

WESTERN RECORDER

Faith, Hope and Love, these three.

"CONTENT EARNESTLY (εταρωζουσαι) FOR THE WHICH WAS ONCE FOR ALL DELIVERED UNTO THE SAINTS."—JUDE 3.—T. T. EATON.

84th YEAR.

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ern Recorder or Baptist Book Concern do not di-
rect letters to Drs. Thompson or Bow. These men
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casioned.

When the Missionary Union appointed two "general missionaries" to oversee the missionaries in India we said that practically they were appointing Baptist bishops. Rev. C. R. Marsh in the Baptist Missionary Review, published in India, has a long article telling the indignation of the Baptist missionaries at that departure from Baptist polity, and saying that practically those two men are "bishops." What next?

Rev. Mr. Cady, a Congregationalist, has been investigating birth statistics among some of their churches in New England. In twenty-three churches, with a membership of nearly 8,000, only six children were born. And in each of fifty-six churches only one child was born in the families of their members. But the foreigners have large numbers of children. Evidently the old stock is dying out.

Dr. Lorenz, the famous surgeon, of Vienna, who came to this country some years ago to operate on Mr. Armour's little daughter, protests against surgeons being even moderate drinkers. He says he speaks as a surgeon, and that "no one can take alcoholic liquors without blunting physical powers, which, as a physician, he must always keep on edge."

Cardinal Hosius, who presided over the Council of Trent in 1545, said: "If the truth of religion were to be judged of by the readiness and cheerfulness with which a man of any sect shows in suffering, then the opinions and persuasions of no sect can be truer and surer than those of the Anabaptists, since there have been none for 1,200 years past that have been more grievously punished or have more cheerfully or steadfastly undergone, and even offered themselves unto, the most cruel punishments than those people."

WAS MILTON A BAPTIST?

By Prof. Albert Henry Newman, D. D., LL. D.

The recent celebration in England of the tercentenary of the birth of the great Puritan poet has revived the discussion as to his denominational affiliation. Baptists have long claimed him on the ground of his anti-pedo-baptist position and his insistence on immersion of believers as Christian baptism. Congregationalists are claiming him, because of his pronounced convictions against prelate and Presbyterianism and in favor of church independency. Congregationalists and Baptists alike find his ardent pleas for liberty of conscience much to their mind. The chief ground on which Congregationalists base their claim over against that of the Baptists is lack of evidence that Milton ever submitted to believers' baptism or united with a Baptist church. But every evidence of connection with an Independent or Congregational church is equally lacking. It appears, then, that besides having all the grounds that Congregationalists have for claiming Milton as their own, Baptists have two grounds that should be regarded as absolutely decisive, as against the Congregationalists, namely, rejection of infant baptism and insistence on the immersion of believers as a condition of church membership. It may be that he was neither the one nor the other.

It may be of interest to some of the readers of the Western Recorder to have the passages from Milton's "Treatise on Christian Doctrine" again brought forward. His definition of baptism has the true Baptist ring: "Under the gospel, the first of the sacraments commonly so-called is baptism, where in the bodies of believers who engage themselves to pureness of life are immersed in running water, to signify their regeneration by the Holy Spirit, and their union with Christ in his death, burial, and resurrection." After quoting the chief proof-texts, he continues:

"Hence it follows that infants are not to be baptized, inasmuch as they are incompetent to receive instruction, or to believe, or to enter into a covenant, or to promise or answer for themselves, or even to hear the word. For how can infants who understand not the word, be purified thereby; any more than adults can receive edification by hearing an unknown language? For it is not that outward baptism, which purifies only the filth of the flesh, that saves us, but the answer of a good conscience, as Peter testifies: of which infants are incapable. Besides, baptism is not merely a covenant, containing a certain stipulation on one side, with a corresponding engagement on the other, which in the case of an infant is impossible; but it is also a vow, and as such can neither be pronounced by infants nor required of them. . . . It is remarkable to what futile arguments those divines have recourse, who maintain the contrary opinion." Referring to the perverse use of Matt. 19:14, and the parallel Scriptures, he remarks: "Seeing then that they (little children) were neither brought to Christ to be baptized, nor, when received, were actually baptized by him, it is impossible to admit the sophistical inference, that they were properly qualified for baptism; or, which is still more difficult to conceive, that not little children merely

but infants, are so qualified. For if competent to be baptized, they are competent on the same grounds to be partakers of the Lord's Supper. Let the church therefore receive infants which come unto her, after the example of Christ, with imposition of hands and benediction, but not with baptism."

In reply to a similar perversion of Christ's saying "of such is the kingdom of heaven," he remarked: "Is this to be understood of all without distinction, or only of such as shall subsequently believe? How perfectly soever God may know them that are his, the church does not know them; what they are in the sight of God is one thing, and what they are by church privilege is another. It must mean, therefore, of such in respect of simplicity and innocence; whereas neither simplicity nor innocence although they may be predicated of little children, can properly be attributed to infants, who have not as yet the faculty of reason, neither does it follow that because any one is an inheritor of the Kingdom of Heaven, he is, therefore, admissible to every religious sacrament; or that, because he is included in the covenant, he has, therefore, the right of participating in such signs and seals of that covenant as demand the exercise of mature faith and reason. For the thing signified in the Supper of the Lord appertains no less to infants than the thing signified in baptism; and yet infants are not admitted to the former rite, although they were admitted to the Passover, which held the same place in the former dispensation as the Lord's Supper in the present. Hence, by the way, we may perceive how weak it is to reason as follows. They argue, again, that as it is said we were all baptized unto Moses in the cloud and in the sea" (Cor. 10:2), infants must be included in the general expression. I answer that "all did eat the same spiritual meat and did all drink the same spiritual drink" (3:4), yet that infants are not on this ground admitted to partake of the Lord's Supper."

He next proceeds to demolish the argument from infants being included in the covenant from circumcision and from the baptizing of whole families in the apostolic time. On the latter point he shrewdly remarks: "The weakness of this argument is shown by Acts 8:12, when they believed . . . they were baptized, both men and women; infants not being included." Referring to the attempt to justify infant baptism by the use of Acts 16:31-34 he remarks: "Here the expression 'all his house' obviously comprehends only those who believed in his house, not infants; therefore, those alone unto whom 'they spoke the word of the Lord,' and who believed."

He concludes his fine argument against infant baptism as follows: "Even the baptism of John, which was but the prelude to that of Christ, is called 'the baptism of repentance' (Mark 1:4), and those who came to it 'were baptized, confessing their sins'; (Matt. 3:6), whereas infants are incapable either of repentance or confession. If then infants were not meet for the baptism of John, how can they be meet for the baptism of Christ, which requires knowledge, repentance and faith, before it can be received?"

He next takes up the act of baptism: "It is in vain alleged by those who, on the authority of Mark 7:4, Luke 11:32, have introduced the practice of affusion in baptism instead of immersion, that to dip and

to sprinkle mean the same thing; since in washing we do not sprinkle the hands, but immerse them."

An interesting comparison of the baptism of John and that of Christ follows. The chief differentiating feature in Christian baptism is thought to be the conferring of the gifts of the Spirit in connection with the latter.

Was Milton a Baptist? With such views of the ordinance of baptism he surely should have been a Baptist. Unfortunately he was unwilling to go the whole length of the Baptist contention and lamentably follows up his demolition of infant baptism and of affusion or aspersion for baptism by a most illogical tergiversation. He argues from the fact that Christian baptism was not indispensable for those who had received the baptism of John, the apostles and many others having seemingly rested in the baptism of John, that believers' baptism is not essential in the case of those baptized in infancy: "According to which analogy, I should be inclined to conclude, that those persons who have been baptized while yet infants, and perhaps in other respects irregularly, have no need of second baptism when arrived at maturity; indeed, I should be disposed to consider baptism itself as necessary for proselytes alone, and not for those born in the church, had not the apostle taught that baptism is not merely an initiatory rite, but a figurative representation of our death, burial, and resurrection with Christ."

In a succeeding article I may attempt to explain Milton's inconsistency in neglecting baptism and church membership, as in all probability he did. It may be that his personal difficulties in finding congenial church life had something to do with his unwarranted weakening of the force of his argument for believers' baptism and for immersion.

ON GOING TO CHURCH.

Go early to church. Not only be punctual, but be in your place before the hour when the service is announced to begin. Then you will not disturb other worshippers.

Go in a reverent spirit. On the way remember whither you go. Avoid lightness of manner and conversation on worldly topics.

Before you enter and as you enter the church, breathe a silent prayer of invocation for the influence of the Holy Spirit.

As you take your place, bow your head reverently in prayer for yourself and for all others who enter the sanctuary for the service about to begin.

Resolve that you will foster no thought, fix your eyes on no object, utter no word that will tend to divert your mind from the holy purpose for which you have come into this place.

As the minister enters the pulpit, offer an earnest, silent prayer in his behalf.

In all the service take an active part; as hearer, as worshiper.

At the close of the service, after a moment of prayerful silence, greet with cheerfulness and good will all whom you happen to meet, remembering that Christian fellowship is a part of Christian worship.—Bishop Vincent.

While courtesy is not the most important requirement, it has a great deal to do with your reputation and success.

QUESTIONS ANSWERED.

BY BENEX.

"A holiness evangelist tried to prove to a large congregation by the theologies of various denominations the need of the second work of grace in order to lead a pure life. Among others he read from what he claimed was a Baptist Theology. I have been a member of a Baptist church for about twenty years and have never known a work on Theology adopted by Baptists except the Bible. The evangelist told me in private conversation that the Baptists as a denomination have adopted Dr. Kerfoot's Theology. Please tell me what truth there was in his statements."

I cannot imagine in what Baptist work on theology he found his second blessing heresy advocated. Every man is free to write a book on theology who chooses to do so, just as he is free to write an arithmetic. And in these latter days men who are members of churches called Baptist churches have written wild and wicked books on the subject. There are theologies, so-called, written by such Baptists as Foster and Clarke, which deny the plenary inspiration of the Scriptures, the Deity of Christ, the vicarious atonement, and, in fact, the whole of the doctrines of grace.

Now, in some one of these books that evangelist may find something sustaining his views of holiness. But I do not know of any. And such books do not represent the theology of any Baptist church which I ever heard of. The theology of any Baptist church is summarized in the articles of faith which it adopted at its constitution. The Associations also adopt articles of faith, more extended. But they adopt no book on theology.

As to the Baptist denomination adopting a theology, that is impossible. The Baptists are not a denomination in the sense in which other bodies having centralized governments are, such as the Presbyterians and Methodists. Every church is a separate and independent body, sovereign so far as other bodies are concerned, but of course acknowledging the Lord as its absolute king. The only way in which the denomination could adopt any theology would be for every church to pass a resolution endorsing it.

I have just been reading Dr. E. T. Hixcox's "New Directory for Baptist Churches," and what he says is so true I quote it: "What is the denomination? It is not an organic entity; it has no corporate existence; it is not an ecclesiastical body; it has neither organization, laws nor officers, and has no means of expressing approval or dissent. It is a mere conception of the aggregate of all the churches. In the sense in which it is so often appealed to, or spoken of, it is a fiction."

"Is there a general rule of the Baptist denomination which prohibits the granting of letters to a man and his wife who are separated, whether divorced or not?" My brother will excuse me for saying his phrase is not in the language of Zion. As I have explained in answering a former question there is no such thing as the Baptist denomination as an entity. He has unconsciously caught the language of the Pedo-baptists who have strong forms of church government. Otherwise he would have asked, "Is it the usage of Baptist churches?"

I will say in passing that the usage of the churches with which I have been connected was to have no rules of conduct. For example the church would have no rule saying "a drunkard shall be excluded." But the first time a brother got drunk he would be tried and excluded—unless of course his repentance and sorrow were evidently sincere and thorough—and that exclusion would form a precedent which would be followed in subsequent cases. Though some times, when there is danger of misapprehension, a church will pass a resolution before a case comes up. And some churches some times call these resolutions laws or rules for discipline.

It is the duty of those whom God has joined together to cleave to each other till death do them part. If then a brother and sister separate, the church ought to wait awhile (they are allowed by the Scriptures to separate for a season)—giving their anger a chance to cool and their consciences to recall them to their duty. Then if they do not unite, the church ought to take the matter up privately. Let the pastor go to each one and talk and pray. Let the deacons go and see if they cannot bring about a reconciliation. It may be some little misunderstanding came between them; it may be that one or both have high tempers, which came into collision. Or it may be that one or both have been guilty of serious offenses. Therefore the brethren should examine in love and kindness, and do all they can to bring them back to their duty to each other and God. Of course if either has been guilty of serious offenses the church should deal with the case. Try first to cause the offender to see his or her sin, to repent and make acknowledgment. And if that fails, to exercise discipline. And as I have said before, I believe, except in cases of vice and crime in trying first censure, then suspension and only at last exclusion.

In regard to granting them letters, I do not like the way some churches have of retaining members to whom they will not grant letters. If the member is not good enough for the sister churches, he is not good enough for the church itself. To put off all reproof till the member asks for a letter does not look right.

In regard to those who have separated, after the brethren have labored to reconcile them and to bring the chief offender to penitence, or both, if both have done wrong, and exercised discipline as indicated above a letter ought to be granted to the one who has been mistreated. If the offender continues obdurate he or she should be excluded and then there would be no question about a letter. But I certainly would not send on to a sister church a quarrel by granting letters to both while they continue separated.

"Can a brother be refused a letter where there is one member with whom he refuses to fellowship on account of conduct not becoming a member?" I thought either in my long experience as a church member, or in the years I have been answering questions that every possible case had come up to my observation. But this is a new one, of which I never heard before. My opinion is there is no reason why the letter should not be granted. Unanimity is required in receiving a member because the peace of Zion must be maintained. It has long been a custom to letter off members who are not pleased with the action of the church, and I never heard before of any one's making an objection to a letter being granted simply on the ground of lack of fellowship with members who are left in the church. Generally when there is lack of fellowship the church is very glad to letter off one party.

"Ought a letter to be granted to a member who was right in his financial relation with the church when he asked for the letter but is not now?" If the brother had paid all his dues when he asked for the letter, I think the church ought to grant it. Of course the brother ought to pay his part for the time since he asked for the letter, but if he refuses I don't think the church ought to make a point of it.

AN EXPERIENCE—NORMAL OR ABNORMAL?

It was more than fifty years ago. A young man in his twenty-second year was a student in the old academy in Hamilton, N. Y. Though his habits and manner of life had been fairly circumspect and clean, he knew that he was a sinner, and was convinced that if he were to die as he was, eternal hell would be his portion. Still he was allowing the days and the years to pass, his soul not saved. A series of special meetings was in progress and some of the young people were be-

coming interested; a few had yielded, and had professed their hope in Christ. Only once, on Sunday evening, had the young man been present, and then without the least sympathy with what he heard and saw.

One evening—it was Thursday—he chanced to go into the room of a fellow student, and found it full of young men, some of them from the University "on the hill," all proposing to attend the meeting. Starting to go with them, suddenly there came over the young man a most overwhelming conviction that a crisis in his life had come. It was as though some one placed a hand on his shoulder and hissed in his ear, "What are you going to church for? To damn your soul? It must be for salvation or eternal ruin. If you do not now yield yourself to God, and seek salvation, you will seal your doom. This is your last chance."

The impression was overwhelming. He trembled, and was dumb. Conversation ceased. Silently the two went on and entered the church his companion having no idea of what was going on in his mind.

At length the decision was made. He would seek the salvation of his soul. He dared not delay. And yet he had no right to expect salvation. It was a "lost sinner," and God was under no obligation to save him. Still he would seek, and die seeking rather than go on as he had been going. He imagined himself going through a lifetime unsaved, and still seeking.

The sermon closed, and to his great satisfaction, the pastor asked those occupying a body of seats on either side of the center aisle to vacate them, that those who wished to do so might come forward and take them while a hymn was being sung. The people stood and sung, and those in the pews designated exchanged places with those who came to occupy them. The number was large, and among the first to get there, greatly distressed because of an impression that he was attracting attention was the young man referred to. Hymns were sung and prayers were offered, and exhortations were spoken; but he heard very little. His own sins and his hardness of heart were pressing upon him, and he only mourned because his distress was not greater. He was sure it ought to be.

It was customary to sing at each meeting:

"Come, trembling sinner, in whose breast
A thousand thoughts revolve;
Come, with your guilt and fears oppress,
And make this last resolve:

"I can but perish, if I go;
I am resolved to try,
For if I stay away I know
I shall forever die!"

When that hymn was sung tears stood in the eyes. Yet the trouble was that the sense of sin was so shallow, so inadequate.

On Sunday evening the house was crowded. What the sermon was about, or what was said made no impression on the inquirer. His thoughts were about himself. He prayed for forgiveness, for more feeling; for help to trust in Christ.

Suddenly he seemed to be lifted up; his head came up from its resting place, and something seemed to roll off his back. He felt a lightness and peculiar peace. But the next moment he said to himself: "There, I wanted a deeper sense of sin, and now what I had is gone. Now I am worse off than before." Then he put down his head again and began to pray for a return of the lost sense of sin. It would not come. He was almost in despair. Now he was almost sure that his doom was sealed; that he could never get into a salvable state. Then he came to think that it might be his conversion. One thing was sure—he was either saved or lost. He could not get back where he was before, and he might as well go forward. Then he was seized with a desire to tell everybody about it.

When he went back to his room the Principal of the school came to him, inviting him to come to his room for a prayer meeting. He went and found several others, fellow-students, there. The

principal spoke of the things that accompany salvation, and then asked all to kneel down and each offer audible prayer. For the first time in his life the trembling inquirer opened his mouth in prayer. Only a few words. He could say no more.

Now the question arises, was his experience normal, or was it abnormal? Was it according to the teachings of the New Testament, or was it not? Was it imaginary, or was it real? It is not supposed that every one coming to Christ must come through just such an experience. This can be said with truth, namely, that there has never been a day since in which light from heaven was not shining into the soul. There has never been a day of doubt, or of prayerlessness. There have been days of annoyance, or intense feeling, on other lines; but between the soul and its Saviour there has been no cloud so thick and dark as to totally obscure the face of the Sun of Righteousness. Was it normal or abnormal? Of one thing above others the writer is glad, namely, that SALVATION IS OF GRACE, and not of works.—G. W. L. in Journal and Messenger.

OLD TESTAMENT POWER.

By C. H. Wetherbe.

It is a real cause for wonder that Christian people, not a few, should be held fast to the idea that the Old Testament is a book which has long since ceased to be of any special value to the world, and that it has no binding authority on Christians of today. I have met Christians who declared they did not read that part of the Bible, because they believed that it was out of date, and hence not calculated for their present guidance and obedience. But there could scarcely be a greater misconception. It betrays a lack—a lamentable lack—of discerning the purpose and living and abiding power of that portion of the inspired volume. The fact is, there is a mighty power in the Old Testament, and the marvel is how any one can carefully read it without feeling more or less strongly its mysterious, touching and trenchant power.

It is said that the late Charles Reade, of England, the eminent novelist, was led to study the Old Testament by a remark of the late, famous Matthew Arnold, the remark being, according to a writer in the Andover Review, in these words: "The old Bible is getting to be to us literary men of England a sealed book. We may think we know it. We were taught it at home. We heard it read in church. Perhaps we can quote some verse, or even passage; but we really know very little of it. I wish, Reade, that you would take up the Old Testament and go through it, as though every page of it were altogether new to you—as though you had never read a line of it before. I think it will astonish you."

Mr. Reade did so. He entered upon the task with such a zeal as characterized his other work. The result was, he not only became astonished at his discoveries, but the study led to his conversion. He opened his heart to the truths and lessons of the Old Testament, and found that they were full of a mighty, convincing power, before which he humbly bowed, and by which he was brought into the kingdom of which the prophets foretold with graphic interest and eloquence. And there are many others today who, if they would devoutly search those ancient Scriptures, would find them the power of God, even unto salvation.

Today's story: After a prolonged period of widowhood a certain Irish woman took to herself a second spouse. A former mistress, meeting her shortly afterwards, noted with surprise that she was in deep mourning. "Why, Bridget," she exclaimed, "for whom are you in such deep mourning?" To which the woman answered, "For poor Barney, my first husband, mum. When he died Oi was that poor Oi couldn't afford to buy mourning, but I told neighbours if iver Oi could afford, and me new man is as generous as a lord!"

THE HOLY SPIRIT AND HIS WORK.

By W. B. Brooks.

This subject may be considered in some of its respects the most important and vital in the system of theology, and just at this particular time it touches the nerve centers of our great Christian nation. It is wise, therefore, to establish by conclusive proof the deity of Christ. When this is done, the doctrine of the Trinity is usually accepted without hesitation, while personality and divinity are accorded to the Holy Spirit. The deity of Christ may be established by testimony other than that of men; the star in the East, the song of the angel, the voice at his baptism, the darkness at his crucifixion, the angel at the resurrection and the ascension from mortal vision; the suspension of the laws of nature in all his miracles, the turning of water into wine, healing the sick, casting out devils, cleansing the leper, raising the dead and stilling the tempest. The skeptic and the Unitarian would do well to account for these things and the numberless and ever increasing testimony of men before they press their cause too far.

This subject may be divided into three parts. First, the personality of the Holy Spirit. We mean by this that the Spirit is a person. Not a mere energy or influence or operation, but an intelligent person. What does Jesus say? "And I will pray the Father and he will give you another Comforter, that he may abide with you forever. But the Comforter which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things." John 14:16, 26. The Comforter here promised is said to be the Holy Spirit and the plain meaning of the term is, one who administers comfort. This is clearly suggestive of personality. But we find still stronger proof in the fact, that the Spirit is said to teach. Surely the office of teacher is inseparable from personality. When it is said of the Spirit, "He shall teach you all things," it is virtually declared that He is a person. In the commission to baptize is still further proof of the personality of the Holy Spirit. Baptizing them in the name of the father, and of the Son, and of the Holy Ghost; now, the phrase, "in the name," usually means, "by the authority of," and if this is its meaning here the authority of the Spirit is equal to that of the Father and the Son, and the Spirit must be a person. The personality of the Spirit is undoubtedly implied, for it would be absurd to associate an influence or energy with the Father and the Son in the ordinance of baptism. The Spirit has equal personality with the Father and the Son. To confirm this view, I may say the Spirit is referred to as doing what a personal agent alone can do. He is said to testify of Christ, to glorify him, to intercede for the saints, to distribute gifts, as He will, to seal unto the day of redemption. John 15:26, 16:14; Rom. 8:27; I. Cor. 12:11; Eph. 4:30. The acts mentioned in these passages are personal acts. It requires a person to testify, to glorify, to intercede, to will and to seal. It is morally certain that the Holy Spirit is a person.

Second, the Deity of the Holy Spirit. The personality of the Spirit is no more evident than the divinity of the Spirit, as the following references will show: First, He is called God. Peter said, "Ananias, why hath Satan filled thine heart to lie to the Holy Ghost and to keep back part of the price of the land? Thou hast not lied unto men, but unto God." Acts 5:3-4. Here it is plain, that to lie to the Holy Spirit is to lie to God. But why is it so? Because the Holy Spirit is God. The charge that Peter makes is that Ananias lied to the Holy Spirit and shows the greatness of the sin. He said it was lying to God. The term, "God," being better understood by the guilty man than the term "Holy Spirit." "Know ye not, that ye are the temple of God, and that the Spirit of God dwelleth in you?" I. Cor. 3:16. The temple at Jerusalem was God's house and he was said to dwell there. Availing himself of this form of speech, Paul told the members of the Corinthian church that they were the temple of God, that is, his habitation, and again he said, "Know ye not, that your body is the temple of the Holy Ghost?" I. Cor. 6:19. In this same epistle we have the expressions, "temple of God" and "temple of the Holy Spirit" applied to the same church. If a church or an individual Christian is the temple of God and the temple of the Holy Spirit, it must be because the Holy Spirit is God.

Second, divine perfections are ascribed to the Holy Spirit. If these perfections, when ascribed to Christ prove his deity, they also prove the deity of the Holy Spirit when ascribed to Him. That this Spirit is represented as eternal, omnipresent, omnipotent and omniscient, the following passages will show: "How much more shall the blood of Christ, who through the eternal Spirit, offered himself without spot to God, purge your consciences from dead works to serve the living God." I. Cor. 2:10. "Whither shall I go from thy Spirit or whither shall I flee from thy presence." Ps. 139:7. "Being put to death in the flesh, but quickened by the Spirit, he that raised up Christ from the dead, shall also quicken your mortal bodies by his Spirit that dwelleth in you." I. Peter 3:18, Rom. 8:11. As the attributes of eternity, omniscience, omnipresence, omnipotence belong to God and as they are ascribed to the Holy Spirit, the conclusion is irresistible that He is God.

Third, divine operations are ascribed to the Holy Spirit. The most prominent of these operations are connected with creation and the working of miracles. "The earth was without form and void and darkness was upon the face of the deep, and the Spirit of God moved upon the face of the waters." Gen. 1:2. Order and beauty were brought out of chaotic darkness by the

Spirit. And in Job, 26:13, we read, "By his Spirit he hath garnished the heavens." These two passages show the Spirit's connection with the work of creation and by consequence His deity. As to miracles, it is written, "But if I cast out devils by the Spirit of God, then the Kingdom of God is come unto you." A miracle is a supernatural work which no created being can perform and, therefore, the working of miracles by the Holy Spirit proves Him to be divine. The laws of nature, as they are called, God has established and he alone can suspend them, but as a miracle is a suspension of some law of nature, the Holy Spirit in working miracles vindicates His claim to divinity.

Third, the work of the Holy Spirit. First, it is evident that the Holy Spirit has a mission in the world and from the following passages of scripture, we may learn what His mission is and something of its importance to mankind: "When, He the Spirit of Truth is come, He shall reprove the world." The phrase, "the world," here, has reference to lost or sinful man. Admitting this to be true, we conclude then that His first work is to reprove. The importance of this work may be understood by looking into the condition of the reprovéd.

The work of the Holy Spirit is not only to reprove but to comfort. "I will pray the Father and he shall give you another Comforter." John 14:16. His work is to administer comfort to the comfortless, joy and gladness where sorrow hath filled the hearts of men. The work of the Holy Spirit is not complete in reproof, there is still another work of vast importance. He not only reprovés but He administers comfort, in fact, He is called by Christ, the Comforter.

The Holy Spirit is not only a reprovér and comforter but he is also a teacher. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you." A refresher of the memory and an establisher of facts.

Again, He is not only a teacher but He establishes Himself in His people, takes up His abode and becomes the companion of men. His mission is to continue unto the end of the world. Sturgis, Ky.

THE GOSPEL OF THE SECOND MILE.

Gerald B. F. Hallock, D.D.

Among the many "hard sayings" of Christ in the sermon on the mount is the remarkable one about the duty of going the second mile: "And whosoever shall compel thee to go a mile, go with him twain." If the Roman troops were marching through a province they had power to make a kind of levy among the able-bodied men of each district to go along and help convey their baggage. Postofficers were then unknown; heralds bearing the royal commands might compel any person, or press into service any horse, boat or vehicle in any part of the empire. It was to such customs as these our Saviour referred. "Rather," says he, "than resist a public authority requiring your aid and attendance for a certain distance, go peaceably twice the distance."

The words have a far more meaningful application than to the mere matter of submission to such customs as these. They are the application of a profound principle. Our Lord is teaching that the righteousness of the Christian must far exceed the mere letter of the law righteousness of the Scribes and Pharisees. He is denouncing mere conventional virtue, that punctilious morality which without any love in it goes simply as far as it must and no further. He is asking a spirit and a service which outruns the nicely calculated limit of the first mile, but overflows into a willing, glad-hearted spiritual largeness. He is preaching the gospel of the second mile, and it is worth our while to understand how it applies to us in our everyday life.

For one thing this gospel of the second mile teaches us the duty of cheerful submission to ill. There are compulsions of ill that come to us all. It may be the drudgery of hard labor, the service of a hard master, the pressure of poverty; any one or all of these may drive us along weary miles against our will. This gospel of the second mile indeed takes from none the privilege of bettering his condition, if it can be rightly done; but it does say: "If you must be oppressed, if you must obey, if you must submit to ill, do it not in a sulken or a surly temper; but rather accept your compulsion as by your Father's permission and use it as an opportunity to perform the force-imposed duty so cheerfully that both you and your religion will be commended. Do even more than is required of you. Go the second mile."

The powers that be are ordained of God, and so are the duties that bind us. The claims that press upon us, the ills that befall us and the sorrows that we must bear. If therefore the Lord in his providence compel thee to go one mile along any sorrowful way, learn to say "Thy will be done" and joyfully go with him twain.

But it would be greatly narrowing these words of Christ to construe them merely as a precept of submission to ill, or a rule of non-resistance. For this second-mile gospel also makes very plain the way to put highest qualities into the common acts of our every-day living. There is no virtue in the first mile. Whether we will or no we must go that. Some people talk of "making a virtue of necessity," but it can't be done. There is no virtue in necessity. The virtue begins on the second mile, where the matter of voluntary choice begins.

Maybe you are engaged to render service to an employer. Your work scarcely has value until it passes the end of the first measured mile; then it

begins to have heart in it, to be in a degree voluntary and the expression of unselfish interest. The reason why many men stay always in the lowest ranks of the wage earning class, or fall out entirely into the still lower stratum of the unemployed, is because they failed to make even a start on the second mile.

Courtesy is not a conforming to the code of manners or the living up to the requirements of some book of etiquette. Friendship is not the doing of formal duty toward some one you merely call a friend. Real friendship is a thing which begins on the second mile, where kindness and interest and love and self-sacrifice begin. The fact is that all the graces and virtues of life begin on the second mile. On the first mile, Shylock has a right to his pound of flesh; the blood-sucker money lender has a right to all the interest he can get and the household furnishings in the end; the competitor has a right to undersell his neighbor to the wall; the employer has a right to get his clerks at two dollars a week if he can find any who will work for that, and the holder of the widows' mortgages has a right to foreclose them on the day. That is going the first mile. That is letter-of-the-law living. That is the nicely calculated righteousness of the Scribes and Pharisees. But Christ said that except our righteousness exceed the righteousness of the Scribes and Pharisees—unless it go the second mile also—we shall in no case enter the kingdom of heaven or our punctilious and conventional virtues count for anything at all.

This gospel of the second mile reveals also a knowledge of the best test and means of commanding our religion. It gives one a chance to know whether we have any religion or not, and if we have, of what sort it is. To be truly religious, Christ says, is not to keep hard and fast rules. It is a spirit, not a formal obedience to a code. It is not to abstain from murder, but to have a heart sweetened from all scorn and revenge. It is not to avoid immoral acts, but the allowing no unclean desires to build their nests in your soul. It is not the minimum Christian trying to get to heaven just as cheaply as possible, never asking, how much can I do for Christ and his cause? but, how little can I do consistent with safety? It is not the average Christian going to church once a day, giving because others do to help the poor, or contributing a little now and then to the church or the work of missions because he knows he would be counted stingy did he fail to give. It is the maximum Christian out in the region of glad-hearted voluntary, love-prompted service.

Love does not act as much as think of counting miles. It never says, "Can I stop here?" "Have I done my share?" It is a characteristic of love to be doing always more than is expected or required. Love goes the second mile and counts it not a weary thing to go ten thousand more. This is what the religion of the second mile does for men. It brings heart enlistment. It causes us to serve, not because we must but because we will, because we love and therefore delight to do the will of the one we love.—The Evangelist.

A SLUMP IN HUMOR.

Our English literature entitles us to claim as one of our national assets a keen sense of humor, that homely, genial quality which is to wit as the fire by which we warm ourselves is to the flash of a searchlight. Humor has been described as an acute sense of the incongruous and absurd, which, be it remembered, implies an accurate perception of the reasonable and well proportioned; it might almost be called common sense in holiday clothes. One does not generally associate humor with mathematics; nevertheless Euclid's fashion of proving a problem by demonstrating the absurdity of its contraries is a sort of appeal to the humorous faculty. There are people to whom it would not seem absurd even that the less should contain the greater. Humor then requires a certain comprehension of the nature of things and specially of their proportions. The absurd is largely the disproportioned; witness the "we, the people of England," which has immortalized the three tailors of Tooley Street.

Now there are certain symptoms in English politics and literature today which suggest that people in our cultured classes may be losing that sense of proportion essential to humor, and beginning to take themselves and their opinions too seriously. The most obvious example of this inability to recognize the absurd is to be found in the amateur martyrdoms now in fashion. Ancient martyrs went to the stake singing hymns; modern ones go to prison shrieking protests. They yearn to suffer for their cause; they demand martyrdom; they "won't be happy till they get it"—and then they write to the newspapers to say with indignant surprise, that it is very uncomfortable! Mr. O'Brien will sacrifice to Ireland anything but his trousers; the suffragettes would die for the franchise, but cannot brook being second-class misdeameants. Is the Nonconformist conscience banishing humor from politics, or is it the advent of Socialism?

This disease has always been fatal to humor, and the distressing thing is that the robustly humorous seem specially liable to its attacks. Consider More and his egregious Utopias. Shakespeare has made us familiar with the "spacious times" of the sixteenth century. How could anyone with the rudiments of humor contemplate a state of things in which Cardinal Wolsey and Falstaff, Olivia and Shylock, Prospero and Dogberry, Portia and Mrs. Quickly, Hamlet deprived of his sables, Malvolio of his cross-gartering, should all sit at one table, clad in the simple uniform devised by collective wisdom, and entertained by "redinge something that pertaineth to good manners and vertue" under the watchful eye of a "siphograunte?" A siphograunte! the name is enough. We have had merry monarchs and

genial judges, but could a siphograunte be anything but a killjoy? Could Mercutio have been gay or Touchstone witty in his ponderous presence? Yet More was famous in Henry VIII's Court for his quips and jests. In our own days the Socialism of Mr. Wells and Mr. Bernard Shaw seems equally destructive to their humorous perceptions. And here again we must remark that the great failing of Socialists is in their sense of proportion. They apply material plasters to moral sores, and propose to remedy evils as wide as the world and as old as humanity by tinkering with the marriage laws or exterminating landlords. Becky Sharp thought she could be virtuous on five thousand a year; Socialists believe that everybody will be virtuous on two hundred.—Exchange.

SOME EVERY-DAY FRAILTIES.

By John Horne.

Nagging is the mosquito among the insectivora of unpleasant habits. It isn't of any magnitude; but oh how it stings! The worst of it is, you can't very readily catch it. It is easier to hit a water-bug than a humble bee. When the bee booms about your head, you let at him with your handkerchief, but he eludes you; and after a sweaty struggle to rid yourself of him, you take refuge indoors. That's nagging. If it were a solid insult or lie, you could hack it to pieces; but it's no use chasing a mosquito with a battle-axe.

What is nagging? Two illustrations—one ancient, the other modern—will give us light. That natural philosopher, Solomon, in speaking of a "contentious—nagging—woman" says she is "like a continual dropping on a very rainy day. How inimitable and perfect! A drip through the roof disturbs you. You lay down your newspaper and try to plug the inlet. The drip ceases for a minute or two and you set to reading again; but—there's that monotonous, irritating "blob, blob" again! When you go to rest, it seems to get more insulting; the quietness of the house brings out the "drip, drip" so emphatically, it seems to be falling on the skin of a drum!

Only a drip! But it's enough to rob all the comforts of your house of their ability to entertain you. One of the punishments imposed by the horrible Inquisition was to stretch a man on a hurdle, and allow water to drip on his brow till it rendered him insane. The infliction was all the more terrible because it was no insignificant and gradual. Nagging is the unnerve, insidious effect. It is a malicious form of suffering; and all the more so because it is apparently so trifling. But water wears granite in course of time, and rocks are tumbled into the tide by the persistent chafing of waves at their base.

If you want to scold, have at it and be done! A dose of medicine may be needful; but to douche your family with it every day will land them in the undertaker's hand. Do you wish to know how this vile habit performs? I'll tell you—and this is the modern illustration. In "David Copperfield," Dickens brings his boy hero into the keeping of Mr. Murdstone and his sister. "David" said Mr. Murdstone one day after dinner. "I am sorry to observe that you are of a sullen disposition." "As sulky as a bear!" said Miss Murdstone. "Now, David," said Mr. Murdstone, "a sullen, obdurate disposition is, of all tempers, the worst." "And the boy's is, of all dispositions that ever I have seen," remarked his sister, "the most confirmed and stubborn"—and so on, and so on. This style of exposition is more wearisome than a knock down blow. It is also more cowardly. A blow might bring a retort that would prove a corrective; but nagging contrives to escape. It is only inflamed by being answered. To notice it at all is to feed it.

Many who have overcome lying, and other outrageous sins, yet indulge in nagging because it is more innocent and affords them a kind of safety-valve for letting off their ill-temper. But only small souls and cross dispositions and ill-informed minds can be guilty of it. It cannot possibly be an attribute of generous souls, sweet dispositions, or educated minds. And it is decidedly non-Christian.

Faults are not cured by nagging, but by sympathy and kindly counsel.

The pill that cures this itch of nagging is labeled, "Love one another, even as I have loved you."—London Baptist.

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 Century for February is a Lincoln-Centennial number, for Lincoln was born in February in 1809. The leading articles and about the finest thing which has ever been written in regard to President Lincoln is Mr. Gilder's "Lincoln the Leader." The frontispiece is the first Lincoln portrait in color ever printed in a magazine. We expect a million copies of this issue of the Century will be sold.

Sunday-School Lesson

Sunday, February 14th.

The Apostles Imprisoned.—Acts 5:17-32.

Motto Text.—"Blessed are they which are persecuted for righteousness' sake, for their's is the kingdom of Heaven."—Matt. 5:10.

The apostles had wrought many miracles of healing, and the city and the country were stirred. The death of Jesus on the cross had not ended his religion nor dismayed his followers. The miracles which his apostles worked, they worked in the name of Jesus Christ, and they constantly proclaimed his resurrection from the dead.

"Then the high priest rose up, and all they that were with him." It does not mean that they rose from their seats, but that they roused themselves and ceased from their security and inactivity. Either Annas or Caiaphas may have been the priest mentioned. "Which is the sect of the Sadducees." The Sadducees were the skeptics of the day. They did not believe in the existence of angels nor in the resurrection from the dead. The great body of the people were Pharisees. "And were filled with indignation." The fact that it was the Sadducees who were excited shows that the preaching of the resurrection was a great cause of their anger.

"And laid their hands on the apostles, and put them in the common prison." The public prison where they would be well guarded and could not escape. "But the angel of the Lord by night opened the prison doors." The guards, we must suppose, were in a deep sleep. It is thought it was near morning when the angel did this. "Go, stand and speak in the temple to the people all the words of this life." They were not released that they might make their escape, but that they might go on with their preaching. The high priest could not thwart the purposes of God.

"They entered into the temple early in the morning and taught." The temple was opened by day-break and the people went very early to avoid the heat of the day. They were there before the high priest came. The Sanhedrim was called together to decide on the punishment of the men safely shut up in prison who would not be still and whose miracles were turning the world upside down. "And all the senate of the children of Israel." All the elders. Schaff says this means the whole Sanhedrim was present, including all the elders who were members of it. They thus made preparation for the trial with all possible pomp, and unaware of the fact that the apostles were busy preaching in another part of the same building.

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The court being arranged they sent the officers of the temple to the prison to bring the accused. But very soon they were back without their prisoners, and a startling story they brought. They found the guards standing in their places before the doors, and the doors fast shut. But when they opened the doors they found the prisoners gone. The guards were solemnly watching empty rooms. We can imagine the amazement of the guards when the officers showed them the vacant prison. How had these Galilean peasants succeeded in escaping?

The captain of the temple had not gone with his officers. He is amazed as were the chief priest. "They doubted of them whereunto this would grow." They were perplexed by the words spoken. They saw the escape was a miraculous one, and they could not see how they could stop these men from preaching. If prisons, and guards would not hold them what could be done?

While they were thus perplexed some one brought them word that these very men they had imprisoned were preaching to the people in the temple! The temple officials went after them and were very careful to treat them with all due courtesy, because of the people who were in no mood to be trifled with. The apostles were not only proclaiming to them the good tidings of salvation but they were also healing their sick. The apostles went with them readily, obeying the summons to appear before the court of their country.

The Sanhedrim sat round in a semi-circle. The accused with the officers stood in front. The high priest asked them, "Did not we strictly command you that ye should not teach in this name?" Peter and John had been so commanded when they healed the lame man. "And, behold, ye have filled Jerusalem with your doctrine."—In spite of our telling you not to preach ye have done it so persistently that all Jerusalem is roused and interested.

"And intend to bring this man's blood upon us." He thought the apostles were actuated by a desire to avenge their Master's death upon his enemies. If the people were so much aroused the temple officials feared stoning, it would not have been difficult to have gotten them to call the Sanhedrim to account for the murder of the Lord. The high priest's words show an uneasy conscience. Their plot against the Nazarene had seemed a complete victory. But sin is never successful. One never knows what the consequences may be.

Peter as usual was the spokesman. The Sanhedrim was the highest earthly court to the Jews, but there was a higher than they. "We ought to obey God rather than men." Words which every regenerate heart will echo. God had commanded them to preach in this name, let the consequences to themselves or to the Sanhedrim be what they might. "The God of our fathers raised up Jesus whom ye slew and hanged on a tree." Every word was a stern rebuke. They professed to be pre-eminently the servants of God. They were especially angry at all preaching of the resurrection and the guilt of murder was plainly charged upon them. "Him hath God exalted with his right hand." They pretended great zeal for God in

their horror of the blasphemy of the Lord Jesus. Peter tells them they were fighting against the sovereignty of God, and that they had fought in vain. "To be a prince." Under whose power they were. These were dread words if the others had not followed, full of grace and mercy. "And a Saviour, for to give repentance to Israel, and forgiveness of sins." And to them, his murderers, since they were a part of Israel, was he willing to be a Saviour. Repentance as well as forgiveness is a gift of God. No man can come unto the Son except the Father draw him.

"And we are his witnesses of these things." If they were his witnesses they dare not be still because the Sanhedrim forbade their speaking. Besides it would be cruel beyond words, to Israel, for them not to tell of the Saviour who would give repentance and forgiveness of sins. By the miracles which he wrought through them, the Holy Spirit added his testimony. And also by the regeneration of those who obeyed.

Faithfully the apostles pointed out their sin, and as faithfully they pointed these sinners in high places to a Saviour. They had done all they could for the good of the men who killed their Lord and were persecuting them.

SATTILLO, MEXICO.

"Sr. W. D. Powell, Louisville, Ky.:

My esteemed brother in the faith of our Lord Jesus Christ:—I salute you and your dear family with the same love I have borne to you, desiring that this may find you well and to say to you that my own health is good, thanks to our heavenly Father.

Receive remembrances from my wife, Maria Torres, and my sons, Juan and Isaias.

I have many desires to see you write to me at General Cepeda, informing me when I shall have the pleasure of greeting you with a Mexican hug. May the Holy Spirit be with you that you may go on completing the work he has placed in your hands.

All the brethren of this church and of General Cepeda very much desire to see you.

That God may always prosper you in everything, are the desires of your brother,

Juan Chavez."

This is a literal translation of a letter just received from one who traveled with me in my ranch work for five years and to whom I am greatly indebted for many brotherly kindnesses, the success I had, and the preservation of my life.

Juan always gave me the best of what he could find for us to eat. We often slept on the ground at night on our saddle blankets, and I had only one blanket to wrap myself in. Juan would break dry weeds and pile them over me and then sleep on the side the wind came from.

After we rode all day in a drenching rain and crossed Rayones river ever so many times, all the supper we had was one roasting ear, and Juan made me eat it all as I had to preach, and he waited until morning for food.

A man came in the congregation and seated himself by the door and a pistol across his lap, evidently intending to kill me as I arose to preach. Juan saw him and leaped in front of me and stood there while I preached. A handit overtook us near Puente de Dios, and when the time

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came to separate he sent me on and remained, talking to him until I was out of danger.

When I first knew Juan he was very wicked, but he was happily converted. He had a struggle with the old Adam in leading a Christian life, but is an expert in introducing the subject of religion into private conversation. He was a fanatical Catholic; is conversant with the catechism and knows the New Testament and is able to defend the faith. He is one of the finest personal workers I ever saw.

The Lord bless him and his family and the dear brethren in Mexico. It seems they have not forgotten me. W. D. POWELL, Louisville, Ky.

It is not the lot of men to live perfectly happy; the only thing which remains to us is to make the best of what we receive and obtain, being as comfortable and happy as our circumstances allow. —George Forster.

Beware of Ointments for Catarrh that Contain Mercury.

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COR. SEC'Y W. D. POWELL'S TRIP IN THE HEART OF THE KENTUCKY MOUNTAINS.

For some months I have had a well defined purpose to ride on horseback from the Virginia line to the Mississippi river, passing through certain sections which cannot be reached by rail.

Two weeks ago I went to Barbourville, where Bro. J. T. Edmonson, one of our State Evangelists, was aiding Missionary Arvin in a great meeting. I preached in the afternoon to an immense audience and that afternoon secured a horse, saddlebags and outfit for a trip through six counties. Booted and spurred, I left at an early hour and had a pleasant companion in a Mr. Graham as far as Manchester, Clay county, where I preached that night to a large audience. Missionary McLendon gave me a cordial welcome and much useful information about conditions in that region. Bro. McLendon conducts a good day school in the Baptist church and is quite hopeful. Bro. McKeehan will aid him in a meeting beginning possibly next Sunday.

I found Bro. J. A. Burns awaiting me to accompany me to Oneida and other points on his interesting field. The roads were muddy, the creeks were deep and the scenery picturesque. Oneida is beautiful for situation and I verily expect to see a considerable Mountain City built where the three creeks come together and form the head waters of the Kentucky river. Marvin Hall, the school building, and a brick dormitory for girls occupy a commanding position. The environment is grand beyond description. I preached two night to large and interesting congregations of men and women, who are thoroughly awake to the importance of education and Baptist principles. I took a day to look into the work that is done in the school rooms. To say that I was highly gratified feebly expresses my convictions. The teachers are capable, consecrated and thorough. For example, to illustrate their work I need only say that the six who graduated last summer all entered Georgetown College, and I am reliably informed that one leads his class in Latin, another in Greek and another in mathematics. I suppose that seventy-five of the public school teachers and several county superintendents of education have been educated at Oneida Baptist Institute.

Sunday morning some on horseback and some in wagons, we started down the Kentucky river to Ammie, where a new church building was to be dedicated. The house has cost some \$1,200. Pastor Thomas Murrell has labored on it 103 days and contributed over \$25 in money. We had a large audience and a good interest was manifested. Thirty-five dollars needed to finish paying for the house was readily raised, though the people are very poor.

Bro. Andrew Murrell had a debate some time since with a Methodist minister on the subject of the final perseverance of the saints. Each opening speech to be unlimited in time and the affirmative to have time for a short rejoinder, Bro. Murrell affirming and the Methodist brother denying the final perseverance. Bro. Murrell for the space of two hours quoted the Scriptures, which he felt sustained the doctrine. The Methodist minister, when he arose said: "Brethren, I do not propose to quote the Old and New Testament as Bro. Murrell has done, but to cite a few witnesses who will prove that the doctrine is not taught. First, there are the five foolish virgins, the dog which returned to its vomit and the hog which returned to its wallow." On these he proceeded to exemplify his case.

The Moderator then announced that Bro. Murrell would be entitled to a short rejoinder. But Bro. Murrell arose and said: "Bro. Moderator, I will not make my little rejoinder. The brother has answered none of the Scriptures I quoted. I am going to enter a demurrer against the witnesses he has introduced as incompetent, for according to his own admission five were fools, one was a hog and the other a dog." The people threw their hats in the air and laughed for half an hour, and the Methodist brother has never preached again in that community.

After a hasty, but, delightful, meal with Pastor Murrell and his interesting family, Bro. Burns and I were off for Big Creek. Bro. Burns' mule fell and he measured his length in the highway, but was up in an instant, none the worse for the experience. We reached our destination after dark and found a large congregation awaiting us. The Spirit of God was upon us in great power and more than one hundred strong men and women wept and asked for prayer. At their urgent request I visited the school in the excellent Big Creek Academy building, which does credit to the community and is one of several schools conducted by Bro. Burns in connection with Oneida. Some forty persons asked

for prayer at this early morning service. Here I parted company with my genial companion, Bro. Burns, who left for Louisville, while I hurried on to Hyden. Nearly all day I rode in the rain in the middle of a creek bed. Brethren McKeehan and Osborn met me outside of Hyden and conducted me to the hotel, where a warm dinner awaited me. I preached a number of times and found a great meeting in progress. The last information I had there had been eighty-five conversions and seventy-three accessions, many of them school teachers who are attending the Presbyterian Training School in Hyden. The house of worship will soon be completed. That will make two meeting houses for Leslie county. At the urgent request of the pastor, I baptized six young men in the beautiful river.

Missionary Lewis Little accompanied me to Hazard where I preached to an immense audience at night and addressed the magnificent school the next morning. Bro. Petrey is doing most excellent work. He and Bro. Little accompanied me to Hindman, where I preached to a full house. I preached en route at Dwarf and had an enjoyable dinner with the family of Bro. Richey, who is attending the Seminary.

From Hindman, Bro. Little and I pushed on to Whitesburg, county seat of Letcher county. I preached a number of times, many asked for prayer and one woman was converted. There are Regular Baptists in this county, but no Missionaries, but there soon will be! It is a fine opening.

The Methodists and Presbyterians were holding a union meeting. They and the citizens were exceedingly kind to me. The blizzard came on me here but did not interfere with our services. As elsewhere I found but few Christians but nearly all the people are Baptist in sentiment.

I had a thrilling experience reaching the railroad at Stonega, Va. Many old citizens said that I could not make it. The everyman came over the route Saturday and said he would not go back for \$25. Many said that if I did not leave on yesterday, I would be compelled to stay a week or ten days; this I could not do. At nine o'clock I preached to a good audience and started on horseback. Our way lay across Pine Mountain and Black Mountain, the latter about 3,600 feet above sea-level. I found the trip exceedingly hazardous. One mail carrier who was coming to meet me grew so sick at the top of

Black Mountain that he had to lay up for repairs. The substitute who came to the midway station fainted soon after he came to the stove. But kind friends, knowing the severity of the wind on these mountains had so clothed me that I made the trip with but little inconvenience and feel like challenging President Roosevelt for a test on endurance on horseback. I propose in the near future to cover the distance between Barbourville and the Mississippi river, and I hope before the General Association meets in Ashland to ride through each of the twenty counties in Eastern Kentucky. One certainly understands the situation much better by coming in contact with the work and workers at close range. This is a goodly land and we are well able to possess it and occupy it until the Master comes.

We are in urgent need of funds for church building and State Missions. The Lord be praised for what mine eyes have seen and my heart has felt during this delightful tour through six counties.

DEAR RECORDER: I took charge of the First Baptist church of this place the first of January. We had four additions the first service.

This is truly a great people, and a great field. The outlook is very flattering. Our reception has been all heart could wish. Last night while engaged in the teachers' meeting, to our great surprise, almost the entire church crowded into our peaceful domain and gave us one of the greatest poundings almost that a pastor and family ever had, and we just had to stand and take it. This consisted of almost every article that the larder is heir to. Besides money, furniture, dry goods, and so on. This brought tears of joy, because it expressed what dollars and cents are inadequate to do. They know how to do the nice thing. May God bless our union. I want to put the Recorder in every Baptist home that I can. Happy pastor.

J. W. CAMPBELL.
Corbin, Ky.

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ON THE ENTIRE BIBLE, WITH ALL THE ORIGINAL ILLUSTRATIONS.

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

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

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

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

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

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THE WORK DECLARES THE MAN.

By Walter M. Lee, Th. D.

Gold ore is judged by what it yields—
The gold dust in the pan;
A man is judged by what he does,
The work declares the man.
The work he tried to do, and failed,
The work he just began,
The work he did and left complete.
All this declares the man.
A tree is worth the fruit it bears,
And so it is with man;
Your life is valued by its fruit,
So yield the best you can.
New Orleans, La.

OUR PULPIT.



THE OFFENCE OF THE CROSS.

Rev. G. H. Morrison.

Then is the offence of the cross ceased.—Gal. 5:11.

One thing which marks the ministry of Paul is how he lovingly yearned over the Jews. With a quenchless and intense desire, he prayed that they might be brought into the fold. Never did mother so long for the saving of her son as Paul longed for the saving of his countrymen. He was willing to suffer anything or everything, if only his people Israel might be won.

It is when we remember that deep longing that we realize what the cross meant for Paul. For the great stumbling-block of faith to the Jews—the offence that made the gospel of Christ smell rank to them—was, as our text indicates, the cross. Take that away, and it would be a thousand times more easy to win the Jews to the acceptance of the Lord. Say nothing about that, just slur it over, and you would take half the difficulty out of the way of Israel. Yet spite of his yearning to see Israel saved that was the one theme which Paul would not ignore. God forbid, he says, that I should glory save in the cross of Jesus Christ my Lord. There is a great lesson there for Christian teachers, and for all who are trying to advance Christ's kingdom. The more earnest and eager they are to have men saved, the more willing are they to go all lengths to meet them. And that is right, for we must be all things to all men—to the Jews as a Jew; to the Romans as a Roman; but remember there are a few great facts we cannot yield, though they run counter to the whole spirit of the age. It were better to empty a church and preach the cross, than to fill it by keeping silence like a coward. It were better to fail as Paul failed with the Jews, than to succeed by being a traitor to the cross. And that is why I look with such uncertainty on much that the church is trying to do today. Religion can never be a pleasant entertainment. When the offence of the cross ceases, it is lost.

Now I want tonight to make a little plainer to you why the cross was an offence to the Jews, and to put things in such a way

that you may see at once the same causes are operative still.

First, then, the cross was offensive to the Jews just because it blighted all their hopes. It shattered every dream they ever dreamed; every ideal that ever glistened on them. No telegram of news full of disaster, plunging a man into unlooked-for poverty—no sudden death of one whom the heart clings to, laying a man's life in ruins at his feet—not these more certainly shatter a man's hopes than did the cross the vision of the Jews. They had prayed for and had dreamed of their Messiah, and he was to come in power as a conqueror. 'Prepare ye the way of the Lord, make His paths straight'—you can almost hear the tramp of victorious feet. That was the light which burned in the Jewish darkness; that was the song which made music in their hearts. Then in the place of that triumph, there comes Calvary. In place of the Christ victorious, Christ crucified. And was this the Messiah who was to trample Rome, pierced in hands and feet by Roman nails? To the Jews a stumbling-block; you cannot wonder at it, when every hope they had formed was contradicted. Yet spite of it all Paul preached Christ crucified, and that was the offence of the cross.

Now I venture to say that that offence of Calvary is just as powerful now as it was then. If I know anything about the ideals men cherish now, and about the hopes that are regnant in ten thousand hearts, they are as antagonistic to the cross as was the Jewish ideal of Messiah. Written across Calvary is sacrifice; written across this age of ours is pleasure. On the lips of Christ are the stern words, I must die. On the lips of this age of ours, I must enjoy. And it is when I think of the passion to be rich and the judgment of everything by money-standards; of the feverish desire at all costs to be happy, of the frivolity of the worship of success; it is when I think of that, and then contrast it with the 'pale and solemn scene' upon the hill, that I know that the offence of Calvary is not ceased. Unto the Jews a stumbling-block—unto far more than the Jews; unto a pleasure-loving world and a dead church. Therefore say nothing about it: let it be; make everything interesting, pleasant, easy. Then is the offence of the cross ceased—and with it the power of the gospel.

Once more, the cross was an offence to the Jews because it swept away much that they took a pride in. If there was any meaning in Calvary at all some of their most cherished things were valueless. The Jews were pre-eminently a religious people, and this is always one peril of religious people. It is to take the things that lead to God and let the heart grow centered upon them. There was the ceremonial law for instance, with its scrupulous abhorrence of defilements. No one who has not studied the whole matter can ever know what that meant to the Jew. And there were the sacrifices smoking upon their altar, and the feasts and festivals and journeys to Jerusalem.

And there was the Temple, that magnificent building, sign of their hope and symbol of their unity. At least let this be said of that old people, that if they were proud, the promises, the knowledge of 'Thou, O Christ, art all I want,' the one true God was theirs; until and at last, almost inevitably, there rose in the Jewish mind a cer-

tain separateness, and a certain pride, religious though it was— that pride, deep-rooted as the people's life—all that was swept away like autumn leaves if there was any meaning in the cross. No more would the eyes of men turn to Jerusalem, no more would sacrifice fill the altars, no more was there room for ceremonial law if the Son of God had died upon the tree. And it was this crushing into the very dust of all that was dearest to the Jewish heart that was so bitter an offence of Calvary.

And today has that offence of the cross ceased? Has that stumbling-block been removed out of the way? I say that this is still the offence of Calvary, that it cuts at the root of so much that we are proud of. Here is a woman who strives to do their duty. God bless her, she does it very bravely. Here is a student proud of his high gifts. God prosper him that he may use them well. But ever against religion upon duty, and all attempts of the reason to give peace, there hangs the crucified Redeemer saying, 'No man cometh unto the Father but by Me.' Here is the offence of the cross in cultured ages. It is that a man must come with empty hands. He must come as one who knows his utter need of the pardoning mercy of Almighty God; and in an age like ours, that leans upon its heritage and is proud of its magnificent achievement, that call to unconditional surrender is the offence of evangelical religion. We are all tempted to despise what we get freely. We like a little toil and sweat and travail. We measure the value of most things not by their own worth, but by all that it has cost us to procure them. And Calvary costs us nothing; though it cost God everything; the love and the life of it are freely offered, and to a commercial city there is something suspicious and offensive there. Ah sirs, if I preached salvation by good works what an appreciative audience I could have. How it would appeal to many an eager heart in the young and teeming life of this great city. But I trample that temptation under foot, not that I love you less but that I love Christ more, and I pray that here, where the gospel is proclaimed, the offence of the cross of Christ may never cease. I do not believe that if you scratch a man you will find underneath his skin a Christian. I do not believe that if you do your best all is well for time and for eternity. But I do believe—

'Not the labours of my hands can fulfill Thy law's demands; Could my zeal no respite know, Could my tears for ever flow, All for sin could not atone: Thou must save, and Thou alone.' But again, the cross was an offence to the Jews because it obliterated national distinctions. It levelled at one blow those social barriers that were of such untold worth in Jewish eyes. It was supremely important that the Jews should stand apart; through their isolation God had educated them. They had had the bitter-sweet that they had been ennobled, the brightest heart here. You do not need pardon and peace with God in Christ as much as the wildest prodigal in Glasgow. Accept it, it is freely offered you. Say, 'O Christ, art all I want.' Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Can fulfill Thy law's demands; Could my zeal no respite know, Could my tears for ever flow, All for sin could not atone: Thou must save, and Thou alone.

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THE NEWSBOY'S ADVICE.

By Henry Taylor Gray.

One rainy, slippery fall evening I was crossing the City Hall Park in New York. In one of the wide passageways between the great buildings on the Chambers Street side were two newsboys, the older of whom was about twelve years old, the younger, who was evidently his helper, being about seven years of age. The latter had a bundle of evening papers under his arm, and was slowly picking his way along with his eyes fastened on the wet pavement, making no effort to sell or even offer his wares to the public. The older boy thereupon chided his useless companion in these words: "Don't look on the ground. People don't be there."

This was good advice, I thought. We keep our eyes fixed on the surface of the earth. We see no one, no opportunities, none of the beauties which lie about us on every hand. Look up, sad heart! The sky is bright, and light is over all, and it shines for you, if you will but raise your eyes from earthly cares. Had the Israelites in the wilderness kept their gaze on the serpents in the dust, they would have miserably perished from their deadly bites, but when they looked up and fixed their gaze on the brazen serpent raised aloft, their looking saved them. Grovel no longer in the mire of disappointment. Look up and live on the promises of your God which never fail. His bow is set in the heavens, not on the earth beneath. Thy path is upward to rest eternal.

Now I would not have you imagine for a moment that Christ disregards all personal distinctions. If I sent you away harbouring the thought that all who come to Christ get the same treatment, I should have done Him an unutterable wrong. In everything He did Christ was original, because He was fresh from God into the world, but in no sphere was He so strikingly original as in the way in which He handled those who came to Him. So was it when He was on the earth: so is it now when He is hid with God. There is always some touch some word, some discipline, that tells of an individual understanding. But spite of all that, and recognizing that, I say that this is the 'scandal' of the cross, that there every distinction is obliterated, and men must be saved as lost or not at all. You remember the lady from a gentle home who went to hear the preaching of George Whitefield? And she listened in disgust to a great sermon and then, like Naaman, went away in a rage. 'For it is perfectly intolerable,' she said, 'that ladies like me should be spoken to just like a creature from the streets.' Quite so: it is perfectly intolerable—and vary. Are you, who may be cultured to your finger-tips, to be classed with the savage who cannot read or write? It would be very pleasant to say No—but then were the offence of the cross ceased. A friend of mine who is a busy doctor in a thriving borough not ten miles from Glasgow was called in the other day to see a patient who, as was plain at the first glance, was dying. And the doctor, a good Christian, said, 'Friend, the best service I can do you is to have you made your peace with God?' Whereon the man, raising his wasted arm, and piercing the questioner with awe-filled eyes, said, 'Doctor, is it as bad as that? I want to say it to heaven if I had a headache in over two years.'

DIDN'T KNOW

Coffee Was the Cause.

Many daily habits, particularly of eating and drinking, are formed by following our elders.

In this way ill health is often fastened upon children. A Galady says:

"I had been allowed to drink coffee ever since I can remember but even as a child I had a weak stomach which frequently refused to retain food.

"The taste of coffee was in my mouth all the time and was, as I found out later, the cause of the stomach rebelling against food.

"I now see that it was only from following the example of my elders that I formed and continued the miserable habit of drinking coffee. My digestion remained poor, nerves unstrung, frequent headache, and yet I did not suspect the true cause.

"Another trouble was a bad, muddy complexion, for which I spent time and money for creams, massaging, etc., without any results.

"After I was married I was asked to try Postum, and would you believe it, I, an old coffee lover, took to Postum from the very first. We made it right—according to directions on the pkg. and it had a most delicate flavour and I at once quit coffee, with the happiest results.

"I now have a perfectly clear, smooth skin, fine digestion and haven't had a headache in over two years."

"There's a Reason." Name given by Postum Co., Battle Creek, Mich. Read, "The Road to Wellville," in pkgs. Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

WHERE BAPTIST CHURCHES ARE LAME.

J. N. Barbée.

The presentation of a few suggestions under the above caption is not intended as a reflection, but to call attention to some errors or mistakes that might be remedied or corrected; and for the existence of which there is no excuse neither can any be made in the light of the teachings of Christ and the apostles. Baptists ought not to want to make or offer any. Believing as we do the truth, the whole truth, and nothing else but the truth, our duty is very plain as it occurs to me.

One of the points on which we are lame is the enforcement or application of discipline.

Discipline, as I understand it, does not necessarily mean that the church must exclude a member before scriptural steps are taken (and all know what these are) in an effort to get the offending party to see wherein he or she are wrong: their lives being out of harmony with the teachings of Christ and the apostles; and also with the requirements (or rules) of the church. Get them to see that they are dishonoring Christ, and injuring the church. This, I take it, no individual has a right to do. He or she belongs to the church, not the church to them, and they have no right to trample its authority under their feet. If offenders cannot be reasoned with and persist in a course of wrong doing, "forbearance ceases to be a virtue," and rigid discipline may and ought to be resorted to; or, in other words, exclude them. "Withdraw yourselves from every brother that walks disorderly."

Another point on which as I take it, we are lame is in the churches not seeing to it that their distinctive doctrines are preached.

It is a fact very much to be regretted that many of the members of our churches do not know what a Baptist church stands for, and really don't seem to care very much. They don't know what they were baptized for; don't know the difference between open and restricted communion; and many other doctrines of distinctiveness.

Not only is this true, but many people who are not Baptists, who attend our services, are as ignorant as to what we believe and why we believe it, as many of our own come easy-go easy members. The reason and trouble is, the churches seem to be about as indifferent concerning this matter as are many of the pastors. In very many instances the churches don't want it done, and the preachers don't want to do it, and don't do it, and there you have it, and the people are in ignorance of the great fundamental and cardinal doctrines of the Bible as Baptists believe and practice them. In the very nature of the case, if you fail to preach and teach our distinctive doctrines, just in that proportion, the church will decline. It isn't so in the sense in which I speak with churches of other denominations. I believe we absolutely owe it to people who are not Baptists, and especially to our own people, to give them Baptist (which is Bible) doctrine, and give it to them good and plenty. Our doctrines are too good and true and important to be kept from the people. But we are lamentably lame in this very important particular. Another lame point is a decided lack of faithful adherence to doc-

trines embraced in the Church Covenant.

In many instances the Covenant is a dead letter. We solemnly promise to do, what we do not.

In my judgment the church ought to know whether or not its members are living up to or complying with the terms of the Covenant. If not see that they do. If they do not, or are not, so living. They are out of line, as well as living in disorder. The church does not have the Covenant read sufficiently often and its doctrines impressed. A member said to me some time ago after I had made some comments, after reading the Covenant: "I don't believe a church ought to have a Covenant." Pastors are lame with regard to the covenant, as well as the churches.

I am no pessimist; perish the thought; but it does seem to me that we have come upon perilous times. Wonder if the reaction will come soon? I pray that it may, and come with mighty power.

Louisiana, Mo.

Master Walter, aged five, had eaten the soft portions of his toast at breakfast, and piled the crusts on his plate. "When I was a little boy," remarked his father I always ate the crusts of my toast.

"Did you like them?" asked the little fellow cheerfully.

"Yes," said the parent.

"You may have these," replied Master Walter, pushing his plate across the table.—The Delineator.

CHILD SAVED

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When a little human machine (or a large one) goes wrong nothing is so important as the selection of food which will bring it around again.

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"From the time of her birth her stomach was so weak she could not digest milk or any food—we could think of, although we tried about all the Infant Foods known. The doctor gave me no hope—called the trouble Intestinal consumption.

"At 18 months the child could barely sit alone, her body was so weak, and her brain did not seem to be properly developed.

"One day, having some trouble with my stomach, I brought home a package of Grape-Nuts and started to use it. The thought came to me that a very little of the food made soft in some cream might be good for the little one.

"I gave her some Grape-Nuts thus prepared and she soon became so fond of it that she would reach out her little thin hands and cry at the sight of a saucer with a spoon in it.

"She ate Grape-Nuts not only in the morning, but at night also, and since the first has never missed a day. She is now at four years, a strong, healthy child with a good straight back, fine bones, and firm muscle. Her mind is bright also.

"We stopped all medicine, so we know that it was Grape-Nuts and not medicine that saved her."

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The brother who thinks he is growing in grace, and yet is not gentle or easy to be entreated, may not be consciously insincere. What he needs is to adjust his experience to New Testament definitions. And the sooner, the better.

Death has nothing terrible which life has not made so. Christian fidelity to the duties of this life is the best preparation for the life that is to follow this. We will do well to always keep this fact before us, and so ever ready for that life which is soon to succeed this.



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

Editorial

The time has come for Southern Baptists to do some serious thinking concerning Foreign Missions. At Hot Springs, the Convention instructed the Board to lay out this year's work on a five hundred thousand dollar basis. Nine months have passed and only one hundred and thirty-six thousand dollars have been raised for foreign missions.

In order to meet the actual needs on the field it has been necessary to borrow from banks in Richmond \$208,000. Last year the amount paid for interest was about seven thousand dollars and, from present prospects, the interest account this year will be in excess of that of the previous year.

The task for the remainder of the year assumes tremendous proportions. It will be necessary to raise one hundred and twenty thousand dollars a month for the next three months, if the year closes without debt. Success is conditioned upon a united and persistent effort. Four thousand dollars a day is not a large amount to raise when the numerical strength of Southern Baptists is considered. Many of these, however, must be reckoned as a liability rather than an asset.

Still a persistent effort must be made to enlist those who are careless and heedless to the Master's last command.

It will be necessary for Kentucky Baptists to do some heroic giving if they reach the forty thousand dollar mark for foreign missions. Thus far only twelve thousand dollars have been raised for this purpose. The hour for listless and indifferent effort has passed. Every pastor and church must rally and press this matter to a successful issue.

True the time limit is only three months, and twenty-eight thousand dollars must be raised during this period. Kentucky Baptists have the financial ability and certainly they will not be deficient in liberality.

Nor is the raising of this amount limited to those rich in this world's goods. It is the duty of every Christian to send the Gospel message to all nations. This duty cannot be shifted to other shoulders, nor can the responsibility be evaded.

Talk to God about this matter. Ask Him to make the path of duty clear and plain. Give your

full share even though from limited ability the amount be small, and do so at once.

Outward forms of worship and bustling activity in Christian work cannot take the place of heart-fellowship with God. The inner man must be nourished and strengthened if worship and activity count for much. In the mad rush of modern life God's children fail to "take time to be holy."

The spirit of the age and its tendency is fittingly described by Professor Stokes, of the University of Dublin, when he says:

"The religion of the age has been infected by the Spirit of the world, and men think that the fortresses of sin and ignorance will fall, provided there be a sufficient quantity of noise, of puffing, and of excitement. . . . Over-activity, even in most spiritual matters, is a dire enemy of true heart belief, and therefore of true strength of spirit. The Master Himself felt it so. There were many coming and going, and they had no leisure so much as to eat. Then it was He said, 'Come ye in the desert place, that ye may rest awhile.'"

And another adds: "The over-active and under-prayerful methods of the day are destroying family worship and Christian homes all over the land, especially in our cities and towns. It is now a commonplace thing to find good men who have no night in the week to spend with their own families. It is here a meeting and there a meeting, until goodness is impaired by a racing effort to make everybody else good."

Activity, Christian activity, is very commendable, but the soul that leaves little if any place for prayer and communion with God is making a serious mistake.

The mechanic counts not that time wasted that is spent in sharpening his tools. In that way he prepares for better and more effective service. So should it be with the Christian. A fair portion of his time should be given to heart culture and private prayer. In this way he will acquire increasing strength and added usefulness.

Fussy, prayerless and faithless effort may attract attention by its noise, but in the end, resolves itself into "sound and fury signifying nothing."

Spiritual vigor can become exhausted and must be renewed. The time will not be lost that is spent in communing in private with God. On the other hand it will enable one to be a "workman that needeth not to be ashamed."

The Anti-Saloon League of Kentucky will hold a State Convention in this city, February 16-18. The Coliseum has been secured for this Convention and the provisional program indicates that a rich treat is in store for those who attend.

Among the prominent laymen who are down for addresses we note the names of Hon. C. E. Wood, Judge Edward O'Rear and Gov. Robert B. Glenn, of North Carolina.

We have heard it intimated that the whiskey interests have decided to concentrate their efforts in Kentucky and make that the battle ground for the enactment of a "Model License" bill. Should their efforts be crowned with success the outcome in Ken-

tucky will be the same as it is in other States.

Thoroughly frightened over the prospects for State-wide prohibition in Louisiana, the liquor men and their allies passed what is known as the "Gay-Shattuck Bill" to regulate the traffic. This measure became effective January 1, and since then the conduct of those in the liquor business, especially in the larger cities, has been shameful. The methods to which they resort in carrying on their traffic reveals the same old spirit of lawlessness and utter disregard for law and order.

It is also reported that the whiskey people hired a large number of tramps and turned them loose on a given county in another State to beg from door to door. In each instance they were to represent that they had had work in an adjoining county, but lost their positions because of dull times brought on by the banishing of the saloons in a local option contest. In this way an effort was made to check the temperance sentiment.

Long ago the fact was clearly established that the "only solution of the saloon problem is no saloon."

Let the friends of temperance turn out in full force. Every section of the State should have a goodly delegation present for the opening session of the Convention.

Victory—State-wide—is in sight and the battle must be waged until the actual overthrow of the saloon is an accomplished fact.

More and more are modern business methods being introduced into church life. The latest move in this direction was made by a Methodist church in Ohio.

This organization has appointed a special officer known as the "Executive Secretary." His duties are "to direct the business of the church office, which is to open daily at office hours; to assume charge of the church finances and collect the benevolences; to take over the advertising, subscriptions and publishing of the church paper; to act as secretary for the official board; to direct the charities of the church, with all accounts and employment; and to assist the pastor in directing the societies of the church."

The new officer is a layman who has had large experience as "credit man" in an important business enterprise. He will have the assistance of a first-class stenographer and the financial side of the church life will be conducted on up-to-date business principles.

The chief duties of the minister according to the New Testament, are "prayer and the ministry of the Word." The modern pastor has so many social duties and these combined with the administration of the business part of the church life, leave but a few spare moments for "prayer" and make him weak in the "ministry of the Word."

The disposition to relieve the over-worked pastor of duties that do not belong to his office should be encouraged, and it is to be hoped that laymen will recognize the obligation to use their business talents in conducting the affairs of the kingdom of God on earth.

Never was there more imperative need for the "ministry of the Word" than at the present mo-

ment and nothing should stand between the pastor and this important work.

We are not sure that it is the part of wisdom to shift the responsibility for the business conduct of affairs from the men of the church to the shoulders of a paid officer. That, however, is preferable to the method that places this load on the pastor.

William James adds his testimony to that of several other eminent educators against the "easy" and "interesting" methods in modern education. He says:

"We have had of late too much of the philosophy of tenderness in education. . . . Soft pedagogies have taken the place of the old steep and rocky path to learning. But from this lukewarm air the bracing oxygen of effort is left out. It is nonsense to suppose that every step in education can be interesting."

Similar ideas are prevalent in the religious world. The stern facts connected with sin and its just deserts are tabooed and a gospel of gushing sentimentalism emphasized instead.

If it be "nonsense to suppose that every step in education can be interesting," it is even more nonsensical to suppose that the crucifixion of the carnal nature is a holiday affair.

A highly esteemed exchange says:

"By the phrase 'alien immersion' Baptists describe a baptism that has been administered by a minister of some other denomination. Concerning its validity there has been much difference of opinion in the Baptist church."

How long will it take our pedobaptist friends to learn there is no such institution as "the Baptist Church"?

It continues: "In the North, it is very generally accepted—and open communion also. In the South, Baptists very generally reject it, and insist that not even immersion is valid baptism unless it has been administered by a Baptist minister."

The relation of alien immersion to open communion has ceased to be a theory—it is a fact established by custom. Where the former is generally accepted the latter follows logically and naturally.

The Central Baptist in describing "A Weak Baptist," says among other things, "he is a weak Baptist who rejects or modifies the doctrine of salvation by grace; he is a weak Baptist who repudiates Christ as divine; he is a weak Baptist who ignores the Great Commission."

The one who rejects or modifies the doctrine of salvation by grace and repudiates Christ as divine is not a weak Baptist, he is not even a Baptist, and to pose as such is positively misleading.

To ignore the Great Commission may, and alas! does, come within the province of some Baptists. Some ignore this commission by putting forth no effort to carry out its provisions; while others ignore it by endorsing "union effort" in missions. Both are making a great mistake.

Weak Baptists are also the legitimate product of unionism and every time a Baptist enters into a "union effort" he stifles his convictions—that is if he has any. "Remove not the ancient landmark, which thy fathers have set."

EDITORIAL VARIETIES

"A little practice of religion cures a lot of philosophy about it."

The persistent effort of the world is to put religion in the wrong place.

Give system to your enthusiasm, then it will count in the Kingdom of God.

"Lots of people have wish-bones where their backbone is supposed to be located."

Missions and Missionaries should have a warm place in the heart of every Christian.

The better mission work is done in the home land, the better it will be done in the foreign field.

Service rendered by the hypocrite is not heart service, for were it such, it would tear away the mask of hypocrisy.

The best way to transfer a heart of flesh to one of stone, is to cherish the lust for wealth and power. It fosters oppression and selfishness and becomes a serious menace to religion.

The Sunday before each Christmas is to be known as "Peace Day." This is one of the decrees of the recent Federal Council—verily progress is being made towards Rome.

Charles Wesley was a gifted conversationalist, and used this talent in winning men to Christ. He is said to have "carried salvation into the homes of all his friends."

There are many places where the Gospel light has never penetrated. Oh, that eyes accustomed to the darkness of sin, might see its rays, ere it is too late. Plan and pray, and pay for the sending of the light.

The mention of President Roosevelt's name and also that of President-elect Taft, at the Federal Council meeting, was the occasion of hearty applause, but a significant silence followed the mentioning of Speaker Cannon's name.

Corresponding Secretary P. T. Hale is visiting the churches in the North Bend Association in the interest of the Education Society. He reports great interest in that work and a hearty co-operation on the part of the brethren of that section.

We are glad to learn that Dr. J. B. Moody has recovered from his threatened attack of pneumonia. We sincerely trust that he may enjoy the very best of health for several years to come. The denomination sadly needs the benefit of his ripe and accurate scholarship, for few in the South rank with him as a Bible student and theologian.

Evangelist T. T. Martin is now in the midst of a great meeting at Quincy, Fla. The second night of the meeting it became necessary to move to the opera house and the latest reports indicate that that building would only accommodate for two or three days the crowds that flock to hear him. This is cheering news for the gospel that he preaches is unmingled with error and devoid of compromise.

The Danville, Ky., Baptist church last Sunday passed resolutions requesting Gov. Willson to call a special session of the Legislature to pass a county unit bill. Both parties pledged the enactment of such a law, but failed to keep their pre-election promise. We sincerely hope the Governor will comply with the urgent requests that are coming from all parts of the State and call a special session of the Legislature for this purpose.

The Bible Institute under the leadership of Pastor M. E. Dodd, held at the First Baptist church, at Paducah, proved a great success in every respect. All the speakers on the programme, save one, were present, and rendered the service assigned them at the appointed time. From start to finish the interest was well sustained and all the lectures were of high order. A more extended notice of this meeting will appear in our columns later.

Dr. G. W. Perryman resigned the pastorate of the Deadrick Avenue Baptist church, at Knoxville, last Sunday, to accept a call to the pastorate of the First Baptist church at Norfolk, Va. Dr. Perryman leaves a great church, with one thousand members, five hundred and fifty of whom united under his ministry. This church is reported to have had the largest and best organized Sunday School in Tennessee. During his pastorate substantial additions were made to the building and great crowds waited on his ministry. His going will be a sore trial to the church. The new field he accepts is one of great promise, with a remarkable future just before it.

AMONG THE Churches.

Walnut St. (Third and St. Catherine)—Pastor Henry A. Porter: Christ's Letter to the Church at Smyrna, Rev. 2: 8-11. Profanity and Perjury, Ex. 20:7. S. S., 287. By letter, 1.

Calvary—Pastor J. S. Detweiler: Saving a Soul, Jas. 5:19-20. Sinners' Hiding Places, Isa. 28:17. S. S., 119.

Clifton—Pastor J. T. Betts: Knowing God, Hosea 6:3. Grace and Salvation, Titus 3:11. S. S., 136.

Chestnut St.—Pastor J. M. Weaver: The Most Excellent Knowledge, Phil. 3: Bro. Daniel: Thou Shalt Not Steal, S. S., 78.

Crescent Hill: Bro. J. A. Burns: Acquaintance With God, Job 22:21. S. S., 78. The pastor was out of the city last Sunday, January 24th, having gone to the western part of the State to conduct the funeral services of Bro. N. W. Paris, one of the deacons of this church. He was buried near Marion, Ky.

Deer Park—Pastor Edwin R. Harris: Laying Aside the Weights, Heb. 12:1. Christ Enduring the Cross for the Joy Set Before Him, Heb. 12:2. S. S., 46.

Eloventh and Jefferson Sts. Mission—Supt. B. T. Kimbrough: Repent or Perish, Luke 13:3.

East—Pastor George H. Crutcher: Church Covenant, Hypocrites, Heb. 12:9. S. S., 184.

Highland Park—Pastor G. F. Davison. S. S., 81. Pastor and family received a liberal donation last Thursday. We appreciate very much the thoughtfulness of our people and earnestly pray that the eternal King may smile on them.

Hazelwood—Pastor Chas. B. Althoff: Love, I Cor. 15. The Lost Sheep, Luke 15:1-7. S. S., 67.

Immanuel—Pastor J. J. C. Dunford: The Necessity for Visions, Sowing and Reaping, Gal. 6:7-8. S. S., 122; Fischer Ave. Mission, 53.

Ormsby Ave.—Pastor G. D. Billeisen: Freedom of Salvation, Is. 55:1. Three-fold Accusation Before Felix, Acts 24: 5-6. S. S., 85.

Parkland—Pastor E. G. Vick: Church Sovereignty, Worship, Rev. 22:9. S. S., 137. By letter, 1.

Third Ave.—Pastor S. J. Cannon: Obedience, I. Sam. 15:22. Worshipping the Golden Calf, Ex. 32:30. S. S., 77. By letter, 1; under watchcare, 1.

Twenty-second and Walnut—Pastor M. P. Hunt. S. S., 419. Under watchcare, 2. Pastor gone to Marceline, Mo., to hold meeting.

Twenty-sixth and Market—Pastor R. E. Reed: The Rejected Stone, Acts 4: 11. Heavenly Citizenship, Phil. 3:20. S. S., 272. By letter, 4.

Thirteenth and Kentucky—Pastor J. A. White: Repentance, Acts 3:19. Bro. R. D. White preached at night. S. S., 31.

SEMINARY NOTES.

BY ELLIS A. COTTRELL.

The examinations are over. The work of the Third Quarter of the session has opened.

Missionary Day was postponed from the first of the month to the third this time.

Some of our Southern brethren are having some very new experiences here, especially those who came from the far South, snow on the ground and the weather, as measured by the thermometer, hovering about zero.

There are quite a number of new men coming in, to take up the work of the Spring Term, and the indications are now very good for the total enrollment to reach the three hundred mark for this year, the Jubilee Year of the Seminary.

Dr. DeMent attended the Florida Convention, which met at DeFuniak Springs last week. He reports a splendid meeting of the Convention, not as largely attended as he would like to have seen, nor as large as he expected to see, but they had a very splendid meeting and were not unmindful to ask after the Seminary men here, who have lived and worked in that State.

Dr. Gardner supplied Broadway Sunday.

R. D. White preached at the recent and Kentucky Streets Mission.

J. C. Bagby lectured at East Meade Sunday night.

J. C. Daniel supplied Chestnut Street Sunday night.

EATON MONUMENT FUND.

"Enclosed find my subscription to the Eaton Monument Fund. I send it as a loving tribute to Dr. Eaton. Wish I

could send more." So writes Mrs. M. W. Huss. "I am glad to have even a very minor part in the work of commemorating the life and virtues of this truly great and good man," writes Mr. J. E. Nunn. "I only wish I could pay more to that worthy object," says Rev. J. E. Willett. "Please excuse me for not sending the dollar I subscribed earlier," writes Mr. Kuykendall, and Dr. Wm. M. Stallings says: "Please find check herewith for my second subscription to the Eaton Monument Fund. Let me congratulate you on your success in bringing this work of love so near a glorious finish."

And thus the letters and gifts are coming in after a manner that is good to see.

SUBSCRIPTIONS RECEIVED.

Previously acknowledged \$2492 25 Peter & Burghard, Louisville. 75 00 Woodson, I. T., Jr., Louisville 25 00

Total subscriptions \$2592 25

CASH RECEIVED.

Previously acknowledged \$1610 22 Alexander, Mrs. R. H., Louisville 10 00

Beaven, Mrs. J. E., Louisville. 3 00 Grigsby, Mr. and Mrs. C. W., Louisville 1 00

Huss, Mrs. M. W., Shelbyville, Ky. 1 00 Joyner, Rev. and Mrs. H. C., Munfordsville, Ky. 2 00

Kuykendall, W. M., Clarksville, Tenn. 1 00 Nunn, J. E., Amarillo, Texas. 5 00

Porter, Henry Alford, Louisville 100 00 Ransom, Edw. R., Blandville, Ky. 1 00

Stallings, Dr. Wm. M., Smith's Grove, Ky. 1 00 Willett, Rev. J. J., Brandenburg, Ky. 1 00

Total cash received \$1736 22

HENRY ALFORD PORTER, Chairman.

THE STATE.

We are glad to learn that Bro. Terry Martin, of Mayfield, has not been very ill, but was forced to rest by a severe cold. He has now recovered and will resume his work of holding meetings when spring opens.

THE FLORIDA BAPTIST CONVENTION.

The fifty-fourth annual session of Florida Baptists convened with the church at DeFuniak Springs, Tuesday, January 26th and remained in session three days. All the officers of last year were re-elected, viz.: S. B. Rogers, of Gainesville, President; E. H. Rennolds, of Jacksonville, Secretary; L. D. Geiger, of Apopka, Corresponding Secretary and Treasurer; W. T. Berry, of Apopka, Auditor.

The meeting was harmonious and enthusiastic, but not so largely attended as usual, because of the great distance from the geographic center of the State. Some of the messengers had to travel more than five hundred miles to be present, and five hundred miles or more returning. From River Junction to Pensacola, a distance of one hundred and sixty miles, the L. & N. railroad charges four cents per mile for transportation. The expense of going deterred many of the brethren in South Florida.

The work of our good women is given more prominence than in any other State in the bounds of the Southern Baptist Convention. Besides holding their W. M. U. Convention simultaneously, they always ask for and get one of the three night sessions of the convention itself. This year the annual sermon was dispensed with. But the sentiment against simultaneous meetings is gaining ground, and like all other questions must be settled right before it will remain settled. Florida is also the only State in the South, so far as we know, having a salaried Woman's Secretary of Missions paid out of the State Mission fund. We pay her six hundred dollars per annum and traveling expenses to visit the local unions, and keep a record of the work of the women.

The Convention this year voted to a so put into the field a B. Y. P. U. Secretary. What we need and must have is the spirit of the "Laymen's Movement" to put more power into what we have.

So we are delighted with the visit of Dr. J. T. Henderson, of Bristol, Va., the talented and consecrated organizer of that movement, and hope he may meet with large success in Florida. Our beloved Dr. J. G. Bow was here, together with other distinguished visitors, representing the work of the Southern Baptist Convention and our denominational enterprises. Their names are too numerous to mention in this brief account. We are always glad to have

them with us; hence we meet in the winter when they can most conveniently come.

We have also decided to give them special attention next year by appointing a special day to be called "Secretary's Day," giving them the last twenty-four hours of the Convention, thus holding up the interest until the last and preventing the usual rush to start home before the completion of the work of the Convention.

Strong resolutions were adopted against horse-racing at the State Fair and in favor of State-wide prohibition of the liquor traffic.

The next session of the Convention will meet, D. V., at Gainesville, a much more central location. The dear old Recorder is invited to send its representative the first day, and have him remain until after "Secretary's Day."

W. D. TURNLEY.

JACKSON MEETING.

We just closed the meeting at Jackson, Sunday night, with thirty-eight additions, thirty-two for baptism. About one-third of these came from the Methodists, Presbyterians and Disciples. So the people in Jackson are making progress along the line of church union. The meeting was far-reaching and deeply spiritual throughout. I have never seen more interest manifested on the part of the church. There was perfect order during the entire meeting and many turned away from a number of the services, who could not get in. The weather was very bad for two weeks, but the house was filled almost every night. Bro. Edgo has resigned to go to Georgia, but the church has called Rev. A. N. Morris, of Russell, Ky., who is a fine man and a sound Baptist, and the cause at Jackson is safe in his hands under God. There were over 1,000 people gathered at the river's edge on Sunday afternoon to witness the baptismal service. It was a great joy to me to see so many follow their Lord in baptism and many of them heads of the best families in Jackson, and all of them grown people but seven. May the Lord abundantly bless you and yours. I go to Irvine Sunday to begin a meeting.

GEO. W. SHEPHERD.

Richmond, Ky.

A GOOD MEETING.

It was my privilege to have Rev. J. J. Taylor, D.D., of Knoxville, with me recently for twelve days in a revival effort. He denies that he is an evangelist, but proves himself a master of the art. The largest audiences that have attended revival services here in years heard him twice a day, and were very greatly edified. Many souls professed faith in Christ, but no account was taken of the exact number. More than a score were approved for membership and we expect others to apply soon. Dr. Taylor fed our souls and won our hearts, while with us, and it will always be a pleasure to remember him. He believes the gospel and preaches it with a confidence that is convincing, depends on the Spirit and urges sinners to believe and obey.

W. JAS. ROBINSON.

Morristown, Tenn.

DEAR RECORDER:

Change my address to Loewen Hotel, Enid, Okla. Have leased this elegant hotel, in what I think a fine country and town, eighty miles from Oklahoma City. I was there, saw and heard the Rev. C. H. Jones in White Temple church, Enid, Okla. H. W. HERNDON.

DEAR RECORDER:

Find enclosed check for renewal. Could not think of letting the Recorder be discontinued. Am glad to know that it still stands for "the faith" for which it has been contending so long. May the new year be the best for the paper and its editor. C. N. JAMES. Oxford, Ala.

The Florida Baptist State Convention closed a harmonious session on January 28th, at DeFuniak Springs. S. D. Rogers was re-elected President, and E. H. Rennolds, Clerk. Bro. W. D. Turnley, of Dade City, will furnish a report of the meeting for the Recorder.

Florida Baptists made the same mistake that Kentucky Baptists are making in the location of the State meeting. They met in the extreme western part of the State, almost as far as they could get from their constituency, and they had a distressing meager attendance, only about one hundred messengers, including the women. There were many visitors. The General Association meets at Ashland, in the extreme northeastern corner of the State, right on the borders of Ohio and West Virginia, nearly 500 miles from many of the members of the body. We cripple our efforts and minimize our influence by meeting at points so difficult of access.

SUNDAY SCHOOL PERIODICALS

Price List Per Quarter

Table with 2 columns: Periodical Name and Price. Includes The Convention Teacher, Bible Class Quarterly, Advanced Quarterly, Intermediate Quarterly, Junior Quarterly, Lesson Leaf, Primary Leaf, Child's Gem, Kind Words (weekly), Youth's Kind Words (semi-weekly), Baptist Boys and Girls (large 4-page weekly), Bible Lesson Pictures, Picture Lesson Cards, B. Y. P. U. Quarterly (for young people's meetings), Junior B. Y. P. U. Quarterly.

B. Y. P. U.

Study and Reading Courses

- Training in Church Membership. I. J. Van Ness, D.D. 12mo., pp. 128. Price, postpaid: paper, 30 cents; cloth, 50 cents.
The B. Y. P. U. Manual. L. P. Leavell. Cloth, 12mo., pp. 159. Price, 50 cents, postpaid. (A book of methods.)
Doctrines of Our Faith. E. C. Dargun, D.D. Introduction by Geo. W. Truett, D.D. Cloth, 12mo., pp. 234. Price, 50 cents.
An Experience of Grace. Three Notable Illustrations. J. M. Frost, D.D. Cloth, 12mo., pp. 112. Price, prepaid: cloth, 40 cents; paper, 25 cents.

Other Supplies

Topic Cards, 75 cents per hundred. How to Organize—with Constitution and By-laws. Price, 10 cents per dozen. See B. Y. P. U. Quarterlies in list above.

BAPTIST SUNDAY SCHOOL BOARD

J. M. FROST, Secretary.

NASHVILLE, TENN.

W. M. U. NOTES.

In his furrowed hills around us There is work for all who will, Those who cannot scatter broadcast, Yet may plant it hill by hill. Shall we find those hills and plant them, Shall we scatter while we may, Or with idle hands stand waiting? Till the seed time pass away?

President Arvin of the Barboursville Baptist Institute writes most enthusiastically of the successful opening of the school and thanks most cordially Mrs. Creal, and through her the Y. W. A. of Kentucky and all others who have made possible this success by their gifts to the furnishing of the Dormitory of the school. He says: "We had the best opening perhaps in the history of our school, the finest body of students, both in number and quality and certainly the finest lot of girls the Institute has ever had. I certainly wish the women over the State could know just how much good they are doing in their gifts to this school. Eternity alone will reveal this. I do not know how we could have furnished the Dormitory at all had it not been for your gifts." Mrs. Creal our winsome Y. W. A. leader, wishes to remind her young women that this school is their work, also to jog their memories a bit. Some of them have not, as yet, sent in their contributions to this worthy object and it is high time they were doing it. She has great faith in them and is hopefully awaiting responses from them—\$222.77 has been contributed so far, not all of this, however, has come from the Y. W. A.'s.

A Y. W. A. of twenty young women has been organized at Franklin Street church, Miss Janie Lide, President; Mrs. T. J. Duvall, Vice President; Miss Ella James, Secretary, and Miss Ella Heady, Treasurer. Mrs. Creal has great hopes for this enthusiastic auxiliary, as they claim the most fruitful field, in which to labor, in the city.

The Philathea Cass at Eighteenth and Bolling would make a good nucleus for a Y. W. A. and it may not be long before we hear of their organization.

Write to Mrs. T. M. Sherman for one of the beautiful calendars before they are all gone. Send 10c, and 2c, for postage.

The women's meeting of the Southern California Convention was largely attended. Their apportionment for 1909 was raised at \$2,500, \$500 of this to be raised by the young women for Miss Protzman's salary.

The collection from Week of Prayer observed by the Homer, La., ladies, was \$20.50.

The Christmas Offering of the Camden, Ark., W. M. S. was \$57.58. Their enrollment is thirty-seven and every one a worker.

The brethren of the Florida Convention treat their W. M. U. workers beautifully. In addition to the woman's meeting one of the three night sessions is given to them.

Dr. Gray is calling attention to the Week of Prayer and Thank Offering. This is in the interest of Home Missions and Dr. Gray says: "Let unceasing prayer be made that God will, during March and April open the hearts of hundreds and thousands of men who have money to make large gifts to Home Missions. We are threatened with a burdensome debt, and must have widespread and liberal giving if we escape this calamity."

Chinese officials have been taking a great deal of notice of the school at Fuchan, China, in which there are 220 Chinese girls, sixty of whom are over eighteen years of age, of late, whereas before they would have nothing whatever to do with mission schools. They were so pleased that they sent every girl a piece of material, and asked that they might send the teachers of their new government schools to see our school and watch the children drill. They are now approaching me with a view to getting some of our girls to teach in the new girls' schools, as they said they had had a teacher for two years, and she could not yet get the children to stand straight; and they wanted one also to teach mathematics, and one to take the head! Of course, it is just what we have been longing for, to get some of these new schools under Christian influence.—C. M. Glenn.

SEEDS BUCKBEE'S SEEDS SUCCEED! SPECIAL OFFER: Made to build New Business. A trial will make you our permanent customer. Prize Collection: 11 the finest: Turnip, Turnip. 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, tells all about the best varieties of Seeds, Plants, etc. H. W. Buckbee, FARM 10 ROCKFORD, ILL.

Missionary work in the Nile Valley has availed somewhat to usher in a new day for Egypt's womanhood. There are schools for girls which touch some 5,000 lives, while Bible women going into the harems carry the glad story of education to more than 5,000 others, both girls and women. And the signs of progress among the women of this Christian community are most encouraging. A missionary recently visited a native congregation at an out-station, and when asked to speak to the women's missionary society was surprised to find some 80 women present.

How They Suffer in Africa. The late Bishop William Taylor narrated the following: I saw a woman who had been accused of witchcraft, and condemned to death by ferocious ants. She was bound to an anthill—often from ten to fifteen feet high—and kept there all day. The cries of her infant were such as to cause her release at night. The victim usually dies in two days, but this woman was bound and tortured for five days, and then driven away because "she was too hard to kill." She crawled in a terrible condition to the mission station, and the missionary told me she was the most pitiful sight he ever beheld. After careful nursing for months she recovered.

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Family Circle

Stories For The Young And Old.

LETTER FROM THE FARM.

Dear Mother:

I got here on Monday,
I'm having a whole lot of fun;
I rode on the hay all of one day,
I freckled all up in the sun,
There's cows, and there's bees making
honey,
And a calf that is awfully queer;
I help feed the pigs—they're so funny!
I wish you were here.

My appetite's "truly alarming,"
So grandmamma says, I eat some!
I help them a lot with the farming,
I guess it is lucky I come,
I get the eggs, and I'm learning
To milk—I can milk pretty near,
And mornings I help with the churning—
I wish you were here.

Please send me my drum, don't for-
get!
The cat has five beautiful kittens,
They haven't their eyes open yet;
The weather is perfectly splendid,
The skies are so blue and so clear,
I tore my best pants, but they're mend-
ed—
I wish you were here.

I work with a man that is hired,
I go with him round everywhere;
At night I'm so dreadfully tired
I most fall asleep in my chair.
Except that I get awful dirty,
I try to be good, mother dear,
Love to all, from your little son, Ber-
tie—
P. S.—I wish you were here.
—Junior Herald.

A BUNCH OF LILACS.

By Mary Spencer.

It has been a cold, wet spring, and now, in the latter part of April, the sun had risen one morning bright and hot, showing the dirty ugliness that had accumulated during the past months. All the dirt of the winter seemed to have been hunted up by the sun and the smell of onions and cabbage pervaded every corner.

No one realized this more than Maggie Gray, who was trying to do her morning's work and nurse a fretful baby. Maggie was thoroughly wretched this bright morning, and she had a good reason to be so. Her husband was a hard-working, honest carpenter, who had tried hard to supply the needs of a growing family, but he was discouraged and had several times upbraided her for spending all the money he earned, and having so little comfort in the three little upstairs rooms they called their home. Twice before, and once again last night, he had been out in the evening and had come home more cross and out of patience than usual, with the fumes of liquor on his breath. Poor man. It was hard to work all day, to come home to the dingy little rooms where wife was always too busy and occupied with the children to have much time to talk with him, or have any little pleasant outings.

All this Maggie had thought over and over, as she sat rocking her baby through the night, as its crying had disturbed the father. She was worn out and disheartened this morning as she sat with the baby in her arms and looked about her; at her dirty walls, ragged carpet, and scant furniture, at Robbie, oldest child, with his trousers so worn he could not go to school, and Kitty, who had outgrown everything she had last year. What wonder father and mother were both discouraged.

Just then a cry of delight from the children aroused her, and Rob and Kitty came running to her, with a bunch of lilacs which some lady in a passing car had laughingly thrown to them.

Ah, little did the lady know as she simply threw a bunch of blossoms to a couple of children, what she was doing or what prompted her to do it.

The perfume of the flower took Maggie's heart back to her girlhood's home, a little place in the country, where her mother had died, and where she had roamed in the fields, listened to the birds and played in the little babbling stream. There, too, she met John, and had her young heart's dream of love. He was a handsome, manly fellow, and they both loved earnestly and honestly, and they could have been very happy if the stern realities of life had not starved their better nature.

The thought of the long happy hours she and John spent together, and how at last he came back after an absence of a few weeks looking for work, and as she

sat in the shade sewing on a dainty bit of her wedding tulle, the first she knew of his presence was when he threw a bunch of lilac blossoms in her lap, and looking up she saw his dark laughing eyes through the branches. That was ten years ago, ten years next week since they were married, and she had come a happy bride to the city to live. As she thought of all the past, it seemed like sunshine in her heart, and the present did not look so black as it had lately done. She would have faith in God. She loved her husband dearly, and could not blame him for being discouraged. She felt that she would rather be his wife than the wife of any other man she knew, even Richard Blake, who had been a suitor of hers, and now lived in a handsome house not many blocks away, whose wife dressed elegantly and rode in her own carriage.

All day the perfume of the lilac cheered her, and when night came she gave John the brightest welcome he had received for many a day. The baby felt the influence of a more cheery lullaby and was soon asleep, and when the children were put to bed and the dishes washed, she opened the door of the other room to join her husband, but instead of seeing him read his paper she was surprised to see him standing by the window, in the quiet light of the moon, with a bunch of lilacs in his hand. "Maggie," he said in a voice that startled her, as she ran toward him, he clasped her in his arms and said, "My dear little wife, what a hard life you have had since you married me. Where did you get these lilacs? They make me think of the old days when we were lovers, and the lilac branches I cut to decorate the house for our wedding." Long the husband and wife talked that night, the hard, deep grief that came between them was bridged over, and their new pledges of love were sealed with tears and kisses. Then they knelt together and asked God's help, and though each knew the work in the future would be just as hard as it had been, they were strengthened and felt that together they could battle for life.

The next morning John resolved to do what he had not done for many a day, and wished that the children had stayed in bed, instead of being up for his early breakfast, but with his new-born manliness, though bashful as a boy, he braved their looks and kissed his wife good-bye. He heard a softly-breathed "Whew" from Bob, and knew that Kitty's wide open eyes had seen him, and that she would have her thoughts on the subject but the deep, loving look of his wife cheered him all day, and he vowed never to leave home again without a morning kiss. The next morning when he kissed his wife, Kitty ran to him and said, "I want a kiss, too, papa, to make me happy all day as it did mamma yesterday," and then Bob came and said, "I want one, too." Kitty exclaimed, "Why, boys don't have to be kissed by their papas."

"They do, too," answered Bob indignantly. So the children were kissed, baby and all, and the father thought all day how much loving sympathy strengthened one, and how much he had neglected his duty in not giving his wife and children all the love and help he ought to have done. The next day when John came home, he told them that he had heard of a little house a short distance from the city that he thought they might move to, and get out of the dirty, dingy rooms.

So Maggie and the children went to see it, and found an old but comfortable cottage, with a large yard, shrubbery, and a lilac bush near the door.

The tenth anniversary of their marriage was celebrated in their new home, and as Maggie stood at the door waiting for her husband to come home, dressed in a new lilac calico wrapper he had bought her, a white apron, a bright happy look in her face, and her soft brown hair curling about it, she did not look the poor disheartened woman she was two weeks ago.

Their troubles were not at an end, for they were poor, and had to work very hard, and many were the little trials that vexed and annoyed them, but they gave each other what comfort and strength they could, and lovingly worked for the little family.

A bunch of old wilted lilacs hung in the bed-room, and Kitty mysteriously told her one day that when things did not go right, and mamma was tired, and thought nobody saw her, she would go to it, and put her hand on it, and sometimes kiss it, and one time, when they thought she was asleep, papa and mamma went together and talked a long time, and then kissed each other and were happy.—Exchange.

WHAT A VISITOR DID.

Recently a young student taking a vacation trip in Scotland saw in the country near Glasgow a man of thirty who had been blind all his life. The blind man had never been educated. He worked a little in the fields or in his own home as best he could, but his life in the main was sad and helpless. The young student had some small knowledge of medicine, though not enough to do anything for the man's relief. He went to see him, and determined to do what he could to give the man a chance.

When he returned to Glasgow he interested a specialist in the case, and the result was that the man was operated on, and fully restored to sight. He had lived near to help and healing all his life, but no one had ever been interested to aid him before. The chance visit of a stranger gave him his eyesight. The young student might easily have passed on, and never thought of helping the blind man. Or he might have felt that, as he knew so little about blindness, and could not cure the man himself, he was not bound to do anything. But he did not make such excuses. He did just what he could as well as he knew how, and how blessed was the result! What the visit of that stranger on his vacation meant to the man whom he rescued from darkness and helplessness cannot be computed.

There are many people all around us spiritually blind—in utter darkness of soul concerning Christ and His healing power. We do not need to be able to teach them ourselves, or fully to understand their cases. But if in the spirit of this young student we do what we can to bring them to those who can help them—our pastors, our teachers, our Christian friends—we will have the joy in many instances, of seeing them saved. Are we willing to do such humble, faithful work? If we are, we shall find it blessed and fruitful.—Forward.

AN ADOPTED MOTHER.

Arthur Allen was a very tender-hearted little boy, and there were tears in his eyes when he came into the kitchen one morning carrying in his arms a big brown hen, which had been run over by a hay-wagon and killed.

"What will become of Brownie's little chickens, mamma?" he asked. "They are out under a currant-bush, all peeping for their mother."

Mrs. Allen went out in the garden with Arthur to look at the poor little chickens. There were thirteen of the yellow, fluffy little things, and they were only three days old.

"They musn't die," said Arthur. "I'll take care of them myself."

He brought a basket, and put all the little chickens into it. Then he carried them off to an empty oat bin in the barn, where there was plenty of room for them to run about.

The next morning, when Mrs. Allen went out to the barn to tell Arthur to hunt for some eggs, she stopped at the oat bin to look at the motherless chickens.

There in one corner of the bin hung the big feather duster, and gathered under it were all the little chickens.

"I thought the duster could be a mother to them, mamma," said Arthur. So Mrs. Allen let the duster hang in the bin, and the little chickens gathered under it until they were old enough to roost on a bar.—Youth's Companion.

THE WALL WITHIN.

A Dutch city in the olden days was besieged by the Spaniards. The attacking army used the battering-ram to try to break through the wall.

The people inside saw that the attempt would be successful unless the wall was strengthened. So the Dutch went to work and quietly built up an inner wall.

The Spanish succeeded in getting through the outer wall, only to be confronted by a stronger wall within. The Dutch were safe.

Is not the lesson plain? The outer walls of society are good, but they are not enough. Walls within the character are needed. Inner fortifications are necessary if one would guard one's own purity. A city building has inner iron doors and shutters for fire protection.

Appetites are changed, evil habits are broken off, new resolutions are kept, when the inner walls of life are erected. From within, out—that is the order of all life, either in nature or in human kind. Not that which enters into a man edifies, but that which cometh out, for the reason that it should not get past the inner wall.

Rules in the home or school, curfew laws, reforms in city government, statutes for the protection of society acts against greed and graft, are all good and beneficial; but more important still are moral and religious teachings and counsels.

St. Paul must have been thinking of the wall within when he wrote, "Strengthened with might by his Spirit in the inner man."

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W. J. Puckett.

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

A GOLD MEDAL.

I shall never forget a lesson I received at school. We saw a boy named Watson driving a cow to pasture. In the evening he drove her back again, we did not know where, and this was continued several weeks.

The boys attending the school were nearly all sons of wealthy parents, and some of them were dunces enough to look with disdain on a scholar who had to drive a cow.

With admirable good nature Watson bore all attempts to annoy him.

"I suppose, Watson," said Jackson, another boy, one day, "I suppose your father intends to make a milkman of you?"

"Why not?" asked Watson. "Oh, nothing. Only don't leave much water in the cans after you rinse them—that's all."

The boys laughed, and Watson, not in the least mortified, replied: "Never fear. If ever I am a milkman, I'll give good measure, and good milk."

The day after this conversation there was a public examination, at which ladies and gentlemen from the neighborhood towns were present, and prizes were awarded by the principal of our school, and both Watson and Jackson received a creditable number; for, in respect to scholarship, they were about equal. After the ceremony of distribution, the principal remarked that there was one prize consisting of a gold medal, which was rarely awarded, not so much on account of its great cost, as because the instances were rare which rendered its bestowal proper. It was the prize of heroism. The last medal was awarded about three years ago to a boy in the first class, who rescued a poor girl from drowning.

The principal then said that with the permission of the company, he would relate a short anecdote.

"Not long since some boys were flying a kite in the street just as a poor lad on horseback rode by on his way to mill. The horse took fright and threw the boy, injuring him so badly that he was carried home and confined some weeks to his bed. Of the boys who had unintentionally caused the disaster none followed to learn the fate of the wounded lad. There was one boy, however, who not only went to make inquiries, but stayed to render service.

"This boy soon learned that the wounded boy was the grandson of a poor widow whose sole support consisted in selling the milk of a cow of which she was the owner. She was old and lame, and her grandson, on whom she depended to drive her cow to the pasture, was now helpless with bruises. 'Never mind,' said the boy; 'I will drive the cow.'

"But his kindness did not stop there. Money was wanted to get articles from the apothecary. I have money that my mother sent me to buy a pair of boots with, said he, 'but I can do without them for awhile.' 'Oh, no,' said the old woman, 'I can't consent to that; but here is a pair of heavy boots that I bought for Thomas, who can't wear them. If you would only buy these, we should get on nicely.' The boy bought the boots as they were, and has worn them up to this time.

"Well, when it was discovered by the other boys at the school that our scholar was in the habit of driving a cow, he was assailed every day with laughter and ridicule. His cowhide boots in particular were made matter of mirth. But he kept on cheerfully and bravely, day after day, never shunning observation, driving the widow's cow, and wearing his thick boots. He never explained why he drove the cow. It was by mere accident that his kindness and self-denial was discovered by his teacher.

"And now, ladies and gentlemen, I ask you, was there not true heroism in this boy's conduct? Nay, Master Watson, do not get out of sight behind the blackboard. You were not afraid of ridicule, you must not be afraid of praise."

As Watson, with blushing cheeks, came forward, a round of applause spoke the general approbation—The Children's Own.

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SOME FALLACIES.

Fallacies are deceptions and as such have no place in any system of real truth. Truth is always an exact statement of facts which must not fail to be in harmonious agreement with all of its parts. Gospel baptism is a fact and to be free from all fallacies must be in accord in all of its prime factors. Now, as is well known, the chief factors in baptism are three.

1. A proper subject—a true believer. 2. A proper act—that of immersion in water; and 3. A proper administrator—church authority.

These three factors have their divine origin and sanction from the great Commission (Matt. 28: 18-19-20), which is the fiat of our Lord himself, and which is also the organic law or constitution of His kingdom of churches. It is claimed by theologians that the leaving off of one of these factors, that of the proper administrator, would not impair the validity of the ordinance, but only render it somewhat irregular. Now if such was the case then the leaving off of any other one would have the same effect. If the proper subject was left off—one without faith was admitted, there would be a baptized infidel in the church, and if the proper act was left off there would be an arrant fraud practiced on the church and all because our Lord's own order of baptism had not been executed according to the letter of His commission. I know that the answer is ready that the irregularity can be made regular by the action of a church endorsing the defective baptism, and thus making the act its own, but how about the other wanting factors when they arise—those of the proper subject and the proper act? Can the church legislate faith into a baptized infidel? Or water into a desert plain? If our Lord said what He meant then He assuredly meant what He said. If He in His last command told us who were to be baptized and gave us to understand how it was to be done He also told us who were to do it. A believer, immersion and the church by its authorized agent then the specification of one thing is the prohibition of every other.

Then again is it not a fallacy for brethren to say, "We believe in regular baptism—i. e. all factors in it according to the Lord's order, but for the sake of peace (?) we will admit the defective and irregular? We will not make it a matter of fellowship? What about the apostles saying (James 4:17) to him that knoweth to do good and doeth it not, to him it is sin. Brethren let God be true even if every man must be assigned to "the Ananias Club."

J. A. H.

SOUTH MISSISSIPPI.

There have been some changes in pastoral work in South Mississippi, but we trust the Lord was in every move and we look for and expect to hear of great progress in all church work. Bro. S. W. Sproles still holds on to Liberty, Gillsburg and Mt. Vernon and goes to Bethel one Saturday and one Sunday. Bro. Sproles is doing a good work in this field. On last Sunday he preached an excellent sermon on "Assurance," which was well received. Bro. J. Jacob is preaching to Glading, a little town on the Liberty White Railroad, and Hebron and Burwick, two splendid country churches. We think a great deal of Bro. Jacob, for he is an

able minister and then he has the moral courage to preach what he believes; he don't fail to condemn sin in all forms.

Bro. W. K. Anderson preaches to Bethlehem and Siloam and perhaps one more church, but the writer is not able to say where. As I have said about Bro. Jacobs, Bro. Anderson don't fail to preach Jesus Christ and Him crucified.

Bro. M. J. Derrick comes back to Mississippi after a year or two in Texas, and preaches to Mar's Hill, in this, Amite, county, and to Boguechitto Station, on the I. C. R. R. We expect to hear good things from these churches, as Bro. Derrick is a very enthusiastic and spiritual servant of God.

Bro. D. W. McLeod comes from Harrisville, Miss., and will preach to Eastfork and New Zion, two country churches. We trust his coming may prove a blessing to South Mississippi.

We next come to South McComb church, where we find the well-known and much beloved servant of God, Rev. J. H. Lane. Bro. Lane is a good man and a man of fine talent, hence we expect to hear from him this year.

Bro. Butler is preaching to the church in East McComb. Bro. Butler is a young man, but we believe he is a good man and will build up the church.

Bro. J. E. Wills leaves West McComb to go to the foreign field. We trust the Lord will abundantly bless his work wherever he goes.

Bro. J. R. Holcomb comes to West-McComb. We are not personally acquainted with Bro. Holcomb, but we pray God to bless him in his new field of labor.

Bro. I. H. Anding is still at Summit. Bro. Anding is doing a good work. With such a man as Bro. Anding as her shepherd, we expect to hear of a great work there this year.

Bro. T. C. Shilling still resides in Magnolia, and preaches to Robinson church, on the Liberty White Railroad, and also to some churches in Pike county, but the writer is not prepared to say where. Bro. Schilling has just finished the historical sketch of the old Mississippi Association, which is a book well gotten up, and a book that should be in the home of every Baptist in South Mississippi, in fact I don't see how any one having heard of this book can afford to keep house without it. If there is a Baptist anywhere that would like to read this history, just send \$1.50 to Bro. T. C. Shilling, Magnolia, and the book will be sent at once.

Bro. E. Gardner still gives out to the saints at New Providence, Ebenezer and Memorial, and also at Amite River this year. Bro. Gardner has been in this field for quite a while, which is a proof of his efficiency as a servant of God. Bro. Clark leaves Centreville and goes to Louisiana.

We are glad to say that Bro. J. R. Johnston has decided to remain in Gloster. Bro. Johnston will still preach out in the country. He preaches twice a month in Gloster. I don't see how South Mississippi could do without Bro. Johnston, for he preaches what he believes and he don't fail to tell the story of redemption and to warn the Christian to abstain from all evil. It does our souls good to hear him on the doctrine of grace.

Dr. I. W. Read preaches to Gallilee church in Gloster. Dr. Read is a great man, a good preacher and an excellent pastor, therefore we look forward for a great work to be done in this church this year.

Bro. L. E. Green resides in Liberty, but has work in Louisiana. Bro. Green has a good field in which to work, but a field where he will find something to do, and we trust the Lord will abundantly bless his labors.

J. J. STRINGFIELD, Liberty, Miss.

DEAR RECORDER.

In the Junior Quarterly, containing the Sunday School lesson for last Sunday, January 24th, there certainly must be a mistake. On page 10, lesson 4, this remarkable sentence occurs: "This beggar had been blind from the day of his birth, and for a great many years had been brought every day to this place to beg."

Now, I ask, in all candor, if it is a fact that "this lame man" was blind? In verse 3 the lesson reads: "Who, seeing Peter, and John about to go into the temple, asked an alms." Is it not evident from the plain statement of facts that this man could see? Then, in verse four, Peter tells the man to "look on us," meaning himself and John. I can not think that Peter would have asked the man to look on them if he had been blind.

Now, this may have been a lapsus styli, or it may have been a lapsus verbae, or some other slip, but if history reveals the fact that he was blind the prepared lessons in the other quarterlies ought to have mentioned the fact. If there is no history to prove that he was blind, we think the statements in the narrative prove the reverse to be true. I am not actuated to render this criticism from any wrong motive whatever, but I do not want error taught to the young in our Baptist Sunday Schools. If some one, even the editor of the Junior Quarterly, can give me more light on this point, I will be very much enlightened.

W. N. HUCKABEE, Pine Apple, Ala. "It is absolutely impossible that there should be anything in any history to prove this man was blind. Because the Scriptures say he saw, and Peter told him to look, and the Scriptures are the infallible Word of God. It was simply a lapsus styli on the part of the Quarterly writer.—Ed.]

TEXAS LETTER.

As I have just finished reading the Western Recorder, want to say it brought me considerable information that will be helpful to me in my work. And perhaps some one may want to hear from this part of Texas. This is not like the greater part of Texas, with great religious enthusiasm on education and missions in general. We are in the twilight, and are looking forward to the time when we, too, can do great things. I am preaching to nearly one-third of the churches in the Texarkana Association, which covers Bowie County. Of course, my four churches are in the country. We have one church in Texarkana that is strong under the leadership of Dr. Harris, and one that is not a year old, with Bro. Lumbly as pastor, that is doing good work. One in New Boston, the county site, and one in DeKalb, which are towns of some note. Bro. McGill is their pastor, and is doing good work. We have the non-progressive Hardshell Baptists and the Mormons to contend with on mission lines. For the sake of us poor preachers, who are fighting hard on the skirmish lines of our de-

nomination, I do wish that Bro. Mullins had thought it best to give a short, square answer to Brethren Weaver, Cooke and the editor.

We are starting into the new year with renewed zeal to do more for the Master this year. We are preparing for a campaign for State wide prohibition, which will be a hard fight. Brethren, look with pity this way, and pray that God may help us to succeed.

There is no paper like the Recorder to me, and pay it continue to ring without any uncertain sound as it has for years.

I often think of my old Kentucky home, and the brethren I used to serve and worship with, but I have been too busy to ever get homesick.

W. H. BELL, Nash, Texas.

THOSE AWFUL BAPTISTS.

As one journeys up and down this free land of ours he hears lots of free speech—at least it is gratuitous. For many years this writer has been hearing from without our fold, much talk of "those awful Baptists," who hold out against union with other people; "narrow Baptists," because, for instance, they have recognized and acknowledged the truth as we hold it and we have failed in turn to subscribe to their man-made creeds and give it the same reverence they give the truth.

More recently and more peculiarly have I heard from within our fold, men who call themselves up-to-date, good, plain, honest, lovable, peace-courting and unifying, amalgamating Baptists; but fault-finding Baptists, talking about "those awful heresy hunting Baptists."

Mr. Editor, "you are it." You are doing it well. May your tribe increase. Who said the "stalwarts" are all gone? They are in every State. They are here to stay; till the world knows what the Baptist message is in its simplest expression, it may be rugged, but it is true and they shall know the truth and the truth will make them free.

Thought for three sermons in Dr. Eaton's last article; your editorials are good reading to me. So Martin's articles. Let them come. Saturday and I'm busy; but had to say it.

J. D. A.

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I have a desire to come before your many readers again upon the subject of "Alien Immersion." I have read several authors on the question recently, among them Prof. McGlothlin, a classmate and brother highly esteemed. I believe I found nothing new in this tract. I knew before I knew that there was a Bro. McGlothlin that Drs. Waller, Sears and others had expressed themselves as favoring alien immersion, that Kentucky Baptists were not a unit on the subject. I think it probable that he puts it rather strong when he says there is a probability that alien immersion was the prevailing sentiment among Kentucky Baptists till the middle of last century. But let us grant the position that it was a prevailing sentiment among us to that time. Does that make such immersions right? Are we to settle questions in religion that way? According to the same author there was a time, somewhere prior to 1641, when there were no Baptists. Those afterwards known as Baptists, he tells us, were traceable to a connection with Rome. If this be true, then here were a people living as members of the Roman Catholic church where possibly things had been taught and practiced for centuries that they did not believe, and they were not making them tests of fellowship or orthodoxy. Must they so continue? They did not. They afterwards made them tests of fellowship—they revolted and Bro. McGlothlin stands identified with the revolting party. Did the right of revolt end when this party revolted? He speaks strongly against the proscribing spirit. Let me ask in all kindness, is it not possible to find the strongest expression of the proscribing spirit sometimes among those who cry loudest against such spirit? Those who oppose "alien immersion" are making no war upon the consciences of those who favor it. This is not the issue, as I understand it. Our fight is not that of the offensive, but the defensive. If there be those who want "alien immersion," let them have "alien immersion." But do not let them force that who oppose alien immersion. This is the point at issue. They tell us to leave the matter to be settled by the churches. I say a hearty amen to that. Let each church decide for itself. One church is as much sovereign as another. Let each church decide. But this will apply just as well to anything else as alien immersion. Let each church decide whether it will remain Baptist, or become united with the reformers—Campbellites. Let each church decide whether it will remain true to the Scriptures, or drift with the higher critics. We are not objecting to the churches exercising their sovereign privileges; but we do object to their impinging the sovereignty of other churches that have an equal right to be sovereign. Again, we are told "the Association has nothing in the question." I deny this proposition most emphatically. That the Association has no ecclesiastical jurisdiction over the churches goes without saying, but that she has no jurisdiction over her own members does not go so smoothly. If this proposition were true, this also would be true, that the Association has no voice in the formation or perpetuation of her body. But is this true? No—a thousand times no.

If a Mormon church should offer itself for membership in his association, the brother would oppose its reception as strongly as anyone and ask the association as such to reject it. Then we are agreed that an association as such has a voice in the reception of churches as members in her body. And if so, she has a voice in their continued membership. This is irresistible. A church seeking membership in an association is supposed to come presenting with her articles of faith, and the question of admission is decided by the association upon basis of agreement in doctrine with that body. Her continued membership proceeds upon supposed faithfulness to their accepted doctrines. Let us be logical and consistent. We are told, we should leave the question to the churches, and not make it a test of fellowship. Now I undertake to say the only way to leave this question to the churches is to make it a test of fellowship. And I challenge a successful refutation of the position. Not to make it a test of fellowship, is to leave the question to be decided by the alien immersion churches. Is that what is wanted? We have heard much about the proscribing spirit. Now let us calmly look into the subject and see if there is not just that spirit manifesting itself right here at this time. You insist on leaving the matter as a ceded right to the churches to be decided by them, pro or con. You deny the privilege of making it a test of fellowship—to do so, is to be of the proscribing spirit. Here is a church. She unanimously decides to receive alien immersion. She must be allowed to do so—she is sovereign—you say. So say I. Here is B. church. She unanimously decides to reject alien immersion. I say she must be allowed to decide—she is sovereign also. You say, yes, but she must not make it a test of fellowship. Well, A. church votes to receive, and B. church votes to reject alien immersion. But B. Church is not allowed to make it a test of fellowship. To do so is to become of the proscribing spirit—and you know that is too bad. Then she must receive letters from A. church; but A. church receives alien immersion. She now grants a letter to one thus received, which letter is presented at B. church; it must be received or rejected. To reject it is to make the question a test of fellowship; to receive it is to surrender the right to decide for herself, to surrender her sovereignty to one that has no more right to be sovereign, is to allow the alien immersionists to decide the question for themselves and the others as well. Now this is the thing demanded at our hands. Where is the proscribing spirit? Now this—as intimated—may be the noise of ignorance, but as ignorant as we are some of us at least can look further into a proposition than to be caught on either horn of such a dilemma as that. I say let the churches decide. Let each church decide the question for itself. I would no more have those of my way of thinking decide for the others than I would have them decide for us. Let the churches decide. And in order that they may so decide without impinging the one the sovereignty of the other, make

the question a test of fellowship. Then those churches that want alien immersion can go over in a group to themselves where alien immersion is at par; and those that do not want alien immersion can become similarly grouped where alien immersion is not current at all. This and this only is to leave it to the churches. And this is no more the spirit of proscription than it is to demand that the affusionists, or baptismal-regenerationists should be separated from us, that they be grouped to themselves. This is the way we see it. A. C. DORRIS. Lewisburg, Ky.

Letters of inquiry have been sent to the Publication Society of the Chapel Cars and to whom funds should be sent which were formerly sent to Boston W. Smith. There will be no one appointed in "Uncle Boston's" place. The Missionary and Bible Secretary of the Society, R. G. Seymour, D.D., has the management of the cars, and contributions to their important work should be sent to him, at 1701-1703 Chestnut Street, Philadelphia, Pa., or to any District Secretary or the Society. A tribute to "Uncle Boston—the Man," is a new tract which is now ready for distribution and

will be sent to any one on application. Diogones, lantern in hand, entered the village drug store. "Say, have you anything that will cure a cold?" he asked. "No, sir, I have not," answered the pill compiler. "Give me your hand," exclaimed Diogones, dropping his lantern. "I have at last found an honest man." God calls his best-loved one to stand in trying places because there are trying places where some one must stand, and the careless and indifferent are not great enough for such a service.

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The Farm and Household

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Reports from various sections of Nicholas county are to the effect that peach trees in great numbers are dead, a condition attributed mainly to the great drouth that prevailed for months throughout that section of the State.

Quite a number of Kentucky buyers were in the Kansas City market recently buying feeding cattle for shipment to this State. Good cattle are reported scarcer than for some years. Thirty-one car loads were shipped from Kansas City the past few days.

Fayette county.—Some damage was reported to the fruit trees caused by the sleet recently. The bad weather during the past week prevented the farmers from doing much work and little was accomplished. The lamb crop is expected to be about an average and the usual good prices for early lambs are probable.

Bourbon county.—There has been very little activity among the farmers of this community for the past week owing to the bad weather. Some farmers report that their old fruit trees suffered some from the sleet, but little damage was noted. Much work is being done in the care of the lambing ewes and the farmers are putting them in barns in order better to protect the young lambs.

Woodford county.—Much feeding of fodder, hay and corn has been necessary for the past weeks. The live stock market has been very active and the following are some of the sales recently made: Schobert and Willis recently sold to Hardin Field 72 head of yearling cattle weighing 700 lbs., at 4 1-2 cents a pound; 25 head of 600-pound cattle to C. F. and F. Hawkins, price 4 to 5 1-2 cents, and bought two car loads of hogs for 4 1-2 cents and 5 cents for shipment to the Louisville market.

Bath county.—Farmers have been busy here the past two weeks looking after their stock and now that the snow has melted water is more plentiful and the prospects are that it will not be scarce any more this season. The farmers are anxious to get to work on their tobacco lands and have great expectations for a large crop this year. The stock market is dull in this county and the weather has been very bad on early lambs. Hog killing is about over. Butter and eggs remain high and scarce.

NEW RECIPES.

Select some firm, small tomatoes and cut them crosswise, without peeling, into halves, dip in oil or melted butter first, then in fine sifted crumbs and broil over a fire that is clear but slow. Put them on a hot dish in the oven and leave the door open. Melt three tablespoonfuls of butter in a saucepan and add the slightly beaten yolks and whites of six eggs, a half teaspoonful of salt, a dash of pepper, a pinch of paprika, and five tablespoonfuls of cold water; stir over the fire one minute and

add five tablespoonfuls of grated cheese. As soon as the cheese melts and the eggs are set take from the fire and put them on buttered rounds of toast; lay on each one a piece of tomato, the broiled side up, and surround with parsley.

By way of a new tomato salad here is something delicious: Take a cream cheese or some fresh Dutch cheese, and season with salt and pepper, wetting with a little cream if necessary; roll into tiny balls, the smaller the better, and let them get firm on ice. Peel some small round tomatoes and remove most of the inside by cutting off the stem end and scooping out the middle. Heap with the little cheese balls and sprinkle with chopped parsley; just before serving pour a teaspoonful of French dressing over each one. Lay on white lettuce and serve very cold.

Corn will only last through September, or a little time after, so that should not be neglected.

Boil for twenty minutes ten ears of tender corn and cut from the cob; put through the meat-chopper with a small green pepper, which has had the seeds removed, and two hard-boiled eggs; put this in a mixing-bowl and stir well, adding a cup of grated bread-crumbs, a dash of celery salt, half a teaspoonful of salt, and sufficient cream to moisten till it can be easily molded with floured hands into outlets; dip each one of these into the crumbs, then into half-beaten egg, into crumbs again and let them raise and dry for two hours, fry in deep fat till they are golden brown; arrange on a platter and put a bit of parsley stem into the end of each one to represent a chop.

For corn-oysters, grate a cupful of sweet corn and add one beaten egg, a quarter of a cup of sifted flour and salt and pepper, make these into little cakes the size of an oyster and fry brown in the frying-pan; lay on a napkin and garnish with parsley.

A breakfast dish that is somewhat of a novelty is made with corn: Grate a cup of corn and put in a saucepan with half a cup of white sauce made with cream instead of milk; cook till the corn is tender, about five minutes, and season highly with salt and pepper; put on rounds of buttered toast and stand in the oven till the cream has been somewhat ab-

sorbed by the toast; then lay a poached egg, nicely trimmed, on each round.

Spinach is still on hand at this season; try cooking it in the French fashion first and then serving it as a salad. To prepare it,

wash well and put it white wet into a hot covered saucepan on the stove and let it steam; when half done put it twice through the meat chopper, season with salt, pepper, lemon juice and a little cream and cook five minutes more; press into small molds and stand on ice over night; the next day turn out of the molds on lettuce and put a round yolk of a hard-boiled egg on top of each little mold, and in the middle put the chopped white of the eggs. Pass either French dressing or mayonnaise with this. This way of using eggs with a salad suggests another which is quite as good: Take some celery and cut into pieces four or five inches long and shred these into narrow strips, cutting them down with a sharp knife; put them on ice to become crisp. Lay them on white lettuce and spread stiff mayonnaise between each two layers, but do not put on the top. Around the edge of the dish put alternately a hard-boiled egg-yolk, then a little pile of the chopped white, and outside of all some white celery tips.

To use new sweet potatoes, boil

them, beat them up with an egg, a half cup of cream and seasoning and make a high "volcano" on a platter; pour the beaten white of an egg over this and brown; surround with broiled chops and serve.—Caroline French Benton, in The Circle for September.

Watch the chickens as they grow and cull out any that do not appear to be strong and healthy. In all well cared for flocks some do better than others and those that develop fastest and best are the ones that will make the greatest profit for their owner in the months to come. If none of the flock do well there is something wrong with the care and foods.

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FOSS.

Mrs. Bettie Bell Foss departed this life September 2, 1908. She was born in Jefferson county, Ky., near Fishersville, where with her parents she resided until 1847, when they removed to South Jefferson county.

Sister Foss made a profession of faith in Christ at the age of sixteen years and was baptized into the fellowship of Floyds Fork, now Fishersville Baptist church by Elder W. T. Barnett. The nearest Baptist church to her home in South Jefferson was Louisville twelve miles distant, consequently she heard only an occasional Baptist sermon. In 1860 the Long Run Association sent the writer of this, as missionary to that field. The Lord had gone before and placed some of earth's noblest men and women, and of these sister Foss was one. Her home was the first visited by the missionary, where a hearty welcome ever awaited her pastor.

In July 1860 a church of eleven members was organized, sister Foss being one of the number and in her death the last one of the constituent members passed away.

She loved her religion. I have seldom met with any one so well versed in Bible teachings.

During the long time she was without Baptist preaching, the Bible and the Western Recorder were her constant teachers.

The Western Recorder came to her home for more than fifty years.

She leaves one son, Dr. S. S. Foss, and a daughter, Mrs. Belle Moreman both active members of Beachland church and noble workers of the Lord's cause.

W. E. POWERS.

SCOTT.

Whereas, God in His infinite wisdom has by death removed from our midst one of our most faithful co-workers, Mr. T. M. Scott; and

Whereas, Our brother has made his impress among us of devotion to duty of Christian fortitude of self-sacrifice to do the will of God and finally of what it means to live an earnest Christian life.

Whereas, The Sunday School has for years known the deceased as leader, counselor and servant; and

Whereas, As Superintendent and teacher, he has been instrumental in leading many souls to Christ. Be it resolved,

That we, the Ghent Baptist Sunday School are conscious of the great loss to us in the death of Bro. Scott, and

That, though we shall miss him, we recognize the will of God, and rejoice that our brother has triumphantly joined the host of the redeemed.

Respectfully,
DR. H. S. ROWLETT,
R. H. SHIPP,
Committee.

HATCHER.

Brother S. G. Hatcher, deacon of the Hiseville Baptist Church died at his home of lung trouble January 16, 1909, leaving on this side the river two brothers, four sisters and an only daughter, Mrs. Jessie Davis.

Funeral services conducted in the presence of a large and sorrowing congregation by the writer, brethren Bruce and Winn. He was the author of a vigorous tract refuting the idea that the Baptists began in 1607. Had been Clerk and Sunday School Superintendent many years. Sound in the faith, faithful in every way, he fell in the work, and we are sure that a good man has gone home.

W. J. PUCKETT.

VICKERS.

Whereas, On January 1, 1909, we were deeply grieved by the sad news of the unexpected death of our much beloved Brother and Fellow Minister, A. L. Vickers, and desiring to give formal expression to our sincere sorrow and sense of loss by this sad event, therefore, be it resolved:

That we believe that this honored and beloved man of God was a very potent

influential, and useful personality in the work of the Lord, that he was loyal to the faith, expressed strong and true devotion to the denomination and was fearless in the discharge of his Christian duty.

That we express to our sister, Mrs. Vickers, and family, and also to Sister Vickers, his mother, our tenderest sympathy in this time of sore bereavement and commend them to the God of all comfort and consolation.

That we herewith spread these resolutions on our minutes, send a copy to the bereaved family, and a copy to each of our denominational papers.

Committee:
T. C. ECTON.

Never ask another to fulfill a duty for love's sake, but for the sake of right. Love is broad, but right glorifies it, and in every act of affection there should be a foundation of right. Parents and children, brothers and sisters, and friends should never appeal to each other to remit any of the individuality of each with the words, "for my sake." Give it up if it is right, retain it if it is right. There are, however, questions of expediency which often must be settled for the young by an appeal to their affection. Only by development of the moral and intellectual nature, of mechanical skill and of religious trust can all sides of the individual be rounded into that graceful freedom of action which leaves to others as much space as it demands for itself.—Kate Gannett Wells.

DEAR RECORDER:

We have a splendid church of something over 400 members, the great majority of them poor people, and we have not a single wealthy member in the church. We are in fine condition, moving forward along all lines. Our brilliant and consecrated young pastor, John Edgar Matthews, resigned December 1st, after serving the church two years, which have been the greatest years in all the church's history. Bro. Matthews goes abroad, to Europe and the Holy Land for a good period of travel and study. Our church promptly called Rev. Edward A. Howard, from Arkansas City, Kansas, who as promptly accepted the call and commenced his labors January 1st, and his family are just now being moved here. Bro. Howard is a native of Owen county, Ky., educated at Georgetown, and ought to be pretty well known in Central Kentucky, not having been many years from there. We surely think he is the man for us, and are expecting large and fruitful work in the coming years. It has been my lot to serve the church as clerk and treasurer the past ten years, in which the total contributions have averaged over \$3,000 per year, and there has been no time the pastor did not receive his check for full pay every Monday morning, and all other obligations were met just as promptly. Our church house was built in 1890, at a cost of \$15,000. Was burned down in 1894, and promptly rebuilt, and a much better building than the first one. The spiritual condition is fine, hardly a trace of disposition towards worldly and sinful amusements. Such as habitual theater-going, dancing or card playing, etc. What a joy to live among such people. The Baptist cause is moving forward grandly in all the Western country; every little bit a new church is constituted in Kansas City, that great metropolis, of which an enthusiastic old resident here said, that inside the next century it would be the city of the world, for in a radius of fifty to one hundred miles around it, no city in the world has such a food producing area.

But I must stop, with best wishes to the grand Western Recorder, and kindly greetings to my numerous friends among its readers in dear old Kentucky and elsewhere.

W. T. HEARNE.

Independence, Mo.
The Church is truly the one body of the one Lord; but it must always have many members.

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ITEMS OF INTEREST

News The World Over.

One of the most thrilling stories ever told is that of the sinking of the huge steamer, Baltic, near No Man's Land, near Nantucket. In the fog the Baltic and the Italian steamer collided, the Baltic being the most injured. The two vessels had 1,050 passengers. No sooner had the Florida backed away from the Republic than Capt. Voltolin came back to help. His own ship was in danger, and some of his passengers implored him to seek safety but he refused. The Italians worked like madmen to save all on the Republic and to pump the water out of their own disabled ship. The Florida was already crowded but every one was brought on board.

Meanwhile the Republic had sent wireless messages in every direction, and before many minutes a dozen ships were hurrying to the scene as fast as their engines would carry them. The Baltic came first and took the passengers of both ships off the disabled Florida. Three of the rescuing ships tried to tow the Republic to port. All had left her except Capt. Scully and his second officer. But as they were towing her, her bows rose, two pistol shots were fired to say she was sinking, and she went down in 150 feet of water. The captain and mate were picked up out of the water three-quarters of an hour afterwards. Marconi must be the happiest man in the world the his invention saved so many lives.

There was an earthquake shock last week in Smyrna, Turkey. The people were greatly alarmed, but little damage was done in the city. But the shock was more severe at Phoenicia, twenty-five miles northeast of Smyrna, where 600 houses were destroyed. The volcano of Lagpur in the Philippine Islands, became active. The eruption was slight, but a large fissure was made through an old crater, thus releasing a large lake which had formed there. The water rushed down with great force, doing great damage to the cultivated fields.

Gen. Fayette Hewitt died at his home in Frankfort, aged seventy-seven. He was one of the best known and most popular men in the State. He was a member of the famous Orphan Brigade of which Kentucky is so justly proud. He took part in very many of the great battles, and showed himself a fearless soldier and an able officer. He had three horses killed under him, but was never wounded. Since the war he was three times elected State Auditor.

The great change in Turkey is shown by the fact that the Sheik-ul-Islam, the Mohammedan pope, has consented to be interviewed. The present Sheik is a man of culture, sixty years old, grave, courteous and kindly. He is greatly loved by all who come in contact with him. He told the reporters of the Daily News that the constitution would not be revoked. The Sultan had promised officially and religiously and his promise would not be broken.

The reporter asked the Sheik-ul-Islam for a message to send the English people, and he gave this message: "We

desire the most friendly relations not only with England, but with all the peoples of the West. We ask them to give us a fair trial, and not to judge us hastily. I can give my assurance that, under the new Constitution, the hopes of friendly feelings among all subjects of the Sultan are higher than ever before. You have millions of Moslem subjects in India who are loyal to your King. Let us all be friends together, and try to make the world better."

Heretofore it has been impossible to print the embossed letters used in the books for the blind on both sides of the page. This has made books for the blind very bulky and expensive. Two blind men, Mr. W. T. Watt and Mr. B. B. Penton, have devised a method by which the embossed letters can be printed on both sides of the page. This is a great boon to the blind.

John B. Stetson, the hat manufacturer of Philadelphia, was a millionaire manufacturer whom all men praised at his death as they did Marshall Field. He was also a devout and generous Baptist. We are glad to learn that his firm goes on in the old way. They give a bonus to the good workmen who work steadily. At first it was 5 per cent of the workman's wages. Now it is 25 per cent. At Christmas \$50,000 of Stetson stock was given to the most deserving workmen. The firm employs 4,600 persons. The married men all received a turkey. The thousand girls received each a pair of gloves and a box of candy. One thousand five hundred hats were given the men and boys.

BIBLE INSTITUTE.

Following is the programme for the Tenth Annual Bible Institute to be held at Murray, Ky., February 14-19, 1909:

- Sunday.
 - 9:15 a. m.—Bible School.
 - 10:15 a. m.—"The Teacher and the Text Book."—L. P. Leavell.
 - 2:30 p. m.—"The Teacher's Life."—L. P. Leavell.
 - "The Quiet Hour" every day at 7 p. m.
- Monday.
 - 9:30—Devotional Exercises, at every session.
 - "Round Table" and "Variety."—L. P. Leavell.
 - "Faithfulness and its Reward."—J. D. Maddox.
 - 2:00 p. m.—"The Teacher Winning and Training the Class."—L. P. Leavell.
 - Intercessory Prayer.—W. E. Hunter.
- Tuesday.
 - "Gaining and Training Teachers."—W. J. Mahoney.
 - "Fallen Angels."—J. M. Burgess.
 - 2:00 p. m.—"Church Discipline."—M. E. Dodd.
 - "History of Christian Science."—H. W. Virgin.
 - 7:30 p. m.—"Results of Practice of Christian Science."—H. W. Virgin.
- Wednesday.
 - "Organizing the Classes."—W. J. Mahoney.
 - "History of Infant Baptism."—H. W. Virgin.
 - "Demon Worship."—M. E. Dodd.
 - "Evils of Infant Baptism."—H. W. Virgin.
 - "The Authority of the Scriptures."—C. M. Thompson.
- Thursday.
 - 10: a. m.—"Enlarging the School."—W. J. Mahoney.

"The Transfiguration."—J. M. Burgess. 2:00 p. m.—"Pastoral Responsibility."—W. E. Hunter. "Christian Union."—C. M. Thompson. 7:30 p. m.—Mission Address.—S. J. Porter.

Friday. 10:00 a. m.—"The One Baptism."—W. D. Nowlin. "Exposition of II. Peter 1:5-9."—S. J. Porter. 2:00 p. m.—"Religion in the Home."—I. N. Ponick. "Beatitudes."—S. J. Porter. 7:30 p. m.—"New Creatures in Christ Jesus."—W. D. Nowlin.

All the brethren who are down on this programme for addresses have promised to come. We have put none of the pastors in Blood River Association on the programme because they are home folks and we are counting on them all being there to help us make visitors from other associations feel welcome and at home. "The Quiet Hour" is aimed to fill the place of the sunset service at our summer encampments.

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OTHER STATES.

Pastor Charles H. Nash writes: "Please change my address after February 1st to Hawkinsville, Ga., where I go as pastor."

Pastor W. A. Wray, Jr., writes: "Please change the address of my paper from Ruston, La., to Weatherford, Texas, as I go there the 8th of February to accept the First church. With best wishes for the Recorder."

Pastor J. B. Frisbie writes from Euer-ton, Mo.: "I have moved to Euer-ton, Mo., where I become pastor. Change my address from Lamar, Mo., to Euer-ton, Mo. You are making the best paper I read."

Rev. C. C. Coleman resigns the pastorate of the First church, San Antonio, Tex., to accept that of the Baptist church, Abilene, the same State. He has done a remarkable work at San Antonio and the people were loth to give him up.

Pastor H. E. Harris writes: "I have changed my address from Lovelady, Tex., to Greenville, Tex. Please change the address of the Recorder accordingly. I have resigned the pastorate of Lovelady and accepted the mission work of Hunt County Association."

BROWN UNIVERSITY.

Saturday afternoon the Rev. Baude d'Arles delivered in Manning Hall at Brown University a lecture on "Sully Prudhomme, Poete et Fenseur." The lecturer spoke of the distinguishing personality and character of the great philosopher and in closing read a few of his finest poems.

The Extension Courses in Brown University are now about to open their spring term, the fall term having been completed.

Tuesday evening, January 19th, the Musical Clubs of Brown University made a trip to Mt. Holyoke, where they gave an elaborate concert, which was well received.

The Senior Class of Brown University is to hold the first series of class sup-pers on Thursday evening, January 28th, at the Hotel Vesuvio, Providence.

The students of philosophy at Brown University have reorganized the old "Philosophical Club," and the project bids fair to be extremely successful. There was a large attendance at the opening meeting and the discussion, which for that evening was "Is knowl-

edge worth while for its own sake," aroused enthusiastic debate. Officers were elected and plans put under way to bring to Brown some noted philosophical speakers to address the club.

The annual debate between the Freshman class and the Sophomore class was held Monday evening, February 1st. The question which the teams debated was as follows: "Resolved, That boards of arbitration with compulsory powers of investigation and award should be appointed to settle all disputes between labor and capital."

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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 butcher 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
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Med. to good milch cows	20 00a 30 00
Com. to plain milch cows	10 00a 20 00

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Medium to good sheep	2 25a 2 75
Common to medium sheep	1 50a 2 25
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Good butcher lambs	3 00a 4 00
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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 25 50

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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 00a 10 00
Medium leaf	10 00a 10 50
Good leaf	11 00a 12 00
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