

WESTERN RECORDER

Faith, Hope and Love, these three.

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

84th YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, JANUARY 21, 1909.

No. 9.

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

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

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

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

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

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

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

TAKE NOTICE.—When sending money to the West-
ern Recorder or Baptist Book Concern, do not di-
rect letters to Dis. Thompson or Bow. These men
are frequently absent from the office, and their
private mail is not opened; so delays are thus oc-
casioned.

Watchword and Truth quotes from Dr.
Shailer Mathews' address in Providence:
"We must conceive of Jesus as being only
a Jewish peasant, with no greater outlook
than was possible for a good and intelli-
gent man of that day." Prof. Mathews
is head of what passes as a Baptist Theo-
logical school!

The Southern Presbyterian says of the
"church methods" which some are urg-
ing: "Most of the suggestions given in
them are altogether along the artificial
line and look in the direction of galvan-
izing the churches into momentary activ-
ity rather than in the direction of exalting
the Spirit as the Agent, and the Word as
the means of life."

We have received a pamphlet charging
Mr. Charles T. Russell with claiming to
be a part of Christ. It would seem that
Dr. A. H. Strong, President of the Roches-
ter Theological Seminary, has converted
Mr. R. to his doctrine of monism. Dr.
Strong insists that all of us are part of
God and as Christ is God, Mr. Russell
claims to be a part of Him.

The visit of the King and Queen of
Sweden to London reminded the Baptist
Times and Freeman that the Baptists in
Sweden began when he lay in his cradle,
and he is not an old man. And so greatly
has God blessed the Swedish Baptists that
there are now 600 churches and one out
of every 130 in Sweden is an actual mem-
ber of a Baptist church. We have six
strong churches in Stockholm.

This is certainly a high compliment. It
is said of Dean Hodges of Cambridge:
"Ask him for a three-minute speech and
you get a three minute speech; for a ten
minute speech and you get a ten-minute
speech; for a thirty-minute address and
you get a thirty-minute address."

THE ATMOSPHERE OF THE HOME

By Rev Theodore L. Cuy

A family of our acquaintance has been
plunged into the depths of grief by the
death of a beloved daughter. Her fatal
sickness was produced by a poisonous
air engendered by an ill-constructed pipe
in the dwelling. A few years ago a score
of students in one of the most celebrated
colleges, were all prostrated at the same
time by the same cause; bad sewerage had
poisoned the air, and they unwittingly
drew in the subtle infection at every
breath.

But physical health is not more suscep-
tible to atmospheric influences than is the
spiritual health of a household. It is the
home atmosphere which usually deter-
mines the character of the family. Some
homes are sweetened and purified by a
family altar, and the cheerful affection
and the pervading influences of God's
Word; and the children inhale religion at
every breath. The glory of New England
in her best days was the Puritan home.
Let any man read the beautiful descrip-
tion which the veteran missionary, Dr.
(Goodell) gave of the humble cottage—
"without a carpet on one of its floors, or
a lock on one of its doors"—in which he
was reared by his godly father and his
patient, loving mother. That prayer-con-
secrated home made with a missionary of
Christ. Such homes have contributed the
best blood to the American pulpit and
the American State. The Christly atmos-
phere of the house penetrates into the
core of character.

This subtle atmosphere of the house-
hold, which is apt either to convert to
Christ, or to pervert to fashion, worldiness
or open impiety, is usually created by the
parents. They are chiefly responsible. It
is their province either to poison or to
purify. If the whole trend of the house-
hold thought and talk runs toward mon-
ey-worship, or toward fashion-worship, or
toward social convivialities, or in any
other similar direction, it is the father
and mother who give the pitch. It is ex-
ceedingly difficult to make the best
preaching or Sabbath-school teaching
effective on character, amid such a domes-
tic miasma. Almost as soon attempt to
grow pineapples in Greenland, as to rear
the plants of grace amid such godless sur-
roundings. The parental influence goes
through the house like the poison gas from
the sewer-pipe.

Dr. Horace Bushnell, in his unrivaled
volume on "Christian Nurture," has pith-
ily said that "whatever are the parents
kindle; the children are found gathering
the wood. They help either as appren-
tices or accessories. If the mother is a
scandal-monger, she will make her chil-
dren tattlers and gossips and eavesdrop-
pers. If she directs her servants to say
at the door that she is not at home, the
children will learn to be polite liars." If
the father begins the Lord's day with his
huge Sabbath-desecrating, secular news-
paper, it will go through the family. If
he puts a decanter on his table, the boys
will be apt to hold out their glasses for
a taste. That millionaire who in one part
of his will bequeathed his costly wine-
cellar to his heirs, and in another clause
disinherited one poor dissipated son for
his drunkenness, revealed the secret of the
poison gas which he had let in from that
cellar. Parental ill-temper often sours
the atmosphere of a home, so that both
children and servants can hardly escape

being snappish and irritable. How can
cheerful, healthy piety breathe in the
malarious air of a home saturated with
irreligion? It was the wretched air of
Eli's house which ruined Hophni and
Phineas; it was the godly atmosphere of
Hannah's home which produced a Samuel.

Not only is a family influenced by the
pervading moral atmosphere, but the
school and the college are to a great de-
gree subject to the like influence. Wil-
liams College in its early days had the
missionary spirit in its very walls. Dr.
Arnold created an atmosphere at Rugby
which bred a high sense of manliness and
honor in nearly all his pupils. The breath
of Mary Lyon still permeates and sweet-
ens, yes, and sanctifies, the halls of Mount
Holyoke Seminary. It is fatal to fashion
and frivolity, and nourishes the unselfish
consecration of womanhood to life's hol-
iest aims. In some schools nearly every
pupil has been converted to Christ dur-
ing the course of study, if he had not been
a Christian when he came there. An influ-
ence was in the air, molded the teachings,
and penetrated like oxygen into what
may be styled the lungs of the soul.
Churches do not differ so much from each
other in written confessions and creeds,
as in their spiritual atmosphere. It is
said that nearly all who go into the min-
istry from Mr. Spurgeon's church and
theological training-school, carry with
them the animus which under God that
mighty apostle of evangelical truth has
diffused around him. In short, the chief
influence of Christianity is in purifying
the sin-tainted atmosphere of human so-
ciety. The Lord Jesus Christ never in-
tended to take his disciples out of the
world, but to keep them from being poi-
soned by making them purifiers.

THE SERVICE OF PRAISE.

By J. W. Hamilton.

Much modern church music bears about
the same relation to the music of true
worship as the prayer wheel of the Hindoo
does to the earnest prayer of the Christian
spoken from the heart. Much of it is
"sound, sound, sound, more sound, and
yet sound again," to paraphrase the words
of the poet.

"After an hymn they went out on the
Mount of Olives." Was that hymn ren-
dered after the styles of the fashionable
choir? I can not think so, and while that
occasion was more solemn than any mod-
ern service can ever be, is there any rea-
son why we should, in the matter of music
get away from the solemnity of the occa-
sion as far as possible?

What sort of "psalms, hymns and spir-
itual songs," think you, the Waldenses,
the Huguenots, or the Covenanters sang in
those heroic days when the sacred thread
of a pure Christianity was nearly severed
from the earth? I can not imagine that
they used a rather poor imitation of con-
cert-hall style, but rather that they com-
muned with their Maker in the "psalms
and hymns and spiritual songs" com-
manded by Paul. The leaders of the sing-
ing did not have to shout at the tops of
their voices in order to make worship
and to have God and their worshippers
hear them. The meeting and parting hymns
were doubtless in tones that all might un-
derstand. Religion was then too sacred
to those heroic souls for attractive music
to be necessary. Their songs, like their
hearts, were simple, as were their services,
and the latter were patterned as nearly as

possible on the simplicity of Christ's.
While the necessity for such simplicity no
longer exists, surely no one will deny the
necessity of solemnity.

I can not imagine any choir of the fa-
thers of the faith whose lives were in
daily danger, ever praising God with
anthems after the fashion of the modern
choir, whose words are often as unintelli-
gible as the faith which prompts them.
"Oh, for a man, oh, for a man, oh, for a
man, oh, for a mansion in the skies!"
would hardly have appealed to their ideas
of the eternal fitness of things. Music
such as this can have no sacred mean-
ing to the average young person of either
sex, but rather for the opposite though
fortunately the words are as a rule utterly
meaningless, being lost in the desert of
"sound, sound, and yet more sound." The
fathers condemned Rome for a service in
Latin, holding that the language of the
people should be used. How much un-
derstanding of the words of the choir do
churchgoers have today? Very little;
and yet music, even as used, is supposed
to be an act of worship.

If singing is a legitimate part of wor-
ship, it would seem as natural to the
thinking Christian that it should be con-
ducted by Christians as that the men in
charge of the pulpits should themselves be
Christians. And yet in many instances
this is not the case. The more celebrated
the singer the more anxious are we to
possess her voice, regardless of any pro-
fession of Christianity. The more elab-
orate the music the more attractive to the
choir. And if sensational music be used
to draw, it is only another step to phono-
graphs in the choir lofts on extra occa-
sions, with cylinders from the most cele-
brated prima donnas. We can imagine
such a leader with a wild desire for
uniqueness setting "Nearer, my God, to
Thee" or "Blest be the tie that binds"
to her own music, and the choir-master
announcing with glee that the celebrated
Madam Soundboard had kindly consented
to bring these very old hymns entirely up
to date. The finest Christians on earth
were brought up on "psalms and hymns
and spiritual songs," and not on predi-
gested-breakfast-food music.—Selected.

Christian love is the only kind of love
in which there is no rivalry, no jealousy.
There is jealousy among the lovers of
art; there is jealousy among the lovers
of song; there is jealousy among the
lovers of beauty. The glory of natural
love is its monopoly, its power to say:
"It is mine." But the glory of Chris-
tian love is its refusal of monopoly. The
spiritual artist—the man who paints
Christ in his soul—wants no solitary
niche in the temple of fame. He would
not like to hear any one say: "He is
the first of his profession; there is not
one that can hold the candle with him."
He would be very sad to be distinguish-
ed in his profession of Christ, marked
out as a solitary figure. The gladdest
moment to him will always be the
moment when the cry is heard, "Thy
brother is coming up the ladder also,
thy brother will share the inheritance
with thee."—George Matheson.

Self-surrender to the Truth; this is the
plain and only road that leads to free-
dom, to the favor of God, to individual
peace, and to unhindered progress. Obe-
dience is the passageway into the broad
halls of spiritual knowledge.

QUESTIONS ANSWERED.

BY SENEX.

There is a church in this State where a brother, who says he is called to preach, asked to be ordained. Twice the church called councils and both councils refused to recommend his ordination. Afterwards he asked the church to allow him to pick his own council, and the church agreed. Of course, he chose such men as he knew would recommend his ordination. They did so and the church ordained him. I am asked if the church ought to have done this. The brother also asks "Can a local Baptist church give a person the power of naming his own council?" My brother, never use those words again—a "local" Baptist church. There is no other sort of Baptist church except the separate and distinct churches. Leave out "local."

I am very sorry to know that any church ever trifled with its Lord and His cause in any such way as that. Abstractly the church has a right to choose a council in any way which seems best in its own eyes. But the glory of God, the cause of religion and the church's own dignity ought to have made the church refuse the brother's request.

It is scarcely within the bounds of possibility that two councils should have refused to recommend the brother's ordination except for good and sufficient cause. If for any reason the church was dissatisfied the thing to do would be to call a third council, larger than the former ones, with brethren from more churches on it. The old custom, and I cannot imagine any improvement on it, was to send letters to sister churches near by, requesting each to send her pastor and two brethren to sit on the council. I think every council ought to have that proportion of laymen. If the church asked six churches to assist in the other councils, let her ask eight or ten for the third. But to let the man pick his own council was to make the examination a farce.

But the church had a legal right to choose those men for the council, and no one has any right to interfere. On the other hand the sister churches are under no obligation to recognize the ordination, and I would advise them to refuse such recognition. The man having been ordained has a right to marry couples and such marriages are legal. And I would not refuse to receive by letter from his church one whom he had baptized. Because the church received the member and authorized him to baptize. But any church which may hereafter think of having him as a pastor ought to insist on his being thoroughly examined by a council.

A brother sends me a clipping from the Western Methodist, which declares: "Methodism has no doctrinal test whatever for its members. There is no reason why a Unitarian or a Roman Catholic should not be a member of the Methodist church so far as his beliefs are concerned. Orthodoxy is not demanded from our members. There are doctrinal tests but they are only for the preachers." I am asked if this is true.

My knowledge of the present practice of Methodist churches in the reception of members is very vague. Some years ago I spent two years where there was no Baptist church and I attended the Methodist church. The custom of that pastor, for it was the pastor who received members and not the church, when candidates for full membership were received, was to ask them very much the same questions the Baptist minister did.

He asked if they had felt themselves guilty sinners, lying under the wrath of a just God for violating his holy law; if they had repented of their sins and asked God to pardon them; if they believed (or felt) that He had forgiven their sins because his Son had died in their stead on the cross and they were trusting in the merits of that atoning blood? And were they resolved, God being their helper,

henceforth to live for His glory obeying his law?

The questions varied somewhat, but always set forth that the candidate trusted God had pardoned his sins because Christ had died for him. If you will study these questions you will see that many of the great doctrines are involved in them, especially faith in the vicarious atonement. These questions were asked privately, for as I said, the preacher received the members and no vote of the church was required. The new members related their experience in the class meeting, which I did not attend, but I do not think any further questions were asked.

Did you ever know of any doctrinal statement beyond what is implied in these questions being asked of those who presented themselves before a Baptist church? A church of which I was a member in my younger years required the candidates, after relating their experience to sign the Philadelphia Confession of Faith. But it has been many a year since I knew of a church which did that.

I never heard a candidate even asked if he believed that immersion is baptism and that alone, and if he believed that infant baptism is wrong. It is taken for granted that his belief on these points is the Baptist one or he would not have presented himself to a Baptist church. The questions asked are intended to show whether the candidate has been regenerated, whether he has exercised repentance towards God, faith in the Lord Jesus Christ and is willing and eager to obey God. If he is, the rest is taken for granted by Baptist churches and by Methodist ones. That is if the Methodist churches today keep up the custom of that one of which my intimate friend was pastor years ago.

The brother also asks: "Was John Wesley ever a member of the M. E. church?" My impression is that he died still a member of the Church of England. He began his society while at Oxford, if I remember rightly. It is many a year since I read his life, and it is not in my library. He asks if the Methodist church in any town owns its house of worship. I do not know in whom the title of Methodist houses of worship is vested. I suppose it depends on the laws of the various States to a great extent.

AN IMPRESSIVE INCIDENT.

A short time ago a gentleman residing in Brooklyn went to the Pasteur Institute of New York City, apprehensive that he had contracted hydrophobia. He had been treating the wound of a little spaniel that had been bitten by a strange dog, and the spaniel licked his hand on which was a scratch. As the days went by he developed symptoms which his physician feared were indicative of hydrophobia. Going to the Pasteur Institute, his fears were confirmed, and he was told that he had come too late, there being no possibility of his life lasting more than three or four days.

Of course it was a severe shock, but he arose calmly and walked away, returned to his home, and made preparations for closing his life. He was a man of considerable wealth, but his affairs were in such condition that they were very readily adjusted. He said that, of course, he would prefer to die in some other way, but he was ready to face death in whatever way it might come. A great sympathetic interest was awakened throughout the whole country as the facts were made known through the daily papers, and it was not without a sense of relief that people learned that within three days he passed away, quietly, his sufferings mitigated by the care of his physician. But, however his pain might be eased, no power on earth could stay the sure approach of death.

If we only knew the exact conditions some of us might know of our own death as being a very short distance in the future. We all know that we are not to live forever. We know, moreover, that none of us can live more than a very short time. It is only a matter of a very

few years, more or less, and it may be only a few days. Sudden deaths are occurring with great frequency. It may be that some of us who read these words may be called to make our departure in a very short time. Death is an absolutely sure event. The only uncertainty about it is the exact time as to when it shall occur. This gentleman was given only a few days. It may be that for some of us the time is equally short if we did but know it.

Prudence dictates that we make fitting preparation for it. The most important part of this is our spiritual preparation. All else is of comparative unimportance. If a man does not leave a will the probate laws provide for an equitable division of his estate. It is a matter of some interest and importance that his business matters be carefully adjusted, but if they are not they can and will be attended to by some one else. But if one dies with no preparation for his future and eternal welfare he has made the great refusal of God's grace and has been guilty of the great and irreparable neglect of the supreme needs of his own soul.

People generally consider that one has not lived to the best advantage if he has made no provision for those left by him when he dies. If he leaves them helpless and unprovided for, his business all entangled and nothing accumulated, he is thought to have made a failure of his life in an important department. A prudent regard for the future is generally regarded as a trait of the sturdiest manhood. But the best and highest prudence in the world is that which neglects not the great salvation, but which seeks first the kingdom of God and his righteousness.

The candor of the physicians in this case is to be most highly commended, and is an example to be followed by those who are entrusted with spiritual responsibilities. He was told that he had contracted hydrophobia, and was commended to specialists. These told him of the certainty and nearness of death. His family physician acted ingeniously, and cared for him to the very moment of his death. Let Christian teachers and pastors tell those about them of their dread malady of sin, direct them to Christ and give them spiritual care as long as God permits. This they must do if they would be true to Christ and to souls.

This well-known incident touched the hearts of multitudes of people. It is illustrative of many spiritual truths, and is calculated to be deeply impressive. We are not to dwell on the merely obvious facts of life as they pass before our eyes, but are to learn from them the spiritual lessons with which they are providentially surcharged.—Herald and Presbyter.

HOW CHRIST MET HIS ENEMIES, AND HOW WE SHOULD MEET OURS.

Even the best of men have enemies. It is no argument against one to be hated by those who are wicked. It is true that a man is known by the company he keeps and by the friends he wins. It is equally true that he may be known by the company he keeps out of and by the enemies he makes. The Lord Jesus Christ was not exempt, nor were his apostles. So bitterly hated were they that scoffing, stripes, imprisonment and death were the portion measured out to and heaped upon them.

It is not a compliment to a man to say that he has not an enemy on earth. It is a different thing to say that he does not deserve to have an enemy. But if he does right and opposes wrong and tries to advance the kingdom of Christ and break down Satan's kingdom, he will have as his enemies many who hate Christ and his cause. A good man may, also, through errors of judgment, fall into mistakes and may have as enemies or opponents some who are not wilfully vicious and wicked. It is a great mistake to suppose that any man is so good or so faultless that all who oppose him, in any way, are necessarily wicked and that he is always in the right. Christ met his enemies in the spirit of

peace. He avoided unnecessary conflict with them. When they pressed upon him and sought to entrap and destroy him, he eluded them when it was practicable to do so. Thus he did at Nazareth in the early part of his ministry when his enemies tried to seize him and cast him down the precipice. He was able to escape their violence by avoiding them and passing swiftly away from them through the crowd. So it is a good thing, as often as we may do so, to avoid actual collision with our enemies. Many a conflict, many a lawsuit, many an open quarrel or unpleasantness might be avoided if we would hold our peace when assailed by angry words; and if we would avoid personal encounter with those who are ready to attack and injure us. It is not cowardice, nor mere prudence, that would advise this course of action. Oftentimes it is the highest courage and usually it is the most thorough common sense. Christ was calm, collected, tactful, prudent, wise, and so should all his followers try to be.

Christ could not always avoid conflict, and when it became necessary he was absolutely overwhelming in his treatment of his wicked opposers. His charges and attacks in denunciation of their hypocrisy and meanness and wickedness were unanswerable as a lightning bolt. His courage, keenness and strength, coupled with his perfect righteousness and truthfulness marked him as an invincible host, striking and scattering the weak and wicked enemies who dared to assail him. It is well for all those who are on the side of righteousness to know that the times come when they must fight. Let them do it then in the might of the Son of God, and, with word, vote, law and organization, strike as angel's strike at the divine command, to blight and blast the wicked forces that defy the throne of heaven. We are in a world where we must sometimes fight if we would live, and those who are on God's side must be ready always to take the side of God.—Exchange.

The Advance makes certain suggestions about church news as follows:

1. The churches themselves should send the news, or if not the pastor, the clerk. We are, however, glad to receive it from any source. The pastor knows what is going on, and it is easy for him to take up his pen and get it off to the paper.

2. The news item should be sent promptly. Items are constantly sent to us a month, six weeks, and two months after the event. It is no longer news, and causes criticism of the paper.

3. The item should be made as brief as possible. Long reports, especially of small matters, put too great a tax on space. "Brevity is the soul" of a church news item.

4. News items should contain news. 5. They should not be accompanied by comment or expressions of opinion. It is sufficient to tell what is being done and let the works praise the pastor and the church. It is this that stimulates other pastors and churches, while laudation frequently provokes a feeling of the contrary kind.

6. News items should not go into past history any more than is really necessary. It is sufficient to say that twenty persons united with a church on the last Sabbath, without giving the number of additions for the past five years.

7. Pastors should not be deterred from sending news regarding their work for fear of being accused of exploiting themselves. What a pastor of a church accomplishes becomes a denominational asset, or, better still, an asset of the kingdom, and the rest of the religious fellowship has a right to know of it.

Believe always that every other life has been more tempted, more tried than your own; believe that the lives higher and better than your own are not so through more ease, but more effort; that the lives lower than yours are so through less opportunity, more trial.—Mary R. S. Andrews.

Living for others is an imperative of the higher life.

A CALL FOR FAIR PLAY.

Evangelist T. T. Martin.

Surely no one will question the statement that Christians, and especially Christian teachers and preachers and editors, should not be "respecters of persons." There is a solemn charge along this line in God's Word, "I charge thee in the sight of God and Christ Jesus and the elect angels, that thou observe these things without prejudice (or preference) doing nothing by partiality."

A few years ago during the Whittitt controversy, there was a great outcry on the part of some, who opposed Bro. Whittitt's teachings, because he had written the Independent articles "from a Pedo-baptist standpoint," and bitter things were said about him by some brethren. But not one of the brethren who defended Bro. Whittitt, or endorsed his teachings, spoke against his doing this or denounced him for doing it. Yet in that same controversy another wrote an article "from a Pedo-baptist standpoint," and Bro. Whittitt's defenders made it appear to be a terrible thing, and those who opposed Bro. Whittitt's views were silent, did not speak against it as they had spoken against Bro. Whittitt for doing the same thing. Brethren on both sides of that controversy in this way violated the teaching of God's Word by becoming "respecters of persons," in doing what they did, in these instances, from "prejudice (or preference)," "by partiality."

Now, history is repeating itself. The E. R. Lewis letter has aroused some indignation and denunciation, yet some of the very brethren (the Western Recorder is an exception) who said sharp, not to say bitter, harsh things about Bro. Whittitt writing "from a Pedo-baptist standpoint" have no word of condemnation for the E. R. Lewis letter.

On the other hand, some of the very brethren who sympathized with Bro. Whittitt's teachings, or defended him and never wrote one word of condemnation for his writing "from a Pedo-baptist standpoint" articles against the convictions of, and calculated to injure the work of, not simply one prominent Baptist, not simply one Baptist institution, but against the convictions of, and calculated to injure the work of, by far the larger part of the Baptists of the South and many of the North, are now using the most bitter expressions against the author of the E. R. Lewis article. Why is it such a horrible crime for the author of the E. R. Lewis article to write "from a Disciple standpoint" (for the office editor of the Disciples' paper said, "As a matter of fact, the communication had a good and wholesome sound to it"), and yet these same brethren never have published one word of condemnation for Bro. Whittitt's writing "from a Pedo-baptist standpoint"? Will these brethren say that it is right for a Baptist to write "from a Pedo-baptist standpoint" and wrong for a Baptist to write from a Disciples' standpoint, or are they "respecters of persons," and doing what they are doing "by partiality"? Notice some expressions about the author of the Lewis article:

"Forgery pure and simple and reaches the limit of villainy"; "Lewis forgery"; "A Baptist posing as a Disciple"; "A Baptist with sinister designs"; "Forgery and fraud," etc.

Let me ask some questions: Did these same brethren, who make "a Baptist posing as a Disciple" a crime, make a Baptist posing as a Pedo-baptist a crime? Did they publicly characterize a Baptist writing from a Pedo-baptist standpoint as "a Baptist with sinister designs," or will they say that it is worse for a Baptist to write "from a Disciples' standpoint" than for a Baptist to write from a Pedo-baptist standpoint? Did they who call this the "Lewis forgery" call the other "the Independent forgery"? Did they who call this a "forgery and fraud" call Bro. Whittitt's articles a "forgery and fraud"? Did they say of Bro. Whittitt's articles, "Forgery pure and simple and reaches the limit of villainy"? I call for fair play.

As for myself, I think our Bro. Whittitt, whom I love, is a far better man than by some in this controversy he was given the credit for being; and did we know the author of the Lewis article, and that he was a Baptist, doubtless we would consider him better than some brethren are picturing him to be.

Let me call for fair play in another direction. The effort to make it appear that H. Boyce Taylor is in a conspiracy is a terrible injustice. I know H. Boyce Taylor as few men know him, and I do not think that a more godly, more hardworking, more self-sacrificing preacher lives on Southern soil, and for brethren to insinuate that he is in a conspiracy to wreck or injure the work and influence of another good man is to be guilty of what they charge him with, namely, wrecking or injuring the influence of a good, useful man. He may have been misled by the Lewis article, or he may have gone to extremes in trying to counteract the influence of some brethren for alien immersion, or the invisible church theory, but he is a noble man of God, making great sacrifice for the cause of our Saviour, and working hard.

May I call for fair play on another line? To charge brethren who oppose what they consider wrong teaching of some professor in the Seminary or who criticize some act of some professor in the Seminary, with trying to injure the Seminary, or with attacking the Seminary, or with sinister motives, or with being in a conspiracy, is unfair and unbrotherly. To thus brand brethren for criticizing the teaching or the act of a professor, means to put them above criticism, and if one must not criticize the act or the teaching of a professor in the Southern Baptist Theological Seminary, fair

play would apply it to the professors in other seminaries.

Let the issue be stated fairly. The issue is not the who, but the what. It is the question of the invisible church theory and the question of alien immersion. It is a matter for thanksgiving that the brethren are ceasing to talk and write about the invisible church theory so much, and are writing and talking about "the Kingdom of God." That is a great advance. But the question of alien immersion is still demanding consideration. Let us stand for alien immersion with all our might, if we believe in it; or if we are opposed to it, let us oppose it with all our might. But let us be done with charging sinister motives. We are brethren.

Let me say, in closing, that this is not written by one who is an enemy of the Seminary, or of Prof. Mullins, or any professor of the Seminary. Rarely has a man been called to a more delicate and a more arduous task than President Mullins faced when he was elected President of the Seminary. When I heard that he had been elected as President, I thanked God for it. Never a night passes, however weary I may be from my work, but that before lying down to sleep, I kneel and pray for our Heavenly Father's blessings on the Seminary, its President and his great work, and upon the professors.

Blue Mountain, Miss.

CHILDREN AND SUNDAY KEEPING.

By Christine Terhune Herrick.

When I was a child there was no question as to whether or not children should go to church and keep the Sabbath—at least not in that section of the country where I lived and among the families with whom I associated. Those few near us who held different views were, to my childish understanding, to be ranked with "heathen men and publicans."

Personally I cannot recall a time when I did not attend church. There is a tradition that at the age of three, in order to prove my ability to stay quiet in the sanctuary, I sat without moving or speaking for twenty-five mortal minutes, and upon this was judged to have arrived at the fit stage for church attendance.

Whatever the age at which I began, I have kept on going ever since. The early established habit took firm root. Now I love church and would feel that something had gone wrong with the week if I stayed at home on Sunday, but never do I recall thinking it a hardship to go. From the first I took it for granted as much as I did my Sunday dinner, and the idea that it was a trial to have to devote my Sunday mornings to church-going never occurred to me. In like manner I accepted Sunday School; and a little later, prayer meeting, the second Sunday service and other church ordinances.

When I had children of my own I naturally pursued the same course. As soon as they were old enough to sit still in church I took them with me, making a concession to child nature by providing them with a copy of the small illustrated Bible dictionary which had been, so to speak, my stay in the house of my pilgrimage when I went to church as an infant. Recalling my own early experience, it was a distinct shock to me to find that my children did not take to church-going with enjoyment. Not that I asked their opinion. They did not wait for that, but expressed their preference for remaining at home with no uncertain note. They went, as a matter of course, but more or less because of coercion and not of free choice.

This puzzled me. I did all that had been done for me in my own childhood, and even more. The Bible dictionary was supplemented by a small book of pictures and a pencil and paper. I talked to the children about the sermon, the Bible reading and the hymns when we came home, and in every way did my best to arouse in them a love of church-going per se, but with little effect. They liked the pastor and they loved me, but I used to say that if the preacher and I were both to die, I did not believe that either child would ever go to church again voluntarily.

Now, they are grown, and although they may not fully share my love for church ordinances, they feel a sense of responsibility toward the church services and attend regularly.

My feeling on the Sunday School serving as a substitute for church is not precisely one to be aired unless I am sure of my audience. But the thought in my mind is that it would be better for the children to receive religious teaching from their parents and then attend a full church service, than to go to Sunday School for instruction and forsake the church later.

As a child I went to Sunday School, but that was not permitted by my parents to take the place of all biblical and spiritual education. I dare say I was a wretched little prig, for I recall to this day the sense of superiority which inflated my breast when I caught my Sunday School teacher tripping in her scriptural knowledge, as I did more than once. She was a young girl of a church-going family, and I have no reason to think her intelligence was below the ordinary level. But I do not believe she ever did more than glance over the lesson before she came to Sunday School, and by comparing notes with other graduate pupils I am positive there are many like her even now. Such memories have fixed in me a doubt as to whether or not it is possible for our children to secure from the average Sunday School teacher instruction in the mysteries of the faith which can take the place of what they may learn at church—even putting aside the value of the opportunity for acquiring the habit of regular church attendance.

I do not wish to give the idea that I am opposed to Sunday Schools. On the contrary, I believe that they give the children pleasure, and that

granted trained and judicious teachers, they may be a means of great good. They are undoubtedly of chief value to those children who have no home training in the Bible and spiritual life. My objection to them is largely that they permit parents to shoulder off on the Sunday School the instruction of their children in the things of religion, and to consider that they have then done their whole duty to the child's higher life. In no case, to my mind, can the Sunday School take the place of the church either for religious teaching or for forming the habit of support of the church organization.

My church neighbor had spoken of the hardship to the children of obliging them to sit through a sermon they did not understand after they had received the benefit of all the service with that one exception. I pondered upon her remark after we parted. There might be something in what she said. Yet if those children were not in church where would they be? What would they be doing? I recalled a Sunday when I had forsaken church to visit a sick friend, and remembered how all along the street I saw groups of small boys and girls playing "Diabolo," tossing balls, spinning tops, shooting marbles. Was this the way in which the children of a presumably Sabbath-keeping people should be trained? Was not this disobedience of the day worse for them than staying for the sermon?

With a strong desire to keep step with the procession and not fall behind in any measure for promoting liberty of thought and untrammelled search for truth, I yet consider it a blunder to give children their own will in anything which, to my apprehension, is of such vital importance as church-going and Sunday-keeping.

Faulty or not, the churches represent the moral sense of the community as does no other institution, secular or religious. They stand for good laws, good government, good conduct. As such they should be supported by all citizens having the welfare of the country or the city at heart. Moreover, the church is the body of Christ—or if a less scriptural phrasing is desirable, I may say that it is the form in which the religious sense of our world has crystallized itself. Until we find something better we should support the organization as it now is and train our children to do likewise.

So much for what is owed the church. Another point of view may be considered. Does the church-going do the child any harm—not your child, not my child, but the majority of children? Would they be better employed if they were not in church? I do not mean more agreeably employed—children being children, it is only the exception who would return a negative to that question—but are they not really getting more good, forming better habits, sitting in church by their parents than they would were they at home alone or in charge of servants? (I am taking it for granted that the parents would be at church!) Isn't the discipline of positive benefit to them?

In this living-made-easy age, rare enough are the modes of discipline imposed upon our children. In their nurseries they are permitted an exercise of private judgment that causes the hair to rise on the heads of the survivors of an earlier period. Their paths are made easy before them, no matter in what direction they lead. Isn't it perhaps a good thing if one day in the week—the day which they are told is the special property of the Creator—they should be led aside from their general course and taught what is meant by calling the Sabbath holy of the Lord and honorable, not doing their own ways or finding their own pleasures? It will not hurt them to stay their busy feet and quiet their roving thoughts for a while in surroundings different and more reverent than those of week days.

As a matter of course the children will not keep Sunday holy all by themselves, either by church-going or in any other fashion. The parents will have to come to the rescue of the Sabbath, and I am afraid the unprejudiced observer will have to own that they do not all live up to their duty in this respect. Putting aside those who frankly consider Sunday as the one day in the week when they can breakfast late and stay at home and read the papers all the morning, there remain many nominal church-goers who are open to criticism.

I notice with some amusement that at morning services in my own church there is a general exodus of grown-ups with the children from certain of the pews at the close of the children's sermon. Apparently it requires as many adults to convey a child home from church as to take one to the church. The advocates of no church or broken doses for children claim that when they are grown they will fall into the habit of attending the full service regularly. Are they likely to do so with such an example as this? And at what age are boys and girls supposed to be old enough to submit to the hardships of the entire service? There are 12 and 14-year-olds among those who leave after the children's sermon.

The claim of the clergy is that the churches are falling behind because so many of the members neglect the services. If such members can be persuaded that the future of the church demands that the children shall go regularly at least once on Sunday, the parents may share the benefit of the discipline to their own profit as well as to that of the children and the church.—Interior.

FORGIVENESS CONDITIONED.

The subject of the Sunday School lesson, "The Duty of Forgiveness," moved several of our changes to make editorial mention of the duty, and some of them to discourse somewhat at length upon the essence of forgiveness. It was generally assumed that forgiveness is to be exercised at all times and under all circumstances, and reference was made to the petition in "The Lord's Prayer," "forgive us our debts as we forgive our debtors." Of course, the foundation of the articles was

the language of Jesus to Peter and the conduct of the debtors, together with the doom of him who failed to exercise the forgiving spirit. But all failed to observe the condition both implied and expressed, namely, repentance and prayer for forgiveness. Peter asked: "How oft shall my brother sin against me and I forgive him?" In this illustration of the duty, Jesus was particular to make account of the supplication for forgiveness. The debtors acknowledge their indebtedness and asked forgiveness. The servant who owed a thousand talents fell down at the feet of his lord and brought his patience, and received forgiveness. The second debtor fell down at the feet of his fellow-servant and asked the exercise of patience, which he did not receive.

It is true that our God is one who forgives. When Moses, hidden in the cleft of the rock, saw the goodness of Jehovah pass before him, it was proclaimed of Jehovah that he "forgives iniquity and transgression and sin;" and the people of God have been enabled to confirm that truth a thousand times. But it is always implied that the sinner becomes conscious of his sin, repents of it and seeks forgiveness. It is when the sinner turns to God with a contrite heart that he becomes conscious of being forgiven. There is never an intimation that God forgives on any other condition. In Luke 3:4, a passage somewhat parallel with Matt. 17:22, it is expressly said: "If thy brother trespass against thee, reprove him, and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him." It is a mistake, therefore, to teach that forgiveness is unconditional, having no respect to the state of mind in him who has sinned.

It may be said that when Jesus was undergoing the crucifixion he prayed for his murderers, "Father, forgive them." But it must be noted that the prayer was for those of whom he could say: "They know not what they do." They were the soldiers who were driving the nails into his hands and feet. It was not for the rabid crowd which stood around and jeered him. The soldiers were obeying orders. They thought of him as a most wicked criminal, and they treated him as such. They treated him as they would have treated any other criminal; as they treated the thieves who were crucified with him. It was for these that Jesus asked forgiveness, and simply for their soldier-like abuse of him. For the priests and scribes and elders he put up no petition.

It is of the highest importance that we understand this. It must not be taught that there is no forgiveness for the sinner, and that he must suffer the consequences of his deeds, either here or in another state of being. Nothing is further from the truth than that. Only forgiven sinners can join in the song: "Thou art worthy, for thou wast slain and hast redeemed us to God by thy blood." The redemption is from the penalty of sin. The redeemed do not suffer penalty. They can sing—

"Jesus paid it all, all the debt I owe," and yet he pays the debt of those only who repent of their sins and cast themselves upon him. It is a great error to assume and teach that God forgives all sinners, irrespective of their condition of mind toward him. By such teaching we encourage the sinner to expect forgiveness without repentance. It is one of the prevalent mistakes made in dealing with sinners at the present time. True, it is said, "Repent;" but the repentance is not emphasized. It is made a very small matter. It is assumed that every one who becomes desirous of salvation is repentant, and very little effort is made to deepen conviction of sin, a conviction which should result in repentance and a begging for mercy—forgiveness. He who does not have a sense of sin, and who, consequently, does not repent, has a very superficial sense of forgiveness and finds it easy to relapse again into his old ways. But he who knows what repentance is, who has acted the part of the debtor under condemnation, is not so liable to relapse and go on in the same old way. Such Scripture as that to which reference is here had should not be glossed over and its salient point minimized.—Journal and Messenger.

PREACHING.

We wonder, and yet wonder on, why so few additions are made to the church from year to year. Preaching is the chief part of Sabbath services. Is the sermon such as is worthy of the label: "In pursuit of souls?" In matter and manner is it in dead earnest for the rescue of dying men? One of the sure traits of such a sermon is that it faces the fact of sin, and deals with it without the slightest gloss or the faintest apology. It will not tone down sin's appalling features by euphemistic words or phrases. It will have little or nothing to say of "heredity" or "environment," or the stream of tendency, or "the victim of circumstances." The soul that it is after is a sinful soul. Its sin is the only reason for seeking it. Its sin is the only thing from which it needs to be saved. Godly sorrow for this sin is a vital condition of salvation. And sorrow for sin is no more possible without conviction of sin than a shadow is possible without the sun. The sermon that is after a soul will, therefore, seek first of all to give that soul a due sense of sin. Tenderly and tearfully, but always faithfully, this will be done; sometimes with pathos and tragedy and appealing love of Calvary; and sometimes with the awful majesty of offended law. And herein the sermon will be in the direct line of the leading of the Holy Spirit, whose initial and exclusive work it is to convince of sin. Is a lack of this, the reason for the failure of sermons to be instrumental in the conversion of more souls?—Presbyterian Standard.

May you be just as happy as you like to see anybody else.

Sunday-School Lesson

Sunday, January 31st.

The Trial of John and Peter— Acts 4:1-20.

Motto Text.—“They were all filled with the Holy Ghost and they spake the word of God with boldness.” Acts 4:31.

This chapter is a continuation of the preceding. Peter and John were in the porch of Solomon, preaching when the priests and the captain of the temple and the Sadducees came upon them and laid hands upon them and put them in prison. Thus began the persecution which our Lord had told them of on that last night. It was three o'clock when Peter and John went up to the temple. The Sanhedrim could not conveniently assemble at night. Hence the apostles were put in prison till morning.

“And it came to pass on the morrow, that their rulers, and elders, and scribes”—the Sanhedrim. This ruling body of the Jews was composed of seventy, being a continuation of an imitation of the seventy elders of Moses and the high priest, who was, ex-officio, their president. The elders were the rulers of the synagogues; the scribes not only copied, but expounded the law. Luke goes on to mention some of the leading men in the Sanhedrim.

Annas was, by right, the high priest, and the only one acknowledged as such by the stricter and more patriotic ones among the Jews. He had been deposed by the Romans, and his son-in-law, Caiaphas appointed in his stead. Nothing definite is known of John and Alexander, though they were prominent men in that day.

“By what power, or by what name, have ye done this?” The miracle was an undeniable one. The temple police in their zeal had brought the healed man to the Sanhedrim also, he being an important witness. “Peter filled with the Holy Ghost,” as the Lord had promised when they should be brought before kings and rulers for his sake.

“Ye rulers of the people, and elders of Israel.” The fiery Galilean fisherman is as courteous as he is brave, in this giving men he must have disliked with all his heart their official recognition. They were the responsible murderers of his Lord. “Be it known unto you all, and to all the people of Israel.” The death of Christ was a crime of Israel as a nation.

“By the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead.” Rage must have filled their hearts at these words. Were they never to hear the last of that carpenter whom they had crucified? Is

Disease Germs

Cannot harm healthy human bodies. We cannot have healthy bodies unless we have pure blood, —the kind of blood that Hood's Sarsaparilla makes.

This great medicine has an unequalled, unapproached record for purifying and enriching the blood.

It cures scrofula, eczema, eruptions, catarrh, rheumatism, anemia, nervousness, that tired feeling, dyspepsia, loss of appetite, general debility, and builds up the whole system.

Get it today in the usual liquid form or in chocolate tablet form called Sarsatabs.

there no getting rid of him? Kentucky. It is hoped that this When a man died such an ignoble, statement of the situation will disgraceful death it was always serve to evoke much prayerful the last of him. If his friends fort in the upbuilding of the cause mourned him they did it in secret throughout the whole State. Again the sharp contrast between All denominations in the State their estimate of the Nazarene and report 3,181 Sunday Schools, with God's. They crucified him, God 24,591 officers and teachers, and raised him from the dead. What 205,969 pupils; total enrollment, 230,560. Baptists report 1,051 crucified when such miracles as Sunday Schools; 6,552 officers and teachers, and 71,752 pupils; total enrollment, 78,304. There are 1,746 Baptist churches, reporting a membership of 216,317. Five hundred and ninety-five churches report no Sunday School. Although Baptists outnumber the other denominations in church membership, they have less than one-third the number of schools and a little more than one-third the Sunday School enrollment.

A fortunate change is gradually taking place among the schools that have been in the habit of going annually into winter quarters. They are finding it both possible and profitable to keep open house throughout the entire year. But the intermitting school still prevails in some sections, mainly in the country districts. In a few places Baptists are endeavoring to co-operate in so-called Union Sunday Schools. However they are discovering this to be undesirable and unprofitable. Their sacrifice of principle and compromise of truth in order to such affiliation brings no satisfactory returns and makes no contribution to the upbuilding of the Baptist cause, but only that weakness that is always produced by such a combination.

The number of adults attending our Sunday Schools is exceedingly small. They seem to recognize no responsibility for the school and no obligation to the school. They do not realize that the school has any place for them or offers any advantages to them. Their conception of the school is that it is a place simply for children and they leave the membership to be made up largely of children. The strength, virility and influence that an adult membership affords is missing and the school is consequently unable to do its best and most effective work. Happily this condition is changing, but the changes, for the most part, are in the cities and a few of the towns.

Willing, faithful and earnest men and women, possessing some knowledge of the Bible and a ripe Christian experience, give themselves to the ministry of teaching in these Sunday Schools. They are doing noble service and are exerting a mighty influence for God and His truth. However, with many of them there is a recognized need of fuller preparation for their work. There is an admitted lack of such training as will fit them for more efficient and effective teaching. Faithfulness, willingness and earnestness also characterize the brethren who are serving as superintendents of these schools. But many of them confess that they are not making progress with the work. Their schools are not growing in numbers or efficiency and are running in ruts. Antiquated methods are employed and it is a struggle to keep alive and at work. These brethren read few books or periodicals relating to Sunday School work and for that reason know little or nothing of those things that are making for success in other schools. Some of them are Sunday School superintendents, giving little week-day thought, time and prayer in plan-

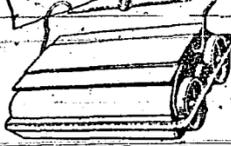
ning for the upbuilding of their schools. While many of the pastors realize that wide-awake, efficient Sunday School work greatly contributes to the prosperity of their churches and address themselves to the work of building up their schools, there are others who fail to see the importance of the Sunday School. They recognize it neither as an effective teaching agency nor as a potent evangelizing factor that can be utilized constantly for the winning of souls and the upbuilding of their churches, so they manifest little concern and show little interest in the progress and development of their schools.

Some churches rightly regard the Sunday School as a valuable asset and give it the largest possible place in their life and work, but others maintain an attitude of liberal unconcern. There is a general need of Sunday School information and appreciation on the part of the churches. Parental indifference greatly hinders the work of the schools with the children who form their constituency. Teachers everywhere are deploring the lack of co-operation on the part of the homes. Parents are concerned for the material, mental and social welfare of their children, but show little concern for their spiritual well-being. Their children must attend the day school, but may attend the Sunday School; they must prepare the day school lesson, but the preparation of the Sunday School lesson is optional. Imperfect department in the day school is an occasion of deep concern, but imperfect department in the Sunday School is regarded as of little moment. The teachers and workers are doing the best they can, praying meanwhile that parental indifference shall give place to parental interest.

“It takes a baby mos' two years to learn to talk,” said Uncle Eben, “an' den it takes de res' of its lifetime to learn to keep f'um talkin' too much.”—Washington Star.

Faith is the lens through which we see the Invisible.—Faith is blind except Godward.

Push Hard?



Then it needs

HOUSEHOLD LUBRICANT

Whether it's the carpet sweeper, lawn-mower, wheel-barrow, go-cart, bicycle, velocipede or anything else that moves, Household Lubricant will make it move easier and prevent wear and tear and rust.

Household Lubricant is a scientifically compounded oil that won't gum, corrode or become rancid. In 4 oz. and 8 oz. cans. Ask your dealer.



STANDARD OIL COMPANY (Incorporated)

THE MOODY LANDS In the east Panhandle of Texas adjoining the Oklahoma line and in the Rich Valley of the Canadian River. These lands produce 50 to 75 bushels of corn, 30 to 35 bushels of wheat and other products in proportion. Write us at once for full particulars as to rainfall, soil, climate, local crops and about our extra on every two weeks. A postal card will bring full particulars. The Moody Lands Co., 433 W. Jefferson, Louisville, Ky.

DELICIOUS Fruit Flavors

A peculiarity of Jell-O desserts that has much to do with their popularity is the clear-cut and smooth fruit flavor, without a trace of the "sickish" sweet that spoils most dessert dishes.

JELL-O

desserts are as nutritious, healthful and wholesome as they are delicious and beautiful.

By the way, it is scientifically admitted that any food that pleases the eye and appeals to the taste has the effect of increasing the flow of the gastric juices, and so stimulates the process of digestion.

This applies to all Jell-O desserts. Try this one to-day:

ALMOND CHERRY. Dissolve one package of Cherry Jell-O in one pint boiling water. Pour half into mould or bowl. Just as it begins to harden, drop in a row of blanched almonds. When hard enough pour in rest of Jell-O and add another row of almonds.

A Jell-O dessert, in any of the seven flavors, costs only 10 cents and serves six. Two packages, costing 20 cents, make dessert for a dozen people.

The flavors are: Lemon, Orange, Strawberry, Raspberry, Peach, Chocolate and Cherry.



Sold by all grocers. Illustrated Recipe Book, free. The Genesee Pure Food Co., Le Roy, N. Y.

BOOKS

FOR REVIVALS

- Sane Evangelism. Rev. W. Wistar Hamilton, D. D. 16mo. Price, 75 cents net, postpaid.
- How to Grow in the Christian Life. Rev. W. Wistar Hamilton, D. D. Vest-pocket size. Price, leather, 25 cents net, postpaid; paper, 10 cents net, postpaid.
- The Helping Hand. Rev. W. W. Hamilton, D. D. Price, leather, 25 cents net; postpaid; paper, 10 cents net, postpaid.
- Practical Ideas in Evangelism. Charles Herbert Rusk. 16mo, 328 pp. Price, 50 cents net, postage, 8 cents.
- The New Evangelism. Rev. Cortland Myers, D. D. 12mo, 85 pp. Price, cloth, 35 cents net, postpaid; paper, 20 cents net, postpaid.
- A Study in Soul Winning. The Christian Conversationalist. Rev. W. Wistar Hamilton, D. D. With introduction by Rev. E. M. Potcott, D. D. Price, 50 cents net, postpaid.
- Saturday Afternoon; or, Conversations for the Culture of the Christian Life. Rev. Wayland Hoyt, D. D. 16mo, 302 pp. Price, 25 cents net; postage, 5 cents.

PAMPHLETS

- Work With the Unsaved. Rev. C. H. Moscrip. Leatherette. Price, 5 cents net, postpaid.
- Handbook for Inquirers and Converts. Rev. C. L. Jackson. Price, 10 cents net, postpaid.
- Every Creature. Rev. M. T. Lamb. Paper. Price, 15 cents net, postpaid.

TRACTS

Send for our catalogue of Small Arms, containing a complete list of tracts for revivals.

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

Three Months' Free Trial

allowed on every sewing machine we sell. We ship on Approval. If you are not satisfied after using it three months don't pay a cent.

Do not buy from anyone at any price until you receive our latest Art Catalogue and learn our method of prices and marvelous new offers. It Only Costs a cent to write a postal and everything will be sent you FREE by return mail. You will get much valuable information. Do Not Wait, write it Now! MEAD CYCLE CO. Dept. 684 Chicago

A LOOK AT THE SITUATION

Secretary Wm. J. Mahoney.

Attention is here called to some of the prevailing Sunday School conditions among the Baptists of

Sunday School work and for that reason know little or nothing of those things that are making for success in other schools. Some of them are Sunday School superintendents, giving little week-day thought, time and prayer in plan-

DR. MULLINS MAKES A FURTHER STATEMENT.

Editor Western Recorder:

I am glad to read in your recent editorial the editor's interpretation and explanation of Brethren Weaver's and Cooke's and of the editor's own statement in the previous issue of the Recorder, calling on me to "vindicate" myself. I still think the language employed was unfortunate, and am sure it carried to many minds just the implications pointed out in my previous article, though, as I say, I am glad to have the explanation.

There is just one point in your editorial calling for further comment from me, namely, what you say as to "unchallenged" rumors and claims made by Disciple preachers or others. I am in no sense responsible for such rumors. Nevertheless, I have done everything possible to correct them, and my former article was based on a consciousness of having done these things—sufficient, it seems to me, to satisfy any reasonable demand. Among the things done are the following:

1. I wrote an article to the Lexington Leader, correcting the misleading statements which you cited in your editorial from a Lexington paper, and which Dr. Spencer says was born in the fertile imagination of a newspaper reporter. You give the greater part of a column of your editorial space to the misleading article, and less than five lines of my extended statement correcting the wrong impressions, and the few lines quoted do not contain the pertinent points of my reply.

2. I gave an address at the Elkhorn Association, stating the case fully and correcting the false statements bearing on the case which I had heard.

3. I made a similar statement at the Long Run Association and another at the North Bend Association.

4. I supplied another article to the Courier-Journal, making the same corrections for the benefit of everybody.

5. I published a report of my Elkhorn address in the Western Recorder itself on September 24th, which the editor might have referred to for information if he so desired. It corrects the false claims as to union.

6. I wrote an article to the Christian Standard, of Cincinnati, correcting the misrepresentations of the Lewis letter.

7. I wrote an article to the Baptist and Reflector, doing the same thing.

8. I wrote an article to the Texas Baptist Standard, doing the same thing.

9. Not less than seven or eight corrections, first and last, have been made in the Baptist World by myself or the editor.

10. I published an exposure of the E. R. Lewis fraud in the Western Recorder, the Baptist World, the Baptist and Reflector, and the Texas Baptist Standard.

11. In addition to all this, articles have appeared from the editors, as I recall it, in the following papers: The Religious Herald, Biblical Recorder, Baptist Courier, Christian Index, Alabama Baptist, Baptist Advance, Texas Baptist Standard, the Central Baptist, and even as far west as the Pacific Baptist, condemning these rumors and correcting erroneous impressions.

12. Meantime, I have published a book with a chapter on Christian Union, giving my views, and the book has been widely read and

commented upon.

13. The most elaborate newspaper article on Christian Union which I have yet written was for the columns of the Western Recorder itself, covering nearly a page of that paper, more than a year ago.

Bro. Editor I hope the above makes clear why to me it seemed unreasonable and incredible that you and your correspondents should have called upon me to say anything more or to do anything more than I have done in this matter. I cannot conceive anything I can do which would convince anybody who remains unconvinced after all the above.

Sincerely yours,

E. Y. MULLINS.

DEAR RECORDER.

On December 18th we closed the most successful meeting held in Auburn for a number of years.

The revival spirit has seemed to be present in our church for months, and it burst forth as soon as the meeting began.

Bro. T. J. Rateliff, of Livermore, did the preaching. He is a man of many gifts, much tact and great power. Great crowds came, both day and night, to hear him.

The visible results were twenty by baptism and four under watchcare. The majority of the converts showed the genuineness of their conversion by being baptized. There was an even number of males and females for baptism. I had the rare privilege of baptizing the daughters of three Baptist preachers the same night; the youngest daughter of Bro. W. M. Hall, and the only one of his eight children out of the church; the youngest one of Bro. John Kennerly's children, and my own little girl. It was a gracious occasion.

Our church has a good prayer-meeting and Sunday School and boasts at present the largest membership in its history. We thank God and take courage.

C. C. DAVES.

Auburn, Ky.

DEAR RECORDER.

Amid the festivities and gayety of the season, we, as Baptists of the North Bend Association, are called upon to mourn the loss of our dear brother and Moderator, A. Logan Vickers, who was called home on the 1st day of the year and month.

At the time of his death he was filling the positions of Moderator, Secretary and Treasurer of the Executive Board. Because of his kind and lovely disposition, as well as his faithfulness to his Lord's cause, we had all learned to love him. Bro. Vickers stood for and taught the doctrines and

principles of the Bible. There were few like him in point of service and faithfulness, and it occurs to me that memorial service in every church of the Association would be fitting.

May we bow submissively to the will of the Father and unite in our prayers, that his place may be filled by such a man of God.

Burlington, Ky. LAYMAN.

Beware of Ointments for Catarrh that Contain Mercury.

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.

THE CHANCE OF A LIFE TIME.

THE ORIGINAL EDITION OF

MATTHEW HENRY'S COMMENTARY

ON THE ENTIRE BIBLE, WITH ALL THE ORIGINAL ILLUSTRATIONS.

PREFATORY NOTES BY REV. JOHN A. BROADUS, D.D., LL.D.

IN THREE LARGE VOLUMES. SUBSTANTIAL CLOTH BINDING. GOOD TYPE.

Ministers, Students, Laymen, Periodicals of all denominations unite in pronouncing Matthew Henry's Commentary unsurpassed and unsurpassable. Here are a few of the things they have said:

SPURGEON: First among the mighty for general usefulness I am bound to mention the man whose name is a household word, Matthew Henry. He is most pious and pithy, sound and sensible, suggestive and sober, terse and trustworthy. You will find him to be glittering with metaphors, rich in analogies, overflowing with illustrations, superabundant in reflections. He is unusually plain, quaint, and full of pith; he sees right through a text directly, and gives the result of an accurate critical knowledge of the original fully up to the best critics of his time. His is the poor man's commentary; the old Christian's companion, suitable to everybody, instructive to all.

Every minister ought to read Matthew Henry entirely and carefully through once at least. He will acquire a vast store of sermons, and as for thoughts, they will swarm around him like twittering swallows around an old gable toward the close of autumn.

DODDREDGE: He is, perhaps, the only commentator so large that deserves to be entirely and attentively read through.

BICKERSTETH: No subsequent commentary has rendered it less valuable or less desirable in every Christian library.

REV. THEO. L. CUYLER: To how many a hard-working minister has this book been a mine of gold. Next to wife and children has lain near his heart the pored-over and prayed-over copy of his "Matthew Henry."

REV. WM. M. TAYLOR, D.D.: The habitual perusal of "Matthew Henry's Commentary" will do more than most other things to indicate to the preacher how he is to turn the passage that is under his hand to practical account, while at the same time the unction that it exhales will mellow and fatten the roots of his own piety.

DR. JAMES HAMILTON: It has now lasted more than 140 years, and is at this moment more popular than ever, gathering strength as it rolls down the stream of time, and it bids fair to be the "Comment" for all coming time. True to God, true to nature, true to common sense, how can it ever be superseded? Waiting pilgrims will be reading it when the last trumpet sounds.

WHITFIELD: When asked where he studied theology, he replied: "On my knees, reading my Bible, and 'Henry's Commentary.'" Whitfield read it continually through four times.

THE SUNDAY-SCHOOL TIMES: There is nothing to be compared with old "Matthew Henry's Commentary" for pungent and practical applications of the teachings of the text.

DR. ARCHIBALD ALEXANDER: Taking it as a whole, and as adapted to every class of readers, this "Commentary" may be said to combine more excellence than any work of the kind which was ever written in any language.

The Original Price of Our Edition was \$15.00. We reduced it to \$10.00, and now offer it for the small sum of

ONLY \$6.00 ONLY

The Cheapest that this Famous Commentary has ever been offered.

THIS IS ALSO PUBLISHED IN SIX VOL. FOR \$7.20
TRANSPORTATION ADDITIONAL.

THEY ARE GOING RAPIDLY. SEND YOUR ORDER AT ONCE TO THE

Baptist Book Concern

INCORPORATED.

636-638 FOURTH AVENUE, LOUISVILLE, KY.
JOHN W. HILL, Manager Book Department.

can enjoy it and rightly use it. And the man that enjoys it and uses it aright is the man that lives in God. Nothing is really yours except that which has entered into the substance of your soul, and become incorporated with your very being, so that, as in wool dyed in the grain, the colour will never come out. What I am, that I have; what I only have, that, in the deepest sense, I have not. "Shrouds have no pockets," says the Spanish proverb. "His glory will not descend after him," says the psalms. That is a poor possession which only is outward whilst it lasts, and which ends so soon. But there is wealth that comes into me. There are riches that cannot be parted from me. I can make my own a great inheritance, which is wrought into the very substance of my being, and will continue so inwrought, whatsoever worlds or states of existence any future may carry me into. So, and only so, is anything my own. Let these contrasts dominate our lives.

I see our time is gone; I must make this sermon a fragment, and leave what I intended to have made the last part of it for possible future consideration. Only let me press upon you in one closing word this, that the durable riches are only found in God, and the riches that can be found in God are brought to every one of us by Him "in Whom are hid all the treasures of wisdom and knowledge," of goodness and grace. If we will make ourselves poor, by consciousness of our need, and turn with faith to Jesus, then we shall receive from Him those riches which are greatest, which are true, which are our own in that they pass into our very being, in that they were designed for us from all eternity by the love of God; and in having them we shall be rich indeed, and for ever.

BORROWING TROUBLE.

You have often seen people who undergo a vast amount of unnecessary trouble from thinking what has happened, or what may happen to them, or their families. Only a short time ago I heard a mother lamenting over her boy for not coming home at the time she expected him to return. She said she just knew the horse had thrown him. She would not hear to anything else. Friends tried to console her; it was no use. She knew he was dead. Her's was real trouble. She wrung her hands and wept real tears of grief for nearly an hour, when her boy came home unharmed. Then suddenly went off into ecstasy of joy that quite overcame her for some time. She had borrowed trouble. She said after she had recovered her normal state: "O, how foolish in me to give way to imaginary trouble, but," said she, "I cannot help it; from a girl I have been that way."

An old saying which if we adopt will be useful to us all, says, never climb a mountain until you reach it. An old neighbor of mine told me when he was a youth he drove a wagon for the army from Lexington to Cumberland Gap. He sometimes would lay awake half of the night, dreading the mountain, which was still miles away, when at last they reached the mountain they doubled-teamed and carried up their wagons without any trouble, but, said he, the dread was with me until we came to the mountain, and if I had known how easy we could climb the mountain, it would have saved

me a lot of unnecessary trouble. Here was what was supposed to be a real trouble, and the thought being founded on a mistake, the anxiety was none the less severe. So in all the walks of life, we have people who are suffering from trouble which is only imaginary. During the drouth last summer and fall we met an old friend, who told us he could not rest at night. Said he, everything is so dry, if fire should get out everything would be burned up, and I might get burned with it. I acknowledged the possibility of it, and I felt rather uneasy about it, and was much relieved when we had a nice rain the next day. So one man laboring under borrowed trouble is likely to bring trouble to others in the same fix. The merchant that is all the time dreading a failure sees lots of trouble. So with the politician who is dreading defeat. Or the farmer, who fears a failure of crops, all have their borrowed troubles to contend with. Even the pastor who fears his work will not be a success, has much trouble borrowed. Even children at a certain age have troubles imaginary that causes much suffering to their young minds.

It will do no good to sit down and brood over troubles we expect ahead. To get beyond these troubles we need to be rooted and grounded in the Christian's hope, and to remember that God teaches us that godliness with contentment is great gain; for we brought nothing into this world, and it is certain we can carry nothing out, but having food and raiment, let us be there with content. I don't believe any one will ever commit suicide who follows the teaching of this text.

Good people have troubles. Yes, Jacob mourned his son, Joseph's, death for twenty-five years. His sorrow was none the less severe because it was based upon a mistake, a deception practiced upon him by his other sons. Jacob had deceived his father, and Jacob had to reap what he had sown. Let me say something to another class of people who are Christians. There is a time coming that is a dread to many Christians, which is called death, but more properly a sleep. While the sinner should fear death, with all its dark forebodings, we see no reason why the child of God should dread death. If you have been born again, and have the spirit of God, bearing witness with your spirit, that you are a child of God, you can sing amid the wreck of worlds and the crash of matter—

A tent or a cottage,
O, why should I care,
They are building for me
A palace over there, etc.

The children of God often hate to leave their friends behind, but they should never be afraid to go into their Father's house; to go where Jesus is, the home of the soul. What raptures of joy, what transport of glory awaits the departing saints as they enter the heavenly throng of the Redeemed to dwell with them forever. Nay, Christian friend, fear not; "yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me." Forever with the Lord to be present with the Lord.

The old song says (we love those old songs):
Thy gardens and thy pleasant greens,

My study long have been,
Such glittering views by human sights,
Have never yet been seen.

If heaven be thus glorious, Lord,
Why should I stay from thence;
What folly 'tis that I should dread
To die and go from hence?

Reach down, reach down, thine arm of grace,
And cause me to ascend,
Where congregations ne'er break up,
And Sabbaths never end.
BENJ. URTON.
Hanly, Ky.

As the lark that soars the highest builds her nest the lowest; the nightingale that sings so sweetly, sings in the shade when all things rest; the branches that are most laden with ripe fruit bend lowest; the valleys are fruitful in their lowliness; and the ship most laden sinks deepest in the water—so the holiest Christians are the humblest—Mason.

A St. Louis man claims that a girl hypnotized him by telephone. It appears to be impossible to have a situation in which the man can not blame it on the woman—Chicago Record.

Taste Is Sure Stomach Guide

A Barometer Which Never Fails, Though Seldom Believed.

Taste is the direct guide to the stomach; and the taste buds are connected by the nerves with the stomach itself, so that they represent its health or disorder. If the stomach or its juices are out of tone, the blood is fermented by a change in the alkaline or acid condition; and these reach the mouth both directly and indirectly. "The taste buds are in the tongue, and are mounted by hairlike projections called papillae; they cover the surface of the tongue." "When you taste these buds rise up and absorb the liquid; inform the nerves; the nerves tell the stomach, and the food is acceptable or not, just as the stomach feels."

The above remarks on taste comes from an eminent authority and simply explains why when one smells cooking or sees food one thinks he can eat, but when he tastes he learns the stomach is out of business.

To the person who cannot taste aright, who relishes no food and simply forces himself to eat, Stuart's Dyspepsia Tablets hold the secret of enjoyable eating, perfect digestion and renewed general health.

Most men wait until their stomachs are completely sickened before they think seriously of assisting nature.

When your taste for food is lost it is a certain sign the stomach needs attention. Stuart's Dyspepsia Tablets cure such stomachs. They restore sweetness of breath, renew gastric juices, enrich the blood and give the stomach the strength and rest necessary to general duty.

Forty thousand physicians use Stuart's Dyspepsia Tablets and every druggist carries them in stock; price 50c per box. Send us your name and address and we will send you a trial package free by mail. Address, F. A. Stuart Co., 150 Stuart Bldg., Marshall, Mich.



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

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

Tarbell's Teachers' Guide.

By **MARTRA TARBELL, Ph. D.**

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

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

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

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

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

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

The Practical Commentary.

on the Sunday School Lessons.

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

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

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

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

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

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

The Gist of The Lesson.

By **R. A. TORREY.**



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

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

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

Bound in Leatherette—25c, Net—Postpaid.

The Well Equipped S. S. Teacher has all Three

BAPTIST BOOK CONCERN

(INCORPORATED)

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

Editorial

The annual meeting of the stockholders of the Baptist Book Concern will be held at the office of the Baptist Book Concern, 638 Fourth Avenue, Louisville, Ky. on Tuesday, February 2, 1909.

Another communication from Dr. Mullins will be found on page five of this issue.

In calling for the publication of the "rough draft" of the creedal statement prepared by Dr. Mullins the Recorder did not use the term "vindicate" for the simple and sufficient reason that it was not viewing the matter from that standpoint. Dr. J. M. Weaver and Mr. I. L. Cooke are both honorable brethren, and there would have to be very good and sufficient grounds if they used the word "vindicate" in an offensive sense which, in this instance, both disavow.

In requesting the publication of the "rough draft" of Dr. Mullins' creedal statement the purpose was not to combat the "organic" union of Baptists and Disciples. Organic union between religious organizations that are governed by congregational polity is out of the question. It is a waste of time to discuss that, which in the very nature of the case, could never be accomplished. Baptists have no governing body that by resolution or otherwise could "organically" unite them with the churches of another denomination.

Nor did the Recorder have in mind the "organic" union of individual churches and seek to oppose such a step by the publication of this creedal deliverance. Should such a union be contemplated it could only be accomplished by the disbanding of one or the other or both of the organizations. If the Baptists disbanded and united with the other body, it would be a Disciples' church; if the Disciples disbanded and united with the Baptists they (Disciples) would then lose their denominational identity; and if both bodies disbanded and formed a new organization the outcome would be another denomination.

And in requesting that the "rough draft" of the Doctrinal Statement prepared by the chairman of the Baptist Committee be made public the "forged" Lewis letter was not even dreamed of. What relation is there between that unfortunate document and Dr. Mullins' creedal statement? Absolutely none, and they should not be mentioned in the same connection.

No fair-minded person would hold Dr. Mullins responsible for "unchallenged rumors and claims."

The fact remains, however, that in both the Lexington and the Louisville papers the assertion was made that the "rough drafts" of creedal statements as prepared by Drs. Spencer and Mullins "are surprisingly alike." Strong intimations have reached this office that this statement was not "born in the fertile imagination of a newspaper reporter." It is also true that this assertion remains unchallenged and that it has been and is being used to the hurt of the Baptists. In some sections the situation is becoming acute and it occurred to the Recorder that the best and most satisfactory way to meet it would be the publication

of Dr. Mullins' article. The request was made in the full belief that this document was in thorough accord with the fundamental doctrines of Baptists. The Recorder also felt persuaded that Dr. Spencer's statement, should it harmonize with that of Dr. Mullins, would, in the most effective manner, answer the Disciples' claim that they and the Baptists were doctrinally alike. Even the most stupid could see the folly of a people that had forsaken their doctrinal position and come to that of the Baptists, ask in the latter to unite with them. It did not nor does it yet appear in this office that the request of Brethren Weaver and Cooke and that of the Recorder was "unreasonable" in calling for the publication of Dr. Mullins' "rough draft." This is not, nor has it been, a personal affair, and it is a mistake to regard it in that light. It is a matter of denominational interest. The misleading statement made concerning this "rough draft" and the unwarranted and hurtful claims put forth as a result of this statement, not only makes reasonable the request for its publication but also furnishes Dr. Mullins with an unanswerable argument for doing that very thing. Nothing is to be gained by withholding this document and its publication would prove a real blessing to some communities; therefore the request for the publication of the "rough draft" of this creedal statement is renewed and the columns of this paper are again tendered for that purpose.

There is a poem which reiterates the question: "If there is no devil who is doing the work the devil ought to do?" At least there is a great deal of work done, which no one but the devil ought to be willing to own. He perverts, misquotes and misapplies the Scriptures, as in Matt. 4:6, he says: "It is written, 'He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou shalt dash thy foot against a stone.'" Now, the Scripture reads thus: "For He shall give his angels charge over thee, to keep thee in all thy ways, they shall bear thee up in their hands, lest thou dash thy foot against a stone." It suited the purpose of the devil to pervert the Scriptures and leave out the important provision "to keep thee in all thy ways." A great many people are willingly used by him today in the same business. Why do some men want to put repentance before faith, baptism before salvation, the water before the blood, the church before Christ? Why are so many willing to sacrifice the principle for popularity, eschew the word of God in its divine requirements, in order to bring about a show of union, a false liberality with God's truth and the interests of the Kingdom of Christ? Listen! Paul says, writing to the Corinthians: "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted by the simplicity that is in the Disciples' Congress, held in Indianapolis, in 1906, to prepare a doctrinal statement setting forth the views of that denomination. Recently there was published in his ministers also be transformed into the ministers of righteousness; whose end shall be according to their works." Now, this is seen in various ways, especially in the companies who to secure favor and

pose as benefactors to the suffering, will give "benefits" for "sweet clarity's sake," thus bartering for the patronage of a Christian public, to line their own nests and with their vile shows poison the minds of thoughtless youths. When will people learn the lesson given by the Master? "By their fruits ye shall know them." Surely those who are deceived thereby are not wise. This is further seen in the compromise of truth, suppression of convictions, as all must do and especially Baptists do in union meetings and so-called "comity of missions," "ad nauseam."

The Standard, Chicago, is our authority for the following: "We notice the Congregational missionary boards are using page advertisements in the Congregational papers, setting forth fully and succinctly the new plan of single budget and apportionment of the amounts to be raised. They are paying for sixteen pages of advertisements in the principal Congregational weeklies. It seems to us our own missionary societies might well follow this example. If it is worth while to spend thousands of dollars to send over the country such a splendid group of traveling missionaries as Drs. Eubanks, Barnes and Henson, it is worth while to let the people know in advance what they are seeking to secure. This would be following the custom which great commercial houses follow." The Standard further adds: "As it is now, missionary societies spend thousands of dollars upon the missionary monthlies, which are splendid bulletins and text-books, but which, after all, do not reach the people, as do denominational papers." The assertion is ventured, without the slightest fear of contradiction, that the denominational papers, more than any other human agency, have made possible the great work already accomplished by the various missionary organizations. Space has been given, without stint, to the secretaries to furnish missionary information and editorials and other articles, on this theme, have been published at frequent intervals. The wisdom of this course is established by the steady advance made along all missionary lines. On the part of the papers this has been a labor of love; a service that brought its own compensation in the joy and satisfaction which it produced. The denominational paper should receive most generous treatment for this service so cheerfully rendered. We note an increasing tendency in that direction and thank God for it. Its day has not come, but the dawn is appearing. The mind staggers as it contemplates the heights that could be attained and victories won if each Baptist home welcomed the weekly visits of a true and loyal denominational paper.

Dr. I. J. Spencer, of Lexington, Ky., is the chairman of the committee of ten appointed by the Disciples' Congress, held in Indianapolis, in 1906, to prepare a doctrinal statement setting forth the views of that denomination. Recently there was published in his ministers also be transformed into the ministers of righteousness; whose end shall be according to their works." Now, this is seen in various ways, especially in the companies who to secure favor and

speaking for himself and those he represents. "In connection with faith and repentance, baptism is a divinely appointed condition of membership in the church, the body of Christ, in whom alone we have the remission of sins, the gift of the Holy Spirit and eternal life. We do not believe in baptismal regeneration, but in spiritual regeneration, through Christ, symbolized in baptism. We do not preach 'Repent and be baptized for the remission of sins,' but 'Repent and be baptized into the name of Jesus Christ unto the remission of sins.' It is not baptism that saves, but the name of Christ only. For there is no other name whereby we may be saved. Ananias did not say to Saul, 'Arise and be baptized and wash away thy sins,' but 'Arise and be baptized and wash away thy sins,' calling upon the name of the Lord.' For it is written: 'Whosoever shall call upon the name of the Lord shall be saved,' not 'Whosoever is baptized shall be saved.' The name of the Lord is the essential, meritorious and effectual consideration in connection with baptism and the remission of sins. That fact was the reason why Paul was glad he had baptized so few at Corinth, lest any should say he had baptized in his own name."

Last week the daily press had a dispatch from a Kentucky city, which read as follows: "Marvin Hart and Mike Schreck will fight here on February 3rd, the proceeds being for St. Joseph's Hospital. The articles were finally signed last night. The decision will be on points." It seems almost incredible that those back of a noble humanitarian enterprise would promote a prize fight for the purpose of raising funds for their institution. There are few places in the country where these fights are not prohibited by law. They are degrading, both to good citizenship and morals, and their tendency is to develop only that which is vile and vicious. Not a single legitimate reason can be given for resorting to this debasing method for raising money. Without equal propriety the officials of this hospital might have asked the saloons of the city for the profits of a single day's business. Of course, they will labor to secure the best possible financial returns, and, as this is conditioned upon the number of paid admissions to the prize fight, they will use their influence to secure a large attendance. And all this for an institution that is affiliated with a religious organization. How shameful! The end never justifies the use of ignoble or unworthy means. We trust the civil authorities of this Kentucky city will interfere and prevent this prize fight. Should the principles be prosecuted those dividing the proceeds with them ought to receive similar treatment.

An exchange says: "Every structure not of the Lord's designing will crumble, every work not authorized by him will come to naught; every plant that he has not planted will be rooted up." While this is true it will prove misleading if due emphasis is not placed on the use of agency or instrumentality in the accomplishing of the Divine purpose. Truth is mighty and will prevail, but in this world it prevails only to the extent that people stand for it. Without a procreating and defending agency truth would soon

come to naught; that is Gospel truth. One of the missions of God's children is to actively oppose everything that is hostile to his plan and purpose.

♦ ♦ ♦ ♦ ♦ EDITORIAL VARIETIES ♦ ♦ ♦ ♦ ♦

"Is the water you have here healthy?" "Yes, sir. We use only well water."

Those guilty of desecrating the Lord's Day should remember that their conduct is anything but creditable.

"The purple of the prince and the rags of the beggar hang side by side in the wardrobe of the grave."

In 1832 England gave the right of suffrage to the Jews and permission to sit in Parliament was granted in 1858.

It takes two to make a quarrel, even a religious quarrel. People should stand by their convictions and accord others the same privilege, but never quarrel.

The Modern Psychologist should give heed to the fact that the more experienced parents have in rearing children the slower they are to volunteer advice on that important subject.

The Third Avenue Baptist church, Louisville, have just increased the salary of their consecrated and gifted pastor, the Rev. S. J. Cannon. Great prosperity is attending his ministry and he is making for himself a large place in the work of Baptists in the State.

We are not surprised that the issue of the Baptist and Reflector containing Dr. Folk's editorial on Senator Carmack was speedily exhausted. It was a literary gem, and, at the urgent request of many, it was republished in that paper last week. Editor Folk has rendered a service to the cause of temperance that can hardly be equalled in this generation.

It has come at last and the victory was decisive. Tennessee is to have State-wide prohibition. This speaks well for the people of that State and means much from every point of view. Coming events cast their shadows before and Kentucky is casting a temperance shadow. It will not be long before Kentucky will follow the example of her sister State.

Dr. Hale reports encouraging responses to his appeals in closing up the educational campaign in Kentucky. This is as it should be. Every one should have a part in this work, no matter how small that gift may be. It will take all these gifts to reach the desired goal. Now is the time for concerted action and there must be no gap in the ranks.

The Presbyterian of the South is a new paper resulting from combining the Central Presbyterian, of Richmond, Va., the South-western Presbyterian, of New Orleans, La., and the Southern Presbyterian, of Atlanta, Ga. Editorial offices will be maintained at Richmond, and New Orleans, but the headquarters of the paper will be Atlanta. With such an editorial staff this will be a paper that no Presbyterian can well do without. The Recorder predicts a career of great usefulness for the Presbyterian of the South.

A writer in the Christian Observer very appropriately says: "It is not any 'new thought' societies or any 'beautiful science' theories, but it is 'old time religion' which the world needs today. The kind that our grandfathers had when they counted it a privilege to step for daily family prayer, before breakfast, right in the middle of harvest; when father or mother spent part of each Sabbath afternoon teaching the Shorter Catechism to the younger members of their families. 'Oh, that our lives might be one ceaseless prayer, and every thought be sacred, Lord, to thee.' Oh, that we might 'Take time to be holy,' 'spend much time in secret with Jesus our Lord.'"

Dr. W. W. Landrum, the pastor-elect of Broadway church, this city, has, we are informed, accepted the call, and will enter upon his duties as pastor February 14th. Dr. Landrum has been the successful and popular pastor of the First church, Atlanta, for several years, going to that city from Richmond, Va. He has been president of the Home Mission Board for a long term. Broadway has been pastorless for a long while; perhaps she was taking the old grandmother's advice to her beloved grandson about marrying. She said, "Sonnie, don't be in a hurry about marrying. If you get a good wife she is worth waiting for; if you get a bad one you will wish you had waited longer." We think Landrum worth waiting for. We welcome him to Kentucky and to Louisville, and confidently expect him to take rank in the work here as he has everywhere else he has been.

AMONG THE Churches.

hundred has been received into the fellowship of the church during the past six years. Brother Mohler has greatly endeared himself to the pastors and the denominational workers of the city and State, and his going will be a distinct loss. We commend him to the Missouri brotherhood, and hope under the providence of God, he may see his way clear at some time to return to Kentucky.

SEMINARY NOTES.

BY ELLIS A. COTTRELL.

Examinations for the second quarter will be held next week, from Tuesday to Friday, inclusive.

Prospects seem very bright for a goodly increase of students, beginning with the next half-year, opening February 1st.

Dr. W. J. McGlothlin was last week in Newton, Miss., where he was engaged in Bible Institute work.

Bro. P. C. Metzger, for a number of years a missionary to Africa, lectured Sunday afternoon in Clifton church.

Bro. W. W. Barnes, who will have finished the full course in the Seminary at the end of the present quarter, has been selected by the Home Board as principal of the Cuban-American College, in Havana.

Bro. Barnes is from North Carolina, is one of the most brilliant students of the Seminary. We predict for him a splendid success in his new work. He goes to Havana to begin the work February 1st.

Students preaching Sunday: W. L. Hatcher, Eighteenth St.; J. C. Daniel, Hamilton Ave.; T. C. Bagby lectured on South America at Immanuel at night; D. M. Pressley, Millersburg; R. L. Wallace, Kosmosdale; J. O. Colby for the Anti-Saloon League, Bellevue and Covington; G. T. Vickman, Swedish Mission; R. D. White, Thirtieth and Kentucky Sts Mission, morning; S. S. Bussell, Hopewell; T. E. Wishart, Bullitt's Lick; V. B. Clark lectured on "John G. Peyton," at night, at Thirtieth and Kentucky; L. T. Reeves, Columbia; D. J. Hunt, Stewart's Creek and Pleasant Hill, Taylor county; Spurgeon Wingo, Warsaw.

THAT REQUEST.

DEAR RECORDER: I was greatly surprised that my request for the publication of those creedal statements should have so stirred the indignation of President Mullins. I simply called attention to some things published which did not harmonize, and expressed the belief that the publication of the doctrinal statements would vindicate Dr. Mullins, from the charge that "the similarity of teaching aroused great enthusiasm," and that the statements were "surprisingly alike," and sustain his statement that "there was wide divergence of views." I made no reference whatever to the Lewis letter, and did not have it in mind.

Why he should seek to divert attention from the question raised by stirring up dust over the Lewis article, to which I made no reference, is for him to explain. I still believe those statements ought to be published, and that so doing will relieve the situation.

I. L. COOKE.



DR. W. D. NOWLIN.

Dr. W. D. Nowlin, Moderator of the General Association, is as much pleased with the Mayfield saints as they are with him. We hope and believe that God will bless his labors on his new field as He did on his old. He was with the Third church in Owensboro nearly five years. During this pastorate there were 748 additions to the church, two new churches were sent out, leaving the membership about 1,300. The contributions were nearly doubled, and a debt of \$11,000 paid off.

DEAR RECORDER: The most delightful holidays I ever spent away from home was at Sandy Val-

ley church, near Webbville, Ky., where I have just closed a glorious meeting, which resulted in twenty-two additions to the church, nineteen by baptism, who were baptized on Christmas and New Year's day.

Bro. Rice, who lives near Ashland, Ky. was with me about a week, and did some good preaching. As a proof of this the church called him as their pastor.

On Sunday, December 27th, I had to be away to fill my pulpit in fronton, O., but the church came together and prayed for the success of the meeting. After talks from other brethren, Elder Eli. Ratliff, the former pastor, who had lost his hearing and has been partially paralyzed, and who is almost three score and ten years of age, after stating how sorry he was he could no longer preach the gospel by his words, stated he wanted to by his means, taking \$2.00 from his pocket, which he had by hard labor earned, said give this to those brothers who have been preaching here. I found when I had returned the interest was as good as when I left. The people came through rain and mud for miles, filling the house at most all of the services. Many say this was the best meeting they have had in twenty years. Personal differences were reconciled. One young man, who was saved, said it was the first Christmas he ever spent at church, but hoped all the remaining ones of his life might be spent as this one was.

We received \$19.82, Bro. Rice \$10, and \$5 was given to a man who had got his house burned, making \$34.82, and several presents. I made my home with Bro. W. J. Riffe, visiting around in the day.

The more I am among the people of Eastern Kentucky, the closer I am drawn to them. I have never found people more ready to hear. I sold about fifty of Dr. Bow's tract on "What Baptists Believe," several other books, and got five subscriptions for the Recorder in that community. We hope to continue to hear good news from this church.

E. L. HOWERTON.

Webbville, Ky.

EATON MONUMENT FUND.

At last the pedestal has been decided upon and ordered. Of white granite, it will be massive, yet simple in its design and plain and clearcut in its outlines, like the character of the man whom it helps to commemorate. Peter & Burghard, of Louisville, the firm who built the beautiful Walnut Street house of worship, have been selected to prepare the pedestal, and their name is a guarantee of best material, good work and fair price.

Representatives of the committee will meet in Chicago the last of the month for the final inspection of the plaster model before it goes to the founder.

Statements are being sent out this week to those whose subscriptions remain unpaid. The committee is assured that it is only necessary to remind subscribers that their pledges are due and this voluntary gift of love will be forthcoming. Nobody is willing to be lagging behind in a matter like this.

SUBSCRIPTIONS RECEIVED.

Previously acknowledged\$2492 25
CASH RECEIVED.
Andrews, Rev. E. L., Covington, Ky. 2 50
Boyer, Ben. Campbellsburg, Ky. 1 00
Eanes, Miss O'Telia, Baptist Old Women's Home, Richmond, Va. 1 00
Owen, D. W., Bagdad, Ky. 1 06
Previously acknowledged 1539 22

Total cash received\$1564 72
HENRY ALFORD PORTER, Chairman.

THE STATE.

Pastor Frank M. Wilson writes from Kuttawa: "Please change my address from Benton, Ky., to Kuttawa, Ky. I have taken charge of this and New Bethel, near here, for half time each."

OTHER STATES.

During the year 1908 Bro. R. S. Kirkland, of Urbana, Ill., held fourteen protracted meetings, nearly all in Illinois, preached 415 sermons; 875 professed conversion in these meetings and there were 844 additions to the churches.

Pastor C. L. Wilson writes from Ora, Miss.: "Please change my paper from Scranton, Miss., to Ora, Miss., as I have now taken charge of the work here. I can't do without the Recorder. Lord bless you and your work."

Bro. I. H. Dow writes from Liberty, Mo.: "I have just closed a gracious meeting with Bro. Whiteside, of Canton, and I go today to begin a month's campaign with Dr. T. W. O'Kelley, of the First church, St. Joseph."

Pastor S. A. Owen writes from Whiteville, Tenn.: "I have just entered up-

SUNDAY SCHOOL PERIODICALS

Table with 2 columns: Periodical Name and Price List Per Quarter. Includes items like The Convention Teacher, Bible Class Quarterly, etc.

B. Y. P. U.

Table with 2 columns: Course Name and Price. Includes Training in Church Membership, The B. Y. P. U. Manual, etc.

BAPTIST SUNDAY SCHOOL BOARD NASHVILLE, TENN.

J. M. FROST, Secretary. W. M. U. NOTES.

Behold us, the rich and the poor, Dear Lord, in thy service draw near; One consecrated a precious coin, One drappeth only a tear; Look, Master, the love is here.

In this issue will be found W. M. U. report for Second Quarter, July 15th to October 15th. Our efficient, but much burdened, secretary, Miss Lamb, desires to say that this delay was unavoidable. Her heart and hands have been full of the work and along with it all she has been building. However, she has now moved into her new home, and the Third Quarterly report will appear in February. The Central Committee met Monday, January 18, at 3 p. m., with Miss Broadus, Miss Bailey, Vice President of Long Run Association, was a welcome visitor. The Vice Presidents of the Associations have a standing invitation to meet with the committee the third Monday in the month, and it is hoped any of them who are in the city at such time will accept this invitation and meet with the committee. After the regular routine of business was gone through with the coming meeting of the W. M. U. in May was thoroughly discussed though nothing definite decided upon. All expressed great pleasure in the prospect and a determination to do all in their power to make the meeting a success in every sense of the word.

B. Y. P. U. THOS. J. WATTS, COR. SEC'Y.

The Sunday School Board has every reason to be grateful for the appreciation which has been given to its efforts to better serve the B. Y. P. U. The B. Y. P. U. Quarterly was welcomed heartily. The Junior B. Y. P. U. Quarterly at once made a place for itself that assures its permanent success and usefulness. A second edition of "Training in Church Membership" has just been issued to supply the demand. Pastor Stuart reports fine B. Y. P. U. interest at Elizabethtown. He has a fine body of young people. Pastor O. O. Green has a fine Union in his church at Versailles. This Union was well represented last year at Georgetown, and will doubtless send a creditable delegation next year. There is a live Union at Jeffersonton. The attendance it is reported is excellent. Nearly all Louisville Unions are in a flourishing condition. Pastor Crutcher, of East Church, Louisville, reports his Union in good working condition. Several Louisville Unions have recently sent in their apportionments for the State work. The B. Y. P. U. will be a topic for discussion at the Owenton, Ky., Laymen's Conference, the fifth Sunday in January. Texas Baptists lead the States in B. Y. P. U. work.

Kentucky Baptists should take a keen interest in the proposed Kentucky Baptist Assembly, Georgetown, July 5-12. Every B. Y. P. U. in Kentucky should use the Convention B. Y. P. U. literature, published by the Sunday School Board. It meets our needs more nearly than any other.

State President B. A. Dawes spoke to the Porter Memorial Young People last Friday evening, filling the engagement of the Corresponding Secretary, who was prevented from going.

We will give in the next issue of the Recorder a report of the B. Y. P. U. rallies held at Lexington, Friday, Saturday and Sunday, January 8, 9 and 10.

Georgia Baptists are to have a Baptist Assembly. They will own the grounds for the assembly's meeting place.

A Conference and School of Methods for Sunday School and B. Y. P. U. Workers will be held in Dallas, Texas, January 15 to 20, February 7th.

The Speakers will be Dr. J. M. Frost, Mr. L. P. Leavell, Miss A. L. Williams, Rev. B. W. Spillman, Mr. E. E. Lee, Rev. L. R. Scarborough, Rev. H. Beauchamp.

This school is the outright gift of the Sunday School Board of the Southern Baptist Convention.

New Liberty, Ky.

The boys in our State are becoming much interested in their branch of the work and six new societies or chapters were reported. All of the expense fund for the work in Long Run Association has not been sent in and any society desiring to add to this fund can do so by sending the amount to Miss Lamb. It is beautiful to read of the bountiful Christmas offerings made by the churches to their pastors this Christmas, and we trust these will not interfere in any degree with the Christmas Offering for China from the W. M. Societies. Nineteen societies organized during the quarter ending December 31st in North Carolina. The Surbermas at Knoxville, Arkansas gave \$11.25 the quarter just ending. They have thirty-four members. At the formation of the Alabama Convention in 1823 when only about twenty met it was said "confidence was strengthened when it was ascertained that there were delegates present from seven missionary societies founded and operated by Christian women." At the second session of the North Carolina Convention in 1831 there were brethren sent as delegates from three Woman's Missionary Societies. Mrs. Lanke, editor of W. M. U. Department of the Foreign Mission Journal, instead of the usual monthly programme, proposes to give us helpful and informing articles as the limited space will permit and asks the State workers to give their opinions in regard to the proposed change.

When Miss Julia Parrott was in the State meeting at Sedalia, she said what the missionaries needed more than aught else we could give was our prayers. Once she was lying at death's door; for days she had layered unconscious on the borderland. One morning opening her eyes she said, "What day is this?" When the answer came, she said, "My day on the prayer calendar," and fell into a natural sleep. Recovery dated from that point. She rested in the thought that many were praying for her that day and that God hears and answers prayer.

Walnut St.—(Third and St. Catherine)—Pastor Henry A. Porter: The New Testament Church, Matt. 16:18-19. How to Worship, Ex. 20:1-6. S. S., 495. Broadway—Bro. E. S. Alderman: The Vision of God, Isa. 6:1-8. Bro. George B. Eager supplied at the evening service. Pastor-elect, Dr. W. W. Landrum is confidently expected to accept and take charge March 1st. Calvary—Pastor J. S. Detweiler: Expectation Exceeded, Gen. 48:11. A Baptist Church, Acts 2:37-40. S. S., 193. Clifton—Pastor J. T. Betts: Justification. Sanctification. Glorification, Rom. 8:30. Trusting in Christ the Remedy for all Heart Troubles, Matt. 11:28. S. S., 179. Chestnut St.—Pastor J. M. Weaver: The Work of the Holy Spirit as Regards Sinners, John 16:8. Joy Unspeakable, I. Peter 1:8. S. S., 144. Crescent Hill—Bro. M. L. Sosnin preached on Jewish Missions. Pastor J. F. Griffith: The Security of God's Children, I. John 5:11. S. S., 120. Deer Park—Pastor Edwin R. Harris: Peter Denies Christ, Luke 22:54. Peter's Confession and Restoration, John 21. S. S., 70. East—Pastor Geo. H. Crutcher: A Pure Church a Growing Church, Acts 2:47. Helping Faith, Acts 3:7. S. S., 233. By letter, 1. Eleventh and Jefferson Sts. Mission—Supt. B. F. Kimbrough: Abundance of Idleness, Ezek. 16:49. S. S., 92. Fourth Ave.—Bro. Geo. B. Eager preached. Pastor E. S. Alderman: The Religious Renaissance. By letter, 1. Franklin St.—Pastor T. J. Duvall: Holy Spirit in the Acts, Acts 2:1-4. Holy Spirit in the Acts Continued, Acts 2:1-4. S. S., 259. For baptism, 1. Hazelwood—Pastor Chas. B. Althoff: Unfruitful Christians, Matt. 21:18-19. The Trials of this Life and the Glories of Heaven, II. Cor. 4:17-18. S. S., 134. Highland Park—Pastor G. E. Davidson: Walk Worthy of God, I. Thess. 2:12. Token of God's Covenant, Gen. 9:13. S. S., 112. Hope Rescue Mission—Supt. Wm. M. Bruce: John 14. Bible Class attend, 96. Mission crowded Saturday night. There was not room enough in the front of the platform for the men seeking Christ. We had splendid meetings at jail and workhouse. We need funds at the Mission. Highland—Pastor L. W. Doolan: Giving, What It Isn't and Is, II. Sam. 24:24. The Third Commandment, or the Shame of Profanity, Ex. 20:7. Church raised at morning service \$1,500 cash for payment on new Sunday School building. Immanuel—Pastor J. C. C. Danford: Paul's Vision of the Christ, Gal. 6:14. S. S., 243. Fischer Ave. Mission, 102. Oakdale—Pastor S. N. Mohler: Three Kinds of Sinners, I. Tim. 1:15. The Measure of Love, Eph. 2:4. S. S., 153. By letter, 2. Organized a grade roll. Ormsby Ave.—Pastor G. D. Billeisen: Work, John 9:4. A Plot, Acts, 23:19. S. S., 126. Parkland—Pastor E. G. Vick: Good Soldiers, II. Tim. 2:3. Christ's Second Advent, Matt. 24. S. S., 235. By relation, 1; for baptism, 1. Twenty-second and Walnut St.—Pastor M. P. Hunt: The Opportunity of the Deaconate, I. Tim. 3:13. The Point of Emphasis in Peter's Exhortation, Acts 2:40. S. S., 668. By letter, 2; restoration, 1; for baptism, 3; baptized, 3. At the morning hour W. G. Druien and Walter Mitchell were ordained deacons. Twenty-sixth and Market St.—Pastor R. E. Reed: The Purpose of Power, Luke 24:49. Freedom, John 8:36. S. S., 505. For baptism, 2; by letter, 1. Thirty-sixth and Grand Ave.—Pastor I. C. Given: The Future State. Baptism and the Lord's Supper, I. Cor. 11:23-27. S. S., 42. Third Ave.—Pastor S. J. Cannon: Holy Giving, I. Peter 1:15. Bro. W. O. Carver spoke, representing the Anti-Saloon League. S. S., 133. Pastor's Salary raised. Thirteenth and Kentucky—Bro. R. D. White: Christ Likeness, I. Cor. 3:18. S. S., 70. It is with sincere regret we learn of the resignation of the Rev. S. N. Mohler, of Oakdale Baptist church. Yesterday he presented his resignation, to take effect February 1st. It is his purpose to accept a call to the pastorate of the King Hill Baptist church, St. Joseph, Mo. For six years he has been pastor in Louisville. He took the Oakdale field when it was a mission station and about two years ago a church was organized with a membership of one hundred and two, and the present membership is now three hundred and sixty-eight. About four

Family Circle

Stories For The Young And Old.

NOT FORSAKEN.

Oh, not forsaken! God gives thee better things
Than thou hast asked in thy forlornest hour.
Love's promises shall be fulfilled in power.
Not death, but life; not silence, but the strings
Of angel-harps; no deep, cold sea, but springs
Of living water; no dim, wearied sight,
Nor time, nor tear-mist, but the joy of light;
Not sleep, but rest that happy service brings;
And no forgotten name thy lot shall be,
But God's remembrance. Thou canst not drift
Beyond his love. Would I could reach thee where
The shadows droop so heavily, and lift
The cold weight from thy life! And if I care
For one unknown, oh, how much more doth he!

A DELAYED TRAIN.

The train had stowed up, stopped, and then gone on again. Once or twice this had been repeated. But now apparently things had come to a permanent standstill.

"What's the matter?" asked Antonia Blackburn of her traveling companion, Lucy Manning, who had made her way to the platform with the crowd, in search of information.

"A caving in or a snowslide, or something obstructive. At any rate, we have to wait here six hours."

"Here?" questioned Antonia, looking rather blankly at the broad stretching, snow-covered country side.

"Yes," said Lucy. "There's plenty of it, but it is all a good deal alike."

Then passengers talked and grumbled, then gradually dropped back into the cars, settling down doggedly to the long wait. "There must be some alternative," said Antonia, turning distastefully from the contemplation of two apathetic rows of figures with newspapers and magazines held before their faces.

"There is," announced Lucy, who, as she said, was "a born reporter," "A mile and a quarter away is the town of Cobochonk. The road is pretty fairly broken, and it is not so very cold. Suppose we try it?"

"By all means," agreed Antonia. "Anything with such a name ought to be interesting." With much talk and laughter and many tumbles, the two friends struggled through the drifts to Cobochonk.

Cobochonk was not always called pretty. On this white winter's day its defects and prettiness were covered and transfigured, while the river's sweep of dark waters between spotless banks added a touch of beauty.

"It is evidently a cathedral town," said Lucy, pointing to a small wooden church at the end of the straggling street. Some men were busy shoveling the path up to the door.

"Are they going to have service today, on a Friday?" asked Antonia. "I wonder whether they have a choir master in Cobochonk, and whether he is a nice, amiable person like Professor Oliver, as sure of his one consummate ability, and of the absolute lack of any in everybody else."

There was a sound in Antonia's voice and a sparkle in her eyes which showed plainly that she had touched upon a sore subject. Still Lucy was silent, which, had you known her better, you would have recognized as peculiar.

"Not that I have nothing to say," she was thinking; "only I don't dare. I wish I knew how to tell her the truth in love. Why is it that musical people can't keep the peace ten minutes at a time, even in church work?" and Lucy sighed a short, involuntary sigh. Antonia heard it.

"What are you thinking about?" she asked.

"Several things. What did you say? Choir master? Perhaps they have a choir master of all work here, and so a happy family of one in the organ loft." "Lucy Manning," cried Antonia, irritably, "you never did take my part properly about the music. I don't believe you care a bit for the way that horrid man hurt my feelings."

"Oh, don't scold me," said Lucy pitifully. "I'm far away from home, sobs of the people; but through it all look over there. Isn't that the smallest, there ran the same unbroken note of house you ever saw? And so many men and women and children all about it!"

"Somebody is dead," whispered Antonia. They stopped with a hush upon them.

"They are getting ready for the funeral at the church," said Lucy, piecing things together after her custom. "What would life be in this town, in that little house? It must have been a solitary life, and it was not a short one. Was it a lonely man or a lonely woman who lived there?"

"A man," came the unexpected answer.

Turning with a start, they found a half-grown girl standing beside them. Her eyes were red and her face was swollen with weeping.

"It was an old man," she went on, speaking hurriedly, with a catch in her breath now and then. "But he wasn't lonely; everybody was his friend. He was so good; better than anybody in the world, I think. I don't know what we'll do without him. It'll never be the same place again."

"No, it will not," chimed in another voice, the voice of a woman who had stopped to join their group. "Nor it ain't the same place that it was before he came."

"Did he do so much for the town?" asked Antonia.

"Nobody'll ever know how much till the Lord himself tells. There's men living here, and there's men living there, an' there's men living there, that were made men by Paul Holmes, after everybody else had left them for beasts. Do you see our church?" pointing it out.

"That's his work. He planned and begged and saved for it, and most of all, he lived for it, so that the idea stayed in folks' mind, till at last it was bound to come. I don't know, though, as it's done so much more for the town than his own little place where he worked through the week. One wasn't any mere God's house than the other was; only, sinners could go to him in one on Sundays, and they could go to him in the other every day. They did go, too. Many of them went and found Him where Paul was."

"Will he be buried this afternoon?" asked Lucy, to fill the pause which came after the woman's speech.

"Yes. At three o'clock."

"But there'll not be any music," put in the girl. "Oh, dear, I can't get over it; it don't seem right when he was so fond of music. You see, he always played the organ himself, and the rest sang. Nobody feels able to do it without him; I don't know if they'd have the heart for it, anyway, if they could."

She choked and stopped.

Lucy stole a quick look at Antonia. Would she offer? She was always so "fussy," Lucy called it, "about her instrument and her accompanist and ventilation and a dozen other things."

Today, however, Antonia remembered none of them. She spoke out impulsively, without waiting: "May I sing? I should like to do it very much."

Lucy was half amazed, half provoked, to see both the woman and the girl hesitate. "They are actually doubtful whether to accept what has to be coaxed and pleaded for by the hour in the 'big town church!'" she thought. "Is it possible that Antonia's solos are going to be snubbed?"

Indeed, the two loyal friends of Paul Holmes were thinking: "We'd rather have nothing than to have a boggle made over it. If she did anything out of the way we couldn't stand it, and the neighbors wouldn't ever forgive us."

Antonia, too, recognized the hesitation, but for some reason it seemed natural to her.

"Do you think you can?" asked the woman, peering anxiously into Antonia's face, with a pucker on her own.

"Yes, I think so. I'll do my best."

Here Lucy interposed with some reassuring words, and the matter was settled. A little later they were in the little church, watching the people assemble.

"Why, Antonia," said Lucy. "It is three-quarters of an hour from the time yet, and the church is almost full. Where do the people come from, and what will they do with them all?"

Every available inch of room was taken, and men were standing thick about the door and windows when the young preacher rose in his place.

"I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live," he read. Antonia bowed her head with a sudden rush of tears to her eyes. Never had that life seemed so real and so triumphant as in the little mishapen church of Cobochonk, with its crowd of weather-beaten mourners, who believed with such full assurance that what was lost to them was gained to Paul Holmes.

After the Scripture reading there was prayer; prayer, that faltered more than once, and was often interrupted by the sobbing of the people; but through it all there ran the same unbroken note of house you ever saw? And so many men and women and children all about it!"

Then Antonia sang. The woman and the girl sitting in the front pew had cast many troubled glances in her direction, but at the first sound of the exquisite voice falling softly upon the deepening stillness of the church, the trouble passed.

Lucy, too, drew a breath of relief. She had been afraid; Antonia did not always do herself justice; she got nervous, and it told. "But this afternoon she is singing her best, God bless her! I am so glad! I couldn't bear to have her fail. Surely," said Lucy, as she still listened. "I never heard Antonia sing so before."

It was true. For once Antonia had forgotten all about her audience, about herself, her success or failure. She was thinking of Paul Holmes: "He shall see the King in His beauty; and shall behold the country that is very far off."

With the wonder of the thought upon her, she sang as she had never sung before:

"Jerusalem the Golden
With milk and honey blest!
Beneath thy contemplation
Sink heart and voice oppress!
I know not, oh, I know not,
What joys await us there;
What radiance of glory,
What bliss beyond compare."

The two girls were obliged to slip away after the singing, in order not to miss their train. They had gone but a few steps when they heard some one hurrying after them. It was the girl from the church.

"Oh, it was so beautiful!" she sobbed, stretching out her hands to Antonia. "I never heard anything so beautiful! I had to run after you to tell you. I think the angels must sing like you."

A sudden emotion swept over Antonia. She took the sunburned hands in hers and stooped to kiss the homely, loving face. "No, no! The angels know how little true that is. But I shall always be glad for today, and—better for it. It was a great honor to sing. Good-bye, and thank you."

The long walk to the station was taken almost in silence. Once or twice Lucy wondered whether Antonia was "waiting for compliments."

"But I am not going to give her any," she thought. "It would be sacrilege, and I will not."

At last, as they drew near the station, Antonia spoke. "I was cross about the choir, Lucy," she said. "Forgive me. I am beginning to get a glimmering of what you meant. I have been cross very often; there have been so many things that I didn't understand. But I must learn and teach Professor Oliver," she added with a whimsical little laugh.

Then Antonia sang. The woman and the girl sitting in the front pew had cast many troubled glances in her direction, but at the first sound of the exquisite voice falling softly upon the deepening stillness of the church, the trouble passed.

Lucy, too, drew a breath of relief. She had been afraid; Antonia did not always do herself justice; she got nervous, and it told. "But this afternoon she is singing her best, God bless her! I am so glad! I couldn't bear to have her fail. Surely," said Lucy, as she still listened. "I never heard Antonia sing so before."

It was true. For once Antonia had forgotten all about her audience, about herself, her success or failure. She was thinking of Paul Holmes: "He shall see the King in His beauty; and shall behold the country that is very far off."

With the wonder of the thought upon her, she sang as she had never sung before:

"Jerusalem the Golden
With milk and honey blest!
Beneath thy contemplation
Sink heart and voice oppress!
I know not, oh, I know not,
What joys await us there;
What radiance of glory,
What bliss beyond compare."

The two girls were obliged to slip away after the singing, in order not to miss their train. They had gone but a few steps when they heard some one hurrying after them. It was the girl from the church.

"Oh, it was so beautiful!" she sobbed, stretching out her hands to Antonia. "I never heard anything so beautiful! I had to run after you to tell you. I think the angels must sing like you."

A sudden emotion swept over Antonia. She took the sunburned hands in hers and stooped to kiss the homely, loving face. "No, no! The angels know how little true that is. But I shall always be glad for today, and—better for it. It was a great honor to sing. Good-bye, and thank you."

The long walk to the station was taken almost in silence. Once or twice Lucy wondered whether Antonia was "waiting for compliments."

"But I am not going to give her any," she thought. "It would be sacrilege, and I will not."

At last, as they drew near the station, Antonia spoke. "I was cross about the choir, Lucy," she said. "Forgive me. I am beginning to get a glimmering of what you meant. I have been cross very often; there have been so many things that I didn't understand. But I must learn and teach Professor Oliver," she added with a whimsical little laugh.

The months went by. One day a young man said to Lucy, "There are no more riots in the choir. What does it mean?"

"I think," answered Lucy, deliberately, "that it means that they are singing more to the praise of God than they did."

"Well, do you know," said he, "I have wondered myself whether that could be it. Queer, isn't it? One hasn't altogether connected the idea of worship with our choir."—Evangelist.

THE PROPER TREATMENT.

Mrs. Hix—I don't take any stock in these faith cures brought about by the laying on of hands.

Mrs. Dix.—Well, I do; I cured my little boy of the cigarette habit that way. —New York Globe.

Office Boy—The Editor is much obliged to you for allowing him to see your drawings, but much regrets he is unable to use them.

Fair Artist eagerly—Did he say that?

Office Boy (truthfully)—Well, not exactly. He just said: "Take 'em away, Joe; they make me sick."—Harper's Weekly.

In union there is strength—but it needs to be heart-union.

Church Organs

Latest Approved Methods.

Highest Grade Only.

Established 1827.

Main Office & Works HASTINGS, MASS.
P. O. Kendall,
Green, Mass.

HOOK-
HASTINGS Co.

Correspondence Solicited.

Church
Chime
Peal
Memorial Bells a Specialty.
Largest Bell Foundry Co., Baltimore, Md., U.S.A.

Does not Color the Hair
Destroys Dandruff
AYER'S HAIR VIGOR

A COLOQUY

---ON---

BAPTISM

--BY--

A. W. RICHARDSON

Price 75 Cents

What The Brethren Say of "A Colloquy on Baptism."

"It is bound to do good. The matter is well conceived, and placed in an attractive form, none too long, earnest and illuminating. I shall be pleased to see it have a great circulation."
Dr. John T. Christian.

"My honest opinion is you have talked error to death. You are to be congratulated on your work. It is thorough and Scriptural and ought to be widely read and circulated."
Dr. G. W. Hatcher.

"Your book tastes like good home cooking."

J. B. Gambrell.

"This is one of the strongest arguments in favor of Scriptural baptism that has come from the modern press. Written in a pellucid conversational style, there is not a statement from cover to cover but can be easily understood by the most casual reader; the same statements being so authenticated as to be impossible of successful dispute by the most able scholar. A wide circulation of this book could not but be productive of gracious results to the cause for which all true Baptists stand pledged."
Dr. J. H. Gambrell.

A. W. Richardson, Era, Texas, has just issued from the press an unanswerable book entitled "A Colloquy on Baptism," in which the question of immersion as the only Scriptural mode is settled beyond all controversy. It is a rare work."
T. E. Richey.

"It is the clearest, strongest, most irresistible plea for Scriptural Baptism I have seen. Redo-Baptists dare not read it prayerfully. If it should be so read it would turn the whole Pede world topsy-turvy."
Dr. J. M. Salee.

"Your book is written in a pleasing, unique style, and sets forth the Scriptural teaching upon the subject of baptism in a most forceful and convincing manner. You are to be congratulated upon the presentation of such a readable book."
J. S. Gatton.

"Your arguments on Pouring, and Spiritual baptism are quite the best and most extensive I have seen. Don't know but what you have out done Carson a little on that point."
W. J. Packett.

"I received your book, and have read and studied it pretty thoroughly. To say I am pleased with it is altogether too weak an expression. I am truly fascinated. I could hardly put it down until I had read it through."
W. A. Pool.

BAPTIST BOOK CONCERN

INCORPORATED.

636 638 FOURTH AVE., LOUISVILLE, KY.

JOHN W. HILL, Mgr. Book Dept.

STORIES FOR LITTLE ONES.

A MEETING ON THE BEACH

By Anna Burnham Bryant.

"The sea is all blue sparkles!" coaxed Roger.

"And the beach is all little gray crinkles!" teased Muriel.

Perhaps Mother intended to let them go from the first, but she looked doubtful and let them talk a while, as if she were thinking about it.

"While Billy is harnessing," she began, and then such a hubbub as arose from Muriel and Roger and Grace.

"Oh, kin I drive the reins?" begged Gracie.

"No, me!" said Roger.

"No, me!" cried Muriel.

"It will be 'no anybody,' if you quarrel over it," warned Mother, quietly. "Roger will sit on the outside and hold on carefully. Muriel may be on the other outside, and hold on, too. And Gracie may be in the middle place and hold the reins, because you can look out for her and see that she doesn't fall. And Billy will walk close to Bonnie's head and look out for the whole of you."

"Oh!" said three voices all at once, and it was a disappointed "Oh," for all they were glad they were going. It wasn't half so grand to drive a donkey, if the hired boy went along with you. But Mother's way was the only way, so off they started.

As they rode along over the gray, wet, creepy sand, they saw some other children off up by the bath-houses.

"O, Billy," cried Rogers, "there's a lot of this wagon going to waste!"

Billy turned round and looked the little wagon-load over.

"You ain't so very heavy," he admitted. "Two could go in the back, I suppose, well enough."

Then he lifted up two fingers and waited. The children expected to see the whole crowd come running pell-mell towards them. But there was no running. They all started up at once, but came on so slowly that Billy cast himself on the sand and made himself comfortable while he waited.

You'll have to let 'em take their time," he told the children. "They can't hop round the way you do."

And sure enough, now they were nearer, it was easy to see why they couldn't. One or two of them were on crutches, and the others were not quite like other children. One had what Gracie called "a short foot," set up on a little steel framework, and one was lame so that it gave a queer little hitch to his walk. Another was "hunch-backed."

"They're from the 'Country Week' Cottage up there," explained Billy, hastily, in a low voice, as they came near. "It's nice if you can give some of 'em a good time."

"Only two of you can go," said Billy, "but we thought you'd like a ride—some of you."

Their looks answered, but the three children on the front seat were full of wonder at the way they took it.

"You go!" said one of the little cripples, giving a gentle little push to the one beside her. "You've been abed the longest."

"No, you!" said the other. "I didn't ache half so bad as you."

"Billy" called Muriel.

"Couldn't we not go to Picnic Cove today, but just back and forth on the sands so there would be a lot of rides to take 'em?"

"Just as well as not!" said Billy promptly. "Two can go first, and then come back for some more. You can all take turns," he said, turning to the others.

"Oh!" breathed the little group delightedly. "Won't it be lovely?"

"You the first," said one of the little girls, touching the arm of the boy with the "short foot."

"Well, I guess not!" said he scornfully. "Girls first."

"Well, it won't be anybody going, if you don't get through fightin'," remarked Billy in a drawing voice.

"Fighting 'bout giving up!" giggled Muriel. "That's a funny way."

Roger and Grace didn't say anything, but they were thinking. After everybody had had a ride along the smooth, crunchy beach, they had a picnic on the sand. It tasted just as well there as over in the cove where they usually had picnics. Billy brought out a big hamper from under the wagon seat, and after he had looked in it he whispered to Roger and gave him a little piece of silver money and sent him scampering up toward the lighthouse near which stood a little store that kept bananas and such things to sell for summer visitors. He came bringing back an armful of paper-bags, and the lunch was a good, big, jolly one, enough for everybody.

Jimmy, the hunch-back, suddenly found two oranges in his wooden plate, instead of the one he had taken when it was passed to him. He picked out the biggest and pushed it over to the girl who had put it there.

"I'd like you to have it!" she said, shyly.

"Then I will," he said, pleasantly. But pretty soon Muriel noticed that he was just as nice to her about the biggest piece of cake.

"He's a funny boy!" thought Roger, but he didn't say it. Only when they were all looking the other way and talking together, he leaned over and spoke to Jimmy.

"Don't you ever fight to get the biggest—you Country Week kids?" he asked, curiously.

"Oh, yes, lots!" said the other, frankly. "We fergits. But they don't low it. You learns to be perlite where everybody else is, and then besides, you feel kind o' sorry for the other kids that has a hard time same's you've had. I s'pose that's the way with folks that ha stroubles, don't you? They know how it feels to be achey."

"I don't know," said Roger, doubtfully.

But all the way home he thought about it. Boys and girls think a lot more than anybody gives them credit for. And at supper-time he didn't ask for two pieces of cake, and didn't take quite the biggest one at that, either.

The other two children were practicing a new kind of manners also.

"Don't grab, Gracie!" whispered Muriel, leaning over as the little girl's hand went out hastily. "They didn't—the Country Weekers!"

"No—you!" said Muriel herself, virtuously pushing the peach towards Roger, when he edged the plate near her.

"Girls first!" he said, not to be outdone, and then they both giggled—they couldn't help it. It seemed so funny, just like a new

kind of play. But it was a very pleasant play. Mother noticed it, and wondered.

"I'd like to know what happened, down at the beach, to you children," she said, as they were leaving the table. "I haven't heard a 'No, me!' nor 'Me first!' this whole supper-time. Anybody been giving you lessons in manners?"

"They didn't call it that," said Roger. "But they said 'No, you!' and 'You, first!' and we thought we'd like to see how it was to say that way. It's just as good fun to fight that way as any!"—Congregationalist.

Quickly Cured at Home

Instant Relief, Permanent Cure— Trial Package Mailed Free to All in Plain Wrapper.

Piles is a fearful disease, but easy to cure if you go at it right. An operation with the knife is dangerous, cruel, humiliating and unnecessary.

There is just one other sure way to be cured—painless, safe and in the privacy of your own home—it is Pyramid Pile Cure.

We mail a trial package to all who write.

It will give you instant relief, showing you the harmless, painless nature of this great remedy and start you well on the way toward a perfect cure.

Then you can get a full-sized box from any druggist for 50 cents, and often one box cures.

Insist on having what you call for.

If the druggist tries to sell you something just as good, it is because he makes more money on the substitute.

The cure begins at once and continues rapidly until it is complete and permanent.

You can go right ahead with your work and be easy and comfortable all the time.

It is well worth trying. Just send your name and address to Pyramid Drug Co., 92 Pyramid Bldg., Marshall, Mich., and receive free by return mail the trial package in a plain wrapper.

Thousands have been cured in this easy, painless and inexpensive way, in the privacy of the home.

No knife and its torture. No doctor and his bills. All druggists, 50 cents. Write today for a free package.

DRABELLE COAL CO. (INCORPORATED.)

233 Fifth Street, New Number. WHOLESALE and RETAIL Dealers.

In RIVER and RAIL COALS. Both Phones 914. Louisville, Ky.

S. DRABELLE, Pres. MILTON LAVELY, Sect'y. and Treas.

LEE E. CRALLE

FUNERAL DIRECTOR AND EMBALMER

600 W. Chestnut. Phone Main 486. LOUISVILLE, KY.

What's That?

\$15 WORTH OF BOOKS FOR \$3

BY EXPRESS COLLECT

CASH MUST ACCOMPANY ORDER

(This Offer Open For Short Time.)

- VEST POCKET COMPANION R. A. Torrey
MODERN DANCING Gardner
BE PERFECT F. B. Meyer
AMERICAN OR ROMANISM, WHICH? J. T. Christian
DID THEY DIP J. T. Christian
BAPTIST HISTORY VINDICATED J. T. Christian
IMMERSION J. T. Christian
CLOSE COMMUNION J. T. Christian
WHY DO YOU NOT BELIEVE? Murray
WEDDING SOUVENIR BOOK Watts-Northrup
SOVEREIGNTY OF GOD T. T. Eaton
CRUISE OF THE KAISARINE T. T. Eaton
TALKS ON GETTING MARRIED T. T. Eaton
SANCTIFICATION T. T. Eaton
HOW TO BEHAVE AS A CHURCH MEMBER T. T. Eaton
LAND OF THE SUNRISE Bagby
GENESIS OF ANTI-MISSIONISM B. H. Carroll, Jr
When Jesus Was Here Among Men Miss Helm
Prince of the House of David By Ingraham
If there is no express office at your town give nearest express office, as these books make a good size package. Don't delay ordering as these values are so great for so little money that we may not keep it open any length of time.

Baptist Book Concern, INCORPORATED.

LOUISVILLE - - - KENTUCKY.

JOHN W. HILL, Manager-Book Department.

A NEW BOOK

===BY===

S. D. GORDON

QUIET TALKS WITH WORLD WINNERS.

Price 75 Cents Net.

His previous books guarantee you to a treat in getting and reading this one.

BAPTIST BOOK CONCERN

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

THE MID-WINTER LECTURES.

Rev. George Green, the successful pastor at Mt. Vernon, Ky., spoke on "The Pastor of the Country Church."

He should know what is to be done, and then by his level best, set to work to do it.

The country pastor has a distinct field. The man who has failed everywhere else need not try it in the country.

The pastor should accept no work unless he is thoroughly convinced that God has called him to that particular work. A farmer is a unique citizen; he is a man who has decided that God's great out-of-doors is the place of all places for him.

He must be a believer in the Sunday School. The grading of the public schools in the country, and the organization of the Sunday Schools are leading people to think of grading their Sunday Schools. The older child does not want to be in the infant class.

He must be able to organize the finance. No man in the country has undertaken it as yet, so far as I know. There should be a distinct plan of proportionate giving, on the basis of the financial conditions of the community.

There should be some provision made for the social life of the men and boys. Why should the country store be the center of country life? Why not the church?

The best lecture on the Sunday School Foundation was delivered by Prof. Mitchell Carroll, A. M., Ph. D., of the George Washington University, Washington, D. C., who is the teacher of the famous "Vaughn" Class of the Calvary Baptist Church Sunday School, of Washington.

He told of hearing Prof. Gregory, Professor of New Testament in the University at Leipzig, Germany, say that there were many good theological institutions in America, but the Southern Baptist Theological Seminary at Louisville was the best, because of its vitality.

It is a sad oversight to omit the study of this discourse of the Master, as a sermon, on the part of the preacher. The elements and qualities of speech used are very wide, reaching down on the one hand to the familiar objects of the day, on the other hand soaring away to an ideal.

Matthew regards it as one discourse; it suggestively reveals the principles of the realm of Jesus. He is speaking to an Eastern audience. To the Jews of Palestine. While He was the Son of Mary, He was also perfectly the Son of Man. He spoke not only to that Eastern audience, but to human nature in all of its phases.

This seems to be introductory, and one among many sermons. It reveals method and quality. There is such a thing as a spiritual atmosphere, and one cannot read the sermon very long without feeling himself in the spiritual atmosphere of the Master. Atmosphere is antecedent to all else in Homilies.

A sermon is not an oration, dealing with a religious thing. The preacher as if standing in the midst of eternal truth and hearing God say "preach the preaching which I give thee."

The keynote of His message to the race is "Blessed." He comes before them with a deep, calm nature which betokens that He has looked afar, and He is convinced that eternal spiritual laws must have the right of way.

come was a foregone conclusion. He did not hesitate to denounce. The preacher should so preach that his severity will never take on the morbid spirit.

A sermon grounds itself in fundamental principles. While it faces the principles confronting the audience it also reaches back to a firm foundation in eternal laws. Righteousness is righteousness of the personal life in the sight of God. There is nothing of expediency in the sermon at all. The law against adultery is broad enough to reach the case of divorce. The preacher should have a passion for diving into the depths of truth.

The sermon contained personal assertiveness and directness of appeal, "verily, verily, I say unto you." The preacher must use positive assertion; he hears a message and gives it; he sees a vision and tells how it looked.

This is not a system nor a segment of a system, but an address. There is logic in it, but it is logic with reference to the specific purpose in view. Truth belongs to life, not life to truth. Preach like a preacher, not like a book.

The sermon is marked by a wealth of figurative language. Illustrations abound, but the Master never used illustrations simply for ornament. There is argument in it, too, principally from analogy. The Master "used few phrases and many images, but went straight to the point."

There is also "graphic suppression of needless generalities." He used home scenes and appealed to the paternal instinct. He spoke for the common people. "When you interest the ordinary mind you catch all others."

The first organized class for men was in 1869. The Vaughn Class was organized in 1889. There are in this country 2,100 organized adult classes. There are two reasons for the grip of the organized class on men. It is in harmony with the divine plan.

The Old Testament history shows that when God called men to any great task, he first called them to the study of the Scriptures. All the great movements and all the great revivals in the religious world, come from the awakening of some man or group of men, through the study of the Bible.

It is also in harmony with human nature; it appeals to the business men. Because it employs business methods. A corporation is in the sight of the law, an artificial person, composed of one or more persons, real persons, associating themselves together for the purpose of doing business along certain lines.

The organized class has this same idea, in the corporation one man may die or drop out of the business, and the business goes on. It is the same in the organized class, the one person dropping out does not break up the class.

Then there is in the organized class the division of labor, and of responsibility, the class spirit and the spiritual motive that gives us the grip on men as nothing else will.

The Vaughn Class was organized with five members; it now has 325 active members and over three thousand ex-members in all parts of the world, and

keeps in touch with them all. When a man stands before a great class like this to teach, what shall the message be? The Bible is the text book, not sociology, not philosophy, not higher criticism.

It is the Bible truths that men want. Choose some vital spiritual theme and focus the whole lesson on that. Emphasize one great spiritual truth, that they may get something to take away with them. The organized class of men, is the greatest help the pastor can have. They are also set to help young men to resist evil and help to drive out social evil from our country.

The Southern Baptist Theological Seminary has established Founders' Day, January 11th, that being the birthday of Dr. James P. Boyce. This is the third time the celebration has been observed.

The speakers this year were Dr. A. J. S. Thomas, of South Carolina, and Dr. George B. Eager, of the Seminary. Dr. Thomas was introduced by Dr. Mullins, who said Dr. Thomas had been a trustee of the Seminary since 1892. Was a graduate of the Seminary and always a staunch, reliable friend. His subject was "South Carolina's Contribution to the Seminary."

The old Charleston Association was a theological school on wheels. The leaders were friendly to the idea of theological education. They were sound theologians. South Carolina gave the Seminary a home for eighteen years, and the Seminary was a great blessing to the State.

The Baptists of middle and lower Carolina were among the leading people of the South, in culture and influence. They furnished a soil and atmosphere in which this seed could germinate and grow.

There was sentiment not only in favor of the establishment of theological departments in our colleges, but in favor of a separate theological school.

The organization of the Southern Baptist Convention, in 1845, gave opportunity for the discussion of the enterprise.

Dr. James P. Boyce became editor of the Southern Baptist, a paper published in South Carolina. His editorials were written earnestly, advocating the establishment of the Seminary, and answering objections advanced by other papers. He pointed out the advantages of such training for our young preachers and said South Carolina is ready to unite with other states in the establishment of such a school.

They were the first to give money to the enterprise. They secured \$30,000 from Furman University, which belonged to the theological department of Furman. Then South Carolina proposed to give \$100,000, the other States to give a like amount.

A conference met in Louisville to consider the proposition from South Carolina, and the feasibility of establishing a theological Seminary. This conference reported favorably through Dr. J. P. Boyce. A committee of five was appointed to secure an agent to collect the funds for this enterprise. James P. Boyce was selected.

Twenty men were appointed to meet in Greenville, S. C., to adopt a seminary creed and to open the seminary in 1859. The greatest gift of South Carolina to the Seminary was James P. Boyce. He was its first agent; its first president.

Dr. Thomas said no man ought to be given a diploma who had not read the memoirs of Dr. Boyce, by Dr. Broadus.

When Dr. Broadus was first called to a professorship in this work he declined. Then Dr. Manly said he could not go as Broadus had declined, and predicted the failure of the enterprise. But Dr. Boyce persevered and prevailed upon these men to come to the rescue.

In conclusion he pledged South Carolina to furnish friends, give money and send students to the Seminary. We would gladly give you another Boyce if we could.

This was followed by an interesting address by Dr. George B. Eager on Dr. William Williams, one of the original faculty. He was born at Eatonton, Ga., in March, 1821. Became a Christian in early life, graduated at college in 1840, with the highest honors. Took charge of a cotton mill for two years. Married in 1845, and took his young bride to Boston, and while he studied law she was doing business along certain lines. He graduated in the law school and then went to Montgomery, Ala., to practice. His first case was a colored girl charged with some misdemeanor, and all the evidence seemed to be against her. Because she had no counsel the judge asked Mr. Williams to take the case. He studied the case, made his plea; the applause was deafening, gained his case, and at once he obtained great influence and a large practice. He pursued his chosen vocation for about five years with distinction and success.

Here he was greatly disturbed and a call to preach the gospel. He decided

ANTIQUE BOOK SUPPLY CO. 636-638 FOURTH AVENUE LOUISVILLE - - - KENTUCKY

We make a specialty of supplying books that are out of print. Send us Title, Author and Publisher and we will endeavor to locate the copy desired.

TRY US.

to enter the ministry. Preached his first sermon in Montgomery, Ala., from the text, "Never man spake like this man." The church was pastorless and they wished to call him at once. He declined and took a smaller field at Auburn, Ala., where he could study and fit himself for his life work. He was then called to the chair of theology in Mercer University to succeed Dr. J. L. Dagg.

Dr. Williams was on the committee to select the faculty for the Southern Baptist Theological Seminary, and Dr. E. T. Winkler was selected as one of the faculty. He declined and Williams was elected. The title of D.D. was conferred on him by Mercer University and that of LL. D. by Richmond College.

He died in February, 1877, at Aiken, S. C. Dr. J. C. Hiden conducted the funeral services. Dr. John A. Broadus preached the sermon from the words, "My times are in thy hand."

His character was such as to command profound respect. When the war closed the Seminary he rented a farm and became a country pastor. He was always loyal to his calling. He was great and unconscious of his greatness. Nature made him great and grace made him greater.

Alexander Stephens said he was the Daniel Webster of the Southern pulpit. He was a great preacher and lecturer.

Dr. Eager said the last sermon he heard him preach was from the text, "Though he slay me, yet will I trust in Him." The next morning he stood and looked upon his home burning down and he illustrated his sermon by saying, "It is all right."

Dr. Broadus said, like Daniel Webster, he succeeded in stating his case so clearly that argument seemed unnecessary.

KANSAS LETTER.

This scribe has now been a Kansan for some four months, having become pastor of Dexter church in September. It was also understood that I was to preach for

Brairie Ridge church, located seven miles west of here, Sunday afternoons. We are located in the Walnut Valley Association, which in many respects is doing an excellent work for the Master. Our last session was held with West Side church, Wichita, Kan. The letters disclose a membership of 3,378 (but we have only 2,835 resident members); an average attendance of 1,518 in our Sunday Schools; nearly all the churches supplied with pastors; and all the churches that have pastors at all have at least half time. Of the 27 churches in our body, eight of them have all time preaching. A total of \$4,150.83 was contributed for Missionary purposes, or an average of \$1.46 per resident member of the Association. This Association has one remarkable feature, namely, every church contributed to every missionary and benevolent object recommended by the Association. Most of our churches are small in membership. Only three of them have more

than 200; and all but four of the others have less than 100 resident members each.

Eldorado and First, Wichita, have been having some experiences in church building. The former has just dedicated one that cost about \$6,500, and the latter is just beginning to use a portion of theirs, which is to cost about \$60,000.

Baptists are rather scarce out here. A year ago the State Convention reported a total of 47,088. This includes all languages and colors. It was my privilege recently to assist in a good meeting with Pleasant Valley church. There were fifteen additions.

F. W. WITTENBRAKER. HER MOTHER-IN-LAW Proved a Wise, Good Friend.

A young woman out in Ia. found a wise, good friend in her mother-in-law, jokes notwithstanding. She writes:

"It is two years since we began using Postum in our house. I was greatly troubled with my stomach, complexion was blotchy and yellow. After meals I often suffered sharp pains and would have to lie down. My mother often told me it was the coffee I drank at meals. But when I'd quit coffee I'd have a severe headache. "While visiting my mother-in-law I remarked that she always made such good coffee, and asked her to tell me how. She laughed and told me it was easy to make good coffee when you use Postum.

"I began to use Postum as soon as I got home, and now we have the same good coffee (Postum) every day, and I have no more trouble. Indigestion is a thing of the past, and my complexion has cleared up beautifully. "My grandmother suffered a great deal with her stomach. Her doctor told her to leave off coffee. She then took tea but that was just as bad. "She finally was induced to try Postum which she has used for over a year. She traveled during the winter over the greater part of Iowa, visiting; something she had not been able to do for years. She says she owes her present good health to Postum."

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

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

REPORT OF KENTUCKY W. M. U.—SECOND QUARTER, 1907-1908.

CENTRAL COMMITTEE OF KENTUCKY.

Miss E. S. Broadus, Chairman, 1227 Third Avenue, Louisville, Ky. Miss Willie Lamb, Secretary and Treasurer, Box 396, Louisville, Ky. Mrs. T. M. Sherman, Literature and Box Department, 1145 Sixth Street. Miss Edna Wilson, Sunbeam Leader, 1708 Third Avenue, Louisville, Ky. Mrs. Creel, Y. W. A. Leader, 2543 Beech. Mrs. J. N. Prestridge, Recording Secretary, Weisinger Gaubert, Louisville, Ky. Mrs. W. H. Matlack, 1517 Brook Street, Louisville, Ky. Mrs. S. E. Woody, Mrs. Geo. B. Eager, Mrs. Geo. L. Pope, Miss E. N. Burke, Mrs. B. G. Rees, Miss Agnes Osborne, Mrs. H. H. McCulloch and the vice-presidents of the Associations.

Bands.

Bardstown, 74 c; Cane Run, \$8; Columbus, \$5.91; Covington, Immanuel, \$5; Danville, \$20; Eminence, \$22; Erlanger, \$3.15; Gilcad, \$7.89; Hopkinsville, \$6.75; Hardinsburg, \$1; Junction City, \$1.75; Long Ridge, 75c; Louisville, Immanuel, \$3.03; Mt. Vernon, \$5.08; Newport, First, \$5; Poplar Grove, \$29.35; Sharpsburg, 50c; Smith's Grove, \$2.95; Somerset, \$33.50; German Baptist S. S., \$4. Totals—Foreign, \$14.75; Home, \$8.95; Preaching, \$16; Mountain Schools, \$38; Canton, \$18.24; Cardenas, \$1.66; Endowment, \$4.50; Support, \$1.25; Margaret Home, \$3; Total for quarter, \$166.35.

Y. W. A.

Bowling Green, First, \$25; Franklin, \$10.35; Frankfort, \$2; Goshen, \$5.77; Greenville, Junior, \$2.15; Hopkinsville, \$1; Louisville, Fourth Ave., \$13; Nicholasville, \$10; Poplar Grove, \$51; Shelbyville, \$5.10; Williamsburg, \$15. Totals—Foreign, \$79.60; Home, \$15; Preaching, \$3; Mountain schools, \$27.77; Endowment, \$5; Support, \$7; Margaret Home, \$2; Colored Work, \$1. Total for quarter, \$140.37.

W. M. S.

Auburn, \$10.40; Bardstown, \$12; Beechland, \$5; Bellevue, \$6; Bowling Green, First, \$150.16; Bowling Green, Second, \$3; Buck Creek, \$39.81; Burke's Branch, \$5.56; Burksville, \$30.15; Cadiz, \$35; Cane Run, \$35; Carlisle, \$5; Carrollton, \$10; Chaplin's Fork, \$6.90; Clayville, \$37.50; Clinton, \$5.70; Colesburg, \$5; Columbus, \$8.80; Cox's Creek, \$80; Covington Immanuel, \$11; Cynthia, \$31; Danville, \$45; Dayton, \$5; Dover (Bracken), \$5; Dry Run, \$15; East Hickman, \$5; Elizabethtown, \$53.75; Elkton, \$20.75; Elk Lick, \$4.76; Eminence, \$12; Falmouth, \$18.75; Fisherville, \$6; Franklin, \$97.75; Georgetown, \$27; Ghent, \$14.65; Gilcad, \$9.05; Great Crossing, \$12.82; Greenville, \$17.80; Hartford, \$3; Henderson, \$8.85; Hillsboro, \$20; Hodgenville, \$11.25; Hopkinsville, \$15.55; Hickory Grove, \$5c; Hazel Creek, Second, \$6.75; Irvington, \$25.50; Lexington, Ist, \$110; Lewisburg, \$5; Little Flock, \$2.70; Little Mount, \$6.45; Long Ridge, \$10; Little Bethel, \$15.00; Louisville—Broadway, \$130; Calvary, \$11; Clifton, \$13.60; Chestnut St., \$3.40; East, 45.82; Fourth Ave., \$60; Grand Ave., \$8.25; Highland, \$43; Oakdale, \$7.91; Ormsby Ave., \$10.83; Parkland, \$30; Third Ave.,

\$7; Walnut St., \$60.86; Mayslick, \$12; Maysville, \$7; Midway, \$35; Middlesboro, \$1.50; Monticello, \$8.05; Millville, \$5; Millerburg, \$1.12; Mt. Gilead, \$5; Mt. Pleasant, \$7.30; Mt. Vernon (Elkhorn), \$57.70; Newcastle, \$6.25; New Haven, \$10.36; New Liberty, \$12; New Salem, \$11.15; New Union, \$32.96; Newport, First, \$50; Nicholasville, \$10; North Fork, \$2.10; Oak Island, \$12; Olivet, \$4.20; Owensboro, First, \$27.60; Pembroke, \$104; Pleasant Grove (Bullitt), \$11; Pleasant Valley, \$5.72; Pleasant View, \$2; Poplar Grove, \$29.08; Princeton, \$20; Providence (Elkhorn), \$7; Providence (Simpson), \$8; Riverview, \$21.75; Rhodes' Creek, \$7; Salem (Bethel), \$50.50; Sharpsburg, \$20; Shelbyville, \$21.70; Simpsonville, \$7.50; Smith's Grove, \$31.40; South Union, \$9; Stamping Ground, \$36.24; Stanford, \$23; Stephensport, \$1; Sulphur Spring, \$12; Scottsville, \$5; Somerset, \$5; Second Twelve Mile, \$2.55; Two Lick, \$2; Trenton, \$1; Union (Union), \$50; Waddy, \$10; Walton, \$8.05; Winchester, \$6.30; Worthville, \$10; Flemingsburg, \$4.75; Goshen, \$25; Mrs. Wm. Moore, \$1; Belmont, \$5; Clark's Creek, \$2.35; Oakland, \$2; Macedonia, \$2; Lexington, Mrs. Sarah M. Elmore, \$100. Totals—Foreign, \$1,092.89; Home, \$325.98; S. S. B., \$5.50; Preaching, \$332.01; Mountain Schools, \$303.38; Endowment, \$403.15; Support, \$81.90; Margaret Home, \$8; Colored Work, \$20. Total for quarter, \$2,573.21.

Frontier—Boxes: Nicholasville, \$105.40; Mountain Schools—Pembroke, \$116; Covington, Immanuel, \$50; David's Fork, \$90.70; Training School—Cane Run, \$16; Mountain Sunday Schools—Lawrenceburg, \$95; Total for quarter—\$473; Grand total for quarter—\$3,353.03. New Bands Enrolled, 13; new Y. W. A.'s enrolled, 5; new W. M. S.'s enrolled, 10. MISS WILLIE LAMB, Sec'y-Treas. Cen. Com.

DEAR RECORDER.

Bro. Mahoney, Secretary of Sunday School work in the State, was with us last Sunday. He preached for us at both hours, and held a conference of workers in the afternoon. It was my first opportunity to study at close range the man and his work. He has at heart the interests of the great work he is doing. He has deep and abiding convictions as to what the Sunday School ought to be, as well as to what it is. His methods and plans are Scriptural, practical, sane. In his conferences his discussions are pointed, intelligent, effective, profitable. He is laying deep and strong a foundation that will stand the tests, and if the Baptist host of the State will stand by him with their prayers, sympathies and means, recognizing in him a man filling well and with signal ability a large place in our denomination and its work, we can, we should and we will, take our rightful place in this great work as leaders. Let us stand by our workers, that we may do a greater work for our Master. SAM P. MARTIN, Shepherdsville, Ky.

MINISTERS' AND MEMBERS' MEETING.

The following is the programme of the Minister's and Members' Meeting of the Logan County Association, which convenes with

Center church, Logan county, Ky., January 29, 30 and 31, 1909: "Can the churches claim the presence and guidance of the Holy Spirit that do not teach and practice the 'All things whatsoever the Lord has commanded'?"—J. C. Thompson and D. P. Browning. "Do we in this present time put proper stress upon the office and work of the Holy Spirit?"—F. M. Welborn. "Predestination and its relation to the eternally lost."—A. C. Dorris. "Is restricted communion Scriptural?"—A. Hensley. "History of intercommunion."—W. M. Hall. "Bible spirit and method of giv-

ing."—J. K. Kennerly. "How best combine and direct the prohibition sentiment of our country."—G. S. Browning. "World-wide mission and church responsibility."—A. Holland. "Should Baptist churches receive alien immersion of retain in the sisterhood churches which receive it?"—E. W. Moss. "Colportage work."—J. W. Bodine. "Best method of studying the Bible."—M. M. Hall. "Can a sinner be saved by grace independent of faith?"—J. C. Johnson. J. H. HOLLINS, Clerk.

Post Cards FREE

Home of Andrew Jackson, State Capitol, hunting scenes, and other souvenir cards of national interest, TEN in all, FREE to persons who send Jno. F. Draughon, Nashville, Tenn., names and addresses of 4 or more young people most likely to attend business college or take lessons by mail. IF YOU want TO RISE from the DOLLAR-A-DAY class into the FIVE-DOLLAR-A-DAY class, then START RIGHT by asking for FREE catalogue

DRAUGHON'S Practical Business College

(Incorporated.) NASHVILLE, PADUCAH or EVANSVILLE. (Mention this publication when writing.)

Service is the measure of a man. He is the greatest king who is the greatest servant.

Every Church Clerk Should Start The NEW YEAR Right by Using Our MODEL CHURCH ROLL And RECORD.

This Book Leads all others as the best and cheapest. Church Clerks who have seen it will have no other. It is convenient in arrangement and contains

- Rules of Order
Church Covenant
Confession of Faith
Alphabetical Index for names and Addresses, and
150 pages for minutes
Gilt Lettering

Best paper; bound in cloth, with leather back and corners—a durable binding. It will last for years. We will send it for

Only \$1.50 Postage 38c. Additional. Over Ten Thousand in Use.

This Price Includes Twelve Blank Church Letters. SEND ALL ORDERS TO

Baptist Book Concern INCORPORATED.

JOHN W. HILL, Manager Book Department. New Location 636-638 Fourth Avenue, LOUISVILLE, KENTUCKY.



SIX TOMATO RECIPES.

Stockmen of Southern Kentucky are claiming an advance in prices for mules, and also say that the demand grows stronger as the season opens. Many farmers have quite a number of mules on hand, having refused the prices offered for them.

Hardin county.—The large stock barn of W. A. Shawley, near Colesburg, was destroyed by fire. Four horses, four head of cattle, 120 tons of hay, 2,000 bushels of corn and a large amount of farming implements were consumed. The loss is estimated at \$7,000.

Exports of corn from the United States during the ten months ending October 31, 1908, amounted to 27,927,574 bushels, as compared with 74,424,866 bushels exported during the corresponding period in 1907. Exports of wheat for same period were 80,249,980 bushels in 1908 and 59,777,421 bushels in 1907.

Bourbon county.—Reports from every section of the county are to the effect that more plowing has been done up to the present time than for many years. So industriously have the farmers taken advantage of the situation that almost every wheat field and plot of bluegrass has been turned and in some places farmers have plowed every acre of land they expect to cultivate during the season of 1909.

The crowning success of the tobacco pool, and the high grading received by many growers who took pains to properly handle their crops, should stimulate those who contemplate raising a crop in 1909, to put forth extra effort. Good tobacco always commanded better prices than the inferior stuff, just the same as better wheat or better corn sells for higher prices than common qualities.—Mt. Olivet Tribune.

Madison county.—The showers of rain and cold days have caused somewhat of a delay in the progress of the farmers here recently, but the wheat and rye have continued to grow in a healthy and rapid fashion. The busiest farmers of this county during the past weeks have been the tobacco grower. Wagons loaded with both hogheads and loose leaf tobacco have been pouring into the warehouse and depots and it is estimated that a third of the crop is yet to be prized and shipped. The sales of stock have been unusually good.

Nicholas county.—In every part of the county farmers are feeding as heavily as in the dead of winter, as there is as yet practically no grass for grazing. The winter is proving a hard one for farmers who did not raise a sufficiency of feed for stock. They have been active the past week in the preparation for crops of next spring. Some farmers have completed the breaking of ground for tobacco and many beds for plants have been prepared. A great deal of sod has been plowed and everywhere the ground is working up in a fine condition. More plowing has already been done this season than in any fall and winter for many years. Large crops of both corn and tobacco will be put out.

Baked tomatoes.—Choose tomatoes of equal size. Plunge into boiling water rub off the skins and cut out all small, hard portions left by the stems. Arrange in a baking pan, stem side up. Cut a gash in each one and in this insert a two-inch square of bread. Put a dab of butter on each, sprinkle with pepper and salt, and bake in a quick oven until the bread is brown and the tomatoes tender though still unbroken. Serve with the juice found in the pan poured over them.

Tomatoes Stuffed With Anchovies.—Select nicely shaped tomatoes of equal size. Peel them and scoop out as much of the inside as possible without destroying their shape. Purchase Italian anchovies in oil, allowing two or three to each tomato, according to its size. Wipe the fish dry with a soft cloth and rub off all the skin. Then split through the middle and remove the middle bones. Cut them into bits with a knife and fork, add an equal quantity of hard boiled eggs and a little tarragon, also chopped, and moisten the whole with French dressing. Stuff the tomatoes with the mixture and place each on tender green lettuce leaves with the opened side down. Pour a spoonful of mayonnaise dressing over each and serve cold.

Escalloped Tomatoes.—Season a quart can of tomatoes with salt, sugar and onion juice. Have ready two kinds of bread crumbs, those crumbled from a large stale loaf for inner layers, and those dried and sifted for the top. Sprinkle a low, broad crockery dish with crumbs. Add dots of butter, then spread a layer of tomatoes with the hard bits removed. There should be three layers. Cover the dish in a hot oven. When heated through and partly cooked remove the cover. When the top is nicely browned, the dish is ready to serve. Tomatoes cooked in this way are never watery.

Scalloped Tomatoes With Spaghetti.—Squeeze the juice from an onion into a tablespoonful of sugar. Add this and salt and pepper to taste to the contents of a can of tomatoes. Butter a shallow baking dish, sprinkle it with sifted bread crumbs, add a layer of the tomatoes, a layer of fine spaghetti (cooked ones will answer if they happen to be left over), a few dots of butter, another layer of tomatoes, another of spaghetti, and over all more bread crumbs and more pats of butter. Bake fifteen or twenty minutes with a cover on the dish; remove the cover and brown carefully. Serve straight from the oven. Those who like the flavor grate over the top a little Parmesan cheese.

Tomato A L'Italienne.—Allow half a can of tomatoes, half a cup of rice, one tablespoonful of butter, half a teaspoonful of cayenne pepper and small onion shredded, or a tablespoonful of garlic. Stew all the ingredients for two hours. Serve as a vegetable.

Tomato Sauce (to serve with meat or fish)—Cook six large tomatoes with four cloves and a small slice of onion for ten minutes. Melt two tablespoonfuls of butter, stir in a tablespoonful of flour and season to taste. Pour this mixture into the tomatoes and strain.—Vogue.

THREE COMPANY RECIPES

Fruit Cake. The Very Best One and one half pounds of sugar, one and one half pounds of

butter, one and one half pounds of flour, two pounds of raisins, two pounds of currants, one pound of dates, one half pound of citron one pound of prunes, one pound dried figs, eighteen eggs, two tablespoonfuls of mace, two tablespoonfuls of cloves, one teaspoonful of soda. Cream butter and sugar add spices, then yolks of eggs well beaten, then the flour, reserving one third of the full amount of flour to dredge over the fruit. Alternate the flour with the whites of the eggs well frothed, then put in the fruit after it has been thoroughly dredged, and lastly add the soda dissolved in a little cold water.

This is a very old Southern recipe, and sounds a little extravagant, but it makes three good sized cakes and the quality is unsurpassed.

Russian Tea.

I think this is what the society chroniclers call punch, but we folks like the name Russian tea better, although we know that really and truly tea a la Russe hasn't all these furbelows. One tablespoonful of tea steeped well in one quart of boiling water. Strain off, and add one can or one grated pineapple, the juice of three lemons, three oranges and two pints of sugar. Mix well all together after the tea is cold, add one quart of cold water with cherries, mint, grapes or any fruit you may fancy. This quantity is sufficient for twenty people.

Fruit Salad.

One cupful Malaga grapes, three bannanas, three oranges, one cupful nut meats, one bunch celery, one head of lettuce, Mayonnaise dressing. Line dish with lettuce leaves, cut celery in dice, mix with fruit and nuts, add dressing, and chill well before serving.—The Housekeeper.

OLD AT TWENTY.

Return of Youth with Proper Food

Many persons who eat plenty never seem to be properly nourished.

That's because the food is not digested and absorbed. Much that is eaten is never taken up by the system as real food, and so the tissues simply starve and the individual may, as in a recent case, look and feel old in what should be the bloom of life, youth. "At twenty I was prematurely old. All the health and vigor and brightness of youth had been, as it seemed, stolen from me. I went to work in the morning with slow steps and a dull head.

"My work through the day was unsatisfactory for my breakfast lay in my stomach like a hard lump. I was peevish and the gas in my stomach was very annoying. After supper I usually went to bed to toss half the night from sheer nervousness.

"This was all from indigestion—wrong eating.

"Finally I tried Grape-Nuts and I cannot describe the full benefits received from the food. It gave me back my health. It has completely restored good digestion and relieved me of my ailments. I steadily improved and am now strong and in perfect health."

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

There's a Reason. Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

If You Are Sick

It is because some of the organs of the body are not doing their work well. There is a lack of that nervous energy that gives them motion. Consequently you are weak, worn-out, nervous, irritable, cannot sleep; have headache, indigestion, etc., because there is not sufficient nerve force to keep the organs active and allow them to perform their natural functions. Dr. Miles' Nervine restores health because it restores this nervous energy.

"I have been sick for a year, and did not know what was the matter with me. I tried many remedies and none of them proved of any value. I heard of Dr. Miles' Nervine. I procured a bottle and before I had taken half of it I was better. I would have had nervous prostration if I had not got this medicine when I did. I continued to take it until I was entirely well. I have since recommended it to five of my lady friends, and they have all thanked me for doing so, for it benefited them all."

MRS. ROSE OTTO, Columbus, Ohio.

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

WINTER TOURIST TICKETS

Now on Sale daily

VIA

SOUTHERN RAILWAY

TO

JACKSONVILLE, FLA.

MIAMI, FLA.

TAMPA, FLA.

HAVANA, CUBA.

ASHEVILLE, N. C.

And to many other Winter Tourist Points in the South.

Special Winter Service now in effect.

Through Pullman Sleeper, Louisville to Jacksonville and Asheville, without change. Direct sleeper connection to all other points.

For full information call on, or write,

A. R. COOK, D. P. A., Louisville, Ky.

FLORIDA CUBA-NASSAU

Quickly and comfortably reached if you take the

Dixie Flyer

A solid vestibuled train operated the year round between Chicago and Jacksonville. Leaves Chicago over C. & E. I. (La Salle St. Station) daily, 10.05 p. m., and arrives Jacksonville second morning, 8.00 o'clock. Carries Pullman Drawing Room Sleepers, Dining Car, Day Coach, Baggage and Mail Car. A la carte plan on Dining Car. Cuisine the best. Stop-overs allowed on Winter Tourist tickets in both directions.

The route of this famous train is via Evansville, Nashville, Chattanooga and Atlanta, over the historic

Nashville, Chattanooga & St. Louis Railway

Write for booklet, "Winter in Dixie Land"—mailed free. D. J. MULLANEY, Northern Passenger Agent 350 Marquette Building, Chicago

Louisville Nat. Banking Co.

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

THE BEST LINE



MONON ROUTE



Winter Tourist Tickets Now on Sale Daily

VIA THE ILLINOIS CENTRAL RAILROAD. LOUISVILLE ---TO---

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

Through Tourist Sleeper To CALIFORNIA

Every Week. Special Reduced Homeseekers' Excursion Rates to points in

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

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

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

GERMAN BANK

Fifth & Market St., Louisville, Ky. CAPITAL \$250,000 SURPLUS \$170,000 General Banking & Savings Bank. Interest Paid on Time Deposits. P. VIOLINI, PRESIDENT.

DEATHS

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

BOSTICK.

In the death of Mr. T. J. Bostick, which occurred, after an illness of several weeks, at his home, on the Highlands, Monday night, at 8:45 o'clock, Meridia mourns the loss of a useful and honored citizen, his friends a gentle, generous and loyal spirit and his home a benignant and loving presence that made the family bond both strong and beautiful.

Mr. Bostick was born in Richmond county, North Carolina, sixty-three years ago, of the sturdy stock that has made the name of the Old North State famous, wherever its scions have gone, throughout the union. Together with his sons, E. S., W. L. and J. W. Bostick, he came to this county seventeen years ago, and embarked in the manufacture of lumber and naval stores.

The head of the firm lent to the business those splendid qualities of integrity and uprightness in all things, that adorned his character and imparted to every department of the work the wholesome influence of a noble example and high standards of performance and conduct in every relation.

As an employer he commanded the confidence and good will of every employe, from the humblest to the highest upon the pay-rolls; they counted him their personal friend, and when misfortune or distress came to them, in any form, they turned to that source of relief and help that they knew never failed the deserving.

The life of T. J. Bostick was a successful one in the highest and best sense. He achieved a material success through reliance upon industry, perseverance and strict probity in all of his dealings. But while building up this splendid estate, he was no less engaged in making a record as a man, and a citizen, which will be cherished as a rich legacy by those who survive him, bear his honored name. Only sweet and comforting memories linger about the way he went in life and his example will live to encourage the emulation of the young along the paths of right-living that lead to the final repose of the just and the righteous.

Deceased was a member of the First Baptist church, always faithful to his religious duty and obligation, placing a firm reliance upon the higher powers for strength and guidance of his daily life, reflecting in his acts as well as words, the genuine Christian spirit.

WOLFORD.

Somewhere in the eighties, Bro. James F. Wolford was baptized into the fellowship of the Twenty-second and Walnut Street Baptist church. Later he was licensed to preach and ordained by the same church. He was for a time pastor at Southgate Street church, Louisville, then at Vincennes, Ind., and Lancaster, Ky. On account of his health he removed to California several years ago. He was pastor at Gaardena and Hemet, Cal.

He died November 30th, in the triumphs of faith in the living Redeemer, at Alhambra, Cal. He was an earnest, faithful worker. A good minister of Jesus Christ. The funeral services were conducted by Rev. A. M. Petty, an ex-Kentuckian. He leaves a wife and some children, a mother, and brother and one sister and many friends to mourn his departure. We join with the many friends in extending sympathy to the bereaved.

YEA.

A great, masterful principle is necessary to life. No nation ever outlived its maintenance of something distinctive and aggressive. No party can hang together upon nothing. Even the binding and vivifying force of "spoils" can not hold it long together. No man or woman ever rose to eminence who had not something special to live for and to give to the world. The religion of Christ is a positive thing. Christ himself was the great "affirmation." "In him was yea." Those who follow him closely will become like him.—Southwestern Presbyterian.

BIBLE INSTITUTE.

A Bible Institute will be held with the First Baptist church, Fifth and Jefferson streets, Paducah, Ky., January 24-29, 1909. The programme is as follows:

Monday.
Devotional exercises at every service.
10:30.—The Teaching Function of a Church.—Secretary W. J. Mahoney.
Won by One.—Rev. M. E. Staley.
2:00 p. m.—The Mission of a New Testament Church.—Secretary W. D. Powell, D.D.
Our Christian and American Sabbath.—Rev. H. B. Taylor, D.D.

Tuesday.
10:30.—The Bible of Adoption.—Secretary J. D. Maddox, M. D.
The Two Covenants.—Rev. H. B. Taylor, D.D.
2:15.—How to Study the Bible.—Rev. G. M. Savage, D.D.
The Holy Spirit in Man's Salvation.—Rev. I. N. Penick, D.D.

Wednesday.
10:30.—The Jordan River as I Saw It.—Rev. G. M. Savage, D.D.
(Subject to be announced.)—Rev. J. B. Moody, D.D.
2:15.—New Creatures in Christ Jesus.—Rev. W. D. Nowlin.
Bible Sanctification.—Rev. I. N. Penick, D.D.

Thursday.
10:30.—The Atonement.—Editor C. M. Thompson, D.D.
(Subject to be announced.)—Rev. J. B. Moody, D.D.
2:15.—The Moral Dignity of Baptism.—Rev. W. D. Nowlin.
Salvation and Rewards.—Rev. W. E. Hunter.

Friday.
10:30.—Baptists in History.—Secretary J. D. Maddox, M. D.
Woman as a Factor in the Missionary Enterprise.—Rev. J. S. Dill, D.D.
2:00 p. m.—The Authority of the Scriptures.—Editor C. M. Thompson.
Christ's Second Coming.—Rev. W. E. Hunter.

All who are on this programme are under promise to be here and to speak on the themes assigned.

The most of us pass by enough little pleasures to fill our lives with happiness, while looking and longing for something great.

If I can put some touches of rosy sunshine into the life of any man or woman, then I feel that I have wrought with God.—George Macdonald.

BELLS, PEALS, CHIMES
Made only of best selected Copper and East India Tin. Well known for their full rich tone and durability. Write for catalogue. E. W. ANDREWS CO., Prop'r. Harkley Hill Foundry (Estab. 1837). 444 E. Second St., CINCINNATI, O.

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

The only absolutely modern fire-proof transient hotel below 22d St. Location central, yet quiet. 400 rooms, 200 with bath, from \$1.00 per day upwards.
Excellent restaurant and cafe attached. Moderate prices.
Send 2c for Illustrated Guide and Map of New York City.

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

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

STAINED GLASS
FOR CHURCHES AND RESIDENCES.
BLUM ART GLASS CO.
Home Phone 351. 732 Third Street. LOUISVILLE - KENTUCKY

PUBLIC SCHOOL CERTIFICATES.

For persons preparing to receive public school certificates, the 1908 Official Manual is indispensable.

Every department of State Government is dealt with, giving a complete digest. To be familiar with it will prepare applicants to meet all catch questions in this department. Teachers, applicants for certificates, politicians and all professional men, should have this book.

Hon. J. G. Crabbe, Superintendent of Public Instruction, says of it:

"The Official Manual of Kentucky is a good reference book and ought to have a place in every office and home. It is especially well adapted to use as a supplementary text in civil government and should be in the hands of every teacher in the schools."

It contains 198 pages, is bound in cloth, and may be had from

BAPTIST BOOK CONCERN,
(Incorporated.)
636 Fourth Ave., Louisville, Ky
Kentucky.
John W. Hill, Mgr. Book Dept.
PRICE, \$1.00 PER COPY.

A MUCH DISCUSSED SUBJECT.

"ALIEN IMMERSION."
We have two books on this much discussed subject, which we think are the best out.

"ALIEN IMMERSION,"
By A. C. Dayton.
75 cents.

"THE BROWN-PORTER DEBATE."
That noted discussion by C. C. Brown and J. J. Porter.

First Time at \$1.00.
The Two Books, Special at \$1.50
BAPTIST BOOK CONCERN,
636 Fourth Ave., Louisville, Ky
John W. Hill, Mgr. Book Dept.

SUITABLE GIFTS FOR THE PREACHER AS WELL AS THE LAYMAN.

NEW BOOKS BY NOTED AUTHORS.

- S. D. Gordon's latest book, "Quiet Talks with World Winners." 75c net.
- By P. T. Forsyth, D. D., "Missions in State and Church." \$1.75 net.
- By J. D. Freeman, "Concerning the Christ." \$1.00 net.
- "Religion and the Modern Mind," with an introduction by Principal Macalester, D.C., L., LL. D. Lectures delivered before the Glasgow University Society of St. Ninian.
- "Famous Stories by Sam Jones," by George R. Stuart, for sixteen years his co-worker and associate. Just out. \$1.00 net.
- By Charles H. Parkhurst, D.D., "A Little Lower than the Angels." Something fine. \$1.25 net.

BAPTIST BOOK CONCERN
INC.
JOHN W. HILL, Mgr. Book Dept.
636 Fourth Ave., Louisville, Ky.
LOUISVILLE - KY.

THE COUPON

Is Valuable To

EITHER A
PASTOR
CHURCH LEADER
OR
SUNDAY-SCHOOL SUPERINTENDENT
WHOSE CHURCH OR SUNDAY-SCHOOL IS CONTEMPLATING THE PURCHASE OF NEW SONG BOOKS.

We want you to examine a copy of our **SONG BOOK**
Glorious Praise
By W. H. DOANE and W. J. KIRKPARTICK
AT OUR EXPENSE.

Published in Both Round or Shape Notes. Best Silk Cloth Binding Over 300 Hymns with music. For use in both the Church, Sunday-School and Prayer Meeting Services.

THE PRICE BRINGS IT IN REACH OF ALL.

35c PER SINGLE COPY.
\$3.60 PER DOZEN, BY EXPRESS, NOT PREPAID.
\$25.00 PER 100, BY EXPRESS, NOT PREPAID.

COUPON.
I AM { Pastor.
Choir Leader.
Sunday School Superintendent
of the { Sunday School
Church
of
We are contemplating purchasing new song books, and we would like to see a copy of **GLORIOUS PRAISE.**
Signed

Baptist Book Concern
INCORPORATED.
NEW LOCATION 636 FOURTH AVENUE,
LOUISVILLE - KENTUCKY.
JOHN W. HILL, Manager Book Department.



ROYAL

BAKING POWDER

Absolutely Pure

The Only Baking Powder
made from
Royal Grape Cream of Tartar
—Made from Grapes—
**A Guarantee of Pure,
Healthful, Delicious Food**



ITEMS OF INTEREST

News The World Over.

The death of Prof. H. G. Seely, in London, takes away one of the leading scientific men of England. He died, aged sixty. Prof. Seely was distinguished as a geologist and a mineralogist, and had been honored by many scientific bodies of other countries.

On December 28th there was an explosion in the Lick Branch mine, near Bluefield, W. Va., in which fifty lives were lost. This had been considered a model mine. The last body was gotten out on Friday and the mine inspectors reported it now safe. But on Tuesday following there was an explosion in which 100 were killed, and the death list may be much greater. The miners think some miner must have gone down with an open lamp.

We are glad that Roanoke, Va., has joined the column of dry cities. The election was bitterly contested but local option carried by eighty-six majority. This will close forty-two saloons.

The Watchman has this week the deaths of two Baptists in New England who were 108 years old. Mrs. Deborah Sillman died at her home in Easton, Conn. She had made but one railroad trip in her life. Mrs. Salome Sellers died at her home in Deer Island, Me. She kept her health to the last, dying suddenly. She had been a member of a Baptist church for ninety-three years. The day and month of their births are not given, so do not know which was the older, but both were 105 years old.

Dr. Danysz, of the Pasteur Institute, Paris, has discovered a virus which gives rats a disease resembling typhus fever, and kills them by the thousands. As it is not a poison, but gives a disease, they do not die in their holes, but come out into the air. It does not injure other animals, and some German children ate it by mistake and were not injured.

Dr. Danysz's virus has been used with great success in England. It was scattered over 2,000 acres on the estate of the Earl of Solon and within two weeks the dead rats and mice numbered many thousands. Few men have been as great benefactors to the human race as Dr. Danysz. But why has a man who has made himself famous such an outrageous name?

Prof. Irving Fisher, in his new book, speaks of the hookworm and the great injury it is doing and has done in the South. The "poor whites" are lazy because they are anemic and they are anemic on account of the hookworm. He says the hookworm has been eradicated in Porto Rico at an expense of 54c per man and the productive power of the men has been quadrupled.

The inhabitants of Rokahauga Island, one of the Cook group, have seceded from England, torn down the British flag and declared themselves a republic. They were led by a native missionary, who was made dictator and proceeded to appoint judges and other officers. Those natives who objected to the secession were taken before the judges and fined. It is not probable that England will care a farthing for their secession.

While we are rejoicing at the advance China is making in suppressing the sale

of opium, we must not forget the need of a similar action in this country. Although there are fewer Chinese in this land than there were thirty years ago, the use of opium for smoking has increased 250 per cent. Dr. Hamilton Wright, one of the commissioners who has been investigating the subject, says there are 5,000 white opium smokers in New York City.

Last year was a great year for the farmers of the United States. The value of the farm products was nearly \$8,000,000,000, two billions more than all the gold in the world. But this was owing to the high prices. Men who work on salaries suffered from it. The salaried class is the one which suffers most because their salaries do not rise at times when the value of commodities and the wages of the working men rise.

"Moving Picture" shows proved a great success and spread rapidly over the country. There were 550 in New York City. Mayor McClellan heard things in regard to them which caused him to enter upon a thorough investigation. The result was he revoked all their licenses. He found very many of them disobeyed the fire laws, in fact very few observed them. Many of the pictures were indecent. No doubt the licenses of some will be renewed. His action has caused other city authorities to begin an investigation.

EDUCATIONAL.

By Secretary P. T. Hale.

Encouraging Responses.

Some churches and pastors who have already given, will assume some additional burden, and are cheerfully giving more. Others which have not given, are promising to do so.

I am just in receipt of a letter from Dr. C. C. Marshall, the scholarly and popular pastor at Hodgenville, which has just raised about \$600, but hopes to make it at least \$1,000. Dr. Marshall says in his private note: "Your visit here was a source of pleasure to myself and people, I assure you. Those who gave are happy over it."

It is generally agreed that we ought to complete this work at once. There are other great causes that ought soon to have the right of way.

Of course, brethren will remember that the payment of \$10 makes one an annual member of the Society, and of \$100 at one time, makes one a life member. Churches have representation for every \$25 paid in addition to the above two classes of members. It is desirable that every church have part in electing trustees of all affiliated schools, and thus be led also to become interested in them and to give them their sympathy and patronage.

Now that the hard times are passing away, is it not reasonable to expect that our preachers and churches will do their very best for our educational enterprise? The Seminary receives no advantage from this campaign or part in the property to be secured, but where brethren desire to donate funds to the Seminary, they can be counted toward the amount specified originally by Dr. Gatliff in his very generous proposition.

When we secure these coal and timber lands, they will be a valuable permanent endowment for all the dozen schools owned and run by Kentucky Baptists and affiliated with their Education Society. And this magnificent property is just within our reach! Dr. Gatliff's original proposition was that \$400,000 be raised, of which \$100,000 was to go to Williamsburg Institute. The Williamsburg church on a recent Sunday raised \$25,000, so this leaves us only \$75,000 to

give to the Williamsburg Institute. I am reliably informed that Dr. Gatliff gave a large part of the above \$25,000. This is, of course, in addition to his offer of his valuable coal and timber lands. Oh! that we had more Baptists of this spirit of consecrated and generous liberality!

All our people will readily see the importance of paying their notes when due. One preacher who had already given \$500, requests to be put down for \$500 more, designating it to the Seminary, and, of course, it can be counted towards the amount which we must raise.

We are sending out this week letters to some 400 of our leading pastors.

Replies to the appeal to close up our educational campaign are coming in rapidly. Most of them are very encouraging, but some are otherwise. For instance, here is a letter from Pastor Don Q. Smith, saying, "I will do my best. I think that I can raise \$500 in my two churches. Will make a house to house canvass." Here is a card from Bro. H. R. Arnold, whose church has already raised nearly \$1,000, saying that he will try to raise \$250 more. Oh, for more Smiths and Arnolds. I am sorry to say that all the replies are not quite so encouraging. Here is one from a pastor who shall be nameless and whose church I will not name: "The church at _____ will try to raise with the next five years NOTHING for the Baptist Education Society in Kentucky. And besides we will do all that we can 'agance' the 'So. city.'" Now then! The world is big and round and funny! There is much amusement to be gotten out of some of the brethren, and yet there is a sad side to such a situation. From the way this dear brother spells "agance" and "So. city," I am impressed more than ever with the need of education in Kentucky, and we should be glad of the privilege of helping this dear brother, if he will attend one of our excellent Baptist schools.

Clinton College.

On January 7th there assembled at Clinton a number of West Kentucky pastors and laymen, together with the Board of Trustees and President of Clinton College. The purpose of the conference was to discuss how Clinton College can best serve the denomination and how a closer co-operation can be brought about between the school and its normal constituency. President Lowrey was chosen chairman of the meeting and the writer secretary. Pastors M. E. Staley, H. B. Taylor, J. A. Lowrey, J. E. Glenn and others made practical addresses on matters pertaining to the growth and usefulness of the school. A pleasant and profitable meeting was held.

Under President Lowrey's administration Clinton College is making encouraging progress. There are 100 pupils in actual attendance, a large number of whom are boarders. Under the skillful management of Mrs. Lowrey the home life of the boarding pupils is made happy and home like. The student body is loyal. The teaching force is efficient and every teacher is a Baptist. President Lowrey is pastor of two of our noblest country churches, Poplar Grove and Mt. Carmel. The pastors of the 16,000 Baptists "west of the river" are becoming interested and enlisted for the success of the school. And above all the people of Clinton are yielding their hearty support. The prospects for the school are bright, and may each prospect become a living reality!

W. C. Taylor.

The Prestonsburg Baptist Institute.

The Prestonsburg school property, consisting of a large brick building and grounds, was recently secured at a remarkably low figure by the Baptist Education Society.

If you take your map of the State and beginning at Ashland or Catlettsburg, on the Ohio, trace the course of the Big Sandy river southwardly, you will have located the richest mineral section in the Commonwealth. On the latter river and in the heart of this region, is Prestonsburg, where our school is located.

Prestonsburg, a town of about 1,200, is the county seat of Floyd county. Its people are enthusiastic supporters of our school.

Only six years ago did the C. & O. build its line from Ashland to Elkhorn City, and thus develop the potential wealth of the Big Sandy. The mountains are full of coal and some large hills are said to be worth two hundred thousand dollars.

At the present there are about two hundred enrolled and more will come. This is a splendid showing for the first session. The credit for the successful beginning is due in a large measure to Bro. W. H. Sledge, who seems to be an indefatigable worker. It was he who secured teachers and opened the schools in a week's notice, and though pastor here, besides holding meetings, still found time

to act as principal until January 1st, when your correspondent took charge. Ultimately we are planning to have our course so arranged that our graduates can enter the junior class at Georgetown. The mountain people are waking up on the educational question and time will reveal the wisdom of the Board in seizing this strategic vantage ground.

Our faculty now numbers seven. Three hundred is a conservative estimate of the number likely to be enrolled next session. Hendon M. Harris, Supt.

GIRLS' BOARDING HOME.

This is the name of the home just opened by Twenty-second and Walnut Street Baptist church, at 2232 West Walnut street. The house has been furnished new throughout, at a cost of several hundred dollars. The generous response has enabled the committee to pay all but \$150 of the expense up to this date.

It is hoped further responses will soon provide this. Pastor M. P. Hunt will give his lecture, "Be Somebody," in his own church next Monday night, and the offering at the close will go to the home. Our Louisville readers are urged to attend and help on the good cause.

Mrs. Lila Finnan, the matron, will be glad to see and show visitors through the house. Board for working girls and women may be had at the lowest possible cost, under the best possible conditions.

Live Stock Markets.

CATTLE.

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

HOGS.

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

SHEEP AND LAMBS.

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

TOBACCO.

BURLEY—Dark Red.

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

BURLEY—Bright Red.

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

DARK.

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

BUTTER.
Fresh, packing, 18c per lb.

POULTRY.
Hens, 10c per lb; roosters, 5c; young chickens, 10 to 11c; ducks, 9c; turkeys, 14 to 15c; geese, 6 1-2c.

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

How to Get Rid of Catarrh

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

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

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

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

Europe, Summer 1909. Private party. Special arrangements for ladies. Correct rate. Experienced leader. Write Rev. T. M. Hurst, Sturgis, Ky.

WANT COLUMN.

Want ads appeal to everybody. There is always something wanted in every home, church or community that can be advertised for in this department of the WESTERN RECORDER at a very small cost. Something to sell or exchange—lands, real estate, properties or merchandise of any kind; business changes, situation wanted, etc., etc., can be advertised for in this column at the rate of one cent per word each insertion. The cost is so small that remittance by stamps, currency, Postal or Express Money Order must accompany all orders for insertion of copy in this column. No ad taken for less than 25 cents.

THE BIBLE ON BAPTISM.—Expressions from the Seminary: "A painstaking and thorough presentation of the subject from the original."—Rev. E. Y. Mullins, D.D., LL. D., President. "Presents in a perfectly unique way the results of much careful and accurate examination of all the linguistic evidence in the baptismal controversy."—Rev. W. O. Carver, Th. D., D.D. "A fresh study of the baptismal question... A clear treatment and a just presentation."—Rev. A. T. Robertson, D.D. "Shows decided ability in argument."—Rev. John R. Sampel, D.D., LL. D. "A work that will repay careful examination."—Rev. E. C. Dargan, D.D. "A rich store-house of information... It commends itself especially to preachers."—Rev. Geo. B. Eager, D.D., LL.D. Price \$2.00, postpaid. Send all orders to H. R. McLendon, Th. D., Manchester, Ky.

FOR RENT—By Baptist Book Concern at 636 Fourth Ave., one desirable room on second floor, unfurnished.

10 DAYS FREE TRIAL

We ship on approval, without a deposit, freight prepaid. DON'T BUY A BICYCLE unless you are not satisfied after using the bicycle 10 days.

DO NOT BUY a bicycle or a motor cycle until you have seen our new catalog containing every kind of bicycle and motor cycle. We have learned our mistakes and have made our prices and our service our greatest asset.

ONE CENT will buy you a bicycle or a motor cycle. We will send you free postpaid information. Do not wait until it is too late. Write at once to

TIRES, Coaster-Brakes, Pump-up-Wheels and all sundries at half usual prices.

MEAD CYCLES CO., Dept. G 277 CHICAGO

