertained the commissioners during the sessions of that body. "Given to hospitality" has come to mean nothing more than furnishing a list of the hotels, giving the price and accommodations of each. In an age that has the convention craze some protection must be vouchsafed hospitably inclined communities and no doubt the "pay as you go" plan is the best that could be devised.

The new home of the Baptist church at Jackson, Ky., was dedicated the first Sunday in January. It was the privilege of the Associate Editor to preach the dedicatory sermon. The house was dedicated free of debt. A lawsuit has been on hand for some time which has delayed this service. Bro. Wm. Combs, who was the most liberal giver to the building of the house, had a son, an ex-saloonkeeper, who sued the church to recover the amount given by his father. The suit has recently been settled in favor of the church. Pastor Z. J. Edge and his people are happy. Evangelist G. W. Shepherd began a meeting on Sunday night under very hopeful auspices.

Rev. A. Logan Vickers, so long and favorably known to the readers of the Western Recorder, passed to his reward at noon on New Year's day. He was only sick one week. His funeral was conducted at the Madison Avenue church, Covington, January 4th. All the neighboring ministers were present. A very large concourse of people were present, possibly three times as many people as could have been seated in the building. The sermon was preached by the Associate Editor of the Western Recorder, Drs. W. D. Powell and B. T. Swindler aiding in the services. His body was laid to rest in Highland Cemetery, near Covington. We deeply sympathize with the bereaved family.

AMONG THE Churches.

Walnut St. (Third and St. Catherine) - Pastor Henry A. Porter: A Good Forgetter, Phil 3:13-14. Whom to Worship, Ex. 20:3. S. S. attend., 462. By letter, 6; by baptism, 4. At the Watch Night service \$31.27 was contributed for the sufferers from the earthquake in Italy. Broadway - Bro. A. T. Robertson: The Peril of Asaph, Ps. 73. Annual Communion Service, 3 p. m. S. S. attend., 250. Buffalo Lick (Shelby county) - Pastor S. A. Cooper. The Church. That I might know Him in the Power of His resurrection. Beechland - Bro. A. W. Hill, pastor of First church, Benton, Ill., preached at both hours. S. S. attend., 116. Chestnut St. - Pastor J. M. Weaver: A Startling Statement, Jer. 28:16. An Inmuttable Law, Gal. 6:9. S. S. 158. Crescent Hill - Bro. J. A. Burns: Mountain School Work. Bro. W. J. Mahoney. Personal Work. S. S. 113. On Friday night the Sunday School gave its first entertainment, which was a decided success. At this service the church presented the pastor with a very beautiful silver tea service. On Sunday morning the church raised about \$90 for the Oneida Baptist Institute. Cavary - Pastor J. S. Detweiler: Living Christ, Phil 1:21. Time for Repentance, Luke 13:8. S. S. 189. Clifton - Pastor J. T. Betts: Self-examination, II. Cor. 13:5. Bro. J. A. Burns, of Oneida: The Holy Spirit and Missions, Acts 13:2. S. S. 170. By letter, 1. Deer Park - Pastor Edwin R. Harris: My Yoke is Easy and My Burden is Light, Matt. 11:30. Christ Rewarding All Men, Rev. 2:12. S. S. 74. Have finished new addition to church for Sunday School purposes. Eleventh and Jefferson Sts. Mission - Pastor B. T. Kimbrough: Whatsoever thy hand findeth to do, do with thy might, Ecc. 9:10. S. S. 99. Eighteenth St. - Pastor B. V. Bolton: The Lord's Supper. Obedience to the Heavenly Vision, Acts 26:19. S. S. 57. By baptism, 1; by letter, 1. East - Pastor Geo. A. Crutcher: The Reminder of Life, I. Cor. 11:26. Which has the best Chance of Heaven, the Rich or the Poor? Luke 16:19-31. S. S. 225. By letter, 7; by baptism, 3. Bro. James Hawkins presented the church with fifteen splendid chairs. Preached at East Mead Thursday night. Franklin St. - Pastor T. J. Duvall: Sons of God, I. John 3:1-2. Our Advocate, I. John 2:1. S. S. 275. For baptism, 1; by letter, 3. Closed first year's work; results, 143 additions to the church, over \$5,000 raised for all purposes; Sunday School enrollment 700, including two mission stations; church membership 550. Fourth Ave. - Pastor E. S. Alderman: The Passing Years, Ps. 90. Hitherto - Henceforth, I. Sam. 7:12. II. Cor. 4:14-15. S. S. 234. Highland - Pastor L. W. Doolan: Retrospect and Prospect, an Anniversary Sermon, Ps. 126:3. The First Commandment, or the Supremacy of God, Ex 20:3. S. S. 216; Hamilton Ave., 66. Hazelwood - Pastor Chas. B. Althoff: God our Refuge, Bro. W. D. Powell spoke on missions and over \$100 raised for missions. S. S. 152. By letter, 2. Hope Rescue Mission - Bro. Bruce absent during part of week. Attendance upon the preaching services over 200; in the Bible Class, 38; lodgings, over 260; conversions, 6. Highland Park - Bro. A. A. Adkins: Words to Justification or Condemnation, Matt. 12:37. Heaven or Hell, Which? Luke 16:26. S. S. 124. Immanuel - Pastor J. C. C. Danford: The Faithful Saying, I. Tim. 1:15. No sermon in morning; roll-call day. S. S. 221; Fischer Ave. Mission, 104. Knob Creek - Pastor R. W. Grizzard: Good New Year Maxims, Rom. 12:41. God's Message to Doomed Man, John 3:16. Kosmosdale - Pastor C. K. Hoagland: The Prayer of Jabez, I. Chron. 4:10. The Purifying Effect of Hope, I. John 3:3. S. S. 33. Ormsby Ave. - Pastor G. D. Billeisen: Bondservants, Rom. 6:16. A City Moved, Acts 21:36. S. S. 122. The pastor is preaching a series of sermons on Paul's imprisonment. Oakdale - Pastor S. N. Mohler: A Call for Advancement, II. Cor. 13:13. Lost Opportunities, Luke 19:44. S. S. 160. Baptized, 2. Attendance at South Mission was 103, the largest attendance ever had; first Sunday in last year we had 52 present. Portland Ave. - Pastor L. W. Smith: Spiritual Things First and Temporal

Things Will Follow, Matt. 6:33. The Vision and the Man, Acts 26:19. S. S., 142. Hand of fellowship to four new members. Parkland - Pastor E. G. Vick: Threatening Waves, Matt. 14:30. Reward, Rev. 2:12. S. S., 201. Twenty-second and Walnut - Pastor M. P. Hunt: Eating the Body and Drinking the Blood of Christ, John 6:53. Sowing and Reaping, Gal. 6:7. S. S., 708. By baptism, 3; by letter, 2. Had a great Watch Night service, with one for baptism. Spoke to New Albany Y. M. C. A. Sunday afternoon. Used individual communion service for the first time and was greatly pleased with the same. Gave hand of fellowship to thirty-four new members. Girls' Boarding Home is now open at 2232 West Walnut. Girls coming to the city will find a good home here. Third Ave. - Pastor S. J. Cannon: Possibilities, Mark 9:23. Watchmen, Is 62:6. S. S., 170. Twenty-sixth and Market - Pastor R. E. Reed: Power, Acts 1:8. A Startling Cure, Mark 2:1-12. S. S., 418. For baptism, 3; by letter, 1; baptized, 2. Thirty-sixth and Grand Ave. - Pastor J. C. Given: Some Reasons Why I am a Baptist, II. Tim. 3:16-17. Don't Desert from the Army of God, S. S. 43. Thirteenth and Kentucky - Pastor Jas. A. White: Surrendered Life, John 5:30. Bro. E. A. Paul of the Seminary supplied at night. S. S. 66. Watchcare, 2. Visitors - W. D. Moorer, B. W. Spilman, W. L. Anthony, J. A. Davis and Everett Gill. J. A. Davis, pastor of two churches at present, Waco and Newby, in Madison county, writes: "I have just moved into the city and am located at 445 East Market street. I am anxious to get work nearer the city. Any assistance rendered will be appreciated."

SEMINARY NOTES.

BY ELLIS A. COTTRELL.

We were greatly disappointed in the failure of Dr. Gambrell to come and fill his engagements on the programme. He telegraphed that he could not come owing to important matters coming up in connection with his work in Texas. Dr. Frost, of the Sunday School Board, Nashville, delivered the regular Missionary Day address on Friday morning, January 1st. His subject was the "Sunday School and Missions," and he made a splendid address. He said he was a miller just from the mill, with some of the flour on his clothes; had just come to the door to wish us a happy and prosperous New Year. Students preaching Sunday were as follows: J. O. Colley, at Fredonia and Princeton, for the Anti-Saloon League; he was the guest of our former student, W. E. Hunter, at Princeton; W. P. Carter, Ludlow; T. C. Bagby, Little Flock; preached in the morning and at night gave illustrated lecture on Brazil; E. S. Paul, Thirteenth and Kentucky Sts. Mission; V. B. Clark, Story Avenue; F. L. Hardy, Emanuel Presbyterian church, city, for Anti-Saloon League. Among our visitors this week are W. W. Williams, of Owensboro; A. N. Morris, of Russell; L. T. Wright, of Waddy.

THE STATE.

Bro. F. M. Welborn writes from Auburn: "Elder T. J. Rateliff closed the Auburn meeting with twenty-two additions. Is now in a meeting with Pleasant Hill, near by. Many sinners professed salvation." Pastor J. B. Carter writes from Drake: "I held a meeting with my Lake Spring church, Simpson county, beginning the last of November, and continuing one week, Bro. N. B. Tewe doing the preaching to the entire satisfaction of all who heard him. Visible results, six conversions and the church greatly revived. Lake Spring is made up of a noble people with high ideals of Christianity." Pastor J. I. Wills writes from Williamstown: "I have resigned my work at Higginport, O., to accept Jonesville and Stewartsville, Ky., in connection with Dry Ridge church, where I have been pastor for four years. Please change my address from Higginport, O., to Williamstown, Ky. I can't do without the old Reliable."

OTHER STATES.

The new meeting house of the saints at Maplesville, Ala., has been set apart to the worship of God. Bro. W. B. Crumpton preached the dedication sermon. A great meeting has closed at Columbiana, Ala. Bro. T. J. Porter, of Roanoke, assisted pastor C. C. Heard. Sixty were received into the church, fifty for baptism. The Mayor of the town was converted, joined the church and immediately took a class in Sunday School

of newly converted young men, and is now leading them in the right direction. Pastor D. W. McLeod writes from Liberty, Miss.: "Please send the Recorder to me at Liberty, Miss., instead of Harrisville, Miss. I have accepted work near here, and must have the Recorder."

The city of Meridian is filled with sorrow at the death of Bro. T. J. Bostick, head of one of the largest manufacturing in the State. His name was a synonym for honor and integrity in business. He was the kindest of employers and loved with devotion by all his men. He was a devoted member of the First church, and a gentle, kindly spirit. There are few such men, and Bro. Bostick can be ill spared, but God knows best. His sons are noble men, walking in their father's footsteps.

DEAR RECORDER: I have just finished reading this week's issue, and as usual find it full of good things. I especially appreciate the editorial page. The editorial concerning a dispatch from Rome is timely. The point of the editor is well taken. How the pope can consistently bless any man who does not believe in the Deity of Christ is quite beyond my comprehension. Besides, as a matter of fact, the pope can confer no spiritual blessing. He may show political favor - this and nothing more.

On this last day of the old year, I have been thinking of the "goodness and mercy of God," which have followed me "all the days of my life," and especially during the past year. While there has been much of shadow, yet there has been more of sunshine. "Bless the Lord, O, my soul, and forget not all his benefits." I am just closing the first year of my work with Providence and East Hickman churches. While the work done and the progress made is not all it might have been, yet there has been faithful work done, and some progress made. There have been twenty additions to the two churches, the amounts given to missions, benevolence and education have been larger than the previous year. The Sunday School work is vigorous and hopeful in both churches. The superintendents are both efficient, able, consecrated men. Each is assisted by some as faithful teachers as can be found anywhere. Splendid work is being done in both schools. But we all hope to increase the efficiency of this work, and to get a larger number enlisted in the work. Each of the Sunday Schools had appropriate Christmas exercises, on different days, and the pastor had the pleasure of being present on both occasions. The spirit of reverence, rather than levity, characterized the exercises in each entertainment. There were appropriate songs and recitations in both entertainments, and in one a splendid cantata, and in the other an impressive tableau. These entertainments were of a high order. When there were treats and presents for the whole school, and treats for all children present in the Sunday School. Superintendents and teachers were duly remembered, as was also the pastor and his family. Notwithstanding donations had been coming in since Thanksgiving, yet on these occasions the remembrances were many and generous. They represented almost everything for table use, from dressed turkeys and chickens and old hams on to the end of the list of eatables, and there were also other presents. All of which is highly appreciated. The Lord bless these noble churches and our work with them the next year.

I want to thank Dr. Henry Alford Porter for his very helpful article on the thirteenth page of this week's Recorder. If any have failed to read it, I hope they will yet do so. It reflects the spirit of the man. What a dynamo of intellectual and spiritual power the cause of Christ has in this mighty man of God! May the Lord bless the work and all the workers during the entire new year. Lexington, Ky. B. J. DAVIS.

DEAR RECORDER: Christmas Eve some one rang our door bell. On going to the door, I could neither see nor hear any one. Investigation led to the discovery of quite a considerable amount of goods piled up in the yard. There was meal, flour, meat, sugar, coffee, vegetables, dry goods, dolls, etc. I have just taken charge of the church here and as these brethren have the habit of so kindly remembering their pastor, I give them the credit for this deed of love. May God richly bless them through the ministrations of their new pastor is the only adequate return to them. I can hope and pray for. I am very much in love with the Western Recorder these days. Continue the publication of those articles from correspondents touching sound faith and practice. They are needed and are doing great good. May the new year excel

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all others in prosperity and circulation for the Western Recorder. J. L. OWENS. Middletown, Ky.

THE TEMPERANCE QUESTION. We thank you for your frequent allusions to the temperance question and for the fine selections from other papers. Your issue of December 31st has a fine selection from Christian Work. The time is now upon us when every religious paper in Kentucky should line up on the temperance question. Our central fighting force is the Anti-Saloon League. Every Christian voter in the State should get in touch with this league at once. Write to - Rev. J. W. West, 33 Kenyon building, Louisville, Ky. J. J. RUCKER. Georgetown, Ky.

KENTUCKY EDUCATIONAL SITUATION. The educational campaign has been in progress for over two years. The greater portion of the State has been canvassed, but there are some pastors and churches that have not yet responded. It had been planned to conclude the campaign December 31st. But it has been decided to continue the canvass during the month of January. It is earnestly urged that every Baptist in Kentucky, interested in this great undertaking, so vital to the future of the denomination in Kentucky, will help in this supreme effort! Let each one feel that if this enterprise is not a success, that it has not been his fault - that he has done his duty. We earnestly request every pastor who has not yet done so, earnestly to lay the matter upon the consciences of his members, and to take an offering. The Secretary will be glad to come where needed, as far as possible. We also urge and expect each of our schools to endeavor to rally all of its especial friends and old students to its prompt assistance. Hoping for victory in this great struggle, and feeling sure of it, provided each one will warmly co-operate and hoping that we may hear promptly from all who will aid, we remain, fraternally in behalf of the Executive Committee of the Baptist Education Society of Kentucky, E. Y. MULLINS, P. T. HALE, HENRY ALFORD PORTER, Committee.

W. M. U. NOTES. Go through the year with God, Be his in all, Resolved to serve Him best. In great and small; Begin and end with God. The coming year. So shall His perfect love Cast out all fear. May the new year be full of blessings for the readers of our column and W. M. U. workers all over our Southland. May they be kept by divine goodness and power to see its end and many other like years. Let us ever remember that we can do nothing of ourselves, but "can do all things through him who strengthens us." The programmes for the Week of Prayer are now ready and Mrs. T. M. Sherman, 1141 Sixth street will cheerfully send to the secretary of any society sending her name and address. What did Enlistment mean in your

church and society? Did you gain the other woman, for the Master's sake? What of your work in our own State, for church building, mountain schools, preaching, etc. Have you done your best for China, Japan, Africa, Mexico, Italy? Have you remembered our Home Missionaries, and those on the frontier fields? If you can answer with a clear conscience you have done what you could, it is well. But what of 1909, which brings new responsibilities? Let us enter it with fresh zeal and a determined purpose to work while it is day, for the night cometh when no man can work. Bro. T. O. Hearn, China, says: "I find myself getting in a hurry, and wanting to be multiplied many times when I contemplate the marvelous opportunities of the medical missionary in China." Recently seven were baptized in Toluca, three in Tacumbaro, two in Guadalupe, seven in Panindicuan, five in Leon, besides many others in other churches - so runs the good news from Mexico. Our Mexican Christians seem to be studying their Bibles and praying as never before. Our societies are finding W. M. U. Institutes productive of much good. At the close of a ten-days' meeting at McQuaddy one good result was the organization of a W. M. U. Society, with twenty members. Miss Buhmair, who has been resting awhile under the Home Board's direction, has very much improved. She says: "I am very happy to notice some improvement in my condition, and earnestly hope that I will be improved sufficiently by the first of the year to step into the harness once more. What a time for rejoicing that will be!" Dr. E. Z. Simmons sends cheering words from South China. He says: "There have been baptisms recently at the following places. Two at Sainam, five at Tsung Fa, and fourteen at Tsai Lung. At many other places we are bearing of many additions. The schools here are all doing well. Our Sunday School in the mat shed averages over 200. The congregations are often much larger." A good sister in the country suggests that W. M. Societies in small churches in the country meet at the same time and place as the men's business meeting. This has been found to work well. One trip to the church answers for all, and does away with what our country sisters so much dislike - "asking for a horse." But, sisters, don't be quite so willing to let the good husbands have the horses all the time. Say that five hours out of each month you want one horse to be a missionary horse and nine times out of ten you'll get the horse. The second quarterly report of W. M. U. for 1908 is \$8,306.33 less than the second quarterly report for 1907. Kentucky gave in 1907, second quarter \$2,478.39. In 1908, \$1,627.75. These figures speak for themselves. The year's half gone. A New Woman's Era in China. Six girls' schools at Hankow were allowed to attend the athletic meet, where over fifty boys' schools took part in the parade; and, when Hankow College Alumni gave a concert for the famine fund, the girls of our mission school were invited to assist by singing. "A new departure indeed," writes Miss Lois Lyon, "for Chinese girls to appear in public before an audience." - Woman's Work.

Family Circle

Stories For The Young And Old.

ABOUT TRIFLES.

He worried when they told him how
In several million years from now
Our coal, already somewhat dear,
Is doomed to wholy disappear.

A scientific shudder passed
Clear through him when he saw how fast
This earth is changing, until soon
It must be like you desert moon.

He mourned because some stars on high
Must be but cinders in the sky.
What are ten-trillion years or more
To men of mathematic lore?

And so he pondered, day by day,
On future things and far way
And quite forgot 'tis strange but true—

His I. O. U., tomorrow due!
—Washington Star.

HOW NELLIE HELPED.

A Complete Story.

By Esther Branthwaite.

It was a bitter night, and Nellie had drawn the skirt of her frock over her thin arms for a little extra warmth, because there was only a handful of cinders in the tiny grate, and she was very cold. She was hungry, too—so hungry, indeed, that she found it almost impossible to keep the tears out of her eyes; but it would never do for a big girl of nine to cry like a baby, and the salt drops were resolutely rubbed away by her bony little knuckles.

Mother must be hungry as well, for she had only had one small hard crust at tea-time, and Nellie sighed as she glanced at the patient figure at the table. "Come, child; don't sit moping there, but get away to bed. You'll be warmer there than here, anyway. I'll have these shirts finished by tomorrow, and then we'll be able to buy some coal and a bit of food." And Nellie's mother stitched away busily at the coarse garment she was making.

The poor little maiden did not waste much time in undressing, but very quickly crept into bed by the side of her two small sisters, who were sleeping soundly; and the moon looked in on them through the curtainless window in quite a friendly way, Nellie thought, as she nestled down under the thin bedclothes.

Last winter father was living, and it had been good fun to play on the ice; but now she felt as though she almost hated the sight of it, things had been so much worse since the cold weather set in; and as Nellie looked up at the friendly white moon she wished with all her heart she could grow tall right away so that she might go to work in the factory and earn ever so much money. Mother had to work so very hard to get food for them, and to make matters worse, she had hurt her ankle a month ago, which had made it almost impossible for her to get about.

Mrs. Jones had given the little girl three-pence, one Saturday when she was busier than usual, for taking care of the baby, but that was the only time she had ever earned anything. Nellie had bought a large loaf with it on her way home; and how pleased mother had been when she laid it down on the table in front of her! It is true there were tears in her tired eyes when she kissed her, but, for all that, Nellie knew she was glad and not sorry.

She was not afraid of work, and she was quite willing to do anything that turned up; nurse babies—even if they were cross—or run errands, or wash the doorstep—and mother said she did that very well indeed. But none of the neighbors seemed to need any help; and as the poor hungry child lay awake that cold night, she wondered more and more what she could do.

At school last Sunday the lesson had been about the Good Shepherd and teacher had told them what a real friend Jesus was, and how ready He was to listen to their cry, though it might be ever so low. But even while she was talking Nellie felt just a tiny bit doubtful. Heaven was such a long, long way off, and it did not seem as though He could really care, when they were often so very cold and hungry. And then the small maiden's cheeks had reddened with shame at her own wicked thoughts, because of course teacher knew it was true, every word of it, or she would never have said it.

And tonight, as she puzzled her tired little brain as to how she could help mother just a tiny bit, scraps of the lesson came back to her memory, and all at

once she sat up in bed with flushed cheeks and wide-open eyes.

Supposing she asked Him to show her the very best way to earn a little money? When the tiny lamb was lost the Good Shepherd was sorry, and went to bring it back to the fold; that showed He was kind, and she knew He had carried it very carefully over the mountains, because she had seen a picture of it.

Nellie never thought of going to bed without first saying, "Our Father," and "Now I lay me," but somehow this was different altogether. But teacher had said He was always ready to listen—in the dark night as well as in the daytime; and this apt little pupil had unbounded faith in the sweet-faced young lady who talked to them so beautifully Sunday after Sunday.

She would try, anyway; and a moment later the moon looked down on a small, shivering figure kneeling by the side of the bed. A muffled sob rose to her poor dry throat as she whispered out her request, but when she finished there was a confident smile on her face.

"I've told Him I'm too little to work in the factory, and I think surely He'll find me something else to do. And please, dear Jesus, tender Shepherd, let it be tomorrow, so that I can buy the big loaf for Sunday," she added drowsily, as her eyes closed.

"I've only got three of the shirts finished, Nellie, but tell Mr. Smith he shall have the others tonight. And you can get half a hundred of coal and an ounce of tea, as well as a loaf, on your way back. Once my ankle mends, things won't be so bad, for there's my work waiting for me at Mrs. Dennison's; and you're such a famous housekeeper I can leave the little ones without a thought, for all they're so mischievous,"—which sweet words of praise made Nellie's heart thrill with delight, as her feet carried her swiftly in the direction of Smith's warehouse.

Only one shilling for all her mother's toil! But the coin meant food and warmth for the little household, and Nellie held it tightly in her hand. As she turned out of the busy thoroughfare into the quieter streets she heard a poor old man singing in front of one of the larger houses. His voice was very faint and quivering, but a kind-hearted maid-servant came down the steps and put something into his hand. The singer touched his hat feebly and passed slowly on to the next house, but Nellie's white cheeks grew pink with excitement as she hurried along.

Her purchases were soon made, and in half an hour the hungry family were seated at the table, but during the meal Nellie was strangely silent and more than once her mother's glance was turned towards her little daughter.

"Whatever ails you, child, that you don't eat your breakfast?" she asked anxiously, as she noticed the almost untouched bread on her plate.

But the little girl only bent her head and murmured something about not feeling very hungry.

It was Saturday, and there was no school, but Nellie had various little household duties to see about, while her mother stitched away at another shirt, for unless they were finished in good time there would be no dinner tomorrow.

By-and-by, when Nellie had swept and dusted and made everything look as neat as possible in the circumstances, she washed her hands and face, and straightened her pretty dark curls.

"I'm going out for a little while, mother. But I shan't be long until I'm back again," she added, as she tied the strings of her hood under her chin.

"Very well, child; I'll leave you the button-holes to do. You might bring me another reel from Bennet's, this is nearly finished." And the next moment Nellie was walking down the street with a very sober little face.

The tender Shepherd had told her how she could help, but instead of being glad, as she thought she would have been, she was sorry, and the tears were very near her eyes as she went towards the better part of the town.

"The girl has a voice like a bird," she had heard somebody say only the other day, and her father had called her his little nightingale many a time.

But to sing in the street, and all alone, among strange people—could she do it? The old man she had seen earlier in the morning did not look as though he liked it, either. Perhaps he was like herself, and wanted to earn money for somebody he loved, she thought sadly.

And then the picture of the empty cupboard at home, and the sad-looking mother, who had to sew so much for such very little pay, gave her courage, and she hastened her steps until she came to a street of tall houses with pretty patches of garden in front of them.

The house looked so nice, the people were sure to be nice also, was the con-

clusion Nellie came to as she looked up and down the long street. But it was very, very hard to begin, and she had almost reached the middle house before the first note was heard.

Just the simple words of a pretty little hymn she had learned for the Flower Service at Sunday School, but the sweet, clear voice was very true; and as she proceeded she gained confidence, although she was much too shy and frightened even to glance in the direction of the houses until a penny, thrown from one of them, made her lift her eyes. A lady with a little girl—dressed in such a pretty red frock—smiled down at her from an upper window, and the child waved her tiny hand to Nellie, which friendly action helped her to sing even better than before.

A few minutes later an old gentleman came out of one of the houses higher up the street, and he stopped and put another penny into her hand.

"It must be cold work singing on such a morning as this, little one," he said, and his voice was so kind and cheery it made Nellie feel quite happy and comfortable as she went briskly on her way. Just one more penny and she would have as much as Mrs. Jones had given her for minding the baby, and she would be able to take in the big loaf for tomorrow.

It was surprising what an amount of courage the two pennies in her hand gave her; she was able to hold her head up now, and look round at the different houses.

That was a very pretty one with the ivy climbing all up the door-posts. A window was standing open, too, in spite of the frosty morning, and Nellie's voice rose again as she stood in front of it.

"Angels are watching us,
Spirits unseen!"

"What a fire Jane has put on! The room is stifling. How stupid women are, always coddling up a fellow!" And as he spoke Eric opened the French window wide, and a rush of cold air came into the room. "Hello! What a piece of carelessness!" he exclaimed, as his eyes fell upon his father's desk which stood in a corner of the cosy room, and he saw the key in the lock.

Eric had broken his left arm at football ten days before, and time hung very heavily on his hands. He was tired of reading, and there was absolutely nothing left for him to do until his father came home to dinner at half-past one. All the horrible pain had gone, but it was dreadfully inconvenient to have his arm in a sling like this; and Eric had been so cross that morning that Jane, the servant who had treated him with all the kindness possible ever since the accident lost her temper completely and told him just what she thought about his selfish conduct. This did not improve matters at all, for Eric felt himself to be very badly used indeed, and fretted and fumed in a most disagreeable way. He did not know that Jane, as sorry as could be for her harsh words, was hard at work making his favorite pudding.

Not that a pudding would have consoled him much, poor boy!—And he was greatly to be pitied, after all, for there was a heavy weight on his conscience; and his mother, who would have seen at once there was something wrong, had been laid in the pretty cemetery nearly a year ago.

The sight of the key, waiting for him to use, as it were, tempted him to unlock the desk just to have a look inside—so he said, when his conscience spoke against it. But, once open, a strong desire to see the contents of the various small drawers overcame him; and the next moment a crimson flush spread over his face as he held a roll of bank-notes in his hand.

If they were only his he would be able to repay the money borrowed from a fellow-clerk that wretched night he lost so heavily at cards. Burnett had assured him then that there was no hurry about it, as any time would suit him; but lately he had been very unpleasant, and threatened to lay the whole matter before his father.

The lad—for he was only just eighteen—grew hot and cold in turn as he examined the notes, and instead of putting temptation away from him by locking up the money out of sight, which would have been the wisest thing to do, he began to muse on the wonderful difference the possession of just a single note would make to him. There were twelve altogether, and the one for ten pounds would more than free him from his load of debt.

It was more than probable his father would not miss it for weeks, and, in the meantime, he might perhaps be able to replace it. It was really more like borrowing than anything else, Eric argued to himself, as he held the clean, crisp notes in his fingers.

Burnett was sure to split if he did not get the money shortly—he was mean enough for anything—and it would be a

terrible blow to his father to know his son played for money. If he took the note now he would be able to catch Burnett as he left the office at one o'clock; the whole thing would be at an end, and his father spared from the grief and worry of knowing his boy was a gambler.

Thus spoke the tempter, and Eric listened.

Should he take it? What was the good of hesitating when it was all such plain sailing? he asked himself angrily at length, as he withdrew the note from the roll. His father would give it to him for the asking, he was quite sure, so that there could be no real harm in taking it. Besides, he might be able to pay back very quickly; his luck—

"Angels are watching us,
Spirits unseen!"

The words, sung by a child's sweet, shrill voice, floated in through the open window; and Eric's face grew white as he listened to the warning they gave. Was it possible his mother, who had been so proud of her boy, knew that he was a thief? And he shuddered as he stood before the desk with bowed head, for he felt he was really one at heart.

"Spirits unseen!" once again came the refrain, and he almost fancied he could hear his mother's weak, faltering voice, as she talked to him just before the end.

"It is quite possible I may be permitted to watch over my two dear ones," she had whispered with a radiant smile; and Eric recalled how he could bear it no longer, but had rushed away to his own room, there to sob out his bitter grief.

"Teach us, O Lord, still to walk in Thy way;
Should we forget Thee we wander astray."

The little singer was higher up the street now, but the words came floating back on the clear air. With an unvoiced cry for forgiveness, Eric replaced the notes and locked up the desk as quickly as he could with his one hand.

Burnett should have the ten pounds without delay: he would tell his father the whole miserable story; but never again would he play a game of any kind for money. If he ever attempted to do such a thing, those words would haunt him, he felt sure.

The voice was quite near now, but it was no longer sweet and clear, for tears almost choked it; and the next moment Eric's long legs were flying down the garden path.

"Hello, little girl! What is the matter?" And he took the small hand, which was blue with cold, in his. "Why, you're frozen, I do declare! And is this all you've got?" as he caught sight of the two coins in the tiny palm. "Well, here's a white one to keep them company, because I—liked your singing," he explained shamefacedly.

But Nellie's little tear-stained countenance grew radiant.

"It's a shilling!" she gasped, too astonished to thank him.

"And don't I just wish it were two! But it's all I've got. I say, won't you come in and warm your fingers at my fire?" he added impulsively, for he felt very sympathetic towards this forlorn little creature.

Nellie gave her curly head a decided shake.

"It's ever so late, and I must go home to mother. You see, I just wanted to earn three-pence for a loaf, and I was so afraid I wasn't going to get more than twopence, because none of the others seemed to want to hear me sing. But this will buy both meat and potatoes," and the child's eyes sparkled in anticipation of all the good things she would be able to purchase for those she loved.

"I don't think I ever thanked you," she added, shyly.

"The thanks ought to be all on my side, little woman,"—and Eric blew his nose vigorously as she turned away. "I say, what's your name, and where do you live?" he called after her.

"Number 16, Rock Street," he repeated, as he went back into the comfortable room. "Poor little mite! No wonder she looked so cold, her frock was as thin as this."

And Nellie, feeling no desire to sing another note that day, hurried along the busy streets as quickly as her small legs would carry her, so eager was she to get home. She thought her mother's face sadder than ever, as she opened the door and saw her still busily at work.

"Why, child, what a time you've been! I've just taken the last needleful of cotton. Where—"

But before she could say another word, Nellie's thin arms were clasped tightly round her neck, and she was sobbing out the whole story.

"Well, well, to be sure, you are my own brave little lass," and her mother had to wipe away her own tears, while the two tiny sisters looked on in silent astonishment.

"There, Nellie, we'll all have a cup of hot tea, for you scarcely ate a bit of breakfast, and then you shall go to market. Folks who earn money ought to have the pleasure of spending it," she added with a loving smile; and Nellie at once dried her eyes and began to discuss the important question as to whether meat or bacon would be the more profitable.

"Do you think mother really knows about it, dad?" whispered Eric in awed tones, after he had confessed the whole sad story of his sin and temptation to his parent, and had been fully forgiven.

"Thank God, my boy, for the little girl's song! Her feet must have been guided into this particular street, I think."

"Oh, dad, if you had only seen her face when I gave her the shilling! It might have been a sovereign at least. And it was actually to provide dinner for the whole family tomorrow."

"Suppose, after tea, you and I go out and do a little shopping on the child's behalf? I daresay she has spent her shilling long before this, but a few extracts won't come amiss."

"The very thing. Dad, you are a brick!" And Eric walked to the window to hide the tears that would come.

And his father's eyes were not quite dry, for he loved the boy very dearly; and deep down in his heart he had a feeling that he himself had not been altogether blameless in the matter. Since the death of his wife he had been harsh and morose at many times, he knew, and it was only natural Eric should have gone outside the safe shelter of his own home in search of enjoyment and cheerful companionship. Henceforth, please God, he would try to be both father and mother to the lonely lad, that they might live together as she would have wished.

"Spirits unseen!"

He, too, owed a debt to the little singer of the street, for he felt the message had been sent to himself as well as to Eric.

Nellie and her mother were resting after their busy day. A tiny fire burned in the grate, and the cupboard was really well filled. For, in addition to the big loaf, there were potatoes, bacon, an ounce of tea, a packet of sugar—almost an unknown luxury of late—and a small jug of milk for the little ones. And, to crown all, mother had walked across the floor.

Nellie was just saying what a splendid day it had been, when there was a loud knock at the door, and upon its being opened Eric and his father stepped inside.

"We've brought a few trifles for your little girl," the latter announced, after he had introduced himself to the astonished widow, and then he began to get rid as speedily as possible of the various parcels he carried. And before they left the house Mrs. Ross knew she had found a real friend to help her in her time of need. There was any amount of sewing at his home, just waiting for a capable woman such as herself, Mr. Park assured her, and the rate of payment he mentioned lifted a heavy load from her heart.

But after they had said good-night, and the parcels were opened, Nellie could scarcely contain herself, so great was her joy.

"Oh, mother, isn't the tender Shepherd very generous?" she whispered at last. "Don't you think we might invite old Biddy to spend the day tomorrow?" she added thoughtfully.

For, to her astonished eyes, there seemed to be a superabundance of everything. Beef and butter, cake and fruit. A whole pound of tea and a huge canister of cocoa; not to mention marmalade, sweets, and biscuits. And in an envelope, addressed to Nellie herself, was a golden half-sovereign with the words in printed characters, so that a child might easily read them:

"For the little singer, with many thanks."

But Nellie never knew how greatly she had helped when, on that cold winter day, she sang the song teacher loved.—The Quiver.

AN EFFECTUAL TREATMENT.

It is now fairly established that the common wart, which is so unsightly on the hands and face, can be easily removed by small doses of sulphate of magnesia taken internally. M. Colrat, of Lyons, has drawn attention to this extraordinary fact. Several children treated with three-grain doses of Epsom salts morning and evening were promptly cured. M. Augert cites the case of a woman whose face was disfigured by these excrescences, and who was cured in a month by a drachm and a half of magnesia taken daily. Another medical man reports a case of very large warts which disappeared in a fortnight from the daily administration of 10 grains of salts

STORIES FOR LITTLE ONES.

WHY NOT TODAY?

By Ernest Gilmore.

"There are wonderful things we are going to do. Some other day; And harbors we hope to drift into. Some other day. With folded hands, the oars that trail. We watch and wait for a favoring gale To fill the folds of an idle sail, Some other day."

It was New Year's Day. There had been a big storm and although the wind had spent its force, the snow still fell steadily. "Regular winter weather and no mistake about it," observed Mr. Richard Hunt, as he came in rather noisily, stamping the snow from his boots: "but I like it. So cold and bracing."

Mrs. Hunt, who was sitting near an open Franklin stove, laughed. "I like the house best such a day as this," she said, shivering a little. "I don't believe I'd be willing to face the cold, even for the sake of the bracing."

"I think I heard you say you were going to see old Mrs. Helfer today," Mr. Hunt remarked, as he seated himself comfortably. "Have you changed your mind?"

"Yes, I've changed my mind. I did tell you that I was going to see her, but I'll have to wait until some other day. Poor old Mrs. Helfer!"

"Is she sick?"

"Yes."

"And I suppose she's very lonely since her daughter died?"

"Yes."

"I shou'dn't wonder if she has a continual struggle to make both ends meet since that disastrous bank failure?"

"I don't believe she does make the ends meet. I feel very sorry for her."

"But not quite sorry enough for you to go and see her as you had intended to do today?" teasingly.

"Some other day will do as well—will it not?" she questioned wondering at his persistence.

"Not if she needs you today. Come, get on your wraps and I'll go with you."

"Why, Richard Hunt, what's got into you? I thought you never liked to go calling, especially at such places."

"You thought right, my dear," smiling pleasantly, "but can you tell me what there is to prevent my turning over a new leaf on New Year's Day?"

The weary old face brightened when little Polly led the callers in, both Mr. and Mrs. Hunt were observant, and read "between the lines" that the dear old lady was not only sorrowful but troubled.

"I wish you a Happy New Year," Mrs. Hunt said, taking the thin old hands in a close clasp. "Happy New Year!" Mr. Hunt echoed, his greeting as cordial as his wife's.

"Thank you," responded the old lady, warmly, "and I wish you both a Happy New Year."

"We had a fine turkey for dinner today," said Mr. Hunt, "and I rather think my wife brought you a piece, uncovering the basket. "Yes, sure enough, here it is!"

"Now, Dick," said his wife, "you've made your speech; sit down, please."

He sat down with a sigh, pretending to feel hurt. He looked so comical that Mrs. Helfer's spirits arose so far that she laughed.

"I am greatly obliged to you both for remembering me," she said. "I'm going to confess that I've been longing for some turkey for a week and now here it is."

The trio chatted pleasantly for a little while and then Mr. Hunt arose suddenly.

"I've thought of an errand or two," he said. "You two can have the floor to yourselves until I return. I'll not be gone long."

He met the small maid in the hall. "Polly," he said, "I don't want to pry into Mrs. Helfer's affairs, but I'm really anxious to know if she has everything she needs. She's an old friend, you know, and a friend of my mother's. Does she need anything, Polly?"

"Yes, sir, 'deed she do; but she didn't say so. She ain't no complainer—that's what she ain't. She ain't had no coffee since—since—"

"Go on, Polly, talk fast. Since when?"

"Since her money took wings an' flew. I dunno where it flew to, but that's what some one said—it flew, an' she don't hev butter no more. I wanted to tell the grocer's boy we was out, but Mrs. Helfer she say, 'No, not now, Polly, some other time.'"

"It doesn't seem hardly warm enough in the house, Polly. Do you have plenty of coal?"

"That's what we don't, sir," she said, with decision. "We'm jess about out. I guess by tomorrow it'll be all gone. Miss Helfer's a most a shakin' with cold sometimes. She had two shawls aroun' her when you rung the bell, but she took 'em off."

Mr. Hunt had heard enough—quite enough.

"Poor dear old soul!" he said to himself, as he went out on his ministering journey.

He kept his promise—he was not gone long. He put a bunch of bright carnations into the old lady's hand and then he said to his wife smilingly, that it was time to "move on."

Polly let them out of the front door. Returning to the room she found the old lady in a rapture of joy. There were tears in her eyes, but she was smiling. The fragrant, rosy carnations were still in her hand. On a low chair beside her was the basket the Hunts had brought.

"Look, Polly," she cried, in a glee that was like a child's.

And Polly looked and laughed. What she saw was a plate of sliced turkey, dainty biscuit, a print of butter, a mince pie, a

frosted plum cake, oranges, grapes, nuts, raisens, and candy. "Oh, my," cried Polly; "what a fine New Year we do be havin' after all!"

Presently the grocer's boy delivered a heavily-filled basket and a message. "Tell yer missus Buck Bowers sed he'd be here tomorrer morn- at eight o'clock sure."

"What for?" asked the amazed Polly.

"What for?" mockingly. "Why to bring the load o' coal of course."

"Oh, my gracious! I b'lieve there's fairies aroun'—I do so!" and after closing the door on the grocer's boy, Polly felt inclined to stand on her head by way of celebrating the delightful new state of things.

She left the basket standing in the hall, as it was too heavy for her to attempt to carry, but she could smell the coffee and took that package with her, also two or three more.

"Oh, Miss Helfer," she exclaimed, "another big basket's come, an' it's jes' full o' everything. Here's coffee for you—an' an' tea an' sugar. An' tomorrer ther's a big load o' coal a-com- in'."

"Polly!"

"Yes, mum."

"What does it mean—all that great basket of things you're telling about and the coal coming tomorrow?"

"I dunno."

"But who sent the groceries? Who is going to send the coal?"

Polly looked mystified. She stood boring the toe of her old shoe into the rug. Suddenly a light broke over her face.

"I guess it's the Lord, ma'am. You sed the Lord ud provide—I heard you—an' He's done it."

The old lady folded her hands. "Bless the Lord, oh, my soul!" she said, fervently.

"I've thought of something, Miss Helfer," Polly suddenly broke out, excitedly. "I guess Mr. Richard Hunt's a-bin a helpin' the Lord."

The old lady smiled. "We have the same thoughts about it, Polly you and I," she said.

"Don't be waiting till the sorrow All has passed away: Don't be waiting till tomorrow, Smile a bit today. When the clouds all dull and dreary Hang about the earth, That is when a greeting cheery Counts for what it's worth."

—Christian Intelligencer.

PIMPLES AND BLACKHEADS

Are Caused by Clogging of the Pores of Mouths of the Sebaceous Glands.

The plug of sebum in the center of the pimple is called a black-head, grub, or comedone. Nature will not allow the clogging of the pores to continue long, hence inflammation, pain, swelling, and redness, later pus or matter forms breaks, or is opened, the plug comes out, and the pore is once more free. Treatment: Gently smear the face with Cuticura Ointment, the great Skin Cure, but do not rub. Wash off the Ointment in five minutes with Cuticura Soap and hot water, and bathe freely for some minutes. Repeat this treatment morning and evening. At other times use Cuticura Soap for bathing the face as often as agreeable.

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JUST READY John Milton's Love Story THE BINDING of the STRONG By CAROLINE ATWATER MASON By the Author of "A Lily of France," "The Little Green God," etc. 12mo, Cloth, \$1.50 Special Price \$1.25

"Love virtue; she alone is free," is the dominant note in this story which tells how John Milton met and settled the divorce question for himself. The tale is authentic and the tremendous passion and agony of this great man stand out with the clearness of a cameo. One instinctively feels that it gives the secret of Milton's exalted character and matchless poetry. It is only fair to Mrs. Mason to say that she makes no effort to point a moral anywhere, but that she has merely told her story with most polished art. One follows the tale with the fascination of truth told like fiction and finishes it with intense admiration for Milton and the woman he loved.

BAPTIST BOOK CONCERN INCORPORATED. 636-638 Fourth Ave., LOUISVILLE, KY. JOHN W. HILL, Manager Book Department.

THE MID-WINTER LECTURE COURSE.

These lectures were largely attended, chiefly, however, from the city. Doubtless the reduced attendance from the State, resulted from the change in the time.

A brief report of Dr. Torrey's lecture on "Evangelism," and Prof. Metcalf's lecture on the "Gay Foundation Fund" appear this week. Brief reports of the other lectures will appear in our next issue.

We are indebted to Bro. E. O. Cottrell for these reports.

The first of the "Gay Lectures" was delivered in the chapel of Norton Hall Tuesday morning at 10 o'clock, by Prof. J. C. Metcalf. His subject being "Literature and the Moral Law." He showed the general relation between literature and the moral law. That all literature has an ethical element. One danger is that of losing oneself in the esthetical vagueness of art. Art pleases men; preaching saves men. The relation between literature and morals is not immediate, godliness and moral life are personal.

What is literature? Very hard to define; many have been the efforts to define it, but the end of all the efforts has been mostly vanity. He said: "I have about reached the conclusion that anything worth defining can not be defined."

A practical Englishman's definition—"Literature consists of all the books in which moral truth and human passion are treated with a delicate touch that uplifts and makes better." Any poem or story or essay which makes a persistent appeal to the emotions of the higher nature. Homer's men and women are real today, while his science is childish and antiquated. The real issues of life are out of the heart, not the head. The heart knows what it cannot tell. Humor and pathos show most clearly in men who lived most closely to the heart of humanity. Emotion and motion are etymologically from the same word. The power of its appeal to the emotions, gives a book value. Crooked thinking is immoral if not immoral.

The preacher who sits in his study all day long, can preach but little that is worth while, he should get out and mingle with the people. One live, righteous man is worth a whole cemetery full of dead theories. Real passion, is only another name for sincerity. Oneness of life and art may be revealed by a momentary touch of the reality of life. Personality is the element most interesting to us in books or poetry. The "Nature Fakir" is not a new character, he is the standard of the literature of the past. The modern novel comes closer to real life.

There are three types of men in the world. Those who accept things as they find them. Those who rebel against existing conditions, radicals, socialists and anarchists, with no definite plan for the new order. Those who struggle with the existing order, in an endeavor to improve it, social, moral and spiritual reformers of the world.

Aspiration was the keynote of the nineteenth century life, pressing for solution of the riddle of life. Now we are proposing solutions for the difficulties and problem of existence.

No artist can interpret to the world what he can not comprehend. A good oracle must be a good man. Sin negates character. Oratory expresses the real character of the "man behind the gun." A bad man may write a short story but the man who writes a book will give himself away before he gets through, and the whirlygig of time will demolish him. "Filthy mind makes filthy art," said George Eliot.

Men quote "Art for Art's sake" as if it were axiomatic. Art has no excuse for existence apart from the service it renders mankind in his struggles for the higher life. Literature must make us sympathetic with the higher things of life. Stories which appeal to the lower motives is slow murder, by the Italian method of inuendo which ends in mental and moral debauch. The touchstone of judgment to be applied to a book or poem, is the desire of the reader to imitate the characters portrayed. Cynicism is the bane of some of our modern literature. Satan, was the first cynic as we find from the Book of Job.

There are three imperatives by which a book, poem or story must be measured. First—It shall not make the will flabby and weak. Action of will reveals both weakness and strength of character. Strong literature is will literature. Second—It shall not debauch the emotions. Third—It shall not deaden the conscience.

This is a time when we need men of unflinching devotion to truth, the note of insincerity will kill the writer's influence in spite of his fine talk. Death is of small consequence when a moral issue is at stake. The doing makes the

deed worthy of record, not the materials used.

"Literature and Modern Preaching."

The preacher is not dependent on the man of letters nor is the man of letters dependent on the preacher. Literature has not made the preacher, but the preacher has made literature, much of it. The debt of English literature to the preacher is very great.

There might be produced concrete examples from the Hebrew prophets down to the present time.

What is the potential value of modern literature to modern preaching? We must not confuse morality and religion; religious point of view is from the all-perfect One. Morality looks from the point of view of imperfect man.

The religious soul seeks after God, he is "all and in all." The gifts of Christianity to men are many, to become a Christian is to have a new experience and to speak with an authority born of experience. He speaks out of a new heart, and the rhythm of personality is in his words. The Christian has a new motive, "for Jesus' sake."

Another gift of Christianity, is the principle of growth; we gain by losing. Another gift is the motive growth, a new standard of the will, the essence of religion is the submission of the human to the divine will.

The effect of literature on revivals has been to bring home the thought of the other world, reform and democratize the people. The Puritan was not a blight on the literature of England; he was the man who believed in "wielding the big stick" and applying external remedies in a more vigorous way, than is most common with most saints.

The great Wesleyan revival helped to socialize literature. Religion and letters cannot be divorced without disastrous results to letters. John saw no creature so wild as one of the critics of the fourth Gospel.

The old type of scholastic sermon is out of date, those argumentative productions in which the preacher was the counsel for the defense and also for the "offense" largely.

The poet is content to get his head into heaven, the logician tries to get heaven into his head, and it is the head that spits, said an Englishman. Pastors of city churches in these modern times have very complex duties, must be both specialist and "generalist." Present day preaching must be pre-eminently social, that is, it has to do with men and women. There is great restlessness in the social, religious and intellectual spheres, and the preacher is concerned in these times with bringing "creeds" and conduct closer together. We do not need a new gospel; the old gospel fits the present day conditions perfectly. Real literature appeals not to the knowing faculty simply, but to the emotions and will. The mystic element in literature and life, is a perpetual challenge; we cannot let it alone. Mystery not "mystification;" this latter is a trick and is unworthy of consideration from a serious point of view.

Tennyson's creed, as gleaned from his writing, his poetry: 1. A personal God. 2. Freedom of the will. 3. Personal immortality.

Browning was always in such good health that he could answer "yes" to the question, "is life worth living?" without modifying it according to the state of his liver. He was the great religious poet.

George Eliot was the creator of social consciousness in our literature. All of the great poets in answer to the request to explain where they got their finest lines, say "it just came to me;" a not human something that moves the poet to express these things; some call it inspiration, others call it God.

Social reformers have relied too much on outside applications. Sin is a worse disease than smallpox. Men always need regeneration worse than they need food, fire and shelter—material things.

The literature and preaching of the social age, teach each other many things and help to lift mankind.

"The Preacher's Use of Literature."

Young men should read old books, such as Homer, Ruskin, Hawthorne and Dante. Modern literature and modern life owe much to Dante and I fancy theology owes him something, too. Shakespeare every preacher should study. He sets forth the controlling motives of life, love, hate, greed, ambition, etc. Shakespeare shows the truth of the Bible statement that man is "fearfully and wonderfully made." His world is the world that you and I know every day.

Milton is the most theological of all our poets. Tennyson and Browning, the preacher must know.

I am greatly indebted to a preacher, the friend of my youth, who had few but well chosen books, to which he in-

(Continued on page 16, third column.)

DEAR RECORDER:

I enclose a short account of a meeting in our church, which was greatly blessed of the Lord.

Last Sunday we closed a three-weeks' meeting at the Madisonville Baptist church, in which our church was greatly revived and strengthened. Bro. T. N. Compton, a former pastor was making his plans to preach for us, when he contracted a severe throat trouble, which made it impossible for him to come. After waiting on God in prayer, the pastor decided to carry on the meeting by doing the preaching himself. Bro. A. I. Ruby, who recently helped in the Baptist campaign in Louisville, was engaged as a leader of song, which service he rendered in a most acceptable manner.

The blessing of the Spirit of God was upon us from the first. Prayer was magnified, a quiet, deep work of grace was carried on in the hearts of God's people; cold, worldly Christians were revived, and ere long sinners began to turn from sin to God. A number were saved in the afternoon services, and many in the after meetings at night. Fifty-two were added to the church, a goodly proportion for baptism, besides some backsliders that were reclaimed. Others will follow, we feel sure. It was a gracious time for which we praise God.

We believe our church is now in a condition to do great things for the Lord, and as we look out upon the future we thank God and take courage.

JAS. A. KIRTLEY, Pastor. Madisonville, Ky.

A CORRECTION.

In my notes on the late South Carolina Baptist Convention, I made the mistake, by "slip of memory," of not including the "Orangeburg County Educational Institute" among the Baptist high schools of the State. Oblige me greatly, please, by admitting to your columns the above correction.

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

THE CROWN OF PENTECOST.

By Rev. J. Miller-Hamilton.

The effect of Peter's address was immediate. It must not be forgotten that there were preparations for this effect in the wide knowledge of the death of Jesus. The scenes of Pentecost brought very vividly before many the meaning of that death. Peter's words spoke to these feelings and gave them interpretation. This is part of the explanation of the effect of Peter's address.

But there is also a wider explanation of this immediate result of his speech. One of the most potent forces of speech is the element of surprise. The death of Jesus was an accepted fact, and doubtless to many had the appearance of finality. But the pouring forth of the Spirit gave a surprise to the multitude drawn together to witness the result of it. But Peter's explanation of it as the fulfillment of one of the familiar prophecies of the Old Testament Scripture came as a surprise, and a glad surprise, to his hearers. His linking of that prophecy with the death of Jesus gave an intenser surprise. The rumor of the Resurrection of Jesus may have been discarded by the inhabitants of Jerusalem as a fable. It may also have been told to the visitors as a strange story told by the disciples of Jesus but discredited by all in authority. But the linking by Peter in his address of the Risen Christ with the demonstration of the Spirit gave the proof of the Resurrection of the Jesus of Calvary. Peter's words are magnificent.

"This Jesus did God raise up, whereof we all are witnesses. Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, He has poured forth this, which ye see and hear." This was the surprise of the address which won the assent of the consciences of the hearers. The final appeal of Peter gave

point to his previous words. "Let all the house of Israel therefore know assuredly, that God hath made Him both Lord and Christ, this Jesus whom ye crucified."

The effect of this appeal and the surprise which it created in the consciences of the hearers called forth the groan, "Brethren, what shall we do?" The hearers felt that if Peter's words were true then they must go further than merely receive them. Hence their cry, "What shall we do?" The effect upon their hearts demanded new acts in life, a new relation to God and to the Jesus whom He had exalted. Peter's response to their cry was clear and definite. "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit. For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto Him."

Here was the link between the acceptance of Jesus as risen and the thought and actions of men on earth. Nothing is of permanent value to man which does not affect his relations to God and God's message. Repentance was in the Old Testament. But repentance of slaying Jesus was a new element in religion. To be baptized in the name of Jesus Christ as a new attitude towards God and man was itself an advance on repentance for slaying Jesus. But this baptism was more than an acknowledgment that Jesus was risen. It was the acknowledgment of Jesus as Lord on the part of the one baptized. This gave the surprise of the thought of Peter an added surprise in the action of the one who felt the force of Peter's appeal. But this was not all.

Repentance of the slaying of Jesus, the being baptized in the name of Jesus as the acknowledgment of Jesus as Lord, was to be crowned by the gift of the Holy Spirit in the hearts of all who received Jesus as Saviour. The crowd drawn together to see the effect of the Spirit on the disciples of Jesus were now told that what

they saw in them could be also realized in themselves. That was the final and greatest surprise of Pentecost. But the message of Pentecost is an eternal one. It is the message of every real baptism. It is expressed in the baptismal formula. "On account of your profession of repentance towards God and faith in Jesus as Saviour I baptize thee." It is expressed in every life given to Jesus to be ruled by Him as Lord. The message of Pentecost is the unending message of the Cross. Pentecost was crowned by the baptism of three thousand. Pentecost was crowned by the apostolic formula. "And they continued steadfastly in the apostle's teaching and fellowship, in the breaking of bread and the prayers." Its crown was this: "They continued steadfastly.—London Baptist.

Any solitary soul who at any time and in any part of the world has wandered from its true good, is marked and missed and wanted by Almighty God.—Cosmo Gordon Lang.

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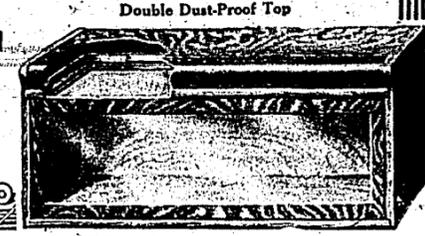
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MY IMPRESSIONS.

I have just closed out my last meetings with my churches. I held all the meetings without any ministerial aid and in the four meetings we had only twenty candidates for baptism, not more than should have been received by each church. I look around me at other churches, and counting them as I come to them, and in eight meetings in which the pastors had generally able ministerial assistance, I find only twenty-four baptisms. Then looking over the State, as far as I see the picture is as gloomy. Having been away much of the fall, I have failed to get every number of the Recorder, but all I have seen, no issue has reported from the State more than would make one respectable meeting. I then turn to the minutes of our (Liberty) Association and the number of members has stood almost the same for the last twenty years. 'Tis true some town churches have had a respectable growth, yet the membership in the country has been considerably reduced. Another fact confronts me: In the last three years I have been over five Associations that I formerly knew well, having labored in them and I found that the pulpit ability, taken as a whole, has been so lowered that it scarcely looks like the same. The above facts have irresistably forced the conclusion that unless there is a radical change from the way things have been drifting for the last twenty years, but a few years will pass till country churches will become a thing of the past. The Baptists are numerically strong and about twenty years ago I could see that designing men were using it for the patronage it brought. I then predicted its future, not as a prophecy, but as a logical conclusion, but I find it coming to pass earlier than I had expected. One thing that has hastened matters I think has been prosperous times. Everything on the farm went up, the people either began high living or speculating; the price of the preacher's living was increased and his salary went down. I suppose in this burley district the advance on 1,000 lbs. of tobacco on an average will pay the home expenses of each church. We might hope that the future of religion may rest with the other denominations, were it not for the fact that here they seem to be doing as little as we are. I have painted the picture, who will give the remedy? You may say I am a pessimist. I only answer, O, for an optimist, if he can change facts and figures, for I can't.

GRANVILLE B. DOCKERY.

HEAR RECORDER.

The writer began a very successful meeting with Panther Creek church, Ohio county, Ky., on December 5, 1908, which continued eleven days. I accepted the care of this church last April, since which time it has worked so nobly in the Sabbath School, prayer meeting, mission work and along all other lines of church work that the Lord honored us with a splendid revival, which began with our second meeting and steadily increased to the end. There being comparatively few unconverted in this community we could not expect a large ingathering. But, to our great joy, twelve were apparently soundly converted. One old man and his wife, who had been very wicked, were converted. Also two of their children. Thirteen were baptized,

two joined by letter, and one by relation. Had the assistance of Elder M. J. Cox, of Philpot, Ky. In our estimation his preaching was sound in doctrine, practical in thought, clear and earnest in presentation and was heartily received by all who heard him. We think Bro. Cox preaches surprisingly well to be only about thirty months old as a preacher and pastor. To God be all the glory. Again it was my privilege to conduct a meeting with my church at Patesville, Ky., beginning November 15th. Meeting continued thirteen days. All said the Lord gave us the best revival the church had enjoyed for ten years. Many sinners manifested some desire for salvation, but for some cause unknown to us only four were converted. Two stand approved for baptism, one restored. We all greatly enjoyed the earnest, efficient preaching of Elder W. R. Oldham, who had before won the hearts of this people, having been their much beloved pastor in other years. Brethren, pray for us.

I conducted a meeting for the New Hope church, Hancock county, Ky., beginning October 12th. Continued about eighteen days. The church was partially revived. Three professions and three additions by baptism. Elder S. L. Sanders did the most of the preaching and did it well. Last September this church called for my services, but having declined to accept, have heard that Bro. Sanders, who endeared himself to them during the meeting, has been called. Hope he has accepted.

W. H. BRUNER.

Ekron, Ky.

PERSEVERING GRACE.

It is a great joy and comfort to the true child of God to know that with God there is keeping grace as well as saving grace. God is able to keep that which his people have committed to him, and he has given us assurance that he will do so.

The Lord Jesus Christ told us that no one was able to pluck his loved ones out of his hand. Having entered into covenant with them, he intended to keep and was able to keep them to the end. We have a great and glorious Saviour. We have great satisfaction in the assurance that he is changeless in his purposes and infinite in the resources of his grace.

It would be a very grievous and hazardous thing if we should be in danger of falling away or of being cast off by God in time of sin or weakness. We believe that when we are born again from on high and have the new and divine life born into our souls we have entered into a deathless covenant with God and have had imparted to us a divine element of life that will not and cannot be destroyed. God, who has begun a good work within us, will perform it unto the day of Jesus Christ.

This doctrine has been found all through the whole Word of God. It is the truth of God's covenant faithfulness and of the immortality of spiritual existence. It has been a consolation to God's people of all lands and ages. It has buoyed them up in times of weakness and trial to know that they were depending not simply upon their own efforts, but upon the grace of Almighty God. This has sometimes been spoken of as the "Perseverance of the Saints." It has also been spoken of as the "Preservation of the Saints." God imparts such a divine life to his people that they

persevere in his holy service, but he is the one who continually upholds and preserves and keeps them to the end.

When we become the children of God it is by his divine grace. It is by his loving persuasions that we are led to yield our wills to his control and to enter upon a life of faith. It is so in the matter of our continuance. We are free in the matter, for God does not do violence to our wills, and yet it is the very gladdest and sweetest sort of freedom in which we continue to fight against sin and to persevere in the life of faith and prayer and goodness.

It may be illustrated partly by the case of one who has learned to read. He may neglect reading for a time, or he may be circumstanced where he is unable to have books or time to read them. But he does not wholly lose his power to read or his love for reading. What has been grasped by his superior faculties cannot wholly be averted from them. And so, he who has caught a vision of spiritual realities and who has come to know and love God has been brought into such relations with the unseen that no created power or influence is able to separate him from the love of God that is in Christ Jesus the Lord.

We believe in the power of God to keep his children in the saved life and in the tendency of those who are saved to remain in the spiritual life. The world and the powers of darkness and the evil tendencies of human nature would like to break the influence of spiritual things upon the soul, but God will not forsake, nor forget, nor loose his grasp. He will keep, and will keep to the end, those who have fled for refuge to lay hold upon the hope set before them in the gospel.—Sel.

INTERESTING FACTS.

Food Knowledge on the Farm.

With the Rural Free Delivery of mails, the farmer is as closely in touch with what is going on in the world, as his city brother.

What to eat, in order to get the best out of one's brain and body, is as important for the modern farmer as the manufacturer, business man or professional worker. An Ill. farmer writes:

"I am a farmer and was troubled with chronic indigestion for two years—suffered great agony and could find no permanent relief from medicines.

"A friend suggested that I quit using so much starchy foods, which are the principle cause of intestinal indigestion. I began to use Grape-Nuts and have continued with most gratifying results.

"Grape-Nuts food has built me up wonderfully. I gained 6 lbs., the first four weeks that I used it. My general health is better than before, my brain is clear, my nerves strong.

"For breakfast and dinner I have Grape-Nuts with cream, a slice of crisp toast, a soft boiled egg and a cup of Postum. My evening meal is made of Grape-Nuts and cream, alone.

"This diet gives me good rest every night and I am now well again."

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The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address F. J. CHENEY & CO., Toledo, O. Sold by all Druggists, 75c. Take Hall's Family Pills for constipation.

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The Farm and Household

C. D. Wilson, of Paris, sold to A. S. Ashpaugh a pair of yearling mules for \$300.

Jesse Letton, of Paris, sold to Texas parties recently a yearling jack for \$500.

The tobacco crop of Martin Crim, of this county, was sold at Lexington recently and brought an average price of twenty-one cents. The crop comprised about eleven thousand pounds.—Winchester Democrat.

Barren county.—It is said unless the people of this section change their mind or some unforeseen hindrance prevents, Barren county will have the largest crop of tobacco next year in its history. The advanced prices and splendid crop now being put on the market is responsible for the plans to raise a record-breaker next year. Many land owners who have never raised tobacco will come in for a crop, at least, that is their intention now.

Madison county.—The past week has been a busy one for the tobacco growers in this county, who have been hauling their product all week to the depot for shipment. Wheat and rye have a healthy appearance. A considerable amount of wheat has been hauled into the city and sold to the J. W. Zaring Grain Co., for prices ranging from 90c to \$1.00. Land sales have been active this week and many real estate transfers have been made.

Clark county.—From present indications the largest crop of tobacco probably ever raised in this county will be grown next year. The farmers have been busy for the past two weeks burning the beds and making other preparations for the growing of the crop in 1909. At present there are reported six large tobacco barns under construction in different parts of the county. A good deal of plowing is being done now and the ground is being put in shape for the early planting. Trading in live stock during the past week is reported unusually quiet.

Bath county.—The drouth in this county is completely broken and there is more water in the ponds and creeks than for several months. The sale of the turkey crop continues and the price has advanced to 14c per pound. Corn shucking is about over. The price had dropped to \$2.50 per barrel. A considerable amount of fall plowing has been done which will give the farmers a good start next spring with their crops. There is an unusual demand for hay and fodder and both are bringing good prices. Hay is selling at \$16 per ton and fodder at 35c per shock and the farmers are not anxious to sell.

SAVORY STEWS.

It would be hard to find for a family dinner a better or more truly economical dish than a good, rich stew. It allows the use of those excellent but not high priced cuts of meat which give the most real food value for the money. It encourages the use of

many of those wholesome vegetables which add both bulk and important elements of nutrition as well as appetizing flavors. The various cereal adjuncts for thickening may be combined with it at will. Finally, the skill of the cook is the only limit to its possible variation, since every kind of meat has its use in this form and the combinations are endless.

The rich broth that accompanies a stew of this sort is in itself one of the best of foods for both old and young. Served all together in a tureen, as a kind of hodge-podge of meat and vegetables, it makes a hearty and satisfying dinner, so savory as to please even the gourmand, though somewhat Bohemian in form. Or the meat may be dished on a large platter and the vegetables arranged around it, the broth strained off in a gravy-boat and offered separately.

Mutton Stew.—The neck, shoulder and loin of lamb or mutton—it is all lamb with some market-men—are good pieces to serve in a stew. Trim the meat so as to make a few shapely cutlets if desired to serve in meat form on a platter. Cut the trimmings in bits, removing any excess of fat. For three pounds of meat, prepare three pints of vegetables cut neatly in cubes or small slices; one onion, two carrots, two parsnips, one turnip, parsley or celeriac may be added if convenient. Place in a large stewpan with water to cover and bring gradually to a boil. Set where it will simmer gently and cook for two hours or more. Season when partly cooked with salt, cayenne, and a bunch of sweet herbs. Pearl barley makes a nice thickening with mutton and if this is liked add about half a cupful. Sago or rice may be substituted. Or a slight thickening with flour and butter rubbed together as for making a sauce is always available for a stew.

A cup of sweet cream added just before taking up is an improvement to almost all mixed dishes of this class. Mutton must be served very hot on hot plates.

Spaghetti Stew With Chicken.—This is a good way to serve the second day what remains of a pair of roast fowls. Cut the meat neatly from the bones and put the carcass over, with water to cover. Add a shaved onion, two or three cloves, a pint of canned tomatoes and a seasoning of salt, cayenne and fine herbs, with any gravy or stuffing from the chickens. Simmer for two hours. Strain off the broth and add to it the meat and a cupful of spaghetti broken in inch lengths. Simmer about half an hour and serve very hot. Cream improves it.

Gulash.—A good piece of the round or almost any cut of solid, lean beef, is suitable for this dish of Spanish-American origin. Cut the meat in neat strips not more than three inches long. Chop fine an onion, a carrot, and a green sweet pepper, or its equivalent in dried red pepper. Put over with three or four lb. of the meat, covered with water, or for a richer dish, with soup stock. Simmer gently for two hours. Have ready a quart of beans—if in winter, the dried California limas are a good choice, previously soaked over night in cold water. Add the beans and simmer for another hour, salting to taste when nearly done. Dish the meat in the center of a large platter with the beans around it. Thicken the gravy slightly with a tablespoon-

ful of flour rubbed up with butter, let it boil up well and pour over the meat.

A REMEDY FOR DAMP WALLS.

In many localities there is a great deal of complaint about damp walls. Expedients of all sorts have been resorted to in order to remedy this evil, but in most cases they have involved great cost and labor, and sometimes the only alternative was the tearing down of the wall and rebuilding it with a filling of Portland cement and other impervious material. A simple process is said to effectually do away with all dampness. Applications are made alternately of dissolved castile soap and dissolved alum. Three-fourths of a pound of soap is melted in one gallon of boiling water. The liquid thus obtained is thoroughly beaten, to cause a stiff froth. This and the water are then completely incorporated by stirring and made boiling hot. The time for preparing the wall should be after a long dry spell, and as the wall must be as free from moisture as possible, this condition can be assisted by the judicious use of fires. Then brush the surface to be covered until as clean as possible. With a wide, flat brush coat the surface with the boiling soap preparation, working it back and forth until the wall is covered with small bubbles. Let it remain twenty-four hours to dry out, then apply an alum solution made by dissolving half a pound of alum in four gallons of water. The alum coating may be nearly at blood heat. This should stand a day or two to dry and harden, then another application of soap, the same as the first, must be put on. How many coats are needed depends on the condition of the wall, sometimes half a dozen would be necessary. The soap and alum form a coating insoluble in water, and this unites with the material in the wall, filling all the crevices and making a thoroughly waterproof surface.

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"On the advice of her physician she gave up coffee and tea, drank Postum, and ate Grape-Nuts for breakfast.

"She liked Postum from the very beginning and we soon saw improvement. Today she is in perfect health, the mother of five children, all of whom are fond of Postum.

"She has recovered, is a member of three charity organizations and a club, holding an office in each. We give Postum and Grape-Nuts the credit for her recovery."

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"Dr. Miles' Nerve is worth its weight in gold to me. I did not know what ailed me. I had a good physician but got no relief. I could not eat, sleep, work, sit or stand. I was nearly crazy. One day I picked up a paper and the first thing that met my eyes was an advertisement of Dr. Miles' Nerve, I concluded to try it and let the doctor go, and I did so. After taking two bottles I could dress myself. Then I began taking Dr. Miles' Heart Cure and now I can work and go out, and have told many the benefit I have received from these remedies and several of them have been cured by it since. I am fifty-nine years old and pretty good yet."

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WORKING ON.

If the ministerial dead line has not disappeared, at least much less is heard of it nowadays than was heard a decade or more ago. Perhaps it really never was quite so hard and fast as it was assumed to be, and has been moved on from fifty to sixty-five or seventy, following the extension of active secular life. In the world of politics and business it has been demonstrated that the old are not stationary and do not impede progress, and doubtless the idea has found lodgment that immobility is not a necessary characteristic of advanced clerical life. There is no reason why it should be, for statistics show that within the past fifty years the health of cultivated people has so improved in the latter half of life that they are able to do well an amount of work after sixty five which formerly could only have been done equally well between fifty and sixty. In fact, the period of active, working life has been advanced by half a generation. The intellectual faculties are clear, and the ability and disposition to keep pace with the general advance in knowledge strong fifteen years later than they used to be. The change is a positive one, and the appreciation of it by the public doubtless accounts for the gradual obliteration of the ministerial dead line.

Indeed, the notion that any man, not an invalid, should retire from business at, say, sixty, and give himself up to a life without occupation in some sense compulsory, has died out in this country. There are many reasons why it should die out. As we have said, the general improvement in health of the better classes in the latter half of life has largely extended the period during which work can be done easily and well. The old idea that it was a moral duty to retire and give up the evening of life to contemplation and preparation for the future has largely disappeared, men having come to realize that idleness, or at least the absence of definite occupation, is no more favorable to such preparation than activity, if not too intense. Again, with the higher standard of living and the greater difficulty of investing savings profitably, the gains of business have become more necessary, especially to professional men. Work, too, has become far more attractive for its own sake than it used to be, owing to the multiplication of movements, the growth of education and the greater complexity of affairs, and contrasts more favorably with a life devoid of such excitement of work before them, wonder more and more what they would do without it, and come to have a real fear of idleness, and to dread the life as something hardly to be endured. Then there is the habit of work, which, with the average man who begins business life early, becomes constitutional, and is the more difficult to break because he has never cultivated any other to take its place. There is also an indisposition to be classed as an idler, the category in which opinion in this country places every man who does not work, even though he has gained the right to rest by long years of toil.

The whole tendency of things, therefore, is toward continuance in work, and save for its effect upon the young, it is perhaps to be commended as on the whole likely to increase the sum of human wisdom and prosperity. That the old have a clear right to work is undoubted, work being, like character, a kind of property, the use of which, within legal limits, is not estopped by age. Moreover, the continuance in work by men for a long term of years must add to the accumulated sum of human experience and so of wisdom, by impressing the lessons of that experience more forcibly upon the rising generation. Young people are not likely to profit much from the experience of their elders under any circumstances, and still less if their association with them be of short duration. But if their association is long, they must derive some benefit from it, if only because it is long. The early retirement of business men, then, would in some degree subtract from the wisdom of the world, by diminishing the sum of experience, a thing especially undesirable just now, owing to the general tendency to launch new and too often ill considered movements of all sorts. While old men do take great risks, they are not likely to do so, and if they live long by the side of the young, their example must in most cases prove a strong conservative force. On the other hand, there is no doubt that the old in persisting in work do prevent the early advancement of the young, and so detract largely from human happiness. They occupy the places which the young would naturally fill, so long that they seriously interfere with the usual programme of life. The young must now wait longer than they used

to do for an income adequate to the support of a family, which of course postpones or prevents marriage, while it also makes possible changes in or loss of business position, which would be measurably impossible were advancement more rapid. Beside, seeing only the old in important places, creates among people the habit of trusting only the old, which tends still further to diminish the chances of rising on the part of the young. While there are notable examples of success in business and politics by men under fifty, it remains true that great success is not generally achieved, especially in the professions, until later years are reached.

GOOD ADVICE.

"Don't keep watchin' the sun, boy," said the farmer to his young helper in the field, "I'll set just the right time, no sooner, no later. What you need is to keep watchin' the row you've got to hoe." It is good advice for the workers in life's field as well—those who, when life's day gets well into its afternoon, are inclined to turn too many thoughts toward the sunset. The years have brought wisdom and experience, the power to do well and with less effort many things that once called for laborious attention. The body may have less muscular strength, but it has learned to economize its strength; it needs less. The brain does not thrill so easily, but it does better work with its calmness and clearness of vision. There is no need to dread the sunset, still less to anticipate it by dropping the work that remains to be done and the pleasures that should still be full of healthful interest. "Don't begin to cut down on things until they begin to cut down on you," is a physician's sensible advice to those past middle age. "The more points at which we touch human life and interests, the more alive we are and the longer we shall remain so."—Forward.

BARREN RIVER ASSOCIATION.

On the fifth Sunday night in November, I started a meeting in Monroe county and labored there twelve days. The Lord wonderfully blessed our labors in converting and converting sixteen souls. Several of them being very hard sinners, that had lived past the middle age in sin. Twelve united with the church, and were baptized by Elder A. T. Walden, with more to follow.

We were able to consummate a union with Baptists and four Disciples, but it was done upon the Bible plan (Baptist) of repentance toward God and faith in our Lord and Saviour Jesus Christ, then an experience of grace and the knowledge of the forgiveness of sins, and then a request to be baptized because of the forgiveness of sins. Oh, what a touching scene to see a husband and wife that had been deceived for twenty years down on their knees praying for forgiveness of their sin, and then what a joy to see them shout praises to God and tell to all, the wonderful power of God to save, and the sweet comfort of the indwelling of God's holy spirit.

Truly this is the Lord's doings, and is marvelous in our eyes. Yet we remember to him belongeth power. Will all the readers of the dear old Recorder remember us in their prayers as we work in this field of sin and heresies.

T. F. GRIDER,
Missionary for Barren River Association.

THE USELESS CLOCK-CASE.

The hotel-keeper must seem to put a clock in every bedroom. In mine there was a black-marble case, but there was an empty space where the time-keeper should have been. It was a mere professor.

I fear there are many in our churches who are without work, and what a wretched disappointment they are to those who fain would make some use of them!—C. H. S.

So if thou be a walker with God, it will appear in the relations wherein thou standest; for grace makes a good husband, a good wife, a good master, a good servant.—Thomas Boston.

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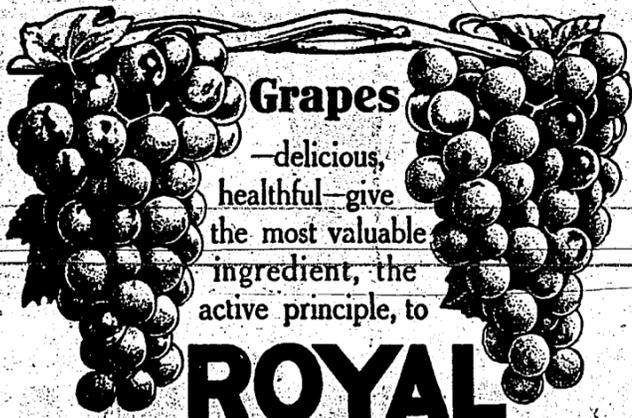
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ITEMS OF INTEREST

News The World Over.

One of the greatest disasters the world has ever known was the earthquake in Southern Italy and Sicily, on the 28th day of December. The center of the disturbance was at the Strait of Messina, and the two cities on each side of the strait, Reggio and Messina, were totally destroyed. Houses which the earthquake left standing were burned. Hundreds of persons pinned under the ruins were burned to death. The death list keeps on increasing. At first it was reported that 12,000 were killed in Messina. Afterwards it was learned that the dead in that city alone were 50,000.

The king of Italy gave \$400,000 to start a relief fund and started immediately, with the Queen for the stricken region. One hundred and fifty thousand is the present estimate of the dead. Many small towns were wiped out entirely. A tidal wave, thirty-two feet high swept over the land, destroying many lives. The pope has given \$200,000 to the relief fund and has called on Catholics all over the world to help. Mt. Etna is in eruption, but it is not thought the eruption will be a great one, as great eruptions rarely follow the great earthquakes.

Such things as this are told so often about ladies that they will enjoy this true story about a man. His tailor sent home a pair of pants which he returned, saying they were too long. The tailor put them up for a few days and sent them back unaltered. The man returned them, saying they were now too short. The tailor kept them a few days and again returned them unaltered. Shortly after he went to pay his bill and told the tailor they were the best fit now he the tailor they were the best fit now he

Verily the heathen are at our door. The recent talk which Dr. Otoman Zar Adush, the high priest, has made to those who hold the religion of Zoroaster, brings this home to us. He calls them to their seventh annual meeting in the temple at Chicago. The Americans who have adopted this pagan religion, are said to number thousands. But we are skeptical as to the number.

The New York Evening Post quotes this statement of a professor in Chicago University. Speaking of the Christian religion, he said: "It is not a religion from a god, but an achievement of man who created his own gods. More and more people are giving up the idea that their religion is something handed down to them from a divine source." Comment is unnecessary.

Prof. Ferrero, the Italian historian, is in this country delivering a course of lectures at Columbia University. Some one asked his opinion in regard to university life in this country, and he said that as far as his limited observation went "the students seem to be less prone to self-exertion, at least, in the direction

of requiring knowledge, than they are with us. Here in the colleges there is so much that distracts, so many sports, I fear the American students are not as much in earnest as are ours. In Italy, if one enters a university he is compelled to work, but here it is not so."

There have been so many discouraging rumors about the Gatun on the Panama Canal that Mr. Taft has decided to take several competent engineers and go down there and make a thorough examination. It will be remembered that all the distinguished foreign engineers who were invited by the United States Government to examine the canal were unanimous in their opposition to the plan which was adopted.

Sir Charles Furness has at Liverpool one of the largest shipbuilding establishments in the world. But he has had trouble with labor unions, and his business has fallen off greatly. Ship owners were afraid to put their orders with him. Sir Charles has offered to sell stock to his men. Five per cent of their wages is to go to buy stock. It is stipulated that there are to be no strikes, and no lockouts. The labor unions have entered into the agreement for one year.

The Crown Princess of Germany is the most popular member of the royal family. This is not surprising in view of her latest benevolence. She sold her diamond tiara for \$25,000 and sent the money to the families of the men who were killed in the mine disaster at Ikanim.

How to Get Rid of Catarrh

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THE MID-WINTER LECTURE COURSE.

(Continued from page 12.)

troduced me. He did not say I ought to read them, he did not make out a list of "one hundred best books" for me to read, but he led me to feel that I should read his books, and we read together the great books and the Book of Books; we lived together, hunted together, as companions true.

All books should be temperamentally chosen. Modern novels are in the popular mind a synonym for literature. One needs to employ sanity in the midst of this great "spawn" of books, and the preacher's judgment of the books today will depend very much upon his knowledge of the books of yesterday.

Every age has its literature, the kind the people want, the law of supply and demand will be found to work here as elsewhere. Sensationalism may "win the day," but that is all it does win. I went into a book shop for a copy of "Robert Elsemere" and found it with difficulty. The bookseller told me that he had not had a call for it in fifteen years.

Not "Art for Art's sake," but for God's sake and man's sake.

Literature has gone into the business of specializing as never before, all conditions of human life are pictured in the modern novel. Then there is the "Magazine habit" and the preacher will do well if he escapes with only a slight attack, a mild case of it.

The minister cannot afford to be indifferent to the multimod of modern literature, at least he should browse around in it for rest and recreation from the heavier reading occasionally. A good dose of Mark Twain for instance on Monday's.

The preacher should make use of literature for illustrations; the Master's illustrations were concrete, homely illustrations. It is hard to be concrete, but we should endeavor so to be.

The preacher cannot afford to treat modern literature with complacency. Complacency is but another name for dry rot. Read a little in standard literature every day, even though it be but a very little. Scrappy reading should be avoided as far as possible; read the whole story at one sitting if possible, in order to get the totality of impression.

Illustrations from life are better than from books, but illustrations from books that are taken from life are good. It is not so much what you know as what can you do with what you know?

What should be the pastor's attitude toward the secular reading of his young people?

He may advise them not to read certain things, and be laughed at. He may say, "Go ahead and read your fill." A wrong attitude. Discreetly recommend them to good books. The literature of missions now offered by the Foreign Board is very attractive.

The church and the school should be the centers of neighborhood life. There are but few young people who may not be taught to love good literature. Art and literature should be the handmaidens of religion. Do not preach literary sermons.

The first lecture of the Seminary course on "Evangelism," by Rev. R. A. Torrey, D.D., on the subject, "Fulfilling One's Ministry," was delivered in the Walnut Street Baptist church, Monday evening, January 28, 1908. He said in part:

The call to preach the gospel is the greatest honor possible to be conferred upon man. The son of the King of Sweden renounced all his rights to the throne of his country for the purpose of preaching the gospel of Jesus Christ.

The temptation to be unfaithful in the ministry is very great, but our being faithful means not only the saving of the lives of men, their mere physical lives, but the saving of their souls throughout all eternity. Comparing the faithfulness of the Captain of a great ship on the ocean where his trust is connected only with the mere human lives of his passengers, to the faithfulness of the minister of the Gospel which concerns the eternity of men.

Referring to the "advice of an old preacher to a young preacher (II. Tim. 4:5), he said:

Three things are necessary in fulfilling our ministry, filling it full.

1. A definite, clearcut, conception of God's purposes in our ministry, definite, clearcut, exact, precise, complete conception of God's purposes in calling us into the ministry. The mere fact that the ministry is the best place for a man to do good to humanity is not enough to constitute a call to the work.

The first part of God's plan in our lives as ministers is, "seeking and saving the lost." The bringing of definite men and women to a definite acceptance of a definite Saviour. If we lack definiteness in our work it will mean failure. The professional evangelist is not a ne-

nessy, the preacher should do his own evangelistic work in the main. Question: Are you seeking and saving the lost? Can you put your hand on definite men saved by you?

God's second purpose in our ministry is "feeding the flock." He said in many churches, especially in the North, the preachers are not feeding the flock. Some are feeding the flock poison; some of them are doing this unconsciously, but the poison kills just the same as if it were fed to them with the deliberate purpose to kill.

Haste to promulgate some new doctrine without thorough examination of its soundness leads some to feed the flock poison, afterwards they may discover their mistake and try to lead their people back, but it is easier to lead them away than it is to lead them back to the truth.

A brilliant fellow-student was led away into agnosticism, being called to a pulpit in the northeast, noted for its broadness and liberality, who afterwards abandoned the ministry and took up sociological work. This man was lost to the ministry through the influence of Torrey, who was agnostic in those days. This was the saddest experience of his life.

The pulpit is a place of great power. Never proclaim anything from this place of power without first making a thorough examination of the truth of it on your knees before God, be absolutely sure of its truth before you give it to your people.

God's third purpose in our ministry is the training of the membership of our churches for effective service in His kingdom. The heresy of the age is a one-man ministry, the idea of the churches is that we have called here a man to do the work, when the membership should be trained to do the work.

The marvelous organization of the Chicago Avenue church in soul-winning, and the continuous revival in that church for the past fourteen years was attributed to the trained membership for service in soul-winning. It is like a net with its meshes so close that none could get through. In eight years there had been received into that church 2,000 new members. The preacher is in the church to train an army for service.

We must give ourselves to two things, prayer and the ministry of the word. These and only these, a preacher should not try to do all the things that are expected of him in society. This is a day of specialists and the preacher should be a specialist of the Bible. In order to minister the word we must be students of the word, students of the Bible. Not studying about the Bible, but studying the Bible.

People who read about the "Congress of Religions" in Chicago during the World's Fair imagine that it was the greatest thing that ever happened. A literary man was scheduled to deliver an address before that Congress. He spent three years preparing his address, thinking he had the opportunity of his life before him, but when the time came he faced the magnificent audience of eleven women and two men. Contrasting with this, the preaching of D. L. Moody in the Auditorium during the same period, at 10 o'clock each morning, preaching the Bible simply, to more than 6,000 people, and said "nothing draws like the Book."

We must be holy men. We should not be afraid of that word "holy," because of the misapplication of it by some people, it is a good Bible word, a strong word. We are not to strive to simply be "scholarly men," not simply "brilliant men," but "holy men," so that when we pass down the street men will say of us, "there goes a holy man."

We can be perfect thus far: 1. Put away every known sin out of our lives. 2. Give up every doubtful thing in our lives, things not wrong in themselves essentially, perhaps, but about which there is doubt. 3. Give up things perfectly right, but unessential, that injure our influence with some people, that we may have power with all. 4. Absolute surrender to God in all things. Let the Holy Spirit come in and possess us absolutely.

On Tuesday, December 29th, at 8 p. m., Rev. R. A. Torrey lectured on "The Praying Factor in Evangelism."

Some think preaching is the greatest factor in evangelism; others singing, personal work, advertising, or methods and organization. All these have their place, but the most important human element is prayer.

Evangelistic tricks and schemes have been reduced to a fine art, and by means of these things there are many alleged conversions, "card made" Christians, but no real revival. Church history is largely a history of revivals. Every revival is the child of prayer.

The revival of 1857 was not a revival of much praying, but of mighty and constant prayer. During this revival a man came from the west coast to Chicago; he told Mr. Moody that he found a continuous

chain of prayer meeting from the coast to Chicago.

The revival in Ireland in 1859-60 was the result of prayer meetings held by four men, a farmer, a teacher, a blacksmith and another man, whose occupation is not known. They continued in prayer for some time, then they went out and tried to preach and failed. They came back to prayer again, later there was a meeting appointed in the Market place where three young men were to testify, and the crowds were so large that the preachers arranged four pulpits, one in each corner of the Market place, and they began to preach; men dropped all over the place under deep conviction of sin; the meeting was adjourned to the town hall, and continued till day break. A preacher started for his home but was called into one house after another to minister to people who were under deep conviction of sin; he was kept busy until sunset and then the same thing was continued till sunset again. The courts were closed, the jail's were closed, the wheat stood in the fields ungathered; yet no single man stood out as a prominent factor in this great revival.

The great Rochester revival in 1860 was the child of prayer. Finney was doing the preaching, but McClary was wrestling with God in prayer, and when McClary got victory in prayer Finney got victory in preaching.

We are in the midst of a world-wide revival today, but it is not general. We need to pray for it to become general. It is on in Japan, India, China, Scotland, Wales and to some extent in England. It started from the week of prayer in 1899. These prayer meetings were continued in Chicago for nearly two years. As a result of these prayer meetings I was led to go around the world. Two strangers came to the Chicago Avenue church one day and told me that they wanted me to go to Australia. As a result of the visits of these two men, I went on the tour around the world. Preached in Japan, China, Australia and Wales. I used the same methods of work in Japan and China that I use in America. I knew nothing of the methods of thought of the Japanese or the Chinese, but I knew that God was the same God for them as he is for the Americans. The Chinese and Japanese responded to the Gospel invitation just as they do in America. In a meeting in Shanghai there were crowds of men on one side of the building and crowds of women on the other side. I requested all who were willing to definitely accept Jesus as their Saviour and Lord and to pledge themselves to live for him the rest of their lives, to hold up their hands. The hands went up all over the house. I thought there must be some mistake, I repeated the invitation and asked them to rise. They stood on their feet. I still thought there must be some misunderstanding, so I repeated the invitation and asked them to come to the altar and kneel. They came, men and women, and filled the altar and the aisles.

When I reached Australia, they had been praying for a revival for eight or ten years. We had fifty-two meetings every night in Melbourne for two weeks and 3,642 persons accepted Jesus Christ. God works in answer to prayer. "set time for God to favor Zion" is when the people are in prayer. A prescription for a revival, get a few people, no matter how few, to do some real heart-searching and get right with God, and determine to "pray through," no matter how long it may take, and to put themselves in God's hands and then go out to testify for God.

We can have a revival if we are willing to pay the price, get right with God and set your faces as flint toward heaven and pray through. Stay in the pastorate until you are absolutely sure that God would have you do other work. The crying need in the ministry today is evangelistic pastors. Pastors with the evangelistic spirit. The pastoral office is the office of offices. The great joy of seeing your church grow is without price.

Be very much in prayer yourself for a revival. Telling how is one thing, but praying yourself is another. Revival is the normal state of a church. The twenty-eight chapters of the Book of Acts are filled with the note of victory, daily occasions of revival and ingatherings. Get others in your church to pray. Discover the most spiritual minded members in your church as soon as possible after you take charge. Organize prayer circles in your church for a revival. Make your prayer meetings real prayer meetings. Not a talking meeting. Have your people make prayer lists. "God helping me I will pray and work for the salvation of the world."

Definiteness in dealing with the people, a sermon may be filled with truth and yet not hit anywhere. Organize groups for definite intercessory prayer for definite individuals.

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