

WESTERN RECORDER

Faith, Hope and Love, these three.

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

84th YEAR.

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The Baptist Times is right. It quotes from the Examiner: "When pastors and laymen have the spirit of the fathers, they will have the success of the fathers," and adds, "In order to have that they must believe as their fathers believed."

The Presbyterian says: "The Roman Catholic church in France is making great and apparently successful headway in regaining her influence on the people by means of periodical literature." Two million copies of the papers are issued and the priests make great efforts to induce the people to take and read the paper.

Principal Henderson, speaking recently in England, said that "to set denominational progress before themselves as an object would be very unworthy of them if they had not affixed special truths to deliver. They were Baptists because they thought they ought to be Baptists and because they thought it was for the good of the world that there should be Baptists and Baptist churches. There was nothing more popular amongst certain Christians than the word 'unsectarian' and there was no bigger piece of humbug."

These words are true and timely. But Principal Henderson left out the great thing. There should be Baptists and Baptist churches first and chiefest because it is for the glory of God. Oh, brethren, in everything, even in eating and drinking, as the Bible commands, think first of the glory of God.

The Western Methodist says truly: "It is time the mothers in the land were on their knees praying that God will call their sons into the ministry." And they must show in their lives and in their talk that they consider pleasing God the one great thing and that their religion is a joy.

A FRESH START TOWARD CHRIST.

By Rev. Theodore L. Cuyler, D.D.

A man has just gone out of my room who said to me: "I am going to begin the new year with a fresh start." All his life he had been drifting farther and farther off from where his conscience told him that he ought to be. His "fresh start" was toward Jesus Christ. And every unconverted person who reads these lines ought to take the same step; you expect to do it at some time before you die; do it now. Jesus Christ waited for you all last year, and many years before it; hasten to him at once.

Do not wait for any keener sense of guilt; people often discover more of their own weakness and wickedness after they have come to Jesus than they ever dreamed of before. Do not wait for more feeling. If you had fallen from a ferryboat into the North river, filled with floating ice, would you wait to feel colder before you grasped the rope flung out to you? When Jesus told the blind beggar to come to him, he cast off his garment and came straightway. When the leper besought Christ to heal him, the Master bade him "go show himself to the priest." The suffering wretch did not stop to count his scabs or scales, nor inquire, "What good will it do me to go?" He asked no questions, but started, and "as he went he was healed." The path of obedience was the path of salvation; it will be just so with you.

When Jesus encountered James and John on the lake shore of Genesaret, he simply said to them, "Follow me." He did not come twice after them, nor did he need to speak twice to them. Their destiny hung upon ten minutes; so may yours. Suppose that these two fishermen had treated the Saviour as you have always treated him, where were their wonderful history, their priceless service, and their crown of glory? Their destiny turned on a "Yes" or a "No." They did not stop to cry over their sins, or to bargain with their new Master as to their support; they quit their nets, rose up and walked off with Jesus Christ, not knowing whether he would lead them.

You, too, my friend, must forsake your "net." A single favorite prevailing sin may be a net that entangles your soul in its meshes. The "net" which my friend who has just left this room is quitting, is a dangerous tampering with a brandy bottle. I have seen hundreds of awakened souls drawn back into hardened impenitence by sensual temptations; the decanter, the gaming-table, the playhouse, or the appetite for licentious gratification have coiled their net around the feet, and kept them from following Christ.

Perhaps your besetting sin is a love of making money and in ways that do not satisfy your conscience. Then stop it at whatever sacrifice. You cannot make an honest prayer while there is a dishonest coin in your pocket. Just as it is the hidden root which holds a tree against every effort to move it, and the hidden rock that stays the hole in the bottom of a vessel, so it is the secret sin that oftenest keeps a soul from Christ. Search your heart to the bottom, and whatever Christ bids you give up, surrender it. Perhaps fear of ridicule or the desire to stand well with your irreligious associates may be influencing you. But you cannot keep on good terms with sinners and live

on good terms with your Saviour. Take a bold stand, if some of your acquaintances do stare at you or sneer at you. Perhaps your courageous coming out for Christ may startle them and shame them, and be the means of saving their souls. I knew of two young ladies who so impressed their circle of friends by their decided stand for Christ, that a deep religious interest was started, which finally spread through the congregation. Obey Christ, and he will take care of the consequences.

In order to be saved by Jesus Christ, there are two things that are indispensable. One is repentance of sin, and the other is faith. They both mean doing. They are not frames or feeling; they are acts. Repentance is a resolute turning away from your old sins, with a full purpose to live a different life. Faith is a resolute grasp of Jesus Christ, binding your soul to him as your atoning Saviour. You must put your whole heart into both. Nor can you consider yourself a converted man or a saved man until you are joined by the Holy Spirit to the Infinite Son of God. The Spirit will help, waits to help you, and every hour that you refuse to obey conscience and follow Jesus, you are resisting that divine, loving Spirit. In the saving of your soul you must act and Christ must act. Your faith is your laying hold on Jesus, and doing whatever he bids you. Jesus will forgive your sins, cleanse your soul, and give you strength to follow him. That is his doing.

Take these two truths and act on them. Go to Jesus in honest prayer. The "Inquiry Meeting" for you is a meeting of your own heart with him; no pastor, or evangelist, or friend can be a substitute for your Saviour. One honest hour with Jesus Christ is the first step to which you must come sooner or later, or else die in your sins. One honest hour with Jesus may give you a new life in this world, and life everlasting up yonder. A single decisive step—straight to Jesus Christ—will give you such a "Happy New Year" as you never knew before.

THE SOVEREIGNTY OF GOD.

The Scriptures do not at any place attempt to prove the existence of God. On its very first page stands the sublime assertion: "In the beginning God created the heavens and the earth." In like manner they do not undertake to prove His universal sovereignty—they simply declare it. "The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all." Likewise it is declared, in many other places too numerous to mention.

The one hundred and third Psalm overtops all the other Psalms, even as Mount Blanc towers above the Alps. Spurgeon called it "the Monte Rosa of the divine chain of mountains of praise." In it he says, "the Psalmist first sings of the personal mercies he had received, then he magnifies the attributes of Jehovah as displayed in His dealings with His people, and he closes by calling upon all the creatures in the universe to adore the Lord, and join with himself in blessing the ever gracious Jehovah."

In the fourth verse, quoted above, there is a view of the boundless power, and glorious sovereignty of Jehovah. To quote from Spurgeon again:

His throne is fixed—it is established, settled, immovable.

"He sits on no precarious throne, Nor borrows leave to be."

About His government there is no alarm, no disorder, no perturbation, no hurrying to and fro in expedients, no surprises to be met, or unexpected catastrophes to be warded off. . . . He is no delegated sovereign for whom a throne is set up by another. He is an autocrat, and His dominion arises from Himself and is sustained by His own innate power.

"Prepared in the heavens," His throne is set beyond the reach of man—just as all those stately orbs that people the immensity of space are beyond the reach of his conquering arm. Man may rebel against His authority, but for a little while only—"He that sitteth in the heavens shall laugh, He shall have them in derision—then shall He vex them in His hot displeasure." What fools men are to rebel against the great God! If by a look He troubled Pharaoh and his host to their utter undoing—by a word He can blot out a world from its place, and strew its ashes throughout infinite space!

"His kingdom ruleth over all," that is to say—over the whole universe He stretches His sceptre. He now reigns universally, He always has done so, and He always will. To us the world may seem rent with anarchy, but He brings order out of confusion. The warring elements are marching beneath His banner when they most wildly rush onward in furious tempest. Great and small, intelligent and material, willing and unwilling, fierce or gentle, all, all are under his sway. His is the only universal monarchy, He is the "blessed and only Potentate," "King of kings, and Lord of lords."—Christian Observer.

A SIMPLER LIFE.

If we will, we can live comfortably, happily, rationally and nobly, and yet do without many things pleasing to the senses. We are always in danger of multiplying our wants. By so doing we endanger the higher life. If we live too much on things material we starve the spirit. As Jesus says, a man's life does not consist in the abundance of the things he possesses. Our present danger in the family, in society, everywhere, even in the church, is that we forget this elementary rule. We want the things that cost money. If we stop just for a moment we will realize that today most of our troubles are economic. How shall the things of this world be more evenly distributed? And now whilst we are in favor of every man having a square deal, in favor of a just distribution of the things of this world; yet of one thing we are persuaded, and that is that we would serve ourselves and the State greatly if we would by choice, by effort, by struggle if necessary, live a simpler life, as far as material things are concerned. Let us seek our true gratification in higher thoughts, nobler ideals, in truth, kindness, service, righteousness, and love—in living to the spirit.—Reformed Church Messenger.

Be inspired with the belief that life is a great and noble calling; not a mean and grovelling thing that we are to shuffle through as we can; but an elevated and lofty destiny.—W. E. Gladstone.

QUESTIONS ANSWERED.

BY SENEX.

"Please give me a brief history of the Philadelphia Confession of Faith." The Long Parliament on June 12, 1843, passed an ordinance calling an Assembly to draw up articles of faith and a mode of church government for England. The Long Parliament was composed mostly of Puritans, men who were still members of the Church of England, but they had a horror of prelacy in all its forms. Which is not to be wondered at in view of the behaviour of Laud.

In response to the call the Westminster Assembly came together on July 1, 1843, Its sessions were held in the Jerusalem chamber of Westminster Abbey. Parliament decreed: "William Twisse, Doctor in Divinity, shall set in the chair as prolocutor of said Assembly." There were at first fifteen members of the Assembly. Ten were from the House of Lords, one of them being the Earl of Salisbury, twenty were from the House of Commons, the others were preachers. Afterwards five other lords and ten members of Parliament and eighteen divines were added to the list.

The Assembly also received Scotch members after a few weeks, but I have forgotten their number. There were no Baptists in the number, but all were strongly evangelical and Calvinistic. And England has never known a body of greater men than was this Assembly. Their scholarship was great and so was their power over the English language. They could think deeply and express themselves in clear, incisive language. The act of making definitions is said to be a lost one among men. But this Assembly were masters of that art.

In 1646 the Confession of Faith was finished. The Assembly went in a body and formally presented it to the Lords on December 7th. Both Houses of Parliament studied it thoroughly before voting upon it. Some changes were made by Parliament in regard to the relation between church and State, and in the summer of 1647 it was adopted as the declaration of faith of England, by a vote of both Houses.

This was the action of Parliament and made the Confession the creed of the established church. The first ones to adopt it were the eight Baptist churches of London, who made some changes, of course, in what was said of the ordinances and the form of church government. If I remember rightly the Scotch Presbyterians were the next body to adopt it. But it has been so long since I read the history of those times that I do not remember.

No other formal action in regard to it was taken by the Baptists till in the year 1689. Then a meeting of messengers from the churches was called to meet in London, and 117 churches sent them. This is the statement in regard to this Confession in their own words: "We, the ministers and messengers of and concerned for upwards of one hundred Baptist churches in England and Wales (denying Arminianism) being met together in London, from the third of the seventh month to the eleventh of the same, 1689, to consider of some things that might be for the glory of God, and the good of these congregations, have thought meet (for the satisfaction of all other Christians that differ from us in the point of baptism) to recommend to their perusal the confession of our faith, which confession we own as containing the doctrine of our faith and practice, and do desire that the members of our churches respectively do furnish themselves therewith."

These Baptists adopted, in this, the London Confession of Faith as it is called, the phraseology of the Westminster Confession, with changes on points of difference. They did this not chiefly because the Westminster was such a masterpiece of clear thinking and accurate definition, but in order to show their brethren of other denominations their agreement on

the great doctrines of grace. The Baptists had been accused of all sorts of vagaries and heresies. Their reply was to show how fully they were in accord doctrinally with all other Calvinists. Arminianism they hated with a good hearty hatred, did these the Particular Baptists of England and Wales.

On September 25, 1742, the oldest Association in this country, the Philadelphia Association, adopted the London Confession of Faith, adding two to the articles. This was the mother Association, and as other associations were formed they adopted the Philadelphia Confession. The Charleston Association was an exception if I remember rightly. They adopted the London Confession of 1689.

It looked like beginning a long way off to begin with the Westminster Confession of 1647, when asked about the Philadelphia one. But the Confessions are virtually the same, the work of that great Assembly called together by Parliament. And every true history of the Philadelphia must begin with the Westminster.

THE AUTHORITY OF CONSCIOUSNESS.

In the present day many are telling us that the final authority in religion is the collective Christian consciousness. Our study of the history of the Christian churches, and our experience and observation of Christian churches and communities has not been such as to justify us in accepting the consensus of Christian consciousness as conclusive authority. The collective consciousness of the early Christians developed the Papacy before the middle of the fourth century, and continued it without serious question for twelve centuries out of the past nineteen centuries of the Christian era. While, therefore, not accepting the collective Christian consciousness as the final authority in religion, we have been led to consider where it would logically lead us in case we did accept it.

In the first place the consensus of Christian consciousness would lead to the conclusion that immersion, while it was without doubt, the primitive baptism was not held to be an obligatory rite to be continued in the Christian church. Perhaps as early as the third century other forms of admission to the Christian church began to be practiced, and by the eleventh century the rite of immersion had almost wholly disappeared from the Western church. The Eastern church and its offshoots have always retained immersion as baptism. But the Christian consciousness of both the Western and Eastern churches established child baptism in the early centuries, and it is maintained by the overwhelming consensus of the Christian consciousness of the world even to this day. The authority of Christian consciousness, therefore, if accepted as final in matters of religion, would wipe the Baptist denomination off the face of the earth.

Moreover, the consciousness of the early Christian churches established a form of district bishops in the second century, which later developed into the episcopacy of the Eastern church and the papal hierarchy of the Western church. And the overwhelming consensus of the Christian consciousness of the world has maintained some forms of episcopacy throughout the Christian era, and still maintains the episcopacy. Therefore if the consensus of Christian consciousness is the final authority in religion, not only the Baptist, but the Congregationalist, the Presbyterian and all non-Episcopal churches must be merged into the churches which have the "historic episcopate."

But it is possible to go further. If it is conceded that the consensus of the Christian consciousness is endowed with final authority, the question will inevitably be raised: If the consciousness of one class of men has so much authority, why limit the authority of consciousness to the class Christian? Why not admit that the consensus of the consciousness of mankind is of final authority? This demand seems to be entirely logical from the

premises, and it at once appears that reliance on consciousness as authority removes entirely any basis on which to establish, enforce or promulgate Christianity; for the overwhelming consensus of the consciousness of mankind always has been and is today opposed to Christianity.

The fundamental fallacy of the claim that the consciousness of mankind as a whole, or of any class of men, is of final authority is revealed in this reductio ad absurdum. It is based on the proposition that majorities are always right. This is not true. It is true that majorities ought to rule in civic affairs, and majorities are probably oftenest right in questions of the collective rights of mankind. But in religion every man must give account of himself to God, and no majority is competent to decide for him in any matter of his personal relations to God. Here is the foundation of the Baptist demand for the entire separation of Church and State, and here is the foundation for the Baptist principle that the New Testament is the sole guide in faith and practice in religion.

The links in the chain of authority in religion are simple and clear. There is a God; He has sent His Son, Jesus Christ to reveal Himself to man. The teachings of Jesus Christ written down by those personally associated with Jesus Christ, or by their immediate associates, under the guidance of the Holy Spirit. These writings, collected under the guidance of the Holy Spirit, form the New Testament which is the complete guide and final authority of the followers of Jesus Christ, under the illumination of the Holy Spirit. Here we have certainty, and here there is an authority to bring back to the truth the Christian church from all the errors into which it may be led by the collective Christian consciousness.

The proof of the supernatural character of any religion is its capacity to correct the errors into which its adherents may be led. No other religion than Christianity has ever shown such a capability, and Christianity has done this by the reassertion of the authority of the New Testament. Religions dependent on human consciousness have no power to restore themselves. Not even the Christian consciousness could save the Christian church from the errors of the Roman Papacy. It was Martin Luther's assertion "Nor can any faithful Christian be compelled to anything beyond the Holy Scriptures" which brought back the Christian church from the errors of Rome: and it is the insistence of the supreme authority of the New Testament which alone can keep the Christian church in the way of the truth of Jesus Christ. No guide in religion is satisfactory which is not absolutely and always right.—Watchman.

THE GREAT QUESTION.

William R. Williams.

If death be ever terrible, he is especially so when his coming is sudden. When instead of making sickness and slow decay his forerunners, he dispenses with these harbingers and appears unannounced, his coming makes many a stout heart quail. The thread we had looked to see slowly attenuated and long drawn out, is snapped, as with a stroke, rudely and forever. Life, with its cares, and hopes, and vanities, and eternity, with its tremendous retributions, are brought into startling proximity, and seem the more strongly contrasted. But chiefly is sudden death terrible, because many, even of those habitually ready for another world feel as if they would wish some interval between the secular business of this life and its close, some span, not only to set their house in order, but to scrutinize their own hopes for eternity, and fit the soul for its dread change as it hovers on the verge of another world. But to the sinner how awful is it to be cut off from his cherished hope that he may be allowed, before quitting earth, a brief preparation! This great work, which should be his first care, he, from a desire of enjoying the world,

makes his last; and defers to the hurry, delirium, and feebleness of a death-bed the great business of a lifetime. To cut him off suddenly is, then, to deprive him of his favorite resort, and to flood, in stern vengeance, that refuge of lies in which he had proposed to take a final shelter from the wrath of God, when he might no longer enjoy his idols. He had purposed to give to the ways of sin the strength of his faculties, and to pour on God's altars the last poor dregs of the wine-cup of life; to make youth, and health, and zeal, and influence and energy a burnt-offering of Satan, and then to carry the poor offals of the sacrifice, age, feebleness, and sickness, to Christ. An unexpected death shuts him out from this refuge, where he has risked and lost his all.

But there are those to whom death, and even sudden death, is not terrible. Some like the British Christian, whose frequent prayer, answered as it was in the mode of his removal, is inscribed on his tomb, have longed for an instantaneous summons and exclaimed, "Sudden death, sudden glory." To them the King of Terrors had lost his ghastliness, and seemed, in their eyes, but the angel Death, commissioned by the Father to release them from cares and sins, enfranchise them from all the assaults of temptation, and admit them, introduced by the hand of the Mediator, to all the glories and the joys of the beatific vision.

It is not then the circumstances of our death, be it violent and disastrous, or otherwise—be it sudden or lingering—that should be the chief question. It is rather the character of the dying man, the moral image he carries into the world of spirits. What are his relations to God? Let me die the death of the righteous, be it violent or peaceful, be it slow decay or some sudden stroke, be it solitary or amid companions and friends, be it a rule and agonizing dislodgment of the soul from the body, or a gentle and noiseless lapse, as of one falling asleep in Christ.

The great hindrance to the believer's entire surrender and simple trust is the old self. Only as the natural man is crucified with Christ is the new self, the spiritual man, with all his God-given capacities for devotion and service, set free for a complete surrender to God, and offered "as a living sacrifice, holy and acceptable to God." And though the old self will continue to exert its hindering force upon the new long as the believer lives, still, under the mastering might of "the Spirit of life in Christ," it can be so kept in its crucifixion place and under its sentence of death that it shall never again obtain dominion over him. Sadly true it is that from unwatchfulness, and from weakness engendered by past habitual self-indulgence, the believer, under an occasional sore temptation "overtaken in a trespass," is subjected to the temporary control of the old nature. But so soon as the new nature receives again the restoring grace of the creative Spirit in response to fervent penitence and heartfelt entreaty, its power is re-established over the soul, and peace returns. In view of these vital facts of daily experience the believer is called, not only to unsleeping trust and consecration, but to ceaseless vigilance, prayer, and resistant struggle at every point of exposure to old weaknesses and temptations. Above all should his supreme unceasing desire, aim and petition be that Christ should fill the place and exert the control of the expelled self within his whole spiritual being; in the precious assuring words of the inspired apostle, that "Christ may abide in his heart by faith and be found within him the hope of glory;" that Christ may be his "life."—B.

I have a thousand times tested the efficiency of sudden prayer in moments of difficulty, when confronted with a little temptation, when overwhelmed with irritation, before an anxious interview, before writing a difficult passage. How often has the temptation floated away, the irritation mastered itself, the right word been said, the right sentence written!

PENTECOST AS THE CHURCH'S BIRTH DAY.

A. N. Morris.

It is always unpleasant for me to differ from my brethren. And just now as our thoughts are turned toward the oneness of the early disciples of our Lord it seems cruel to draw the attention of the readers of the dear old Recorder away from that peaceful river as it flows on.

I refer to Dr. W. E. Hatcher's notes in the Baptist Teacher on the Sunday School lesson for January 17th. Speaking of Pentecost, he says: "Truly a charming scene for the birth of a gospel church."

Matt. 16:18: "Upon this rock (petra) I will build my church." Christ is to build his church. Matt. 18:15-17 says that after a process of "private labor" certain cases are to go before the church.

Luke 6:13ff: "And when it was day, he called his disciples, and he chose from them twelve, whom he named apostles," etc. (See Acts 1:13.) This was a divine selection of twelve men that they might be with him.

Matt. 26:30: "And when they had sung an hymn, they went out into the mount of Olives." This is the only record we have of Christ singing with his disciples before his ascension, and this was before Pentecost.

Luke 20:17: "The stone which the builders rejected, the same was made the head of the corner." The Jewish builders rejected Christ, but notwithstanding their rejection he was the corner stone of his church, and this, too, before Pentecost.

Why do men claim the church was born on Pentecost? Where do they get Scripture to support such a theory? I most heartily agree with Dr. Mather when he says: "After all only the word of the Lord must stand as authority with Baptists."

The church was organized before Pentecost. Its charter members were the apostles. They transacted church business before that day. Acts 1:15-26. The church had grown and its membership had increased to one hundred and twenty.

More could be said but let this suffice for the present. "I love thy church, O God; Her walls before thee stand, Dear as the apple of thine eye, And graven on thy hand."

SHALL WE REAR OUR BOYS ON BLOOD?

We have been reading the advertisements of the books for boys in one of the great London literary magazines. Almost four out of every five of these books are full of blood from end to end.

men mowing down naked Hindus with sabres, night attacks of the enemy, men beating one another on the head with guns or clubs, or great rows of dead men that have been slaughtered.

In the United States we are fast pressing upon the heels of this rearing the boys on blood. The President of the United States most earnestly pleads in his last message to Congress for the encouragement of rifle practice among schoolboys.

It is time the Christian father and mother in England and America asked themselves this question: Do we want our boys reared on blood? The Anglo-Saxon has been a brutal being from the beginning.

God must hold just far enough aloof to prevent men's clinging childishly to the skirts of his power and wisdom. They must straighten up and walk on their own feet erect—also they can never be men that a Creator may rejoice over.

So God planted sympathy in the hearts of the brave and the strong to be for the defense and succor of the weak. This is the counterbalance of modern civilization—the final glowing proof that God is good—that as strength and courage and manly self-reliance increase with increasing human power, so sympathy for the suffering and care for the weak and assistance to the unfortunate and anxiety to avert the trials of the ill-circumstanced, at the same time increase.

TO THE CHURCHES. Spiritually, it cannot be said that the sky is radiant with hope. In great and growing centers the churches are not keeping pace in numbers with the increase of population.

LOVE IN A WORLD OF PAIN. Is God good? That doesn't seem a very proper question to be put forward in a religious journal.

That means it's not fair to judge him merely by the bodily comfort he gives to people. We can't suppose that the Creator of men is by any means indifferent to their physical well-being, but if it is impossible to grant them constant bodily ease and safety without detracting from their

highest development in character, God will undoubtedly choose character development for them rather than any sort of material benefit.

Presuming that God means to use this world as a manufactory of souls of divine quality, there are some results which in his infinite government he must avoid at all hazards.

For one thing God must avoid growing a race of softlings in this world.

It would be fearfully easy for God to get nothing more out of the world than softlings. Just a little extra warmth close beside the equator—comforting, agreeable warmth to the people accustomed to it—robs a host of men completely of the zest—even of the capacity—to accomplish effects by their labor.

Never! So God must take enough of the race for his purpose, and sting it with his harsh north winds of cold until it bestirs itself to escape freezing to death. So civilization is achieved. The tingling pain of freezing limbs blesses men with industry—and the blessing is worth the pain, for the man who works is liker to God.

So with a thousand comforts that God may even yearn to wrap consolingly around his creatures. If he did, he would lull them into lassitude—and he would afflict them with any hardship rather than bring them to that.

Moreover, God must avoid growing a race of cravens in the world.

God might no doubt easily devise a world free of dangers—a world where neither pestilence walked in darkness nor destruction wasted at noonday—but that world would have in it no men who had the faith to dare a danger. It would have no men who could not do their duty and stand to their posts without regard to the consequences—no men that couldn't be daunted.

Besides all else, God must make sure that the earth shall not be peopled with infants. In all his providence he "stands within the shadow" because he will have men be men, steadying their own nerves with the grit to conquer their own difficulties, working out their own problems, triumphing in constant increase of conscious strength.

God must hold just far enough aloof to prevent men's clinging childishly to the skirts of his power and wisdom.

Yet if the last word of God's government were a word only for the strong and the brave, the world would indeed be a world of harshness—void not of the strength of love but of its tenderness.

And for that use, we may maintain with confidence, it could not possibly be a better world.—Interior.

prayer and spiritual communion are unwelcome and unfamiliar, and conversation is regarded as a curious eccentricity. We may pay a disastrous price to get the crowd; we may barter away all the distinctive characteristics of a Christian church, and then what will have happened, even while we are priding ourselves on our success, will be, that the crowd has captured the church.

It is sadly possible to have something that pays well as a commercial concern, and that is an utter failure as a Christian church.

It were almost better to be without the crowd if we may cultivate a lofty and noble type of Christian character, and which far more powerfully than clever preaching or elaborate music, would witness to Jesus Christ.

What happens, whether men fall away from us or flock to us, we must determine on several things.

(1) The spiritual character of the church must be maintained. Holiness of character must be our final aim. The dignity that surrounds devoutness and reverence and unworldliness must not be forfeited. We are not set in the world to entertain and amuse it, but to act upon it as a redeeming and regenerative force in the power of the Holy Spirit.

(2) In the words of Paul to Timothy, "We must preach the Word." Whatever else we do, this is our function. Much is involved in it—knowledge of the Word, which can only come by diligent study for one thing, and knowledge of human nature for another; also the illuminating influence of the Spirit of God which only comes to men who pray in secret.

We must preach all the Word. The wooing note, certainly, and also the warning note, which is too often absent from modern preaching. The severity as well as the tenderness. The Christ with the whip of small cords, and the withering indignation, as well as the meek and gentle Jesus. Nor must the ethical note be absent. The last place on earth for tickling men's ears with funny stories, and doubtful anecdotes, and jocular witticisms is the pulpit of the Christian church. We must lay ourselves out for deeper and more serious work than that.

(3) The whole church must strive to do the work of an evangelist. Preachers, Sunday School teachers, deacons and church members have to watch for souls, to help Christ to save men.

Finally, let us steadfastly believe in the ultimate victory of our Lord. In the hour when His glory seems to be clouded, and He seems to be wounded in the house of His friends, let us cleave closely to Him. Victory for Him involves battle for us. We must fight if He is to win. Let us believe that He needs the Baptists, that He designs us to play a great part in the vast work of saving the world. Loyalty to Him, obedience and fidelity to Him, fellowship with Him, the world for Him. Let these be our watchwords. We can then afford to seem to fail, we can afford to suffer, for our failure will be our success, and if we suffer with Him we shall also reign with Him.—Charles Brown, London, England.

HOW TO PRESERVE THE MORAL SENSE.

It seems to me that the shortest way to check the darker forms of deceit is to set a watch more scrupulously against those which have mingled unregarded and unchastised, with the current of our life. Do not let us lie at all. Do not think of one falsity, as harmless and another as slight and another as unintended. Cast them all aside; they may be light and accidental, but they are an ugly soot from the smoke of the pit, for all that; and it is better that our heart should be swept clean of them, without overcare as to which is the largest or blackest.—John Ruskin.

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.

Special contents of the February Circle are as follows: "It Needed God; The Task Was Bigger than Abraham Lincoln," by James Oppenheim; "Around the World with the Y. M. C. A.," by Hugh C. Weir; "Lincoln, Our Lincoln, a page of famous tributes to the Great Emancipator"; "The Farmer and the Roll-Top Desk," by William Atherton Du Puy; "The Tribute" (a poem), by Grace Agnes Timmerman; "A Lullaby" (song), Lyric by J. W. Foley, music by Eugene Thwing; "Two Fugitives," by Clara Morris. Fiction—"The Troubling of the Waters," by Alice Garland Steele; "The Motherhood of Lyddy Ann," by Imogen Clark; "The Signal," by Burton Kline; "Love Among the Chickens" (a serial story), by P. G. Wodehouse. Departments—The Church Circle, the Reading Circle, the Circle of Music, the Collector's Circle, the Business Circle, the Outdoors Circle, the Country Home Circle, the Photographers' Circle, the Home Circle, the Cooking Circle, the Puzzle Circle, the Mother's Circle, the Children's Circle, Girls' Own Circle, Boys' Own Circle, Fun Lovers' Circle. The Circle: Published by the Circle Publishing Company, Madison Square, New York.

Sunday-School & Lessons

Sunday, February 28th.

The Gospel in Samaria.—Acts 8:4-25.

Motto Text.—“The people with one accord gave heed unto those things which Philip spoke, seeing and hearing the miracles which he did.”—Acts 8:6.

“Therefore they that were scattered abroad.” Driven out of Jerusalem by the persecution. “Went every where preaching the word.” Telling of the persecution and the cause of it, their faith in the crucified Redeemer. Thus Satan, as so often overreached himself, and instead of destroying the Gospel caused it to be widely known.

“Then Philip went down to the city of Samaria.” Philip, one of the seven, not the apostle. It is not known to what city reference is made; it may have been Sychar. Philip was one whom the persecution drove out of Jerusalem.

The people received the word gladly. The miracles which Philip wrought were the confirmation which God gave to the truth of his words. But it was the work which saved. The miracles seem to have been many. No wonder there was great joy in that city. The healing of the rich and the demoniacs would have been sufficient cause for rejoicing. But a far greater was the salvation from their sins which was offered them.

“But there was a certain man called Simon.” Whether this is the same man who is mentioned by Josephus has been much discussed. But Simon is a common name and magicians were very numerous. Simon had been a power in that region before Philip came. But Philip did not set himself to show Simon's errors and trickery. He knew the best way to overcome superstition was by preaching the Gospel. The sorcerers knew many of the laws of chemistry, etc., which were not known by the people. Hence they could do many things which excited wonder. The jugglers of India by sleight of hand, do today many amazing things. “Himself was some great one.” Early writers say that he represented himself to be the Messiah; others that he said that he was the Samaritan archangel. It is evident that he made claims to be supernatural.

“To whom they all gave heed, from the least to the greatest, saying. This man is the great power of God.” It is always easy for impostors to deceive some people. Besides the people were all looking for some special manifestation of the divine power. It is evident this man was a man of great resource as he continued to hold his power for a long time.

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But Philip freed them from their superstition, and taught them faith in the Lord.

“Then Simon himself believed also.” Simon was a master magician and knew all the tricks of trade. And he knew that Philip's power was a very different thing from his sorcery. Had there been any deception in Philip's miracles it is certain this sorcerer would have discovered and exposed it. Simon believed, indeed that Philip's words were true. He believed that Christ had been crucified and raised again; that He was the Son of God. Like many who are not Christians, in all ages, he was orthodox with his head. But he had not believed in his heart.

With his ability he found it not hard to deceive the brethren in regard to his conversion. And Simon was baptized into the church. No doubt there was great rejoicing among the brethren that Simon was converted. But he was not. We have no reason to think he was consciously a hypocrite. He thought that his belief was all that was necessary. He believed Philip's facts; he was willing to pledge himself to live as a Christian ought. But he did not repent of his sins, nor trust his salvation to the atoning blood. False brethren crept in unawares, even in those days when we might suppose the persecutions would have kept the churches pure. How very careful ought the churches always to be sure as possible no unconverted person finds his way into their fellowship.

Verse 14. There was great rejoicing among the twelve when they heard of the work in Samaria. It is evident they did not have the Catholic idea of Peter's supremacy, for all the apostles decided as to what should be done.

“Who, when they were come down, prayed for them, that they might receive the Holy Ghost.” The extraordinary influence of the Holy Spirit which gave them superhuman gifts, among them the gift of tongues. Simon's offer shows there were visible manifestations of the Spirit's power in those on whom the apostles laid their hands. “Only they were baptized in the name of the Lord Jesus.” This means that they professed faith in the Lord, and not that his name alone was used in the baptismal formula.

“And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given.” Simon had evidently not received the Holy Spirit himself. “He offered them money.” He looked upon them as only a superior sort of magicians whose arts surpassed his. And in his eyes all men had their price—money could buy any thing. Yet how few are the things which are worth having which money will buy. All the great gifts of God are for the poor—no less than the rich—wisdom, spirituality, genius, sound judgment, character, love, peace with God, etc. This sin of Simon Magus of desiring to buy position or influence in the churches is called simony from his name.

“Peter is very severe. Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.” It is the insult to God in his thought, not that to the apostles in supposing they were bribable which roused Peter's indignation. God's gifts are too great to be bought. Yet men are continually endeavoring to secure salvation by their good works, and even by money used in charitable purposes.

“Thou hast neither part nor

lot in this matter.” Simon had not been converted. He had been baptized and baptized upon his confession, honestly made, that Christ was the Son of God. Thus theologically, Simon is the first Campbellite on record. But he was sadly out of place in a Baptist church. “Thy heart is not right in the sight of God.” And the heart is the thing in religion. So long as the heart is not regenerated no man can be a Christian.

“Repent therefore of this thy wickedness, and pray God, if perhaps the thoughts of thine heart be forgiven thee.” Either Peter felt that Simon's sin was most probably too deep for forgiveness, or he wished by the doubt expressed to rouse his conscience to the terrible nature of his sin. “For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.” Gall of bitterness is the greatest of all bitterness, and implies aggravated depravity.

Simon's repentance is a poor thing. He does not pray himself as Peter had bidden him to do, nor does he feel the guilt of his sin in spite of Peter's effort to impress him with his depravity. His is the language of fear, not of repentance. He does not wish the things of which they had spoken to come upon him. There is too much fear passing as repentance. Godly repentance loathes sin and desires to be free from it.

This last verse shows that Peter and John spent some time preaching in Samaria.

WRONG BREAKFAST.

Change Gave Rugged Health.

Many persons think that for strength, they must begin the day with a breakfast of meat and other heavy foods. This is a mistake as anyone can easily discover for himself.

A West Virginia carpenter's experience may benefit others. He writes:

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“But she said a small amount of Grape-Nuts went a long way and that I must eat it according to directions. So I started in with Grape-Nuts and cream, two soft boiled eggs and some crisp toast for breakfast.

“I cut out meats and a lot of other stuff I had been used to eating all my life and was gratified to see that I was getting better right along. I concluded I had struck the right thing and stuck to it. I had not only been eating improper food, but too much.

“I was working at the carpenter's trade at that time and thought that unless I had a hearty breakfast with plenty of meat, I would play out before dinner. But after a few days of my “new breakfast” I found I could do more work, felt better in every way, and now I am not bothered with indigestion.

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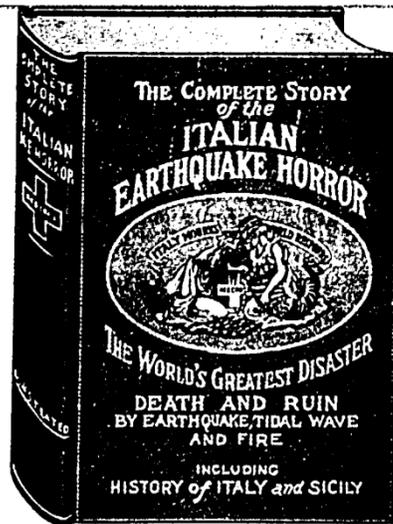
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OUR DENOMINATIONAL PAPERS—DR. EATON'S QUESTION.

Repeatedly Dr. Eaton, during the few years just prior to his death, asked in the Western Recorder the following exceedingly important question: "Upon what principles should the number, location and personnel of our denominational papers be determined?"

The editor of the Baptist and Reflector in a recent issue doubtless expresses the feelings of many when he expresses his regret that Dr. Eaton did not himself leave with us his own answer to this question. But he did not do so.

Even if the great man and editor is dead, the question is just as important as while he lived. And while the present writer would not be thought guilty of arrogating to himself to answer the question, he believes that any one who has given serious thought to it, may, with profit to the brethren, speak his mind. Hence, he would ask friendly consideration of what follows.

1. Number. All will admit the personal right of any one with paper, pen, shears and a modicum of sense, to start and to run a paper. But the question, what is best, must be taken into consideration—what is best for the cause of Christ? One may, of course, argue on the hypothesis that if one paper is a good thing, more are better. But this is shallow logic. If many papers could be kept up to the high standard to which all should aspire, then there would be more in the argument. But it is certainly true that the more subscribers a paper has the greater is its ability to improve its quality. And the public has just so much money that it will put in one paper in a given territory is for this reason, likely to be better, and to serve a better purpose, than two or more, if the one is taken by as many as would take the two or more. One good thing is more desirable than two of inferior quality.

A stronger argument for one paper in a given territory is that two papers, or more, of the same class or type, striving for the same constituency, both reading and advertising, are sure to have unpleasant feelings arise between their managing forces, and to create discord and division among the brethren, and to keep it up; a most deplorable thing. Unity among the brethren may not be looked for where there exist two papers. No one who has the power and opportunity to observe will deny the truth of this. Men are only men—of the earth earthy—and two or more papers of the same class in the same field all ways have given and always will give trouble, and hinder instead of speed the progress of Zion. More especially is this true, as it always is and always will be true, if there are one or more points of difference in the teachings of the papers. Indeed, there is practically never any other excuse for a second paper than some point of difference. And as long as the two exist each will have its following; and at the associational meetings, especially when the reports of the Committee on Religious Literature are read, and more such other occasions, there is a possible chance for hard feelings and the saying of things which hurt the cause.

2. Location. It goes without saying that for many reasons the location of a paper, to do its best work, should be in a large city. To be faithful is to be for all our

There is not space to give these, nor is it necessary, as they readily suggest themselves. But as regards the juxtaposition of the centers of our denominational work and our papers there is something to be said. We have our Foreign Mission Board, Home Mission Board, Sunday School Board and Southern Baptist Theological Seminary—all the special interests of the denomination of the South. These boards are composed of men, mere men, fallible men. The same is true of the corresponding secretaries of these boards; and the same is true of the Board of Trustees of the Seminary, and of its president and its faculty.

One of the special functions of the denominational paper is to act as a "watchman on the walls," keeping his eyes on all our interests as no one else can or will, and if he sees digression, call attention to it, if he sees or hears error, condemn it.

Now, if he be too near any one of the institutions mentioned, or its headquarters, one might think there is a chance for such intimacy to exist between them and the editors of the paper—and they are all just men—as that the paper might not be faithful to call attention to digressions from the beaten paths; that the paper might dwindle into a mere "organ" of the board or the seminary. And an "organ" is, under given circumstances, a source of danger always.

Again, on the ground that "familiarity breeds contempt," or because of the fact that attention has been called to some error by a faithful editor, antagonism, or imaginary antagonism, arises on the part of editor or institution, or both, and the good work of both are hindered. So, a great deal depends on the next part of the question.

3. Personnel. This is the most important of all. Really it may settle or unsettle both of the others. The personnel of a paper consists practically of the editorial force. What the editor is the paper is.

All will agree that the editor should be a man of strong intellectual power, judicious, deeply and wisely—not necessarily "widely"—read, a Bible scholar and a Bible student, spiritually minded, courageous. With this to his denomination—which is loyalty to Jesus.

I would speak of this latter, because it is "denominational" papers of which we are speaking. No difference how many are our denominational papers, nor where located, they must be loyal. And it will not do to make one's "stock in trade" a boast of "loyalty" without being truly loyal. If not loyal they are not within the pale of our discussion. If they are not loyal they are not "denominational."

To be loyal is to be faithful. And faithfulness is always needed; it is demanded; and by Jesus himself. There is never a time when some one is not going or tending to go astray. This is true of preachers, teachers, editors, writers, secretaries—all of us. "To err is human," and we must not allow his paper to become an organ of our denominational interests or institutions, or men. To be an organ is to be "for" that whose organ it is, right or wrong.

and institutions, giving them all possible encouragement and support when they are right, but lovingly yet boldly and unflinchingly calling attention to error and condemning it, no difference where it is found. And this takes courage of the very highest type.

If preacher, teacher, fellow editor—any of our forces—begin to teach error, let the editor call attention to it; no difference if he is called a "heresy-hunter." This term is of the devil's coinage, and no Godfearing man will be made to quake by it. Indeed, it is an honor to have it said of you. And the use of it almost surely brands as a heretic the one who uses it.

If one of our secretaries goes a-courting with some of the people who persist in teaching "some other gospel," by going into "treaty councils," or "peace pow-wows," or "union mix-ups," with the other so-called "evangelistic bodies, or their representatives, let the faithful editor speak, and in no uncertain sound. The failure to do this has cost the denomination, in some parts of this country, almost its very life.

The personnel of our papers should be determined by the editor's faithfulness, as well as by his faith—his faithfulness to his denomination, its Bible-tested truths—"the faith." Lovemaking or fraternizing with the other denominations is no proof of faithfulness; rather the reverse. The editor's duty to them is to tell them they are in error; tell them what their errors are, and "teach them the way of the Lord more perfectly." VERITAS.

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GOD LEADS.

As God leads me, I am still
Within His hand:
Though His purpose my self-will
Doth oft withstand.
Yet I wish that none
But His will be done,
Till the end be won
That He hath planned.

As God leads, I am content;
He will take care!
All things by His will are sent
That I must bear.
To Him I take my fear,
My wishes while I'm here—
The way will all seem clear,
When I am there!

As God leads me, it is mine
To follow Him;
Soon all shall wonderfully shine,
Which now seems dim.
Fulfilled be His decree!
What He shall choose for me,
That shall my portion be,
Up to the brim!

OUR PULPIT.



THE NECESSITY OF REGENERATION.

C. H. Spurgeon.

"Marvel not that I said unto thee, Ye must be born again."—John 3:7.

We need not wonder that there are some mysteries in our holy faith, for there are mysteries everywhere. In nature, there are ten thousand things that we cannot understand. In our own bodies there are inexplicable mysteries. He who thinks, for only a little while, even of so simple a matter as to how it is that food is gradually turned into flesh, knowing how impossible it would be for us to do it by any chemical process or mechanical apparatus will see that there is a mystery in every human life, a secret chamber into which the eye of man cannot look. There are mysteries all around us at this very moment. If we go outside this building, we shall, like Nicodemus, observe that the wind bloweth, we know it blows, for we hear the sound thereof, but as to whence it cometh, or whither it goeth, we know nothing. As there are mysteries in nature, as there are mysteries in our own bodies, as there are mysteries all around us even in the most commonplace things, it is not remarkable that there should be mysteries in the kingdom of God.

Yet Christ, by using the metaphor of the wind, shows us that the mystery is a matter of fact, and that the mystery can be turned to practical account, for, though we do not understand all about the wind, yet we know when it is blowing; and though we cannot comprehend it, we can make use of it. The wind has been employed in a thousand ways in the service of man, and it is not necessary that we should understand it in order to make use of it. A man may be an admirable sailor, and yet know nothing about the origin of the wind. If he does not understand how to hoist, or shift, or furl his sail, he will do well enough. So if ye are ever to be saved, it is with the mysteries of the kingdom of God; although we

cannot understand them, the practical use of them is a matter of such simplicity that we shall do well to learn what it is.

I am not going to attempt to explain the mystery of the new birth; that is altogether beyond my powers, I can only explain its results. But there is one point upon which I want to fix your attention, and that is that if you are ever to be saved, you must experience this new birth. "Must is for the king," we say, and it was the King of kings who said, "Ye must be born again." My text belongs to the absolute necessities; this is a truth that cannot be put aside: "Ye must be born again." If you are ever to enter the kingdom of God, or even to see it, if you are ever to be reconciled to the God whom you have so greatly offended. "Ye must be born again."

But what is it to be born again? I have already said that I cannot tell you how the Spirit of God operates upon the unregenerate, making them to be new creatures in Christ Jesus. I know that he usually operates through the Word, through the proclamation of the truth of the gospel. So far as we know, he works upon the mind according to the laws of judgment, influences the will, and changes the affections; but over and above all that we can describe there is a marvellous power which he exerts, which must remain amongst the inscrutable mysteries of this finite state, even if we can ever comprehend it. By this power, such a wondrous effect is produced that a man becomes a new man as much as if he had returned to his native nothingness, and had been born again in an altogether higher sphere. A new nature is created within him, although the old nature is not entirely eradicated. It will ultimately be destroyed, but it is not destroyed at first; yet a new nature is born within the man, a nature which hates what the old nature loved, and loves what the old nature hated, a new nature which is akin to the nature of God. That is a wonderful sentence in Peter's second Epistle, "that by these ye might be partakers of the divine nature." In his first Epistle, he writes concerning "being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever." This living seed is sown within our hearts, and then it begins to grow, "first the blade then the ear, after that the full corn in the ear." The new birth is the implanting of that living seed within the soul; it is the creation within us of that new, divine, immortal life. We must have that life or we cannot see or enter the kingdom of God.

My subject is the imperative necessity of regeneration; and I want to show you, first that the new birth is a great necessity; and secondly, to ask, have we all experienced it?

That it is a necessity is quite certain, because it is Jesus himself who says, "Ye must be born again," and Jesus cannot err. Unless we are prepared to reject the doctrine of external ritual, we must believe that of external ritual were care-fully attended to by them. They were great believers in fasting, in almsgiving, and in off-repeating say that the bread is turned into flesh, not having the spiritual discernment to be able to comprehend even the simplest metaphors which the Lord Jesus Christ is

born again." The Pharisee might be particular as to the tithing of mint and anise and cummin, and the straining out of gnats from the wine that he drank, or he might abstain from it altogether; but all this availed him nothing unless he was born again. Repentance is the universal necessity of the entire human family. This text would suit a congregation of kings, and princes, peers of the realm and bishops, quite as well as a congregation of costermongers, drunkards, harlots, and jail-birds. To all of woman born this necessity comes without a single exception, "Ye must be born again."

This necessity is evident if we consult the authority of Scripture. Consider its testimony concerning what man is by nature. The Word of God never flatters. It tells us that "there is none righteous, no, not one, there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and putrefying sores." "The heart is deceitful above all things, and desperately wicked." Now, if this is your ruined condition, "ye must be born again" if ye are ever to enter the kingdom of God. Mending you, patching you up, revising you, reforming you, will be of no avail, you must be new-created, nothing less than that will suffice for you.

"Not all the outward forms on earth,
Nor rites that God has given,
Nor will of man, nor blood, nor birth,
Can raise a soul to heaven.
The sovereign will of God alone
Creates us heirs of grace;
Born in the image of His Son,
A new peculiar race."

Remember also what even the gospel requires of men. Men can hear the gospel, for they have ears; but they cannot understand it until the Spirit of God opens their minds and hearts to receive it. Unto this day it happens unto men as unto the generation in Christ's day that though they have ears, they hear not, and though we speak unto them, they do not perceive, for how shall the fleshly man receive spiritual things? The unregenerate heart can no more understand the gospel than a horse can understand astronomy; it is altogether beyond the comprehension of the carnal man. When we use a simple metaphor, he takes it as literally as Nicodemus did when the Lord said to him, "Except a man be born again, he cannot see the kingdom of God," and he foolishly asked, "Can he enter the second time into his mother's womb, and be born?" When Christ talked to the woman at the well of Sychar about the living water, she said at once, "Sir, give me this water, that I thirst not, neither come hither to draw." And today when Christ says concerning the bread of life, "Take, eat, this is my body," the carnally-minded man says, "I will not eat of that bread, for I am afraid it will hurt my stomach."

They were great believers in fasting, in almsgiving, and in off-repeating say that the bread is turned into flesh, not having the spiritual discernment to be able to comprehend even the simplest metaphors which the Lord Jesus Christ is

pleased to use. Spiritual things must be spiritually discerned and therefore the carnal mind cannot discern them.

The graces which appear at the very dawn of the gospel in the heart are wholly above the reach of man. The gospel says, "Repent." The unregenerate man loves his sins, and will not repent of them. He presses them to his bosom; and until his nature is changed, he will never look upon them with abhorrence and sorrow. The gospel says, "Believe; cast away all confidence in your own merits, and believe in Jesus." But the carnal mind is proud, and it says, "Why should I believe, and be saved by the works of another? I want to do something myself that I may have some of the credit of it, either by good feelings, or good prayers, or good works of some kind." Repentance and faith are distasteful to the unregenerate; they would sooner repeat a thousand formal prayers than shed a solitary tear of true repentance. They would sooner work their way to heaven even if they had to pass through hell itself to go there, than come and simply receive salvation for nothing as the gift of God by Jesus Christ. Brethren we must be born again, because the truth of the gospel cannot be understood, and the commands of the gospel cannot be obeyed except where the Spirit of God works regeneration in the heart.

And, brethren, "ye must be born again," because it is impossible for you ever to enter heaven unregenerate. On earth, you cannot have peace with God without the new birth. God will never be reconciled to the flesh. It is a filthy thing, which must be put away. The old nature must be dead and buried. The ordinance of believers' baptism is meant to teach us that great truth. It is not the putting away of the fifth of the flesh, that was done by circumcision; but, in the new covenant, it is the burial of the flesh altogether. It must be reckoned to be dead and buried with Christ, and so be put right away once for all. Oh, that the Holy Spirit would work this with each one of us! "Flesh and blood cannot inherit the kingdom of God;" and that which, in our mental nature, is called the flesh cannot inherit the kingdom of God. It must die, and be utterly put away as a corrupt thing, and we can only enter heaven through the possession of the heavenly life, by virtue of having been made new creatures in Christ Jesus. Do you, dear friends, know experimentally what this means?

Ay, and in addition to anything that you can do, ministers may do all that they can do for you, but they cannot take you to heaven, nor make you God's child; you must be born again. I thank God for any revival that produces any genuine results; but, just because I rejoice in revivals of the right kind, I tremble as I think of many of the supposed converts who are only converted to self-conceit and to other delusions, and not to real faith in Jesus Christ. I charge you, by the living God, every one of you, not to trust to mere excitement or fancy as a ground of salvation. Ye must be made new creatures in Christ Jesus; your very nature must be changed; the whole bent, and current, and tenor of your life must be altered, and that, not by human arguments and persuasions, but by the Holy Spirit's power, or

else into God's kingdom you cannot come. All the praying parents, and praying teachers, and praying ministers and revivalists in the world cannot save a single soul. It must be born again; and when it is born again they do not work the miracle; God may bless their teaching, but the Holy Spirit must have all the praise for it, for he alone works this wondrous change.

Let me also say to you that there is nothing in the world that can stand in the stead of your being born again.

"Could your zeal no respite know,
Could your tears for ever flow,"

this text would still remain true, "Ye must be born again." There it stands in front of the gate of heaven, and to every one of you the question is put, "Can you produce the evidences and tokens of the new birth?" If you can, you may enter; but if you cannot, you can in no wise enter the kingdom of heaven. This necessity is most pressing upon you all. I feel as if I could stand over some of you, and weep as I say to you, "Ye must be born again." I have told you again and again, about judgment to come, but it does not affect you. I have preached to you about Christ's life, and death, and resurrection, but it does not move you. In a short time you will be upon your dying beds, and no one will be able to help you then unless you are born again. In a little while you will be in eternity, and unless you are born again, you will be driven from the presence of God for ever into the outer darkness where there will be weeping, and wailing, and gnashing of teeth. O sirs, "Ye must be born again," or ye will be damned!

Now, secondly, I want very briefly to answer this question, Have we experienced this new birth?

Perhaps somebody says, "Well, I was born again by baptism. I am told that, in my baptism, I was made a member of Christ, a child of God, and an inheritor of every case; there must be this the kingdom of heaven." Yes, you were told that, but I will ask you one question, were you really made all that by your so-called baptism? I was sprinkled when I was a child, but I know that I was not thereby made a member of Christ, a child of God, and an inheritor of the kingdom of heaven. I know that nothing of the kind took place in me, but that, as soon as I could, I went into sin, and continued in it. I was not born again, I am sure, till I was about fifteen years of age, when the Lord brought salvation to my soul through the regenerating work of the Holy Spirit, and so I was enabled to trust in Jesus My Saviour. The fact is, baptismal regeneration is a lie, a wicked invention of Popery, without the slightest warrant in the Word of God. No one has ever been born again in baptism, nor ever can be. Regeneration, in the Scriptures, is always put side by side with faith, as anybody can see who will read the Scripture without prejudice. Seeking to know the truth that is there veiled. There is nothing in so-called sacraments upon which you can rest for salvation. If you have been baptized, and even if you have been immersed, which is the only true baptism, unless the Spirit of God has regenerated you, "Ye must be born again, word about sinners looking with in? I have not said that you are

Someone asks, "How am I to know whether I have been born again?" Well, one of the first evidences of regeneration is faith in Jesus Christ, for wherever Christ the new birth must have been experienced. This belief was described by Christ as "the work of God." When he was asked, "What shall we do that we might work the works of God," he answered, "This is the work of God, that ye believe on him whom he hath sent." To Nicodemus, Jesus said, "He that believeth on him is not condemned." To the Jews who sought to kill him, he said, "Verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life." So that faith is the evidence of the possession of that new life which shall last for ever, that life which is imparted in regeneration.

Another evidence of the new birth is repentance. Sorrow for sin is one of the sure signs of the new nature. The new-born Christian hates the sins he loved before, and continues to hate them; and the longer he lives, the more he mourns that he ever committed them. His loathing of sin grows with his growth in grace, and sin is never so hateful to a man as when he is most fully sanctified. The nearer we get to heaven, the more ashamed we shall be of ever having been guilty before God.

Sincere prayer is another sure evidence of regeneration. What was said to Ananias, concerning Saul of Tarsus, as a proof that he was "a chosen vessel" unto the Lord? "Behold, he prayeth." It was not in a prayer-meeting that he was praying, but all by himself; and the man who is in the habit of communing with God in secret prayer is a living man, for prayer is the vital breath of the soul. One of the signs that a new-born child is living is a cry; and when a man cries to God out of his very soul, you know that he is a living child of the living God. Repentance is necessary in every case; there must be this radical change which shall make you loathe what you once loved, and love what you once loathed. I dare not diminish one jot or tittle of the absolute necessity of the case, for I have to answer at the judgment bar of God for what I tell you. If I should flatter you into some vain hope for which there is no solid foundation, you might at the last turn round upon me, and say, "You deceived me, and cons us into the belief that we were saved when we were not." I will not do that, and therefore, I say to you, "Ye must be born again," "Amen!" says somebody, "I fear that this kind of preaching will be very discouraging to a great many people." Well, how will it discourage them? "It will discourage them from trying to save themselves." That is the very thing that I want to do. I would like not only to discourage them from attempting that impossible task, but to cast them into despair concerning it. When a man utterly despairs of being able to save himself, it is then if not all of that which comes to that he cries to God to save him, and the miracle of regeneration has been wrought in him.

I think dear friends, that when we solemnly preach the necessity of regeneration, it has the good effect of overthrowing all that which is false in men, and most of humanity is false. You may not do a grow mushrooms out of almost any filthiness you choose to put upon him from ever resting down; but the Rose of Sharon needs a different soil from that; you can easily grow men and women who say they are Christians and who are very earnest for a month or two, and then go back to the world again. It is the Holy Ghost alone who creates

that life which is everlasting. In the case of those who are mere professors, a very little reproof has the effect of making them go away because they are offended, but it is not so with the true possessors of grace. That which is planted will never be rooted up, but it will endure all tests that may be applied to it. I know that, when I went to see the minister about making a profession of my faith in Christ, I hoped that he would test me, and try me, and probe me, for I wanted him to find me out if I was a hypocrite or self-deceived, and I think that every genuine convert feels very much as I did. We do not want to have any superficial work, we do not want the work to be slurred, we want it to be done thoroughly so that it will last throughout eternity. I do not want to have any peace except it be real peace through the precious blood of Jesus. To cry, "Peace, peace," where there is no peace, is a terrible thing, which will be sure to end in overwhelming despair, or else in fatal presumption which is worse still.

I pray you all to adore the Holy Spirit; think of him ever with the profoundest reverence. Christian men and women, who have been quickened by his power, invoke his might to rest upon you whenever you go about God's work, for without him you can do nothing. Pray in the Holy Ghost, and do not believe in the conversion of a single soul apart from the Spirit of God. Go and preach, "Believe on the Lord Jesus Christ and thou shalt be saved," as fully and as freely as you can, but remember that your preaching cannot, of itself, raise one soul out of its lost estate. This will be your comfort, that the Spirit of God will work with you and through you if you rely upon him, and depend wholly upon him.

A man is not only unknown to others but to himself, that never met with such difficulties as require faith and Christian fortitude and patience to surmount them. How shall a man know whether his meekness and calmness of spirit be real or not, while he meets with no provocation, nothing that contradicts or crosses him? But when somewhat sets upon him that is in itself very unpleasant and grievous to him; and yet if in that case he retains his moderation of spirit and flies not out into impatience, either against God or men, this gives proof of the truth and soundness of that grace within him; whereas standing water which is clear at top while it is untouched, yet if it have mud at the bottom, stir it a little and it rises presently.—Robert Leighton.

I think dear friends, that when we solemnly preach the necessity of regeneration, it has the good effect of overthrowing all that which is false in men, and most of humanity is false. You may not do a grow mushrooms out of almost any filthiness you choose to put upon him from ever resting down; but the Rose of Sharon needs a different soil from that; you can easily grow men and women who say they are Christians and who are very earnest for a month or two, and then go back to the world again. It is the Holy Ghost alone who creates

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Editorial

There is an intimate, yet vital relation between Christian stewardship and spiritual health.

The book of Malachi furnishes a striking illustration of this fact. The prophet describes a condition that is appalling.

Harken to the speech of the people, for their words are stout against God. They belittle the keeping of "his ordinance."

Even the land shares in this unfortunate condition. The fruits of the ground are destroyed and the vine casts "her fruit before the time."

The prophet, true to his mission, reveals the cause of this terrible condition. What is it? Robbery!

This accounts for the polluted bread offered upon the altar and the bringing of maimed and diseased animals for sacrifice.

Men, Christian men, can wrest God's money from his hand and use it for selfish and perverted purposes. This crime can be committed by the small wage-earner as well as the millionaire.

It is also a significant fact that but one thing would bring about the change and usher in the condition for which the people of Malachi's day longed.

The urgent and imperative needs of the Home and Foreign Mission Boards and the depleted treasury of the State Mission Board raises a question for every Baptist to answer.

justly belongs to them. A definite part of the income of every Christian belongs to God and to withhold that amount means to be guilty of robbing him.

HENRY G. WESTON.

It is a pleasure to write of such a man, because the strongest words of praise one can use will be felt by all who knew him to be no more than justice.

Dr. Weston was born in Lynn, Mass. in 1820. He was ordained to the ministry in Frankfort, Ky., and married Miss Endannille Van Meter, a Kentucky girl.

Dr. Weston was great as a preacher, great as a writer, great as a theologian, great as a teacher, but greatest of all as a man.

A thoroughgoing Baptist and the staunchest of Calvinists, he was ever true to his convictions. And like all really strong men he was tender and loving.

A prince and a great man has this day fallen in Israel.

Dr. W. W. Landrum began his pastorate at the Broadway Baptist church last Sunday under the most auspicious circumstances.

The Index, in describing that service, speaks as follows: "Several of the churches in the city suspended services in order that their pastors might take part in the service and their members might attend."

The urgent and imperative needs of the Home and Foreign Mission Boards and the depleted treasury of the State Mission Board raises a question for every Baptist to answer.

The commanding position occupied by the Broadway Baptist church in the denominational life of Southern Baptists furnishes Dr. Landrum an unusual opportunity for service.

The daily press credits the wife of a professor of sociology in the University of Chicago with saying:

"Tear up the carpets from the church floors and invite the young people into those church parlors to dance, to try and to hold their club meetings. Then they will not go to places that are not respectable."

Why stop with dancing? Certainly sleight of hand professionals would form an attractive feature in the pulpit Sunday morning and a respectable (?) theatrical performance would tax the capacity of the building at night.

The "entertaining feature" is assuming alarming proportions, and is being fostered by many who ought to know better. Worshipping God is far removed from entertainment.

The mistake is equally grave to induce the lost to come to church by holding out no other motive than that of being entertained. Salvation from sin is a profound fact and sinners need to be impressed accordingly.

Buildings dedicated to the worship of God and the proclamation of the Gospel are poor places for a dance. Even the so-called religious (?) dancer would hardly countenance such a suggestion.

The last Foreign Mission Journal presents some interesting comparisons, showing how the people of the United States spend their money.

For Foreign Missions, \$10,000,000. For chewing gum, \$20,000,000. For millinery, \$80,000,000. For church work at home, \$250,000,000.

It also suggests a simple, but effective way to illustrate that given for foreign missions as compared with that spent for other purposes.

Foreign Missions, two inches; chewing gum, four inches; millinery, sixteen inches; church work at home, fifty inches; public education, fifty-six inches; tobacco, 160 inches; whiskey, 300 inches.

At an early date. This appeal to the eye will certainly be helpful to world-wide missions.

It is to be hoped that the claim of Prof. Eugene Mormell, the German sculptor, is well founded. He has patented an invention for building houses that will withstand earthquake shocks.

Of course, this will involve a radical departure from present architectural methods. He would make the foundation of a building independent, where the ground is treacherous or unreliable.

To do this the entire house, including the foundation would be placed on a central steel pivot. The house and its foundation would in this way be separated from the surrounding ground by a space which gradually widens from the pivot at the extreme base to the level surface.

Prof. Mormell has received inquiries concerning his invention from the recently stricken portions of Italy.

A writer in an English paper calls attention to Bunyan's "Pilgrim's Progress" as it appears to many in these days. Its descriptions are regarded as old-fashioned, the burden has ceased to be heavy, the Book no longer trustworthy, and the evangelist not quite so sure as to his message.

Revelation for every observing visitor. The pilgrims may be few, with here and there a guide, but there are more bewildered people. The book that Christian read may not be much in evidence but its power remains supreme, for no other book has taken its place.

The Cross still stands just on the other side the wicket gate and the burden of sin, if removed at all, is still removed by the One who died on this cross. The fact remains today as of yore that Jesus is Saviour, but only of the lost.

A correspondent in the Interior brings a charge against a great railroad system that should be investigated by the proper officials and corrected without delay.

Traveling southwestward from St. Louis on the Frisco-Rock Island lines I find on the library table of the train the latest numbers of The Christian Science Sentinel and The Christian Science Journal, each in binders made for the purpose and nicely gold lettered, showing the intention of supplying current numbers regularly.

It is anything but becoming on the part of a great railroad to try to thrust such literature on its patrons. Christian (?) Science (?) teaches nothing that merits such treatment and it would be an easy thing for the railroad to procure more suitable reading matter.

EDITORIAL VARIETIES

"When money is the only egg in the nest, misery is the only part of the brood."

Be careful about any church pleasure that acts as an introduction to that of sinful amusement.

It is reported that the Wisconsin Baptist State Convention will receive \$206,863.40, a special bequest from the Roundy estate.

Tidings reaches us of the illness of Dr. J. S. Dill, of Bowling Green, Dr. Dill is a master workman and we pray for his speedy recovery.

Sydney Smith received a letter from a friend headed, "St. John's Day, on the eve of St. James's. His answer commenced: "Washing Day, on the eve of Ironing Day."

We regret to have missed the cordial handshake and genial smile of Secretary J. M. Frost when he called at our office this week. The brethren, however, are making heavy demands on our time, and it is almost impossible to keep the numerous engagements already made.

The Cumberland Presbyterian quotes a mining engineer concerning much advertised ventures in his own branch of business as follows: "A review of all the propositions promoted by sensational advertising during the last ten years proves there are not three today upon a healthy dividend-paying basis."

"We need today the gospel of the refining fire, not a message of mere comfort but of mighty cleansing. Both our theology and our preaching need this searching and fiery note. Too much that calls itself religion is little more than a sweetened paganism. Lord, deliver us from its impotent platitudes." Such are the wise words of Dr. A. T. Guttery.

Mr. W. H. Simmons passed away at Los Angeles, Cal., last Sunday morning. Less than a month ago he went West, hoping by this trip to recover his health which had become greatly impaired. The body will be brought back to this city for burial. Mr. Simmons was born in Nelson county, Ky., and was a liberal contributor to the Shepherdsville Baptist church. For many years he was a resident of Louisville and was a member of the Broadway Baptist church.

Rev. R. T. Bruner was found dead in his chair at Owensboro, Ky., Sunday night. His death is reported as from heart failure. For years he has labored in that part of the State, and is held in the highest possible esteem by the entire denomination. He was a kind, loyal, but uncompromising Baptist, and a devoted friend of the Recorder. His death is a source of great grief in our office and is an irreparable loss. A more extended account of his life will appear later.

The representative of a new "Thesaurus of —" called at the Recorder office this week to urge the merits of his work. Turning to the word Baptist we found the following remarkable sentence: "A domination of Christians who deny the validity of infant baptism, and insist that infant baptism should be by immersion." This book has strong commendations from quite a number of eminent men. The power of an enterprising publisher seems absolutely irresistible when he seeks commendations for his latest literary venture.

Prestonsburg Baptist Institute will give a book reception on the evening of February 22nd. A cordial invitation is extended to the Baptists of Kentucky and the South to be present in the "shape of a first-class book." This school was opened last fall and now has an attendance of two hundred and fifty. This reception is to form the nucleus for a library and should meet with a liberal response from every lover of education. Send one or more books addressed to Prestonsburg Baptist Institute, Prestonsburg, Ky. Do this at once and in that way help this worthy institution.

The men of the Crescent Hill Baptist church, Louisville, gave their first annual banquet Monday night of this week. The night was not propitious but there was a large attendance and the occasion was one that will long be remembered by those who were fortunate enough to be present. The principal address of the evening was delivered by Dr. J. R. Sampey. During the course of the banquet, a collection was taken for the building fund of that church, amounting to over \$7,000. Rev. J. F. Griffith has been on the field as pastor only about four months, and in this brief time, he has already accomplished phenomenal work. In the not distant future, this will be one of the strongest Baptist churches in the city of Louisville.

AMONG THE Churches.

Walnut St. (Third and St. Catherine) —Pastor Henry A. Porter: Christ's Letter to the Church in Thyatira, Rev. 2:18-29. The Sabbath, Ex. 20:8-11. S. S., 310. By letter, 3.

Broadway—Pastor Wm. Warren Landrum: Book of God's Secrets, Rev. 5:7. Eternity the Harvest of Time, Gal. 6:7-8. S. S., 204.

Chestnut St.—Pastor J. M. Weaver: The Twofold Rest, Matt. 11:28-30. Bro. Kimbrough preached at night. S. S., 100.

Crescent Hill—Bro. Wm. Bruce presented Home Rescue work. Pastor J. P. Griffith: The Conquering Power of the Gospel, Acts 19:20. S. S., 62. Our first annual banquet was held on the evening of the 15th.

Clifton—Pastor J. T. Betts: Worship, Rev. 22:9. Dying to Live. S. S., 133. Under watchcare, 1.

Calvary—Pastor J. S. Detweiler: The Beloved Son, Matt. 17:5. The Imitation of Christ. S. S., 148.

Deer Park—Pastor Edwin R. Harris: Lot's Choice, Gen. 13:11-12. God's Promise of Pardon, Isa. 55:7. S. S., 52. For baptism, 1.

Event and Jefferson Sts. Mission—Supt. B. T. Kimbrough: Held joint service with church. S. S., 72.

East—Bro. E. Y. Mullins: A Sin Unto Death, I. John 5:16. By letter, 1; by relation, 1. Reception on Thursday evening to the pastor and wife.

Fourth Ave.—Pastor E. S. Alderman: True Greatness, Luke 9:48. Three Steps in Conversion, Ps. 119:59-60. S. S., 167. By letter, 1.

Hope Rescue Mission—Supt. Wm. M. Bruce: John 17. Bible Class attend., 126. Splendid service at jail and workhouse.

High and—Pastor L. W. Doolan: What is Man's Relation to God, Ps. 8:4. The Seventh Commandment, or the Sacredness of Marriage, Ex. 20:14. S. S., 145. By letter, 2. Bro. P. C. Metzger spoke on Africa before the B. Y. P. U.

Highland Park—Pastor G. E. Davison: Hear the Voice of God and Obey, John 12:29. The Secret of Christian Activity, Acts 17:28. S. S., 91.

Hazelwood—Pastor Chas. B. Althoff: How to Grow in Grace, Rom. 10:9-10. I, Peter 2:2. Jas. 5:13-18. The Old and New Sacrifice, Heb. 10:1-14. S. S., 104.

Immanuel—Pastor J. C. C. Dunford: The Lord's Supper, I. Cor. 11:23-25. An Earnest Enquirer with Jesus, John 3:1-15. S. S., 137. Fischer Ave Mission had seven in Sunday School. A Japanese Tea will be given March 2nd, the proceeds going to the Sewing School.

Ormsby Ave.—Pastor G. D. Billeisen: Worthy Praise, Mark 14:8. Appeal to Caesar, Acts 25:11. S. S., 79.

Portland Ave.—Bro. W. P. Carter: The Joy of Service, Luke 10:17. Pastor L. W. Smith: Jesus Saving a Man, Luke 19:1-10. S. S., 103.

Parkland—Pastor E. G. Vick: The Christian Spirit, Rom. 8:9. Self-righteousness, Prov. 21:2. S. S., 154. By letter, 4.

Salem—Pastor R. W. Grizzard: An Exposition on Sunday School Lesson. For the Love of Christ constrain us. Third Ave.—Pastor S. J. Cannon: Satan An Angel of Light, II. Cor. 11:14. Talents, Matt. 25:15. S. S., 96. By letter, 4.

Tabernacle (New Albany) —Pastor E. T. Poulson: Lincoln Memorial Service, programme prepared by Home Mission Society. The City of Our God, Heb. 12:22.

Twenty-second and Walnut—Pastor M. P. Hunt: The Promise of Obedience, Gen. 22:18. Is the world Growing Better, Isa. 21:11-12. S. S., 434. By letter, 4; for baptism, 2.

Twenty-sixth and Market—Pastor R. E. Reed: Men Who Please God, Heb. 11:6. Why Become a Christian, Acts 26:28. S. S., 301.

SEMINARY NOTES.

BY ELLIS A. COTTRELL.

The enrollment for the year has already passed the 290 mark and is fast climbing toward 300.

Bro. A. Scott Patterson conducted the funeral of Mrs. James Rievey Long, at Millersburg on Friday, February 12th. She was a member of the Irvington Baptist Church.

Bro. J. C. Vick, our genial manager of New York Hall, has gone to Roswell, N. M., and Pecos, Tex., on a business trip for ten days or two weeks.

Dr. W. W. Landrum, the new pastor of Broa way church, was around New York Hall looking in on the boys almost as soon as he reached our city, and seemed delighted with the enthusiastic crowd

as he watched them in their recreation on the campus.

Bro. J. T. Owen has returned from a two weeks' meeting in the Brownstown Baptist church, where he is laboring as supply pastor. The meeting resulted in fifteen additions by baptism and a number by letter, and general strengthening of the Baptist cause there.

Dr. E. Y. Mullins occupied the pulpit at East church on Sunday morning. Students preaching Sunday: T. C. Hagby, Story Avenue Mission; D. J. Hunt, Pleasant Hill; Spurgeon Wingo, Ten Mile; L. B. Johnson, Emmanuel, Jeffersonville, Ind.; T. J. Barksdale, Somerset; R. L. Wallace, South Side, Covington; E. C. Stevens, Blanket Creek; S. S. Bussell, Lynnside.

V. B. Clark lectured to the boys of the Y. M. C. A. in the afternoon at 3 o'clock.

THE STATE.

Pastor A. N. Morris writes: "Please come to me at Jackson, Ky., instead of Russell, Ky. I go there to begin work the second Sunday. Pray for us."

Dr. W. D. Powell is still meeting with manifest tokens of success in the special services he is now conducting at Douglas, Ga. Up to the time of his last letter, fourteen had been received into the church and there were indications of a wide spread revival.

DEAR RECORDER:

We rejoice to be able to report another gracious meeting of eleven days at the Grimo's Schoolhouse, which closed last Saturday. There were twenty-eight conversions of faith and twenty-one baptized. The meeting was conducted by Rev. S. J. Sparks, assisted by Rev. W. D. Bell, of Hodgenville. A new Baptist church was organized on Saturday, February 9, 1909, with thirty-four members. The new church was named Bethel, and the regular monthly meeting will be the second Saturday in the month.

The organization was under the direction of the Rev. S. J. Sparks assisted by officials and members from five Baptist churches. A Sunday School was also organized. The church exercises will be held in the temporary building now occupied, until a new house is erected. Arrangements are being made by the members to establish a house of worship for themselves and their children, near W. H. Dodson's.

This seems to be an attractive neighborhood, and has a great future. We therefore congratulate the members of this church upon their good judgment in selecting such a fine piece of property, so well suited for a church edifice. The prospects for this church seem to be most encouraging because it will be located among so many good families, who live here and naturally need a Baptist church. Wherever churches are planted they exert a good influence among the people in general, and especially among young people. If you will work with the same earnest Christian spirit thus far manifested you will soon build up a strong congregation, which will be a power for good, and of great influence in this section.

May the Lord grant you abundant success and may you be the means of leading many souls to a higher and nobler Christian life.

The people have paid Rev. Sparks \$30.50.

B. F. SKAGGS.

Maple, Ky.

SECRETARY OF THE A. B. P. S.

The Board of the American Baptist Publication Society at a special meeting held January 28, 1909, after mature deliberation, decided not to appoint a business manager in place of Charles M. Roe, who recently resigned, but to assign the duties hitherto performed by the business manager to the general secretary, and to appoint Rev. Howard Wayne Smith as his assistant. Mr. Smith has accepted his position, and has already entered upon his work. It is believed by the members of the board and by all who know him, that no better selection could have been made. For the past four years Mr. Smith has been secretary of the Philadelphia Baptist City Mission, and has filled this position with signal ability. He is about forty years of age and is a native of Philadelphia. He has had successful pastorates in Baltimore and Philadelphia, has unusually good business capacity, and is an effective platform speaker.

All who know him will endorse these words of the Baptist and Reflector: "Dr. Burrows is an able preacher, a true expounder of the Word, and a noble Christian man. In the big body of a man he carries the tender heart of a woman. He is one of a few men of whom it is true that the closer you get to him the more you admire and love him. We shall greatly miss him in Nashville. We pray God's blessings upon him as he goes to his new field in America."

A SIMPLE STATEMENT.

Sometime since I wrote a plain request of my heart towards Dr. M., believing that compliance with my request to publish his "Credal Statement" would benefit him and put a stop to certain rumors in regard to him. Believing that he was a thorough Baptist, I thought this publication would show it to those who seemed to doubt it. I still think I had nothing against him or the Seminary. I have always been his friend and the friend of the Seminary; and am yet. I have by my actions proved it in the past. It hurt me to be put in apparent opposition to it. I was sorry that he took the request as he did, and I am sure that he would never have published what he did in regard to me if he had not been so hasty. In fact he has so assured me since. I certainly do highly regard him and love the Seminary. If there is a "conspiracy" in Kentucky against the Seminary I do not know it, and those who assert that there is such a conspiracy owe it to themselves and the Baptists of the South to tell all they know about it. I hope this statement will be taken in the spirit in which it is written and that love will characterize us all in the future.

J. M. WEAVER.

EATON MONUMENT FUND.

Dr. A. C. Dixon to Speak.

Not quite three months remain until the monument is to be completed. The Southern Baptist Convention will convene in Louisville on Thursday, May 13th. On Saturday afternoon, May 15th, it will be requested to adjourn for the ceremony of unveiling the monument, which will occur at Cayo Hill Cemetery at 4:30 o'clock. The exercises will be very simple, but not wanting in impressiveness and dignity. Baptists everywhere will be interested to know that Dr. A. C. Dixon, of Chicago, a long-time friend of Dr. Eaton, and as widely known and loved as any Baptist on the continent, has consented to deliver the address, which will be the chief feature of the occasion.

"Enclosed find one dollar for the Eaton Monument Fund. I wish it might be one hundred." So writes our busy city missionary, Miss Leachman.

"Enclosed please find my check for five dollars as a donation from myself and wife for the Monument Fund of Dr. Eaton. God bless his memory." This from Bro. J. D. Gilman.

"The amount is small, but I desire even in this small way to show my appreciation of his great worth, and only wish it were more. I knew Dr. Eaton well, having served with him on the Board of Trustees of Georgetown College for nearly a quarter of a century. He was a man among men, and was certainly a giant in our denomination. It will be many a day before we shall see his equal." This tribute comes from Dr. John A. Lewis, of Georgetown, Ky.

CASH RECEIVED.

Table with 2 columns: Name and Amount. Includes entries for Mrs. Sarah E. Louisville (1 00), Gilman, Mr. and Mrs. J. D., Louisville (5 00), Gregory, John D., Louisville (20 00), Leachman, Miss Emma, Louisville (1 00), Lewis, Dr. J. A., Georgetown, Ky. (5 00), Twenty-second and Walnut St. church, Louisville (5 00), Tyler, Miss Lillie S., Louisville (2 00).

Total cash received \$2281 72 HENRY ALFORD PORTER, Chairman.

LEXINGTON NOTES.

The President, L. L. Roberts, and the teacher, Dr. J. W. Porter, gave a banquet to the Baraca and Philathea classes of the First Baptist church. There were one hundred and seventy-five in attendance, and with the excellent music and speeches, the affair was both pleasant and profitable. The average attendance of these classes is one hundred and twenty.

The Porter Memorial church is rapidly nearing completion, and will be ready for dedication before the first of May. This church has nearly doubled its membership since its organization, three months since, and the prospect is very bright for future work.

The Baptist Blue Grass Conference at its last monthly meeting, requested the pastor of the First Baptist church to issue a monthly publication in the interest of Baptist affairs in this section. At the meeting the reports were gratifying; a brotherly and hopeful spirit characterized the conference, and the wisdom of its organization has been fully demonstrated.

Calvary church has recently called Bro. Eaton, of Covington, Ky., and he will be-

SUNDAY SCHOOL PERIODICALS

Table with 2 columns: Title and Price. Includes items like The Convention Teacher (\$0 12), Bible Class Quarterly (4), Advanced Quarterly (2), Intermediate Quarterly (2), Junior Quarterly (2), Lesson Leaf (1), Primary Leaf (1), Child's Gem (6), Kind Words (weekly) (13), Youth's Kind Words (semi-weekly) (6), Baptist Boys and Girls (large 4-page weekly) (8), Bible Lesson Pictures (75), Picture Lesson Cards (24), B. Y. P. U. Quarterly (for young people's meetings) in orders of 10, each (6), Junior B. Y. P. U. Quarterly, in orders of 10 or more copies, each (5).

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. Dargan, D.D. Introduction by Geo. W. Truett, D.D. Cloth, 12mo., pp. 231. 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.

gin his work on the last Sunday in this month. Bro. Eaton comes highly recommended, and has wrought nobly for our cause in Covington. We extend to him the right hand of fellowship and work, of which he will find an abundance in these parts.

Bro. Kelly, though still at the Seminary, has assumed charge of the Fifth Street Baptist church, and is "making good" along all lines. He is a true scribe-fellow, a faithful minister of the Word, and is sure to succeed in this important field.

The State University has a large attendance and is doing the best work in its entire history. Dr. Patterson, who has really made the university, is still its honored president, and will likely be as long as he remains an inhabitant of this terrestrial sphere. He fills his place and is one of the best equipped college men on the continent. It is worthy of note that some of the papers, which condemned the university for the disappearance of Smith, have remained strangely silent since he has been found. Decency, if not divinity, would suggest an apology upon their part. I am personally acquainted with the teaching force and general conditions of the university, and can assure those concerned that they are first class in every respect.

The Sunday School of the First church has reached the highest attendance in its history, and it is claimed that the congregations were never larger.

Dr. J. J. Porter, of Winchester, Ky., is bringing things to pass, in his portion of the vineyard. Dr. J. J. Porter is a Baptist from away-back, and there is no bigger, better or brainer Baptist in the Bluegrass, or in the whole country, than this stalwart of Winchester. His discussion of "Alien Immersion" is, in the judgment of the writer, the ablest deliverance yet made on that subject.

Bro. Green, of Mt. Vernon, it is understood, is contemplating a charge at Clifton Forge, Va. He has wrought a good work, and the church will very reluctantly give him up. Mt. Vernon is one of the strongest country churches in the State, and a delightful field of labor.

Bro. George Clark, of Paris, has embarked upon a building enterprise which, when finished will give the Paris saints a beautiful and suitable house of worship. Clark has a difficult field, but is succeeding admirably in spite of difficulties—he is built that way.

J. W. PORTER.

Lexington, Ky.

W. M. U. NOTES.

Over against the treasury, 'Tis the Lord of life today; And he knows with what devotion Our gifts to Him we pay. The Christmas Offering for China will amount to about \$1,500 this year. Already \$1,328 have been received and since the books for the third quarter closed more than a hundred dollars additional has been received.

The Secretary, Miss Lamb, wants to express her appreciation and many thanks for the promptness with which the third quarter's reports were sent in. By the 15th of January, nearly every society in the State had reported.

With shame we confess it, but Kentucky is behind in current expenses for our Training School. Each society is asked to give the small amount of not less than \$2.00 during the year for this very important work. Only one-third of our apportionment for this object has

been raised. Has your society paid its apportionment?

Another thing, has your society given the \$1.00 towards the work among our colored sisters? Your secretary reports the money coming in slow.

The young women of the Kentucky mountains are becoming interested and Mrs. Creal is rejoicing in a new Y. W. A. at Mt. Morgan church, of ten members. Miss Lucy Mahon, Vice President of Mt. Zion Association, was instrumental in organizing this auxiliary, of which Miss Bertha Snyder is President. There are now, as far as Mrs. Creal has any knowledge of, forty-seven Y. W. A.'s in the State and these for the third quarter have contributed to Foreign Missions \$270.74; Home Missions, \$17.38, State Missions, \$25.45. Mountain Schools, \$61.60. Total, \$375.37. Mrs. Creal would like very much to know the number of members in each Y. W. A. in the State. If this should fall under the eye of any Y. W. A. member will she kindly give this information to Mrs. J. P. Creal 2543 Beech street, this city.

Miss Priest, on her leaving for China, as a missionary, left her Sunbeams at Henderson in the care of Mrs. H. H. Bard, and they are still shining as brightly as when they bade her good-bye, and "God bless her."

South Carolina reports for third quarter from W. M. S., \$4,136.33; Y. W. A.'s, \$365.34; Sunbeams and Boy's Bands, \$618.93. Total, \$5,120.60.

Mrs. E. G. Willingham, Atlanta, is president of W. M. U. of Georgia, and there are five vice-presidents in different sections of the State. Miss Emma Amos, Atlanta is corresponding secretary and treasurer. Mrs. E. C. Wallis, Savannah, is superintendent of Young People's Work. The total contributions, cash and boxes, last year were \$40,193.64. Our Georgia sisters are well organized and we congratulate them upon their splendid showing.

In a private letter, Miss Hensley, Y. W. A. Missionary, says: "Our church here is nearly two years old and has about 55 members, a noble lot of men and women. I do thank God for letting me come to China and for letting me come to Chefoo. We certainly have lovely co-workers and it is a special privilege and blessing to be in the home of those who have been on the field a number of years. Miss Abernathy and I are so pleasantly located here. We are studying the language and are well pleased with our teacher. We have two classes in the school, singing and calisthenics. It is indeed a joy to work with these girls even though we have to speak mostly by signs. I shall write a letter to the Y. W. A.'s some time soon."

Rev. T. E. Ward tells of his arrival in Africa, with his family: "These people are extremely ignorant and void of clothing. The latter is repulsive, but we are happy in our lot, and glad we have the opportunity of laboring with them. The most disgusting thing is the class of whites, who come along the coast. They smoke all the time, and drink incessantly, and gamble all day and most of the night, and show themselves to be as base as one could well imagine. They teach the natives vices, and some of them eat and drink with them just as they would with their own people. One such villain on a mission field would destroy the effect of lots of hard work. We are glad that we have come to Africa. Our prayer is that God may allow us to live many years here in His service."

Family Circle

Stories For The Young And Old.

HOW DOES IT SEEM TO YOU?

It seems to me I'd like to go
Where bells don't ring and whistles
blow;

Where clocks don't strike, and gongs
don't sound,
And I'd have stillness all around—

Not whistling stillness, but just the trees,
Low ripples, or the hum of bees,
Or brooks' faint babbling over stones
In strangely, softly tangled tones.

Or maybe a cricket or katydid,
Or the songs of birds in the hedges hid,
Or just some such sweet sounds as these
To fill a tired heart with ease.

If 'tweren't for sight and sound and
smell

I'd like the city pretty well;
But when it comes to getting rest
I like the country lots the best.

Sometimes it seems to me I must
Just quit the city's din and dust,
And get out where the sky is blue;
And say, how does it seem to you?
—Engeno Field.

AUNT SARAH.

A Complete Story.

By Katharine Tynan.

When, at thirty-six, Sarah Egerton committed the unpardonable sin of marrying "a young man from the Iron-works," her brother, Algernon Egerton, turned her portrait with its face to the wall in his wife's boudoir and decreed that she should be as though she had never existed to himself and his children.

Sarah's letters were returned to her unopened. She sent two or three. Then she seemed to acquiesce in her brother's sentence upon her and wrote no more. She was always gentle and easily rebuffed. You had only to turn round the water-colored portrait and look at the frightened brown eyes, the soft, pale cheeks and sensitive mouth to recognize that fact.

Her name was never mentioned between her brother and his wife. But it was not so easy to extinguish her for the children. To the older ones she was a distinct memory; to the younger a faint beneficent shade.

Mr. and Mrs. Egerton were engrossed in themselves and each other to the exclusion of the children. Algernon Egerton, with his impossible pride, his absurd want of business habits, his capacity for muddling away the wreck of a great fortune which his ancestors had left him—the Egertons had never realized that they were on the downward slope, and could not lose the habit of living in semi-state—might be a ridiculous sort of Don Quixote to the hard, cold eyes of the outer world.

To his wife he was an idol as he had been to Sarah long ago. His children shared in the worship, with reservations. He was a thoroughly spoilt person and in his little circle of adoration was not likely to hear what the outside world was saying of him. And in the years when things grew more and more desperate with the Egertons, Mrs. Egerton but adored her husband the more, set herself she more anxiously to see things with his eyes. Faintly there was the "passionate duty" of the poet in her love; for she was by nature a clear-sighted little woman enough; but if her husband's eyes were filled with gold-dust she was not the one to refuse his blindness.

In the absorption of the couple in each other the children were left out in the cold. When they were little they had not felt it; there was Aunt Sarah to whom they were so many small suns in her sky. "Toll the children to forget Aunt Sarah! Rubbish! Why, every book in the tall schoolroom bookcase had its tender inscription: "To my little heart, Otho, from Aunt Sarah." "To my pet, Laura, from Aunt Sarah," and so on.

There was a doll's-house in the schoolroom, the ownership of which would keep any girl from feeling lonely. It was more than half-way up the schoolroom wall, and it was furnished with all the modern conveniences as they were understood in the sixties. Time was when Laura could curl herself up in the rooms. It had been Aunt Sarah's gift. So had the regiment of dolls who now occupied it and turned it into a sort of conventual establishment.

The great rocking-horse had been Aunt Sarah's gift to Otho. The engine and train she had given to Marcus. The French doll, with the elaborate trousseau, had been brought home from Paris to

Clotilde.

There had been years and years after Aunt Sarah's beneficent presence had disappeared from the horizon when the children had been obliged to comfort themselves with her gifts, for as times grew more and more pinched at Egerton Combe, the children were somewhat neglected.

There was no doubt at all that Algernon Egerton was very much to blame for the way he made ducks and drakes of what was left to him. In the end he made frantic efforts to retrieve his position, taking shares in this and in that company which promised impossible profits, only to find that he had been gulled like many another, and that the company promoter had swallowed up his scanty thousands.

At last the day came when Egerton Combe had to be left behind forever. The house, amid its beautiful hills and hollows, was up to its neck in debt. Even when it was sold there would be hardly anything for the Egertons. But when they turned their backs on the place it was doubtful if any one of them cared greatly about the details of their trouble. To have lost Egerton Combe was enough. It had broken their hearts, the children said. Their elders said nothing, huddling themselves and their belongings away to London as though it was a secret flight; but Mrs. Egerton, looking at her husband's face, saw death there; and her own faithful mirror as it had even been, reflected his.

They had taken little away with them; but among the little were Aunt Sarah's books and the nursery book case, the doll's-house, the rocking-horse and engine. Clotilde wrapped away among her scanty belongings the French doll and her trousseau. Poor Mrs. Egerton, in a cloud of disaster, hardly knew what they took and what they left. At the last Laura, who remembered Aunt Sarah best of all, ran downstairs, unhooked the water-colored portrait from the wall, and packed it in her trunk between her dresses.

The Egertons had fallen incredibly low. They had not realized it till they drove up in the cold light of a winter early afternoon to the little house in a London suburb which had been taken for them by a distant relative of Mrs. Egerton, who had been coldly compassionate of his kinswoman and her children, while contemptuous in his heart of Algernon's pretensions and folly.

Mrs. Egerton had pleaded hard for a country cottage; but the man's face had been like adamant.

"Those great boys and girls must go to school," he said. "They will have to earn your bread as well as their own presently. If the older lad does creditably I can get him a stool in an office. The girls had better learn dressmaking or go into the Post Office. You can't give them schooling in the country. You had better look realities in the face."

By this time poor Mrs. Egerton's pride had been swept away in a flood of sorrow. If she could only keep those terrible realities from Algernon as long as he lived!

As long as he lived! She could see by her kinsman's manner as well as his speech that he thought Algernon's days were numbered. And a good riddance, too, he would have said no doubt. So she put the thought away as intolerable. That anyone could think she would be better without Algernon—Algernon, who even yet, if he would only stay with her, could make life beautiful for her.

There was no fog the day they entered into possession of the 106 Cremona-gardens, nothing so merciful to hide the dwindling perspective of hideous little red-brick houses, some two hundred of them absolutely the same, with grotesque little touches of pretentiousness that made them more intolerable. The Egertons, shut up in beautiful Egerton Combe had never dreamed there could be such places in all the world. The first sight of the house turned the boys dark and silent, made the girls pale and anxious. They had hardly arrived when Algernon took to his bed.

"You should have let me die at home," he said to his wife, as he turned his face to the wall.

The next day the fog was down on them—and he was struggling for breath. Mrs. Egerton, in a panic, sent for the nearest doctor. He was an over-worked, ill-paid, chronically tired and irritated man.

"If you can get him to Algiers," he said, "you'll save his life. He'll never last out the winter here. A clay soil and a jerry-built house. What were you thinking of to bring him here?"

When he left, Mrs. Egerton stood looking after him from the stair-head like one stupefied. Presently she opened her purse and looked into it. It contained exactly thirteen and twopence which had to do for her housekeeping till Saturday. This was Wednesday. On Saturday three pounds would come to her from the relative who engaged in unravelling the

tangled skein of the Egertons' affairs; and three pounds every succeeding Saturday. Oh, to think how they had spent money in the old days at Egerton Combe, the carriages and horses, the senseless luxury, the troops of idle servants. And now Algernon must die for want of a little money!

She went back into the room noiselessly. All sorts of wild projects were chasing each other through her brain. But there was no trace of her perturbation on her face as she approached the sick bed. Algernon Egerton was lying back among his pillows, worn out by the struggle for breath.

"I haven't been—so bad," he said, panting, "since I—had pneumonia at fifteen. Sarah—nursed me through it." The long-disused name startled Mrs. Egerton violently for an instant. Later, when he had fallen into a tired sleep, and she sought her children in a forlorn reaching after comfort, she found them in a room at the back of the house which they had made as much as possible a replica of the old schoolroom.

They had lamp-light there, and a tiny fire in the grate, and they were all busy setting things to rights in the room. Bright as it was with fire and lamp-light, a thin curtain of fog hung in the room and wavered to and fro with the opening of the door. Outside, in the passage, it was colder, more choking. She had left it behind in the sick man's room, despite all the efforts of a bronchitis kettle to banish it.

Laura was putting up the books in a book-case. If they had only known it, there were first editions of famous children's books of the sixties among them which were worth a good deal of money. But when did an Egerton know anything to his or her worldly advantage? Mrs. Egerton glanced towards the fireplace, and started at what she saw there. Why, it was fifteen years ago since she had seen Sarah's picture. It was a pretty thing, with the brown ringlets falling about the face, the hands clasped in the old-fashioned silk lap, the whole air so gentle and appealing.

"I thought it was time Aunt Sarah should be forgiven," said Laura, prepared to defend herself. Laura was now nineteen, and very like her Aunt Sarah. Mrs. Egerton went a little near and peered at it.

"She would never have let us be in such straits," she said. "I wonder if she is living." "You don't know, mamma?" "I have never made any inquiries. Your father did not wish it."

"I wish she would come back. Dear Aunt Sarah, how happy she would make us when we were little ones." Mrs. Egerton did not speak; she was gazing intently at the portrait.

"She adored your father," she said, at last.

"What was her name, mamma—her married name, I mean?" asked Otho, who had come over and stood at his mother's side.

"I believe it was Robinson—John Robinson, I think, was the young man's name! but I am not sure. Your father would not let it be spoken of. It was something common and insignificant like that. I think Sarah must be dead—I am greatly afraid Sarah is dead. I daresay if she lives she is poor enough, perhaps as poor as we are. She brought 6,000 pounds to that young man. I don't suppose he made any good use of it. It was a little fortune left her by her godmother; otherwise she depended on us. Yes, I am sure she would be poor. Sarah always gave away with both hands."

"What are you thinking of, mamma?" asked the tall lad.

Mrs. Egerton burst into tears. "Your father is very ill, children. The doctor says he will die unless he can go to Algiers. As though people in Cremona Gardens ever went to Algiers! Sarah would never have let him die. She worshipped her brother."

A gust of wind blew upon the ill-fitting door. Through the quietness of the house there sounded a single knock on the hall door.

"It is someone for money," said Mrs. Egerton, in panic, "and I have only thirteen and twopence."

Otho went over and closed the door, as the stout charwoman who was helping in the house undid the street-door.

In a second they heard her heavy steps ascending. Lighter steps followed, and a swishing of silk. An expectant pause fell on the group. The door was opened by the charwoman.

"There's a lady," she began.

"Oh my dear," said some one pushing by her into the room, "I couldn't wait. You're not going to turn away from me, are you? We only found out when we saw that Egerton Combe was in the market. And we hurried home—we were at Salsomaggiore—and have tracked you here. And, oh, are these my boys and girls? And how is Algernon?"

A little pale lady in sables to her feet was hugging Mrs. Egerton to her

breast and pouring out all this explanation disjunctedly. The charwoman stood in the door watching the scene with a benevolent grin. No one noticed her. The young Egertons were clustering up to the strange lady. Something remembered from long ago: something warm and homelike and loving had entered the room with those silks and sables. It was Aunt Sarah; it must be Aunt Sarah. No one else could carry that air with her.

When she had done hugging their mother she turned and put out her arms to them. With a shout Otho was into them, as he had been sixteen or seventeen years ago. She was hugging them all by turn and crying over them, and asking in the intervals for Algernon.

"You have come in the nick of time, Sarah," said Mrs. Egerton, amid her tears. "Algernon was dying because he had no money to take him to the South. He has just spoken of you, how you nursed him through pneumonia when he was a boy."

"Ah," cried Aunt Sarah. "I was wrong to stay away so long. I might have known he had forgiven me. Let me see him. Oh, indeed, he won't care for want of the South, or anything his old Sarah can give him."

"He is asleep. You shall see him the instant he awakes. But tell us, Sarah, your husband... these... Mrs. Egerton touched his sables... "You dress like a rich woman."

"And so I am. John is a very rich man. What! Didn't you know? He is in Parliament. I thought you must have known. He is the best husband in the world. Do what you like with it, my girl," he said, only this morning. "I'd never have been the man I am only for you. And your six thousand gave us the start." I left him just setting off to buy Egerton Combe—for me. To think it should fall to us to buy it."

"You have children?"

"Neither chick nor child. I always had these in my memory. I waited and waited for Algernon to call me back: Oh, children, how I have missed you!"

"How we have missed you!" cried the boys and girls in chorus.

"And to think you have me set up there," she nodded at the portrait. "And the doll's house! And the rocking horse! Oh dear! Oh dear! We must find bigger rooms for them. I have a great house at Hampstead. Oh, room for all of you ten times over. It has been aching for you these half dozen years back, as my heart has been all those years. What a home-coming! I want to see Algernon

now. Oh, Alice, can't I carry him off now, as soon as he can be dressed, to Hampstead? There is no fog there, and my carriage is at the door. These children can follow in hansom. You are never coming back here again."

Aunt Sarah swept them off their feet. From the moment she took her brother into her arms, it was all settled between them. They were hers henceforth. Alice must take Algernon off to the South at once; but the children were hers, and were to keep her company at Hampstead through the winter till they could all go back to Egerton Combe. All their futures were in her hands, such soft, beautiful giving hands.

"It is just as I often dreamed," said Clotilde, "that Aunt Sarah had come, and everything was heavenly."

In her rapture, Clotilde had forgotten that she was fifteen and had taken to nursing Aunt Sarah's French doll.

And after all, Aunt Sarah never had the pain of knowing how for all those years her portrait had hung with its face to the wall. The date of Algernon's forgiveness was mercifully indefinite. Her one regret was for the wasted years in which she might have come and did not.—Christian World.

HELPING HAND.

By W. W. Hamilton.

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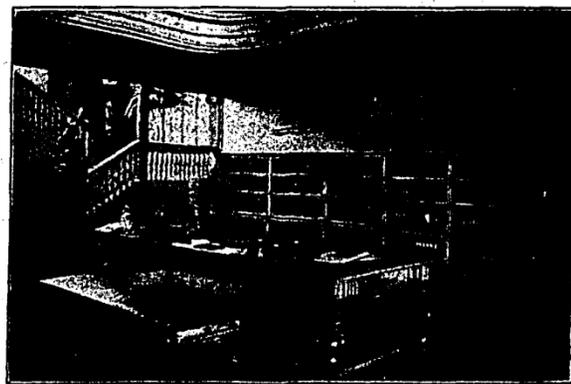
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STORIES FOR LITTLE ONES.

A BOY WHO RECOMMENDED HIMSELF.

John Brent was trimming his hedge and the snip, snip of his shears was a pleasing sound to his ears.

Just beyond the hedge was a public sidewalk, and two boys stopped opposite to where he was at work.

"Hello, Fred! That's a very handsome tennis racquet," one of them said.

"Your old one is in prime order yet. What will you take for it?"

"I sold it to Willie Robbins for one dollar and a half," replied Fred.

"Well, now, that was silly," declared Charlie. "I'd have given up three dollars for it."

"You are too late," replied Fred; I have promised it to Willie."

"Oh, you only promised it to him, eh? and he's simply promised to pay for it, I suppose? I'll give you three dollars cash for it."

"I can't do it, Charlie."

"You can if you want to. A dollar and a half more isn't to be sneezed at."

"Of course not," admitted Fred "and I'd like to have it, only I promised the racquet to Willie."

"But you are not bound to keep your promise. You are at liberty to take more for it. Tell him that I offered you another time as much more, and that will settle it."

"No, Charlie," gravely replied the other boy; "that will not settle it, neither with Willie nor me. I cannot disappoint him. A bargain is a bargain. The racquet is his even if it hasn't been delivered."

"Oh, let him have it," retorted Charlie, angrily. "Fred Fenton, I will not say that you are a chump, but I'll predict that you'll never make a successful business man. You are too punctilious."

John Brent overheard the conversation, and he stepped to a gap in the hedge in order to get a look at the boy who had such a high regard for his word.

"The lad has a good face, and is made of the right sort of stuff," was the millionaire's mental comment. "He places a proper value upon integrity, and he will succeed in business because he is punctilious."

The next day, while he was again working on his hedge, John Brent overheard another conversation. Fred Fenton was again a participant in it.

"Fred, let us go over to the circus lot," the other boy said.

"The men are putting up the tents for the afternoon performance."

"No, Joe; I'd rather not," Fred said.

"But, why?"

"On account of the profanity, asked auntie. One never hears anything good on such occasions, and I would advise you not to go. My mother they'd laugh."

would not want me to go." "Did she say you shouldn't?" "No, Joe." "Then let us go. You will not be disobeying her orders." "But I will be disobeying her wishes," insisted Fred. "No, I will not go."

"That is another good point in that boy," thought John Brent. "A boy who respects his mother's wishes very rarely goes wrong." Two months later John Brent stood his residence, a handsome, massive, modest structure which had cost him not less than \$90,000.

"I can simply take your names and residences this morning," he said. "I'll make inquiries about you, and notify the one whom I conclude to select."

Three of the boys gave their names and residences.

"What is your name?" he asked, as he glanced at the fourth boy.

"Fred Fenton, sir," was the reply.

John Brent remembered the name and the boy. He looked at him keenly, a pleased smile crossing his face.

"You can stay," he said. "I've been suited sooner than I expected to be," he added, looking at the other boys, and dismissing them with a wave of his hand.

"Why did you take me?" asked Fred in surprise. "Why were inquires not necessary in my case? You do not know me?"

"I know you better than you think I do," John Brent said, with a significant smile.

"But I offered you no recommendation," suggested Fred.

"My boy, it wasn't necessary," replied John Brent. "I overheard you recommend yourself," and as he felt disposed to enlighten Fred, he told him about the two conversations he had overheard.

This is a true story.—Philadelphia Ledger.

The story is told of a young English nobleman who rode up and down the street one day, in a village of Cornwall, seeking a public house which would furnish him with a drink of liquor. Not finding what he wanted, and meeting a gray-haired peasant returning home after a day of toil, in angry tones he asked him: "Why is it that I can not get a glass of liquor in this wretched little village?"

The old man recognized him as a nobleman, and lifting his cap humbly replied: "My Lord, about a hundred years ago a man named John Wesley came to these parts."

And the old peasant walked on homeward, my stomach caused insomnia and I was seldom without a headache. I had heard about Postum and how beneficial it was, so concluded to quit coffee and try it.

"I was delighted with the change. I can now sleep well and seldom ever have headache. My stomach has gotten strong and I can eat without suffering afterwards. I think my whole system greatly benefited by Postum."

"My brother also suffered from stomach trouble while he drank coffee, but now, since using Postum he feels so much better he would not go back to coffee for anything."

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

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

LITTLE BOYS AND LITTLE SHEEP.

Joe came home with his clothes and even his curls, all wringing wet. "Just knew the ice wasn't strong 'nough!" he grumbled.

"Then why did you slide?"

"Cause all the other boys did," said Joe; "so I had to, or they'd laugh."

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This is one of the delightful recipes:

Banana Cream.

Peel five large bananas, rub smooth with five teaspoonsful of sugar. Add one cup sweet cream beaten to a stiff froth, then one package of Lemon Jell-O dissolved in one and one-half cups boiling water. Pour in mould and when cold garnish with candied cherries, serve with whipped cream.

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His aunt gave him dry clothes, set him down by the fire, and made him drink hot ginger tea. Then she told him a story.

"When I was a little girl, Joe my father had a great flock of sheep. They were queer things; where one went, all the rest followed. One day the big ram found a gap in the fence, and he thought it would be fun to see what was in the other field. So in he jumped, without looking where he was going, and down he tumbled to the bottom of an old dry well where father used to throw stones and rubbish. The next sheep never stopped to see what had become of him, but jumped right after, and the next, and the next, although father tried to drive them back, and Watch, our sheep-dog, barked his loudest. But they just kept on jumping and jumping, till the well was full. Then father had to pull them out as fast as he could, and the sheep at the bottom of the well were almost smothered to death."

"My! what silly fellows!" exclaimed Joe. Then he looked up at his aunt, and laughed.—London Sunday-School Times.

GOOD CHANGE

Coffee to Postum.

The large army of persons who have found relief from many chronic ailments by changing from coffee to Postum as a daily beverage, is growing each day.

It is only a simple question of trying it for oneself in order to know the joy of returning health as realized by an Ills. young lady.

She writes: "I had been a coffee drinker nearly all my life and it affected

my stomach—caused insomnia and I was seldom without a headache. I had heard about Postum and how beneficial it was, so concluded to quit coffee and try it.

"I was delighted with the change. I can now sleep well and seldom ever have headache. My stomach has gotten strong and I can eat without suffering afterwards. I think my whole system greatly benefited by Postum."

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SOME MANIFEST NEEDS IN KENTUCKY.

Secretary Wm. J. Mahoney.

Baptists believe in teaching the Word, yet 595 Baptist churches report no Sunday Schools.

Many churches have schools that are running for only a few months each year.

Every Baptist ought to maintain some connection with the school in the church to which he belongs.

Those who "continued steadfastly in the apostles' teaching" were members of the church at Jerusalem.

Sunday School standards have been too low. They ought to be elevated and the Sunday School brought up to these standards.

Only Baptist literature should be used by the school. The school should be under church control; the church electing the officers and teachers.

The use of Bibles, instead of quarterlies, in the school session. Regular teachers' meetings attended by, at least, 50 per cent. of the officers and teachers.

The Normal Course diploma held by, at least, 50 per cent, of the officers and teachers; or the Reading Course certificate by, at least, 75 per cent of the officers and teachers.

Seventy-five per cent. of the church members enrolled in the Sunday School, including the Home Department; and the average attendance in the main school, 75 per cent of its enrollment.

Obviously there is also need for a greater number of capable, qualified superintendents.

Many of the pastors need to become better informed on the Sunday School question, that they may correctly understand the nature and purpose of the Sunday School.

ties of the Sunday School. If the churches are unconcerned, it is because they are uninformed.

Parents need to realize that the spiritual welfare of their children is of supreme importance; that it is the first thing and must come first.

Evangelist W. J. Ray held a great meeting at Bolling, a small town on the L. & N. railroad, twelve miles south of Greenville.

L. N. Brock resigns at Girard and accepts at Pine Apple. P. M. Calloway moves to Suggsville, and becomes pastor of four churches, Suggsville, Amity, Whatley and Evergreen.

D. W. Morgan, having served the Twenty-first Avenue church, North Birmingham, for about four years, has resigned, to take effect first of March.

Judge John R. Tyson, one of the most useful Baptists in the State, has resigned his place as Chief Justice of the Supreme Court.

All the Baptists in the State are grieved at the going from us of J. V., one of the trio of Dickinson preachers.

Our Baptist Orphanage, Evergreen, is now under the management and control of an Executive Committee, composed of M. C. Reynolds, J. W. Stewart and C. S. Rabb.

The school graded and using the supplemental lessons. Graded on the following plan: Primary, 0-8; Cradle Roll, 0-3; Beginners' Class, 4-5.

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Find out where your school stands and seek to bring it up to the highest standard indicated.

The Baptist Sunday School forces in each Association need to be organized for more effective and aggressive effort in promoting Baptist Sunday School work.

Such organization will serve to stimulate and promote the Baptist Sunday School cause all over

the State. The plans suggested for the formation of Baptist Sunday School Unions in the various Associations are meeting this need.

ALABAMA LETTER.

S. H. Bennett has moved from the Second church, Selma, to Columbiana.

L. M. Bradley leaves Avondale, Birmingham District, and accepts the Second church, Selma.

J. J. Johnson moves from Pleasant Hill, Ala., and accepts the Sylacauga pastorate.

E. S. Atkinson leaves Abbeville, and the State, and becomes pastor at Crawfordville, Ga., the home of Alexander H. Stephens.

A new church has been organized near Yellow Bluff, Ala., and G. H. Mayton is elected clerk and T. H. Paul pastor.

C. T. Culpepper goes from Marbury to Opp.

Evangelist W. J. Ray held a great meeting at Bolling, a small town on the L. & N. railroad, twelve miles south of Greenville, which culminated in the organization of a Baptist church there.

L. N. Brock resigns at Girard and accepts at Pine Apple.

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by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies.

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I am shocked beyond expression at the horrible assassination of my friend, W. T. Hudson, pastor of the Baptist church at Houston, Miss. He was shot down in cold blood last Saturday morning, in a cow pasture, near Houston, by a negro boy eighteen years old.

R. S. GAVIN.

Huntsville, Ala.

Union of contrasted natures is more vital than the conjunction of those too much alike. It takes both oil and alkali to make good, clean soap.

How to Get Rid of Catarrh

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

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

His treatment is unlike any other. It is not a spray, douche, salve, cream, or inhaler, but is a more direct and thorough treatment than any of them. It cleans out the head, nose, throat and lungs so that you can again breathe freely and sleep without that stopped-up feeling that all catarrh sufferers have.

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

CLAUD D.'S CONVERSION.

Or "The Blood Cleanseth Us From All Sin."—I. John 1:8.

Claude D. was a bright young man, near the age of twenty-one. As a member of the young men's class in the Sunday School, the pastor often met him. And sought as occasion offered to point out his need of a personal Saviour. Young and full of life, he, like many others, kept putting off the giving of himself to Christ. Little did he think as he refused to accept Christ that, he was to stand in the presence of God so soon. He caught a severe cold, which did not clear from the lungs; soon he was in the grip of quick consumption. When at last the solemn fact dawned upon him that he had not far to go until he stood in the presence of God, he was filled with dismay. The life that had seen no need of a Saviour was now to cry out for him, whom it knew not.

Like Isaiah he had a glimpse of the glory of God, and exclaimed in anguish of soul: "I dare not step into the presence of God as I am." He felt the sin of his soul and sins of his life and knew what Isaiah 6:5 meant: "Woe is me, for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips for mine eyes have seen the King, Jehovah-of-hosts."

A dear sister, who knew Christ as a personal Saviour, and longed for his, her brother's, salvation, asked him if he would like to have some one come and talk with him about Jesus. He gladly consented and named the pastor, under whose care he had been as a member of the Sunday School. It was evening when the pastor entered the home, and by the lamp light saw the thin emaciated form in which the fires of hope and despair burned. Greeting him cheerily, he sat down and inquired why he had been sent for, although he knew, but the open confession to another had much to do with still deepening his sense of need and helping the other to see the truth best fitted to lead him to Christ.

In answer to the question, he answered thus: "Oh, Brother T., if I only had accepted Jesus the times you tried to show him to me and I knew I ought, but would not. Oh, if I could only live I would give myself to him, but I must go and I am not ready."

"Be sure your sins will find you out." Num. 32:23. His had, and oh, the hungry look that burned in his eyes as he asked, "What shall I do?" He had not done well so sin lay at his door. "Gen. send new missionaries unless 4:7. Blinded by sin and filled with dismay because of willful Christ rejection. John 5:40. "And ye will not come to me, that ye may have life."

He saw God as a God who marked iniquity. Ps. 130:3. Man's extremity was to be the day of God's opportunity and he was to know God not as one who marked iniquity but as one who forgives iniquity, that he may be feared, or loved. Ps. 130:4.

What was thus to unveil God to his soul? The old story of the prodigal Son. Luke 15:11-24. By this he saw God in the same light the Scotch lassie saw her dear mother and it had the same effect it brought him home. A Scotch lassie wandered from home. A mother's heart yearned for her return. And loved devised a plan. Taking a picture of herself, the mother went and hung it in a place where wandering girls often congregated. Underneath she wrote the words, "Jenny,

come home, your mother loves you still." One day, weary, tired and heart-sick of her life, Jenny stood before the picture of her mother. First she could not believe her eyes. But no it must be. It was; so often had she looked at them before. But to put all doubt to flight, the same hand-write she knew so well; when she came to that, she broke down, fled from the place and never rested until embraced in the mother arms.

Claud D. thus saw God, and thus came home. The direct truth which gave him rest was I. John 1:8: "The blood of Jesus Christ his Son cleanseth us from all sin." As the light of that truth broke upon his soul he exclaimed: "Oh, its precious; oh, its precious." That evening he passed away, but before he went he took his companions, who had come to see him, and told them how he had found Christ.

His dear sister, anxious for him, said: "Claude, make no mistake," he said: "I know what I am doing. I have taken Jesus as my personal Saviour."

As we knelt in prayer, and proceeded first with confession of sin, then trust and thanksgiving, his lips burst forth in thanksgiving, and he said: "Oh, its precious, this blood cleanseth from all sin." Thus we left him resting in Jesus. And giving his testimony, as spoken of in another part of this article. Soul out of Christ, grace waits to save today.

Are you ready, Judgment is coming. It is appointed unto men once to die and after this judgment. Heb. 9:27. Why not be able to say out of the assurance of truth. I am ready to go. Its the blood that makes white. Its not your vileness neither your goodness that will either ruin or save you, but whether you are or are not under the blood its the blood that saves. "When I see the blood I will pass over you." Ex. 12:13. Sheltered in Egypt by blood saved the Israelites from the judgment of death. So in Christ sinners shall all be saved who look by faith to him.

JAS. W. THOMPSON. Owenton, Ky.

FROM THE FOREIGN BOARD.

There are many fine young men and young women applying to the Foreign Mission Board for appointment. The missionaries on the field are begging that these young people be sent, and the board is anxious to send them, but it seems wise to wait awhile to see how the finances will be on the last of April. We cannot afford to send new missionaries unless money is contributed by the churches to put the board out of debt at the close of the year.

Rev. W. Harvey Clarke, writing of our new territory in Japan says: "It is a splendid field, and will be of wonderful advantage to our work. There is one island Shikoku, having a population of four million souls, on which there is not a single Baptist worker. We need several good men for the important centers in this new field."

He says there is great need of one or two good well equipped men for the seminary at Kukuoka. Those who are in charge of our great Foreign Mission work feel that they must lean hard on the pastors at this time. It is through reached and support given for the work, and men and means secured for the enlargement, which is absolutely necessary.

The close place in which the Foreign Mission Board finds itself at this time, when our brethren

there realize that \$340,000 must be raised before the Convention, ought to be a call to prayer. If the remaining weeks could be saturated with prayer, filled with earnest pleadings for the outpouring of the Spirit at home and abroad, there is no limit to what might be accomplished.

Our churches ought not to endanger the collections for Foreign Missions by putting them off until the last of April. In such a case, a rainy day might prevent the collection entirely. The sooner the churches can take their collections the better. Every dollar that is paid in now will save interest.

Three hundred and forty thousand dollars in two months and a half! Can it be done? Yes, it can, and must be done. We must not think one moment of failure. It would involve the work in burdensome debt, render entrenchment necessary, discourage our missionaries, and cripple their work, and would have a depressing effect upon the churches and workers at home who are trying to do their best.

Stomach Gases and Torpid Livers

Give Way Before the Peculiar Purifying Power of Stuart's Charcoal Lozenges.

A Trial Package Sent Free. The foul gases of the stomach and the torpid action of the liver are easy victims for charcoal to overcome.

This great natural cleaner and absorbent will most certainly be relished by a system afflicted with gaseous or sluggish tendencies.

Charcoal has long been known as a great absorbent of gas. A painful of charcoal will positively purify a room filled with foul odors and decay. Its absorbing ratio is one hundred times greater than its own volume.

The ancients gave charcoal for many human ills successfully. The North American Indians used it for snake bite, poison from eating wild herbs and cured what they called "stomach bad medicine" with it.

Willow charcoal seems to be the best product for human use, and no doubt the peculiar curative property of the willow is represented in a chemical quality in its charcoal.

Stuart's Charcoal Lozenges are pure willow and sweet honey blended by tremendous power and compression into a very palatable lozenge. Two or three lozenges eaten after meals will prevent the process of digestion from producing noxious gases. They will vivify a lazy liver and aid every organ which is most likely to be overcome through its contact with impurities.

They cleanse the stomach and intestines, bring purity and sweetness out of fermentation and decay and aid digestion by allaying gas. They will aid you and your stomach. The beneficial effects are made evident after each meal when you use charcoal as Stuart prepares it. To allay gas at night they are excellent and one arises in the morning without that terrible nauseating bad breath which destroys appetite and renders one miserable.

All druggists sell Stuart's Charcoal Lozenges, price twenty-five cents, or send us your name and address and we will send you a trial package by mail free. Address F. A. Stuart Co., 200 Stuart Bldg., Marshall, Mich.

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The Farm and Household

The Undulata Stock Farm, Shelbyville, have sold in the last ten days over 40 head of mules.

According to the Williamstown Courier the farmers of Grant county will raise more corn and less tobacco this year.

T. S. Robertson, of Bethel, sold to William Phelps, of Mt. Sterling, a pair of 16-hand horse mules for \$410—Sharpburg World.

Gill White, of Warsaw, sold John Smith, of the Montgomery neighborhood, one pair two-year-old mules for \$250.

R. P. Summers, of Hiseville, recently sold to different parties, five young work mules for \$770, an average of \$154.

Henry Schubert brought to town Monday a rather "hefty" shote that weighed 665 pounds. It was sold to Mr. W. H. Moore and brought over \$25.—Dover News.

It is said that tobacco seed will be scarce this spring. Owing to the almost complete cutting out of the crop of 1908 and the bad weather that the small crop encountered the crop of seed this spring will be smaller than usual and from present indications a larger amount than ordinary will be needed.—Winchester Democrat.

A Madison county farmer has taken up the raising of mule-hoofed hogs. In appearance they would be taken for our Poland-China breed, but the hoof is not split, like the common hog, but is solid like the hoof of a mule. They are raised at Redwig, Indiana, where a breeder makes a specialty of this breed and it is claimed that they are proof against hog cholera. It is claimed that they can be put in where other hogs have the cholera and they will not take it. This breed of hogs originated in the Cumberland mountains of eastern Kentucky and Tennessee.

MAN'S BEST FRIEND THE LOWLY APPLE.

No fruit of today is of more ancient lineage, none more aristocratic in associations of the past or more revered in remote times; none that has responded more luxuriously to the wiles of cultivation.

That they were cultivated by the lake dwellers of Switzerland in the age of stone is proven by finding carbonized specimens of two varieties, cut length-wise and dried, in the palafittes of the lakes of Neufchatel, Lombardy, and elsewhere. The folklore of Germany and Scandinavia is full of apple trees and golden apples. In Roman times their cultivation reached a high pitch; the quality and productiveness increased by grafting.

We all recall the familiar biblical expressions: "Keep law as the apple of thine eye," "I raised thee up under an apple tree," "Apples of gold in pictures of silver," "Comfort me with apples," etc.

In its wild state the apple tree

(commonly called the crab) is found over a considerable portion of Europe. Its native region is generally conceded to be Southern Europe. They were brought to England by the Romans and to this country by the French Jesuits.

In 1688 there were seventy-eight varieties cultivated in the neighborhood of London—and since then there have been developed about 2,000 varieties.

Generally speaking, the apple is indifferent to locality, it will grow anywhere. It has followed civilization in this country from New England to the Pacific. If we are to believe the story of John Apple Seed, it got a great part of the way far in advance of it.

John, so the legend goes, was a simple-hearted body, who loved to roam through the forests of the Northwest in advance of his fellows, consorting alternately with the red man and the white. He was esteemed by those who knew him a vagabond who just loafed. He had his use in the world, however.

When among white folks he saved the seeds of all the best apples he met with, and carefully preserved and carried them with him. When far away from his white friends he would select an open spot of ground, prepare the soil and plant the seeds, upon the principle, perhaps, of the old Spanish custom that he owed so much to posterity.

Massachusetts and Connecticut grew apples at an early period, and New York received them from other states. In turn, Michigan, Illinois, Wisconsin and Iowa took them from New York, and thus gradually they meandered to California, Washington and Oregon, where they have attained their greatest commercial value, which must be accepted as the best estimate of their quality.

Many Apples of Many Kinds

New York State is famous for apples, and so is Canada. Of course, there are apples and apples—some good, some just so so, some for eating, others for cooking, and so on.

There are about a dozen essentials to a good apple—in addition to productiveness, such as richness (the relative proportions sugar and acid), flavor, firmness, color, form, size, uniformity, culinary qualities, good-keeping, etc., etc.

Although Great Britain has for ages given great attention to apple cultivation and produces large quantities and numerous varieties, yet the people over there esteem the American Newton pippin most of all, giving also much praise to the William's Favorite, Astrakhan, Gravenstein, Baldwin, and Spitzenberger.

According to official reports from Washington, D. C., Great Britain in 1907 took from us 1,208,909 barrels of apples, the value given being \$3,751,375.

That they are notable factors in staple productions is demonstrated by an annual crop in the United States and Canada of about 100,000,000 barrels. This country is not only forging ahead in volume, but in quality. As related to the product of orchard fruits the apple has attained 55 per cent. of the total in trees and 82.8 per cent. of product.

Profits \$500 an Acre.

As to the excellence in quality, and no doubt a great surprise to many, it may be stated that the product last year of yellow New-

ton pippins grown on less than an acre in the Rogue River Valley, Oregon, which is about 350 miles south of Portland, was 815 boxes (about one bushel each), and the lot was sold in London at a net price to the grower of \$1,711.50. The particular three-acre orchard from which this fruit was taken produced an average of \$500 an acre a year for the last eight years.

The highest price ever paid for apples from any orchard in the United States was for Hood River Spitzenbergers and Newtons the former ranging from \$2.60 to \$3.00 and the latter from \$2.25 to \$2.50 per bushel box. Hood River is in Oregon, about sixty-five miles east of Portland.

Among the recent notable purchases of this Oregon fruit land was a \$35,000 tract bought by Mrs. Potter Palmer for her son.

In California, 100 miles south of San Francisco, there are great orchards from which are shipped annually 1,000 cars of apples to England, Germany, and other European countries. It is famous for bellefleurs and pippins. The growers just attend to the growing. The dealers go there and do the buying while the crop is unripe on the trees, and plank down the cash in the commercial center of the district.

In rapidly running over this subject we find there are many varieties of good apples, and of the good ones the pippins seem in all ages and at present to be preferred.

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

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

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

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If subject to headache, have them with you always. No harm can come from their use, if taken as directed, as they contain no opium, chloral, morphine, cocaine, chloroform, heroin, alpha and beta eucaine, cannabis indica or chloral hydrate, or their derivatives.

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"It gives me great pleasure to be able to refer to the Dr. Miles Anti-Pain Pills as the best remedy we have ever had in our house for the prevention and cure of headache. My wife, who has been a constant sufferer for years with the above complaint, joins me in recommending Dr. Miles' Anti-Pain Pills, hoping they may fall into the hands of all who suffer."

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— DEATHS —

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BUCHANON.

Elder Clifton M. Buchanan was born August 12, 1840. He was married to Miss Carolino Roberson, December 22, 1859. He professed faith in Christ October 20, 1859, and was baptized August 27, 1860. He was ordained to the gospel ministry June 7, 1871, by Pleasant Hill church, in Breckinridge county. He died January 18, 1909. He leaves a wife, four sons and two daughters to mourn their loss. One daughter preceded him to glory land.

A beautiful life ended with that of this great man. He baptized more than 1,500 converts. He spent most of his life working for the Master. You can hear a word of praise everywhere in his behalf spoken by those who knew him. After services in his home church by the writer and W. F. Jagers and others, he was laid to rest by the Masons in Otter Creek Cemetery.

C. W. Bowles, Pastor.

CARSON.

Mrs. Martha M. Carson, widow of the late Judge Thomas C. Carson, who departed this life at her home in Morgantown, Ky., January 14, 1909, was born (Hughes) at Lewisburg, Tenn., April 2, 1843, where she lived until her father died of yellow fever in the South, when she was about eight years old, when she moved to Smith county, Tenn., to her grandmother's, where she remained until about grown, when she came to Logan county, Ky., and began teaching school, which vocation she followed in Butler and Logan counties, Ky., until her marriage at Woodbury, Ky., December 20, 1876. She professed faith in Christ in early life and joined the Baptist church, where she remained until after her marriage, when she joined the Cumberland Presbyterian church, in which she remained a faithful worker until her death.

She leaves one son, Mr. J. O. Carson, who is in the banking business at Morgantown, Ky., her mother, one sister and one brother, and two stepchildren, who loved her as their own mother. She was loved by the community at large for her great kindness to every one. She was a great worker at fancy work and one piece took a premium at the Kentucky State Fair of 1908. She often spoke of death saying she was ready, only awaiting the Lord's summons to come up higher.

McNEAL.

On January 24, 1909, Sister Malvina Alexander McNeal died at the home of her son-in-law, Bro. P. E. Gentry. Sister McNeal was born February 24, 1823, and was, therefore, nearly eighty-six years of age. She was the daughter of Rev. L. D. Alexander, an able, faithful and beloved Baptist minister of a half century ago. A worthy child of worthy parents, she, in her early days, professed faith in Christ and during a long life did not falter in this trust, but grew stronger in faith and hope with the passing of the years.

In 1840 she was married to Bro. A. McNeal, and unto them eight children, were born, six sons and two daughters, and all the children survive except one son.

The funeral was preached Monday afternoon at the Dallasburg church, to a large gathering of relatives and friends. Here, over fifty years before, she had met with a number of others to constitute and organize this church. Here she worshipped and wrought for God and saw the church grow and prosper until it has become a large and strong band. She was among the last to hear the Master's call, of that immortal company who brought the Dallasburg church into being. Only two or three more of that wise and consecrated few remain. May they be spared long! After the funeral, the body was quietly laid to rest in the beautiful cemetery at New Liberty, where sleep the others of her sainted dead.

A mother in Israel has gone out from us, but she has left brightly burning the lamp of a Christian life—an influence sweet and serene and pure that guides other lives out of the darkness into the light. As I write the beautiful snow-

flakes fall aimlessly down, covering the silent grave, but above the snow-flakes and above the wintry wind she rests peacefully, joyfully, eternally in the presence of God.

PASTOR.

WALDROP.

George Forsee Waldrop surrendered the earthly life and was carried to the heavenly home on the morning of January 25th, 1909, from his home on Adair street, Owenton, Ky., after an illness of sixteen days, with what was said to be passive pneumonia. He was the fourth son of Samuel and Lucy Duke Waldrop, who moved from Virginia to Kentucky in the year 1836. They came from a long line of Revolutionary and 1812 soldiers, were of Scotch and English descent. The subject of this notice was born near Owenton the 21st of November, 1840. From infancy he was brought under the influence of careful Christian training, and during the year 1855 professed faith in Jesus Christ, under the preaching of the distinguished William Johnson, then of Ghent, and James Vickers, of Newport, and was baptized as a member of Long Ridge Baptist church by the pastor, the Godly and revered Elijah Threlkeld, and continued some years a member. But upon launching upon the business world, he left the farm and settled in Owenton, where he took membership and remained an active, though a quiet member to the time of his departure.

On the 21st day of November, 1880, he was happily married to Miss Sallie K. Hunt, of New Liberty, who was a sister of J. M. Hunt, of Georgetown, and half sister to Judge Hunt, of Lexington. To this union three children were born, one dying in infancy, and two remaining, George Byron Waldrop, of Tulane University, New Orleans, La., and Pike Powers Waldrop, professor in English of the High School in Darlington, S. C. The mother passed away several years ago, and the care of training and educating the boys was all looked after, carefully and constantly, by the father. Of his family there were six brothers and two sisters, the oldest sister dying in infancy. Now two brothers remain, the writer and Samuel S. Waldrop, of Carrollton, and the sister, Mrs. Lucy B. Bryan, of Owenton, besides a number of nephews and nieces. All of whom are sadly grieved at his death, but rejoice that he had a glorious hope in our Saviour.

He was a man of strong and well defined convictions, and courageous to express them, though conservative and unusually kind to those who did not think as he did. He was what the world would call successful in business, but kind and charitable, when he thought the solicitations were worthy. No one ever heard him accused of being dishonest, but he was scrupulously strict, and straight in all his dealings. And on his dying bed, after making his arrangements about his worldly possessions, trustingly and with great earnestness committed himself to the God of his Fathers, and at the last left a message for the boy, on his way from South Carolina. He said tell him to be prepared to meet his God in peace.

Thus lived, acted, and died one who found the Saviour precious in early life. The funeral was largely attended, and was conducted by Dr. W. E. Mitchell, of Pembroke, who had been formerly the Owenton pastor for five years, and whose first wife was a cousin to the boys of the deceased. The text was at John 1: 47, last clause: "Behold an Israelite indeed, in whom is no guile." Many thought it very appropriate. And now the writer craves the tender blessings of our most high God, upon all the bereaved.

His elder brother,

J. W. WALDROP.

EVAN ROGERS.

A prince and a great man has fallen in Israel in the person of our highly esteemed brother, Deacon Evan Rogers, of the Lebanon church. This man of God passed to his great reward, at Springfield, Ky., on Wednesday, the 3rd inst., in the seventy-third year of his age. The death of Bro. Rogers was a great and sudden shock to his many friends. He went to Louisville Wednesday morning, in his usual health, was taken violently ill on his way home and died at ten o'clock that night. In the death of this good man his family and many, many friends, as well as the cause he loved so much, have sustained a very great loss. I have known this servant of the Lord most intimately for a quarter of a century, was honored in being his pastor at one time for six years, at Eminence, aided in setting him apart to the deacon's office, which office he magnified and have loved and honored him through all these years. He was a devout, consecrated Christian. He possessed a remarkable and unusual character—confiding in his nature, tender and gentle in all his emotions, affectionate in disposition, firm in his Christian faith, with an unconditional consecration to God's truth and to the church of Christ. He possessed a well trained mind and a keen insight into subjects and propositions of a perplexing character. He was a wise, safe counselor; no one could fail to see what he saw, or to understand what he thought. He wrote a number of valuable articles for the religious papers which were read with a keen relish by those who delight in spiritual truths.

I am aware that I have used strong words in speaking of the noble qualities of my departed friend, but no stronger than his beautiful character and life demand. He brought great strength to his church and comfort and pleasure to those who knew his personal worth and his earnest, constant Christian testimony.

He leaves a devoted wife, who stood, as a pillar of strength by his side for forty-seven years, a good, strong brother, W. C. Rogers, of Lebanon, an affectionate, confiding sister, Mrs. Hagan, of Springfield, and a number of nephews and nieces, with a host of friends, who loved him devotedly. We could ask no higher privilege or honor for all whose hearts have been touched by his removal than that they follow the example of the one who has gone, as he followed Christ, and we could wish no sweeter solace in such an hour as this, than the consolations of the Holy Spirit, our brother recommended to so many others in seasons of sorrow. May God bless his sorrowing loved ones and with tenderest touch wipe away every falling tear and help them to realize that "earth has no sorrow that Heaven cannot heal." May the example and teaching of this servant of God inspire all who knew him so favorably with a firmer faith in God's revealed will, a more intense love for Christ, a greater zeal in spreading the good news of salvation and a brighter hope of immortality through Christ Jesus our Lord.

We will say to our brother farewell, until we meet in the morning.

J. S. GATTON,
Campbellsville, Ky.

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by the Pastors' Conference, expressing appreciation for the valuable services rendered by Dr. E. E. Folk in the recent fight for "State-wide prohibition." For years Dr. Folk, in season and out of season, has fought for temperance. Nothing that the enemy could do or say has ever turned this champion of civic righteousness from his efforts to rid the State from the rum power. The resolutions were introduced by Dr. Frost, and declared the recent attacks on Dr. Folk as base and utterly without foundation.

Yesterday, February 10th, was Dr. J. M. Frost's sixtieth birthday, and he was fittingly remembered by an informal celebration. The pastors together with the office force of the Sunday School Board and the friends and admirers, gathered in the assembly room, and promptly at 4:15 p. m., Dr. I. J. VanNess escorted Dr. Frost into the room, telling him that there were some parties in the room who wanted to talk with him on particular business. When he entered the room, before he had time to sit down or to say a word, Rev. J. H. Wright, on behalf of the office force in a fitting speech presented him with a handsome leather traveling bag. He was followed by Dr. Geo. A. Lofton, who, in his inimitable way, presented in behalf of the Pastors' Conference a nice and fittingly inscribed purse. Then with the best wishes of the Conference, Rev. Clay I. Hudson, presented a large mahogany and leather rocker.

Dr. Frost was visibly touched by this expression of love and esteem shown by his brethren and responded feelingly. Dr. E. E. Folk, then gave an interesting account of the origin and history of the board and its ultimate location in Nashville. It was brought out as a happy coincidence that in the celebration of Dr. Frost's sixtieth birthday it was also the twentieth anniversary of his signing the document originating the Sunday School Board. "Blest be the Tie" was sung, and those present pressed forward and gave Dr. Frost a hearty handshake with a "God bless you." Dr. Weaver closed the service with a prayer.

OTHER STATES.

Pastor J. W. Lynch, of Wake Forest College, N. C., has accepted a call to the First church, Durham, N. C.

The Cleveland church, Tenn., has been greatly revived in a meeting which closed with twenty-eight additions all by experience and baptism.

A meeting in the Pleasant Home church, Tenn., closed with twenty-three professions of religion and seventeen additions, all by experience and baptism.

A church with twenty-one constituent members has been constituted at Doyle, Tenn. Elder P. H. Funderburk will be their pastor. The church has a house of worship well under way.

Pastor J. D. Overton writes from Bandera, Tex.: "Please change my paper from Junction, Tex., to Bandera, Tex. I came here as pastor of the church on February 1st."

Evangelist John J. Wicker held a meeting of three weeks, at the First church, Jacksonville, Fla., in which seventy-five were added to the church. Bro. Wicker stirred the people wonderfully with his clear gospel message. The church was awakened as never before, and scores were wiped out and new entries made. The First church now has a membership of 700. There are seven churches in the city, five of which were organized within the past year.

Pastor H. D. Morwood writes from Edinburg, Ill.: "I have accepted the unanimous call of this church to be their pastor. Ten years ago this church gave me a unanimous call, but I was compelled to refuse the call on account of my wife's failing health. Two weeks ago they called me again and this time I accepted and began work at once. I wish to thank the Recorder for their gift of the photograph of Dr. T. T. Eaton. Though I never met him, he was loved by me as a brother. I am glad that the Recorder is maintaining the standard of the work which he had so faithfully carried on."

ITEMS OF INTEREST

News' The World Over.

Captain Qualltrough, who has commanded the battleship Georgia, has been tried by court martial and found guilty of drunkenness. It must have been an aggravated case or the Admiral's commanding would have waited till they reached home and not have ordered the trial in a foreign port. Qualltrough was reduced ten points and suspended for six months.

The California House has passed the bill requiring the Japanese to attend the same public school as the Chinese. In this bill California is clearly within her rights. In many States there are separate schools for the whites and negroes and the courts have decided that these are constitutional. Yet the negroes are citizens of the United States. And aliens have no right to complain if they are treated as citizens are.

Two days in succession there were earthquakes in the vicinity of Colima, Mexico. The second was followed by a violent eruption of the volcano. A ridge of lava a mile long is streaming down the side of the mountain. The region affected is barren and there are no casualties reported.

February 12th was the centennial of Abraham Lincoln's birth, and it was celebrated everywhere in the North and in many places in the South. But the center of attraction was his birthplace, Hodgenville, this State. The Lincoln Memorial Association bought the farm some time ago. The log-cabin in which he was born was restored to its former site, and the corner stone laid to a granite building which is to cover and protect the cabin. President Roosevelt was the principal speaker and made the greatest speech of his life.

In October, 1867, Edward P. Weston walked from Portland, Me., to Chicago. Forty years afterwards he walked the distance again. Now he intends to start on March 15th, his seventieth birth day on a walk from New York City to San Francisco. He expects to cover that distance in 190 days, omitting the Sabbaths.

Under the Liberal Government the business of Ireland is increasing by leaps and bounds. The statistics for 1906 have been published, and although Ireland is a small country its exports and imports amounted to \$560,000,000. And this in spite of the hard times.

One of the most interesting wars of the age is going on between mankind and the rat. An international union of scientific organizations has been formed, and Sir James Crichton-Brown is commander-in-chief of the allied forces. He says that every rat in the United States costs two cents a day for his keep, to say nothing of his work as purveyor of diseases. So far the rabbit in Australia has been victorious over man and the

mongoose in Jamaica. The war with ratdom is being watched with great interest.

The United States Senate has passed a bill which forbids the importation of opium into this country except for medicinal purposes. And it can only be brought in as medicine under strict regulations of the Secretary of the Treasury. Smoking opium is strictly shut out. It is expected the bill will pass the House.

Mrs. Russell Sage's Commission have been examining Pittsburg and the discoveries are appalling. Five hundred men are killed and hundreds wounded every year in accidents at their work which could have been avoided had the companies done right with their machinery. Five hundred die every year of typhoid fever because the water company has "influence" and resists all efforts to get pure water.

Every now and then the Filipinos strike a blow for their freedom. In the last fight seven were killed. In his speech to the Filipino Legislature, Gen. Smith admitted that the Filipinos' dislike to American domination is growing after all these years of "benevolent assimilation."

Is nothing picturesque and ancient to be left in any corner of the world? Ever since there have been any mails in Turkey, the mails from Aleppo to Bagdad have been carried by camels, a distance of 25 miles. But now an automobile carries the mail, making the trip in sixty hours.

NOTES FROM NASHVILLE

By T. O. Reese, City Evangelist.

We are yet rejoicing over the "State-wide victory." Carmack's blood cries out from the ground, "The saloon has refused to be reformed, and, therefore, must be destroyed."

The going of Dr. Lansing Burrows from the First church, means an almost irreparable loss to the Baptist cause in Nashville. His successor has not yet been selected.

Rev. A. E. Booth has been called to the pastorate of the North Nashville church, and it is thought that he will accept. Bro. Booth is well and favorably known in Nashville, and will no doubt do a great work in this important field.

Dr. William Lunsford, the new pastor of the Edgefield church, arrived in the city Saturday, and was greeted with a large and appreciative audience Sunday morning. Dr. Lunsford comes from the First church, Asheville, N. C., where he did a splendid work.

The South Side church, under the leadership of Rev. W. J. Stewart, is enjoying a season of phenomenal prosperity. The new house of worship will be pushed to completion and will be ready for service by early summer. The Grand View church, organized only a few weeks ago, is our youngest church. A recognition service was recently held, in which several of the pastors of the city took part. The sermon was preached by Dr. Geo. A. Lofton. Strong resolutions were recently passed

MARRIED.

At the beautiful home of Mr. and Mrs. A. G. Ditto, of West Point, Ky., February 10th, at 5:00 p. m., Mr. H. E. Shean and Miss Nannie J. Lutto were united in the holy bonds of matrimony by their pastor, Rev. W. E. Farr.

Mr. and Mrs. Shean are among the most prominent young people in this section of the State.

PRESTONSBURG.

Great prosperity still attends the work at Prestonsburg. Two hundred and fifty students are in attendance at the Prestonsburg Baptist Institute. The classroom work is being hampered for lack of room. Twenty-four students are compelled to prepare their recitations without desk accommodations.

The need of the hour is dormitories. One is needed for girls and another for boys. Persons wishing to make a paying investment for God and humanity could hardly find a better opportunity than the one presented at Prestonsburg.

With anything like adequate equipment the school there would have an attendance of one thousand pupils in less than five years.

The church is also in a flourishing condition. Pastor Sledge and his faithful helper, Bro. Roof, are accomplishing marvelous results all through the Big Sandy Valley.

DEAR RECORDER:

Permit this scribe to enter your sanctuary to introduce himself and to reciprocate your recent visit. The first Lord's Day in January the new pastor arrived at Mayslick and began operations. In spite of the very bad weather manifest every Sunday since the union, the congregations have been growing. Very generous has been the reception accorded, and every few days bring tokens of the thoughtful regard of someone. We must not tell of the poundings and feastings. That would be out of order and might make the other fellow feel unpleasantly. We are full of hope that before long we shall be able to get in some good work. Having been pastorless for so long it will take some time to get affairs up to working standard.

At the Bracken Board meeting, in January it was our privilege to meet Brethren Partee, Swain, Thompson and Arnold. The good people of Mayslick entertained us elegantly. There were two important matters attended to—Bro. Thompson was directed to continue his excellent work at Ewens and the Dover church was aided in her efforts to settle Bro. Swain. I invite you to come to see me weekly. I want to know you as we are to be fellow-workers in the great field of the Lord.

C. V. WAUGH.
Mayslick, Ky.

BUFFALO LITHIA SPRINGS WATER

"In Uric Acid Diathesis, Gout, Rheumatism, Lithaemia, and the Like, Its Action is Prompt and Lasting."

George Ben. Johnston, M. D., LL. D., Richmond, Va., Ex-President Southern Surgical and Gynecological Association, Ex-President Virginia Medical Society, and Professor of Gynecology and Abdominal Surgery, Medical College of Virginia: "If I were asked what mineral water has the widest range of usefulness, I would unhesitatingly answer **BUFFALO LITHIA WATER**. Diathesis, Gout, Rheumatism, Lithaemia, and the like, its beneficial effects are prompt and lasting. . . . Almost any case of Pyelitis and Cystitis will be alleviated by it, and many cured. I have had evidence of the undoubted Disintegrating, Solvent and Eliminating powers of this water in Renal Calculus, and have known its long continued use to permanently break up the gravel-forming habit."

Dr. Joseph Holt, of New Orleans, Ex-President of the State Board of Health of Louisiana, says: "I have prescribed **BUFFALO LITHIA WATER** in affections of the kidneys and urinary passages, particularly in Gouty subjects in Albuminuria, and in Irritable condition of the Bladder and Urethra in females. The results satisfy me of its extraordinary value in a large class of cases usually most difficult to treat."

Medical testimony on request.
For sale by general Drug and Mineral Water trade.
BUFFALO LITHIA SPRINGS WATER CO. BUFFALO LITHIA SPRINGS, VIRGINIA

SEEDS

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Made to build New Business. A trial will make you our permanent customer.
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SEND 10 CENTS
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ROCKFORD SEED FARM
H. W. Buckner, FARM 318 ROCKFORD, ILL.

Live Stock Markets.

CATTLE.

Good to choice export steers	45	25a	55	75
Light Shipping steers	4	50a	5	25
Good to choice butcher st.	4	25a	5	00
Medium to good but. str.	3	30a	4	25
Com. to med. butch str.	4	00a	4	50
Good to choice butch heifers	4	00a	4	50
Med. to good butch. heifers	2	75a	3	40
Com. to med. butcher heifers	2	25a	2	75
Good to choice butch. cows	3	25a	3	75
Med. to good 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 fat 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 teers	3	00a	3	65
Med. to good stock steers	2	50a	3	00
Com. to med. stock steers	2	00a	2	50
Good to choice stock heifers	3	00a	3	25
Med. to good stock heifers	2	25a	3	00
Com. and plain mix'd stockers	1	75a	2	50
Good to choice milch cows	35	00a	45	00
Med. to good milch cows	20	00a	30	00
Com. to plain milch cows	10	00a	20	00

HOGS.

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

SHEEP AND LAMBS.

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

TOBACCO.

BURLEY—Dark Red.

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

BURLEY—Bright Red.

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

DARK.

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

BUTTER.

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

POULTRY.

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

EGGS.

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