

# WESTERN RECORDER

Faith, Hope and Love, these three.

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

84th YEAR.

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C. M. THOMPSON, D.D., Editor.  
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To say that Baptists ought to be hospitable to truth is exactly on a par with saying they ought to be hospitable to believer's baptism.

The Missionary Review publishes the statistics of the Protestants on the mission fields. There are 5,975 missionaries preachers. Last year 167,674 new members were received, making the total membership over two millions. In spite of the financial depression the money contributed in the United States for foreign missions increased \$602,000.

The Northern Presbyterians took up the "graded lesson" business in their Westminster Teacher. It now discontinues the advanced course, because it has been unable to learn of a single Sunday School that used it! The Sunday Schools are right to pay no attention to new fancies. As Dr. O. P. Gifford said, what is needed is graded teaching in the classes, not graded lessons.

The time set for the "union" of the Northern Baptists and Free-will Baptists has passed and they are not united. Long ago the Examiner pointed out that union was impossible because both denominations have the congregational form of government. The only union possible is between individual churches.

A Baptist preacher in Philadelphia, who cannot be happy unless the papers are giving him free advertisement, has hit upon the scheme of baptizing in the name of Christ alone. The idea that the Lord will be pleased by disobedience even when professedly done in his honor!

The inscription on Gladstone's tomb at Hawarden is: "All I write, and all I think, and all I hope is based upon the Divinity of our Lord, the one central hope of our poor wayward race."

## "A NEW COMMANDMENT I GIVE UNTO YOU, THAT YE LOVE ONE ANOTHER."

By T. T. Eaton.

Notice the circumstances attending the utterance of our Lord. He was in that upper chamber with His disciples, and the shadows of Gethsemane and Calvary were gathered around him. He had just instituted the Supper and told them "do this in remembrance of me." Not understanding His words about His hour being at hand and yet in view of the Hosannas that greeted them when they entered Jerusalem, they were ready to believe that Jesus was now about to set up the kingdom for which they had been for three years anxiously looking forward. Mistaking the nature of His Kingdom, and supposing that He would occupy an earthly throne, and make them His cabinet ministers, they quarreled over who should be at the head of the cabinet.

It was then that Jesus, after the Supper and the washing of their feet, thus most touchingly rebuking their unholy ambition, told them, "a new commandment I give unto you that ye love one another." I think it is a mistake to suppose that Christ here commanded them to love one another and called it a new commandment. Just such commands had often been given before. A full rendering will help to make the matter plain—the original is—"a new commandment I give unto you in order that ye love one another"—the "that" in our version, as often elsewhere, here having the sense of "in order that." If therefore we read it "a new commandment I give unto you in order that ye love one another"—it will be plain I think that the new commandment was not "to love one another" but it was given with a purpose of leading them to love one another. This also relieves us of the difficulty of explaining how our Lord came to call a command that had been so often given before—"a new commandment."

What then was that "new commandment?" Jesus had just given them the broken bread and the wine, and had given a command never before mentioned in all Scripture—an absolutely new commandment—"this do in remembrance of me." This "new commandment" He gave in order that they might love one another. This view of the passage is strengthened by the added words—"as I have loved you," and the bread and wine were symbols of His dying love, and their partaking of these "in remembrance of Him" should ever remind them of that great love and lead them to love one another. Love was the foundation of His Kingdom, the one great motive of obedience in His disciples, the great mark by which they were to be distinguished in the world—"by this shall all men know that ye are my disciples if ye have love one to another." This view, so far from taking anything from the meaning of the passage, seems to me to add two-fold force to it, especially in view of the circumstances attending the utterance.

"That ye love one another." Jesus suffered to redeem men's souls from sin and its penalty, and as love in the heart was to be the great mark and proof of redemption, it is fitting to say that He suffered to establish Christian love in the earth. This love would have been forever impossible without the atoning work of Christ. The Lord's Supper symbolizes

His broken body and shed blood, His sufferings and death, as baptism symbolizes His burial and resurrection. The observance of the Lord's Supper keeps ever before us the sufferings and death of Jesus and shows us in diagram—as nothing else could show us—"the great love wherewith He hath loved us." We are to do this in remembrance of Him, in remembrance of His dying love—and see the sort of love He would have us cherish for each other—"as I have loved you that ye also love one another."

Love for each other among the members is, humanly speaking, the chief element of power in a church. It is not wealth, education or social position that make a church strong. Many churches have these and yet are very weak in moral power. It is the church knit strongly together in love that is strong for God and that gains triumphs for Christ. And the power of the individual Christian for good is not to be measured by his culture, his wealth or his rank, but by his love for Christ and for the souls of men.

Not only must we love each other that the church may advance, but also because we see in each other the likeness of Him we love. Bruised and battered, marred and stained the likeness may be, but if we really love Jesus, we will love His likeness everywhere. Laid away among your most sacred treasures there may be an old fashioned picture. Time has faded it, exposure has stained it, and the rough usage it received in the past has greatly marred it, but you love it more than the most beautiful painting of the greatest artist—and why? Ah, you see there the features of a dear one who is gone from earth, and is awaiting you on the further shore. The picture as a picture may be a poor one, it may be soiled and injured but you love it more than the fairest picture earth contains. Look around you and see the weakest Christian of all the household of faith. He has many faults, the world has bruised him, its sin has stained him and its temptations warped him, but through it all you can trace the likeness of Him you love above all others and who awaits you in the mansions of glory.

A man's nobleness is measured by his power to love, and he is noblest who loves longest and strongest. And we do not love in proportion to the worthiness of the object loved, but in proportion to our own power of loving. God's love for man is infinite, not because man is worthy, but because God's heart is infinite. The parent loves the child, not because the child is lovely but because the parent is loving. And the love of parent for child is far stronger than that of child for parent, simply because the parent's heart is larger. God's love for us is not hindered by the wrong His all-seeing eye finds in our hearts. The parent's love for the child is not turned to hatred by the child's unworthiness, and the love of one disciple for another should not be chilled by faults he sees in the other's character. "As I have loved you that ye also love one another"—and defects in our characters do not prevent Christ's loving us. Even while we were enemies He loved us and gave Himself for us, and shall we allow blemishes in our brethren to intercept our love? There is no credit in loving what is supremely lovely, even the Scribes and Pharisees do that, but to love lost and guilty sinners is Christ-like and divine.

But since it is easier to love what is lovely, it is our duty to be as lovely as

possible that we may not make it difficult for brethren to love us. As our brethren are commanded to love us, I cannot see why it is not as wicked to hinder them in that as to hinder them in any other duty. Think of that my friend of unlovely disposition, think of the temptation into which you are leading your brethren, and of the stumbling block you are putting in their way by making it hard for them to love you. You cannot excuse yourself by saying it is your disposition, your nature, that God made you so, as if you would cast blame upon Him for your faults. It is your duty to be lovely in character, that others may love you and that you yourself may do the work God has given you.

"As I have loved you," this is to be the manner of our love—"as I have loved you." No tongue can tell how Jesus loved His disciples. These words were spoken when the chill of Gethsemane and the darkness of Calvary were gathering around Him. "As I have loved you." He gave Himself for them and for us. "Greater love hath no man than this that a man lay down his life for his friends." This is the limit of our duty to lay down our lives for the disciples of our Lord! This means more than that we should die for them if need be, it means we must live for them—and, believe me, it is harder to live for a cause than to die for it. A sudden desperate resolve may lead a man to die for a cause, but only a heart absorbing affection can lead him to live for it. In this sense also we must give our lives for the brethren.

The greater includes the less. If we would "lay down our lives for the brethren," we ought to speak kindly to them and of them; we ought to be ever doing loving deeds of their sake, and ever warming their hearts and strengthening their hands by Christian sympathy and prayers. Little things express love as truly as great things. Some do nothing because they can do nothing great, and as no opportunity for a great achievement presents itself, they go through life content to accomplish nothing. Life is made up of little things. More human happiness is caused by smiles, kind words and little offices of friendship than by the great events that come so seldom. These little things we can do. We can smile when we meet a member of the church—we can speak a pleasant word as we pass them in the aisle or on the street, we can attend the funeral if there is a death in their families, we can show in a hundred ways that we care for them and desire their happiness. So shall we bind them to us with hoops of steel. Let no one undervalue these little things. "He that is faithful in that which is least is faithful also in much" and he who is faithless in little is faithless also in much.

The apostle who said, "This one thing I do," did that one thing with all his might all the time, and his work abides unto this day. Had he tried to do as many things at the same time as do many of his successors, so-called, we would never have heard of him in this year of our Lord 1903. Successes have come without foresight of specific results, but not without effort. The command is to "sow" without ceasing. God giveth the increase. Every man says the Book, shall receive his own reward according to his own labor. There is no provision for uncertainty where the Lord Himself is both employer and paymaster.

## TRANSLATING THE BIBLE INTO CHINESE.

J. C. Owen.

In translating the Bible and establishing the churches in China, names in the Chinese language, of course, had to be selected for the different denominations and also for the ordinances. The name selected for the Baptist denomination is Chin Shin Hwei, that is, Immerse Believer Church.

All Christians recognize the right of each denomination to select its own Chinese name. But as the names for the ordinances concerned all, some severe polemical battles were waged concerning them. As all denominations celebrate the Lord's Supper in much the same way its designation was readily accepted by all. Not so with regard to the word baptism or baptize. Since it could not be transferred into the Chinese language but must be translated, it was necessary to select Chinese words which would describe the act. The Chinese language being rich in words which would be suitable for this purpose, no great difficulty need have been encountered if all the translators had frankly translated what they knew to be the original meaning of the word. But as many of those engaged in translating the Bible and practically all those who controlled the agencies for printing the Bible in the Chinese language, were accustomed to practice sprinkling or pouring, it was hardly to have been expected that they would print and circulate among the Chinese, such scripture as would clearly condemn their practice. Thus there were only two alternatives. The first was to so change their practice as to bring it into harmony with clear Bible teaching as to baptism. The second was to find some term in Chinese with which to represent (or misrepresent) the ordinance and so obscure its real meaning as to bring their practice into harmony with its teachings.

A number of versions of the Bible were gotten out by individuals independent of each other in practically all the dialects of China but for some years a standard version in the principal dialects was felt to be a necessity. Therefore at the General Missionary Conference in 1890, a representative committee was appointed to prepare such a version in the Mandarin and Wenli. The three Bible Societies then doing work in China—the American, British and Foreign, and the National of Scotland, undertook to engineer this work meeting all incidental expenses, except the salaries of the missionaries who did the work which were still borne by their respective boards, and printing the Bible when ready for publication. By this time two terms for baptism were in current use—chin immerse, and shi, to wash. As nearly, if not quite half of the missionaries at that time at work in China were immersionists, these Societies were requested as a conciliatory measure to bring out editions as they were ready, with each of these terms. This they readily consented to do at the time of the Conference. But as book after book and finally the whole New Testament in Mandarin appeared, it was found that the term shi, wash, had been used exclusively. When the Societies were appealed to for an edition containing chin, immerse, they declined to print it on the ground that they did not believe there was a demand for such an edition great enough to justify their printing it.

When the work on the Wenli New Testament was completed, our young China Baptist Publication Society felt that as our own Dr. Graves had done a large part of the work of translation, it was justified in bringing out an edition containing the word chin—immerse, and the Bible Societies complained at the discourtesy involved in this.

Until the present time every edition of the Mandarin Version of the New Testament has the word shi, wash, used to describe the ordinance of baptism. This sort of New Testament is read by all of your missionaries, native pastors, evange-

lists, Bible women, teachers, students and christians and distributed by colporters for the simple reason that there is no other available. This goes hard with us, but until the present we have been unable to help ourselves. At one time the members of our North China Mission had a large number of the character chin printed on separate slips, and had them pasted over the character shi whenever it occurred describing the ordinance of baptism, in a large number of New Testaments. This was an expensive and fatiguing business and wholly unsatisfactory. When for instance, a Baptist chanced to get into an argument with a Presbyterian on the subject of baptism, the Presbyterian would ask to examine the other's Bible. With his wet finger nail he would peel off the chin, exposing the shi, then exclaim triumphantly "you seek to cover up God's truth."

We have written thus fully in order that you may see the situation in which your missionaries have been and are placed in our Bible work for China.

At present our China Baptist Publication Society is ready to print Bibles expressing the whole truth in all the dialects of China. No work is more needed than an abundant supply of Bibles, Testaments and portions of Scripture, for our use in all parts of China. Our missionaries have arranged the Scripture ready for publication in a version perhaps as perfect as will ever be made. The Society is anxious to publish all we need. The only reason they do not go ahead with this work at once, is the lack of funds. Surely the Baptists of America ought to supply these funds. Any one wishing to aid this great work can do so by sending contributions for this purpose to the State Board, Rev. R. J. Willingham, D.D., Richmond, Va., or to Rev. R. E. Chambers, Canton, China.

### THE ATMOSPHERE OF BLESSING.

By Rev. Llewellyn Brown.

The first essential in the atmosphere of blessing that I mention is surely a basal one, namely, intensity of desire. This intensity of desire is always and ever the forerunner of blessing. Intensity of desire appeals to us on the part of any seeker, and so we find that it appealed mightily to Christ in the measuring out of blessing. To put it plainly, when a person came to Christ for blessing, he thought not only of what he wanted, but also of how much he wanted, and the feebleness or intensity of his desire weighed with Christ in determining blessing. Just as the skilled physician will answer the most urgent call first, so Christ gave his first attention to those who sought him the most earnestly.

Take an illustration. The appeal of Jairus, recorded for us in the eighth of Luke, forcefully demonstrates this. Here he leaves the multitude that had waited for him for some time, to hurry away to answer this urgent call of this earnest seeker. I never think of this appeal of Jairus but I think of a great, strong man lying at the feet of Jesus bathed in tears as he presents his request on behalf of his child. The record clearly shows how intense was this passionate appeal for immediate help. He fell down at Jesus' feet and besought him to come into his house, using his own words, "for I have an only daughter, twelve years of age, and she is dying." Notice how he went into detail with Christ. His only daughter; if taken away, he had none left. Twelve years of age; just beginning to be a comfort. And then his strongest appeal at the last, "And she is dying." No time to delay. Master, speed away. All these arguments weighed with Christ, and he went.

This intensity of desire that wins its way into blessing is not always expressed in word, but frequently in action. However it was expressed, Christ invariably responded to it. The four who brought their paralyzed friend belong to the class who expressed their desire not in word, but in action. We have no record of their making any appeal whatever to Christ by word of mouth. Enough was it

for him to see their intense desire; at once power went forth, and he was raised up. He went in on a bed, but went out with the bed on his head.

The faith of the head is the faith that is dead.

The faith of the heart will true life impart.

But the faith of the hand is the faith that will stand,

For the faith that will do must include the first two.

These four men had the hand faith, which showed the intensity of their desire, and Christ was moved to help them without the uttered prayer.

I hasten to speak of one more important, who took the kingdom of heaven by force. I refer to the Syrophenician woman who, in the face of great odds, secured the healing of her demon-possessed daughter. It would appear from the record that it was not primarily her faith nor her prayer that won for her the blessing, but rather the intensity of her desire on behalf of her daughter. It was because of something she said that she obtained. "For this saying go thy way: thy daughter is whole of her plague." She, in substance, said three things: (1) "Lord, I am willing to be called a dog; but heal my daughter." (2) "Lord, I am willing to take the dog's place under the table; but heal my daughter." (3) "Lord, I am willing to plead for only the dog's portion, a crumb; but heal my daughter." It was the intensity of her desire that won for her the day. She antedated the appointed time for the Gentile's blessing, and obtained from him who was sent only to "the lost sheep of the house of Israel" the petition for which she came.

Here is a lesson for us. The measure of our blessing will be determined largely by the intensity of our desire. "Send us men with hot hearts," cried a converted Indian chief, when appealing for missionaries; "for it takes a full-blooded Christian to win a full-blooded Indian to Christ." Knox cried, "Give me Scotland, or I die!" A mother, in a recent service, asking prayers for her son, broke down and said, "I have a great pain at my heart, and I feel that if my son is not soon led to Christ, it will kill me." How much do we want blessing? How much? Are we in the class with Jairus, with the four, with the Syrophenician woman, with the Indian chief, with Knox with this prayer mother?—Exchange.

### THE KEY THAT UNLOCKS.

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

The unseen are the abiding things. The spiritual things contain all real values. But how to get at them? The question back of that is, how to desire them? The men of this world mostly seek chaff instead of wheat. Content with the former, they are not looking for the latter. Gold and silver are worth more than character. Men do not talk that way, but live straight-forward in that direction by the year. The procession is large, and grows larger. It is easy to be wrong, and this old nature likes the easy way. To be and do something better involves toil and moil and of a kind that goes against the flesh. And because the flesh is always master until it is mastered, there are several people, and more that consent to trudge along in slavery.

Two facts confront us on every hand: our poverty in ourselves and God's riches. But these facts, so patent, and meeting us daily, are seen only by those who have eyes, and own a conscience.

Poverty? Yes, deep, appalling. Stop! Take an inventory. Merit? The man without God has none. Yes; he is honest, pays his debts to his fellows, does not break into his neighbor's house. But he is a thief, a cheat, has defrauded God seven days in the week all his life. He has taken all the time and every opportunity that he could lay his hands on, and has run away with them, giving no account to the owner. He does not even acknowledge to himself that he has them.

much less to God, the owner. If he should treat his neighbor as he has treated God all his life he would be in jail before the end of the week.

Moral? Well, how do you make that out? He has left out of thought and life the whole business of fair dealing with God. While being in the world, a man of God's patience and mercy, he has done his best to dodge every honorable and righteous claim, to shut God out of the whole circle of his life. "God is not in all his thoughts," so far as he can keep him out. His relations to man are conducted on a selfish basis. He pays because it pays to pay; therefore he pays, not because God has said, "Thou shalt not steal," not because God has said, "Pay that thou owest." He is kind and pleasant with his neighbors because it is pleasant to be pleasant, and he does not wish to have any unpleasantness with himself. That would be disagreeable. Where is his merit, where his morality? He has neither.

But the depth of his poverty is reached when he undertakes to right up matters. His debt of obligation, his unanswered account runs into infinitude. He has nothing to cancel a farthing's worth of indebtedness. His only assets are broken law, ingratitude, and a heart of stone, none of which have a purchasing quality. Helpless! helpless!! a thousand times helpless!!! Blind, naked, and in need of all things is he.

God is rich. That is the other fact. The man of the world has never discovered it, but it is true, despite his ignorance of the fact. He is rich in pity and compassion, in long suffering and kindness. He has been sending his rain and sunshine on this ungrateful bankrupt all these years, waiting still for him to stop and turn. He has called and called while the sinner has been running the other way. He has stretched out his hand of mercy, but the wretch in his poverty of vision would not see or regard it.

God is rich in grace, slow to anger, not willing that any should perish. Grace abounding is his. And the riches of his grace are manifested in love, the love that has waited, the love that gave his only well-beloved Son—the only adequate expression of his love—the love that made the immeasurable sacrifice, and placed his Son under the burden of our sin to free us from its load. God is rich in his resources of redeeming power, for "he is able to save them to the uttermost that come to God by him," who paid the debt we owe. "The unsearchable riches of Christ" are laid up in the treasure house of God's grace. And there is a key that unlocks, and places at the disposal of the impoverished soul the wealth of God's infinite grace. Christ's name is the key. He says: "Whatsoever ye ask in

My Name

that I will do, that the Father may be glorified in the Son." Two things the sinner can do—he can ask, and he can ask in the name of Christ. And this is the business of the impoverished soul. Blind Bartimeus could not see, but he could cry, "Jesus, thou Son of David, have mercy on me." The soul sunken in the poverty of unrighteousness can not see, but he can cry, and he can cry in the name of the Son of God. And that name flings wide the door, unlocks and pours out all "the unsearchable riches of Christ."—Journal and Messenger.

Worship in the family should be adapted to the children, for whose benefit it is so largely intended. The prayer should be simple and short, the songs easy and familiar, and the scripture passages brief, but carefully selected. Where the children are quite young, let the Scripture readings be from the many beautiful stories of the Bible, later on from the biographies of the Bible, and when they are still older let the readings be from the Bible in course, that they may get a proper conception of the sacred Book as a whole.—Dr. Curry, in Southwestern Presbyterian.

It has more than once required war to convince people that they were essentially one.

THE HOLY SPIRIT IN THE ACTS.

By T. J. Duvall.

A paper on the above subject may not be amiss at this time, as the Sunday School lessons for the next six months will be on this book. The Holy Spirit is mentioned fifty-one times in the Acts, being called by three different names. He is called Spirit of the Lord twice, to denote his relation to the Lord Jesus. He is nine times called Spirit. Spirit signifies his nature, essence; it declares him to be immaterial and of the same nature with God. Holy Ghost occurs forty times. Ghost is a Saxon word and signifies spirit, soul; Holy Ghost is the same therefore as Holy Spirit. He is called holy from his sanctifying or making men holy. There is no mention of the Spirit in eleven chapters. After the arrest of Paul, the Acts is silent about the Spirit. The reason is that it relates to the close, not the deeds of Christians, but of their enemies.

Pentecost.

Pentecost is the event of the Acts; the book cannot be fully understood without a knowledge of it. It is the light house which casts light, not only on the Acts of the Apostles, but on the entire Bible. It marks an epoch in the ministry of the Spirit, as well as in the life of the church (at Jerusalem) and its successors. In the first chapter, which is the introduction to the Acts, we get a view of a Christian body, which body is considered by many for divers good reasons to be the Christian church.

Waiting for the Holy Ghost.

This church is waiting for the descent of the Spirit. Jesus had ascended into Heaven, the Father was seated on his throne, Pentecost had not come, the Holy Spirit had not yet descended, and the church was in the world without the temporal presence of the Father, Son or Spirit. For these "ten days" they were helpless, though not hopeless, "orphans." Christ before his death promised them he would send the Spirit. Reference is made to that promise, Acts 1:2: "After that he through the Holy Ghost had given commandment," etc. In verses four and five: "And being assembled together with them commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." In verse eight he said: "But ye shall receive power after that the Holy Ghost is come upon you. All of which shows that this church, which for ten days was a spiritless church, is tarrying for the Holy Ghost, which is "not many days hence," which shall be a baptism, and which shall be the source of this receiving power.

The design of this baptism is to prepare this and other churches, or all believers, for witnessing. "And ye shall be witnesses unto me . . . to the uttermost part of the earth." What would those disciples have been to convert the world without this power? They were from among fishermen, publicans, sinners and harlots. True, they knew Christ, but they were without money, without influence, without learning. Christ, their leader, had been crucified between two thieves, as an impostor, which cast the stigma of the cross upon the infant church. Before them was conflict with Jewish prejudices, conflict with the Sanhedrim, conflict with Judaism, conflict with the Roman government, conflict with false professors, conflict with heathenism, conflict with sin and Satan. What was this church in such a world without power from on high? Who understood it better than Christ? "Depart not from Jerusalem," said He, "but wait for the promise of the Father and ye shall receive power after that the Holy Ghost is come upon you."

The Out-Pouring of the Holy Ghost.

At the end of the ten days Pentecost came and the Spirit was poured out on the waiting disciples. If it is significant that Christ was crucified at the Passover, it is also significant that he sent the Spirit at Pentecost. It was the feast of the first ripe fruits. As a sample of the harvest to follow, three thousand souls were a sort of first fruits of Christianity. The place is also significant. It was in Jerusalem, where Christ had taught, was rejected, crucified and the disciples scattered; in Jerusalem among his enemies he pours out his spirit and makes his disciples "more than conquerors."

We have unmistakable evidence of his presence. There was the sound of a rushing mighty wind; probably no wind, but sound only of the wind. Wind is a fit emblem of the Spirit. He filled the house where they were sitting. In that presence they were immersed. There were the tongues, not of fire, but like as of fire. Fire signifies his purifying influence in the hearts of men. They were all filled and spoke with other tongues. Tongues which is of frequent occurrence in I. Acts, is always accepted as an overwhelming evidence of his presence.

This out-pouring is the double fulfillment of Christ's promise. He said, "Lo, I am with you always," and was nearly immediately "taken up." To be present always he must return; that return was at Pentecost, when he came in the person of the Spirit. It was also the fulfillment of his repeated promise to send another comforter, whom he was pleased to call the Spirit.

The out-pouring of the spirit was fraught with some gracious results. One was the transformation of the body of Christians. They had been timid and silent, but Pentecost came and they were transformed into bold preachers. They charged the multitude with the death of Christ: "Ye have taken and with wicked hands have crucified and slain a man approved of God."

"They were pricked in their hearts and cried out, men and brethren, what shall we do?" By using a transformed church the Holy Spirit transformed the multitude. Three thousand souls that day were changed from darkness to light, from the devil to God, from Judaism to Christianity. They accepted new teachers, new ordinances, new doctrines and a new community of goods.

This out-pouring of the Spirit marks the beginning of his time-ministry. True he was in the old dispensation, as numerous passages testify: Christ said in his ministry, "the Holy Spirit was not yet given." There must be some distinctions. What ever else may be, one is that then he began his ministry. God's plan was first to manifest himself to the Jews as one God. Then he sent the Son, whose time ministry lasted thirty-three years. When he ascended to the Father, the Holy Spirit was sent to abide with us forever.

From this out-pouring of the Spirit he (the Spirit) became embodied in the churches. "The word was made flesh and dwelt among us." "He who was in the form of God . . . emptied himself . . . and took upon him the likeness of man." But the Spirit became incarnate in the body of believers. "They were all filled with the Holy Ghost. In Acts 5 the lie to the church was a lie to the Holy Ghost. At the Jerusalem council some of the first church wrote, "It seemed good unto the Holy Ghost and to us."

This out-pouring of the Spirit differs from the old dispensation in several ways. In the old he was given to official persons, in the new he is given to every follower of Christ; in the old evil men received him, in the new only good men; in the old the "church" was held together by a code of laws, in the new "all who by one Spirit had been baptized into one body whether Jews or Gentiles, bond or free, had all been made to drink into one Spirit," and were of "one accord;" in the old God dwelt among his people in the Shechinah, in the new he actually dwells in them in the person of his Spirit; in the old he was given sparingly, in the new he is poured out profusely; in the old we have the rain drops, in the new he is poured out "like the precious ointment upon beard, even Aaron's beard, that went down to the skirts of his garments."

Triumphant Through the Spirit.

Pentecost was a great victory for this church; but it was not a final victory. "The stone cut out of the mountain" will find obstructions, the leaven will be retarded, and the mustard seed will receive many a blight; but the stone shall fill the earth, the lump shall be leavened and the seed shall become a tree. In plain language, there were many conflicts for the young church; but by the power, guidance and wisdom of the Spirit they are triumphant.

There was conflict with the Sanhedrim. Peter healed the man at the beautiful gate, which caused no little commotion among the people. He seized the opportunity to preach, which resulted in his and John's arrest by the Sanhedrim. "Then Peter filled with the Holy Ghost" made such answer that bewildered these wise doctors and secured their release with a sentence that only "threatened them." They then returned to "their own company" and were further encouraged by an earthquake and "were all filled with the Holy Ghost." They continued preaching and were again arrested and imprisoned. Peter again speaks before the Sanhedrim, saying, "we are witnesses to these things; and so is also the Holy Ghost." Gamaliel was brought to fear lest haply they should fight against God, and secured their release after they had "beaten them" and "commanded them that they should not speak in the name of Jesus." This was also a victory for they had taken "counsel to slay them." There was internal conflict among the disciples, but the Spirit led them to victory. It was he who detects Ananias' and Sapphiras' lie. They thought they were deceiving the church but Satan had filled their heart to lie to the Holy Ghost and were thereby detected. When the murmuring arose among the Greeks, because their widows were neglected in the daily ministrations, the matter was amicably settled by electing over this matter "seven men of honest report, full of the Holy Ghost and wisdom."

There was conflict with Jewish prejudices. Stephen by his preaching stirred up certain Jews who stoned him. "But he being full of the Holy Ghost looked up steadfastly into Heaven and saw the glory of God and Jesus standing at the right hand of God," and thereby triumphed even in death. Saul of Tarsus was converted, "filled with the Holy Ghost," and became a preacher of the way he persecuted. Conflict with the devil in wicked men. Elymas, the sorcerer, sought to turn away Sergius Paulus from the faith; then Paul "filled with the Holy Ghost" administered such a rebuke that the deputy "believed . . . being astonished at the doctrine of the Lord." There is a similar case in the "sons of Sceva." The result was that "fear fell on them all, and the name of the Lord Jesus was magnified."

There was conflict with the Judizers. Certain brethren came down from James to Antioch and taught the brethren there "except ye keep the law of Moses ye cannot be saved." After much discussion by the church in Antioch and failure to settle the question they sent Paul and Barnabas to Jerusalem to confer with the church there. Their decision was: "It seemed good unto the Holy Ghost and to us to lay upon you no greater burdens than these necessary things. . . ." Through these, and many another conflict, the Holy Ghost safely led them on their way.

The Spirit and Missions.

This church were to be witnesses not only in Jerusalem and Judea, but also in Samaria and to the uttermost part of the earth. The Acts makes

prominent the part of the Spirit in this important work.

The woman said, "The Jews have no dealings with the Samaritans." Yet by a strange providence we find Philip preaching in Samaria, and many believing. The church learned this good news and sent Peter and John, who "prayed for them that they might receive the Holy Ghost," then laid they their hands on them and they received the Holy Ghost." He thus confirmed the work of Philip.

From Samaria the angel of the Lord directed Philip to go to Gaza, where he met the Ethiopian. The "spirit said to Philip, go near and join thyself unto his chariot." The Eunuch was converted and baptized, "then the Spirit of the Lord caught away Philip; but Ethiopia had received the Gospel.

Among the Romans who were genuinely hated by the Jews was a devout centurion, Cornelius. He was directed by an angel to send for Peter. When the messenger stood at the gate in Joppa the Spirit said to Peter: "Behold three men seek thee, arise therefore . . . and go with them, doubting nothing, for I have sent them." Peter went and preached to Cornelius, and "while Peter yet spoke these words the Holy Ghost fell on all who heard the word." On account of this endorsement of the Spirit they were baptized into the fellowship of the church. The disciples at Jerusalem called Peter to account for his conduct, but he defended himself by relating the case and added, "as I began to speak the Holy Ghost fell on all them as in us at the beginning." When they heard these things they held their peace and glorified God."

Thus the Holy Spirit is witnessing, step by step, beginning in Jerusalem, thence to Judea, Samaria, Ethiopia and even to the Romans in Palestine. The "utmost parts" must also be reached. The scene changes to Antioch where a church has been organized. "As they ministered unto the Lord and fasted the Holy Ghost said separate unto me Barnabas and Saul for the work whereunto I have called them." They were set apart. "So they being sent forth by the Holy Ghost departed into Seleucia. Now when they had gone throughout Phrygia and the regions of Galatia and were forbidden of the Holy Ghost to preach the word in Asia, afterward they were come to Mysia, they assayed to go into Bithynia; but the Spirit suffered them not, and they passing through Mysia came down to Troas, and a vision appeared to Paul in the night. There stood a man of Macedonia and prayed him saying, "come over into Macedonia and help us." Paul obeyed this call, went into Greece, afterwards to Rome, and some think as far as Spain. Such was the work of the Spirit in the missionary activity of the churches.

Conclusion.

We have seen the church weak and timid, waiting for power at Jerusalem; we have seen the Spirit sent down and that church transformed; we have seen the church in all sorts of conflicts, but triumphant through the Holy Spirit; in the church's missionary efforts we have seen the Spirit's guiding hand; yet no where have we seen unless it be in the case of Cornelius, any one who received the Holy Spirit before faith. It is therefore an after thought, not a "second blessing," in its effect nor necessarily in point of time.

There are Christians whom it would not be amiss to ask, "Have ye received the Holy Ghost since ye believed?" There are some significant questions going the rounds of the press. Is the pulpit losing its powers? Why do so few men attend church? To supply a long felt need, pastors and churches are resorting to many questionable devices to "enrich" the service, and "draw" the multitude. The greatest way to enrich the service and draw the people is for church and pastor to be filled with the Spirit. There is nothing that so awes the soul as the sense of the divine.

"Come, Holy Spirit, heavenly dove,  
With all thy quickening powers;  
Kindle a flame of sacred love  
In these cold hearts of ours."

ASKING IN FAITH.

Except for the fact that God invites and urges us to pray, we would not know that it is pleasing or acceptable to him to have us pray. It is only from himself that we gain the information that he hears and answers prayer.

He has invited us definitely and unqualifiedly to make our wants known to him in prayer. He has assured us that he will answer us. He has insisted that if we come in the spirit he prescribes, he will grant us our requests, at least for the things that are best for us to receive. We could not have stronger or more positive assurances than he has seen fit to give us in this matter.

We are to come in Christ's name. We are to ask for things that are agreeable to the good will of God, for of course he will not, even for our asking, do what he knows to be wrong or evil. We are to come in the spirit of submission and yet of intense desire, for while we realize that God is the supreme arbiter, we are also to remember that unless we have an intense desire we do not pray. Words are nothing in and of themselves. Only as God knows that we have intense longing does he recognize our words as being prayer at all.

Especially do spiritual needs come within the scope of petition that God will regard. He is more ready to grant his Holy Spirit to those who ask than earthly parents are to give good gifts to their children. The great condition of success to receiving answers to our prayers is that we shall abide in him and that his words shall abide in us. When there is this spiritual unity of heart and mind with God we shall not desire anything that is not in harmony with him, and the spiritual desires and needs of our souls shall most surely be met and granted.

All of this being true, there is every reason why we should come in simple faith to God in our prayers. We do not have the acceptable spirit unless we rest confidently on his sure word without doubt or anxiety. Where we know we are welcome we are to come honoring the kindness that welcomes us. Where we know we shall be heard and answered we are to come in simple and unquestioning faith to accept what is offered to us in the divine grace.

There is no offense among men that is greater than that of disbelieving the words that are spoken to us. To tell a person that he has spoken what is not true is recognized generally as the worst insult that can be hurled in the face. If we resent the imputation that we are untruthful, how seriously do we grieve and oppose the divine grace when we refuse to believe to the very letter, in its absolute fullness, what has been promised to us in his Word.

Let us remember that the invitations to pray are extended to us as God's children. If we have come to God in penitence and love, earnestly striving to be free from sin, and to be one with him in filial simplicity and sincerity, he is ready to do exceeding abundantly above all that we can ask or think. If we do not think it worth while to be his regenerate children, and do not come within the bounds of his covenant, we need not think it a strange thing if the way is not open before our prayers and God's gifts poured out in answer to our petitions.—Herald and Presbyter.

OUR TASK.

Is there not more to do done in this old work-a-day world of ours than we can ever hope to complete? Think of the work we all have to do and can do upon ourselves to build up the sort of characters we might become were we to try our very best. No sculptor, no architect, no painter ever sat down before any task so filled with opportunities for greatness, nor one before us which ought to demand more of all there is that is noble within. Truly it has been said: "We are architects of fate, working in these walls of time." We are the fashioners of our own character, and certainly if we are to mold it into the image of the great Original, we have a task that will tax every energy and call forth all the earnestness and activity of our whole being. And then when we have done with ourselves, or rather while we are working upon ourselves, what a vast field for useful service opens up all about us. How many lives there are all about us that we may inspire and encourage, and assist a little to become their own highest and best selves. How many great avenues of nobility and service and earnest toil, open out from us in all directions. In the world of civic righteousness, in the struggle for the right advancement and development of man's social relations, in the growing need for clean statesmanship and honorable politics, in the great world of business, which certainly needs transformation, in the great work of education, with its manifold branches, and its diversified attractions, in the great struggle for human rights and justice which is going on in so many parts of the world, in art, in literature, in science, in everything about us there are millions of hands beckoning us to come and go to work.—Christian Work and Evangelist.

Union is not absorption. The lamb need not necessarily be inside the lion.

**LITERARY.**

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

*The Building of the Strong.* By Caroline Atwater Mason. Revell & Co. \$1.50.

Caroline Atwater Mason has recently charmed the world by her "Building of the Strong." It is the love story of John Milton, simply told, yet with a sympathy and understanding of the heart of the great man that brands it as a work of genius. To the casual reader, even, the book has an uplifting, pure, and ideal quality which cannot fail to leave its impress for the better. Best of all, it is authentic; and aside from its literary value, it has biographical importance; for it relates the strange story of Milton's life during the stormiest, darkest period of his career.

*Mary Ware, the Little Colonel's Chum.* By Annie Fellows Johnston. L. C. Page & Co. \$1.50.

Not long ago, Annie Fellows Johnston, in answer to the insistent appeal of her many readers for more of the "Little Colonel Series," penned the attractive story of "Mary Ware." The book is fresh and spontaneous, written with the free, easy style of the author. Mary Ware is a delightful original girl who never does things in the old, conventional way, but enters into everything with a zest and zeal that is contagious. Yet withal, she has a deeper, more serious side to her nature, and when the real test comes she is ready for it. Despite the fact that the story is about a girl of seventeen, it is not without interest to older readers, many of whom could learn some helpful lessons from the simple school girl heroine.

# Sunday-School Lesson

Sunday, February 7th.

True and False Brotherhood.—Acts 4:32, 5:11.

Motto Text.—“Lying lips are an abomination unto the Lord, but they that deal truly are his delight.”—Prov. 12:22.

“And the multitude of them that believed were of one heart and of one soul.” A strong expression showing their unity. Would that this could be said of all churches today. “Neither said any of them that aught of the things which he possessed was his own.” All his people ought to feel that they are His stewards and that the funds in their hands are to be used for God’s glory, not for their own pleasure. Or rather, their pleasure should be to labor for God’s glory. “But they had all things common.” Whatever our brethren need we should consider belongs to them.

This community of goods, as Hackett remarks was in the use of their property, not necessarily in the possession of it. None of the other Apostolic churches followed the example set by this church, and such community of goods is not commanded by our Lord nor by the Apostles. It follows then that it is allowable, it may be commendable in certain circumstances. But it is not obligatory.

“And with great power gave the Apostles witness of the resurrection of the Lord Jesus.” Their words had great power in convincing men of the truths of the resurrection and what is meant for the race. “And great grace was upon them all.” Upon all the disciples Grace means here the favor of God.

“Neither was there any among them that lacked.” If any brother was needy the wealth of the others was ready to aid him. That funds might be on hand those who had houses and lands sold them and gave the money to the Apostles to distribute. What great faith in the Apostles and in God they showed! All had what they needed, none asked for more. Their joy was in spiritual things. When this instance is used to advocate communism in these days, let it be remembered that this communism was confined entirely to the church. They did not divide thus with all Jerusalem.

“And Joseph, who by the Apostles was surnamed Barnabas,” which means literally “son of prophecy,” was a fluent preacher. But the Apostles used the more restricted meaning, “son of consolation,” on account of the comforting and joyful nature of his preaching. He was a Levite who lived in Cyprus where many Jews lived. That accounts for his own-

ing land which he could sell.

“But a certain man named Ananias, with Sapphira, his wife.” The contrast between Ananias and Barnabas is great. Both sold a possession but the motive was different. Ananias and Sapphira desired to seem generous and to get credit for the same unselfish liberality that Barnabas and others had shown. There seemed no danger in the world of their hypocrisy being discovered. No one made inquiries as to the property sold or the price paid by the purchaser. They could safely keep back part of the price and get credit for giving all.

It was not a sudden temptation. They had planned it deliberately. They brought the money to the Apostles when the church was assembled, and they could be seen of men. But when they congratulated themselves that their duplicity would not be known, they forgot the Holy Spirit.

“Why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price?” Alas, here in this church, with Pentecost but yesterday, we find Satan filling the heart of two of the members! He could not have done it had they resisted him at first. Wherever the Holy Spirit is doing His gracious work, there is Satan ever doing his worst.

Peter speaks plainly, he does not seek for euphonious words. The brethren should see the sin in all its blackness. The money was given to God, against Him was the sin directed. “While it remained, was it not thine own?” This shows that the community of goods was entirely voluntary with each one and no command had been given by God they should sell their possessions and lay the money at the Apostles’ feet. After it was sold, Ananias could have kept the money if he had preferred. “Why hast thou conceived this thing in thine heart?” Satan had tempted him it is true but the sin was his. Satan could not have forced him to act. “Thou hast not lied unto men, but unto God.” This statement coupled with the one in the third verse teaches the deity of the Holy Spirit.

“And Ananias hearing these words fell down, and gave up the ghost.” Across the threshold of the new covenant lie the dead bodies of Ananias and Sapphira, as those of Nadab and Abihu lie across the old covenant. God is an unchanging God, as jealous of His worship today as he was in the days of Peter and those of Moses. He will have nothing forbidden in His worship is the warning from the death of Nadab and Abihu. He will have nothing false or insincere in his worship is the lesson from these deaths.

“And great fear came on all them that heard these things.” The great and terrible God had shown his power, and men saw the deadliness of sin and the holiness of God. And the young men in the solemn hush arose, wound his wide cloak closely about the body and carried him out to bury him. Burials always took place on the day of death if possible, and generally in a few hours.

“And it was about the space of three hours after.” The burying places were all outside the gates of the cities and it took some time for the young men to bury Ananias and return. Sapphira probably expected her husband and came to see why he had delayed so long. “Tell me whether ye sold the land for so much?” Either

naming the sum, or pointing at the gold lying untouched where Ananias had placed it.

“And she said, yea, for so much.” Peter did not ask Ananias that question. His asking it gave Sapphira an opportunity for repentance. The very fact that he asked her such a pointed question should have startled her, and showed their guilt was known.

“How is it that ye have agreed together to tempt the spirit of the Lord?” To tempt was to put the Spirit to the test as to whether he would know of their sin. They struck a blow directly at the omniscience of the Holy Spirit and consequently at his divinity. “Behold, the feet of them which have buried thy husband are at the door, and shall carry thee out.” The first intimation she had had of her husband’s death.

Instantly she fell dead at his feet and the young men entering carried her out to burial. Great fear fell upon all, and that fear should fall upon all generations. God cannot be mocked, the Holy Spirit cannot be deceived. But who among us can say we have not been guilty of the sin of Ananias and Sapphira? We who are professed Christians claim to have laid all that we have and are, at the feet of the Lord. Are we keeping back part of the price?

## FIFTH SUNDAY MEETING.

Following is the programme of the fifth Sunday meeting of the Sulphur Fork Association to be held with the Lagrange church, beginning Saturday morning at 10 o’clock, January 30, 1909:

Devotional exercises.  
“The Bible the rule of faith and practice for all Christians.”—J. T. Sampson and J. S. Satchwill. Followed by general discussion.  
“The Bible in the Home.”—J. W. Head and W. A. M. Wood.

### Saturday Afternoon.

“Relation of Conscience and public sentiment to the moral questions of the day.”—J. M. Fowler, Judge James Morris and J. W. Vallandingham.

### Saturday Evening.

“General Statement of Church Duties.”—J. W. Vallandingham and J. R. Johnson.

### Sunday Morning.

Sunday School, 9:30 to 10.  
“Duty of young people to the church.”—J. S. Satchwill and B. Vincent.

“The Sunday School.”—R. B. Hill and Farris Sampson.  
“To Society.”—J. S. Wilson and J. T. Sampson.

Sermon.—Dr. C. M. Thompson, editor of the Western Recorder will preach the sermon, subject, “Christian Vocation or God’s Purpose in Calling us to the Work.”

### Sunday Afternoon.

Missions.  
“Bible Authority.”—J. W. Head.

“Duty of each disciple to Missions.”—J. B. Bozarth and W. S. Wilson.

“Result of Missionary Effort.”—Grover Mitchell.

### Sunday Night.

General mass meeting, subject, “Bible Message and Business of Kentucky Baptists.”—Special addresses by W. D. Powell and J. R. Johnson.

J. M. FOWLER,  
J. T. SAMPSON,  
J. S. WILSON,  
Committee.

Prayer must mean something to us, if it is to mean anything to God. If the accustomed time of prayer come around, and we have nothing that interests us enough to pray about definitely and honestly, we would better frankly say so to God than kill time in hollow, heartless formality. To keep up the habit of prayer by saying thoughtless words is not worth while. It is a bad prayer. It is better not to pray than to pray and not be honest. “O God! show me my need of thee.”—Maltbie B. Babcock.

The sunshine of God’s presence, the hallowed light of his love, is the true abiding place of the soul. To tarry even for a time anywhere else is loss, and leanness, and lack of health. Here alone is fullest happiness and strength. “The Lord make his face to shine upon thee and be gracious unto thee.” was the central portion of Israel’s ancient benediction. And one of David’s favorite prayers was: “Make thy face to shine upon thy servant.” It should certainly be ours.—Rev. James Mudge, D.D.

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**WEST KENTUCKY NOTES.**

I am sending two new subscriptions and renewals of Deacon E. W. Haynes and daughter. This noble deacon learned his letters from the Western Recorder and there has never been a week in the fifty years since then that he has not seen the Western Recorder. He wisely regards it as a grave mistake for any young woman to begin to keep house without the Recorder.

Perhaps some of your readers will be interested in some facts about the last session of the Baptist General Association of America, a rival of the Southern Baptist Convention. It met at Fulton about the middle of last month. Fifty-five churches were represented by letter or messenger this year. There were not over three dozen messengers. Elders B. M. Bogard, W. M. Booker and C. R. Powell were elected Moderator, Clerk and Treasurer, respectively.

This year three men were sent out with a guaranteed salary of \$1,000 each, one with a salary of \$600, and one with a guaranteed salary of what he collected on the field. The body met in the Cumberland Presbyterian church building. The house of the First church was offered the Central church for the use of the Association three weeks ahead of time but they had already engaged the Presbyterian building. The Association courteously passed a resolution of thanks to the First church for the offer of the building and the entertainment furnished by its members.

The two items of most importance dealt with the formation of new organizations. A West Kentucky-West Tennessee Association was formed, with possibly a dozen, maybe a score, of messengers, with Elder H. D. Cliff, Moderator; T. A. Cross, Treasurer; T. F. Moore, Clerk, and J. H. Milburn, "Missionary." Overtures were made by brethren from Southern Illinois, with W. P. Throgmorton as their spokesman, for a conference of messengers from "all Baptist churches who approve the New Hampshire Declaration of Faith." The conference was set for Little Rock, Ark., March 9, 1909. This meeting looks to the forming of a new Association for home and foreign mission work, which shall embrace the work now done in Persia and Syria by a number of existing organizations.

During Christmas week it was my pleasure to attend the Graves County Ministers' Meeting at Sedalia. It was an enjoyable and profitable meeting, though at an unfortunate time. I enjoyed the hospitality of Bro. Carmon at whose home Pastor T. B. Rouse boards. On my way it was my privilege to be at the Mayfield prayer meeting, in the First church. They are enthusiastic over the coming of Dr. Nowlin, and all Graves county seems to share their joy. So do we all.

During the closing days of 1908 an unique Bible Institute was held at Martin, Tenn. There was no programme and no specially invited speakers, except a few from a distance. The speakers were nominated each session for the succeeding one and left to speak on topics of their own choice. It was indeed a delightful occasion. My brother and I, together with Pastor Carr, of Marion, Ill., enjoyed being entertained by Dr. J. B. Moody. As usual, a great work was in progress in the Martin church and the Hall-Moody Institute. Seven or eight young men

had just volunteered for the foreign field. Drs. Moody and Savage have a fine body of preachers in their theological department. Happy the pastor of such a church as Martin. Happy the church with such a pastor as I. N. Penick.

We are happier and more hopeful in our work than ever before. Our church closed the year with this pastor paid in full and made him a Christmas present of \$20 cash, besides many individual remembrances and the most extensive "pounding" New Year's night he has ever received. On July 1, 1906, he began his services in acceptance of a year's call. At the end of the year the call was extended for a year and a half, which closed December 31, 1908. He now begins service for an indefinite length of time. A debt of between \$300 and \$400 on our seats will soon be a matter of memory. Our spiritual condition

has shown a deeper work these last few months than during my pastorate. Four additional deacons were elected January 3rd, and were ordained January 7th, with the exception of one previously ordained elsewhere. Out of an enrollment of a few over a hundred, our Sunday School reports thirty-seven present the last quarter and fifteen present the entire year. We are confidently hoping for the presence of "ye editor" next month in a Bible Institute. "Come over and help us."

W. C. TAYLOR,  
Arlington, Ky.

A good deed is never lost: he who sows courtesy reaps friendship, and he who plants kindness gathers love; pleasure bestowed upon a grateful mind was never sterile, but generally gratitude begets reward.—Basil.

**BAPTISM.**

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The Christian should be a sign-board pointing the lost to Christ. The Christian is one who is in Christ and in whom Christ is. God will care for the one whose life is consecrated to Him and His service. God holds us responsible for the light we have, and what we might have.

When the Danish missionaries in India were translating a catechism with some of the converted natives by their side, and they came to the passage where it was said of Christians that they were the sons of God, one of the natives said to the missionaries: "It is too much, let us rather translate it, 'They shall be permitted to kiss His feet.'"—The S. S. Chronicle.

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honest preaching; and if they find your religion." Bernard's reply was, "I pity your majesty." On-ly think of that, the potter pitied the king! So his majesty asked, "Why do you pity me, Bernard?" Louisville January 6-9th. I was should not the Word of God, "Because," he answered, "you kindly invited to deliver an address which is quick and powerful, have said what your majesty and dress before the State Secretaries search us, and try us, and find out fifty thousand princes cannot of the Boards of the Southern our errors?" And the preacher, make me say, "I fear I shall be compelled!" Why, sirs, Palissy the depot by Secretary W. D. it is in Jesus, must often deal out was the king, and the king was not the rebuke as well as encouragement. worthy to be the potter. A truly royal dignity dwelt in that pot-ter's soul. Are any of you young men going to allow anybody to and the whole Church of Christ men make you say. "I fear I shall be compelled to cease worshipping discovered that Moses was mis- with the Dissenters;" "I fear I taken, and that God did not know shall be compelled to abstain from how he had made the world! attending that little country Bap- Many seemed to think that some- tist chapel;" or, "I am afraid it thing dreadful had happened, and might not be considered proper they wondered how these object- for me to make an open profession ors were to be answered Soon after of religion in the town where I that somebody discovered that God live?" If you talk like that, I can was mistaken about having made only say, "May the Lord have Adam and Eve, for they gradu- mercy on your little miserable ally developed from oysters or soul, and give you enough man- some smaller creatures still! Then hood and common honesty to con- again there was a great outcry, fess what Christ has done for "Who is to answer these eminent you!" If you really have been philosophers?" O, Church of God bought with the precious blood of is every drivelling fool to have Jesus Christ, and have had your any answer at all? Stand fast by sins forgiven, and have been made the inspired Word, and be not an heir of heaven, and are on your ensnared by the fear of man. We way to a glorious immortality. have seen scores of systems of surely you cannot act the part of philosophy come and go, and we a sneak like that! What, are you shall probably see as many more who are to dwell among the an- before we die. Our business is gels, you for whom there is a man- just to stand fast to the truth sion in the skies, and a robe of of revelation, and let the philoso- righteousness and a crown of phies die as the frogs of Egypt glory, are you going to play the died in the days of Moses; for die coward like that? Why, if you act they will, and when fresh hordes thus, you ought to be drummed come, they also will die, but the out of the regiment of the Church eternal truth of the ever-blessed militant, so how can you expect God will never die, it will live to be in the Church triumphant on in its own glorious immortali- with such a miserable spirit as ty. that? May the Lord help you to

II. Now, in the second place, I want to show you that the great cure for this evil is trust in God: "The fear of man bringeth a snare; but whoso putteth his trust in the Lord shall be safe."

TENNESSEE LETTER.

I should have thought that Solomon would have said, "The fear of man bringeth a snare; but whoso feareth the Lord shall be safe." That would have read very well, and it would have been quite true but it would not have expressed the special truth that Solomon then had in his mind. It is not fear, but faith, that is the cure for cowardice. Trust in the Lord, and you can then cry, "Whom shall I fear?" for you will feel in God and a fixed determination that you have the strength of the Almighty at your back. Trusting in God, we feel that we are one with God, and so we are made strong. That strength breeds courage, and enables us boldly to ask, "If God be for us, who can be against us?" That courage leads us to count the cost of doing right, and after counting it, we can endure that, and a thousand times as much if necessary; and therefore we say, "Come, what may, we will serve the Lord;" and with the Holy Spirit resting upon us, we march boldly on to victory in his might. So that, trust in God, by giving us God's strength, and consequently courage and decision, lifts us up above the fear of man.

A Christian man need never be afraid of anybody. If you are doing right, you have no cause to fear the greatest man who is serving the devil. Look at Bernard Palissy, the Huguenot potter, who produced such wonderful works of art. One day, the king of France said to him, "Bernard, I am afraid I shall be compelled to give you up to the inquisitors to be burned if you will not change

ed and commanded the whole business to leave the State on or before the fourth of July next. I greatly enjoyed a visit to Louisville January 6-9th. I was kindly invited to deliver an address before the State Secretaries of the Boards of the Southern Baptist Convention. I was met at the depot by Secretary W. D. Powell, an old schoolmate of my early seventies. I saw Dr. T. T. Eaton baptize him in Stone's river, near Murfreesboro, Tenn., in the presence of two thousand people or more. He informed me that I was his guest, and provided for me a comfortable room at a hotel in which I was agreeably surprised to find Dr. A. J. Holt, of Knoxville, Tenn. A little later I was in the clutches of Dr. B. H. DeMent, the little fellow I baptized in 1880, informing me that I was his guest. I surrendered and was soon in his comfortable home. And how I did enjoy my stay with him. I think he and his wife got a little sleepy the last night I was there.

It was a joy to meet Dr. W. O. Carver, another little fellow I baptized twenty-eight years ago. He invited me to take dinner with him, which thing I did. Bro. DeMent was also invited and at the table I sat between them, while in front of us sat Bro. Green, the country pastor, who captured all present in Norton Hall in his splendid address on "The Country Pastor." He said to me: "Bro. Oakley, you must be a happy man to sit at the table between such men, and know that God has honored you in baptizing them." I raised my hands and touched the shoulder of each, and said: "These are my jewels." All the time I was with them I was thinking of little acorns and big oaks.

I was invited to take dinner with Dr. E. Y. Mullins, President of the Theological Seminary. There were present at the table Dr. Green, of Boston, Mass.; Prof. Eager, Secretary Powell, Pastor Henry A. Porter, Brethren Scruggs and Vick. I don't know when I felt more at home and every man vied with the other as turkey homeward flew. I don't know whether its in me or Dr. Mullins, he looks like a stronger and better Baptist than he used to be.

Of course, I was in to see the Western Recorder. I found Bro. Bow at his desk and Miss Nunnely, who has relatives at Hartsville, at hers—both busy. I was glad to look in upon the place where the prince of editors, Dr. Eaton, so long and faithfully led the Baptist hosts in the good old paths of "one Lord, one faith and one baptism." The Recorder is its own advertiser of a mission which lies near the hear of every true Baptist.

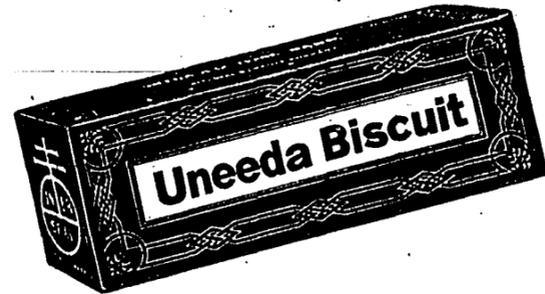
I attended a business meeting at Walnut Street church, which congregation and magnificent edifice were the pride and joy of the beloved Eaton. The financial and other reports for the past year were read, which were mighty high sounding to a country pastor. Dr. Porter is a little man, but a live wire. I thought of Billy Mahone of West Virginia, who weighed only ninety-six pounds, in a heated debate in Congress a fellow member winked at the gal-

eries and said: "How much do you weigh, Billy?" The reply came: "I weigh only ninety-six pounds, sir, and every pound is orekbone." The questioner lost his head and Billy Mahone was victorious. Two services in the main auditorium were well enjoyed at listening to lectures deliv-

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DEAR RECORDER,  
 By request, Elders J. R. Clark, Paducah; T. M. McGee, Heath, J. M. Burgess and J. D. Wilson, Blandville; G. E. Holt, Bandana, and the writer, from Princeton, met with Oscar church, Ballard county, December 24th, and ordained young Bro. Thos. Henry Hogg to the gospel ministry. Bro. Hogg preached a sound sermon on salvation by grace, strictly and responded promptly to a thorough examination on all points of faith and doctrine. The church and presbytery being unanimous in their expressions of satisfaction with the candidate, the presbytery proceeded to lay hands upon one of the most promising young men in the country. God's blessings be upon him and the great work before him. Pastor Holt gives up this church and Bro. J. D. Wilson takes charge at once. These are a royal people, and they are hopeful for the outlook under the new regime. Bro. Holt's time is all taken, yet he feels impressed to quit the pastorate for evangelistic work. He is a fine co-laborer in revival work, as I know from experience.  
 T. E. RICHEY,  
 Princeton, Ky.

CREEDS.

There is a great deal of cheap talk nowadays about creeds. "We don't believe in creeds," many people say. "We believe in religion, but not in creed." A newspaper in Chicago, discussing Youth's Friend.

the importance of moral teaching in the public schools, said recently: "It must be a morality based upon religion, a duty to God and to man, rather than a morality based upon a creed." But who is God? Why should he be obeyed? These questions can not be answered without formulating beliefs. "I don't believe in creeds," said a woman. "That was the shortest and poorest creed I ever heard." was the reply. A creed is a statement of belief. A statement that one believes in nothing is a creed. A housewife's recipe for making bread is a creed. Every political platform is a creed. It is puerile and foolish to deny creeds. There are foolish creeds, just as there are clumsy and inefficient engines, and things that are doubtful or unimportant may be easily mishandled in a creed; but it is impossible for us to refrain from seeking and acquiring knowledge, and our knowledge is what we believe. Moral-ity can not be taught at all except on the basis of the great truths underlying it in which men must believe. Every statement of those truths is a creed. When we depreciate creeds, let us be sure that we understand what we are saying.—Sunday-school Times.

He that soweth iniquity shall reap calamity.  
 How much better is it to get wisdom than gold.

Wine is a mocker, strong drink is raging.

Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness.  
 Thine own friend, and thy father's friend forsake not.  
 There is a friend that sticketh closer than a brother.—Our

Editorial

Several weeks ago the editor requested Missionary J. C. Owen to prepare an article that would give briefly and plainly, some facts, that Baptists ought to know, concerning the translation and publication of the New Testament in the Mandarin and Wenli dialects of China.

That article appears in this issue of the Recorder and it merits careful consideration by those who believe that the New Testament is the inspired Word of God, no matter what their name or sign.

The Missionary Conference in 1890, appointed a committee to prepare versions in the above dialects. In due season the Union Mandarin version appeared and later that of the Wenli.

The words "baptism" and "baptize" could not be transferred into the Chinese language, (as is the case in the English language), so their translation became necessary. In that language "sh" means to wash and "chin," immerse. As a conciliatory measure, the three Bible Societies (American, British and Foreign, and National of Scotland) were asked to bring out editions with each of these terms. This they readily agreed to do, but when the versions were published, they declined to bring out any edition save the one containing the term "sh" to wash. The reason given for this arbitrary act was that the demand for an edition containing the term "chin" would not justify its publication.

To show just what this means, three instances, as given by the Rev. R. E. Chambers, General Secretary and Treasurer of the China Baptist Publication Society, are cited.

In the American Revision, Matthew 3:11 reads: "I indeed baptize you in water unto repentance, but he that comes after me . . . shall baptize you in the Holy Spirit and in fire." The Union Mandarin Version reads: "I use water and bestow washing upon you, calling you to repent, but he who comes after me . . . will use the Holy Spirit and fire, and bestow washing upon you."

John 4:1 reads: "When, therefore, the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John," etc. The same passage in the Chinese Version is rendered: "When, therefore, the Lord knew that the Pharisees had heard that he bestowed washing, and received more disciples than John," etc.

Romans 6:3f is translated as follows: "Do ye not know that we who, receiving washing, entered in Jesus Christ, receiving washing, entered into his death? Therefore we, relying upon washing ceremony, entered into his death."

These Bible Societies did not deny that "chin" was an accurate and proper translation for baptize, for the simple reason that such an assertion would have been absurd.

Nor did they scruple to publish a version of the Scriptures that is a palpable perversion of the Word of God. The New Testament nowhere warrants the administration of baptism before the

exercise of repentance and faith, but the Chinese Version makes John 4:1 do that very thing. And the translation, "therefore we, relying upon washing ceremony, entered into his death," is nothing short of baptismal salvation.

The Holy Spirit uses stern language about adding to or taking from the words of the book of this prophesy. This is a serious matter, too serious, in fact, for Baptists to have anything to do with it. The integrity of God's Word must be maintained at all hazards. To juggle with the translation of the Bible in an effort to sustain a custom that it does not warrant can never be countenanced.

The way is plain and the agency, thank God, is just at hand. The China Baptist Publication Society is prepared to publish a just and accurate version of the Scriptures if Baptists will make it possible by furnishing the necessary funds. Certainly there are hundreds, yea thousands in the South who will count it a joy to share in such a work. Money contributed, however, for this purpose should be in addition to the regular amount given for foreign missions.

In connection with the efforts of God's servants in this world there is seed time as well as harvest. And here as elsewhere an abundant harvest is largely conditioned upon the painstaking faithfulness that characterized the efforts at seed time.

The tendency, in modern church life, is to ignore the seed time and place the entire emphasis on the harvest. This is seen in the preaching. Little is said about depravity, the heinousness of sin or the importance of true repentance. The nature, necessity and endless punishment of the finally impenitent does not receive the consideration that the Bible warrants. Preaching on these and kindred themes are essential to the Gospel seed time and after due diligence and patience leads to a glorious harvest. Many act as though a harvest could be coerced. The impression is quite prevalent that professing Christians can issue a call, meet and pass resolutions to have a harvest of souls, set the date, secure the necessary help to work the soul-winning machinery, extensively advertise the meeting, notify God of the fact and then thrust in the sickle and reap. God's harvest commences in a prayer meeting rather than a printing establishment. To be sure printer's ink can be used with good effect but it should be an after consideration. In God's harvest the Holy Spirit is the leader and not the led.

The chief business of the Christian is seed-sowing, leaving the results with God. It is not by the foolishness of manipulation but preaching that men are to be saved. And it should not be forgotten that this preaching must be Gospel preaching. All the great facts connected with human redemption must be duly and truly presented. This under the direction of the Holy Spirit is the part of God's earthly servants.

There is a growing disposition to usurp God's place and pass upon results. This is a mistake. Judson, for seven long years, labored under most discouraging circumstances. The people were hostile to his message and lacking in appreciation of his self sacrificing efforts. For twenty-one months he languished in prison, under loathsome circumstances, but, when released, refused to leave his post.

It was the seed time and, as a faithful sower, he did his work. The toil and prayers of seven years bears fruitage in just one convert. Did he fail? He would have failed had he tried to coerce the harvest. He was willing to submit to the purpose of God and leave the results in his hands.

Suppose, discouraged with the outcome and impatient, he had abandoned the field—who can tell what the outcome would have been?

He sowed early and late and beside all waters and victory came at last. He founded sixty-three churches that had a combined membership of more than seven thousand souls before his death.

"Well done" is the commendation of the faithful servant, and in God's sight the faithfulness is equivalent to success.

A recent issue of the Jewish Ledger contained a suggestive article on the "Messianic Idea." Of course, it was written from the Jewish standpoint and is especially interesting to the adherents of Christianity.

It insists that the doctrine of the Messiah must be rigidly based on that alone which appears in the Pentateuch, "and whatever the prophets have said about the Messiah and the Messianic kingdom, is taken merely as a poetical foreshadowing of events to come, without any legal binding force upon the Jews."

In speaking of the characteristics of the Messiah and His kingdom, it says:

"He will be human born and will not live forever; that he will be the first of a dynasty and that he will die and his son and his son's sons will rule after him, and that the world will merely live in a perfect state that will enable the men who live then to prolong their lives, and at the same time make them worthy of the life to come after death."

He is expected to die a natural death and his relation to the miraculotus is summed up as follows:

"The Messiah, nor none of the dynasty to succeed him, will go through any form of vicarious atonement, no resurrection from the dead, no miracles, no suffering for Israel. He is to be the saviour simply and solely in the material meaning of the word, to free the Jews from slavery and persecution, and to set up a high standard of human liberty and human morality in absolute accordance with the teaching of Moses."

"He is in no way connected with the resurrection of the dead, or with the last judgment, nor is he expected to stand at the end of this terrestrial world to inaugurate the happiness and joy of the world to come beyond the grave."

In the light of the foregoing, the reason becomes apparent why the doctrine of the Messiah is rigidly based on the Pentateuch and why the utterances of the prophets are regarded as mere "poetical foreshadowings." But even with these limitations this Messianic doctrine becomes seriously involved. The sacrificial system presents a problem incapable of solution apart from the New Testament Messiah—"the Lamb of God which taketh away the sin of the world." The fifty-third chapter of Isaiah and the other prophetic predictions are meaningless apart from the miraculous life and vicarious death of the Messiah.

It is a vain effort for the Jew to

repudiate the authority and accuracy of prophecy and look for a Messiah, yet to come, whose chief and only mission will be to usher in temporal blessings.

Mr. C. R. Mabee, of Detroit, for some time has been circulating reports detrimental to the Anti-Saloon League of America. At a specially arranged meeting of several prominent clergymen, held in Philadelphia, last December, Mr. Mabee agreed to present evidence that would substantiate his charges. When these gentlemen assembled to examine this evidence, Mabee declined to produce it, but made another proposition that was unreasonable.

After hearing all he had to say the committee passed the following resolution:

"Inasmuch as Bishop Wilson, of the Methodist Episcopal church, has called together a body of ministers of the city of Philadelphia to meet Mr. C. R. Mabee, who had sent printed charges throughout the country against the Anti-Saloon League, and inasmuch as said Mr. Mabee refused to make specific charges, although urged to do so, unless under circumstances not deemed reasonable by us, and inasmuch as the reason for making the charges seem clear to us from the statement of Mr. Mabee, 'Resolved, That this meeting of ministers expresses its opinion that the charges and the manner of making them lead us to dismiss further consideration of them, and further

'Resolved, That we desire to express our interest and confidence in the management of the Anti-Saloon League and its officers.

"Floyd W. Tompkins, Sec'y."

We publish his that the friends of temperance may understand just how groundless are the attacks of Mr. Mabee. The Anti-Saloon League has done a wonderful work even though its day of usefulness seems just to be dawning.

Singing should be a part of worship and to sing with the spirit and the understanding is to make melody in the heart unto God.

Churches, not a few, are suffering serious spiritual loss by yielding to the demand of the age in the secularization of their singing. To have a limited number "to do the singing" is a mistake, yea it is an unpardonable blunder. And when these are secured simply because they possess good voices, and no account is taken of the fact that they are lost sinners, the blunder becomes a crime. There is an element of sacrilege in connection with worship in sacred song that has ceased to attract attention.

The following incident strikingly illustrates the spiritual value of singing as a part of worship and shows the importance of emphasizing it as such:

"Why did you put your five-dollar gold piece in the missionary collection, instead of some silver?" was asked. "Because," was the reply, "as the congregation sang 'Bring forth the royal diadem, and crown him Lord of all.' I imagined that I could hear his steps coming down the aisle to receive his crown, and I did not want him to wear a copper crown, or a silver crown, but a gold crown."

Every endeavor of church life would take on added power if congregational singing received proper or Bible emphasis.

EDITORIAL VARIETIES

Among the army and navy chaplains there are none of the Jewish faith.

A bad book as certainly corrupts as a bad companion, therefore, be careful what you read.

"Pray not for easy lives, but to be stronger men. Pray not for powers equal to your tasks, but for tasks equal to your powers," so said Phillips Brooks.

"Did Christian Science cure you of rheumatism?" "No, but rheumatism cured me of Christian Science."

Thousand of children were orphaned by the Italian earthquake. Relatives, it is said, assumed the care of most of the boys, while in the majority of instances, the little girls were abandoned.

The lower house of the Mexican Congress has passed a bill abolishing bull-fighting and it is believed the upper house will concur in this action. This is a long step in the right direction.

Christians usually speak of their weekly "gifts" to the church for missions or current expenses. That is an entirely wrong view to take of giving. They are our "debts" to the church and we deserve no credit whatever for the payment thereof.

Cause cannot be separated from its effect, therefore rights are both limited and conditioned. The legitimate effect of example cannot be evaded. Be careful how you live and guard well your conduct for others will be influenced thereby.

The Baptist Standard has changed its size and is now issued in a sixteen-page form with cover. The initial number is pleasing to the eye and very attractive. We congratulate Editor Norris and his associates on the great work they are doing.

The purpose of a definition is to define and make clear, not to obscure. Some seem to have the idea that a good definition, especially of a religious belief, is one in which terms that are obscure are used and the definition, by its very mystery is to make possible so-called Christian union.

We notice the announcement in the daily papers of the death of Mr. S. G. Hatcher, one of the life-long leaders of Baptist work in Liberty Association. He was a true Baptist, and knew what the Bible taught and gloried in its doctrine. At the age of sixty-eight he was superintendent of the Sunday School and active in church work. He was a loyal and life-long friend of the Western Recorder.

Rev. W. T. Amis, of Hot Springs, Ark., has been receiving threatening letters from the lawless element of that place. Dr. Amis has been waging relentless war against gambling and kindred evils of that city and his efforts are being crowned with success. This is evidenced by the attempt to intimidate, by means of threatening letters, this fearless man of God. We rejoice at the success he has already achieved, and hope in the near future that the vicious element in Hot Springs will be entirely suppressed.

The Associated Charities of Cleveland, Ohio, have employed a "new personage," known as the Traveling House-keeper. This woman can speak three languages and is sent out on emergency cases, where there is illness or trouble, to care for the home until other arrangements can be made. She is to mother the children, clean and make tidy the rooms, and do the cooking. To many homes this woman will be a veritable angel of light. Many churches, especially in the larger cities, might profit by this suggestion and have one or more such women to do similar work for them.

The Western Farmers' Almanac for 1909, which was recently issued, is fully up to that of previous years. The editor, Mr. J. H. Turner, has done excellent service in connection with this year's book, and deserves the highest commendation for its excellence in so many directions. There is one feature about it, that will be especially interesting to church people and to ministers. That is, a poem written expressly for the Almanac, entitled "Paying the Pastor." It is from the pen of Elvira Synnor Miller, and is a gem. The recitation of that poem in a church where they are in arrears with the pastor's salary ought to bring a revolution on that subject. There are many other literary and practical features about this book that will make it interesting, not only to farmers, but to householders generally. It can be procured from the Baptist Book Concern, Louisville, Ky., for the nominal price of 10c. By all means send and get a copy.

FIELD AGENT.

The Rev. W. S. Roney has been secured as Field Agent for the Western Recorder. He is no stranger to the Baptists of Kentucky, and especially to those in the western part of the State, and we are congratulating ourselves upon this valuable addition to the Recorder forces. He is a genial, pleasant man, a fine preacher, a genuine, true, sound Baptist, and has fine evangelistic gifts. He is also a sound doctrinal preacher and we hope the brethren will use him while he is in their vicinity. His headquarters will likely be in West Kentucky, but he can be addressed in care of the Western Recorder. He will be in Kentucky by February 1st.

AMONG THE Churches.

Walnut St. (Third and St. Catherine) Pastor Henry Alford Porter: The Letter to the Church at Ephesus, Rev. 2:1-7, The Man Who Forgot, II. Kings 5:20. S. S., 497. By letter, 3. Broadway—Bro. L. W. Doolan supplied in the morning. Bro. J. N. Prestidge: Establish the Things that Remain, Rev. 3:2. Beechland—Pastor C. C. Marriott: Matt. 22:21. Isa. 53:6. S. S., 105. Chestnut St.—Pastor J. M. Weaver: The Work of the Holy Spirit as Regards Saints, John 16:12-13. The One Thing Needful, Luke 10:42. S. S., 180. Calvary—Pastor J. S. Detweiler: World-wide Benevolence, Isa. 32:20. An Evidence of New Birth, I. Peter 2:2. S. S., 204. Clifton—Pastor J. T. Betts: Visions of God, Ezek. 1:1. Hell, Matt. 25:58. By letter, 1; under watchcare, 1. S. S., 186. Deer Park—Pastor Edwin R. Harris: The Lord Hath Need of Them, Luke 19:31. Zeal for the House of God, John 2:17. S. S., 59. Under watchcare, 2. Eminence, Ky.—Pastor J. R. Johnson: The Signs of the Times, Matt. 26:3. Nature and Servitude of Sin, John 8:34. S. S., 115. East—Pastor Geo. H. Crutcher: Hosea, 6:3. Three Woes, Rev. 9:12. S. S., 240. Eleventh and Jefferson Sts. Mission—Supt. B. T. Kimbrough: The Lord Sought and Found, Isa. 55:6. S. S., 77. Fourth Ave.—Pastor E. S. Alderman: Debts and Debtors, Rom. 1:14. Where many at this time is very gratifying, and it is believed that a few days more will see the bulk of the outstanding subscriptions paid in. Meanwhile, there are still some who have made no pledge and who yet want to have part in this tribute of love. There is a place for their gifts, and they will be very welcome. Mr. W. L. Stanton, of Los Angeles, Cal., in remitting his subscription writes: "It gives me great pleasure to assist in perpetuating the memory of a man who stood four-square for Baptist—New Testament principles. I have been planning to attend the next session of the Southern Baptist Convention, at Louisville, and he at the unveiling of the monument, but may not be able, as I have been confined at home for the last four months." SUBSCRIPTIONS RECEIVED. Previously acknowledged \$2492 25 CASH RECEIVED. Burnett, Dr. E. Duff, Louisville. 3 00 Cox, Geo. H., Owensboro, Ky. 2 00 Gabbert, M. H., Elizabethtown, Ky. 2 00 Hallis, Rev. A. N., Louisville. 1 00 Jones, W. J., Louisville. 1 00 Jones, O. A., Lyons, Ky. 1 00 Knight, Rev. C. W., Morgan, Ky. 5 00 McMeekin, Samuel H., Louisville. 1 00 Miller, Rev. J. P., Cromwell, Ky. 2 50 Mullins, Dr. E. Y., Louisville. 10 00 Stanton, W. L., Los Angeles, Cal. 5 00 Taylor, Rev. H. Boyce, Murray, Ky. 5 00 Taylor, Rev. W. C., Arlington, Ky. 1 00 Weaver, Dr. J. M., Louisville. 5 00 Whittington, Otto, Fordsville, Ky. 1 00 Previously acknowledged 1564 72 Total cash received \$1610 22 HENRY ALFORD PORTER, Chairman.

Parkland—Pastor E. G. Wick: Why a Baptist Church? I. Tim. 3:15, Jude 3. Jesus as Priest, Zech. 6:13, Ps. 110:4. S. S., 262. Baptized, 1. Portland Ave.—Pastor L. W. Smith: A Pastor's Question, Acts 10:29. Some Evidence of a Changed Heart, Acts 19:17-19. S. S., 145. Salem—Pastor R. W. Grizzard: The Prayer Life, Luke 18:1. Glorifying in the Cross, Gal. 6:14. S. S., 55. Twenty-second and Walnut—Pastor M. P. Hunt: How to Behave in the House of God, I. Tim. 3:15. The Threefold State of Man, Gen. 1:26. S. S., 690. By baptism, 2; by relation, 1; baptized, 4. The mass meeting of the Baptist Sunday Schools at 3 p. m. was an eminent success. The house was crowded and Secretary L. P. Leavell and Prof. B. H. DeMent made strong addresses. Twenty-sixth and Market—Pastor R. E. Reed: Evidences of the Spirit, Gal. 5:22. Whosoever Will, Rev. 22:17. S. S., 500. By letter, 1; baptized, 3. Third Ave.—Pastor S. J. Cannon: No Want, Ps. 23:1. Ruth's Choice, Ruth 1:16-17. S. S., 163. By letter, 1; for baptism, 1; by restoration, 1; under watchcare, 1. Thirteenth and Kentucky—Pastor Jas. A. White: Abiding in Christ, John 15:4. The Two Ways, Matt. 7:13-14. S. S., 78. Thirty-sixth and Grand Ave.—Pastor J. C. Given: To Many People, Judges 1:2. Those Who Shall Be Saved, Rom. 10:13. S. S., 36. Van Buren St.—Pastor E. G. Sills: Christmas as Lights in World, Matt. 5:14. A Gracious Invitation, John 7:37. S. S., 162. By letter, 1.

SEMINARY NOTES.

BY ELLIS A. COTTRELL.

Dr. Carver lectured at Springfield last week on the subject of Missions and the Bible, in Bro. Harry Williams' church. Dr. Robertson preached in Shelbyville Sunday, supplying Dr. B. B. Bailey's pulpit. Bro. J. B. Leavell has been called to the pastorate of Highland church, near Ekron, Ky. A campaign document will doubtless make its appearance soon. To be used in the financial campaign of the Seminary for increasing the endowment. Dr. V. I. Masters was here recently securing data for this document. He is a brilliant and forceful writer, and we are sure he will make an eloquent appeal. We will be glad to see the finished product. Students preaching Sunday: Bro. G. C. Mitchell, New Liberty, Ind.; Bro. T. C. Bagby, Sulphur, Ky.; D. M. Pressley, Sand Run, Ky.; C. W. Reese, Hamilton Ave. Mission, city; D. J. Hunt, Bradfordville, Marion county, Ky.; V. B. Clark, lectured Sunday night at Jefferson-town Baptist church; E. A. Cottrell, Fishersville, Ky.

EATON MONUMENT FUND.

The prompt and cheerful response of many at this time is very gratifying, and it is believed that a few days more will see the bulk of the outstanding subscriptions paid in. Meanwhile, there are still some who have made no pledge and who yet want to have part in this tribute of love. There is a place for their gifts, and they will be very welcome. Mr. W. L. Stanton, of Los Angeles, Cal., in remitting his subscription writes: "It gives me great pleasure to assist in perpetuating the memory of a man who stood four-square for Baptist—New Testament principles. I have been planning to attend the next session of the Southern Baptist Convention, at Louisville, and he at the unveiling of the monument, but may not be able, as I have been confined at home for the last four months." SUBSCRIPTIONS RECEIVED. Previously acknowledged \$2492 25 CASH RECEIVED. Burnett, Dr. E. Duff, Louisville. 3 00 Cox, Geo. H., Owensboro, Ky. 2 00 Gabbert, M. H., Elizabethtown, Ky. 2 00 Hallis, Rev. A. N., Louisville. 1 00 Jones, W. J., Louisville. 1 00 Jones, O. A., Lyons, Ky. 1 00 Knight, Rev. C. W., Morgan, Ky. 5 00 McMeekin, Samuel H., Louisville. 1 00 Miller, Rev. J. P., Cromwell, Ky. 2 50 Mullins, Dr. E. Y., Louisville. 10 00 Stanton, W. L., Los Angeles, Cal. 5 00 Taylor, Rev. H. Boyce, Murray, Ky. 5 00 Taylor, Rev. W. C., Arlington, Ky. 1 00 Weaver, Dr. J. M., Louisville. 5 00 Whittington, Otto, Fordsville, Ky. 1 00 Previously acknowledged 1564 72 Total cash received \$1610 22 HENRY ALFORD PORTER, Chairman.

THE STATE.

Pastor W. S. Doyel writes: "On December 26th, I met with our brethren and sisters of Bonay, according to our regular appointment. At the earnest solicitation of a few of them I continued the meeting for sixteen days and nights. The Christians of the village did excellent work. The result of our labor was twenty-two additions. Among the number were five brethren with their wives. The Lord was certainly good to us, and greatly strengthened us by the might of his power." S. G. Hatcher, deacon of the Hisseville church, peacefully passed away January 16th, of lung trouble. He was prominent in church, associational and denominational life. He was well posted on the doctrines of the Baptists, and on the movements of the denomination. A man of strong conviction and a life-long friend of the Western Recorder.

BARREN RIVER ASSOCIATION.

The old year is gone and with the new year there are some changes of pastors among the churches. Pastor W. N. Davis goes to Mt. Pleasant. Pastor T. D. Robinson goes to Bay's Fork in Bay's Fork Association. Pastor T. M. Tinsley takes Mt. Zion in this, and New Middle Fork in Bay's Fork Association. Pastor F. M. Payne has resigned at Enon, Tenn. Pastor W. C. Strode takes Antioch. These churches have preaching just once a month. Pastor L. D. Robinson closed a meeting at Peter's Creek church recently, with three professions. He also held a meeting at Hopewell. There were four professions. Pastor T. M. Tinsley assisted at Hopewell. R. H. SPILLMAN. Fountain Run, Ky.

DEAR RECORDER:

I noticed that several brethren publicly thanked their good people, through the columns of the Recorder, for the presents received Christmas. Now, lest my good people think that we do not appreciate their efforts as much as the other brethren do theirs, if you will kindly allow me a short space I want to say that we never received so many presents before at any Christmas. The good sisters at Pine Knot loaded up a buggy full of good things and sent them to us. Such things as fresh pork, sugar, eggs, canned beans, canned beets, apples, oranges, grape preserves, tomato preserves and a large pound cake. Then the friends at Strunk sent us napkins, vases, neckties, sweet pickles, instand, beef, butter, buttermilk, carrots, individual cups and saucers, and they just kept coming all Christmas. These tokens of love and esteem made us feel very grateful and we thought how unworthy we were of them. May the good Lord pour out his blessings upon them and spare them long to administer joy and sunshine in this world of ours. W. T. SHORT. Strunk, Ky.

DEAR RECORDER:

As we begin the new year we find some changes are to be made in selecting pastors of churches in Owen Association. Bro. E. J. King, who has so faithfully served Caney Fork church for the past two years, offered his resignation last August, to take effect at the close of the year. While much good seems to have been done under the pastoral care of Bro. King by thirty-eight additions to the church and paying for a new organ, still the church feels that the Lord has greatly blessed them in securing the services of Rev. N. H. Pool, of Addyston, Ohio, to serve them for half time. Bro. Pool began his work on the first Saturday in January, and will move to Corinth, a town on the Southern railroad where he has been called for the remaining half time. Rev. J. G. Prather has been called to pastor the church at Richland, and we understand, has accepted the call. Bro. Prather is perhaps one of the youngest preachers in this part of the State, but is able and earnest. Our District Missionary Board has held one business meeting and we have reason to hope for better things during the new year. F. M. GODDARD. Rockdale, Ky.

DEAR RECORDER:

Bro. C. P. Estes having been called to the care of the church at Belmont, in Bracken county, at the call of the London church, of which he is a member, a council was called with a view to his examination and ordination. The council met with the Baptist church at London, on December 27, 1908, and organized by electing W. T. Bryant Moderator, and B. P. Johnson as secretary. W. L. Brock conducted the examination after the candidate had related his Christian experience and call to the ministry. His examination being highly satisfac-

tory, the council unanimously recommended his ordination. The church directed them to proceed with the ordination. The ordination prayer was by J. F. Jones and laying on of hands by the presbytery. Sermon by Prof. E. E. Wood, and the charge by W. T. Bryant. The presentation of the Bible was by W. L. Brock. Hand of fellowship by the presbytery and congregation. Benediction by Bro. C. P. Estes.

Bro. Estes is a student in Georgetown College and will graduate this year. He is a promising young minister. D. R. BROCK, Church Clerk. London, Ky.

R. P. Y. U.

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

A very important meeting of the Executive Committee of the B. Y. P. U. of the South, Auxiliary to the Southern Baptist Convention, will be held in the city of Louisville, at Norton Hall, Tuesday, February 2, at 12 o'clock. The following brethren are members of this committee: B. A. Dawes, Chairman; Thos. J. Watts, Secretary; B. B. Bailey, E. S. Alderman, John R. Sumpter, H. A. Porter, L. W. Doolan, M. P. Hunt, J. N. Prestidge. It is hoped that a full attendance may be had.

There will also be a meeting of the Executive Committee of the Kentucky B. Y. P. U. on the same date as the above, and immediately following that of the Southern Committee. The following brethren are members of the State Committee: B. A. Dawes, Chairman; F. J. Watts, Secretary; J. N. Prestidge, H. A. Porter, M. P. Hunt, L. W. Doolan, J. R. Johnson, George Green, W. P. Stuart, C. V. Cook, Chester M. Jewett, Chas. Anderson, O. M. Huey. The interests of the Kentucky B. Y. P. U. and their proposed Kentucky Baptist Assembly, at Georgetown, July 5-12, demand that a full meeting of the Executive Committee be had.

The Baptist Young People's Union of America will not hold a convention this year. The date for the convention had been fixed for Saratoga, N. Y., July 8-12, but the meeting is called off on account of peculiar railway and other conditions and in order that the undivided attention of the denomination may be fixed on the conventions at Louisville and Portland.

B. Y. P. U. and Sunday School conferences were held in Covington on January 15, 16 and 17. Field Secretary L. P. Leavelle and the writer delivered addresses at the First, Madison Avenue and Immanuel churches to large and enthusiastic audiences. Eight churches sent representatives to the B. Y. P. U. mass meeting, held in the First Baptist church on Sunday afternoon. There were about 300 present at this meeting. Pastors Davidson, Bowden and Eaton helped greatly in arousing the people to attend these meetings and though the ground was covered with sleet, every service was well attended.

Pastor C. M. Harris will organize a B. Y. P. U. at Great Crossings church, near Georgetown.

Pastor W. S. Conkley, of Ghent, Ky., will organize a B. Y. P. U. at a very early date.

Many Unions have sent in their apportionments for the State work. In view of our great assembly next July it becomes imperative that all the Unions respect with their apportionments. Do not delay. New Liberty, Ky.

W. M. U. NOTES.

We cordially welcome Miss Edna Wilson, Kentucky Sunbeam Leader, to our column and gladly give space for a message to Kentucky Sunbeams. Miss Wilson thinks there may be a Sunbeam Band in our State who does not know the great plans the Southland children are working out all by themselves, no grown-ups allowed to help. Dr. Willingham, our great big secretary, has asked them to help build a church in Canton, China, to cost \$6,000, and Kentucky Sunbeams are asked to give \$500 of this amount, so Miss Wilson wants you to go to work at once and save up and have a hand in this work. If you have no Sunbeam Band just get some lady in your church to send to Miss Edna Wilson, 1514 Third avenue, Louisville, Ky., for all kinds of help in this work, and don't let her rest until you have your Band started all right, and then let Miss Wilson know of it and she will help you keep it going. This is the work Miss Wilson wants you to do for the Foreign Board and some time in the future she will tell you of it. The work you are asked to do for the Home Board, December 27, 1908, and organized by electing W. T. Bryant Moderator, and B. P. Johnson as secretary. W. L. Brock conducted the examination after the candidate had related his Christian experience and call to the ministry. His examination being highly satisfac-

SEEDS BUCKBEE'S SEEDS SUCCEED! SPECIAL OFFER: Made to build New Business. A trial will make you our permanent customer. Prize Collection. Write to-day. Mention this Paper. SEND 10 CENTS to cover postage and packing and receive this valuable collection of seeds postpaid, together with my big instructive, beautiful Seed and Plant Book, telling all about the best varieties of seeds, plants, etc. H. W. Buckbee, FARM 14 ROCKFORD, ILL.

1908, \$99.15. As a result of Enrollment Day in Campbell County Association, Mentor Society received eight new members. How was it with the other societies? Paducah W. M. Society observed the week of prayer and we will let them tell their own story. Their contributions were increased \$25 over last year.

Paducah W. M. S.

"The Woman's Missionary Society is profoundly grateful for the record of last week. We are glad to report an advance in interest and contributions. We believe a deeper love for missions and a true spirit of prayer, have aided in the increase. We look out with brighter hope upon the future. Thanking God for the blessings of the past. We press on." Miss Mattie Beard.

The Selma, Ala., ladies were much interested in hearing of the great faith of the Chinese women converts from their Missionary, Miss Willie Kelley.

The W. M. S. of Chase City, Va., support a native worker in China, giving \$100 a year for this purpose. Also their Christmas offering for this year was \$100.

Miss Edith Campbell Crane will be chief speaker at Woman's Missionary Institute at Jackson, Miss., in February.

"Mrs. W. J. Jones, who has been a Baptist only four months is proving to be a live wire in the South River Association, N. C." Work we live wires in our W. M. U. work in Kentucky?

Mrs. T. M. Sherman, 1145 Sixth street, still has some of the beautiful calendars on hand, and is looking for orders to still come in—16c, with 2c extra postage.

A unique society, the London Spectacle Mission Society, was instituted fifteen years ago. Last year there were 2,781 applicants, making a total of 22,000 poor people who have applied (in most cases successfully) for free spectacles.

One of the remarkable characteristics of the Korean church is its zeal for the unsaved around it. Says Rev. Ernest F. Hall:

"On a recent trip into the country, a church member came to me at the close of the service and said: 'Pastor, when can you go over to visit a new group of Christians? About seven miles from here some believers are meeting every week, and the missionary has never visited them.' In reply to my inquiry, he said that they had been meeting regularly for about two months. I asked him in regard to the beginning of the 'group.' He told me that a man from that village had heard the Gospel in Seoul, and had purchased a New Testament. He became interested. He gathered his family and friends together in his own home for worship. 'But,' I said, 'who leads them in their worship and teaches them the Bible?' He said, 'Some of us go from this church every Sabbath and every Wednesday night, and although we are ignorant and weak in our faith, we teach them the best we know how.' This is a sample of the way in which churches are springing up spontaneously all over Korea."—Maritime Baptist.

The following illustrates a new order of things socially in Korea: Yesterday a wedding was performed here at Seoul, the contracting parties of which were both Koreans. The groom is the director of the Educational Bureau of Korea, and the bride the daughter of the governor of Chemulpo. Many prominent men and women were present. The dividing curtain between the men and the women was down its full length for the first time in the history of Korea. Among the higher class guests present was a prince who sat beside his wife, one of the ladies-in-waiting at the palace. Truly, it is startling to think of the contrast between the Korea of twenty years ago and the Korea of today. There sat many ladies who had always been so carefully nurtured and so completely secluded that one naturally thought it must be a frightful ordeal for them. Yet seemingly it was not so, for they chatted and laughed and seemed to feel much at home.

**Family Circle**

Stories For The Young And Old.

NOW AND THEN.

By John M. Hull.

Grandson:

Now I wonder, excuse my impertinent tongue,  
How you ever went anywhere when you were young,  
For you couldn't recline in a plush-covered chair  
And be rapidly carried with ease anywhere,  
While the train hurried on over mountain and dale  
To the trumpet of steam and the drum of the rail.

Grandfather.

Well, boy, I know  
Old times were slow.  
One trip this way,  
Midweek market day:  
Go out, catch Bill,  
Warm side of East Hill;  
Hitch up. Take time.  
Load up; cheese primo;  
Eggs, fresh; butter, sweet;  
All packed, clean, neat.  
Get in, sit square,  
John, here; Ruth, there.  
Good-bye; huddup, Bill!  
Long road, up-hill;  
One hour, three miles;  
John speaks, Ruth smiles;  
Fresh breeze, pure air,  
No coal smoke there.  
Grass, green; mountain high;  
Cool brooks run by.  
Road now runs down,  
By and by reach town;  
Sell produce, buy rice,  
Tea, dress, nails, spice.  
Start home, sun low,  
Old Bill better go.  
Cows milked, stars peep,  
Soft beds, sweet sleep.  
Slow times—but, then,  
Good women, strong men.

—Independent.

**THE CAKE THAT PRISSY MADE.**

By L. M. Montgomery.

"I am going to make a cake and take it over to the new minister's wife today," said Mrs. Wood. "I am sure she won't have had time to cook much when she's been so busy all the week getting settled down. And it's likely she'll have a strange minister or two to tea tomorrow, since that convention is being held over at Exbridge."

"May I help make the cake, mother?" asked Prissy.

"Of course, you may, girlie. If it wasn't for the minister's wife I'd let you make it all by yourself."

For ten-year-old Prissy was a famous little cook and very proud of the fact.

But just after dinner that day word came that Aunt Janetta Wood, over at Exbridge, had had another "spell." Mr. and Mrs. Wood hastily got ready and drove away, leaving Prissy in charge, with many directions and warnings.

When Prissy was left alone she remembered about the cake that was to have been made for the new minister's wife. Mrs. Wood had forgotten all about it.

"But I'll make it," said Prissy resolutely. "I know I can make it good and I'll take such pains."

So Prissy went to work in a housewifely fashion, tying a big frilled apron about her and looking as wise as a baker's dozen of little cooks. Very carefully indeed did she mix and measure and stir. Then came the baking, and Prissy hovered over the range until her jolly little round face was as red as one of the big peonies in the garden outside. But she felt repaid for all her trouble and worry when the cake came out of the oven light and puffy as golden foam.

"Now for the icing," said Prissy, triumphantly, "and after tea I'll put it in the long basket and take it up to the manse."

By this time Prissy was a little tired, so she rather hurriedly beat up the confectioner's sugar for the icing and didn't even scrape out the bowl for her own sweet tooth, as she usually did.

After tea, when the icing on the cake was beautifully smooth and firm, Prissy dressed herself in her second-best blue-plaid gingham and started out to carry her gift to the manse, leaving brother Ted in charge of home affairs.

She was not sure just where the manse was. The Wood family had been living in River Valley only two months themselves, and Prissy had never been up the Exbridge road before and had not yet seen the new minister's wife. When she had walked about a mile she met the little boy who sat at the desk next to hers in school and Prissy very politely asked

him to direct her to the manse. And the little boy who sat at the next desk answered, just as politely, that she must take the next turn to the right, and the third house from the corner on the left hand side was the manse.

Prissy followed these directions and her nose, and soon found herself on the manse veranda. She rang the bell, asked the trim maid for Mrs. Stanley, and was whisked into the sitting-room, where a very pretty lady with brown eyes was arranging some books.

"Please'm," said Prissy, feeling horribly shy all at once, "please'm, I've brought you a cake—mother thought you might like it—because you've been so busy moving in."

The lady's brown eyes twinkled pleasantly.

"Sit down dear," she said. "And so your mother has sent me a cake. It is very sweet and thoughtful of her. I haven't a bit in the house, and I have been very much rushed. Now, which of my kind new neighbors is this nice mother of yours? And you'll tell me your own name, too, won't you?"

"Mother is Mrs. Chester Wood," said Prissy, "and my name is Priscilla Marian Wood. But every body calls me Prissy. Mother meant to make this cake for you herself. But she had to go to see Aunt Janetta after dinner—Aunt Janetta takes spells, you know—and so I made it myself. I hope you'll like it, although, of course, it isn't as good as mother could make."

Prissy had not noticed the surprised expression which came over her hearer's face when she told her name. When the latter spoke there was a queer little tremor in her voice.

"It was very kind of your mother and very sweet of you. I—I—didn't expect it. Your cake looks so tempting that I am sure it is good and I'm going to get a knife and sample it right away. I feel really hungry for a bit of cake. I haven't had any for over a week, you see."

She got a knife and cut a generous slice of the cake. She offered it to Prissy but Prissy declined politely. She was not sure whether it would be good manners to bring a cake to the minister's wife and then help to eat it. So her hostess took a big, brave bite of the slice herself. Then a queer look came over her face and she got up and whisked out of the room without a word. When she came back her face was very red but she ate up the rest of the slice and told Prissy that it was delicious. She did not eat the icing. She left that lying on her plate.

She asked Prissy a great many questions about her mother and herself and when Prissy went away she told her that she would come over the very next day and see her mother. Of course Prissy said politely that they would be very glad to see her but in her secret heart she did think it odd that the minister's wife should go visiting on Sunday.

She was at Sunday School the next day when the visitor came.

"Marian!" said Mrs. Wood in amazement.

"You expected me, didn't you?" said her caller. "I told Prissy I would come today. I couldn't wait until Monday. It was so good of you to think of me and of sending me that cake, Julia. I understood it to mean that you wished to be friends again and were willing to forget that foolish old quarrel of ours, which I have so deeply repented."

Mrs. Wood knew there was a mistake somewhere but it didn't matter. She held out her hands warmly to Marian and they kissed each other tenderly.

When Prissy came home her mother told her that the new minister's wife had never received the cake which had been so painstakingly made for her. Whether it was Prissy's mistake or the mistake of the little boy who sat at the next desk I don't know and nobody else knows. The manse was the third house on the right hand side. The house on the left hand side had just been rented for the summer by Mr. and Mrs. Stanleigh. And Mrs. Stanleigh had been Priscilla Marian Gray before her marriage.

"We were very dear friends, Prissy," said Mrs. Wood. "You were named for her. But we had a foolish, bitter quarrel some years ago and have been estranged ever since. I missed her greatly but our pride has kept us from seeking reconciliation. We have forgiven each other now and all is well again, thanks to you, you blessed little blunderer."

But there are three things about this story that three people never knew.

Mrs. Stanley, the new minister's wife, never knew how narrowly she missed having a cake for her first Sunday tea.

Mrs. Stanleigh of the third house on the left hand side never knew that the cake she received was meant for somebody else.

And, Prissy never knew that she had iced that cake with saleratus!—Congregationalist.

**WE SHALL REAP IF WE FAINT NOT.**

"Sir, I must leave my situation," said a young servant to a Christian minister whose church she attended.

"Why so?" replied the pastor.

"Why, sir, my mistress is so careless of the young children committed to my care, that I can not take the responsibility. Sometimes I do not see her for three or four days. My mistress is a fashionable woman. Balls, operas and parties are frequented to such an extent that, though I have the charge of four young children, I have known a whole week to pass, and not a single word exchanged."

After a pause, the minister said: "My young friend, my conviction is that you should not leave your situation. True, it is a difficult one; but I am persuaded that your Lord has placed you there to shine as a light in a dark place."

The counsel of the minister was taken and the Christian maiden returned to her situation. Twelve months elapsed and a second visit was paid to the minister's house by the servant. Her dark dress spoke of death; and in a few words she told of how her mother had died, and that her father, a small farmer, in the country, needed her assistance in her home.

"For this reason I am leaving, sir. I felt that I must come and tell you, because you counselled me to stay. You will be glad to hear, sir, what a change has taken place in my mistress, during the past three or four months. Her life is a complete contrast to the past. Her care of the children, home and servants is entirely different; and there is now family worship in the house." With quiet modesty, she added: "My mistress called me aside and said: 'Alice, you are leaving, and I feel I cannot permit you to go without telling you that the change you have noticed in me and this house has been mainly caused, under God, by your consistent example, and Christian life.' I only mention it, sir, because I think it right to tell you."

Together the minister and the Christian maiden prayed, and gave thanks for this harvest of blessing. How true are the encouraging words: "Let us not be weary in well-doing; for in due season we shall reap, if we faint not."—The Safeguard.

It is said that the late Josiah Quincy was at one time conversing with Daniel Webster upon the importance of doing even the smallest thing thoroughly and well, when the great man related an incident concerning a petty insurance case which was brought to him while a young lawyer. The fee promised was only twenty dollars. Yet, to do his client full justice, Webster found he must journey to Boston and consult the law library. This involved an expense of about the amount of his fee, but, after hesitating a little, he decided to go to Boston and consult the authorities, let the cost be what it might. He gained the case. Years after this Webster was passing through the city of New York. An important insurance case was to be tried that day, and one of the counsel had been suddenly prostrated by illness. Money was no object, and Webster was asked to name his terms and conduct the case.

"It is preposterous," he said, "to expect me to prepare a legal argument at a few hours' notice."

But when they insisted that he should look at the papers, he consented: It was his old twenty-dollar case over again, and, having a remarkable memory, he had all the authorities in his mind, and he took the case and won it. The court knew he had had no time for preparation, and was astonished at the skill with which he handled the case.

"So, you see," said Webster, as he concluded, "I was handsomely paid, both in fame and money, for that journey to Boston;" and the moral is that good work is rewarded in the end, though, to be sure, one's own self-approval should be enough.

Faithfulness in spiritual things corresponds to thoroughness in material things, and has its own rewards. Faithfulness in little things brings rule over great things. Faithfulness in the least leads to faithfulness in the most. Faithfulness on earth gives a place "with him" over the earth. Faithfulness unto death wins the crown of life.

Mrs. Casey—I don't know what we'll put in little Patsy's stockin', Mike. He writ a letter to Santa Claus axin' for a nice antimobile, no less.

Mr. Casey—"Shure, we'll drop a few drops iv gassyline in it an' I'll bet he'll be thankful he didn't git th' rist iv th' machine.—Puck.

He honors himself who pays homage to God.

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"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."  
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**STORIES FOR LITTLE ONES.**

**THE BAG-OF-BEANS TEST.**

"Very well," remarked Mr. Henry Thurston, looking up from his desk, where he was just signing a check. "So they've passed the punctual and honesty tests! Now try them on the bag of beans. A fellow will never make a success in our business if he gets cross and shows temper over trifling mishaps and unavoidable accidents. And one is always meeting with just such annoyances in work of this kind. The one who proves himself good-natured at the bursting of the bag—if either does—may be told that he is engaged at seven dollars a week."

Mr. Thurston paused, and took up his pen.

"Wait a minute," quickly, after a moment's reflection. "Be sure there's enough water on the counter to thoroughly wet the bottom of the bags. Then, too, try one of them this afternoon, and the other at the safe time tomorrow. It might hardly be a fair test of their dispositions to make use of it on either of the two boys in the morning. One sort of feels better-natured than, you know, anyway!"

Mr. Nelson, head clerk in the big wholesale and retail establishment of Thurston and Lincoln, left the comfortably furnished office of the firm, and went back to the busy delivery department.

There were three qualifications which the head of the establishment insisted that each employee of the company should possess and strictly live up to. These were honesty, punctuality and wholesome good nature. Boys had been known to lose their positions there owing to their getting angry over mere trifles. Mr. Thurston felt that a boy's usefulness to the firm depended on an unruffled disposition quite as much as it did on punctuality and honesty!

The constant growth and enlargement of Thurston and Lincoln's business made it necessary from time to time to increase their working force accordingly. And it was the custom of the company to promote, at such times, the men and boys already in their employ, leaving to be filled by the new hands only the "bottom down" places, as the clerks characteristically called them.

One of the men had just now been sent out on the road as a traveler salesman—the firm did a large wholesale business—causing after a re-arrangement of the force, a vacancy in the delivery department.

Harold Stephenson and his cousin, Willis Fuller, had both applied for the position, and they of all the many applicants had passed the punctuality and honesty tests; and now it lay between the two boys as to which one would be successful in obtaining the desired situation.

Thurston and Lincoln had the reputation of being the most desirable firm with which to hold a job in the large and thriving village of Muncie.

"I suppose it's selfish—I admit it," but I hope old man Thurston will give me the place," declared Harold Stephenson, with an air of careless disrespect. He was talking with Willis over their prospects, the evening before the first bag-of-beans test. "Of course, I'd like for you to have it, too; you wouldn't mind losing it

as much as I would. This probation 'stunt' of his—I don't imagine. Mr. Lincoln has anything to do with it—is a queer wrinkle! I call it a piece of down-right foolishness: I don't know how you regard it."

"It gives them a chance to find out whether they want a fellow or not," replied Willis, considerately. "For my part, I think it's a pretty good scheme. Of course, it keeps a fellow in suspense—and all that!"

The two boys, while closely related, were entirely different in disposition and temperament. Harold's character was well described by their Uncle Thomas as being one of "fits and starts." Willis, though not so smart in many ways, was a steady-going, earnest fellow, always "making good" the responsibilities laid upon him.

Willis Fuller was sent with one of the delivery wagons the next afternoon—the afternoon of the first bag-of-beans test, it being the purpose to have him absent from the store at the time of Harold's trial.

A four-quart bag of beans had been left on the counter in one end of the store, placed as though by accident in a small amount of water.

Harold was helping one of the clerks put up an order for the afternoon's delivery, when Mr. Nelson called from the door, where he was overseeing the loading of a wagon just about to start out: "I wish, Stephenson, you'd bring over here that bag of beans you'll find on the north counter."

"All right, sir!" and Harold left his work and hurried over for the beans. As he hastily caught up the bag the bottom suddenly came out, scattering its contents over the floor and under the nearby boxes and barrels.

"Confound the luck!" exclaimed Harold, his face flushing a deep red. "Some one's a precious, pretty fool, slopping water around in that way!" And he savagely kicked an unoffending peek measure which lay on the floor beside him back under the counter.

"I've spilled them everywhere!" he called angrily across the store to Mr. Nelson. "The team will have to go without them, or have another order put up. 'Twill take me till doomsday getting them all off the floor again!"

"I'm afraid he won't do," reflected the head clerk; and as he glanced over toward the other end of the room, he saw Mr. Thurston

silently standing in his office door. Mr. Thurston, of course made no comment, and after watching Harold for a moment, as he began angrily to gather up the beans, he quietly closed the door, and went back to his desk.

It was in the middle of the afternoon, the next day, when Mr. Nelson asked Willis to carry the bag of beans he'd find on the cereal counter to Freeman Baker, who was just then checking off an order for a down-town restaurant.

He hurriedly took up the bag, when out dropped the beans, falling in reckless confusion on the store floor.

"I'm afraid I've done it now, Mr. Nelson," called Willis, quickly. "You'll think I'm a blunderer or them up again. I might as well Harold Stephenson, with an air of cheerfulness. "I'll have them off the floor in a little while, and I'll work all the harder afterwards."

"That's the kind of a fellow to course, I'd like for you to have it, too; you wouldn't mind losing it

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Make one pint stewed prune pulp. Dissolve one package Chocolate JELL-O in one pint boiling water; when it begins to thicken add the prune pulp and one teaspoonful cinnamon, and beat into one cup whipped cream. Pile into custard cups and serve with whipped cream.

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hadn't seen him standing in the partly open door.

"I don't understand why they gave you the place!" declared Harold, gloomily, as Willis joined him that evening outside the store-door. "I've actually saved for a week for them; never tried harder in my life to please—and this is what I get for it!"

"I really expected they would give you the job," replied Willis, generously. "And I don't see why they didn't!"  
But Mr. Thurston did! and his reason was based on the result of his bag-of-beans test!—Adelbert F. Caldwell, in Zion's Herald.

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"I was always fond of tea and coffee and finally became so nervous I could hardly sit still long enough to eat a meal. My heart was in such a condition I thought I might die any time.

"Medicine did not give me any relief and I was almost desperate. It was about this time we decided to quit coffee and use Postum, and have used it ever since. I am in perfect health. No trouble now with my heart and never felt better in my life.

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LONDON NEWS.

My letter today will not be as pleasant reading as my last. For then I had joyful news of the work the Spirit and His sword had done in the Balkan States. Now my news is not joyful, but then we ought to face facts.

The handbook, or yearbook for 1908 has been published.

In 1907 there was a decrease in the membership of the Baptist churches of England and Wales of 4,964. Last year there was a further decrease of 5,869. And the loss in the Sunday Schools for the year is 115 teachers and 8,816 scholars.

The Baptist Times and Freeman comments on this appalling state of affairs: "What makes this fact still more ominous is the great increase which has taken place concurrently in the number of chapels and churches included in the returns. We are spending more time, more labor and more money than ever before; organizations are multiplying on every hand and are busier than ever, with less apparent result. There is also a very large decrease in the number of scholars in our Sunday Schools. There can be no question that our schools are better organized and equipped than ever before and that the teaching, at least from an intellectual standpoint is improving every year."

The question arises in the minds of some if these many organizations are not the cause of the decline. One of our wisest men said ten years ago that the societies in the churches would cause the pulpit to lose much of its power. For the pastor must keep informed in regard to them all and in touch with them. And every man's time and vital force are limited quantities. He cannot expend these in looking after the organizations and have them for his pulpit preparation. Therefore the pulpit must lose much of its power. It certainly has lost much, especially in the cities and towns where the churches have the most organizations. the pulpit has declined the most.

It might be well for the churches to shut down on all societies and movements and go back to the old paths. For at the present alarming rate of decline it will not be many years till Baptists are practically extinct in England.

Many are giving various reasons for this sad state of affairs. Certainly it is time for great searchings of heart and waiting upon God.

Another saddening thing to Baptists who believe in our doctrines and polity, is the action of the South African Baptists. Dr. F. B. Meyer made an extended trip through South Africa and labored to persuade the Baptists to give up their independent churches and unite into one church. That is in fact, to cease being Baptists and become immersed Methodists. The properties are all to be vested in this "church," it is to have the power to decide disputes and to control the changes between ministers and churches. The Baptist Union of South Africa adopted this plan with great enthusiasm, but in spite of that we hope there are Baptist churches in South Africa which will refuse to have anything to do with this new "movement." The result is being watched with much interest in England, where there are a few at least who are desirous of a "stronger" form of church government than the Scriptural one.

And now for a more pleasant item. Rev. Gabriel Alexander, pastor of the Persian Baptist church in Geogtapa, is on a visit to London. And his coming recalls another incident like those in the Balkan States showing the power of the Bible to make Baptists. There was a Presbyterian mission to Kurdistan. Some of those converted by the labor of these missionaries, in studying the Bible became Baptists in belief. But who was to baptize them? After some time a Persian who had visited Europe came among them and he told them there were churches in England, holding their belief, and mentioned Spurgeon. So Mr. Alexander and two others went to England seeking Spurgeon and to be baptized of him. The church at Geogtapa is now a strong church of 800 members, and it keeps up many preaching stations in the surrounding country. What a joy it is to hear of such instances of God honoring His Word!

What does this language mean if it does not convey the idea of praying to Jesus? The Malfactor on the Cross certainly prayed to Jesus. Luke 23: 42. Even sinners can pray to Him. "Whosoever shall call on the name of the Lord (Jesus) shall be saved." And why should we not call upon Him who has all power in heaven and on earth, even upon Him who has power and authority on earth to forgive sins? Did the multitudes of unfortunate people who called upon Him or prayed to Him when He was upon earth commit an "awful sin"? In the language of Simon Peter, "Lord, to whom shall we go? Thou hast the words of eternal life." John 6:68. I pray to Jesus, my Lord, as well as to my Father and I plead not guilty to the charge against me of committing the "awful sin" of "making other advocates."

T. H. JENKINS. Eagle Pass, Texas.

OCCASIONAL.

PRAYING TO JESUS.

The article in the Recorder of December 17th, by Bro. J. D. Maddox, entitled "To Whom Shall We Pray," declared that it is "erroneous" to pray to Jesus, even an "awful sin" of making other advocates, etc. What do the Scriptures teach?

Jesus is certainly worthy to be addressed in prayer. He is God. "But unto the Son he saith, 'Thy throne, O God, is forever and ever; a scepter of righteousness is the scepter of thy kingdom.'"—Heb. 1:8. The Saviour did not correct Thomas when he called Him Lord and God. It is not erroneous to pray to God.

Jesus has been exalted "far above all rule and authority and power, and dominion and every name that is named, not only in this world, but also in that which is to come; and he put all things in subjection under his feet, and gave him to be head over all things to the church which is his body the fullness of him that filleth all in all." Eph. 1:20-23. See also Col. 1:15-18. Is it an "awful sin" for the church to supplicate her sovereign head?

He is worshiped by angels and saints in glory. "And they sing a new song, saying, 'Worthy art thou to take the book and to open the seals thereof, for thou wast slain and didst purchase unto God with thy blood men of every tribe and tongue.'" etc. Rev. 5:9. Also verse 12, "Worthy is the Lamb that hath been slain to receive the power and riches and wisdom and might and honor and glory and blessing." Rev. 6:10 pictures the martyrs praying to Jesus. "And they cried with a great voice, saying, 'How long, O Master (R. V.) the holy and true, dost thou not judge and avenge our blood on them that dwell on the earth.'" That Jesus is the Lord or Master here addressed is clear from the connection and also from Rev. 3:7, where He is called "the holy and the true." There were no words of reproof spoken to these saints in heaven for praying to Jesus. Where is the "awful sin" for saints on earth to thus supplicate our divine Master and Lord?

He was supplicated by the early saints. Stephen, Acts 7:59-60, addressed Jesus in behalf of his own spirit and also in behalf of his enemies. Paul says, I. Cor. 1:2, that the saints in every place were in the habit of "calling upon the name of our Lord Jesus Christ."

WORDS FROM FRIENDS.

Just at this time, when receipts for the past four months have been running constantly short of the actual demands, words of encouragement are most highly appreciated. A few days ago there came from Cienfuegos, Cuba, a nice contribution for the old preachers, and from a man whom this writer does not personally know. He saw one of my appeals in the Western Recorder and opened his heart and his purse.

But it was of two letters received in this morning's mail that I started to write. One is from a lady who has for years proven her friendship by her works for the Baptist Ministers' Aid Society of Kentucky. In the present letter is some language which is so true that it ought not to be lost. And I do not refer to the words that are personal to myself. But to quote: "Thank you so much for your kind letter of yesterday. It is highly gratifying to be appreciated, be your efforts ever so feeble. I have never lost sight of your grand work and do most heartily enter into the sentiments that are contained in your articles which I read in the Recorder. The majority of our people in the churches are not informed along the lines of church work. Hence, the lack of interest also the lack of benevolence." How sadly true are these latter words.

Another letter from a dear old lady, accompanying it was the picture of the old preacher and his wife and their "home," which she had cut from the Western Recorder of December 31st last on page thirteen, and also a contribution. The letter: "When I gazed on this humble home and thought of its aged and afflicted inmates who have done so much for the cause of Christ, my heart went out in sympathy. My great desire was to respond immediately, though I must confess we were blank at the time. I decided to deny myself of one article of diet, the proceeds of one dozen fowls, and now wish to say I am truly thankful, etc. Enclosed you will find my poor little meager gift. Will try to raise more, if possible, through some of our good sisters. My fervent prayer accompanies the small offering. . . . And now will you permit me to give a little sketch of life's history? My husband is eighty-three years old and I am seventy-two. Have been a subscriber for the dear old Recorder ever since my childhood days, when W. C. Buek was edi-

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OUR CROSSES.

The crosses which we make for ourselves by restless anxiety as to the future are not the crosses that come from God. We show want of faith in him by our false wisdom, wishing to forestall his arrangements and struggling to supplement his providence by our own providence. The future is not yet ours; perhaps it never will be. If it comes it may come wholly different from what we have foreseen. Let us shut our eyes, then, to that which God hides from us, and keeps in reserve in the treasures of his deep counsels. Let us worship without seeing; let us be silent; let us abide in peace.—Fenelon.

The heart that is fullest of good works has in it the least room for the temptations of the enemy.—Anon.

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for. And I am, of course, one of the "Old Guard," yet have never been recognized as such. Very truly yours, ———"

Bro. Editor, if that does not touch some saint, I am mistaken. J. D. MADDIX, Cor. Sec'y Baptist Ministers' Aid Society of Kentucky. Owensboro, Ky.

Take Christ for your strength, dear soul. He'll give you power. Power to overcome the world, the flesh and the devil; power to eradicate every besetting sin, passion, lust; power to shout out triumph over every trouble and temptation of your life: I can do all things through Christ which strengtheneth me."—D. L. Moody

JOY WORK

And the Other Kind.

Did you ever stand on a prominent corner at an early morning hour and watch the throngs of people on their way to work? Noting the number who were foregoing themselves along because it meant their daily bread, and the others cheerfully and eagerly pursuing their way because of love of their work.

It is a fact that one's food has much to do with it. As an example:

If an engine has poor oil, or a boiler is fired with poor coal, a bad result is certain, isn't it?

Treating your stomach right is the keystone that sustains the arch of health's temple and you will find "Grape-Nuts" as a daily food is the most nourishing and beneficial you can use.

We have thousands of testimonials, real genuine little heart throbs from people who simply tried Grape-Nuts out of curiosity—as a last resort—with the result that prompted the testimonials.

If you have never tried Grape-Nuts it's worth while to give it a fair impartial trial. Remember there are millions eating Grape-Nuts every day—they know, and we know if you will use Grape-Nuts every morning your work is more likely to be joy-work, because you can keep well and with the brain well nourished work is a joy. Read the "Road to Wellville" in every package—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.

**DOCTOR LUKE.**

By Henry Alford Porter.

If we had not been told that the author of the third Gospel was a physician we might have guessed as much from his keen interest in the miracles of healing, and his swift sympathy with every form of suffering. Matthew and Mark relate many of these miracles, it is true, but Luke's pen adds graphic touches. It is he who indicates the alarming nature of the illness of Peter's mother-in-law, saying that she "was taken with a great fever." It is Luke who tells us that it was Jairus' only daughter who "lay dying." It is Luke who notes that the Capernaum centurion's servant "was dear unto him," and that the centurion himself was beloved by his townsmen. It is Luke only who tells of the woman who was bowed down with "a spirit of infirmity" eighteen years," but who stood erect when the hand of the Great Physician was laid upon her. And it is Luke alone who tells how Life met death on the Nain highway and gave back to the widowed mother her only son.

**Christ and the Crowds.**

It is Luke, also, who, oftener than any other, gives us glimpses of the vast unnamed throngs that pressed about Jesus seeking relief from physical ills, in such statements as these: "All they that had any sick . . . brought them . . . and He laid His hands on every one of them." "There went virtue out of Him and healed them all." "In that same hour He cured many of their infirmities and plagues and of evil spirits, and unto many that were blind He gave sight." "A great multitude . . . which came to hear Him and to be healed of their diseases." "He healed them that had need of healing." In these comments he reveals, apparently quite incidentally, that the work of healing consumed a very large portion of the Master's precious time.

"At even, e'er the sun was set, The sick, O Lord, around Thee lay;  
C, with what divers pains they met,  
O, with what joy they went away!"

No other than a physician, with his fine tact and delicate understanding of woman and her relation to the world's great facts and needs, could in that day have so told the story of the women connected with the Gospel narrative as to earn for himself the name of "The Woman's Evangelist." He tells of "Joanna . . . and Susanna, and many others, who ministered unto Him of their substance." He recites the parable of the woman who had lost one of her ten pieces of silver, and swept the house in search of it. He tells of the "certain poor widow" who had but two mites, yet gave more than all the rich, in the temple offering one day. He mentions the hearing and subsequent devotion of Mary, the demoniac of Magdala. He speaks of the women who followed the doleful procession to Calvary, wailing, and of the "women who stood afar off beholding" the agonies of the cross. And it is Luke, who, perhaps as physician to the family of John when he was pastor of the church in Ephesus, met the Lord's mother and received, evidently from her own lips, the story of the angel's visit, and of the birth of Jesus, and of the

incidents which she "kept and pondered in her heart."

It is easy to detect the sympathetic, discriminating hand of the physician all through the story, for the doctor has the key to hearts and histories/as has no other man.

**What God Hath Joined Together.**

An ideal combination were Paul, the preacher, and Luke, the physician, when they toured Asia Minor and Europe, working the works of Him that sent them, and it is the kind of combination that wins today. China is said to have been "opened to the Gospel at the point of a surgeon's lancet." It is the medical missionary in pagan lands who gains readiest access for the Gospel to closed homes and hard hearts. So true is this that the foreign missionary boards urge young men to study medicine as a part of their preparation for missionary service, and the young women's training schools provide courses in nursing for their students. Many missionaries who have gone to their work without this preparation, enter medical colleges when they come home on furlough, in order that their efficiency may be increased on their return to the field.

Human nature is much the same in all lands. It is just as true in the home land that the physician and the nurse have a tremendous advantage. "As the Father hath sent Me, even so send I you," not to preach, merely, but to "do the works of Him that sent Me," to seek the lost, to lift up the fallen, to heal the broken-hearted, and to minister to the suffering.

**Preaching and Practising.**

As Baptists we have well-nigh forgotten the Master's healing ministry. We have not shared it with Him as we should. We have devoted ourselves to preaching the Gospel and have left it to other denominations and to the lodges to build the hospitals and care for the suffering. As a consequence, in many places Baptist preaching has been outweighed by the beneficent doing of the other denomination: or the lodge has, like Absalom, "stolen the hearts" of many, even of our own people.

This should not be so. We have the truth. We should not preach it less, but we should practice it more. We should translate it into deeds, the language that all men understand. We ought to be foremost in all good works. "He that is greatest among you shall be your servant."

If Luke, the beloved physician, were to come back and write a new "Acts of the Apostles," a history of the Christianity of today, I think he would have to write, sadly, some such passages as these: "And the Baptists taught the multitude, but the Episcopalians had compassion on the sick, and ministered unto them;" or, "The Baptists proclaimed sound doctrine, but the Roman Catholics built homes for the friendless and showed mercy to them that were afflicted."

Let the Baptists of Kentucky rally to the proposition for a Baptist Sanitarium. Let us take away the reproach so far as we are concerned, so that the chronicler might with joy record of us that "The Baptists of Kentucky did in truth the deeds of Him that sent them."

Louisville, Ky.

DEAR RECORDER.

We begun our protracted meeting work in July and was almost constantly engaged until Decem-

ber 31st. The Lord has wonderfully blessed his people. We have witnessed scores of happy conversions and have seen many reclaimed. Almost one hundred members have been added to the four churches of which I am pastor. Rev. J. R. Kennerly, of Auburn, Ky., did the preaching at Bucksville, Logan county. Evangelist R. A. Barnes, of Danville, Ky., assisted me at Epley Station. Elder D. H. Howerton, Second church, Bowling Green, assisted me at New Gasper, in Warren county, and also at Cave Spring, in Logan county. All these brethren are certainly strong gospel preachers and should not to declare the whole counsel of God, and are

most lovable yoke-fellows. God bless these brethren in their respective fields of labor.

On Monday, after the third Sunday in December, we began our second protracted meeting of the year at Pleasant Hill, Bucks-ville, Ky. Rev. T. J. Rateliff, of Livermore, Ky., did some most excellent preaching that brought forth many visible results, church greatly edified and strengthened, backsliders reclaimed, sinners converted and there were added to the church thirty-two souls and others to follow, the most of which joined by experience and baptism. The church made their pastor feel good by giving him another unanimous call, with an increase in

salary of fifty to seventy-five dol-

ars. This church called for Bro. Rateliff's ordination twenty-two years ago, while he was attending school at Bethel College. It was certainly a delight to this people to have him come back and preach to them after an absence of twenty years, and should he not come back for another twenty he would not cease to live in the hearts and minds of this people.

To God be all the glory.  
E. W. MOSS.  
Russellville, Ky.

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## The Farm

and Household

The Centralio, Mo., Guard notes the sale of a turkey gobbler at one hundred dollars.

At a sale held by J. A. O'Neal near Flora, in Nicholas county, one pair of mules brought \$250 and another pair \$200.

Mr. W. B. Burton bought in Garrard county, recently a carload of mules to be shipped to North Carolina at \$121 per head.

Graves county.—We had a very cool snap last week. Most every body finished killing hogs. Some have burned plant beds. Good deal of plowing has been done.

Logan county.—More plowing has been done this winter than for years. Some have done all for the coming season. Tobacco raisers are busy preparing plant beds. None of the 1908 crop has been sold through this section. There was a large crowd in Russellville court day, but not much trading in mules.

Nicholas county.—The work of preparing for the crops of the coming season has progressed well during the past week until a great deal of land has been prepared and is in excellent condition. A great acreage of land has been plowed, most of which will be put in tobacco. On some farms crops of from 50 to 100 acres of tobacco will be raised. There is no doubt judging from the statements of farmers who gather here, that with a favorable season, the largest acreage of tobacco will be raised in Nicholas county this year than ever before in her history.

Fayette county.—Little has been done in the hog market recently owing to the prevailing high price of corn, few droves have been fattened besides what were needed and the local butchers have been supplied largely from the Cincinnati and Louisville markets. Most of the cattle ready for the export market have been sold and from now until the slop cattle are ready for the market, which will be about the first of June, the market will be quiet. The surplus and old stock on the farms have been sold and other live stock have been retained. From all reports the number of spring lambs will be greater than for years.

Bath county.—It is expected that a large crop of Burley will be raised here next year. It is now said to be a settled fact that every acre will be planted in this county that can be safely housed. High prices are being paid for rented ground. The weather being favorable the plant beds will be sown the last of this month. A number of farmers will raise the weed this season who never have grown it in former years. Stock in this section is in fairly good condition, the weather having been mild almost all the fall and winter, and this has given cattle a chance to hold their own. The farmer has fed corn sparingly owing to its high price. The open weather has lessened the demand for corn, and stock is doing well in fodder and hay.

### THE CARE OF SWINE.

By A. J. Lovejoy.

But feeding is not the only feature of the care of swine that demands attention. We must see that every trough is clean, that all feeding floors are also clean, that every sleeping place is dry, absolutely dry. Never let the bedding become damp or steaming; this may be quickly noted by examining the sleeping quarters. In spring, while the litters are coming, the beds should be changed almost every day, at least every two days, or you will find the rails of your little pigs cracking and finally dropping off; besides, when pigs go out from a damp bed and come back to it again, they find it not only damp, but cold. This causes disorders, such as scours and mange, staring coats, and many other ailments that make a litter unthrifty. Every time one cleans out the bedding, he should sweep out the place, and disinfect in some way to make the pen sweet and clean. A little air-slaked lime is good to scatter over the floor after cleaning, it is also a good plan to scatter this along the fence where the pigs run and over the feeding floor and about the troughs.

Should you be troubled with hog lice, you must get rid of them either by dipping in some dip that will clear them out, or by thoroughly sprinkling them with it. Crude oil or zenoleum will soon rid you of this pest if you go at it and follow it up two or three times. You should also use the zenoleum or dip the floors of the sleeping place as well, or you will never get rid of the trouble, as pigs going back to infected quarters after being treated simply get more on them.

Keep as few pigs of the same or same size together as you can in one lot. Even if breeding hogs for market, this is better than to herd large numbers together, as the stronger will naturally crowd out the weaker, and soon many of the lot will become stunted; and once a pig is stunted, he never fully recovers. Eight to ten in a lot, if breeding for breeders, is best, and by this method you will seldom, if ever have a runt on the farm.

Fall pigs can be grown as easily and fully as fast as spring

pigs, if one is prepared to give them warm, dry quarters to sleep in and will feed warm feed in winter; but to get the best out of them, they should come early in September, or not later than October 1. By farrowing then, and giving good care through the feed they will be ready for the June market, which, taken one year with another, is as good as any or better. If breeding pigs to sell to other breeders, one should have them farrowed almost every month in the year, with the possible exception of December and January. The breeder of this kind must try to have the ages demanded in the different states.

If one is breeding to sell to other breeders, and has a trade coming from many quarters, he should keep his farm and surroundings in good order, neat and attractive. First impressions are lasting, and if a customer comes to your place and finds everything in a run-down, slovenly condition, he will naturally get the impression that you are careless and if your hogs and pigs are all running together, old and young, with no marks to identify one litter from another, he will be apt to pass on. I have visited some breeding farms where there was not a pig marked to distinguish him from others. The owner would say that he knew every pig on the farm. This may be the case where there are not too many, but even then suppose this man should be taken sick for three weeks, he could not go out and distinguish a pig. Two or three weeks in the pig's life will make a wonderful difference with him. The best way is to mark every pig in the litter, and make a record of it, so that there can be no mistake. This is of course not necessary unless one is breeding pure-bred pigs for the trade.

Finally, if you are a breeder of pure-breds, do not have to guess at anything about your business. Keep your farm and your premises neat, every hog and pig properly marked. Breed good enough animals so that you won't have to put up a sign to show that your hogs are pure-breds; let every one of them be a living advertisement that you are breeding good ones. Breed well, feed well, care for every detail, be systematic in everything, and swine breeding, either for market or for selling to other breeders, will be a pleasure and a profit to you.—Selected.

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# DEATHS

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### MONTAGUE.

One of your "Old Guard" has passed over into the haven of rest—Mrs. A. F. Montague, aged seventy-seven years. She was one of the pure of the earth. No one knew her but to love her. She has been a shut-in for years, but so quiet and lovely in her affliction. I visited her often and she was so submissive and never seemed to have a regret of her shut-in life. She was blessed with three lovely daughters, who anticipated her every want. Oh! how sweet to live a pure Christian life, so when Jesus comes to carry his children home nothing to do but fall into His loving arms.

MRS. M. S. MEGUIAR.  
Franklin, Ky.

### PATTERSON.

Died at Rockfield, Warren county, Ky., December 5, 1908, F. Y. Patterson, Sr., at the ripe age of eighty-four years.

Pro. Patterson was born in Gallatin, Tenn., October 17, 1828, the son of Lawson Patterson and Pollie Youree Patterson, of blessed memory. Of his father's household there still survive him three brothers and one sister, ripe in years and rich in faith. Two of these brothers still abide in the old home town of Gallatin.

Early in life Bro. Patterson moved to Warren county, and here has spent the largest segment of his life. But a short time before his death he celebrated the golden wedding of his marriage to Miss Margaret Shaw, of Warren county. Three sons and four daughters came to bless his married life, and these all still abide in the city of Bowling Green and in Warren county. His own sudden death was the first great sorrow to fall upon his happy household. His was a healthy and vigorous old age, and he had sold his farm at Rockfield and was perfecting plans to move to Bowling Green, when the sudden summons came. The wheels of the chariot tarried not, and his moving was to the house not made with hands eternal in the heavens.

Bro. Patterson early in life surrendered himself to his Divine Master, and became a Christian. For many years he was a consistent member of the Providence Baptist church, in this county, and there held his membership at the time of his death. He and his wife have been lifetime readers of the Western Recorder, and it is their special desire that this record shall appear in that paper.

The prayerful sympathy of the writer of these lines is with this family and especially with the aged widow in this great sorrow. We have laid our beloved brother to rest in Fairview Cemetery, in this city, and we pray that the God of all Comfort will abide in the stricken home.

J. S. DILL.

Bowling Green, Ky.

### THE BLESSED GOSPEL TRUTH.

It is a beautiful conviction, one whose mysterious beauty we are always learning more and more, that the deeper our spiritual experience of Christ becomes, the more our soul's life really hangs on his life as its Saviour and continual Friend; the more real becomes to us the unquenched life of those who have gone from us to be with Him. In those moments when Christ is most real to me, when He lives in the center of my desires, and I am resting most heavily upon His help—in those moments I am surest that the dead are not lost; that those whom this Christ in whom I trust has taken He is keeping. The more He lives to me, the more they live. If the city of our heart is holy with the presence of a living Christ, then the dear dead will come to us, and we shall know they are not dead but living, and bless Him Who has been their Redeemer, and rejoice in the work that they are doing for Him in His perfect world, and press on joyously toward our own redemption, not fearing even the grave, since by its side stands He Whom we know and love. Who has "the keys of death and hell."

A living Christ, dear friends—the old, ever new, ever blessed gospel truth! He liveth; He was dead; He is alive forevermore! O, that everything dead and

formal might go out of your creed, out of your life, out of your heart today! He is alive! Do you believe it? What are you dreary for, O mourner? What are you hesitating for, O worker? What are you fearing death for, O man? Oh, if we could only lift up our heads and live with Him; live new lives, high lives, lives of hope and love and holiness, to which death should be nothing but the breaking away of the last cloud and the letting of the life out to its completion! —Phillips Brooks.

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IN MEMORIAM.

Whereas, It has pleased our Heavenly Father to take to himself our beloved brother and faithful minister of the Gospel, A. Logan Vickers; and, Whereas, Bro. Vickers was long a faithful member and leader in this church,

Resolved, That we express our gratitude to God for his labors and services of love in our church and Association, and praise Him for the blessed memory his faithful life and ministry has left us.

Resolved, That we hereby express our deepest sympathy to the bereaved family, and that these resolutions be spread upon the minutes of this church, a copy furnished to the family and to the Western Recorder for publication.

MADISON AVE. BAPTIST CHURCH.  
E. A. Burks,  
S. G. Ware,  
E. T. Settle,  
Committee.  
Covington, Ky.

were sixty-five ministers present, besides a number of laymen and visiting ladies. The principal lectures were delivered by Dr. W. J. McClothlin, of our Seminary, on I. Corinthians and Galatians. Dr. Sproles, of Jackson, was present and delivered two lectures on Titus and one on "The Doctrine of Election." Besides this Dr. W. H. Smith, Editorial Secretary of the Foreign Mission Board, was present and made several very inspiring speeches on the board's work. Bro. J. F. Ray, a returned missionary from Japan, gave a great talk on the situation in that country. He sails for Japan to re-enter upon his labors there February 16th. Let us pray for his safe journey and successful career.

Many of the brethren expressed themselves as being wonderfully helped by the work done, and by unanimous consent it was agreed to hold another institute at Newton in January, 1910.

Dr. McClothlin, who ranks high, both as a lecturer and preacher, gave a fine course of lectures. In fact there was not a lecture delivered that was not up to high-water mark.

Dr. Gray, of Atlanta, was expected to be there and tell us about the work of the Home Board, but owing to some important business connected with the boards, was unable to come.

Only one thing happened to change the situation in the least. About noon Wednesday the cry of fire was heard in every direction, on looking out we saw the boys' dormitory of Clark Memorial College being rapidly consumed. Some of the furnishings were saved, but the greater portion burned.

The dormitory was a beautiful two-story building, erected last summer at a cost of about \$10,000. The loss was partly covered by insurance.

I do not think the indications of progress were ever more imminent than are to be seen in Mississippi at present. Many of our churches are calling for more time, offering better salaries to pastors and planning greater things in general. I am not an optimist, but I do feel that Baptist days are upon us, and to achieve the greatest things in our history we have only to press the work and then victory is ours.

W. E. FENDLEY.  
Meridian, Miss.

Live Stock Markets.

**CATTLE.**

Good to choice export steers	\$.5 25a\$5 75
Light Shipping steers	4 50a 5 25
Good to choice butch str.	4 25a 5 00
Medium to good br. str.	3 50a 4 25
Com. to med. butch str.	4 00a 4 50
Good to choice butch heifers	4 00a 4 50
Med. to good butch. heifers	2 75a 3 40
Com. to med. butcher heifers	2 25a 2 75
Good to choice butch. cows	3 25a 3 75
Med. to good butch cows	2 75a 3 25
Com. to med. butcher cows	2 00a 2 75
Canners	1 00a 1 75
Good to choice fat oxen	3 75a 4 25
Medium to good oxen	2 00a 3 75
Good to choice bulls	2 50a 3 25
Medium to good bul's	2 25a 2 75
Common to medium bulls	1 75a 2 25
Good to choice veal calves	7 00a 7 50
Med. to good veal calves	3 50a 5 00
Com. to rough veal calves	2 50a 3 50
Good to choice feeders	3 50a 4 00
Medium to good feeders	3 00a 3 50
Common and rough feeders	2 50a 3 00
Good to choice stock steers	3 00a 3 65
Med. to good stock steers	2 50a 3 00
Com. to med. stock steers	2 00a 2 50
Good to choice stock heifers	3 00a 3 25
Med. to good stock heifers	2 25a 3 00
Com. and plain mxd stockers	1 75a 2 50
Good to choice milch cows	35 00a45 00
Med. to good milch cows	20 00a30 00
Com. to plain milch cows	10.00a20 00

**HOGS.**

Good to choice prs. and brs.	
200 to 300 lbs	6 30
Medium packers, 160 to 200	6 30
Light shippers, 130 to 160	5 65
Choice pigs, 90 to 130	4 75a 5 00
Pigs, 50 to 90	4 25a 4 50
Roughs, 50 to 400	2 50a 5 75

**SHEEP AND LAMBS.**

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

**TOBACCO.**

**BURLEY—Dark Red.**

Trash (sound)	\$10.00a\$11 00
Common lugs	11 00a 11 50
Medium lugs	11 50a 12 50
Good lugs	13 00a 14 00
Common leaf (short)	12 00a 13 00
Common leaf	13 00a 14 00
Medium leaf	14 00a 15 00
Good leaf	15 00a 16 00
Fine and Selections	18 00a 19 00

BURLEY—Bright Red.

Trash (sound)	11 00a 12 00
Common lugs	12 00a 13 00
Medium lugs	13 00a 14 00
Good lugs	14 00a 15 00
Common leaf (short)	13 50a 14 50
Common leaf	14 50a 15 50
Medium leaf	16 00a 17 00
Good leaf	17 00a 18 00
Fine and selections	22 00 23 50

DARK.

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

BUTTER.

Fresh, packing, 17c; rolls, 20c.

POULTRY.

Hens, 10c per lb; roosters, 5c; young chickens, 10 to 10c; ducks, 9 to 10c; turkeys, hens, 16c; gobblers, 12c; geese, 6c.

EGGS.

Fresh, case count, 25c; candled, 26c.

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. I. 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. Pargan, 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, post-paid. Send all orders to H. R. McLendon, Th. D., Manchester, Ky.

**FOR RENT**—By Baptist Book Concern at 626 Fourth Ave., one desirable room on second floor, unfurnished.

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

**WANTED**—To correspond with any one that anticipates coming to Texas to buy land. Address Rev. W. H. Bell, Nash, Texas. It

**FOR SALE**—Farm, 175 acres; price \$4,300. On pike and R. F. D., 1 1/2 miles of Lagrange; everlasting spring water; fine spring milkhouse; lot of fruit and fire wood; some tobacco land; 6-room dwelling, large stock barn; all necessary outbuildings. Write for lists of farms. W. O. ATCHISON, Lagrange, Ky.

**THE FEED THAT FATTENS.**

**Cotton Seed Meal  
Cotton Seed Hulls**

Write for prices for Fall Delivery.

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

**WILLIAM A. BURNETT.**  
BOURBON STOCK YARDS,  
LOUISVILLE, KENTUCKY.  
Home Phone 8516 Cumberland Main 61-Y  
At Night, South 1098-A

ITEMS OF INTEREST

News The World Over.

Chicago University wishes to put up a memorial to Dr. Harper a library building. John D. Rockefeller offered to give \$600,000 if \$200,000 were subscribed by the first of January this year. But the amount he specified was not raised, although it is not said how far short the subscriptions were. Rockefeller then agreed to extend the time.

The Tennessee Legislature, in addition to the law forbidding saloons within four miles of a school house, even in the incorporated towns, passed another act closing all the distilleries in the State. Under the new county local option law in Indiana, Lawrence, Wabash and Pike counties have gone dry by large majorities. And Laclede county, in Old Kentucky, adds another to the dry counties.

The Emperor William, since his castigation by his people, has turned over a new leaf. He has quit talking so much. He has been very extravagant, exceeding his income of twelve million dollars. In order to reduce his expenses he has offered two of his castles for sale. And what is best of all, he has declared that hereafter he will be a teetotaler.

The Christian Advocate says that scientists of high standing predicted the earthquake in Italy. And at least one had so much confidence in his own predictions that he went from this country to Italy in December so as to witness it. Other scientists deny that the theory by which he made his reckoning is a true theory. But the earthquake came.

Yuan Shi Kai, Grand Counsellor and Commander-in-chief of the army has been retired by the Regent in China. The reason given is that he is suffering with rheumatism in the leg. He is considered the ablest man in China and he has certainly done wonders with the army. He was the only Chinaman in the council and it is thought Mauchau jealousy is the cause of his deposition. There has been talk of the embassies protesting. But China can no longer be treated as a child among the nations. And it is no affair of the other nations if she changes prime ministers.

Children's Visitor tells this story of the early life of Gov. Johnson. His father was a drunkard and John had to leave school when thirteen years old to help support the family. He was employed to wash bottles in a drugstore. One day a gentleman who had become interested in the boy saw him with a trashy book. He offered the boy a six months subscription to the library if he would read the Conquest of Mexico, the Conquest of Peru and Ivanhoe. He did so. After that he cared nothing for trashy reading, studied hard and at twenty-five stood high in the community.

The baby, Pr Yi, has been duly enthroned as Emperor of Chin. He takes the name Hsuan-Tang. The little fellow, is two years old, but they had trained

him so that he walked by himself gravely to the throne and climbed up into it. But the poor baby cried night and day for his old nurse, and would not be reconciled to his fine new one. Let us hope his old nurse was restored to him.

At a dinner party a few days ago it was noticed that Mr. Taft's wine glass was turned down. Some one spoke of it and Mr. Taft replied: "Yes, and it is going to stay turned down. I am not going to drink anything again ever." We are glad Mr. Taft will not offer, as President Roosevelt did, wine to a band of young teetotalers.

Wilbur Wright, at Le Mans, France, has made a new record for the heavier-than-air machines. He stayed in the air very nearly two hours and traveled sixty-one miles, not including the wide sweeps and turns made during the flight. He is striving for the Michelin cup, which is to be given to the one who makes the longest flight in an aeroplane.

On his trip to Africa Prof. Fraas heard of some gigantic bones on the banks of the Noherikura river. He immediately went to the place and found masses of dinosaurian remains, larger than the deposits he had visited in America. He found the bones of one animal whose hind legs were eleven feet and six inches, and the spine was one-third longer than any animal ever found before.

ANOTHER CALL.

I am very much interested in the Creedal statement written by Dr. E. Y. Mullins. I was not so much interested in it, and after seeing his first statement with reference to the matter, giving him the benefit of every doubt I ventured to defend him once or twice, but seeing his determined effort to hold the statement from us it is becoming exceedingly interesting. Now the statement is written, else it could not be in harmony with the Creed of the Seminary. And, the statement being written it seems that it would be less trouble to Dr. Mullins to publish it, than to write so many articles, make so many speeches, and even devote a chapter in a new book, all in its defense. For whom was the Statement written? If it is to be a statement of our faith may not we know what it says? If he is proud of it, he ought to be glad for his brethren to see it. If he is not proud of it he ought not to have written it. If it is a confession of our faith we will all be proud of it. Please let us see it Dr. Mullins. If there is nothing under the cover, you should not object to the cover being removed.

J. E. SKINNER.  
Nashville, Tenn.

DEAR RECORDER:

Please say to your readers that the Ohio Valley College is surpassing my expectation, our enrollment grows from week to week. Our teachers are doing excellent work. Our dormitory is filled up with splendid girls and our future is as bright as we could ask.

Our church is also moving forward and we find no occasion to doubt that this work is of the Lord's appointment.

Our Madisonville fight was a fine victory for temperance, 129 majority for sobriety. Hurray for Tennessee.

J. C. MIDYETT.  
Sturgis, Ky.

**DEAR RECORDER:**  
I am seventy-three years of age. My father took the Baptist Banner when I was a small boy. I have been a subscriber of the Western Recorder ever since I have been a housekeeper. I am always so glad when the paper comes for it is food for my soul.

W. H. SIDEBOTTOM.  
Eve, Ky.

**DEAR RECORDFR:**  
I appreciate the Recorder more than any other religious paper I ever read, and sent it to two of my daughters last year, and hope God will bless it in teaching the truth in their homes.

MRS. L. ARNOLD.  
Shannon, Miss.

Bro. S. N. Mohler, having signified his purpose to go from us to the pastorate of the King Hill Baptist church, St. Joseph, Mo., on the first of February, we wish herein to record our appreciation of him and his work among us.

More than six years ago, he, while a student, took charge of the work at Oakdale, then a mission. A little over two years since, under his leadership, the mission was organized into an independent church, with 110 constituent members. The work some time since was brought to a self-supporting basis and the membership is now 368, all of which speaks for itself.

He is a man that brings things to pass. We have found him a faithful, earnest and efficient co-laborer, and regret to see him go from us, but since he does so in obedience to what seems to be the leading of God's providence, we bid him Godspeed and most cheerfully commend him to the great work to which he goes, while witnessing to his good work among us as a minister of Jesus Christ.

COMMITTEE.

OTHER STATES.

A church was constituted at Cleor, Colbert county, Ala., with ten constituent members. The day following twelve converts were baptized and united with the church and Bro. J. R. Dawson was called as pastor.

Pastor J. R. Reynolds writes from Buffalo, W. Va.: "Please send the Recorder to Olive Hill, Ky. I am returning to Olive Hill and will give one-half time to the church and the other half to mission and evangelistic work for the State Board. The Lord bless the Recorder."

The simultaneous meeting at Fort Worth closed about ten days ago. Severe weather interfered somewhat with the meeting but there were about three hundred additions to the various Baptist churches, and the cause was generally strengthened. This we learn from Evangelist E. B. Farrar, who, after a brief visit in Louisville, went to hold special meetings at different points in Florida.

Pastor John M. Craig writes from Madisonville, Ohio: "We are in a blessed revival at Madisonville. The meetings began January 10th and we have had some very unusual manifestations of God's power. More than a score of souls have been won to Christ and many others are under conviction. Rev. George W. Clarke, of Paris, Ky., is the evangelist and preacher, but the Holy Spirit is in charge of the meeting. Bro. Clarke is a faithful and fearless preacher of the Gospel. May God give us more such preachers."

MISSISSIPPI MATTERS.

I have just returned from Newton, Miss., where I attended the best Bible Institute ever held in the State. There