

WESTERN RECORDER

Faith, Hope and Love, these three.

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

84th YEAR.

LOUISVILLE, KY., THURSDAY, JANUARY 14, 1909.

No. 8.

Published Weekly by
THE BAPTIST BOOK CONCERN,
(Incorporated.)
636-638 Fourth Avenue, Louisville, Ky.

KNOWING CHRIST

By J. M. Weaver

The one great burning desire of the Apostle Paul was to have full knowledge of Jesus Christ. As Saul of Tarsus he fiercely hated Him and deemed Him unworthy of knowing. He regarded Him as an impostor, an apostate from Judaism and worthy only of death. But after his transformation on the plains of Damascus he was utterly changed in his views of Him and ever afterwards sought to know Him, regarding Him the grandest character on earth. He counted all things but loss for the excellency of this knowledge, saying: "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord; for whom I have suffered the loss of all things, and do count them but dross, that I may win Christ."

Henceforth he repudiated his own legal righteousness and sought to be clothed upon with His righteousness by faith and to increase his knowledge of Him, saying: "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." In this paper let us consider what is implied in this desire and knowledge. Much is implied in it. It is to have a knowledge of His nature and person. His nature was pure, sinless, peerless and perfect. There is none like Him among all the sons of men. No prophet or apostle approached Him in His transcendent nature. Well has Stennett sung:

"Majestic sweetness sits enthroned
Upon the Saviour's brow;
His head with radiant glories crowned,
His lips with grace o'erflow.
No mortal can with him compare,
Among the sons of men;
Fairer is he than all the fair,
That fill the heavenly train."

His person was unique. He was perfect man united with perfect deity. As such He was qualified to be the Mediator between God and man. As human He was able to reach down to the lowest depths of man's sinful condition and as divine to reach up to the infinite God and to bring about a reconciliation between these two alienated by sin. The God-man alone could do this. Again, a knowledge of His matchless character as revealed in the Word of God and in His wonderful life. In Him was a character shining more resplendent than the sun in its noonday splendor and as influential as the law of gravitation. He possessed a character so sweet and powerful as to draw the highest eulogies from His enemies. No one has ever found a spot in His character, for it was absolutely flawless. Of Him Richter, a German skeptic, writes: "The purest of the mighty, the mightiest of the pure, who with his pierced hands raised empires from their foundations, turned the stream of history, from its old channels, and still continues to rule and guide the ages." Fichte, a German atheist, writes: "Till the end of time, all the sensible will bow low before this Jesus of Nazareth, and all will humbly acknowledge the exceeding glory of this great phenomenon. His followers are nations and generations." But why quote more? Hundreds have thus written. Thus His stainless character impressed men.

Again, a knowledge of the grandeur of His works. "He went about doing good."

He healed the sick, opened the eyes of the blind, unstopped the ears of the deaf and raised the dead. His meat and His drink were to do the will of His Father constantly. These works were multitudinous and ceased only when, upon the cross, He exclaimed: "It is finished." Again, a knowledge of His teaching. He was continuously pouring forth upon the world a limpid stream of crystal truths which flashed before the minds of men like diamonds of the first water. Men listening to His silvery voice telling of eternal truths exclaimed: "Never man spake like this man." In His preaching, as Dryden says:

"The proud he tam'd, the penitent he cheer'd;
Nor to rebuke the rich offender fear'd,
His preaching much, but more his practice wrought;
(A living sermon of the truths he taught),
For this by rules severe his life he squar'd
That all might see the doctrines which they heard."

Again, knowledge of His atoning work in the great Plan of Redemption. In this is gained a conception of His wondrous love. Heaven left and earth entered tell of a love unparalleled in the universe. This love shines out in the darkness of the world as the stars at midnight. All these things are implied in the knowledge which Paul so sought and desired. The effects of this knowledge is powerful in the lives of men. It always leads to love of Christ and intensifies it. We see that Paul's love to Him was unquenchable. Thus is it with us. As our knowledge increases our love becomes more intense. It also leads to consecration to His cause. How full was Paul's consecration! It also develops us spiritually, and thus fits us for the enjoyment of the pleasures of heaven. It so brightens the eye of faith that we see the celestial city in all its beauty and are enabled to sing in joyous strains:

"There is a land mine eye hath seen
In visions of enraptured thought,
So bright, that all which spreads between
Is with its radiant glory fraught—
A land upon whose blissful shore
There rests no shadow, falls no stain;
There those who meet shall part no more,
And those long parted meet again.
Its skies are not like earthly skies,
With varying hues of shade and light.
It hath no need of suns to rise
To dissipate the gloom of night.
There sweeps no desolating wind
Across that calm, serene abode;
The wanderer there a home may find
Within the paradise of God."

Reader, seek this knowledge of Him if you would make the most of this life and be fitted for the life to come. To neglect it is to wreck your life forever!

CANDOR.

As a suspicious spirit is the source of so many crimes and calamities in the world, so it is the spring of certain misery to the person who indulges in it. His friends will be few, and small will be his comfort in those whom he possesses. Believing others to be his enemies, he will, of course, make them such. Let his caution be ever so great, the asperity of this thought will often break out in his behaviour; and in return for suspecting and hating he will incur suspicion and hatred. Besides the external evils which he draws

upon himself, arising from alienated friendship, broken confidence and open enmity, the suspicious temper itself is one of the worst evils which any man can suffer. If in all fear there be torment, how miserable must be his state who, by living in perpetual jealousy, lives in perpetual dread? Looking upon himself to be surrounded by spies, enemies and designing men, he is a stranger to reliance and trust. He knows not to whom to open himself. He dresses his countenance in forced smiles, while his heart throbs within from apprehensions of secret treachery. Hence fretfulness and ill-humor, disgust at the world and all the painful sensations of an irritated and embittered mind.

So numerous and great are the evils arising from a suspicious disposition, that of the two extremes it is more eligible to expose ourselves to occasional disadvantage from thinking too well of others, than to suffer continual misery by thinking always ill of them. It is better to be sometimes imposed upon than never to trust. Safety is purchased at too dear a rate when, in order to secure it, we are obliged to be always clad in armor, and to live in perpetual hostility with our fellows. This is, for the sake of living, to deprive ourselves of the comforts of life. The man of candor enjoys his situation, whatever it is, with cheerfulness and peace. Prudence directs his intercourse with the world; but no black suspicions haunt his hours of rest. Accustomed to view the character of his neighbors in the most favorable light, he is like one who dwells amidst those beautiful scenes of nature on which the eye rests with pleasure. Whereas the suspicious man, having his imagination filled with all the shocking forms of human falsehood, deceit and treachery, resembles the traveler in the wilderness, who discerns no objects around him but what are either dreary or terrible; caverns that open, serpents that hiss, and beasts of prey that howl. Hence in him are verified those descriptions which the Spirit of God has given us of the misery of the wicked: "They shall have no peace. They shall be mad; and they shall fear day and night like the troubled sea when it cannot rest. The Lord shall give them a trembling heart, and failing of eyes, and sorrow of soul and have none assurance of heart."—Old Sermon.

The Indianapolis News notes with apparent satisfaction, the disappearance of the infidel. It declares that he is as extinct as the dodo, and that he "vanished like a wraith" contemporaneously with the suppression of the preaching of eternal torment for the wicked. Probably so; but hell-fire is blazing right on just the same. What for, if it is not to be used in the punishment of those who commit murder, those who lie and steal, who commit adultery, who bear false witness against their neighbors, the hypocrites and scoundrels and vagabonds, thousands of whom live in Indiana, and of which even South Carolina has a full supply.—Charlestown News and Courier.

God comes into your life and disturbs you, breaks up your plans and extinguishes your hopes, the lights that have lured you on. He spoils everything. What for? That he may get you on his wings and teach you the secret forces of your own life, and lead you to higher development and higher purposes.—G. Campbell Morgan.

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

The Dean of Westminster has announced his adhesion to faith cure. What is more he also announced his belief in the miracles which the Catholics claim have been wrought at the tomb of Thomas a Becket. Evidently the Dean is such a very high churchman he is to all intents and purposes a Catholic.

Dr. T. D. Crothers, high medical authority, said in an address before the Mississippi Valley Medical Association: "The so-called moderate use of spirits, which diminishes the vitality and lowers the resisting powers of nature, is an active cause of consumption and typhoid fever and is accountable for over 80 per cent of all cases of pneumonia. In fact there is no disease known and no surgical operation performed that is not made worse by spirits."

Recently twenty-five young singers from Wales went to the White House to see the President. President Roosevelt offered them wine, but they refused it unanimously. The Interior calls on Wales to be proud of the young singers, and adds: "As for the United States they could be a lot prouder of the President if he had not served the sherry to tempt the young abstainers."

The Bureau of Census in Washington City has completed the statistics of marriage and divorce, and the figures are sad dening. In the ten years from 1890 to 1900, the population increased 21 per cent, while the increase in divorces was 86 per cent.

A professor in a Western University, when criticized, accused his critics of "attacking the Institution." His conceit is monumental. He is not the University, nor an integral part of it, but only an employe. Should he resign tomorrow, the institution would go on as ever.

THE MORAL EFFECT OF REDEMPTION.

Evangelist T. T. Martin.

Possibly no other doctrine of the Scriptures has been more warped, ridiculed and misrepresented than that of redemption. The greatest cause of this is the proud rebellion of the human heart, whether of the ignorant or the learned, whether of the out-spoken infidel or of the cowardly infidel, masquerading as a preacher, against God's just punishment of sin in Hell. Another potent cause of this is religious prejudice, because a belief in real redemption means the death of much of the religious error of the day. But much of this opposition to the doctrine of redemption is because the objectors do not realize the moral effect of real redemption.

A young man was charged with gambling. The evidence was positive that he was guilty. His lawyers had him plead guilty. The judge sentenced him to pay a fine, or in default of payment to imprisonment. The young man's lawyer then made the plea that the young man was a minor, his father an invalid, that the mother made the living by sewing, and that every dime of the fine would have to be pricked from her fingers with the needle, and that he, therefore, begged the judge to remit the fine. The judge replied that that would be perjury, that he had sworn to carry out the laws of the State, that the laws had been violated, that the sentence of the court was just and must stand.

All pleadings were in vain. After adjournment of court the judge received a touching letter from the mother, acknowledging the justice of the sentence, but stating that she could not let her boy go to prison, and that every dime of the fine would have to be made by her with the needle, and begging the judge to remit the fine. The judge wept over the letter, but wrote the mother that, while he was touched and deeply moved by her appeal, it would be perjury for him to remit the fine, which was just, and that it must stand. After signing the letter as judge of the court, he added this postscript: "I write the above as judge of the court; I write this postscript as private citizen. As private citizen I enclose my check for the entire amount of the fine." The result was a complete moral revolution in the young man's life. The same result has followed in the lives of multitudes of dissolute men and women, who were led to believe that Christ died for their sins, and thus secured for them a real redemption from all sin. This is one of God's purposes in redemption.

Paul says: "The love of Christ constraineth us for we thus judge that if one died for all, then all died, and He died for all that they which live should not henceforth live for themselves, but for Him that died for them."—II. Cor. 5: 14-15.

But the objector says that the effect does not follow in every case. It does not in the cases of hypocrites, nor in the cases of those who say that Christ died for our sins, yet really rely on church membership, or baptism, or living a better life to supplement this in order to make sure of their salvation. But the Saviour says that it will have this effect in the lives of the really redeemed. In Simon's house, as recorded in Luke 7:41-43, our Saviour said: "There was a certain creditor which had two debtors, the one owed five hundred pence and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me, therefore, which of them will love him most? Simon answered and said: I suppose that he to whom he forgave most. And He said unto him, Thou hast rightly judged."

But the objector asks, what is the difference between a life devoted to God's service, to doing one's duty, from the motive of being saved thereby or from fear of being lost, or from a simple sense of duty, and on the other hand, from love because really redeemed? All the differ-

ence, and more, that there is between a wife being faithful and true and devoted from a cold sense of duty, or from fear that her husband might kill her, or from a desire to get money from him, and on the other hand, from tender love. Hence, God says (I. Cor. 13:1-3, R. V.): "If I speak with the tongue of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. And if I have the gift of prophecy and know all mysteries, and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing."

Love, love for being really redeemed, is the great test of the soul, for God says (I. Cor. 16:22): "If any man loveth not the Lord, let him be Anathema!" But this love (and Luke 7:41-43 shows clearly the kind of love that is meant, the love of gratitude) cannot be in the human heart till one sees that he has sinned against God; that his sins deserve just punishment, and that Christ has really redeemed him from all iniquity.

Blue Mountain, Miss.

LOOK OUT FOR THE LITTLES.

By Rev. Theodore L. Cuyler.

Our Master put his measurement of what we esteem little things in his familiar parable of the mustard seed. "That tiniest of all seeds was the prophecy of a tree large enough to invite the birds to come and sing in its branches. Never despise the day of small things; the Holy Spirit does not do it, for he often uses the humblest means to effect results that reach out into eternity. Many of the best Christian lives have had their origin in a single text of Scripture, or a single sentence spoken, or a single letter written, or the reading of a brief tract. One sentence seems to have brought Peter and John to quit their nets and to follow Christ. One sentence converted the jailer of Philippi.

As yonder Hudson is the outcome of a little spring up on an Adirondack mountain side, so a vast number of rich, bountiful lives can be traced back to the influence of a few words spoken "in season." Lord Teignmouth, the president of the British Bible Society, used to say that he got his first impulse to a life of Christian philanthropy from the two words, "Be useful," which were impressed on him in his youth. Certainly the wonderful career of Spurgeon grew out of that simple exhortation, "Look to Jesus Christ and be saved," which a humble Methodist preacher fairly hammered into him on a certain stormy Sunday morning in an obscure Chapel in Colchester.

The soul-winning Christians are those who know how to drop mustard-seeds when the opportunity offers. I often cite Harlan Page as a master-workman in that line; for he had a fixed rule never to be with any one for a few minutes without saying something to do that person good. Probably many seeds of truth which he scattered came to nothing; but many others took root and sprouted. He came early to church one evening, and found a stranger sitting there waiting for the service. He politely spoke to him and in a few frank, kind words urged the stranger to accept the Saviour. That brief talk was the means of the man's conversion; he said that "Christians had always kept at arm's length," before. Such statements ought to make us all ashamed of ourselves that we lose thousands of opportunities to reach and move those who may be in the very mood to be influenced. In my own very inadequate ministry I have found that single conversations, or single written letters have been owned of the Holy Spirit to the conversion of souls; nay, I have known one sentence to do more than many a small sermon. Lose no opportunity; never despise the day of small things! Revivals in churches often start with a single man or woman; the first one that gladdened my early ministry clearly began from the faithful talk

of a young girl to the son of one of my church elders. One live coal can kindle a great flame; a spark will suffice when blown upon by the Holy Spirit.

There is another side to this important matter. As the usefulness of a Christian grows out of many small deeds well done, and timely words well spoken, so the influence of a multitude of professors of religion is terribly poisoned by what are regarded as little sins. A false measurement is put on that word sin. It does not mean only huge offenses like drunkenness or profanity, theft, adultery, perjury, or manslaughter; it means anything that violates conscience, mars the beauty of character, or weakens spiritual influence. The foxes that nibble the grapevines may be small animals, but the damage is great. The word in the Bible which is translated "sin," signifies to miss your mark or miss your aim. If you fail to hit the mark of absolute right, a miss is as good as a mile. And then, what if you miss heaven?

We cannot remember too often those pungent words of Dr. Alexander MacLaren that "The worst and most fatal sins may be the small continuous vices which underground and honeycomb the soul. Many a man who thinks himself a Christian is in more danger from the daily commission—for example—of small pieces of sharp practice in his business than ever David was at his worst. White ants pick a carcass clean sooner than a lion will." Alas! what great sinners we may be in small things! Little irritations of heart and speech, little meannesses in dealings little tricks and insinuations, little jealousies and spite, little neglects of kind acts that we ought to do—all these are the little foxes that make wretched havoc with the vines. Instead, therefore, of trying to whitewash faults by calling them "weaknesses" and "infirmities," we ought to label them by their true name, of vices and sins. Everything that is not right is wrong; and a Christian's sins are doubly mischievous.

If I write thus plainly to fellow Christians, let me say to the unconverted that no wilful sin is a trifle. If you are lost, my friend, it is not likely that one huge crime like that of Judah, or Pilate or Herod will sink you to perdition. It will be the total aggregate of thousands of offenses against God's holy law, and God's wondrous love. All sin works death. In a certain English park a naturalist saw a small worm boring into the bark of a stately sycamore tree. "If that worm is let alone," said he, "it will kill that tree." The experiment was tried. The next year the leaves turned yellow, and the year after, the tree was a skeleton. Now if one sin is so dangerous, what must a lifetime of violating God's commandments and rejecting Christ's love be? Stop short, and take one step toward Jesus! It may seem a small step, but if it be an honest step toward him, he will help you to the next one, and you are on the straight road heavenward. In aiming to follow Jesus, despise not the day of small things.

PASTORAL MEMORIES.

A Faith-Cure Experiment.

Early one winter morning a cutter drew up at the gate of the parsonage and a messenger brought me an important request to come to a home some miles away. The family was not one belonging to my congregation, although I had some slight acquaintance with some of its members. However, they knew me, and as the mother was ill and had been ill for some weeks and I was invited to visit them, I did so cheerfully and without hesitation.

Ushered into the sick-room, I endeavored to lead the conversation into profitable channels of Christian comfort and consolation and spoke with all good cheer possible. The husband seemed several times to be on the point of making some formal announcement and, at length, at what seemed to him a fitting point in the conversation, spoke as follows: "You see it is just this way. She's been sick a good while and we've been reading a good deal

about faith cures, and we just concluded that we'd try an experiment and, so, to help it along, we sent for you today."

Of course I explained that I was not a faith-cure experimenter; that I believed in faith and works; that praying in case of sickness went to the best advantage hand-in-hand with skilled physicians and trained nurses, but that I was willing and glad to pray with them that God's blessing might rest upon the means employed and that, if it were his will, she might recover from her sickness. We united in prayer and the prayer was offered in all possible faith and fervency. After a time the husband went out of the room and the wife took advantage of the opportunity to say to me: "I do not believe in doing without a doctor, and I don't think he would want any faith-cure experiments tried on him."

The visit closed in due time and in due form. In a few weeks the word came to me that the experiment had come to an end. As far as faith-cure, or, for that matter, any sort of cure was concerned, it had been a complete failure. The poor, tired woman had gone to her long rest and the faith-cure experimenter went about the streets.

The story is in line with many others that tell of sickness unrelieved and death unaverted under the thoughtless and treacherous theories and the mistaken ministrations of those who would meet disease in a way unwarranted of God's Word or the leadings of sound sense or science. We believe in prayer, and increasingly we believe in it when we approach God in the way and under the conditions he lays down for our guidance. But we do not believe that we can trample under foot the teachings of science and good sense and indulge in the rhapsodies and false enthusiasms or the excitements of fanatical ignorance and expect a satisfactory outcome in cases of real difficulty.

There have been cases where the sickness was imaginary, or superinduced by a nervous condition from which the patient needed to be aroused. In some such cases without medicine or a physician, a wise friend, a devout enthusiast, or even a shrewd charlatan may be successful in interrupting the abnormal condition. In cases of real sickness, however one would better keep out of the hands of the disciples of Alexander Dowie or Mary Liddy, or of even the good faith-curers who pray and leave the patient to groan and die.

In scarcely any field have there been more delusions and impostures than in that of physical faith healing. The Scriptures tell us of miracles wrought by Christ and his inspired apostles, and upon these actual occurrences enthusiasts on the one hand and sharpers on the other have worked upon the hopes and fears of the innocent and suffering, oftentimes to their great injury. Faith has its true province. Faith experimenting is to be depreciated.—Herald and Presbyterian.

THE GIFT OF EACH DAY.

With the beginning of every new day our very souls should leap in gratitude for the gift of that day. Whether the sky bend above us fair or clouded, yet the hours stretch out before us unsullied, glistening in purity. Whatever yesterday may have been, this new day possesses boundless possibilities. It is a wonderland of beauty and wealth. At every turn of its winding ways a fresh delight is awaiting us. Here a long-glance lingers, like a sylph behind a thicket. Yonder a power abides, like an oak in its quiet splendor. Still further along the road a bevy of smiles keep ambush, ready to dance around us as soon as our feet touch their magic circle. There is not, in all the days that ever have been on earth, a joy really worth possessing, of wisdom or loveliness or strength or virtue, that does not lie hidden in this new day of ours. Bethink yourself that this is no exaggeration, that it is true as literally as the price of butter, and you will certainly begin to regard the coming day with a measure of respect and even awe.

A REMNANT.

From the closest observation by attendance and reading in our Associations and State Conventions, both East and West, I am led to believe that the great mass of our people among Baptists have an heart gone far from the faith of our fathers.

Certain ones have played upon these pet words, the "Fatherhood of God" and the "Brotherhood of man," to such an extent as to have made themselves believe that the old doctrines of election, the perseverance of the saints, sanctification, the new birth, salvation by grace, total depravity, the Scriptural constitution of a church, church independence, baptism, the Lord's Supper and even the Word of God, are not what that great army of self-denying and consecrated men who filled our pulpits in the years past and gone and through whose instrumentality the Baptist church forged ahead to the proud position which she has occupied, are not what they taught them to be, but something of an entirely different character, so different as that such as hold to their teaching are regarded as unsafe to stand in the sacred desk at the present day, or to sit in council for the examination of such as feel called to the work of the ministry.

The ministry is also shorn of its former sacredness, since it is now held that it is a choice of the person instead of the Holy Spirit as regards the matter of one's devoting himself to the preaching of the Gospel. If one choose to enter upon the work of preaching the Gospel, it is well, but no more of God than the calling of a farmer, or mechanic, or merchant, or doctor, or any other avocation by which men serve their fellows or gain a livelihood. Further, if the time should ever come, in which they felt that a change in their avocation was desirable, they are at liberty to make such change without compunctions of conscience, regarding it.

Under this state of affairs we have come to find ourselves as a body not altogether working in unison.

Whatever may be said to the contrary, by those who are giving themselves and their influence to bringing about these changes and forcing the doors of our denomination open to the promulgation of their unscriptural schemes, there is a remnant, and a not altogether insignificant one either, who are not in accord with these things. Though they may be called "old fogies," "fanatics," or what not, they are grieved to the heart at what is taking place. The position in which this remnant find themselves is far from being a pleasant one. With no longer the bloom of youth upon their cheeks, for the most part they are relegated to the care of small churches, with meagre salaries, if they are successful in getting even these while they are compelled to commingle with those who have wrought their ruin or at least downfall, or go to some old ministers' home and eke out the remainder of their days, or, if possessing sufficient strength and business ability, embark in some enterprise by which "the wolf may be kept from their door" until the master shall call them to "come up higher."

What has brought this state of affairs about? Is it the natural outgrowth of the principles which underlie the doctrines to which we as a Baptist denomination hold? It is no more the outgrowth of those principles than was the acceptance of the Canaanite worship, by the children of Israel, the legitimate offspring of the principles which underlay the Levitical Service.

It came about in a similar manner, it is true, as the fruit of disobedience to God. Had the children of Israel had no fellowship with the Canaanites, but have driven them out as they were commanded to do, with all their false system of religion, peace and prosperity would have continued to have been theirs. This they did not do, but allowed them to remain unmolested and carry on their idolatrous worship, possibly condoning their ungodly practices under the specious plea that they were inoffensive and kind hearted and attended to their own business, forgetting that by their example in the eyes of their children, they were being led away from the ordinances of God and indoctrinated with the principles of the Baal worship.

When, after a time, the Israelitish children were found to have imbibed the principles of their idolatrous neighbors and were become zealous advocates of the Baal worship, their parents' eyes were opened to the laxness of their course, but it was then too late to remedy the evil, the die had been cast and the nation had become a nation with a god that was no God, and as a punishment God gave them into the hands of their enemies to be driven out of their own land into a land of strangers whom they were compelled to serve, as a nation of slaves.

Is it not true that we as Baptists have allowed the advocates of strange doctrines to dwell among us without let or hindrance until little if anything was said respecting it? Even have we welcomed such ones into our churches, and pulpits, although they ceased not to advocate their strange views, and at the Lord's table they have been made to feel that their presence was not unwelcome. Thus has the matter gone on until little by little our own doctrines have been set aside, while others have taken their place, each change bringing us nearer to those of other faiths until without the tinge of a blush we have it proclaimed in our pulpits that all differences between our doctrines and those held by others have disappeared, and save a few non-essentials, all the churches are practically one.

We have in this manner been robbed of our heritage, while our children have cast in their lot with strangers and those of the "manor born" have been cast out, or so shackled as to be denied the right of the advocacy of our once cherished and God-given belief.

Without question, one of the prominent steps

taken in our departure from the old paths and which has brought about that which we have mentioned, was the multiplication of societies or organizations in our churches, which being similar to those among other religious bodies brought our people, and especially the young, into closer relations with them.

These organizations, not being content with their work in the churches in which they were organized, began to agitate the idea of a union with those of Pele-baptist churches until it was not long before Baptists, Presbyterians, Congregationalists, Methodists, Free-will Baptists, Disciples, Universalists, Unitarians, Adventists and in some instances Episcopalians met in what they chose to call a Union Rally. Then, as was natural, the sentiment took form in the minds of those of different beliefs, Baptists equally as well as others, that it were wrong to let differences of views over Bible truths keep the different churches apart. With all these influences at work, it is not strange that the tide should set in that direction and such as were weak in the faith, together with those who had come to us from the different church organizations should cast their influence in that way of thinking and urge closer relations between the young people of all denominations and if the young, why not those that were older? The movement was a popular one, and apparently swept everything before it. So strongly did it take hold upon churches of our denomination as to cause many godly men and women to look askance at the movement and feel afraid to oppose it lest they be found fighting against God.

This innovation upon the old established usages of the Baptist churches, ushered in so entirely a new order among us, in which little girls and boys, for the most part without the love of Christ in their hearts, were chosen as leaders of meetings and even an age limit set for such as would be welcome to their meetings, as to cause many of the more careful, and among such a goodly number of ministers, to call a halt; but when they undertook to direct the mad rush of the young blood, and their abettors, though older, yet unsound in the faith, and put a break upon the course they were pursuing, they were found not to be equal to the emergency and were swept aside whilst the living stream rushed on more impetuously than before.

In this reckless push for the carrying out of what they conceived to be an onward movement in a worthy cause, many elderly pastors and deacons were removed and younger men put in their places.

Many who went with the multitude, with the attempt to bring these organizations within bounds at first, became alarmed and sought other means of checking the tempest which was playing such havoc with our churches which led to the organization of the B. Y. P. U. Society in Baptist churches and the Epworth League in Methodist churches, but while some of our churches were willing to turn into the new channel, great numbers refused to be molested and remained as Christian Endeavor Societies.

Little by little other means were resorted to until finally larger numbers dropped the name of the first, or parent society, and adopted some other.

It would seem that these experiences would have been the means of bringing the churches back to their former methods, but it was forgotten that there had arisen a mighty host of such as had no knowledge of former methods and who knew nothing of the old faith only as they had heard it spoken of in derision by such as had, notwithstanding their years, cast in their lot with them.

The effort was therefore fruitless, while by training they had become ripe for what followed: an attempt to throw down all barriers between Baptist churches and those of other denominations, while such doctrines as had hitherto been the bulwark of our strength, were either cast overboard or given such construction as would render them acceptable to them.

Under these circumstances, it is not surprising that there should exist in our denomination what we find amongst us: the new order, and a remnant of what we were and for which our father's contended and suffered cruel and untold persecutions even unto death.

But there is a remnant, and all the sophistry of men, or inventions which may be contrived, however plausible they may be, will be ineffectual in winning them from the position they have taken, for they are founded in their belief on the unchangeable Word of God.

What then is their future to be? What hardships are they to endure? What is to be the outcome of their contention, for they feel it to be obligatory upon them to "earnestly contend for the faith (once for all) delivered to the saints?"

PARLEY D. ROOT.

North Springfield, Vt.

AFFINITY WITH AHAB.

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

There are politics and politics. The profession of the politician is old, and has been worked with persistent intrigue, and not infrequently with results quite unexpected. Kings and princes have met with some healthy surprises in their method of working statecraft.

The good King Jehoshaphat had an unexpected experience in his political play with Ahab. He had a good start in his royal career. He had a valuable heredity from his father. Asa turned the kingdom over to his son in good condition, and the son began well. He had no business to begin otherwise. Asa had heard the message of the prophet. He had believed and had put away the abominable idolatry of the heathen, had renewed the altar of Jehovah, had offered the sacrifices required and covenanted anew with God. Jehoshaphat came into this noble inheritance, and took up the responsibilities of government. He wisely

distributed his defensive forces, and "sought the Jehovah God of his father"; and God established the kingdom in his hand. The people responded patriotically, bringing him riches and honor. He proceeded further in the destruction of the idols that had cursed the nation, introducing religious teachers. His power and wealth increased and finally became a snare to him. "Now, Jehoshaphat had riches and honor in abundance, and joined affinity with Ahab," by taking Athalia, Ahab's daughter, in marriage to his son Jehoram.

The deadly plague of politics struck the king at the zenith of his power and glory. He would strengthen his kingdom by a political marriage with the family of one of the worst men that ever sat on the throne of Israel. Jehoshaphat could not have been ignorant of the crimes of Ahab, of the unavenged blood that stained his life, and the cloud charged with judgment that hung over his kingdom. And yet with a strange forgetfulness of what God had wrought for him, of the perils of such an unholy alliance, he undertook to strengthen his throne by planting moral dynamite beneath it.

The marriage of Jehoram to Athalia involved certain social amenities, that must be recognized and fulfilled. That political blunder was the mistake of Jehoshaphat's life. It entailed other blunders, even imperiling his life. Mistakes do not usually travel alone. They go in troops. They never reveal the end from the beginning. The sin that captures the unwary comes handsomely, at first, with all consequences artfully concealed. Having taken the first step, formed the alliance; having gained affinity with Ahab, Jehoshaphat must visit his new-found ally. And the shrewd Ahab knew how to make the most of the occasion. He made a splendid feast for the coming visitor and his attendants, and when they had eaten to the utmost good nature, he set forth his important proposition before Jehoshaphat. There was a matter-of-fact business back of the proposition. There was a serious conflict looming up in the future between Ahab and the King of Syria, and about to come to an issue over at Ramoth-gilead. Ahab was anxious to secure an investment of Judean blood in the coming battle. Hence when all appetite had been appeased, and the sense of the obligation of the guests was duly impressed, Ahab asked Jehoshaphat: "Wilt thou go with me to Ramoth-gilead?" It was but a little way beyond the Jordan, not very distant from Samaria. The trap had been well set for Judah's king, and he stepped into it with both feet. "He answered, I am as thou art, and my people as thy people; and we will be with thee in the war." It was another sale of himself and people for a mess of pottage. The political marriage and the great feast had entrapped him, had revealed his folly and stained his reputation.

Jehoshaphat had some twinges of conscience at this point of the proceedings, and proposed to make some inquiries of Jehovah as to whether he had made a safe venture. It was unfortunate that he had not made the inquiry earlier, even before gaining affinity with Ahab. But like most politicians his solicitude arose as danger became more visible. If Jehovah must have divine assurance, Ahab was the man that could furnish it. He could call up his four hundred prophets, who could furnish predictions and information to order. They could furnish the quality of information that Ahab wanted, just as our Mormon prophets can. They came trooping forward and with one voice gave the encouragement that Ahab wanted. "They said, Go up, for God will deliver it (the Syrian army) into the king's hands."

Judah's king, however, knew the reputation of Ahab's prophets, and was not quite content to risk his scalp on their prediction. "Is there not here a prophet of the Lord besides, that we might inquire of him?" Yes, there was that Micaiah that Ahab hated, because he was not a time-server, but had the courage of his convictions, and Ahab dreaded to face him. But as Judah's king was now committed, and there was no probable retreat, he would ask a word from Micaiah, and he got it. After a bit of irony (II. Chron. 18:14), this prophet presented the vision that God had shown him: "All Israel scattered upon the mountains, as sheep that have no shepherd." That prediction ought to have turned Jehoshaphat square about, and sent him home to attend to his own business. But like unto Herod, who played the fool and became a murderer for his oath's sake, Jehoshaphat, for the sake of his promise, must go into the certain peril of the battle.

One of the perils of our nation is in making affinity with Ahab, forming alliances that "help the ungodly" and promote personal and party interests at the expense of righteousness and good government. Ahab's covetousness and idolatry should have marked him as beyond the fellowship of Judah's king; and would have done so, had Jehoshaphat not stooped to the miserable policy of permitting his political notions to dominate his religion. The debauchery of his political conscience made him the helpless prey of the unscrupulous Ahab. The lesson is plain to every Christian patriot here and now.—Ex.

RELIGIOUS INSANITY.

The newspapers are giving us occasional instances of sudden insanity, produced, as is alleged, by religious enthusiasm. Accounts of revival or evangelistic movements are accompanied with the report of cases in which it is said that religious excitement has unsettled the reason of some one. Under the influence of the irrational impulse, strange acts of violence have been committed. Perhaps the sufferer has been sent to the insane asylum for proper restraint. In two or three recent instances the community has been shocked by atrocious crimes. And because these things have usually occurred at times of special religious interest in the community, it has been argued that the religious teaching was the cause of them.

In a few cases it may be shown that this is the truth of the matter. There are forms of religious excitement, or excitement produced under the guise of religion, which border upon insanity. But the religion taught under such conditions is itself a form of insanity. It is not the gospel of Christ in any true sense. And the insane delusions or performances produced by it are not chargeable to religion.

Dr. David Starr Jordan has recently put to Dr. A. B. Richardson, an expert alienist, of late in charge of the United States Hospital in Washington, some inquiries as to the relation of religion to insanity. Dr. Richardson's replies ought to set at rest any anxiety as to the effect of genuine religion upon the mind. He wrote to Dr. Jordan: "I have tested the matter thoroughly. There are only two patients in this hospital whose insanity has any relation to religion, and I think, from their predisposition to insanity, that they would probably have become insane on some other subject, if they had not on religion. On the other hand, the good cheer, bright hopes, rich consolations, good tempers, regular habits and glad songs of religion are such an antidote for the causes of insanity that thousands of people in Ohio are preserved from insanity by them. But for the beneficent influence of religion, Ohio would have to double the capacity of her hospitals in order to accommodate her insane patients."

Quite in line with this American testimony is the witness of a little book on "Christian Sanity," recently published by an English physician, with the recommendation of the Bishop of Durham. The physician examines the meaning of the Scripture word "Be sober," with a study of various manifestations of evil spiritual power among men, like the demonical possessions of Scripture time, and concludes that there are possibility and danger of similar evil occurrences in the present time, in extravagant "revival" methods, which are religiously to be avoided. His practical advice to those concerned in religious activities is, "Never surrender consciousness, a sound mind, a good understanding, self-control, a reasonable gentle disposition, and general sanity. There must be sound common-sense in full activity, combined with humility, reverence and submission to God's will. Carefully examine the teaching of any religious leader respecting the Person and work of Christ."

There is wisdom for evangelists and religious workers among ourselves in these suggestions. There is no doubt, a border-land between the spheres of intellectual judgment and spiritual life where false excitement might unsettle reason. But there is no possibility of insanity in spiritual life, the gift of God in Christ. Nor does any one who sincerely receives Jesus Christ as his Saviour and Lord become insane thereby. The sorrowful instances of aberration which sometimes occur, chargeable, as is alleged, to religious excitement, may not be charged to the simple gospel of Jesus Christ, Healer and Saviour. Rather will that gospel be the healing of many a hurt and troubled mind, the source of peace and perfect soundness of body and spirit which are His.—Presbyterian.

THE WORD HE COULD NOT SAY.

By Cora S. Day.

They were speaking of a brilliant conversationalist, and of how he had held them all enthralled with his splendid flow of words, his apt descriptions and his vivid word-painting of scenes and of things which he had experienced in a varied career. At the last some one said, with a little note of regret in the tone:

"It is such a pity that there is one word which he does not seem able to pronounce in any of the many languages he speaks. That word is 'no.'"

And it was true. For with all his experience, all his training for fine work and fine living, the man was one who yielded again and again to temptations which lay in wait for him at every port, and in every land. He might have passed them by, and gleaned only that which was good and noble and inspiring from his journeyings; but because he could not say that one word, he too often fell into evil.

It is not a defect which that one man alone possessed. There are too many people who study their own language and the speech of other lands, and neglect to learn the right use of that little word. It is so small, and seems sometimes so insignificant that they pass it by too carelessly. Yet, in it lie the power of the choice between good and evil; in it lies the possibilities of untold blessings, or unnumbered woes. Better far that young men and young women learn the right use of that one word in their own tongue than that they acquire many foreign languages without it. For that potent word will build a little fence about them, hedging them apart from evil and helping them to walk only in the ways of good.

The sun is the source of life in the natural world. Because it shines, the grass springs up, and the flowers bloom, and the grain ripens. It is a generous and unfeeling provider of food for man and beast. Its heat, stored up in forests and coal beds, supplies warmth in our homes and energy for our industries.

The Sun of the spiritual world is Jesus Christ. In Him are treasured up supplies, sufficient and satisfying, for the deep and claimant needs of the soul. And these supplies are as varied as the gifts of the sun in nature. Now one and now another stands out on the pages of the Gospel. For example, John the Baptist points to Jesus as "the Lamb of God which taketh away the sin of the world." To be saved from sin's guilt and power—this is our first need, and in Him it is fully met. The blessed sunshine is free to all. We have but to turn our faces skyward, and its bright rays pour down their unstinted glory upon us. And not less free are the riches of Christ. We can draw upon them without reserve and with them we shall be content. East and West.

**Sunday-School
Lesson**

Sunday, January 24th.

The Lame Man Healed. Acts 3:1-16.

Motto Text. — "His name through faith in His name hath made this man strong, whom ye see and know."—Acts 3:16.

The apostles wrought many miracles. This one is given us as it was the occasion of the outbreak of the opposition which caused the church to be scattered. The hour of prayer was three o'clock in the evening, the hour of the evening sacrifice. The apostles, being Jews, always honored the temple of God till the destruction of the temple swept away the old dispensation.

Verse 2. This man was well known, having been lame all his life, and being laid daily at the gate of the temple that he might receive alms from those going by. It is not known to which gate the name "Beautiful" was given.

Josephus says that the great eastern gate of the temple inclosure was made of Corinthian brass and was superior to the others in size and beauty. "Who, seeing Peter and John about to go into the temple, asked an alms." It was well for him that he spoke to the apostles. He received in answer to his request not what he asked for but so much more. It is thus God often answers the prayers of his people.

It is probable the man asked with scarcely a glance at the apostles. But Peter wished his earnest attention. The man complies, hoping as was natural, to receive alms. His thought is of money altogether, as Peter sees. "Silver and gold have I none, but such as I have give I thee." These words teach lessons which were never more needed than in this generation. There are so many higher things than silver and gold to give. And men are growing so selfish about these things. They will not put themselves to personal inconvenience to care for the sick, feed the hungry, etc.; they will only pay money to have others do it.

"In the name of Jesus Christ of Nazareth, rise up and walk." The apostles performed miracles in the name of Jesus, thus making him equal with God. And God sanctioned their conduct by doing what they requested. If Jesus, the Nazarene, had not been the Messiah, as Peter called him, the great God would have added his sanction to a falsehood by restoring the cripple at Peter's word. "Mine honor I will not give to another."

"And he took him by the right hand, and lifted him up." As Elisha stretched himself on the

The Fight Is On

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dead child, and our Lord made clay and anointed the blind man's eyes. We can well believe that, till he felt the touch of Peter's hand, the lame man had remained motionless staring in amazement at the apostles. But when Peter grasped his hand he arose and stood upon his feet for the first time in his life. For a few moments, while, no doubt, Peter and John stood looking at him, he walked to and fro to satisfy himself. But he was soon satisfied, for he went with them into the temple, praising God.

"And all the people saw him walking and praising God." Can this be said of us? As the worldlings watch our daily walk and conversation, can they see in all our words and actions that we are praising God? This miracle, on a well-known man who was born lame, roused the interest of the people in the same manner as the giving of sight to one who was born blind. This was partly because of the belief of the Jews that such afflictions from birth were special marks of the wrath of God.

"And as the lame man who was healed held Peter and John." He clung to them in his joy and gratitude and would not let them go. Hence those who came to see him saw those who had healed him. And the miracle was soon noised abroad through all the courts of the temple. Solomon's porch was a colonnade in the court of the Gentiles. Some said it was built by Solomon and was the only part of the original temple which was not destroyed by Nebuchadnezzar. Others say it was built on the same spot on which Solomon had a similar porch.

"Ye men of Israel, why marvel ye at this?" Peter reproves them not simply for their astonishment, but for assuming that they had wrought this miracle in their own power. And in comparison with some of the miracles the Lord had wrought, what was the healing of the lame man? "Why look ye so earnestly upon us as though by our own power or holiness we had made this man to walk?" The earnest, awe-struck gaze of the people showed they were attributing magical power or great holiness to these men. Peter hastens to assure them the miracle was not wrought on account of any merit in them, but solely by the power and grace of God.

"The God of Abraham and of Isaac and of Jacob, the God of our fathers." The designation of God of which the Israelites were fond. Peter preaches to them no new religion, introduces no new God. He tells them that he and John did not do this miracle, but the Lord Jehovah. And the design of the miracle was not to exalt the apostles nor to show they were favorites with heaven, but they were merely instrumental in God's hands to accomplish a purpose which Peter goes on to explain. God had glorified his Son by this miracle which was done in Christ's name and by his authority.

"Whom ye delivered up, and denied him in the presence of Pilate when he was determined to let him go." The conduct of the Jews is contrasted, and to their dishonor and shame, with that of their heathen ruler. God glorified his Son, and even the heathen justified the Christ and desired to let him go. Alas! alas! how often in all the ages has God been dishonored by his professing people's behaving worse than worldlings and heathen. But God is

not mocked. Those who know their Lord's will shall be beaten with many stripes.

Peter goes on holding up their infamy to their faces. They not only denied their Messiah in the presence of their heathen ruler, but they had chosen a murderer instead. "The Holy One and the Just." Not merely innocent of the charges brought against him, but the Holy. The enormity of their guilt is thus put before them in plain, brief words.

"And killed the Prince of Life." Another antithesis making their wickedness appear. They chose a murderer and killed the Prince of Life. And Peter closes his indictment as he began by con-

trasting their conduct towards Jesus with God's. They killed him; God raised him from the dead. "And his name, through faith in his name," had given perfect soundness to the man born lame. And faith in that name shall give spiritual health to us, shall raise from the dead those dead in trespasses and in sins. The miracle wrought upon the man's body was an earnest of what God would do for the souls of those who put their trust in the blood of Christ.

The love that gave the well-beloved is no past love. The cross of Christ is not the high mark of a great love that once swept and surged about the world. It is the

measure of the abiding love that ever holds us dear, the love that concerns itself about our every little care, and counts the common want a sacred thing to which he hath a joy in ministering, like the joy of a mother in ministering to her child.—Mark Guy Pearce.

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"A YOUNG LADY'S CONVERSION."

F. A. was a young lady who under the faithful preaching of the word of God, saw the truth of her lost state by nature, Rom. 8-7, and her lost condition by violating law, Rom. 3-23. Plunged into darkness and despair she began her struggle for self help with its ignominious defeat before the power of sin in the flesh, deeper still the arrow of conviction went as she stood in the presence of the great truth that she could neither free herself from the power of sin nor could she cleanse herself from its guilt. She saw by the truth of Rom. 3-19, that by the keeping of law, which is man's effort of self help, she could not be saved. Nay, rather, she found by the keeping of law the sinfulness of her own nature and deepened the consciousness of her guilt. Thus standing before God, in mute despair her sins standing in dread array, she wanted to know the way of God's deliverance from the thralldom of sin and the heavy load of a guilty conscience. Thus prepared as Jesus had said, John 6-45, "Every man therefore that hath heard, and hath learned of the Father cometh unto me." From Isaiah 53-6 she read the truth that Jesus on Calvary was her sin bearer, that just as truly as all went astray so as truly did he lay the sins of all upon Him. This vision of the Son of God brought joy to her heart, Isaiah 53-5, "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." Seeing Him nailed to a tree for her sins, the sorrow and suffering of Calvary, the just deserts of her guilty life, borne by another. She learned the truth from Gal. 3-13, that in the suffering and sorrow, thus endured, He had redeemed her from the curse of the law, that it was not what she did, but what He had done, that He being made a curse for her, redeemed and set her free from the curse which the violated law had brought her into. Thus she stood in wonder and amazement before the "Finished work of Christ." Her next inquiry was, "How is all this precious truth to become my own possession?" "Am I to work for it?" No! three blessed no! Rom. 4-5, made that clear, and settled it forever: "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." To what extremities we must be brought before we will lay our "deadly doings down?"

When her eyes were opened to see the simplicity of His plan she wondered how she had ever failed to see it. Yes! Just simply take Him at His word. To believe on Him. Weary of sin she had repented, and was now to pass through faith in Jesus, into the knowledge of life eternal, John 5-24. The Holy Spirit used this passage to make clear to her the fact of salvation through believing, and the assurance of salvation on the authority of God's word. She just took Him at His word, and knew because He said so. Joy and peace filled her soul, when she saw the truth that "hath" is present that "shall not come into judgment" is God's guarantee to the believing soul, that the sinner, believing on Jesus shall never stand in judgment for sin again, because Christ having stood for him, passes him out of death into life. Thus "is passed out of death

into life" became to her soul a fact for faith to accept, because God said that such was her state. This glorious truth was indeed "good news from a far country." Now she knew that she was saved. Peace that passeth understanding filled her soul. She had perfect rest in Him. Soon she was at work winning others, and her Father honored her labors, by giving her souls. She is walking humbly by faith, and as a new born babe desiring "the sincere milk of the word, she is growing thereby. I. Peter 2-2, Dear reader if unsaved, why remain away from Christ? He bore sins and because of it can set you free. If you know like F. A. that you are guilty before God you like her may pass out of death into life, by believing on the Son of God, for Jesus said "Verily, verily I say unto you, he that believeth on me, hath eternal life." John 6:47.

JAS. WM. THOMPSON.
Owenton, Ky.

PROHIBITION WILL PROHIBIT.

Indicating how Prohibition is going to be enforced in the Old North State-I mention Wilmington, which is the chief city, a Seaport town and was the storm center of the liquor traffic.

One of my Deacons, Henry G. Fennell, who led the Anti-Saloon League to success in the election was made President of a "Law Enforcement League," and immediately "got busy" creating a healthy public sentiment.

The Executive Committee, composed of strong business men, called on the Mayor and tendered him the League's influence in his enforcement of the State Prohibition Law.

The Mayor gathered together the 42 policemen, with their chief, and gave them his instructions. The Chief announced to his force of men that "blind tigers" must be suppressed, or their official heads would come off.

The county commissioners met and announced: "No license for anything that will intoxicate; not even Alcohol in the drug stores on a physician's prescription. The city hospital is the depository for alcohol, on a physician's prescription, and that for medical purposes only.

The Board of Alderman met and announced: "No license for 'near beer,' nor for any similar subterfuge which will endanger the enforcement of the Prohibition Law." They stood with the County Commissioners.

Both the daily papers stand for law enforcement.

This is the fifth day since the Prohibition Law went into effect. No "blind tiger" has been caught. Only two "drunks" have been before the Mayor, and they both claim that it was from whiskey that was "left over." This time includes New Year's Day, Saturday night, Sunday, and the Mayor's Matinee on Monday morning. A very marked increase in legitimate trade, in all departments, was observed on Saturday night. Prohibition does prohibit in Wilmington and does help business, as well as morals. Let all prohibition workers take courage. Determined leaders is the key to the situation, and the solution of the liquor problem.

FRED D. HALBE.
Wilmington, N. C.

Common-sense is the indispensable, rudder; conviction and enthusiasm make the motive power.

A NEW VEHICLE.

"Is Mr. Bromley in?" asked the caller.

"He is not, sorr," Pat answered politely. "Shure he won't be in till 4 o'clock or mebbe after."

"Where's he gone?"

"He went to ride in his interim, sorr."

"His what?"

"His interim. 'Tis a tony name fer buggy, I'm thinking. Half an hour ago, Mistor Bromley says to me, 'Pat,' says he, 'I'm i-xpict-in' Mistor Dobbs here some time this afternoon, but I guess he won't be after gittin' here yet awhile, so I'll go down town in the interim. An' with that he druv off in his buggy.'"—Hjost Valdemir.

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REFINING.

"Touch my heart, Oh Father,
touch it
With Thy pure refining fire.
Burn the dross, Oh Lord, consume
it
This is all my heart's desire."

Thus I prayed. The Father lis-
tened.

Sorrow filled my cup that day,
Till my heart cried out in an-
guish,

"Father take this cup away."

But God heeded not my murmur;
For He knew what I could bear,
And through grief and tears He
led me
Even to a land most fair.

But I learned to thank my Father
That He heeded not my cry;
Weak my faith was when I
pleaded

That the cup should pass me by

Peace that passeth understanding,
Love that earth can not destroy,
Dwells within my heart forever
And my grief is turned to joy.

—Margaret Florence McAulay.

OUR PULPIT.



PEDIGREE.

By C. H. Spurgeon.

"Are they Israelites? so am I."
—2nd Cor. xi. 22.

Paul was proud of his extrac-
tion as a Jew. Taking this ex-
pression in its literal sense, I feel
that he had much to be proud of.
Judah's banner must not rank
second among the nations. The
nation of Israel is most ancient
and most honourable. When as
yet Greece and Rome were not
known, God had brought forth his
people out of Egypt "with a
mighty hand and with an out-
stretched arm," and had cast out
Amorite and Perizzite, to make
room for the vine which he had
brought out of Egypt. Poets,
statesmen, philosophers, divines,
had all come to ripeness and the
fullness of strength in Judah's
land, while as yet the other na-
tions were sunken in barbarism.
When our little island of the sea
was just a mass of forests, with
here and there perhaps a naked
savage wandering through it,
David was praising God on a ten-
stringed instrument. We talk of
Norman blood, but what is it com-
pared with Jewish blood? We
speak of the dignity of peers and
nobles of our infant monarchy;
but this ancient nation stretches
far back its patents of nobility,
right up to the days of "the friend
of God," when he stood under the
oak at Mamre.

The people of Israel were fam-
ous because of God's election. As
a nation they deserve honour, but
as the elect of God they must
stand high in our esteem. One lit-
tle stream of pure love and truth
went wandering amidst the arid
wastes of human depravity. The
election of grace fell mainly, I
might almost say entirely, within
the twelve tribes that sprang from
the loins of Jacob in those early
days. They were the conservators
of the lamp of truth. Theirs were
the oracles, and grandest and best
of all, of them, "as concerning the
flesh, Christ came." Never de-

spise the Jew when you remember
that, while our Saviour was a
man, yet he was a man of that
peculiar type. Let us think of the
Jew: Jehovah-Tsidkenu, the Son
of Mary, and feel a sympathy for
ever with his flesh and blood.

I propose now, however, to take
the text in another light. In a
spiritual sense, all the Lord's
people are Israelites. "They are
not all Israel, which are of Israel"
after a carnal lineage; but all
God's people are the true Israel,
the spiritual seed, in whom the
promises made to Abraham are
this day fulfilled. I hope we can
say, some of us with a loud and
emphatic utterance, and others
with a humble whisper, "Are they
Israelites? so am I," thus putting
in our claim to the privileges
which belong to the people of
God.

First of all, they are like their
father. All the Israel of God are
in some respects like Jacob, who
was surnamed Israel.

They are so, for one reason, be-
cause of their election. What
saith the Scripture? Jacob have
I loved, but Esau have I hated.
"The children being not yet born,
neither having done any good or
evil, that the purpose of God ac-
cording to election might stand,"
it was said, "The elder shall
serve the younger." Jacob was
God's chosen one; he had set his
love upon him, and, ere he was
born, he had distinguished him as
his elect one. Now this is a great
deep and there are many who cavil
at and question it; I am not here
to answer them. The Book says
so; let them cavil with the Book,
not with me. That doctrine, I
know, is often used to discourage
seeking souls, and the great truth
of predestination is set in con-
trast with the other truth of free
agency, as though the one contra-
dicted the other. But, believe
me, it is only our ignorance that
makes us think the two things
contradictory. "Him that cometh
to me I will in no wise cast out"
is just as true as Christ's later
declaration, "no man can come
to me, except the Father which
hath sent me draw him." It still
stands true that "whosoever shall
call upon the name of the Lord
shall be saved," though it is writ-
ten, "I will have compassion on
whom I will have compassion,"
and "It is not of him that willeth,
nor of him that runneth, but of
God that showeth mercy." Let this
be recognized as a truth, then, by
every true Israelite, that he is so
by reason of the choice of God.
We cannot say it was our choice;
we dare not attribute our separa-
tion from the rest of mankind to
anything in us by nature. We
must lay our crown at the feet of
divine sovereignty, and bless that
distinguishing, discriminating
grace which has made us differ
from the rest of mankind. We are
Israelites by election.

Jacob, in leaving his father's
house, however, received a great
blessing, in which he is typical of
all Israelites—namely, the mani-
fested covenant made with him-
self personally. He slept with a
stone for his pillow, the hedges
for his curtains, the heavens for
his canopy; and as he slept, he
dreamed that he saw a ladder,
the foot thereof stood on the earth
and the top reached to heaven;
and at the top of it was the God
of the covenant, who made a cove-
nant with his servant which he es-
tablished and made for ever.
Beloved, if you are of God's Is-
rael, you have had some insight
into the covenant of grace; you
have seen it in the person of Jesus

Christ, whose humanity, like the
ladder's foot, stands here on earth
but whose Deity, like the ladder's
top, is lost amidst the blaze of
God. You have seen, by the eye
of faith, the God who makes and
keeps the promise, in the person of
Jesus Christ, speaking to you, and
saying, "Certainly I will be with
thee, and I will bless thee." You
must have had some revelation of
God in Christ Jesus, or else I
should have to question whether
you are one of the Israelites at
all; for they who know the Lord,
know him as their covenant God,
and know him as David did when
he said, "Although my house be
not so with God; yet he hath made
with me an everlasting covenant,
ordered in all things, and sure."

To complete our little outline
of Jacob's history, in which all
the Israelites must follow him, I
introduce you to Jacob at the
brook of Jabbok. It was there
that Jacob became Israel; the sup-
planter became a prevailing
prince. Oh, it was a noble sight,
which the stars alone saw, when
Jacob grasped the angel! Bold
hand that of mortal that can
grasp the angel of God! And oh,
it was nobler still when, having
grasped him, he was not con-
tent with using hands alone
in that blessed struggle, but
came to use foot and knees,
and every bone, and nerve,
and muscle. It was matchless
wrestling then, when the angel
would have thrown the man, but
the man would fain throw the an-
gel. He played the man indeed
then, when he said unto God, "I
will not let thee go, except thou
bless me." "I will not," O God,
can thy creature thus address
thee? Yes, when thou hast given
us faith enough to utter such a
word as that, thou hast given us
full permission to speak even as
we will unto thee, and each one
of us to say, "I will not let thee
go, except thou bless me."

Now, if we are Israelites, we
know something of wrestling and
prevailing prayer. You are no
Christian if you do not pray. A
prayerless soul is a Christless soul.
You have no inheritance among
the people of God if you have
never struggled with that cove-
nant angel and come off the con-
queror. Prayer is the indispen-
sable mark of the true child of
God. I know what you will tell
me, you will tell me that you are
so weak and feeble. Ah, brother,
in this thou art like Jacob, who
went from Peniel, halting on his
thigh. It is not given to mortals
to be altogether strong. You
must feel your weakness. You
may be mighty with God, and yet
he may make you weak with men.
You may be too strong for the an-
gel, and yet one touch of that an-
gel's finger may cause your sinew
to shrink, so that you go halting
to your grave. Ah, some of us
have not merely had one shrunk,
but very many; and whenever
we try to run the heavenly race,
we feel these shrunken sinews
much injure our running; but still,
though halt, we are pursuing, and
though lame, we shall yet take
the prey.

Now we are going to give you
another portrait of the Israelite,
this time not taking the single
man Israel, but taking the race
Israel in their early history. When
Israel ceases to be a family, and
becomes a nation we find it in the
house of bondage, in what is very
significantly called "the iron fur-
nace"—iron for strength, and a
furnace for heat. So is it with
every Israelite. Every child of
God is originally found in the

bondage of sin. It gives us no
effort to remember when we were
the slaves of Satan. The scars of
his whip are scarcely healed yet.
When we see others sinning, we
are fain to say, "Such were some
of us, but we are washed. Oh,
how lately did these arms wear
the fetters, and were these feet
hampered with the chain! We
are free now, but once we were
slaves!"

Israel in due time was deliv-
ered—delivered in two ways—
delivered by blood and by power.
So is it with every child of God,
—delivered by blood. The blood
of the lamb was sprinkled on the
lintel and on the side posts, and
while the destroying angel, swift
to slay, went through the whole
of Egypt, and slew the firstborn,
he spared the firstborn of Israel,
not one of them fell dead. Oh,
yes; and we, too, through the pre-
cious blood of Jesus, which hath
been sprinkled upon us, we too are
saved! Our Passover Lamb is
slain for us; the sprinkling of his
blood has made us safe; it speak-
eth better things than the blood of
Abel, for it speaks peace to us,
and gives us safety and deliver-
ance. And, my brethren, we have
been brought out with power too;
power as great as that which
wrought plagues on the fields of
Egypt, and made Pharaoh's
haughty heart to yield. The
The might of the Holy Spirit,
which has set us free, is as great
as that which divided the Red
Sea, and made its waters stand
"upright as an heap." Let Moses
sing, but we will sing too. Let
Miriam dash her joyous fingers
against the timbrel, and we will
emulate her. We will sing the
song of Moses the servant of God,
and the song of the Lamb, "for
he hath triumphed gloriously in
our cause; he hath set us free,
and brought us up out of the
house of bondage, breaking the
iron yoke from our necks." Thus
we are like Israel.

You remember, too, that all Is-
rael under Joshua crossed the Jordan
to the land of Canaan, and
won their heritage. Each tribe
had its portion, and every one was
settled in his proper place. We
are, as it were, standing upon
Jordan's brink. Since last we
met some of our beloved ones have
crossed the stream, "and we are
to the margin come." Nor does
it trouble us, for Jordan is dry.
The ark of the covenant stands
in the middle of that river, and
makes it so dry that every child
of God shall go through it dry-
shod. The trumpet sounds, which
bids us march to victory. The
land that floweth with milk and
honey is before us: we have a
portion fair in that blessed land.
Let us go to Pisgah's top tonight
if we cannot cross the Jordan just
yet, and with Moses "view the
landscape o'er." There are the
glittering lanes of the habitations
of the blessed there are the groves
of immortality where they wan-
der; there are the rivers of joy
at which they sit, and the oceans
of glory in which they bathe. Hark
to their songs: Catch ye not the
strains that come from the cele-
stial harps? Know ye nothing of
the harmonies? Have ye never
perceived their gracious melodies?
Here is your portion, beloved. All
Israel came to the promised land,
and so shall we; and we shall then
for ever reign with Jesus, our
blessed Jesus, who leads us in to
possess the land.

So much, then, concerning Is-
rael from the second picture. I
trust some of us have been saying,
while we have seen the picture,

and heard the history of Israel de-
scribed, "Are they Israelites?
so am I." I too was in Egypt; I
too have had the blood sprinkled
on me: I too have eaten of the
Paschal Lamb; with loins girt
about I have passed into the wil-
derness of separation, wandering
my forty years up and down these
arid plains of earth; I am looking
for my heritage, I look to my
great Leader, and I follow him to
victory and to peace!"

Having thus described the pecu-
liar people, we stop a moment, and
then notice a personal claim: "So
am I."

This is a claim that needs proof.
Beloved, let us not claim to be
Christians if we are not. I do
conjure any of you who make a
profession of religion, especially
if you are members of this church
if your hearts are not right with
God, shake off your profession as
Paul shook off the viper from his
hand. Nothing can be more detri-
mental to you, at the last, than
to have had a name to live while
ye have been dead. Better far
honestly to confess yourself a
stranger from the commonwealth
of Israel than to be an interloper
among the saints of God, partak-
ing of the children's bread while
you are not a child, and entering
into the sanctuary of God where
you have no right to stand. If
we do dare to say, "So am I," let
us only say it after having search-
ed ourselves as in the presence of
the great God, and having said to
him, "Search me, O God, and
know my heart; try me, and know
my thoughts; and see if there be
any wicked way in me, and lead
me in the way everlasting."

Supposing that we have given
good proof, I can only say that
the claim in the text is one which
will yield us great joy. When
God's people are rejoicing most,
what a satisfaction it is to me if
I can say, "So am I!" Here
stands one of the Lord's people,
and he cries, "My sins are for-
given through his precious blood;
I am a pardoned sinner." "So
am I." "I am covered with
Christ's righteousness, a garment
all divine bedecks me, and I am
accepted in the Beloved." "So
am I." "He has taken me into
union with himself, and made me
a member of his body. I am a
member of Christ's mystical
body." Oh, can you say, "So am
I"? Surely these three words will
be enough to make heaven begin
below if, when the saints rejoice
most in their standing and posi-
tion before the Lord, you can say,
"So am I." And you can cer-
tainly do so, dear friend, in all
the fullness of joy, if you can say
with me—

"A debtor to mercy alone,
Of covenant mercy I sing;
Nor fear, with Christ's righteous-
ness on.

My person and offering to bring.
The terrors of law, and of God,
With me can have nothing to do;
My Saviour's obedience and blood
Hide all my transgressions from
view."

"This is the reason I trust him
wholly, trust him only, trust him
simply, trust him now, and trust
him ever." Oh, if you can say,
"So do I," then all the position
which the saints of God hold be-
longs to you; all their enjoyments
are your possessions; you may
say, "Such am I."

While we are thus communing
with one another, we turn from
the happiness and the riches of
God's people to speak about their
safety. "All those who trust in
Jesus Christ are saved; their sins

are all forgiven. They can never be condemned. Their feet are upon the rock. They shall be with Christ in glory—they are saved." And I hear a voice come from somewhere up there. "So am I." Now, whose voice is it? I think I remember hearing it before. It sounds like the voice of a dying man, like the voice of a man in pain; a rough voice too, as if it belonged to some very uncouth body; who is it? It is the dying thief, and he says, "You were singing about me just now—

"The dying thief rejoiced to see that fountain in his day; And there have I, though vile as he, Washed all my sins away."

"I am a dying thief, but I am saved. It is only a few minutes ago since I believed in Jesus, but I am saved. He who has served the Lord for seventy years cannot say more than that; he can say, after seventy years of service, 'I am a saved man,' and I can say though Jesus only now turned his eye upon me, and said that he would remember me, I am a saved man too." So, you see, there are some things in which the very youngest believer is placed on an equality with the very oldest; they are alike saved if they can each say, "So am I."

There may be somebody in this chapel, perhaps, who cannot read. Such people are getting scarce in London; and if we use a long Latinized word in the sermon, that poor body says, "I cannot make out whatever he is talking about." But if I began to talk about Jesus Christ, and say, "All thy children shall be taught of the Lord;" if I begin to speak about experimental vital godliness within the heart, and about union to Jesus Christ; if I say that all the Lord's people know something about his love, they are all taught in his grace, I know you, my friend, would say, "So am I; so am I. If there be any man here who says that he is a debtor to God's grace, so am I. If there is anyone here who claims to have had much sin forgiven, and therefore to be much in debt to God's grace, so am I. And if there is any man here who vows, when he gets to heaven, that he will sing the Lord's praises with all his might, for he feels himself to be a debtor to God very deeply, so am I. Dear friend, I am not inclined to yield to you when it comes to the question of claiming the privileges of God's Israel, the privileges of nearness to his heart of access with boldness in Christ Jesus, the privilege of prayer, the privilege of suffering, the privilege of service. If you say, 'I am entitled to these things,' I will put in my claim, and say, 'So am I.'" And I do hope there are some poor trembling saints here, who will be so tenacious of their privileges that—though they are the very least in Israel, "less than the least of all saints," yet, since the mercies of God belong to the saints, as saints; and not as full-grown saints, or advanced saints, or well-taught saints, they will put in their plea, and each one say, "So am I; so am I."

Oh, what a different tale we might have told tonight! Think of what a different story the preacher might have had to tell tonight. Oh, think—think—think—dear hearer! There might have been heard the wailing of lost souls, gnashing their teeth, and crying, "We are lost—lost—lost for ever," and you and I might have been saying, "And so

am I." There might have come up a dolorous cry from the depths of perdition, "We are banished from God's presence! The light of his love shines not on us! We are in the blackness of darkness for ever!" You and I might have said, "So am I." But instead of that, he from the miry pit hath plucked us, and set our feet upon a rock, and made us sing his praise tonight, and with the brightest spirits say, "So am I." Oh, how we ought to love him! Now, tomorrow, if you go out into the world, and you see a Christian badly treated, and hear men jeeringly say, "There is a Christian," step forward, and say, "So am I." Tomorrow the devil will be tempting some of the Lord's people, and you may, if you like, turn tail, and run away; but come boldly forward and say, "So am I." Take your share with them. Some of us are workers for Christ. I wish you could each one say, "So am I." There are some who give their talent, their time, their substance, their whole heart to Jesus. I wish we could each one say, "So do I." Standing here, we have sometimes said that if Jesus Christ would tread on us, if he could make himself one inch more lofty, we would be glad to be trodden as the mire in the street, for we have given ourselves unto him as a burnt-offering, living and dying. May every Christian here feel, "So am I." Oh, prove your gratitude by your devotion, and live as those who, having claimed a privilege, are willing to take the responsibility connected with it!

Is there a lost and ruined sinner here? "Ah," says one, "I am." Jesus Christ came to save sinners; I am hanging on him, and trusting to him. I would that each one of you could say, "So am I." Sinner, thou hast no hope but in Jesus. Trusting him, his saints are safe. Wilt thou trust him? God help thee to trust him at this very moment! Cast thyself where millions have cast themselves before, upon the covenant mercy of God in Christ, and as they leap up and cry, "We are saved," you too may stand up and say, "So am I." May the Lord bless us! May we be numbered with his Israel in the day when he comes to make up his jewels, for his name's sake! Amen.

DEAR RECORDER. I have been a reader of this staunch Baptist paper for about twenty-three years. I had some fears that it would not hold up to its excellent high standard after the death of its lamented editor, Dr. T. T. Eaton. But these fears are all gone. I regard the paper as the very best Baptist paper in this or any other country. You may enroll my name as a life subscriber. I am exceedingly glad to see that Dr. P. T. Hale, my old college mate is succeeding so nicely in his educational campaign. I always knew he would succeed in whatever sphere his activities were engaged. This has been a noteworthy season in this section. Very little rain and practically no cold. I have resigned the pastorate of one church, after having served there about eight years; and another one where I have served for a period of six years. My work for the coming year will, with the exception of one church, be in Monroe county. My field will be Drewry, Repton, Poplar Springs, Moros and Enon churches. Two of these, Drewry and Repton, are on the L. & N. R. R. The other

three are situated in one of the finest sections of Alabama. It is nothing unusual for the farmers here to gather a bale of cotton to the acre. This does not mean on pet patches only, but on entire farms. This country, too, is alive with people. I do not think I say too much when I repeat the assertion of Bro. Stewart, of the Orphans' Home, at Evergreen, that I preach to more people during the run of a month than any other pastor in the State. Enon church is one of Dr. B. H. Crumpton's old churches, made vacant by his declining strength. No pastor has wrought more faithfully in this State than he. God bless him in his physical decline. This whole section of country, from Monroeville, the county-seat of Monroe county, to the extreme Southern limits of the State, furnishes one of the most inviting fields for practical mission work, perhaps, inside the boundaries of Alabama. There is a bright future for this country.

W. N. HUCKABEE.
Pine Apple, Ala.

BIBLE TERMS.
Here is a handy table which it would be well for you to cut out or copy for reference in your Bible studies:
A day's journey was about twenty-three and one-fifth mile.
A Sabbath's day journey was about an English mile.
A cubit was nearly twenty-two inches.
A hand's breadth is equal to three and five-eighths inches.
A finger's breadth is equal to one inch.
A shekel of silver was about fifty cents.
A shekel of Gold was \$8.
A talent of silver was \$538.30.
A talent of gold was \$12,809.
A piece of silver, or a penny, was thirteen cents.
A farthing was three cents.
A mite was less than a quarter of a cent.
A gerah was one cent.
An ephah, or bath, contained seven gallons and five pints.
A hin was one gallon and two pints.
A firkin was about eight and seven-eighths gallons.
An omer was six pints.
A eub was three pints.
—Selected.

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Editorial

It is reported there are ten thousand Baptist churches within the bounds of the Southern Baptist Convention which gave nothing for foreign missions last year, and it is reasonable to suppose that they made a similar record for the work in the homeland. This is a deplorable situation, and should be changed. It should be borne in mind, however, that those holding membership in these churches are a part of the great Baptist brotherhood, even though they are derelict in carrying out the Great Commission.

Reaching these non-contributing churches is a serious problem that must be solved. The work at home and abroad and the best interests of each of the ten thousand churches demand its solution.

But how shall it be done? Certainly not by resorting to measures that seem coercive or using denunciatory or unbrotherly language.

Nor will it be the part of wisdom to put them in a class by themselves and make unfortunate comparisons between them and other churches that co-operate in world-wide missions. Comparisons carry with them an element of danger, even under the most favorable circumstances.

Disseminating missionary information by means of tracts and the denominational journals should do much towards reaching these churches, but alas! they have not been reached.

After all nothing can take the place of personal contact. A face to face interview will secure results when all other efforts fail.

In times past, in most of the District Associations, there was a committee on "The State of Religion," that carefully scrutinized the letters and reported the result. This was done to show the actual spiritual condition of the Association and to reveal wherein neighboring churches could be most helpful to each other.

The principle underlying the appointment of the Committee on "The State of Religion" is the one the Recorder suggests for reaching some, at least, of these non-contributing churches. It is right and proper that churches exercise a watchcare over each other and by prayer and brotherly effort, strive to increase their mutual interest in the plan and purpose of God. A church all aglow with missionary zeal should strive, in every legitimate way, to impart that spirit to all other churches within reasonable bounds. There is contagion and power in example and "nothing succeeds like success."

If a few members of one church would tell, in a service of a neighboring church, about the peace, joy and loving favor of God that results from sending the Gospel message to the people of all lands, their humble testimony would do more than any other human agency to secure the active co-operation of a church not in touch with missions. The exercise of ordinary prudence would rob this effort from anything savoring of a meddlesome disposition and make those engaging in such a service a blessing in the very highest sense. Missionary churches have an obligation and responsibility for imparting and intensifying the spirit of missions in neighboring churches that cannot be set aside.

A great deal is being said in our day about methods in the various lines of church work. Much criticism is being made about the methods of evangelists. As to this we might say, we need no methods except to "preach the Word." If we do this with the full ability that God gives, "Not with enticing words of man's wisdom, but in demonstration of the spirit and of power." "Not with wisdom of words lest the cross of Christ be made of none effect," then we have the promise of God which says: "For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it to bring forth and bud; that it may give seed to the sower and bread to the eater, so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it."

Especially do they talk about methods of mission work. Well, after all, missions is simply teaching people about Jesus and the way of life. That ought to be the mission of every redeemed soul in this world. "Let him that heareth, say, come."

But the greatest anxiety about methods seems to be in collecting the funds. That, too, is simple enough if you will take God's word for it. There is no doubt but God's word teaches clearly that it is the duty of every one to help in this great work. You ask, how? God says by the inspired Paul "upon the first day of the week, let every one of you lay by him in store, as God has prospered him." Who? Every one of you. When? "Upon the first day of the week." That is regular and systematic. How much? "As God hath prospered him." Take it as it reads. The simple, plain, clear statement does not require any explanation. Just fidelity.

If followed no one would be excused, no one burdened, and there would be no elaborate system. Just God's plan. You cannot improve upon it. Just do it God's way.

Every week we need money to carry on the Lord's work at home and abroad. If we elect to give this quarter to District Missions, next quarter to State Missions, next to Home Missions, then nine months will elapse before you reach Foreign Missions. God's way is "ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth." You can't improve upon God's plan. Do just what God says about it. He will take care of the results.

It is a vital mistake to believe that sincerity or honesty of purpose changes the moral quality of an act or transforms wrong into right. When religious beliefs are in question much is made of sincerity. Of course, sincerity should characterize every act and be a foundation stone in the creed of each individual. The one, however, who sincerely believes in error is to be pitied. Matheson truly says:

"Sincerity is just whole-heartedness. It means, literally, 'without wax.' You have seen figures put together with wax, artificially put together. At first sight they seem entire, uniform, all of a piece; you may look at them long without detecting the imposture. If you wish to detect it at once, apply heat to them; the fire

will try every man's work, of what sort it is. Put heat to your wax figure, and it will go to pieces in a moment. The fire will not so much destroy it, as destroy its deception; it will send it back to its original elements—ashes to ashes, dust to dust. The fire of God does not destroy; it restores things to their normal State. The wax figure is the real destroyer. It breaks the harmony of nature; it takes things out of their place; it joins together what God has put asunder. And the fire breaks the false union."

Paul furnishes a striking example of unfortunate sincerity. He says: "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem; and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them." Sincere, yes, but wrong, terribly wrong. When the light from heaven revealed the true situation then an approving became an accusing conscience and this, too, in the face of unquestioned sincerity. Be sincere, to be sure, but sincere on the side of right.

Another "Religious Federation" is well under way, and will hold its first session in Philadelphia sometime this year, the exact date not yet being determined. It is known as "The Federation of Religious Liberals," and Unitarians, Universalists, Reformed Jews and others are to be included in the organization. In fact, the constitution is to be so framed as to embrace all the so-called orthodox who are willing to be identified with this body.

The purpose of the new organization is to "federate" the churches which reject the Deity of Christ. By special action these were not permitted to have representation in the Federal Council and they now propose to have a council of their own. The leaders in this new movement insist that it will in no way antagonize or be a rival of the Federal Council, but will gladly co-operate with the latter.

It is just a little strange that this new "Federation" was ushered into being, in Philadelphia, when the other great Council was in session in that city.

This organization is to be commended for having one "p'ank in its platform that cannot be misunderstood, e. g., it is to be a union of churches which do not recognize the Deity of Christ.

The word "liberal" has a strange fascination for some Baptists and, of course, they will hasten to affiliate with this latest manifestation of the "union" spirit.

No one attempts to weld iron and wood, yet it seems to be an easy task to federate all sorts of conflicting religious opinions. Either Christ is God or he is not, and how those who believe his Deity can federate with those who deny that he is God is a problem too "knotty" for solution in the Recorder office. There is an immoral aspect about such a "federation" that should be seriously considered by those contemplating identification with this body.

A thousand shares of stock in a brewing company of Cincinnati was left, as a bequest, to help support a church. This is a new aspect of the tainted money question. It is right and proper to

encourage the spirit of benevolence and in responding to this spirit a person can only give that which is actually their own. In this instance, however, a very important principle is at stake. If this bequest is to remain as a permanent investment in the brewing company and the income used "to help support" the church; then the church becomes an active agent in aiding and abetting for revenue only, one of the most degrading enterprises tolerated by modern society. No doubt every distillery and brewery would cheerfully give several shares of stock to one or more churches as a conscience salve and also for the privilege of saying that their business helped maintain the cause of religion. The liquor business is the open and aggressive enemy of Christianity and a business alliance between this agent of evil and a religious organization should not be tolerated. Should this bequest be accepted it would be a great thing for the breweries but an outraged community should speak in terms so clear and positive that the unholy alliance would be speedily dissolved.

The State Secretaries' Meeting means the annual meeting of the Corresponding Secretaries of the various States belonging to the Southern Baptist Convention. It includes also the secretaries of the Foreign Mission, Home Mission and Sunday School Boards. These meetings are very profitable, and would be much more so if the secretaries would all attend and discuss the problems, compare notes, and give their experiences and interchange thoughts upon the various phases of mission work. This time they met in Louisville. Dr. W. D. Powell, our efficient State Secretary, was host. There were present Dr. L. D. Geiger, of Florida; Dr. W. B. Crumpton, Alabama; Dr. J. C. Armstrong, Missouri; Dr. W. C. Golden, Tennessee; Dr. A. V. Rowe, Mississippi; Dr. J. M. Frost, of the Sunday School Board, and Dr. W. H. Smith, of the Foreign Board. Dr. A. J. Holt, now of Knoxville, Tenn., formerly Corresponding Secretary of Tennessee, was present by request and spoke on the work from the standpoint of an ex-secretary.

Bro. J. T. Oakley, of Tennessee, was also present by special invitation to speak upon the "Country Pastor and the Secretary."

After two days delightful session they adjourned to meet next January in Atlanta, Ga.

Whiskey dealers and their sympathizers never tire in asserting that "prohibition does not prohibit" and that "more liquor is sold in 'dry' than in 'wet' territory." This, however, is not in keeping with the statistics furnished by Federal Commissioner of Internal Revenue, John G. Caper. The last fiscal year as compared with the one just preceding shows a decrease in the excise collections of \$17,998,072. There was also a decrease in the distilled grain spirits of 41,000,000 gallons.

These are stern facts and speak in no uncertain terms. The temperance people have been called hard names, but their efforts have not been in vain. The march towards nation wide prohibition moves forward with irresistible force. The hour is rapidly approaching when the unhallowed partnership between the Government and the saloon will be dissolved and the liquor business will be deprived even of legal sanction.

EDITORIAL VARIETIES

Truly the lines have fallen in pleasant places to Dr. J. J. Porter, of Winchester, Ky. As a token of appreciation, the church to which he ministers recently increased his salary \$500. Happy pastor, noble people. May this be a prosperous and pleasant year to both.

It is with regret we learn that the Rev. W. W. Horner has resigned the pastorate of Grace Baptist church, at New Orleans, to accept a pastorate at Dallas, Tex. Bro. Horner has accomplished much for our cause in the great and wicked city, where he has labored for the past two years, and his going will be a distinct loss to our work there. We only regret that in leaving New Orleans he did not turn his face toward Kentucky.

Dr. James P. Boyce's birthday was January 11th, and that day has been adopted as Founders' Day of the Southern Baptist Theological Seminary. It was duly observed this week and an interesting and able address on "South Carolina's Contribution to the Seminary" was delivered by Dr. A. J. S. Thomas, and a fine address by Dr. Geo. B. Fager, giving. A more extended notice will appear next week.

Rev. L. A. Cooper, one of the new evangelists of the State Mission Board, has removed to Louisville and is ready to commence an aggressive work. Bro. Cooper comes from Georgia and is singularly endowed with evangelistic gifts. We welcome him to our State, and trust the blessing of the Lord will accompany his efforts as never before. Churches desiring his services should write him at once, in the care of Secretary W. D. Powell, 638 Fourth avenue, Louisville.

Several Florida churches have shown unusual wisdom in securing the services of Evangelist T. T. Martin for special meetings. He will hold evangelistic services at Quincy, Madison, Carabelle. While in that State it would be the part of wisdom if other churches would secure him for a similar service, should he have open dates. Bro. Martin stands at the very forefront among Baptist evangelists. When he leaves a church it is stronger in every way than before the meeting was held.

Virginia Baptists have raised the \$350,000 in their Educational Campaign and thereby secure the conditional gift of \$150,000. As the campaign drew to a close, several prominent Baptists at Richmond assumed about \$5,000, which made success possible. We congratulate our Virginia brethren on this splendid achievement. They have done well, and merit the praise of their brethren. Kentucky Baptists do not intend to be left behind in the race, and in the not distant future, hope to report the successful close of their educational endeavor.

We rejoice at the good reports that come from our State workers, but the financial side of State Missions needs prompt attention. It takes more than \$2,500 each month to pay the missionaries. Only \$500 has been received to date. Let the pastors bestir themselves and send in the other \$2,000. When \$300 more for church building has been paid Mr. Theodore Harris will pay his subscription of \$1,000. Let the entire amount of \$20,000 be sent in at once. It is greatly needed.

On page five of this issue, there appears an article from the pen of Rev. J. W. Thompson, pastor of the Owenton Baptist church. He will furnish articles like this every three or four weeks for some time to come. Be sure and read this and the succeeding communications with painstaking care. These articles are designed to help people in practical ways, along the line of soul-winning, and we suggest their preservation by those specially interested in this phase of Christian work. Bro. Thompson has been singularly successful as a soul-winner, and at our earnest solicitation places some phases of his experience in this work, within the reach of others.

A new book on an old and sadly neglected theme is just out, written by Rev. A. C. Dorris, of Lewisburg, Ky. The title of the book is "My Christian Experience and Call to the Ministry." It is a timely treatise of a much neglected subject. It is the author's personal experience. In this age of materialism, of ritualism and the growing tendency to relegate to the rear everything of the supernatural and spiritual we hail with delight this interesting and timely work. The book is published with good cloth binding. It can be had of the author, Rev. A. C. Dorris, Lewisburg, or at the Baptist Book Concern, Louisville, Ky. Price 35 cents, by mail. Three copies to one address, \$1.00.

AMONG THE Churches.

Walnut St. (Third and St. Catherine) Pastor Henry A. Porter: The Genealogy of Jesus, Matt. 1:1-17. When I Die Shall I be Missed? I. Tim. 2:7. S. S. 502. By letter, 4; by relation, 1.

Beechland—Pastor C. G. Marriott: II. Cor. 5:17. Bro. W. L. Hatcher: John 4:10. Brethren Quarries and Avery sang for us at night. S. S., 80. We have had twenty-five additions since September 1st.

Broadway—Bro. E. Y. Mullins supplied at both hours. The church called unanimously to its pastorate Dr. W. W. Landrum, pastor First church, Atlanta, Ga.

Chestnut St.—Pastor J. M. Weaver: True Church Prosperity, Ps. 118:26. Abiding in Christ, I. John 2:28. S. S., 167.

Clifton—Pastor J. T. Betts: Praying for Laborers, Matt. 9:34. The Sinner's Last Resolve, Esther 4:31. S. S., 184.

Calvary—Pastor J. S. Detweiler: Love Inspires Self-sacrifice, Gen. 29:20. Bro. J. O. Colley spoke on "The Anti-Saloon League." S. S., 210. By letter, 3.

Crescent Hill—Pastor J. F. Griffith: Deacons, I. Tim. 3:8-13. Predestination, Rom. 8:30. S. S., 112. Congregations growing some; we are feeling the need of more room.

Eleventh and Jefferson Sts. Mission—Supt. B. T. Kimbrough: Song of Sol. 2:15. S. S., 81.

East—Pastor Geo. H. Crutcher: Thirtieth Commandment, John 5:39. Death in the Pot, II. Kings, 4:40. S. S., 241.

Franklin St.—Pastor T. J. Duvall: The Purifying Influence of Hope, I. John 3:3. Repentance and Suicide of Judas, Matt. 27:5f. S. S., 285. By letter, 3; by baptism, 2.

Fourth Ave.—Pastor E. S. Alderman: The Significance of Christianity, Luke 13:2-5. Lacking One Thing, Mark 10:21. S. S., 233.

Highland Park—Pastor G. F. Davisson: Two Ways of Offering, Gen. 4:4-5. Looking Forward, Phil. 3:13-14. S. S., 120. For prayer, 3.

Hopo Rescue Mission—Supt. Wm. M. Bruce: John 13. Bible Class attend., 85. Great meeting Saturday night; 15 professions. Fine services at jail and workhouse. We are in great need of funds to carry on our work.

Hazelwood—Pastor Chas. B. Althoff: How to Make 1909 Count, How to Begin a Successful Life, II. Cor. 5:20. S. S., 156. By letter, 1.

Highland—Pastor L. W. Doolan: Jesus' Compassion on the Multitudes, Matt. 9:36. The Second Commandment, or the Spirituality of Worship, Ex. 20:4-6. S. S., 214. By baptism, 1; by letter, 4; watchcare, 1. Bro. J. C. Owens, of China, made a most impressive appeal for the gospel for China.

Kosmosdale—Pastor C. K. Hoagland: Sanctification, I. Thess. 5:23. The Sancteagot, Lev. 16:21. S. S., 37.

Ormsby Ave.—Pastor G. D. Billeisen: Steps Leading to a Christian Life, John 6:44. A Religious Trial, Acts 23:1. S. S., 123.

Parkland—Pastor E. G. Vick: Result of Faithfulness, Dan. 6:22. View Points, II. Tim. 4:6. S. S., 235.

Salem—Pastor R. W. Grizzard: Will a Man Rob God? Mal. 3:8. I Know Whom I Have Believed, II. Tim. 1:12. S. S., 50.

Thirteenth and Kentucky—Pastor Jas. A. White: Temptation, Matt. 4:11. The Blood, Ex. 12:13. S. S., 78.

Third Ave.—Pastor S. J. Cannon: The Golden Rule, Matt. 7:34. Swearing. Last year 147 came to us for membership, and our total contributions were about \$4,500. Closed the year out of debt as to our running expenses. We are happy and very hopeful.

Twenty-sixth and Market—Pastor R. E. Reed: Power Received, Acts 2:4. The Man of Sorrows, Isa. 53:4. S. S., 481. For Baptism, 2; by letter, 3; baptized, 3.

Twenty-second and Walnut—Pastor M. P. Hunt: Power to Call Jesus Lord, I. Cor. 12:3. Hell this Side of the Grave, Ps. 38:2-8. S. S., 726. By baptism, 3; by letter, 4; baptized, 3.

Van Buren St.—Pastor J. G. Sills: Matt. 26:49. Acts 2:22-25. S. S., 138.

SEMINARY NOTES.

BY ELLIS A. COTTRELL.

Monday, January 11th, was "Founders' Day." We were treated to two splendid addresses on "Founders' Day."

Rev. A. J. S. Thomas, D.D., spoke on "South Carolina's Early Gifts to the Seminary," and Prof. George Boardman Eager, D.D., gave an address on one of

the four founders and first professors, "William Williams." This programme was well rendered and was a fitting climax to the two weeks of "Special Lectures" we have been having, on the various phases of the work of the ministry, of interest to pastors and prospective pastors, Sunday School workers and teachers.

Pastor D. J. Hunt, of Stewart's Creek church, reports that the Young People's Society of his church gave a most excellent programme of addresses and recitations on Chinese Missions New Year's day and took a nice collection for the work in China. A splendid way to begin the new year, by giving to missions. Students preaching Sunday: W. L. Hatcher, Beechland; J. H. Thayer, Ludlow; B. F. Allen, Sanders; J. C. Daniel, Hamilton Avenue Mission; J. O. Colley, Calvary, at night.

FROM THE EDUCATION COMMITTEE.

We are gratified as a committee by the prompt co-operation of some of the brethren in the effort to close up our educational campaign as quickly as possible. One pastor, whose church has already given liberally, proposes to try to raise \$2,000 additional; another, whose church has given \$8,500, promises to try to raise \$1,500 more. Will not all the churches who have given increase the amounts where possible, and those that have not yet taken a collection, do so at their earliest convenience? While we have until June to finish the canvass by the original agreement, the quicker the work is completed the better. It was expected to conclude the canvass by the new year, but in order to raise the \$35,000 yet lacking, it is necessary to continue the campaign a while longer. This \$35,000 must be raised. Our plan is to ask the churches and pastors to let us know as early as possible what part of the \$35,000 they will assume, to be paid in the next five years, closing the matter up with non-interest bearing notes. We hope also that the Sunday Schools, Young People's Societies and Ladies Aid Societies, which have not yet done so, will also join us in this final struggle.

Notes will be sent to all who desire them. May we not hear promptly from every pastor and Baptist in Kentucky who believes in this work so vital to our church? Address all communications to the Corresponding Secretary, Rev. P. T. Ha'e, 1224 Brook street, Louisville, Ky. E. Y. MULLINS, P. T. HALE, HENRY ALFORD PORTER, Committee.

EATON MONUMENT FUND.

"This is less than half the amount I had hoped to contribute, had I been able to collect a debt owing me. However, all I possess would little express my appreciation of Dr. Eaton's value to all the interests of our denomination." Thus writes Mrs. B. B. Spencer, in sending her check for ten dollars.

Statements will be sent out within the next few days to those whose subscriptions are overdue. The committee hopes for a prompt response to these calls and a speedy collection of all these moneys.

By reason of a clerical blunder incorrect totals have been published in the last two reports. This error is corrected in the statement of cash received below.

Table with columns for names, amounts, and previous acknowledgments. Includes entries for Converse, E. A., Louisville (\$5.00), Howard, Miss Rachel, Louisville (1.00), Middleton, John A. and Wife, Shelbyville, Ky. (50.00), Roekwell, J. L., Shelbyville, Ky. (1.00), Spencer, Mrs. B. B., Valley Station, Ky. (10.00), etc.

THE STATE.

Brethren C. W. Knight, W. W. Williams, J. B. Trotter, C. C. Daves, Ernest Rawlings, A. N. Morris, J. M. Frost and several others honored our office with a call. We are always glad to see the brethren.

The dedicatory services of the Brown Dormitory of Barbourville Baptist Institute were held January 4th. Dr. G. W. Perryman, of Knoxville, Tenn., delivered the address of the occasion and the Sunday following Rev. Walter Brock, of London, Ky., preached the dedicatory sermon. Barbourville Institute is doing a wonderful work and deserves the hearty sympathy of Kentucky Baptists.

Pastor Z. J. Edge writes from Jackson that they are in the midst of a great meeting. House filled every night and

souls being saved at almost every service. Evangelist George W. Shepherd is conducting the meeting.

Corresponding Secretary P. T. Hale preached for Pastor J. W. Long, at Cox's Creek church, and expressed his pleasure at being with the brethren at this noble and historic church. Pastor Long is doing a fine work along all lines.

The Paducah Bible Institute will be held January 24-29. Pastor M. E. Dodd is the moving spirit and has arranged for a series of lectures on great Biblical themes. The purpose of the Institute is "to strengthen faith, brighten hope and quicken zeal." The program will be published next week.

Pastor C. W. Bowles writes from Upton: "On the fourth Sunday in December I closed a most glorious meeting at Magnolia, Ky. Had the assistance of Elder W. J. Puckett, who served this church ten years as pastor. The people at Magnolia hold him in the highest esteem. He is an able, expounder of God's Word. He is a Baptist to the core, and delighted all the people. The whole church was revived; thirteen accessions and eight for baptism. With a sorrowful heart I resigned my work here and at Hammondsville four years at Magnolia and one year at Hammondsville. These are among the best people in the world."

Evangelist R. A. Barnes has just returned from Paducah, where he left a good meeting with East church, known as Mechanicsburg. There were six approved for baptism, one restored, and nine by letter. The membership was greatly revived. He had to leave the meeting on account of his wife's illness. The pastor elect, Rev. J. P. Riley, will take up the work and carry it on till it seems prudent to close same. Just prior to this meeting Bro. Barnes held a meeting at Birmingham, in Marshall county. In this meeting two were baptized, one restored and one by letter. Bro. Barnes is to begin a meeting at Havesville, the third Sunday in January.

JACKSON, KY.

In February, 1902, after a few days meeting a small band of seven members formed the Baptist church, at Jackson, Ky. Two failures had already been recorded in the history of Baptist effort in the place. Immediately after an effort was made to secure a building in which to worship God. The writer was aided very materially in this by Wm. M. Combs, of Jackson. An elderly man who had never joined any church, but who was always outspoken in behalf of Baptist principles. He helped to secure a lot; went with me and introduced me to the citizens of the town; gave liberally of his means, worked as the most active member of the building committee. Later he joined the church and afterward went to his reward. The house had cost about \$3,000. Bro. Combs had put into it nearly half that amount. His son, an ex-saloonkeeper, sued the church to recover his father's gifts, claiming that his father only meant to advance and not give the money. Recently the matter has been decided by the Court of Appeals in favor of the church.

The house was dedicated January 3rd, free of debt.

On the front is a marble slab with the inscription, "Erected to the Memory of Wm. M. Combs," giving also the date of his birth and death.

We have the best house, best Sunday School, best prayer meeting, and a congregation outnumbering the four other congregations in the town combined. In the seven years the following brethren have served as pastors: R. L. Baker, A. C. Dorris, W. H. Setzer, Z. J. Edge, F. M. Jones, served as supply for a few months.

Evangelist Geo. W. Shepherd began a series of meetings on the evening of January 3rd, with the pastor, Z. J. Edge. The outlook for our work there is very hopeful. God bless the laborers.

J. G. BOW.

DEATH OF THE REV. A. LOGAN VICKERS.

The whole community was shocked to learn of the death of the Rev. A. Logan Vickers, who fell asleep in Jesus at noon on Friday, New Year's day, 1909. Bro. Vickers had a large circle of friends both in the city and surrounding country, who will mourn his loss and honor his memory, as he was universally beloved. "God gave us love, something to love he lends us." His life was ever pure, noble and just, his memory a beautiful and cherished ideal. Bro. Vickers loved, like the tendrils of a vine, entwined itself about his loved ones, and his life work for the Lord.

The funeral services were held at Madison Avenue Baptist church, of Covington, Ky., on Monday, January 4th, at 1

p. m., the church in which he was married, baptized and ordained to the ministry. The service was conducted by Rev. J. G. Bow, of Louisville, Ky. Text, II. Tim. 4:7-8; "I have fought a good fight; I have finished my course; I have kept the faith." "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day."

Dr. Bow was assisted by Rev. Dr. W. L. Powell, Secretary of the State-Mission Board, of Louisville; Rev. Dr. A. C. Davidson, First Baptist church, Covington, Ky.; Rev. B. F. Swindler, Keene, Jessamine county, near Lexington, Ky.; Rev. J. T. Bowden, of Immanuel Baptist church, Covington, Ky., and Rev. T. C. Ecton, of the Madison Avenue Baptist church, of Covington, Ky.

Bro. Vickers was a son of the late Wm. T. Vickers, and was born July 7, 1853. He was a resident of Covington, Ky., all his life and graduated at Chickering's School, in Cincinnati, O. He was baptized in October, 1873; was married in June, 1875, to Miss Alice M. Reusford, of Covington. Bro. Vickers had been in business with W. H. Harrison & Co., of Cincinnati, for thirty-five years. He was ordained to the Baptist ministry in June, 1887, and held the pastorate of a number of churches, both in Kenton and Campbell counties. He was pastor of the Baptist church in Ludlow, Ky., for ten years. At the time of his death he was pastor of the South Side Baptist church, of Covington, which was recently organized.

He was Moderator, Secretary and Treasurer of the Board of the North Bend Baptist Association, of which he was the oldest pastor.

Besides his widow, he is survived by four children, Arthur H. Vickers, Jr., Mrs. Wm. T. Perry, Mrs. Albert E. Little and Mrs. Rev. E. L. Andrews; also by his mother and three sisters, Mrs. B. H. Cornelius, Mrs. John F. Purcell and Mrs. E. B. Sayers.

"Since all his life's long melody Was set to keys of love, He will not find the music strange That fills the courts above. But when his eyes with rapture clear Shall read the heavenly score, His in the endless song will be The part he knew before."

"They that are wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and forever." By his sister, HANNAH VICKERS PURCELL, Covington, Ky.

MARRIAGE.

On the 6th inst., C. F. F. Holbreicht, of Louisville, and Miss Mamie Smith, of this place, were united in marriage at the home of the bride's parents. Mr. Holbreicht is an employe of the American Express Co., and working out of Louisville. The bride is the accomplished daughter of Mr. John T. Smith, of Fordsville, Ky.

OTTO WHITTINGTON.

Fordsville, Ky.

DEAR RECORDER:

I have been deeply interested recently in the study of a subject in connection with the Bethany supper at the home of Simon. I notice in the very interesting article of J. R. Chiles, under the caption, "Jesus Visiting at Bethany," that the writer places the supper referred to on Tuesday night. I shall be greatly obliged to Bro. Chiles if he will inform me, through the Recorder, how he reached this conclusion, as it may assist me very much in studying the subject I now have in mind.

J. R. SAMPLE.

DEAR RECORDER:

Allow me space in your columns to thank the people of Forks of Otter creek church for the excellent box of good things sent to myself and family, which consisted of dressed turkeys, chickens, canned fruits, preserves, jellies, jams, table linens, towels, napkins, dishes and many other good things, that a pastor needs. This is the best old church in the land.

C. M. BOWLES.

Upton, Ky.

W. M. U. NOTES.

Now for the Christmas Offering. It is already beginning to come in, and we trust it will be larger this year than ever before. If some societies have failed to collect during the Christmas holidays, it is not too late even yet to gather up the fragments and send an offering.

While it is good to observe the Week of Prayer, it is better still to make each day a day of prayer. Each day has its own special needs, its own particular burdens and cares, its own temptations and trials, as well as its own joys and

blessings. If we make each day a day of prayer, then the entire year will become a year of prayer and also, one of spiritual growth, because we have held daily intercourse with Him who is the source of all grace.

The members of the Murray W. M. Society more than doubled their Christmas offering to China.

Mrs. Sarah Jones Hughes, in the name of the Barbourville Baptist ladies, most cordially thanks the Kentucky Y. W. A.'s and all other donors for their donations to the Dormitory of the Barbourville School. The Barbourville ladies have furnished the reception room at a cost of \$46, and hope to do more in the future. This school had a better opening this year than ever before. Twenty young ladies in the Dormitory, with all the other rooms engaged. The faculty hope next year to have a boys' dormitory, as many boys were turned away for lack of one.

Mrs. McLure of our W. M. U. Training School, says: "God is richly blessing us in the number and quality of pupils He has sent to the W. M. U. Training School. Thirty-two fine young women representing thirteen different States. Georgia leads in numbers. It will interest you to know how the numbers from the different States stand. Alabama, 1; Arkansas, 3; Florida, 3; Georgia, 6; Kentucky, 2; Louisiana, 2; Maryland, 1; Mississippi, 1; Missouri, 2; North Carolina, 3; Oklahoma, 1; South Carolina, 2; Tennessee, 2; Virginia, 2."

The Mission Study Class idea is gaining ground among our W. M. U. workers. Any one desiring to organize a class can get all information concerning same from T. B. Ray, Educational Secretary of the Foreign Mission Board, Richmond, Va.

The young women of Arkansas, in their second quarter have contributed twice as much to the support of their missionary, Miss Vorheis, as all of last year. What of the Kentucky Y. W. A.'s and their missionary, Miss Hensley?

Fifteen new Y. W. A.'s organized in North Carolina during the third quarter. Forty-eight Auxiliaries report \$798.63.

The fifteenth annual meeting of the Florida W. M. U. will convene in the Methodist church at DeFuniak Springs, January 26th, at 9 a. m.

We rejoice to know that Dr. J. B. Hartwell is much improved and hopes, in the near future, to return to his beloved work in China.

Bro. J. E. Willis, Miss Lela McIntyre and Miss Pansy Greene will sail from San Francisco for China, January 16th.

Mrs. J. P. Ray, we are glad to know, has regained her health and strength, and she and her husband will soon return to their work in Fukuoka, Japan.

Our seminaries in foreign lands are growing. Thirty-nine in the seminary at Shanghai, thirty-six in the Bush seminary, at Hwanghein, and South China, about forty in the Graves Seminary. Our seminary in Italy has more in it than ever before. Our missionaries claim that these schools are mighty powers to bring in the kingdom of our God. What a blessing it will be to our missionary force when they have several hundred well trained native men to work with them.

"One of the works that lies now before the Southern Baptists is how to get the over 10,000 non-contributing churches to give something this year for missions."—Foreign Mission Journal.

From the 163 baptisms we have had this year at Pungtu, China, seventy-seven of this number have been pupils from boarding and village schools, and seven teachers have been baptized. The schools are proving to be a great factor for good in evangelistic work. Not to speak of the boarding schools, think of the 450 boys being brought up in Christian schools and carrying this heaven into hundreds of families.

Christianity has invaded twenty-seven new villages. This is more than ever before in one year. There are now Christians in 193 villages and several of these villages have from thirty to seventy Christians in them. Yet many have only one.

In Bro. Compere's party which arrived at Ogbomosho, Africa, September 12th, there were eight children! Such a sight has never before been seen in that country.

Rev. W. E. Crocker tells of a good meeting led by natives. He says: "It is the first time in our history that a meeting has been lead by Chinese almost entirely. I did all I could to help matters, but purposely tried to get them to lead and carry out ideas which they themselves might have. I have never been in a better meeting in China. We spent an hour in prayer, from ten to eleven, and then most of the time, had a meeting for Christians from eleven to twelve, Mr. Tong leading. His talks were heart-searching and spiritual, and very helpful. I do believe the Lord was there, and an evidence of it was the fact that there was strong conviction of sin."

Family Circle

Stories For The Young And Old.

HIS FAVORITE SUBJECT.

By T. S. Hubert.

They said this famous minister,
To whom my verse is set,
Could never preach a sermon
Th'out getting soaked and wet.
No matter what his text might be,
With lightning and with thunder,
In gospel grit, he'd preach from it
The way of going under.

Said Deacon A. to Deacon B.,
"We'll try him—you and I;
For him we'll choose a text to use
That'll keep him safely dry."
So 'twas agreed. When Sunday came,
The text they had selected,
They handed him. "Preach this today,"
They said, "it is expected."

He was surprised, but promptly said,
"To do my best I'll try;
Two things I'm always ready for—
To preach the truth, and die."
The text which they selected,
They thought the very worst
For one like him—"Twas Genesis;
The verse and chapter first.

The preacher said, "My brethering,
This text I'm asked to preach
About creation is the one
Of longest, stroughest reach.
It says God made the heavens,
And that He made the earth;
That from His will and by His word
The universe had birth.

"Now of the heavens we know not much,
They are so far away;
The earth is nearer, so to it
We shall confine our say.
In our geographies we read
How it is well divided
In land and water—several parts—
As God Himself provided.

"And speaking now of water, friends,
I surely recollect,
A duty laid on you and me,
Which no one should neglect."
And for two hours and a half,
With Bible zeal and diction,
He stirred the waters of the pool;
Then gave the benediction.

BRAVE BETTY TRUAXE.

Belle V. Chisholm.

"I hate dreadfully to go away and leave you without company, Betty," said Mother Truaxe, as she gave a final twist to her bonnet-strings, and then stooped to kiss the little maid good-bye. "I wouldn't go at all, but father says if we do not get off before another snow-storm comes to block the way, that we will have to wait till spring and then it will be too late to sell the linen-web and the flannel."

"I'll get along all right, mother," insisted Betty, good-naturedly. "I'm not the least bit afraid, and then you know Hugh will be home soon, in the course of an hour or two, perhaps, and he has promised me a long sleigh-ride—behind his new war horse, 'Dandy.'"

"If Hugh were not coming I wouldn't think of going, even if the work of the loom had to lay over till spring," returned Mrs. Truaxe. "But he'll be here soon, and he's good to help with the milking and attend to the chores about the barn. There's father calling, so good-bye, again, little daughter," she said as she hurried away.

Betty went down to the sled, at the gate, to say good-bye to "Daddy," and after the boys were in motion, mother called back: "Don't forget the pudding in the oven, daughter," and thus reminded, Betty ran back into the big, bright kitchen to finish the new year's preparation for tomorrow's feast.

Though only thirteen, Betty was thoroughly drilled in household affairs, and was as neat and precise with her needle as her mother, who was a famous needle woman.

Though somewhat lonely, Betty was in high spirits, and sang snatches of merry songs while she brightened the silver ware, and put the house in apple-pie order for the New Year's home-coming of the family, which consisted of a married sister, her husband and baby, and two brothers, Hugh and Given, the former a lieutenant in the Continental Army.

When Hugh left camp he was intrusted with a leather bag, filled with gold, amounting to several thousand dollars for the payment of the soldiers stationed at Fort Williams, some twenty-five miles down the river from Washington's headquarters.

When within a few miles of his destination, Hugh was overtaken by an old farmer of the neighborhood, who informed him that he was being followed by a squad of the enemy, whose object was to way lay and rob him, and that

arrangements had been made for an attack on Fort Williams on New Year's day, a large force being already on the way down the river.

Knowing the information to be reliable, the young lieutenant laid counter-plans while he rode furiously forward, reaching his father's home about the middle of the afternoon—only to have them blocked by finding little Betty the sole occupant of the place. Taking her into his confidence, he gave the leather bag into her care, asking her if she thought she could possibly get it to the fort by daybreak the next morning?

"I'll have to get back at once with news of the attack on the fort to headquarters," he explained. "Hide the bag out of doors, somewhere, until after the troopers have gone, for they'll be sure to be here—Then, as soon as it is light enough to see, carry it to the fort, and ask for Colonel Reams, using the password 'Williams.' Give him the bag and this letter," he said, having hastily penned a few lines to the commander, explaining the circumstance. "He'll send some one back with you. Good-bye, little Betty," he added, kissing her. "Be brave and don't forget that brother has trusted you, and that the safety of the fort is in your keeping."

Then springing on the back of his swift war horse, he galloped off, using an old bridge-path through the woods to reach the highway.

Scarcely was he out of sight when on the opposite hill, coming at a break-neck pace, Betty spied a squad of horsemen, whose errand she was quick to surmise. These were the troopers that had been following Hugh and they were coming now, expecting to find him at home.

Betty picked up the bag of gold and running to the chicken coop, slipped it into a hen's nest, in an old basket, and set another basket, a size smaller, in the first one. She had barely time to get back to the kitchen and regain her composure before the horsemen stopped at the gate, and two of their number, dismounting, walked up to the front door and began a loud rapping, that quickly brought Betty to the door.

"Is Lieutenant Truaxe at home?" asked one of them politely.

"No," said Betty promptly. "You know that he is an officer in Washington's Army."

"But is he not expected home today?" asked the trooper.

"He sent us word that he would be here today," admitted Betty.

"With your permission we will take a peep through the house," remarked one of the other men, coming up the walk.

Though wishing they would go, Betty allowed them to take all the time they wished looking through the house and barn, as it gave Hugh more time to escape.

"Let's get on to the fort," said the leader, after dilly-dallying for a time as to what course to pursue. "We've let rich game slip through our fingers already. He's kept straight ahead and avoided us, no doubt." The others agreeing with him, they rode off down the river, and Betty saw no more of them.

That was a long, lonely night for the little girl, who bravely put out her light and went to bed, though she did not close her eyes at all during the darkness. Long before it was light, she arose and bringing the bag of gold from the hen-coop, slipped it into a place already hollowed out in the "stuffing" of the big turkey her mother had cooked before leaving the day before. Then she placed the big bird in a market basket, and packing other delicacies around it, took it on her arm and started on her miles walk to Fort Williams.

When she was within a quarter of a mile distant from the fort, she was overtaken by a squad of horsemen in the British uniform, that Betty at once recognized as her yesterday's visitors.

Fortunately they failed to recall her features in the uncertain light of the early dawn, and being out on a spying expedition themselves, they let her pass after asking a few questions regarding her destination and a hasty glance into her basket, the contents of which satisfied them that her story of carrying food to the hungry was all right and as commendable as it was generous.

One of the troopers proposed sampling the turkey in lieu of the rye bread and black coffee that would constitute their breakfast. But the captain commanded him to allow the child to pass, and gave orders for the return of the squad to headquarters at once.

Though badly frightened by the encounter, Betty had her reward in the assurance their presence gave her of Hugh's escape, and the prevention of the attack on Fort Williams that day.

Relieved of the presence of the scouts, Betty hurried on to the fort, where the password admitted her to the office of the commander, to whom she delivered the letter and the bag of gold.

An escort was then provided for the brave little maiden back to her home,

where a little later she was joined by father, mother and the other members of the household, including Hugh, through whose race to headquarters the fort had been saved, reinforcements having been sent down the river in time to prevent the British from massing their forces for the surprise which they had contemplated on the depleted fort that very day.

Betty was the heroine of the settlement for many days, and even Washington sent her a letter, calling her "a brave little maiden," and thanking her for what she had done for the patriot's cause, a letter she valued very highly and a half a century afterwards delighted to show to the bright-faced grandchildren, who clustered around her knees.

FRESH AIR CURE FOR TUBERCULOSIS.

On Friday of last week the friends of the Stony Wold Sanitarium, at Lake Kushaqua, in the Adirondacks, held a meeting at the Museum, at which the speakers were Rev. Drs. R. S. MacArthur and C. F. Aked and Dr. Livingston Farrand. The first and third speakers spoke mainly of the financial needs of the institution. Dr. Aked, whose robust figure, the very picture of health, made it hard to believe that he had once been a victim of the disease, gave a personal experience of intense interest to all similarly afflicted and their friends. He said:

I have been asked to present myself to you as a living example, and to tell you something of my own story for the encouragement of every one who has a dear one suffering from tuberculosis, and for the encouragement of every man and woman who is battling against the great white plague.

Now, it is by no means a pleasant task, not often a very gracious one, for a speaker to take up practically all the time allotted to him in talking about himself. I have never in my life made a speech about myself before, and I should not do so now if it were not that those promoting this meeting were anxious I should, and that in my own heart I know, from an experience about which I am going to speak to you, how helpful it is to those who are still beneath the shadow to meet some one who has come out from the valley of the great shadow, and is walking the common fields of daily life in health and strength and joy again.

I went to Davos-Platz, the most famous sanatorium in the old world. I submitted myself to examination straightaway. I told the physician in charge I was neither a child nor an idiot, and should like to know the truth. He informed me he sometimes told the truth to men, but never to women.

"Well," he said, "you are in the second stage of the disease."

Both lungs, top and bottom, back and front were attacked, but the right decidedly the worse.

Although I told him I could bear it, it was a terrible blow. For three weeks I lay on my back all the time. At the end of this time I was allowed to walk for three minutes a day, increasing it until I could walk for a hour out of the twenty-four hours.

At the end of the first month the doctors informed me they were quite sure I would recover, but must not hope to get away from there in less than twelve months. I stayed for twelve months, and then went back to Liverpool, with its bad climate. I returned to the sanatorium for four months as soon as the winter came.

Since then I have been doing full work, first in the trying English climate and for nearly two years in the rush of New York City, and have not had the remotest hint of a return of any lung trouble whatever.

The doctors who have examined me tell me, what I know for myself, that the disease is fully arrested. The message that tuberculosis is a curable disease is one that is winged with the truth of experience. It is preventable, as it is communicable, and those who have suffered and have come through the valley of the shadow are of all the people the men and women to be missionaries in the community, missionaries of fresh air.

For all the bad conditions that make for tuberculosis not all of them put together equal the bad condition of foul air; and it is this that is so largely preventable and this that you are so largely refusing to prevent.

I was talking with an eminent physician while at Davos-Platz. This man had come from making investigations of sanatoria throughout Europe, and as we looked down on all these sanatoria, he said:

"To think that one-half of all this might have been prevented if only those people had opened their windows."

It is a thing that you are slow to learn that avoidable troubles ought to be avoided. You know that we are a little inclined to let in fresh air as though the fresh air itself were death instead of life.

Dr. Aked then suggested that we would have to start our missionary work

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first among the doctors, in whose offices he said, the air is almost enough to knock you down, and then among the churches. "People are hideously afraid of fresh air in the churches." Another remark was: "Fresh air does not give one a cold; it is a necessity of life. There is no danger in it." True, every word of it.

TRUE FRATERNITY.

"Isn't it Dickens who says that only God and the poor themselves know how good the poor are to each other?" asked Caroline.

"Yes," answered her older sister, "I believe he does say something like that in one of his stories. But what made you think of it, and what are you packing in that basket, Caro? Surely you aren't preparing to visit the poor with soups and jellies, are you?"

"I don't wonder at your surprise, Gwen, but that's just what I'm getting ready to do."

"You, who have always given your money recklessly to charity, but have always run from the sight of poverty or pain! What has caused this wonderful change?"

"Something happened last night as Edgar and I were coming home from the theater that suddenly made me ashamed of my selfish shrinking from sorrowful sights, and reminded me of that remark of Dickens which I just quoted. We were on the open car, and at the corner of VanBuren street a group of sadly dirty little newsboys, who were so young that they should have been in bed earlier in the evening, approached the empty seat next which we were sitting, and I was just drawing my skirts away when I saw they were lifting a very sick little chap on to the empty car.

"Got de number all right, Smitey?" hoarsely asked one who appeared to be a leader of the party.

"Yep, 2002 Emerald avenue," was the answer of the boy upon whom the sick child was heavily leaning.

"Well, den, get him home de best you can and give his mudder dis," a grimy little handkerchief full of jingling coins was extended by a still grimmer little hand, "and tell her if sho needs some more dough we'll throw it."

"The conductor cut short any further instructions by starting the car, and I was touched to see with what gentleness the small guardian tried to protect his charge from the jars and jolts. He had a rough tenderness that went straight to my heart, and to Edgar's, too, I guess, for I saw him slip a silver dollar into

his hand and whisper to him as we were getting off the car. The boy looked up and at length one of them told of his first fight, and how a little thing changed his feeling of fear to one of courageous determination.

"And now," remarked "Gwen," paying the tribute of moist eyes to Caroline's recital, "you and I are both going to '2002 Emerald avenue.'"—Westminster.

IT MADE HIM BRAVE.

After one of the battles of the Civil War, a group of Confederate soldiers sat about their camp-fire talking of how a man's feels when he goes into battle. Most of those who confessed to any feeling at all admitted that they felt scared, and at length one of them told of his first fight, and how a little thing changed his feeling of fear to one of courageous determination.

It was not a great battle, but it was lively while it lasted, and unfortunately for him it was one of those engagements in which it is necessary to wait for the enemy to begin. He was "tender" then. He had just left home, and as he lay there waiting he thought of the little knick-knacks his mother and sister had made for him—for they thought soldiers lived in camp—and every time he thought of them he grew "teary."

The Confederate troops were lying on the edge of a piece of woods, with a sloping meadow in front, crossed by a stone wall heavily overgrown with vines. At the other edge of the meadow was another strip of woods. The enemy was somewhere in there.

And so they waited, and out of nervousness the young soldier got to feeling in his pockets and pulled out a little three-cornered pinchusion.

"My first thought," he said, "was that I wanted to go home and give the war up; but then came another kind of thought. The little girl wouldn't have given that pin-cushion to me if she hadn't understood that I was going off to fight for the country. So I said to myself, 'Old fellow, you've got to stand up to the worst.'"

"And now," he concluded, "whenever we go into battle I always brace myself a little by feeling in my breeches pocket and sort of shaping out that pin-cushion. And when I go back home

if it suits the Yankees that I ever go back at all—I am going to give it as a souvenir to the little sister that made it for me. And I'm going to tell her that it was that pin-cushion, little three-cornered thing that it is, that made a man of me that day."—Baptist Commonwealth.

STORIES FOR LITTLE ONES.

MERLE'S FIRST LESSON

By Harriet Burch Wharton.

Merle had at last made up his princely mind to go to school. He had reached the great age of seven years without ever having to do anything that he very much objected to doing, for neither father nor mother, grandfather nor grandmother, uncle nor aunt opposed his wishes and going to school was not one of the desires of his heart.

He had gone the first day of the last year, after being paid in advance, by his mother, with candy enough to have made him too cross to live with for a week only that he was so used to eating whatever he liked that a few pounds of candy made very little difference with him, while his father hired him to go by giving him a new wheel. Merle started for school willingly enough, but came home in an hour, declaring the teacher "no good," and studying was "too slow a game" for him, whereupon his mother sighed and his grandmother gave him a quarter of a pie, upon the supposition that children ought always to be eating when not asleep.

Of course Merle did not go to school after that, for there was no one quite decided enough to insist that he should, so all through the year he stoned the cats, tore down birds' nests and raged through the house, making himself a terror to those who were not blinded by love to his faults.

But one September morning he startled the household by declaring that he should go to school and see what the teacher was like, for there was no fun playing alone, and he was tired of his own company. It happened that Miss Elizabeth was not at all like Miss Daisy of the year before. Of course she had heard of Merle and upon his abrupt arrival in the school room she began and ended her study of him in about five minutes. She saw the untrained goodness of his disposition and understood that his generous, impulsive nature needed help and guidance, and that he must, above all things, be kept busy. Wise Miss Elizabeth. She said at once:

"Master Merle, will you be kind enough to pass those papers for me?" At the next uneasy minute Miss Elizabeth was ready with:

"Master Merle, can you draw some lines on the board for me?" At recess time, however, the irrepressible mischief that filled his plump body welled up and over, and Merle grabbed the hats of all the small girls, threw them up into a tree and was rushing after those of the little boys to put in the same place. Miss Elizabeth was watching for this minute and in a second was at his side, saying very quietly:

"You would better get the hats for the girls, Merle."

Merle was not used to a tone of command, and so answered emphatically: "I won't!"

"Miss Elizabeth had very brown eyes that looked steadily into Merle's gray ones as she lifted him toward the tree.

"Up with you my man," she said in her clear sweet voice. There was no trace of anger in her tone—indeed, there was the least bit of a smile on her lips

as she looked at the flushed defiant face of the lad. Now Merle delighted in climbing and Miss Elizabeth's strong hand and stronger will controlled him, besides it was something new to be called a "man," so he gathered up the hats and threw them down with all the energy of his young arm, but Miss Elizabeth did not appear to notice that, nor the push he gave little Edna Hunt as he landed on the ground—almost on Miss Elizabeth's toes—who said cheerily:

"You are a fine c'mber, Merle. I want to tell you a story of a boy who climbed a great deal higher than that to help a poor little bird caught in a tree." Miss Elizabeth dropped down upon the ground, encircled by a group of attentive listeners. She talked beyond the recess hour, knowing that Merle needed lessons in gentleness and truth, with this, his first lesson in obedience.

At home that night Merle volunteered the information, between great mouthfuls of meat and cake: "Miss Elizabeth is a dandy. She knows how to treat a man."—Christian Work.

AS VAIN AS A PEACOCK.

I venture to send you some curious particulars about the behavior of a young peacock that is kept here. I should be glad to learn whether our experience can be confined or illustrated by any of your readers. The bird began by sedulously frequenting the stable-yard, and whenever the carriage was brought out of the coach-house he would take his stand by it, and gaze at his reflection in the panels. He then took to accompanying the carriage up to the house, and, standing beside it at the front door, engaged in self-contemplation. He now runs behind the carriage, when it starts from the house, down to a certain point of the drive, apparently in the hope that it may stop, and allow him to continue his favorite occupation; but he seems to conclude at a certain place that the case is hopeless, though if the carriage halts further down the drive he will rejoin it and resume his observations.

It occurred to us to wonder what he would do if a looking-glass were placed on the lawn. This was accordingly done, and he at once found it out. Nothing will induce him to quit it. He will stand by it for hours together. At first he occasionally looked inquisitively behind the glass at intervals to see if a bird was actually present, but he has given this up now.

He stands in front of it, entirely absorbed, often motionless for a long time, occasionally moving his head gently up and down, and sometimes softly touching the glass with his bill, appearing slightly bewildered by the contact. If food is thrown to him he takes no notice, unless it is close to the glass, when he will hurriedly gobble it up and return to his more congenial employment in haste, as though vexed at being interrupted. If the glass is taken into the drawing-room, which is on the ground floor looking into the garden, he will enter the room by door or window, find the glass, and continue his favorite pursuit; and he spends the greater part of the day at the door that leads from the drawing-room into the garden, in the hope that someone may bring out his glass for him.

Meanwhile the pea-hen is sitting on a nest of eggs in a hedge close at hand. He never goes near her,

THE CHILDREN

will eat anything that is good, but they have their preferences, as their elders do. They all like

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his only idea being to find opportunities for contemplating his own perfections. I suppose that the proverb "As vain as a peacock," refers to the bird's habit of spreading his tail and strutting about; but it is curious to find that this instinctive vanity lies deeper still, and is not confined to the desire to arouse the admiration of his mate, as is generally taken for granted, but is based upon a genuine complacency and an almost morbid consciousness of his personal attractions.—Arthur C. Benson, in the Spectator.

THREE OF A KIND

Dropped Coffee, Picked up Postum, and Health.

The harmful action of caffeine—the drug in coffee and tea—is the same in all cases, it is only a matter of degree.

One person may suffer more in the way of heart palpitation, sour stomach, nervousness, or insomnia, than another, but the poison is there all the time, if one continues to drink coffee or tea.

A Penn. lady and two friends learned the truth about coffee in the same way. The lady writes: "About four years ago I had an attack of nervous prostration and a great deal of trouble with my heart. Sometimes feared I was dying, and my doctor seemed unable to find out the cause of my trouble.

"I would frequently wake at night with these attacks and the doctor said there was some constant irritation of the nerves, and he began to think some organic disease was at work.

"One day I was told of a case very similar to mine, and that the woman could find no relief until she stopped using coffee. I did not like the idea of giving up coffee, for I was very fond of it.

"Having read frequently of Postum, I determined to try it. It certainly made a great change in me. Those spells left me entirely.

"My most intimate friend was afflicted as I was. In fact the similarity of our afflictions drew us together in the first place. When she saw the great change Postum had made in me she tried it and was benefited as I was.

"The beneficial effects of Postum on us two induced a neighbor to follow our example and so we are three of a kind who can't say enough in praise of Postum."

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THE MID-WINTER LECTURES.

This course of lectures were concluded last week. They were very entertaining and instructive and are an important item in the life of the Southern Baptist Theological Seminary.

Bro. E. A. Cottrell furnished a brief synopsis of the lectures in our last issue, and we are indebted to him for a similar service this week.

Dr. P. T. Hale, D.D., spoke on "The Pastor and Evangelism."

There are several kinds of evangelism that are not good. The Socialistic evangelism, saving men in the bulk, materialistic evangelism, saving men by giving them food, fire and clothing, ethical and moral evangelism, the evangelism of culture, schools for the education of people into spiritual life. Evangelism is not an evolution, but a revolution. An evangelistic church is a mighty host with banners unfurled, marching on the foe, storming the forts of the devil.

If the devil can he will get the churches off on anything he can but evangelism.

The demand for good preachers was never so great as now. Our times place the emphasis on the preacher, as a pastor evangelist. The supreme thing is to win souls and put them to work for others. The idea of a sermon is not as literature, but is it of value in winning men to Jesus Christ.

"He that winneth souls is wise," and it takes a wise man, and it is wise to do it. The preacher, must believe in the Deity of Jesus and the all-sufficiency of Bible inspiration. The preacher must not simply seem to be true, but he must be true. If we convince men that we love them and our only purpose is to do them good they will listen to us, and we can tell them of their sins.

Dr. H. A. Porter's theme was "The Evangelism that Reaches the World."

Personal conversational evangelism is not new, but as old as the first century. This puts one in an obscure place with but few to help. Let not the individual be lost in the crowd, the tendency is to lose sight of the one man, and to magnify the importance of great crowds. Enamored of the throng we lose sight of the individual. One by one is the evangel of heaven. God deals with men as a whole, but he also deals with the individual, the wonder of his grace.

One by one was the method of the Master. The one lost sheep, not the whole flock, the one lost coin, not the great treasury, the one lost lone man, not the entire race, as shown by his parables of salvation.

The woman's touching the hem of his garment has its message to us; let not the individual be swallowed up in the crowd.

This gospel of one by one, began when Andrew sought out Peter, Nathaniel was brought by Phillip. Paul, the prince of preachers used this conversational method of talking to the one man; to the Governor of Cyprus, the jailer at Philippi, to Felix, the Governor, etc. When the persecution broke out at Jerusalem, the disciples went everywhere talking the glad tidings—not the apostles, but the laymen.

With all our modern machinery we have not improved on the methods of the apostolic times. This individual conversational method is used by the doctors, the drummers, the insurance men, all dealing with the individual. It is said that 98 per cent of the lodge members are won in this way.

Preaching will swing this world back to God; must be supplemented by the personal appeal.

There are four essentials to successful work in personal evangelism. Character, this is the greatest of all spiritual powers, words will not win if not backed up by a good character. A wrong life will not win people to a right life. Impediment of speech is a great lack, but impediment of life is a far more serious lack.

Courage. Many a layman who can express himself on delicate subjects of life, often find himself dumb in Christian work. Courage of the pulpit is different from the courage of the street, where we are brought face to face with a man and tell him of his sin.

The spirit that impels the lips to speak will prepare the heart to hear.

Tact. The proper handling of each case, like the surgeon we must have the heart of a lion and the hand of a woman. We must have not only the courage of our convictions, but the courtesy of our convictions. The fourth chapter of John is the best text book on tact.

Compassion. Suffering with lost men, suffering with the Son of God in His travail for souls. It was said of Murray that he preached as if he were dying to have souls converted. That old-fashioned "burden of souls" is heard too little today. The doctrine of election is not much spoken of in these days. "Go out into the highways and hedges and compel them to come in that my house may be filled," God's house is going to be

filled. In those many mansions there will not be a house "to let."

"The Divine Element in Evangelism," was discussed by Dr. L. W. Doolan.

The divine element in evangelism needs to be employed. It is logically first, because cause must precede effect. Evangelism will be effective only in proportion as it has this. It is also first in point of time and of eternity. It was in God's mind before time began. Theologically it is first. The protevangelism of Genesis, "The seed of the woman shall bruise the serpent's head." There may be said to be three Eras of the divine element in evangelism, that of the Father God, then the Son God, and the Spirit God. They were, all present in each dispensation and yet the manifestations warrant the naming of each dispensation as the more prominent. In the first era God was the preacher. He preaches by types, ceremonies, picture sermons to the race in its childhood, showing them that sin could not be forgiven except by the shedding of blood.

Era of the Son. Jesus came as the shining light in the midst of the darkness of this world. The Father sent Him, and yet he also came of his own free will. He emptied himself of the glory he had and took upon himself the form of man. "While we were yet sinners he died for us. Here is the subject and essence of evangelism. He was not merely an ambassador, but he was in himself the evangel.

Then comes the Era of the Holy Spirit. He is now the leader of the work of evangelism. We are as truly led by Him as were the apostles led by Jesus while he was on earth. He selects the evangelists or should. When infidels stand behind the sacred desk, we wonder if He selected them? By their fruits ye shall know them." Man has no right to call men to preach. Dr. Carroll says when a man begins to talk to him, saying, "I have no call to preach," I agree with him at once. There must be in the call the consciousness of the need, and also of the power to supply the need. The Holy Spirit directs in our preaching, the record of the book of Acts show that He led always. He leads in our praying, He leads in our singing, or should, "in the singing of psalms, hymns and spiritual songs." If He is the leader no "clap-trap" methods will be used as is sometimes done in revival meetings.

The Holy Spirit protects. He protected Paul in his dealing with Elymas the sorcerer. He will protect us.

A. J. Gordon relates an incident that occurred in India; that is supported by seeming trustworthy evidence, of a mock baptism, an old man took his son into the water to baptize him in mockery; presently the father and son were both seized with terrible pains and came out of the water, started for home; on the way they both fell dead. The wonder is that more of this sort of thing does not occur. The Holy Spirit perfects; He is present in all true evangelistic work, completing the work. He convicts of sin because of unbelief. The sin of sins is the sin of unbelief or disbelief on Christ.

The evangelized become the evangelists. God's plan of leading the lost to Christ is: 1. By the foolishness of preaching. 2. Presenting Jesus as Saviour and Lord. Not merely preaching Him at home—but we must accept the Lord's field, "the world." 3. Dependence on prayer for power in presenting the gospel. 4. We can win only as we wield the Spirit's sword, the Word of God, not philosophy. 5. Success is absolutely assured upon these conditions. We are in partnership with God in this work and our labor cannot be in vain.

The first of the series of lectures on the "Sunday School Board Foundation" was delivered by Dr. W. J. McClothlin. Subject: "The Adult Department of the Sunday School."

This is the first lecture on Adult Department, as such, that has been given in the Seminary courses. This year two out of the five lectures on the program are on this department of the work.

The public schools are estopped from giving religious instruction in their work, the home no longer or rarely gives this instruction. Conversion is not sufficient in itself to carry on the religious life to the fullest and highest development, it must be fed and nurtured by religious instruction and wise teaching.

The Puritan type of preaching was far more instructive than the preaching of today, at least along the line of Christian theology.

Richard Baxter says he was enabled to impart more religious truth to a young man of his congregation by one hour's conversation with him, than by ten years of preaching from the pulpit.

Literature of the present day is very largely saturated with religion, but this is insufficient for the proper development of the Christian life.

There is great tendency to inactivity and the disposition to neglect the religious literature. Men are pre-occupied

by the occupation of the six days of the week, they feel that Sunday is to be a day of rest, the Sunday papers occupy a large part of the time of the man of the house and the older persons of the household. The care of the children, and getting them off to Sunday School, the duties of the home-keeping may in many cases render it all but impossible for the mother to attend.

The fact that it is a school hinders somewhat the work of the adult department, for the grown up folks think they have passed the time of attending school and studying lessons. Great stress is being laid on the fact that the Sunday School should be a real school, and rightly so, but this emphasis, to a certain extent, works against the adult department work. We may not come to the idea, that is prevalent in some quarters now, of having a "Bible League" for the older people, a kind of club in which the social instincts of mankind are taken into account, and the teacher is merely the leader. The difficulty in this is the lack of suitable teachers.

We have been working on this Sunday School problem for a hundred years now, and have a great host of good teachers, but the time has now come when our denominational colleges should have it as a definite aim, to train teachers for the work of the Sunday School. Some of our colleges are doing that by establishing lectureships and in other ways.

The idea of solidarity is a hindrance to the adult department work. There is great inspiration and enthusiasm in the multitude. The idea that twenty-five millions of people are studying the same lesson. But there are different kinds of enthusiasm, there is a frothy enthusiasm, that is not worthy the name; it is not based upon the rock-bottom fact foundation.

The older people could be reached in larger numbers, if they were not compelled to go through the regular routine of the opening and closing exercises with the entire school. The problem of preparing services for both children and grown people in one and the same service is yet to be solved in such a way as to hold both.

Men can be brought into the adult department if they are not compelled to come through the opening exercises of the whole school. The same lesson for all, in the selection, the idea was to suit children. Adults ought to be studying Romans or the Corinthians, or some of the great doctrines of the Bible. Special lessons and portions of Scriptures suited to the needs of the adult.

The greatest hindrance to the adult department is the Sunday School "tradition," the idea that it is a place for children.

Destroy this "tradition." The Sunday School is here to minister to the entire life, from the cradle to the grave. Get this firmly fixed in the mind.

Dr. B. W. Spilman spoke on "Baptist Teacher Training."

Richard Fox advanced the idea of the paid teachers in Sunday School work.

Wm. Guernsey that of the volunteer teacher, teaching the Bible for the glory of God.

There was probably always a "Bible Class" over in some remote corner of the church. The Sunday School of today is the result of the merging of the Adult Bible school and the Children's Sunday school.

The child end of this combination so overshadowed the adult end of it that the adult features came near to the point of vanishing.

Joseph Lancaster was the first to conceive the idea of taking from among the older girls and boys, a select number, the very best, that had been dismissed from the Sunday School and put them in a class to be trained as supply teachers, and then when the regular teacher dropped out altogether, to take their places as regular teachers. This was the first attempt at organized effort to supply from the Sunday School itself, its teachers.

A Miss M. Smith, who was a day school teacher, and many others like her, in all parts of the world, used to gather about her a class of her day school scholars, on Saturday's and teach them the lesson for the next day, so that they could act as teachers in the Sunday School.

Bishop Vincent, a long time ago, organized in his Sunday School, a class of the young and old, who met on Saturday's and he taught them a thorough outline course, of Old and New Testament history, and the essentials of Bible teaching.

In 1859 the normal class college was established in London. It had its educational department, Bible literature department, child study department, child nature and pedagogy, and the text of the Bible by some arrangement approaching systematic theology.

Next came the Chautauqua movement, resulting in a tremendous forward movement in Sunday School teacher training. As Baptists the problem before which

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we stand is how to get hold of the superintendent and teacher who knows but little about these great things in Sunday School work, and give to him something that will help him in his gropings after help. We must give him a book that he can understand, and help him to do the work in the right way, so we ought not to despise the little book with the clear-cut, simple presentations of the essential things in the work.

Baptists must teach their teachers the things for which they stand, that they may be able to teach them to their classes. Our idea, when we began the work of teacher training in 1901, was to have twenty-one courses, but we have never got beyond the nine courses offered by our Sunday School Board.

Southern Baptists have been trying by the holding of institutes, to reach everyone who teaches in the Sunday Schools, and also by the week of Training schools in all our cities. We realize that to make our city schools strong and efficient in this work, will help to spread the work in the surrounding country districts.

We are establishing mid-winter training schools, limited to one hundred people, who will come and stay the whole time, and study four text books.

We are trying by lectureships in our colleges and universities to instill in the students there the Sunday School fire, and equip them for efficient work when they go back home.

We are trying by the correspondence method to introduce our normal courses into every Sunday School, and help make better teachers with better methods of teaching the Bible.

Secretary W. B. Mooror, of Oklahoma, discussed "Problems and Possibilities of the Country Sunday School."

The greatest hindrance to effective work is the acceptance of the dreary dead and paralyzing effect of the idea that nothing can be done to help the country Sunday School.

We have a common school system that is worth more than all other schools combined, because it reaches more of the people. We have in the Sunday Schools the same possibility, with the Bible as the text book.

The country Sunday School teachers have great opportunities, for they get to the child first, they are the first teachers the children have.

There is great awakening on in the country, a revival of new ideas and ideals, the graded schools are being built in the country. The problem of bad buildings and bad roads are being solved.

The country Sunday School cannot rise above the ideals of the country pastor, if it does he will have to move to another place of uselessness. Change your thinking, the Sunday School is built first in thought, then in brick, wood and stone. Plan the school first and build afterward. As you would that the boys and girls should do to the preaching service of the church, do you even so to the teaching service. The Sunday School is for the old as well as the young.

In one country Sunday School the men's classes became a "good roads convention," creating a sentiment in the community for better roads. On each highway they had a home department. They organized messenger service among the boys, very much to their delight. They went on mule, horse or bicycle delivering home department literature, notices and so forth. They had an annual promotion day, for the promotion of the pupils and the installing of teachers, an all-day meeting with dinner on the

ground. They had a teachers' meeting, led by the pastor, in which they not only studied the lesson, but discussed the "good roads" question and other things that affected the welfare of the school. People do not mind the bad weather, if there is something at the other end worth going for and a good road on which to travel. They organized two farmer's Bible classes, and the woman organized Philathea classes.

Be not conformed to the bad environment which surrounds you, but be transformed into a good, first-class, up-to-date modern Sunday School.

"Sunday Schools and European Missions," was the theme of the Rev. Everett Gill, Th. D.

The Sunday School is the key to the missionary problem. In grappling with and solving the Sunday School problem of today, we are solving the mission problem of tomorrow.

God's purpose in the Book should be our purpose, to know His purpose and to make that purpose ours is the business of the Sunday School worker. The Bible is God's campaign book on world conquest.

God's purpose and plan for His Son, can take no other rank than the first in our Sunday School work. Getting and giving, the purpose of the Sunday School. Save and send out as witnesses. Carrying out the second part of the commission, "teaching them to observe all things whatsoever I have commanded you."

The Sunday School is the great means for world wide evangelization. "Give me the Sunday Schools of Protestant Christendom for ten years, and I will evangelize the world in the next ten years." It is pitiable to see the women organizing the little children into "Sunbeam Societies," every primary class ought to be a Sunbeam society, every adult class ought to be a missionary society.

We do not know in this country, the difficulties that confront the worker on the foreign field. It is one thing to work where the environment is conducive to success, and quite another thing to work where every power, secular and religious, is combined against you.

The Sunday School is an actual missionary agency on the continent of Europe. It is a possible or potential agency for spreading the mission enterprise in Europe. The Sunday Schools of the Baptists in Europe outnumber the churches by twelve hundred. The churches have a membership of 136,000, and the Sunday Schools have a membership of 22,000 less. Why this is the case is not easy to explain. On the average

(Continued on page 16, second column.)

FROM LIBERTY ASSOCIATION

The bells have tolled the death of another year, and, like Paul, we should know how to forget its mistakes, its failures, by making them help us on to new strength and further victories.

One day at a time is all we need to live, and moment by moment shall strength be supplied. The inward man is renewed day by day, and will expand, while the outward man decays.

As far as I know all the pastors in Liberty are encouraged, and are starting upon the new year with re-inspired hope and faith to accomplish more for the Master than any year in the annals of their pastoral work.

Bishop Puckett has entered upon his fourth year at Hiseville. He is pleased and his congregation is pleased. They work together harmoniously.

Bishop J. R. Winn is now occupying the pulpit at Antioch, since the resignation of Bishop Bruce. Antioch is a hard point for the Baptists to hold any hand.

Bishop R. H. Spillman, of Barren Association, still preaches at Salem, in this Association, and has for many years. He is a good man, a safe man, and a man of God, doing a great work for God.

Bishop J. M. Bruce, one of the hardest workers in the Association and does more district mission work than any person, is on

full time as has always been his custom. Horse Cave, his home, has him for two Sundays, with two or three country churches using him.

Bishop A. Paul Bagby is pastor at Glasgow for full time. They just closed a revival there. I failed to learn what success. Bro. Bagby was assisted by a brother from Macon, Ga., his sermons and plain style of preaching were highly complimented by the large crowds that gathered to hear him.

While its a little early to announce, it, but Liberty Association meets with the Glasgow Junction church this year on the main line of the Louisville and Nashville railroad, it is a beautiful place, and the happy little band of saints that worship there are a noble people and number among the best in all the world.

The three last protracted meetings at Hiseville, which means the three last years, pastor Puckett has had the valuable and able assistance of Bishops W. M. Stallings and E. W. Coakley. These brethren and also the pastor urges and strongly advocates the necessity and importance of having preaching for full time and if not for full time by all means half time. Up to this time the church has been it seems perfectly paralyzed on the subject, nothing is said neither in nor out of the church about it, what will be done in the matter will have to be done yet. I take it for granted that the brethren are in the closest about the matter so to speak. Well if they are that is the right place to go first. Its like these ministering brethren say the church will progress slow in spiritual affairs. I will later on report what action takes place in the matter, or our beloved pastor, Puckett will. The church has a fine Sunday school and prayer meeting. The writer deserves no credit for this as I am living too far to attend regularly and am detained otherwise. I serve the church as clerk in my feeble way. I have been a church clerk for thirty years.

J. C. THOMAS.

NOTES FROM WALES.

Aberdare.

Aberdare Valley contains several strong Baptist churches, and among them one of the strongest, if not the strongest, is the Calvary Welsh Baptist church, with a membership of over 500 members. It dates its origin from the beginning of the last century, and is really the mother church of all the Baptists of this valley. This church was served by the well-known Rev. T. Price, Ph. D., for more than forty years, and in his day was one of Wales' leading men, and served his generation in this valley and in Wales in a manner that made his name a household word, as Dr. Price Aberdare.

In 1869 he visited America, with the Rev. Mr. Henry, of Belfast, in behalf of the Irish mission—he was one of the speakers at the first annual meeting of Crozer Theological Seminary, in June, 1869, and he also gave an address on his work in this valley at the Baptist National Sunday School Convention, held in St. Louis in 1869. He died in 1888. His home was known as "Rose Cottage," and is now kept by his beloved daughter, Emily. The church was fortunate in having a worthy successor to Dr. Price, in the person of the Rev. James Griffith, who was called from Calvary church, Lanelly, Carmarth-

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enshire, soon after the death of Dr. Price, and has been here ever since, nearly nineteen years now, and has been very successful, and is held in great honor, not only by the church, but also by the denomination at large. He also visited America in the summer of 1906, and speaks in the highest terms of the country and its institutions.

Thursday evening, December 17, 1908, it was my privilege to give a lecture at this church on "Morgan John Rhees, as the Welsh Baptist Hero of Civil and Religious Liberty of the Eighteenth Century." Mr. Griffith, the pastor, presided. We had a fine, appreciative audience, and I was glad to have with us the oldest and one of the most highly honored Baptist ministers of the valley, the Rev. Wm. Harris, known as Harris Heol y Felin (Mill St. Aberdare). He served the Mill Street Baptist church, Aberdare, for more than forty years. It was from under his ministry that the Rev. D. Rehorlyn Davies, now of Plymouth, Pa., went to America, and also the late Rev. Owen James, D.D., went to America in 1870 to become a student at Lewisburg. He has now retired and is well cared for by his beloved daughter at Aberdare, and has identified himself with the Calvary Baptist church. He has in his day been one of the brightest stars of the Welsh Baptist pulpit of Wales. The name of Harris bach Heol y Felin will live as long as the Welsh Baptists will live, and that will be forever. I was exceedingly glad to meet him there.

Others might be mentioned if space permitted. At the close of the lecture an enthusiastic, unanimous resolution was passed urgently requesting the writer to publish a second edition of his work on "Morgan John Rhees," as the first edition, which he published in America, in 1899, has been exhausted. Morgan John Rhees was the great grandfather of Dr. Rush Rhees, president of Rochester University, and Dr. Nicholas Murray Butler, President of Columbia University, New York.

If I can see my way clear I may publish another edition here in Wales. His mortal remains are buried in Mt. Moriah Cemetery, Philadelphia, but though he has been dead as to his body more than 104 years, "he still speaketh" in Wales and America.

JOHN T. GRIFFITH, Maerdy-Glamorganshire, South Wales, Eng.

OLD BILL.

By Rev. T. M. Hurst.

"Faithful 'Old Bill,' the large black horse of the Friendship Fire Engine Company, will be retired in a few days. He has been a familiar figure among the fire engine horses of the city and a favorite with the men.

"After twenty-one years of service, Old Bill takes his place as a has-been, and his pension will be that he will never need to do another stroke of work.

"He has been first in the harness when the alarm struck, sure-footed and a strong puller, and has never failed to do his work. His record shows more than a thousand runs, and it is with considerable regret that faithful Old Bill will be retired."

When I first read this passing newspaper notice it touched a pathetic chord that brought tears to my eyes, and I involuntarily wished that "Old Bill" might have been allowed to make at least one more run and to feel once more the thrill that always comes with the faithful performance of duty; but when I read it more carefully I rejoiced at the glory that crowned the record of his lifework, and I asked myself, where is the man who is worthy to have the epitaph of "Old Bill" carved on his tombstone at the end of life?

"First in the harness when the alarm struck!" Never away from his post; never asleep at his post, but always ready to go; never a laggard, but always ready to take the lead! If the harness galled sometimes, he did not flinch, but pressed his shoulder firmer to the collar and kept to the fore. If the streets were full of ice and the cold winds whistled around the corner, it mattered not. "Old Bill" went when the call came. If he was in the midst of his dinner, hay and oats were left in the manger. He could eat when the danger was past. No time to indulge his appetite when his help was needed in a crisis.

And, then, he was "sure-footed!" There were breaches in the pavement and cobblestones along the way, but "Old Bill" kept his eye on them. He was going to help rescue men and women from the burning, and it was no time to stumble. To render the best help he must be prompt, and he always put his foot down so that every step counted, and, besides, he was a puller. If other horses in the team balked, Old Bill simply "buckled down" to it a little har-

der. The engine had to go, if he must pull it alone. If the hillside was slippery, he was simply the more careful. He was going to the rescue and must not be frustrated by a few slippery places.

Then the climax: "A thousand runs," and every one of them faithful! Through all kinds of weather, at all hours of the day and night, in sunshine and storm, through a lifetime of service, "Old Bill" always heard the call of duty and answered it promptly, "then and there." The record began with his first day of service and continued to the end. When the signal struck, he said, "I am ready."

Calling the roll of the church members you know, of how many can you say what is said of Old Bill? Candidly, can your own name be substituted for the name of Old Bill in the news item? Of how many members of your acquaintance would it be necessary to change the paragraph to read, "He has always been first to flinch in the harness when the alarm struck; sore-footed and a strong kicker, and never known to do his work faithfully. His record shows more than a thousand failures, and he retires from service filled with vain regrets?"

The record of Old Bill is glorious. With a membership as faithful as he, the church would indeed be "a glorious church, without spot or wrinkle or any such thing." The weakness of the church today is found in the unfaithfulness of her members. Too few of them are making a record equal to the record of "Old Bill." —Ex.

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as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and made in Toledo, O., by F. J. Cheney & Co. Testimonials free. Sold by druggists. Price, 75c. per bottle. Take Hall's Family Pills for constipation.

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The Farm & Household

DANGERS FROM OVER-HEATING.

B. F. Butler, of Bourbon county, bought in Owen county recently fifteen head of work mules at from \$120 to \$200 per head.

B. T. Bishop, of Paris, sold to Walter Clark same place a two-year-old mare mule for \$350. This is said to be one of the finest animals ever produced in the county.

Mr. T. H. Nunn, of Edmonton, recently sold to Mr. J. A. Beauchamp, of same place, a three-year-old mare mule for \$225. The same party also sold a two-year-old horse mule to T. H. Reid for \$325. These are said to be top prices for mules in Metcalfe county.

Bush Bishop, of near Paris, sold recently to Earl Shropshire nine work mules for an average of \$145. Mr. Shropshire also bought of John L. Buckley one work mule for \$150, and one pair of mules from a Georgetown party for which he paid \$375. Mr. Bishop bought of different parties recently six mules for an average of \$120 per head.—Paris Kentuckian.

Eight hundred bushels of potatoes of the Burbank variety from an acre of land is the crop claimed to have been produced on a four-acre patch owned by R. J. Hurd, a rancher on the Little Spokane river, in Spokane county, Washington, the remaining three acres netting an average of 533 1-3 bushels, or a total of 2,400 bushels for the patch.—Winchester Democrat.

Bourbon county.—The high price prevailing for corn is causing Bourbon farmers to feed sparingly of this staple, though the supply is fully equal to that of former years. The open character of the weather so far has been found to lessen the demands of cattle for corn food and stock is thriving splendidly upon a mixture of fodder, hay and bran, the two former ingredients being cut finely and mixed with the latter. Many farmers have temporarily converted tobacco barns into feed barns, where cattle are permitted to enter at will and eat the finely pulverized food, which it is said is producing satisfactory results.

Nicholas county.—This week finds farmers with greater preparations made for the crops of the coming season than in many years past. Cutting out the 1908 crop of tobacco has given the growers time to get in the work of preparation, and farms throughout the county have been put in fine condition. Up to this time more plowing has been done this season than in a score of years heretofore and indications are that a large acreage of corn as well as of tobacco will be raised. Notwithstanding the fact that light rains have fallen frequently during the last few weeks the farmers have but little stock water. However, the supply is sufficient to meet immediate needs unless a cold spell of weather comes, in which event the pools and holes of water in the creeks would freeze to the bottom and cut off the supply.

Young chicks, poult and ducklings suffer to an untold extent when confined in coops with little or no ventilation. The accumulation of bad odors as the night passes sometimes causes strangulation. Large, roomy coops should be provided, with board floors covered with an inch of sand or earth, with roosts 6 or 8 inches from the floor at least 4 1-2 inches for each occupant of the coop, all roosts on a level, none closer to the front than 14 inches. This style of coop furnishes perfect shelter, room and protection from all kinds of weather. If the front of such a coop is constructed as suggested, there will be no danger from overcrowding, overheating, or death from strangulation. Every sash should be moved from the front of the ordinary poultry-house at this season. Overheating causes apoplexy, diarrhea, and promotes liver trouble and cholera. Overheated conditions of the hen-house create speedy incubation of all kinds of vermin, which destroys the vital power of poultry.

Summer Ailments.

Next to gapes, which must run its course, is chicken pox and hen cholera in poultry, black head in turkeys, and blind staggers with ducklings. A simple remedy for the obliteration of chicken pox is to feed the afflicted fowls, old and young, with raw tomatoes, as many of them as they will eat up fine. One full feed of these is said to cleanse the blood and perfect a cure. Apply this remedy so soon as the first symptom of chicken pox arrives.

For cholera there does not seem to be any cure, but it may be prevented by perfect cleanliness and sanitary conditions, with pure, fresh water to drink and nothing but good, wholesome food to eat. The most satisfactory results have been gained from feeding rice to fowls affected with ailments of any kind which cause looseness of the bowels. Boiled rice, containing a little salt and sugar—not enough sugar to sweeten just sufficient seasoning to taste—will cure bowel trouble. Uncooked rice serves the same purpose, but is not so readily eaten. Young chicks will eat small particles of broken rice, and boiled as well. When the rice is boiled, the least water possible should be used, as it should be boiled perfectly dry and swelled to its fullest extent.

A scalding hot solution of alum, made very strong, is said to be absolute destruction to red mites and other insects in the poultry house. This can easily be tried, and the solution is quite inexpensive.

Blackhead in turkeys can hardly be cured after the poult are hatched. The preventive lies in having absolutely healthy, vigorous breeding stock. When the germ of disease is in the flock, it takes a world of care and attention to rear any large proportion of the poult to maturity. The scourge of blackhead is worse, if possible, than ever has been or will be the scourge of tuberculosis in cattle, or cholera in hogs. The most drastic means should be applied by government officials, national and state, for the obliteration of this ailment among turkeys.—Selected.

Alfalfa hay, boiled potatoes, separated milk and a little barley and pea chop make an ideal feed for brood sows in this locality.

HORSE STABLES.

Many a good horse is ruined, not by work, but by the stable he is kept in. Some are compelled to stand on a floor of cobblestones. When a horse stamps on such a floor all through the fly season it is little wonder the feet are sore, hoofs cracked and broken or the ligaments strained. Some are compelled to stand on a dirt floor with great holes caused by constant stamping. The urine gathers and ferments and the feet of the poor horse are soaked in a disease-producing solution.

A dirt floor is best when kept in proper condition. It is cool and soft for the feet, but only very careful attention will keep it free from holes and filth.

It is a common practice on many farms to let the manure pile up behind the horses until it is a miry mass of worm-breeding and ammonia-producing filth in which the horse must wade to get in and out the stall, and often has to keep his hind feet in it all the time. In winter the conditions are a little better, the manure being frozen solid. The horse stands with hind feet higher than the front feet.—Rural Home.

Difficult Breathing

Short breath, fluttering palpitation, sinking spells are symptoms of a weak heart, struggling to do its work. It must keep the blood in circulation to carry nourishment to make flesh, bone and muscle, and remove the wornout particles. When it cannot do this, it must have help. Dr. Miles' Heart Cure gives strength to the heart nerves and muscles, and increases the heart action.

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MRS. MARY C. HAHLER, Sullivann, Mo.

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The popularity of Stuart's Calcium Wafers is great and growing constantly every year. They do a wonderful work with apparently little effort and do not necessitate suffering and expense as so many complexion cures occasion.

You may enjoy a fair complexion if you will use these little wafers. They are taken after each meal and go into your blood, just like food. They do your entire system a great good. They help your intestines and relieve constipation, thereby giving the system the power to remove and exclude poisonous gases and fluids which filter through the intestines into the system and contaminate it.

Don't despair if your complexion is muddy. Write today for a free trial package of Stuart's Calcium Wafers or go to your druggist and buy a box. Price 50c. Simply write your name and address and a trial package will be sent you by mail without cost. Address F. A. Stuart Co., 175 Stuart Bldg., Marshall, Mich.

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FIELD.

William Thomas Field was born June 7, 1842, and died at his home, in Augusta, Ky., November 23, 1908. In the year 1870 he united with the Baptist church. On March 9, 1871, he was united in marriage to Miss Anna Bretz, to which union seven children were born, five of whom, with his devoted wife, survive him. For more than twenty years he served the Augusta church, as a deacon, trustee and treasurer. He bore his last illness uncomplainingly, and now, therefore, be it resolved:

First—That in his death our church has lost one of its most useful members, that Sister Field has lost a devoted husband, the surviving children a loving father, and our town one of its best citizens.

Second—That a copy of these resolutions be sent to the family of our deceased brother, and a copy be furnished the Recorder and our town paper, and that a copy be spread upon our church record.

Done by order of the church in conference, December 16, 1908.

W. N. SWAIN, Pastor,
P. B. POWER,
MISS LYDE McCORMICK,
MRS. MORRIS SNEDEKER,
Committee.

"SAFELY THROUGH."

During the Chapman meetings in Philadelphia last winter, a written request was sent to the platform for the singing of the hymn, "Safely Through Another Week." The leader hardly thought that it was particularly appropriate for the occasion, the service being on a week day and not on Sunday. On the next night the same request was made, and again on the third night, until it seemed best not only to sing the hymn, but to institute an inquiry as to the man who wanted it sung. It was then learned that he was a middle-aged man, who having just become a Christian felt keenly the temptations along his way, and considered it a triumph when he rounded out a week without succumbing to pitfalls in his way. When the congregation learned of the personal fight and victory that were behind that request for prayer, they sang the familiar hymn with a new conception of its meaning, realizing that while through it the ripened saint voices his Sabbath praise, the struggling, fiercely tempted beginner in the Christian life may also through it express his gratitude for any period of life unstained by old sins. It may help us all to bear this thought in mind as another calendar year ends. He has reason for gratitude and praise who can look back on twelve completed months and say, from the standpoint of the moral life, "I have made mistakes and failures, but I have been kept, by the grace of God, from grievous sin." On the whole, that means progress.—Congregationalist.

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A writer in the Christian Register of recent date, gives utterance to some timely and truthful criticisms in an article from which we extract the following sensible comments:

But most important of all for consideration is the influence that the course of Dr. Crapsey and others like him is having on the outside world in its relation to religious faith and religious practice. If he can say unblushingly in the pulpit, "I believe in the resurrection of the body and in the virgin birth of Jesus," when he does not do so in the plain meaning of the words, but only in some Pickwickian and unusual sense, how are his people to know that he does not believe in God, in the Ten Commandments, and in all the rest of religion in the same unusual and Pickwickian way? There is a stinging suspi-

cion now that the clergy do not really believe a large part of what they profess to believe, a suspicion which is no small factor in lessening church attendance; and every such case as the one now before the public injures the influence not only of the parties directly involved, but of the whole clerical profession and the acceptance of all religious truth.

Then, if a man can say in the pulpit that he believes a thing when he does not believe in it, or believes in it only according to his own private interpretation, why may not a man in business do the same with the words used there, do it regard to commercial notes, legal contracts, labels on goods, marriage vows, and in deed all social obligations expressed in words? And how can the minister who acts on this principle in his sphere condemn the laymen before him who act on it in theirs? What is this but the very question that is involved in our railroad rebates, insurance abuses, adulterations of food, medical abominations, party-platform deceits, bank defalcations, and the other great scandals of our time? There is not one person guilty of them who cannot and does not justify them to himself in some way as Rev. Mr. Crapsey and his defenders do his use of the Episcopal creed. Tainted speech, tainted meat, and tainted money all have a direct connection with each other. Tampering with the meaning of its words is to society what tampering with his dykes is to the Dutchman—an act which may let into it a destroying ocean. The key to all other honesty is word honesty. And not least of the ways in which the pulpit may serve the world is to apply the key first of all to its own speech.

It is on this account that, differing from most of my liberal brethren, I recognize the value of church trials in at least all creedal denominations. Their appropriate name is not heresy trials, but honesty trials. Their professed object is no longer to determine whether a minister preaches the truth, but whether he himself is a true man, whether he keeps his ordination vows and really believes what he says he believes. And, as far as they do their work faithfully, they strengthen the bars everywhere against dissimulation and deceit—make it safer for us to trust our fellow-men in all the relations of life down even to the eating of canned beef and the wearing of professed wool.

Gen. Frederick D. Grant said to his servant one morning: "James, I have left my mess boots out. I want them soled."

"Yes, sir," the servant answered. The major, dressing for dinner that night, said again:

"I suppose James, that you did as I told you about those boots?"

James laid thirty-five cents on the bureau.

"Yes, sir," said he, "and this is all I could get for them, though the corporal who bought 'em said he'd have given half a dollar if pay day hadn't been so far off."

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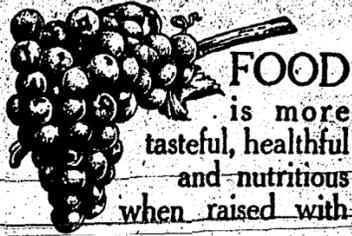
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ITEMS OF INTEREST

News The World Over.

The earthquake in Italy was remarkable for its intensity and also for the smallness of the area affected. It lasted thirty-seconds and in that time killed 250,000 people and destroyed \$200,000,000 of property. But it was not felt at Naples, nor over all Sicily. It affected Calabria, the extreme southern province of Italy, which forms the foot of the boot. Several slight shocks have been felt since. In one of these a panic seized the injured in the hospital where Queen Helena was working and the Queen was injured by the frenzied patients. However her injuries proved to be only bruises.

After their first meekness this House is not showing the same fear of the President which has been shown in all the previous sessions during his administration. The committee brought in a report declining to receive that part of his message which criticized Congress, and the report was adopted. President Roosevelt is sure to make things lively in his reply.

For some years President Castro, of Venezuela, has made things lively for "promoters" and foreigners generally who have business in Venezuela. The other governments could do nothing with him. If they blockaded the sea ports they merely destroyed the very business of their citizens they wished to help. There was no use in making war for he would retire to his mountains and defy them. It would be as silly as shearing a wolf. But Castro is a shrewd, brave man and managed in all his contentions with the foreigners, who were exploiting his country, to keep within the laws.

This able leader has had serious trouble with his kidneys. He was operated on in Venezuela, but the operation was a failure. Hence he went to Europe to distinguished surgeons. There another operation was performed, which was successful in that he came out of it in a satisfactory way. Meanwhile the Vice President, Gomez, has made a revolution and declared himself President. He is trying to ingratiate himself with foreign nations. But whether his revolution will succeed depends on whether Castro gets well.

We are very glad the court in Nashville has refused bail to the murderer of Senator Carmack. If ever there was a murderer who ought not to be bailed it is he. The provocation which he received was nothing—only a sarcastic paragraph in an editorial. President Roosevelt has more provocation every day of his life, and so have all public men. A brutal murder without one shadow of justification ought to be punished with hanging.

What is feared by good men and hoped by liquor men is that the indignation of Tennesseans will die out, and their attention be diverted to other things before the murderer of Carmack comes to trial. We hope Tennesseans will set

their teeth in stern determination that justice shall be done.

Ohio starts the new year with sixty-one dry counties, eighteen in which no election has yet been held, and nine which have voted "wet." Five of the dry counties were already dry under the old township law, every township in them having voted dry. Now for the eighteen counties. When all the other counties have been rescued by the county law, Hamilton county must be attacked with State prohibition.

The Agricultural College of Missouri claims to have perfected a serum that is antitoxine against hog cholera. It is greatly to be hoped this will prove to be all that is claimed for it. It will save the farmers of Missouri alone an average of \$1,000,000 per year.

Congress has passed a law which requires the steamship companies, which bring over steamer passengers, to give a certain amount of air space to each one. This will prevent the over-crowding which has been so disgraceful.

The Chinese government has presented the United States with a library of 5,000 volumes. It was compiled by Chinese officials and printed by the government. It embraces all branches of Chinese knowledge. The books have arrived in Washington, but the official presentation has not been made.

THE MID-WINTER LECTURES.

(Continued from page 12.)

each church has two Sunday Schools, the falling off is due, perhaps, to the fact that the adult movement has not reached Europe, it is thought of as a place for children.

George W. Andrews, State Secretary of Sunday Schools for Georgia, spoke on "The Essentials of Success." It has been said that "a man must have a vision of the work he is called to do." But the vision may come a long time before the way to accomplish that work appears.

McAdoo dreamed of a tunnel under the Hudson river. He had no money, but he had grit, and he dreamed and worked until the way opened up and he was able to interest men of money in the project, and now there are in operation the great McAdoo system of street cars and railways, running under the Hudson through steel tube tunnels.

Jeremiah dreamed of a better day for the capital city of the Jews. As the result of consecrated effort and concerted action he saw the walls of the city restored in fifty-two days.

The Master dreamed in the carpenter shop at Nazareth, of a kingdom that should fill the whole earth. He set his face steadfastly toward Calvary and kept it there until He realized the possibility of his dream had been accomplished.

Intelligent, consecrated effort will always bring the results. Set your face toward the goal and keep it there until you win. Have a definite fixed purpose in view, and never turn aside from it, until you have accomplished your work. Difficulties are only to be surmounted to the man who has a fixed purpose. Failures are only helps to success to the man of purpose, a spur to urge him on.

With the Word of God in hand, study it until you can see the genius of its teaching. Then with consecration of your life to the work, and the concentration of your every power, go forth to teach that Word. These are the elements of success, comprehension, consecration and concentration.

Prof. L. P. Leavell's theme was "The Work of the Sunday School Field Man."

So many people ask, What are you doing? It might be well to tell a few things about the work of the Sunday School field man. He is not a Sunday School Evangelist in the common sense of the term. This work is done largely by laymen, and I am glad of it, for the demand is so great for preachers in their own peculiar field of work and the laymen can and will do this sort of work.

His business is to travel over the country and get before the superintendents and teachers and help them in their work. Seeking to stimulate them to do the thing better than they are doing it, presenting to them the ways in which it is done in other places. This touring work led to the convention idea. The State Sunday School Convention has not been a success as yet, but the District Conventions are very helpful. Then the next development was the Institutes in which a canvas of the town or community is made, gathering statistics, tabulating the results as a basis for further work, locating the people that we can and should reach.

Then came the encampment idea, and in almost every State now we have an encampment in the summer for Sunday School and B. Y. P. U. workers. They go

there and for a whole week study the ways of doing the work and think the thing through.

Then we have the City Training School, for one week, usually in the fall of the year, in which we study together the methods of working in the Sunday School, learning how to do the thing which is entrusted to us as Christian workers.

Then we have established at Murfreesboro, Tenn., a Mid-Winter Training School. The requirements are that you be on hand at the first session and stay through the last session, that you buy the text books and devote the entire time to studying them while there. This school is limited to one hundred pupils. We have four classes in the morning, running from 8:30 till 12:30. The afternoon is devoted to study till 4:30. A half hour each evening, Dr. Ray took us for a trip around the world, by means of his lantern pictures, in the session just closed. This school is held during the Christmas Holidays.

The first address of the lecture course on "Practical Methods" was delivered by Dr. J. B. Marvin, M. D., an eminent physician of this city, on "The Preacher and the Doctor."

The calling or professions of mankind that touch men are these: The preacher, the doctor, the lawyer and the undertaker. We might get along without the lawyer, and avoid having anything to do with the undertaker until the very last, but we cannot get along without the preacher and the doctor.

The doctor hears sundry and divers complaints about the preacher, and doubtless the preacher hears the same about the doctor. Both have the same object in view, but view it from different angles. In the past doubtless the professions were merged into one personality, including to the lawyer, but in the evolution of society, they were in the providence of God, separated. It is sometimes said of this separation of the calling of the doctor and the preacher: "What God hath separated let no man join together."

There is no man so big that he can be the servant of these two masters. Theology demands all of the man's time if he would be a master. A good and acceptable preacher is hard to find. There are quack preachers, and there are quack doctors, but the worst quack of all quacks is the quack preacher-doctor.

There are two classes of doctors, one class practices with his brains, the other practices with his tongue. Maybe these two classes are to be found among the preachers, too. The preacher and the doctor ought to get closer together; there are many cases of nervous disorder that they could greatly benefit by their harmonious working. The field of "organic" disorders belongs to the doctor exclusively, and here the preacher can do no good, so far as relief to the physical organism is concerned.

The world waits for the first, well authenticated cure of organic disease, by the so-called psychic methods, Christian Science, Emanuel movement, or what not.

There are great doctors, who are no humbugs, there are great humbugs, who are no doctors; then there are great doctors who are great humbugs. Maybe there are preachers that fall under this classification. The preacher should not play favorites, helping one doctor of his congregation against another. The preacher should not exploit patent medicines. However important it may be to get your picture in the paper, never let it go in by the side of a "Peruna," etc. advertisement, as the best remedy for young men, for old men, boys and girls, old women and maidens. If you do, you are lending yourself to the perpetration of a lie and worse. It don't help you very much to have your picture in the paper, anyway.

Through the "patent medicine and drug habit" the consumption of liquors is increased among the women, while the great corporations of our country are grappling with the drink problem among their employes, eliminating those who drink.

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With a well balanced "lower brain," study to be quiet and do your own business. Minister to the needs of mankind in humanitarian ways as well as in the spiritual realm. The lighthouse is set, not only to give light, but also to save life. So is the preacher. Report of other lectures will appear next week.

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