

WESTERN RECORDER

Faith, Hope and Love, these three.

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

84th YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, FEBRUARY 25, 1909.

No. 14.

Published Weekly by
THE BAPTIST BOOK CONCERN
(Incorporated.)
630-638 Fourth Avenue, Louisville, Ky.
C. M. THOMPSON, D.D., Editor.
I. G. BOW, D.D., Sociate Editor.

TERMS OF SUBSCRIPTION.
PRICE—Per year in advance, Single copies, 5 cents.
RECEIPTS and credit of payment is shown in about two weeks by the date on the address label. If proper credit has not been given within two or three weeks, notify this office at once.
POST-OFFICE ADDRESS.—Instructions concerning renewal, discontinuance or change of address should be sent two weeks prior to the date they are to go into effect. The exact post-office address to which we are directing paper at time of writing must always be given.
SAMPLE COPIES.—We print each week a limited number, which may be had for the asking.

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

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

We quoted from Watchword and Truth what Prof. Shaler Matthews said in an address at Providence in regard to our Lord Jesus being only a Jewish peasant. Dr. Matthews denied emphatically. We waited for the next issue of Watchword feeling confident it would either prove or retract. It does neither. Therefore we take it for granted that Prof. Matthews never said the words attributed to him.

The Christian Observer says truly: "The fact stands out with increasing vividness that the vital problem before the church is to secure family devotion." It ought not to be a problem, because every Christian ought to hold family prayers as a matter of course.

The divorce statistics for England and Wales for 1907 have been published. There were 734, and in 1906 there were 767. The decrease is small, but gratifying. The contrast between these figures and those of this country is great.

A writer asks, "What does modern psychology permit us to believe in respect to regeneration?" That is a matter of no consequence whatever. The only thing to ask is what the Bible tells us to believe about it.

The Bible Student says: "When Darwin and Spencer first sent out their pronouncements to the world, we were assured that the Bible must yield before the advancing light of science, and we saw preachers and professors make haste to get under cover, in order to escape being branded as idiots or bigots. Now the men who abandoned the stronghold of faith out of sheer fright, will be found scurrying back to the old citadel when they learn 'the enemy is in full retreat.'"

WHAT THINK YE OF CHRIST?

Rev. A. C. Dixon, D.D.

Our opinion of Christ is the measure of our joy. While a man is under condemnation he cannot be happy. The man who feels the guilt of sin knows not the joy of pardon. While he looks upon Christ simply as a man, a hero, who died a martyr to His mission, as an example to be imitated, as a teacher to instruct us, but ignores the power of the blood to justify and cleanse, he cannot feel the "joy inexpressible and full of glory." It takes a proper estimate of Christ as "the Lamb of God that taketh away the sin of the world, to give us a deep abiding joy.

Our opinion of Christ is also the measure of our consecration. A low estimate of Jesus does not lead men to devote what they have and are to his service. The men who have shown in their lives the sacrificing spirit of Calvary are those who believe that Christ died in their stead, suffering for their sins; and this faith calls forth a gratitude which shows itself in consecrated living. If Jesus was only a hero, intent upon accomplishing his purpose, and his death was the climax of his failure, why should I deny myself, and devote my energies to his service. If He was led by love for me deliberately to bear the cross and suffer its shame and agony, then I am an ingrate indeed if I do not give Him the best that I have. Show me men who magnify the Lord Jesus, and you have shown me men devoted, soul and body and time and money, to His service. Such were Brainerd, Carey, Judson, men before whose eyes was the cross, with its blood, and their lives were the exposition of what the cross meant.

Our opinion of Christ is the index of our characters. We shall be like Him by and by, when "we shall see him as he is," and we have in these words the secret of the transformation of our character on earth. Beholding Christ makes us like Him. If we see only in Him an ambitious hero, we shall be ambitious. If we see in Him only a wise teacher, we shall learn of His wisdom. If we see in Him a sympathetic friend, we shall become sympathetic. Our characters will be deep or shallow, broad or narrow, high or low, selfish or unselfish, pure or impure, according to our conception of Jesus Christ. A low estimate of Jesus makes low character; a high estimate of Jesus makes high character.

And this brings us to say that our opinion of Christ fixes our destiny for the future because it fixes our character. God has said it, and let God be true and every man a liar. "He that believeth on the Son hath everlasting life, and He that believeth not the son shall not see life, but the wrath of God abideth on him." Eternity of happiness or misery depends upon our relation to Jesus Christ. A high estimate of Him, such as is given in the Bible, will give us a high eternity. A low estimate of Him will bring in its train results that are low. It would be well for us to keep our minds fixed upon this thought for an hour, that we may burn it into our souls and never forget it. What you are to be in the endless future depends upon what you become through your estimate of the Lord Jesus Christ.

Linked with this is the kindred thought that our opinion of Christ determines God's opinion of us. He tells us plainly that, if we say that Jesus is not the Christ we make Him as such. If we refuse to

accept Him as our Master, we are rebels and God can but look upon us as ingrates. To accept Him as the Lamb slain and the King risen, is to come into the family of our Father in heaven. A thousand promises in the Bible express God's opinion of us then. One of them has been called by some one, "God's lullaby to His sorrowing children." As one whom his mother comforteth, so will I comfort you. "I will never leave thee, nor forsake thee." "Heirs of God and joint heirs with Christ." Inheritors of His grace, we have become inheritors of His glory. God's opinion of us is high if we have a high opinion of the Son, and He will honor us just in proportion as we honor Him.

Having said thus much as to the importance of this question, one of the most important ever propounded to man, we call for an answer: "What think ye of Christ?"

Think of Him for a while as a simple man. He was social; He went to weddings and feasts; He was no ascetic, but a man among men. A plain man indeed for Mary took Him for the gardener. A man who saw fit to be one of the common people that he might bring himself in contact with the largest possible number of men. He was philanthropic; he went about doing good. He did good to all men. As anxious to save the blind beggar in his rags, as Zaccheus in his wealth, and just as anxious to save Zaccheus in his wealth as the beggar in his rags. He loved men because they were men, with immortality in them, and an infinite capacity for development in good or evil."

He wept over man and wept with them, but his feelings did not express themselves simply in weeping; he had a hand of help for the needy, and a heart of sympathy for the wretched. Indeed, he took the side of bad people. To the publicans who were despised by the public, he was kind. To the poor harlot who was cast out, he was forgiving. To the worst of men and women he was a faithful and loving friend. Broadminded he was in all relations to men, though what some liberal thinkers would call narrow minded in his relations to God; for he chose to be obedient to bring himself in subjection, to do what the Father commanded. Broad as the world in sympathy and helpfulness, narrow as a razor's edge in loyalty to his Father. He was not broad in regard to the Ten Commandments. For a broad man with respect to honesty, is a thief; with respect to truthfulness, a liar; with respect to purity, a profligate. Breadth here would have been wickedness, but while he was narrow in his desire and determination to do right, he was broad in his efforts to help all who had done wrong. "What think ye, therefore, of Christ as a Man?"

ANOTHER SOCIETY.

Of the organization of leagues, societies, brotherhoods, associations, etc., there seems to be no end. Every separate duty that Christians ought to perform, it now seems, must be emphasized by some separate organization, and people are not supposed to be able to do what they ought unless they are enrolled in such. The latest that has come to our attention is the "Family Altar League," in joining which, parents have to take an obligation to introduce and maintain family worship in their homes. Of course there is a paper to be subscribed for, and a cer-

tificate to be received and hung up, and a few other things to be paid for, and so forth and so forth.

Certainly the observance of family prayer is one of the duties as well as one of the rich privileges of every Christian home-maker, and it is hard to understand how any Christians who seek to have a home can fail to erect an altar in it to the God whose favor they hope to enjoy in it. And certainly, sad to say, this high duty and privilege is much neglected by many who do try to set up homes. But we are unable to see why it is necessary to organize a new league to induce people to set up family altars. If they will not do it without obligating themselves to men, they will not be very apt to do it after they have taken their pledge, or if they do, it is to be feared that it will be a very perfunctory observance. The high obligation is to God, and unless it is done as unto him, there will not be much of life in it.

We would take occasion to say, however, that it is to be feared that the spiritual leaders of this people, familiarly known as pastors, have not been in the habit of emphasizing this duty as they should, and urging their people to its observance. And it is probably from this failure on the part of pastors, that this beautiful prayer service in the homes of the people has fallen into disuse. And because of this failure, someone has been moved to start this new league. But, for our part, we should far rather see a revival in family prayer come through the loving exhortation of pastors, God's appointed leaders of his people.—Christian Index.

The true, divine idea of religion is a life begotten of grace in the depths of the human soul, and incarnating itself in a patient, steady, sturdy service. It is the doing of the will of the Father which entitles us to a solid assurance of our redemption by the Son. Doing this will, not indolently sighing to do it, and then lamenting that we do it not; but the thing itself, in actual achievement, from day to day. Thus religion rises on us in its own imperial majesty. It is no more delight of the understanding in the doctrines of our faith; no more excitement of the sensibilities; but a warfare and a work; a warfare against sin and a work for God. And so our thoughts, our cares, our aims, get shifted away from ourselves to a worthier center. Our whole life, from its inmost feelings to its outmost goings, must be subdued to Christ. We look not within ourselves, but above us, to him, for the guiding word; while the roots of our Christian hope are nourished more by our duties than our joys. It is character that is required of us; laid, indeed, in grace, and imperfect at the best, needing to shelter itself behind the perfect righteousness of Christ, and yet a piece of solid moral masonry, to be carried on and carried up by a life-long toil. And this, too, not for our own sake, but for Christ's sake, and because God so wills it. All we do is to be out of simple loyalty to redeeming love.

Vigilance in watching opportunity; tact and daring in seizing upon opportunity; force and persistence in crowding opportunity to its utmost of possible achievement—these are the material virtues which must command success.—Austin Phelps.

PAUL AND HIS ADVERSARIES.

Rev. A. B. Vaughan.

Confessedly the ablest advocate and staunchest defender that Christ'anity ever had was Paul the Apostle to the Gentiles. Those elements of character which constitute true greatness, he possessed in large measure.

It is manifest that the Lord God Almighty who knows the end from the beginning, and who works all things after the counsel of his own will, cast this man in a peculiar mould, thus fitting him for a work altogether unique in the history of redemption.

"A man is great according to his strength of thought, the information he possesses, and the manner in which he employs his time and talents, for the public good and the divine glory." Measured by this rule, which commends itself as eminently correct, there has not appeared a greater man than the Apostle to the Gentiles since the advent of the Son of Man, our Lord and Christ.

Strength of thought, was his in a marked degree; without effort on his part, this was readily seen and acknowledged; and in every undertaking or enterprise, his associates accorded to him the place of leader, as the fit and proper thing to do. It was not the empty boast of the obnoxious egotist, but the bare statement of an unchallenged fact, that he advanced in the Jews' religion beyond the many of his own age and nation.

After the Lord met him, apprehended him and brought him in obedience to the faith, which but a few days ago, he was eager to destroy, his force of character began to show itself as a Christian no less than as a Pharisee of the Pharisees.

Such was his grasp of the great basal doctrines of Revelation; such was his understanding of the mighty scheme of Redemption; such was the clearness, the precision with which he stated the profound truths of salvation that others of the Apostles, yes the chief Apostle to the circumcision, was wont to speak of "the wisdom given to our beloved brother Paul."

His was the Apostleship to the whole world, as distinguished from the Jewish nation; and it required great wisdom, tact, skill, so to preach the Gospel as to win the Gentiles, showing them that provision had been made for them, equal to that of the Jews, without arraying the Apostles to the Jews against him. Indeed many Jewish Christians, no doubt, opposed him bitterly and persistently, because they could not understand him. His gospel—a term used by himself—yields not up its beauty, force, consistency, when looked at through Jewish perspective.

The Apostle distinctly avers that the Gospel that he preached, was taught him by no one less or other than Jesus Christ himself. The knowledge of the historical facts relating to the death and resurrection of our Lord, the Apostle tells us, had been passed on to him, by living witnesses. But the interpretation of those facts, the meaning of them is what he calls "my Gospel;" and what he solemnly affirms was taught him directly, immediately by the Lord Christ himself.

That jabbering, therefore, which we sometimes hear, and which gives greater authority, greater sacredness to the writings of the evangelists than to the Epistles of Paul, is dishonoring to the Lord Jesus Christ; yea, it is a sin—not against Paul, but against Paul's Redeemer and Lord.

This presumptuous discrimination between the four Gospels and the Epistles of this servant of God, is made, we may hope, in some instances through ignorance; but in others, we are pained to believe, it is the miserable subterfuge of those who, in heart, despise the fundamental doctrine of God's sovereignty, absolute, immutable.

For these men clearly see that if Paul's Epistles do not teach that doctrine, they teach nothing; and because they have never accorded to the Monarch of the Universe the right to do as he pleases, in the matter of human salvation; and seeing that these Epistles are full of the doctrine

they do the only thing left them, viz., undermine the inspiration and, therefore, the authority of Paul's writings.

It were bad enough to do this outright; it is incomparably worse to do so under mock reverence for the Lord Jesus. And this they do, whenever they would strengthen their opposition to what Paul clearly teaches by the seeming silence of the evangelists regarding the matter.

From different centers of influence, the authenticity of the Bible is assailed; Genesis is not actual, but "idealized history." Abraham, Isaac, and Jacob are not veritable characters, but only characters conceived in the mind; their words and deeds are likewise conceived; and woven into a pleasing story by some philanthropist to teach men manners.

Against such teaching we protest with thundering emphasis; and cry out against corrupting our younger ministry by such rehash of miserable infidelity. But how far are you and I from the position of these enemies of Divine Revelation, when we would rob Paul of the place for which God evidently fitted him, and manifestly put him? What is the difference between denying that certain men lived and wrought, who God says did live and work, and denying that a certain doctrine is true, which God says is true? One is sometimes reminded of those who "strained out the gnat and swallowed the camel."

We do not create truth; nor are we to invent a gospel. We have both; and if we would study the most orderly statement of the profound truths of this Gospel to be found anywhere, then we must betake ourselves to the study of the Epistle to the Romans. "The Bible solves the problems of human history, the Epistle to the Romans solves the problems of the Bible."

LaGrange, Ga.

UNION OF DENOMINATIONS.

The New York Christian Advocate is the leading paper among the Northern Methodists, and is their official organ. We consider its editor, Dr. J. M. Buckley, the greatest man in that denomination. The other day we picked up an Advocate of 1899, and found this interesting editorial which is as true now as it was ten years ago. Prof. Votaw had written an article prophesying the union of the denominations, and this is the reply:

Every man sees only what he can see in his environment and thought, what the contents of his mind will allow him to see. Our vision sees the prospect of organic union of Protestant churches to be less favorable than at any time within three hundred and fifty years.

The American Baptists were never stronger, never less likely to give up their distinctive features; the Congregationalists and the Christian denomination have vainly tried to unite; nor could they unite with any body that does not accept that form of church government; the Lutherans have no disposition to unite organically with any but Lutherans—their traditions, doctrines, and theology forbid it. Pope Leo XIII., a total contrast to Pius IX. in methods of managing his age, has taught the Anglican church a humbling lesson by denying the validity of the orders of that church. The Greek church has answered the Pope's claims with crushing force. The Protestant Episcopal bishops, after all the Lambeth Conference and American talk of unity, when brought to the test by "The Independent," settled, in a notable series of letters, the matter that all their proffers of unity came unequivocally to this: "Come to us. Deny your orders, accept without reservation our Prayer Book and ordination, and we will speedily digest and assimilate you; and then shall be fulfilled the statement, and only then, Behold, how good and how pleasant it is for brethren to dwell together in unity!"

Only those bodies that adhere in the letter and in the spirit to their fundamental distinctions can live. But it does not follow from this that those that do not do so will organically unite with others. They will disintegrate. In the last result the

real gainer of advantages will be the Roman Catholic church. If Protestantism is not able to maintain itself with the broad distinctions that exist between the Presbyterian, the Congregational, and the Episcopal forms of government; the exclusively liturgical or the non-exclusively liturgical forms of worship; baptismal regeneration, and the denial of any saving or renewing grace attending it without the intelligent consent of the subject, Protestantism will die.

The destruction of any one of these radically different divisions of Protestantism would result within a decade in its rise in another organization.

An article resembling in many respects that of Professor Votaw was published in England one hundred and thirty-six years ago, and denominationalism was then to cease with the eighteenth century! The mind sees what it projects on the outward world, unless, knowing its liability to deception, it resolutely tests its conceptions by analysis and ceaseless scrutiny of facts; without this precaution, as in Professor Votaw's case, ridiculous forecasts will result.

THE AMATEUR.

By G. K. Chesterton.

It is very difficult for any of us to realize the real danger of our English civilization. The pessimists realize it quite as little as the optimists. For all the pessimists assume that the danger is that something will happen to England. The real danger is that nothing will happen to England. Our great peril is not that we should disappear like Carthage; it is rather that we may continue, like China. Many of those who disliked the Boer War used a language of earthquake and eclipse which was much too bright and stimulating for the truth. They were always expecting a thunderbolt to fall on all the fools in England. They did not realize that the thunderbolt had already fallen, a soundless and stunning thunderbolt, which had made them fools. They were always looking for some Divine punishment for the crime of Empire; they did not seem to see that Empire is a punishment. That weak, spiritual pride was not the sin merely. It was the penalty; it was the destruction. The point is not that if we go on as we are we shall collide with some frightful fate. The point is rather that unless we make a magnificent effort our frightful fate will be—to go on as we are. The only English danger is not so much that the nations will outlaw England as they outlawed France. It is rather that they will forget England as they forgot Venice. It will not be so much a question of whether England will be smashed, as of whether England will be worth smashing.

The great evil (which justifies expressions as violent as these) is to be found in a fact, I fear unquestionable. England is to a greater degree than any other community tending to the elimination of all discussion of any kind. There is far too much of a sinister unanimity in our life. There is a dark and dangerous talk going about of agreement and being at one. I feel this to be especially bad when the people are agreeing upon things which I think true. The truth cannot be so quickly universally adopted if it is sincerely adopted. A nurse says to seven children: "Be good"; but she would be quite ill with anxiety if they all suddenly were good forever after. So people tell me that everybody agrees with democracy. But about three-fourths of human nature fights against the ideal of democracy. Human equality, is a high and difficult truth. It is a thing a man ought to doubt at some time. It may be hard to believe that the tin chapel which is about to receive you is the house of God. It is harder to believe that the cannibal about to eat you is the image of God. If all men profess to believe in democracy, many are either angels or liars. If everybody believes in democracy, either everything is perfectly right or else something is very wrong.

There are two or three specific ways in

which our people encourage this idle and illusory unanimity. A gross instance is the exaggeration of the libel law, so interpreted as practically to prevent anyone seriously condemning anyone else. I saw a newspaper paragraph yesterday to the effect that "The Times" was to be prosecuted for libel for having said that some play was vulgar, offensive, degrading, and so on. What is a critic for except to say that a play is vulgar, offensive, or degrading when he thinks it is? But perhaps the silliest of all the tendencies that stop criticism is one that has become very common of late; I mean the disposition of some set of people to take offence en bloc when their work is discussed. It is an insane Trades Unionism in abstract things. If you like eggs for breakfast better than bacon, it is an insult to pig-stickers. If you like bacon better than eggs, it is an insult to chickens. Of all examples of this folly, none, perhaps, is quaintier than the attack made on Mr. Bernard Shaw because of his attack on Amateur Theatricals. Any profession must, it seems, defend itself from any criticism. And when criticised even amateurs suddenly become a profession.

Everyone discusses whether such a statement is an insult; no one whether it is a truth. But in any matter of public good, insult is irrelevancy. If a thing is false it is not an insult, it is a lie. If it is true it is not an insult; it is an exposure. If I call out in a crowd, "This man has picked my pocket," I am not to be objected to merely because I am noisy. I am either a slanderer or I am a public servant. In neither case am I a mere rioter. The man whom I accuse has no right merely to say that I insult him; I do not insult, I accuse. Mr. Bernard Shaw, being a brave and clear-headed man, does not insult amateurs; he accuses them. It is idle for papers to paint up great capitals (as one paper, to my knowledge, has done): "Mr. Shaw's Insult to Amateurs." Mr. Shaw has not insulted them; he has accused them. And brave men do not resent an accusation they refute it.

PROGRESS IN THEOLOGY.

By the Late Rev. W. R. Williams, D.D.

We hear men, sometimes, in forgetfulness of this character (unchangeableness of Christianity), exclaiming, "Shall science and art go on from day to day altering their forms and extending their boundaries, and religion alone receive and admit no improvement?" If they mean that the language of the Bible may be better understood, and that new researches of the antiquarian and traveler, and new fulfillments of prophecy, may throw new and increasing light on the pages of the sacred volume—if they mean only that in days of higher devotedness, such as the church is yet to see, there may be a more thorough mastery of the doctrine and a more resplendent exhibition of the morals of Christianity—this no Christian denies; but that the facts of Christianity can be modified, its mortality be amended or its doctrines altered, is impossible. Those who suppose it, forget that the Gospel is not a discovery but a revelation.—Baptist Commonwealth.

A distinguished man and a devout Presbyterian said in our hearing a few days ago that he greatly desired to see and to take part in a real old-fashioned protracted meeting. In modern meetings he somehow missed the fervor, the deep emotion, the powerful conviction which, as a boy, he had wonderingly and reverently noticed in the Baptist and Methodist churches of his native county. We would not criticise the modern methods of winning men to the knowledge and service of Christ. We welcome and applaud any effective means to this blessed end. And yet we wish we might once more hear the old moving songs and experience the old-time glow. After all, it may be that our distinguished friend, and we as well, are "farther off from heaven" than we were in those earlier days. The trouble may be subjective.—Religious Herald.

KENTUCKY'S REPRESENTATIVES ON THE FOREIGN FIELD.

Wm. H. Smith, Editorial Secretary.

Kentucky Baptists have nineteen noble representatives on the Foreign Mission Field, connected with the work of the Board of the Southern Baptist Convention. They are a fine company of consecrated men and women, and the people of Kentucky ought to be proud of them.

The first of these is Miss Julia Mackenzie, who has been on the field for fifteen years. She was born at Hardinsville, Ky. She joined the First Baptist church of Owensboro while Dr. F. D. Hale was pastor, in 1893. She was actively associated with all the work of her church. She became deeply impressed that it was her duty to go as a missionary, and on the recommendation of her church, was appointed by the Board to work in China. She sailed October 30, 1894.

For a number of years she was connected with the work at Chinkiang, China. She is now at Yangchow, where she is doing a great work among the girls and women. She has a fine girls' school, concerning which she writes: "The number of our school girls has increased from twenty-six to thirty-five. There is a gratifying improvement of even the most wayward of them, and hope for their future is sweet to contemplate." Miss Mackenzie has also a Bible class of women which meets every afternoon, and it is being well attended. She has, for years, been supported by the Third church, of Owensboro, of which she was a member when she went to the field.

Mrs. Peyton B. Stephens was Miss Thompson, of Taylorsville, Ky. She is an older sister of Miss E. B. Thompson. She was appointed missionary and went out, with her husband, in October, 1893. Her appointment came just at the time of the change in Corresponding Secretaries, and in some way no record of her early life has been kept in our files. They are now located at Chefoo, the principal seaport of North China. Mrs. Stephens has charge of an excellent girls' school. In addition to her work in the school she goes into the homes of the women. The last report from Chefoo says: "During the year Mrs. Stephens has visited many homes, and has told the women of the sweet message of Gospel life; so that in addition to household duties, the full work of the missionary has been more than accomplished." This is high praise, that is well deserved.

Miss Emma Belle Thompson was born in Taylorsville, Ky, May 3, 1868. She removed with her parents to Goshen, Ky., while yet a child, and there she attended school. She also studied music for two years in Louisville, Ky. After that, she entered the Seminary, in 1899, taking a thorough missionary course. She united with the Glenview Baptist church, when she was seventeen years of age, and was baptized by Dr. Eaton. She was appointed by the Board as a missionary to North China in March, 1900, and is located at Hwangh'en. It is said that many rich families of Hwangh'en are now not binding their girls' feet, and that they talk freely of the importance of education for girls. This indicates something of the influence of such consecrated workers as Miss Thompson. She is a sister of Mrs. Peyton Stephens.

Rev. W. Eugene Sallee was born in Middleburg, Ky., March 24, 1878. While yet a child his parents moved to Nelson county, Ky., where Eugene united with the church and was baptized by his father when he was nine years of age. His boyhood days were spent at Henderson, Ky., where his father was pastor for nine years. He graduated from Georgetown College in June, 1899, and from Rochester Seminary in May, 1903. While he was a student at the Seminary he returned to Georgetown in 1902 and took the A. M. degree. He has been connected with the Interior China Mission at Chenchow, but recently was sent to Kufeng, the capital of Hnan Province, to open a new work there. A sound, able, and energetic man, he is a large district, wholly unoccupied by workers. Soon after Bro. Sallee reached the city, the school authorities offered him a large salary to teach the "Western Learning" in the schools of that city. When he refused to accept their offer they agreed to give him \$80 per month to teach two hours a day in the schools. With the consent of the Board, he is now teaching two hours a day, which gives a fine influence over the students and the sum of \$80 per month, which he turns over to the work of the mission. Mr. and Mrs. Sallee are

earnestly appealing for another man and his wife to help them in that great and needy field. Miss Mary E. Moorman was born in Breckinridge county, Ky., October 6, 1866. She spent her early life in Cloverport, where she was educated and was a teacher in the public schools for eight years. She moved to Owensboro, Ky., in July, 1902, and united with the First Baptist church of that city. She was greatly impressed in her childhood by reading the letters of Mrs. Crawford, who was then in the midst of her great work in China. She was appointed a missionary in April, 1904, and went soon after that to China. She is now located at Yang Chow, where she is associated with Miss Mackenzie in the work among the women and girls.

Mrs. W. H. Cannada was Miss Norma C. Jenkins, native of West Point, Ky. She graduated from the public schools of West Point and afterwards attended the Lyndon College at Glendale, Ky. She was married to Rev. William H. Cannada September 16, 1902, and on the same day he was appointed as missionary to Brazil. She sailed with her husband in the early autumn of that year. They are located at Pernambuco, Brazil, where they have done a great work in the midst of bitter persecutions. During his recent visit to the homeland, Bro. Cannada told many thrilling stories of danger and hardship through which he had passed in Brazil. This bitter persecution, however, has served to turn the attention of the people to the Gospel, and many of them are now becoming Christians. In addition to his work as a regular evangelist, he has charge of our schools in Pernambuco, in which he has been remarkably successful.

Mrs. E. N. Walne was Miss Claudie McCann. She was born in Ghent, Ky., January 26, 1868. She was educated in her native town and studied music at the Cincinnati Conservatory. She taught music in Kentucky, and also in Boscobel College, Nashville, Tenn. She was appointed a missionary in April, 1892, and was married to Rev. E. N. Walne May 31, 1892. She went with her husband to Japan in September of that year. After spending a few months in Kokura, they went to Fukuga to open a new station. In 1896 Bro. Walne and his wife were transferred to Navasaki. A few years later he returned to Fukuoka to assist in founding a theological seminary there, which is now one of the great instrumentalities for the evangelization of Japan. Bro. Walne and his co-laborers have secured a most admirable property, well located and in every way fitted for the work of the seminary. Mr. and Mrs. Walne are now in the homeland enjoying a well earned vacation.

Rev. D. C. Whittinghill was born in Hopkins county, Ky., in 1866. He attended school at Madisonville, where he graduated from the Normal School and Business College at the age of nineteen. He graduated at Bethel College in 1890, and took the Th. D. degree in the Seminary in 1894. After he left the Seminary he was pastor at the Calvary Place Baptist church, in New Orleans, La., for several years. He was appointed missionary to Italy December 20, 1900, and soon afterwards took up his great work in Rome. His wife is a daughter of Dr. George B. Taylor, who was the founder, and for thirty-five years the leader of our mission work in Italy.

Rev. Edgar L. Morgan was born in Missouri, but he came to Kentucky as a child and has always been identified with the State. His boyhood home was in Owen county, Ky., and his membership was at the old Mussel Shoals church. He graduated from Georgetown College with the M. A. degree in June, 1900, and from the Seminary, at Louisville, Ky., with the Th. M. degree in June, 1905. He was appointed a missionary to China April 4, 1905, and went out in the fall of that year. He is now located at Chefoo, China. This is an exceptionally important field being the best seaport city in North China. Brethren Morgan and Stephens have laid an excellent foundation in Chefoo for a great work. They are already beginning to reap the harvest.

Mrs. J. L. Hart was Miss T. H. Thomas, born near Flaherty, Ky., September 21, 1851. She united with the church at Brandenburg at twelve years of age. She attended the Brandenburg

Normal Institute and graduated from the Shelbyville College in 1901. She was married to Rev. J. L. Hart, March 17, 1904, and sailed on April 5th for Buenos Aires, Argentina, she and her husband having been appointed as missionaries on the 15th of March, 1904. They are now located at Rosario Do Santa Fe, Argentina. His work there has been most successful. Twenty-four baptisms were reported last year. Mrs. Hart, besides helping her husband in his work, is conducting meetings for ladies.

Miss Mamie Sallee was born in Middleburg, Casey county, Ky., February 24, 1872, and is the sister of Rev. E. W. Sallee. She attended the Bardstown Institute, from which she graduated in 1889. She studied music at the Cincinnati Conservatory, and was a successful teacher of music for a number of years. She attended the Training School at Louisville, where she completed the course in June, 1907. She was appointed a missionary on April 4th of that year, and sailed for China in September. She first worked with her brother at Cheng Chow. She has been transferred to Shanghai, where she is associated with Miss Kelly and Miss Price in the girls' boarding school. She also has a large Sunday School class and conducts a remarkably successful children's meeting at East Gate Chapel on Sunday afternoons.

Rev. O. P. Maddox was born near Rockport, Ky. He graduated from Bethel College in 1900, and from the Southern Baptist Theological Seminary in 1905. Before going to the Seminary, he was pastor of a number of country churches in Montgomery county, Tennessee. He was married to Miss Effie May Rowe, near Springfield, Tenn., on September 21, 1904. They were appointed missionaries June 22, 1905, and sailed soon afterwards for Brazil. They were located a number of years at Sao Paulo, but they are now at Rio De Janeiro.

Miss Sallie Priest was born in Sebree, Ky. While yet a child her parents moved to Henderson, Ky. She was educated in the schools of Henderson, and was, for sixteen years, a teacher in the schools. She united with the church in Louisville, and was baptized by Dr. J. M. Weaver. She was appointed a missionary of the Board April 4, 1906, and sailed in the fall of that year for Shanghai, where she is now located. Although spending most of her time in the study of the language, she has taught two hours a day in the girls' boarding school, taking a part of the English work. She has charge of the Young People's Union. Seventy pupils were received into the school during last year and many others turned away for lack of room.

Rev. P. H. Anderson was born in Estill county, Ky. Later his parents moved to Lincoln county and then to Crab Orchard. He was educated at Baylor University and the Seminary at Louisville, from which he graduated in the spring of 1907. He was appointed a missionary to China on May 16, 1907, and sailed in September for his field of labor. While he is giving most of his time to the study of the language, he has already been able to accomplish a good work in connection with our schools at Canton. Rev. John Luke, writing of the arrival of Bro. Anderson and Miss Harrison in Canton, says: "They are now busy acquiring the language. If the people of the homeland could realize how we need reinforcements and how glad we are to welcome these young people, truly there would be others to come, and many of the people ready to help send them. Never before have we realized how truly the harvest is ripe and how few in comparison are the laborers."

Rev. A. B. Christie was born in Taylor county, Ky., October 23, 1876. He went, while young, to the State of Missouri. He was educated at William Jewell College and at the Ottawa University, where he graduated in 1904. He graduated at Newton Theological Seminary in 1907. He was appointed a missionary of the Board in June, 1907, and went soon after to Brazil. He is now located in our Campos Mission, where he is engaged in a general missionary work. Although he has been in Brazil a short time, he has

already mastered the language and has accomplished a good work. Mrs. A. S. Taylor, who was Miss Annie May Cox, daughter of Dr. W. J. E. Cox, was born in Georgetown, Ky., December 1, 1887. She was educated at the Nott School in Mobile, and at Judson College, Marion, Ala. She was married to Dr. Adrian S. Taylor December 1, 1906, on her nineteenth birthday, in Mobile, Ala., where her father was pastor of St. Francis Street church. She was appointed a missionary of the Board December 13, 1906, and sailed soon after for China. They are located at Yang Chow, China, where Dr. Taylor has charge of a medical work in the hospital. Although he has been in China for so short a time, he has now on his shoulders the great responsibility of all the medical work at Yang Chow, and is proving equal to the task. Under these heavy burdens, his wife is a great encouragement and help to him.

Miss Ella W. Hensley was born at Hardinsburg, Ky. She was educated in the Brockbridge Normal School, and at the Kentucky State College. She spent two years in the Training School at Louisville, Ky. She was appointed May 28, 1908, and sailed for China in September. She is at Chefoo, where she is giving most of her time to the study of the language. She has not been on the field long enough to do much in the way of missionary work. She will be connected especially with the girls' school at Chefoo, a work that is so sorely needed.

Rev. A. N. Porter was born near Springhill, Hickman county, Ky. He was educated at Baylor University and studied theology in connection with the Theological Department of that institution. He did pastoral work in Kentucky and also in Texas. During the early part of the year 1908 he went to the City of Mexico, where he had been elected as pastor of the American church. While serving in this capacity, he and his wife were appointed missionaries on September 8, 1908. They are now located at Toluca, Mexico.

Mrs. J. C. Quarles was Miss Helen W. Taylor, of Louisville, Ky. She is a native of Jefferson county, Ky., but her parents moved to Louisville in her childhood. In 1900 she graduated from the Girls' High School, of that city. She was a member of the Second Presbyterian church and her interest in Foreign Mission work was aroused by the going of her sister, Mrs. Thomas B. Crafton, as a Presbyterian missionary to China. She was married to Rev. James C. Quarles August 25th and soon afterwards united with the North Run Baptist church in Virginia. She was appointed a missionary of the Board September 8, 1908, and sailed, with her husband, in October, for Argentina, their future field of labor.

Miss Emma Belle Thompson was born in Taylorsville, Ky, May 3, 1868. She removed with her parents to Goshen, Ky., while yet a child, and there she attended school. She also studied music for two years in Louisville, Ky. After that, she entered the Seminary, in 1899, taking a thorough missionary course. She united with the Glenview Baptist church, when she was seventeen years of age, and was baptized by Dr. Eaton. She was appointed by the Board as a missionary to North China in March, 1900, and is located at Hwangh'en. It is said that many rich families of Hwangh'en are now not binding their girls' feet, and that they talk freely of the importance of education for girls. This indicates something of the influence of such consecrated workers as Miss Thompson. She is a sister of Mrs. Peyton Stephens.

Rev. W. Eugene Sallee was born in Middleburg, Ky., March 24, 1878. While yet a child his parents moved to Nelson county, Ky., where Eugene united with the church and was baptized by his father when he was nine years of age. His boyhood days were spent at Henderson, Ky., where his father was pastor for nine years. He graduated from Georgetown College in June, 1899, and from Rochester Seminary in May, 1903. While he was a student at the Seminary he returned to Georgetown in 1902 and took the A. M. degree. He has been connected with the Interior China Mission at Chenchow, but recently was sent to Kufeng, the capital of Hnan Province, to open a new work there. A sound, able, and energetic man, he is a large district, wholly unoccupied by workers. Soon after Bro. Sallee reached the city, the school authorities offered him a large salary to teach the "Western Learning" in the schools of that city. When he refused to accept their offer they agreed to give him \$80 per month to teach two hours a day in the schools. With the consent of the Board, he is now teaching two hours a day, which gives a fine influence over the students and the sum of \$80 per month, which he turns over to the work of the mission. Mr. and Mrs. Sallee are

earnestly appealing for another man and his wife to help them in that great and needy field. Miss Mary E. Moorman was born in Breckinridge county, Ky., October 6, 1866. She spent her early life in Cloverport, where she was educated and was a teacher in the public schools for eight years. She moved to Owensboro, Ky., in July, 1902, and united with the First Baptist church of that city. She was greatly impressed in her childhood by reading the letters of Mrs. Crawford, who was then in the midst of her great work in China. She was appointed a missionary in April, 1904, and went soon after that to China. She is now located at Yang Chow, where she is associated with Miss Mackenzie in the work among the women and girls.

Mrs. W. H. Cannada was Miss Norma C. Jenkins, native of West Point, Ky. She graduated from the public schools of West Point and afterwards attended the Lyndon College at Glendale, Ky. She was married to Rev. William H. Cannada September 16, 1902, and on the same day he was appointed as missionary to Brazil. She sailed with her husband in the early autumn of that year. They are located at Pernambuco, Brazil, where they have done a great work in the midst of bitter persecutions. During his recent visit to the homeland, Bro. Cannada told many thrilling stories of danger and hardship through which he had passed in Brazil. This bitter persecution, however, has served to turn the attention of the people to the Gospel, and many of them are now becoming Christians. In addition to his work as a regular evangelist, he has charge of our schools in Pernambuco, in which he has been remarkably successful.

Mrs. E. N. Walne was Miss Claudie McCann. She was born in Ghent, Ky., January 26, 1868. She was educated in her native town and studied music at the Cincinnati Conservatory. She taught music in Kentucky, and also in Boscobel College, Nashville, Tenn. She was appointed a missionary in April, 1892, and was married to Rev. E. N. Walne May 31, 1892. She went with her husband to Japan in September of that year. After spending a few months in Kokura, they went to Fukuga to open a new station. In 1896 Bro. Walne and his wife were transferred to Navasaki. A few years later he returned to Fukuoka to assist in founding a theological seminary there, which is now one of the great instrumentalities for the evangelization of Japan. Bro. Walne and his co-laborers have secured a most admirable property, well located and in every way fitted for the work of the seminary. Mr. and Mrs. Walne are now in the homeland enjoying a well earned vacation.

Rev. D. C. Whittinghill was born in Hopkins county, Ky., in 1866. He attended school at Madisonville, where he graduated from the Normal School and Business College at the age of nineteen. He graduated at Bethel College in 1890, and took the Th. D. degree in the Seminary in 1894. After he left the Seminary he was pastor at the Calvary Place Baptist church, in New Orleans, La., for several years. He was appointed missionary to Italy December 20, 1900, and soon afterwards took up his great work in Rome. His wife is a daughter of Dr. George B. Taylor, who was the founder, and for thirty-five years the leader of our mission work in Italy.

Rev. Edgar L. Morgan was born in Missouri, but he came to Kentucky as a child and has always been identified with the State. His boyhood home was in Owen county, Ky., and his membership was at the old Mussel Shoals church. He graduated from Georgetown College with the M. A. degree in June, 1900, and from the Seminary, at Louisville, Ky., with the Th. M. degree in June, 1905. He was appointed a missionary to China April 4, 1905, and went out in the fall of that year. He is now located at Chefoo, China. This is an exceptionally important field being the best seaport city in North China. Brethren Morgan and Stephens have laid an excellent foundation in Chefoo for a great work. They are already beginning to reap the harvest.

Mrs. J. L. Hart was Miss T. H. Thomas, born near Flaherty, Ky., September 21, 1851. She united with the church at Brandenburg at twelve years of age. She attended the Brandenburg

Normal Institute and graduated from the Shelbyville College in 1901. She was married to Rev. J. L. Hart, March 17, 1904, and sailed on April 5th for Buenos Aires, Argentina, she and her husband having been appointed as missionaries on the 15th of March, 1904. They are now located at Rosario Do Santa Fe, Argentina. His work there has been most successful. Twenty-four baptisms were reported last year. Mrs. Hart, besides helping her husband in his work, is conducting meetings for ladies.

Miss Mamie Sallee was born in Middleburg, Casey county, Ky., February 24, 1872, and is the sister of Rev. E. W. Sallee. She attended the Bardstown Institute, from which she graduated in 1889. She studied music at the Cincinnati Conservatory, and was a successful teacher of music for a number of years. She attended the Training School at Louisville, where she completed the course in June, 1907. She was appointed a missionary on April 4th of that year, and sailed for China in September. She first worked with her brother at Cheng Chow. She has been transferred to Shanghai, where she is associated with Miss Kelly and Miss Price in the girls' boarding school. She also has a large Sunday School class and conducts a remarkably successful children's meeting at East Gate Chapel on Sunday afternoons.

Rev. O. P. Maddox was born near Rockport, Ky. He graduated from Bethel College in 1900, and from the Southern Baptist Theological Seminary in 1905. Before going to the Seminary, he was pastor of a number of country churches in Montgomery county, Tennessee. He was married to Miss Effie May Rowe, near Springfield, Tenn., on September 21, 1904. They were appointed missionaries June 22, 1905, and sailed soon afterwards for Brazil. They were located a number of years at Sao Paulo, but they are now at Rio De Janeiro.

Miss Sallie Priest was born in Sebree, Ky. While yet a child her parents moved to Henderson, Ky. She was educated in the schools of Henderson, and was, for sixteen years, a teacher in the schools. She united with the church in Louisville, and was baptized by Dr. J. M. Weaver. She was appointed a missionary of the Board April 4, 1906, and sailed in the fall of that year for Shanghai, where she is now located. Although spending most of her time in the study of the language, she has taught two hours a day in the girls' boarding school, taking a part of the English work. She has charge of the Young People's Union. Seventy pupils were received into the school during last year and many others turned away for lack of room.

Rev. P. H. Anderson was born in Estill county, Ky. Later his parents moved to Lincoln county and then to Crab Orchard. He was educated at Baylor University and the Seminary at Louisville, from which he graduated in the spring of 1907. He was appointed a missionary to China on May 16, 1907, and sailed in September for his field of labor. While he is giving most of his time to the study of the language, he has already been able to accomplish a good work in connection with our schools at Canton. Rev. John Luke, writing of the arrival of Bro. Anderson and Miss Harrison in Canton, says: "They are now busy acquiring the language. If the people of the homeland could realize how we need reinforcements and how glad we are to welcome these young people, truly there would be others to come, and many of the people ready to help send them. Never before have we realized how truly the harvest is ripe and how few in comparison are the laborers."

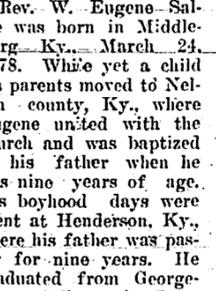
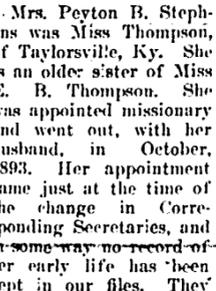
Rev. A. B. Christie was born in Taylor county, Ky., October 23, 1876. He went, while young, to the State of Missouri. He was educated at William Jewell College and at the Ottawa University, where he graduated in 1904. He graduated at Newton Theological Seminary in 1907. He was appointed a missionary of the Board in June, 1907, and went soon after to Brazil. He is now located in our Campos Mission, where he is engaged in a general missionary work. Although he has been in Brazil a short time, he has

already mastered the language and has accomplished a good work. Mrs. A. S. Taylor, who was Miss Annie May Cox, daughter of Dr. W. J. E. Cox, was born in Georgetown, Ky., December 1, 1887. She was educated at the Nott School in Mobile, and at Judson College, Marion, Ala. She was married to Dr. Adrian S. Taylor December 1, 1906, on her nineteenth birthday, in Mobile, Ala., where her father was pastor of St. Francis Street church. She was appointed a missionary of the Board December 13, 1906, and sailed soon after for China. They are located at Yang Chow, China, where Dr. Taylor has charge of a medical work in the hospital. Although he has been in China for so short a time, he has now on his shoulders the great responsibility of all the medical work at Yang Chow, and is proving equal to the task. Under these heavy burdens, his wife is a great encouragement and help to him.

Miss Ella W. Hensley was born at Hardinsburg, Ky. She was educated in the Brockbridge Normal School, and at the Kentucky State College. She spent two years in the Training School at Louisville, Ky. She was appointed May 28, 1908, and sailed for China in September. She is at Chefoo, where she is giving most of her time to the study of the language. She has not been on the field long enough to do much in the way of missionary work. She will be connected especially with the girls' school at Chefoo, a work that is so sorely needed.

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.

Peggy at Spinster Farm. By Helen M. Winslow. L. C. Page & Co. \$1.50. "Peggy at Spinster Farm" is a light, breezy little book, and yet withal it has an undecurrent of wholesome human philosophy which it would be wise for many a woman overtaxed with social and club duties to follow. It is the old story of how a woman, swamped by too widely scattered interests, finally broke down, but it has a different ending; for this particular woman gave up her city life, went to God's own country, and found herself. She, with the assistance of her charming niece, Peggy, purchased a farm and settled down to the simple duties of farm life. Their life in the country is painted with all the skill and beauty of an artist, and instinctively arouses a desire to emulate it. And then in case the tale should become slightly monotonous, there is a handsome, middle-aged professor, and a fine-looking manly youth who create interesting diversions for the spinster and Peggy and for the reader as well. It is my deep conviction that if the Church of God were what she ought to be twenty years would not pass until the story of the cross would be uttered in the ears of every living man.



Sunday-School Lesson

Sunday, March 7th.

Philip and the Ethiopian.—Acts 8:26-40.

Motto Text.—“Search the Scriptures for in them ye think ye have eternal life; and they are they which testify of me.”—John 5:39.

“And the angel of the Lord spake unto Philip.” An angel of the Lord; the angel is used in the old Testament to refer to Christ. It is the deacon Philip, and not the apostle, to whom the angel spoke. This message came to Philip probably while still in Samaria. “Arise, and go toward the South.” Some Pedobaptists who know little of the Greek constructions, have argued that because Ananias said to Paul, “Arise and be baptized,” Saul was to be baptized standing still. According to such reasoning Philip was to go to the south standing still.

“Unto the way that goeth down from Jerusalem to Gaza which is desert.” Gaza was one of the five cities of the Philistines, and was situated fifty miles southwest of Jerusalem, three miles from the Mediterranean. It was one of the oldest cities in the world. Sampson carried away its gate. It has now 1,600 population, is without walls or gate and is surrounded with olive yards. There were several roads from Jerusalem to Gaza. The angel tells Philip to take the road which went through an uninhabited region which is what is meant by desert.

“And he arose and went.” He obeyed promptly and without question. He was at work in a populous city where the Gospel was meeting with great success. The angel bids him leave and go out into an uninhabited section along a road little used, and gives no reason for his command. But Philip obeys without murmur or questioning.

“And, behold, a man of Ethiopia, a eunuch of great authority under Candace queen of the Ethiopians.” Ethiopia included Nubia and Abyssinia, the island of Meroc in the Nile being the chief point in the kingdom. The inhabitants were not negroes, and the kingdom was one of wealth and importance. “The kingdom of Meroc was governed at this time by queens who bore the title of Candace, as the kings of Egypt had that of Pharaoh, and the emperors of Rome that of Caesar. In the reign of Augustus (B. C. 22), a queen of this name was forced by the prefect of Egypt to accept terms of peace.”—Woolsey. Eusebius says this country continued to be governed by queens even to his time, 300 A. D.

By Our Formula

We produce in Hood's Sarsaparilla a medicine that has an unapproached record of cures of Scrofula, eczema, eruptions, catarrh, rheumatism, anemia, nervousness, that tired feeling, loss of appetite, etc. The combination and proportions of the more than twenty different remedial agents contained in Hood's Sarsaparilla are known only to ourselves, so there can be no substitute. This medicine makes healthy and strong the “Little Soldiers” in your blood,—those corpuscles that fight the disease germs constantly attacking you.

The eunuch had been to Jerusalem to worship at the temple. There were many Jews in Ethiopia and they had taught him to worship the true God. As he returned home in his chariot with his great retinue such as high Eastern officers always had with them, he spends his time in reading his Bible. This was a man of great power and high station, and he reads his Bible as he travels. How many of us would have so spent our time? How many professing Christians will this man rise up and condemn in the day of judgment? A very busy man, he seized every moment for reading his Bible. The eunuch was reading aloud as is usual among the Orientals.

“Then the Spirit said unto Philip, Go near, and join thyself to this chariot.” The Holy Spirit spoke this time Himself instead of sending an angel. In the large train accompanying the eunuch, one man could easily approach the chariot. Philip obeyed so eagerly that he ran to the chariot. “Understandest thou what thou readest?” The very question indicated that Philip felt he could assist the eunuch to understand.

“How can I, except some man should guide me?” This great man is both humble and courteous. He is willing to learn from this foot traveler going along the desert way. He asks the stranger to come up and sit with him in his own chariot, that he might teach him the way of the Lord more perfectly. Thus the Spirit had opened the eunuch's heart and sent a preacher to preach the Gospel to him. It is probable the eunuch was praying for light as he read.

The place was Isaiah 53:7-8, and the Septuagint was the version read. It was the Septuagint which was in general use, Greek being the universal language. A Presbyterian in “William the Baptist,” makes the ludicrous mistake of supposing the eunuch was reading our English Bible. For he represents the eunuch as reading in Isaiah, “so shall he sprinkle many nations,” whereas the Septuagint translates that “so shall he astonish many nations.” The Hebrew verb means to spring up or to cause to spring up. The passage was one of great difficulty till light was shed upon it by the fulfillment of the prophecy.

“Who shall declare his generation?” Hackett, Meyer and others say this is equivalent to saying, “Who can describe the wickedness of the generation which slew him?” Schaff renders it, “But though so lowly was his semblance on earth, who shall declare his generation? It is ineffable! For He is the eternal Son of God.” “His life is taken from the earth.” The Hebrew means he was hurried to a violent death.

“Of whom speaketh the prophet this? of himself, or of some other man?” Although the early Jewish authorities all understood this chapter of Isaiah as referring to the Messiah, it is probable the Rabbis in Jerusalem at the time of the eunuch's visit had tried to explain it away. The text was chosen, the audience eager to learn. Philip showed how all this prophecy had been fulfilled in the Lord's life and death.

“See, here is water; what doth hinder me to be baptized?” There have been many efforts made to discover this place. But the course of the road is not known certainly, therefore the stream cannot be positively identified. Dr. Thompson thinks this water was the fine stream called Marubah, a local name for the great Wady Surar, which is deep enough for baptisms even in June. “If thou believest with all thine heart, thou mayest.” The belief of the intellect is one thing, the trust of the heart is another. For this man to believe that Jesus the Christ is the Son of God was to show the work of the Holy Spirit in his heart.

“And he commanded the chariot to stand still; and they went down both into the water.” Pedobaptists—at least some modern ones, for their great scholars like Calvin, are not guilty of such talk, say they both went down into the water and Philip sprinkled him. If this were true it is evident the going into the water was a part of the ordinance. Why then do they not take their candidates into the water and sprinkle them as they stand there? “The Spirit of the Lord.” This means, as it always does in the Scriptures, the Holy Spirit. “The Spirit of Christ” does not mean a spirit like his, but the Holy Spirit. When they came up out of the water Philip suddenly and miraculously disappeared, the Spirit carrying him thus to Azotus. One of the pleasures of heaven will be learning the after history of men like this eunuch in whom we become interested in the Bible history. “He went on his way rejoicing.” He was left to the Spirit and the Word with no further teaching from man.

NOTES FROM BRAZIL.

From all parts of Brazil comes news of progress and that in all departments of the work.

In Rio de Janeiro, the capital of this Republic, the Baptists are making remarkable strides. December 25th a new church was organized, and Sunday, the 27th of the same month, nineteen new members were baptized. The school, so ably directed by Bro. Shepard, is making its influence felt and the few theological students in connection with the evangelization society, are doing splendid work.

In Victoria, capital of the State of Espirito Santo, where Bro. Reno is doing such splendid work, a new chapel is going to be inaugurated this month and from the interior of that State comes excellent news of splendid work accomplished by native evangelists.

In the State of Bahia, in spite of Dr. Taylor's absence in Portugal (where he went a few months ago at the request of the Brazilian Foreign Mission Board, to organize a Baptist church) the work is prospering—especially the evangelistic department, as well as the school.

Here in Pernambuco we organized five new churches during 1908, and baptized about 150. Our boys' school matriculated seventy and the prospects for this year are gloriously bright.

In the Amazon Valley, Bro. Nelson, untiring as ever, continues to push the work forward. Lately he visited several new fields where he baptized not a few and organized a few churches.

Our Foreign Mission Work is prospering. During 1908 we met all our obligations, paying the salary of a native evangelist in Chile and the expenses of a visit to Portugal, where a new work was organized. Our B. Y. P. U. movement is

BUFFALO LITHIA SPRINGS WATER

Is Successfully Employed by the Profession in the Treatment of Inflammation of the Bladder, Albuminuria, Brights Disease and Uric Acid Conditions. The Long Experience and Many Carefully Conducted Experiments of These Well-Known Medical Men Entitle Their Opinions to Consideration.

Hunter McGuire, M. D., LL. D., Ex-Pres. American Medical Association, late Pres. and Prof. of Clinical Surgery, University College of Medicine, Richmond, Va.: “In Uric Acid Gravel, and, indeed in diseases generally dependent upon a Uric Acid Diathesis, it is a remedy of extraordinary potency. Many years experience in its use only confirm the good opinion I have so often expressed in regard to it.”

Graeme M. Hammond, M. D., Prof. of Diseases of the Mind and Nervous System in the New York Post-Graduate Medical School and Hospital: “In all cases of Bright's Disease of the greatest service I have found BUFFALO LITHIA WATER in increasing the quantity of urine and in eliminating the Albumen.”

Robert Battey, M. D., Rome, Ga., Suggester of Battey's Operation: “I have used BUFFALO LITHIA WATER in my practice for three years past, in cases of Chronic Inflammation of the Bladder, whether induced by Stone, by enlarged prostate in the aged or from other causes; I have secured excellent results from its use.”

J. Allison Hodges, M. D., Pres. University College of Medicine and Prof. of Nervous and Mental Diseases, Richmond, Va.: “In Albuminuria of Pregnancy, this water is one of the very best alkaline Diuretics, and, in a milk diet, is one of my sheet anchors.” Voluminous medical testimony mailed on request.

For sale by general Drug and Mineral Water trade.

BUFFALO LITHIA SPRINGS WATER CO. BUFFALO LITHIA SPRINGS, VIRGINIA

The Overland Limited to CALIFORNIA

is the world's model train. Equipment and dining car service the best that money can buy. No excess fare. The route is via

Union Pacific—Southern Pacific

Electric Block Signal Protection—the safe road to travel



Send twelve cents in postage for book entitled, “The Overland Route to the Road of a Thousand Wonders.”

For ticket reservations and further information call on, or write to,

E. L. LOMAX, Gen. Pass. Agent Omaha, Neb.

growing rapidly, as well as our Sunday Schools, which are multiplying wherever we have a few believers.

Of course, we are not satisfied for our needs are yet many, both of men and means; but, looking back upon 1908 we cannot but praise and magnify Him who has blessed us more than we ever expected or deserved, as well as thank you brethren at home, who, through your sacrifices enabled us to do so much for Christ in this part of the world. God bless you all and please continue to pray for us!

SOLOMON GINSBURG, Missionary, Pernambuco, Brazil.

It is the common-sense that must wrestle with the earthly material in realizing the heavenly vision.

Duty's path always opens for us as we go on—not before we start, but as we obey and move forward. Yet we must not expect there will never be any difficulties to meet or obstacles to surmount. God never has promised that. Too easy a path is a bane in life.

Deafness Cannot Be Cured

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. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by Catarrh, which is nothing but an inflamed condition of the mucous surfaces. We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free. F. J. CHENEY & CO., Toledo, O. Sold by Druggists, 75c. Take Hall's Family Pills for constipation.

"SHALL CHRISTIANS BE AN-TINOMIANS?"

By E. Braddock.

First, we must bear in mind that the word generally rendered "law" in our translation is not the same in the original. There we have several words; torah, mishpat, etc., command, direction, etc., and we must not confound our ideas with that which was given to control the moral life with that which concerned the institutions of temple worship. In reading the epistles of the New Testament one must constantly keep this in mind so as to clearly distinguish the object of apostolic thought; for in our translation the single use of one word "law" for different institutions is liable to get one mixed. For example: Rom. 2:25. "For circumcision indeed profiteth if thou be a doer of the law," etc., has reference to the ceremonial law of which it is a part, as we will more clearly see by reading on to the next verse where it is mentioned as "ordinances," which Paul elsewhere (Col. 2:14 and Eph. 2:15, Heb. 9:1-10) plainly teaches were the ceremonial laws and were blotted out, being only a temporary provision concealing a type yet to come, which was completed in the vicarious sacrifice of Jesus. It is this "law which made nothing perfect" (Heb. 7:19), for the reason that the expense of sacrifices tempted many to bring polluted offerings to the altar (see Malachi first chapter), and which the perfect offering of the Lamb of God rendered such abuses of the altar unnecessary forever.

The "rent veil of the temple," the High Priesthood after the order of Melchizedek," also emphasizes the point as to which "law" it is that has been abolished. Clearly these have no reference to the moral law of the Decalogue. This was brief, but "ten sentences," the other was bulky, entering into details of this and that, to which the Rabbinical leaders added many intricate and profuse interpretations which made the service of God a burden rather than a joy. This was the force of Christ's words which freely rendered means, "woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint, anise and cummin, which the ceremonial law requires, and are of less importance, while you have left undone the demands of the moral law, justice, mercy and faith, these last ye ought to have attended, and still observe the former, as they are yet (then) in force." Any one informed as to the times of Christ knows to what excesses the ceremonial law was carried by the leaders in Judaism, and so we understand that it was in "the fulness of time He came."

But as to the moral law we need no higher authority than Christ himself. Repeatedly he states that His coming, nor His teaching should be understood as setting aside the Ten Commandments. (Matt. 5:17f, 22:36; Luke 16:17; John 7:49; Luke 10:25ff.) He said that He came not to destroy or abrogate this law but to fulfill it, demonstrate its effectiveness. It was prophesied by Isaiah (49:21) that He would "magnify the law and make it honorable," yet it is inconceivable how this could be done by setting it aside? In the words of Paul, I ask, "Do we make the law void through the entering in of faith? Is the law sin? Does it become contemptible in our eyes?" How much better to

express the words and feelings of the Psalmist so frequently expressed throughout the one hundred and nineteenth Psalm, a very picture gallery of the glory of the law: "O, how I love thy law, it is my meditation all the day. I hate them that are of a double mind, but Thy law do I love;" and so on.

In my pastorates in Kansas and Illinois, I have met with this antinomianism, which has blunted the ethics of the pew. I have seen a total lack of regard for honesty and truthfulness and chastity, and been bluntly told that "we are not under law but under grace," an inference drawn that professing Christians after baptism and church membership were "free to sin that grace may abound," because some mistaken preacher misunderstood his Bible and made erroneous deliverances.

When I curb my anger, I am keeping the law against murder as interpreted by Christ in the sermon on the Mount. My belief in one God is found in the first commandment; my forbearance from swearing in the third; my Sabbath keeping, my chastity, truthfulness, all are there. Surely we do not mean to begin to teach our hearers that there is no need to be bothered about them, that there is no use trying to be uniformly truthful, gentle, kind, God-fearing people, because we will never be able to accomplish anything by it? It may be true that even at the end of life that we may have failed to reach the ideal state of perfection; but what we lack then shall be furnished by Christ (Col. 2:10). He has not set aside the moral law, but magnified it and made it honorable. Let us walk in His footsteps, imitate Him in so doing. Faith in Christ Jesus and His finished work sets us free from the Levitical law, the only Law Moses gave. "God spake these words and said," etc., is the preface of the moral law and not one jot or tittle shall fail or become void until the heavens be no more.

Gary, Ind.

DEAR RECORDER.

I feel as if a message from Martinsville, Ill., will be of interest to you. Martinsville has been swept by a great wave of spiritual revival. Three churches in town during the winter have put forth special efforts, and God has abundantly blessed us. At the present time a meeting is in progress under the direction of Evangelist R. S. Kirkland, a mighty man of God, laboring with the Baptist church. The meetings began two weeks ago today at the church building. Last Monday a large store building was seated and put in shape, and there at the present time the meetings are being conducted. An average of 1,000 people are in attendance every evening. Up to the present time there have been eighty-five conversions in this one meeting. During the winter there have been at least 200 conversions in this little city of 1,500 inhabitants.

The meetings will continue another week, and we are looking for great things. The place is stirred through and through. This evening a young people's meeting was organized of which the writer had the honor of being elected president. I am a reader of the Western Recorder. I think it a grand paper. I feel as if more of the people of the church ought to take it.

CHAS. W. FENDER, Martinsville, Ill.

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. It heals the diseased membrane and makes a radical cure, so that you will not be constantly blowing your nose and spitting, and at the same time it does not poison the system and ruin the stomach, as internal medicines do.

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

WANT COLUMN.

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

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

McLendon's Book of EVIDENCE on BAPTISM was Twenty Years in Preparation. It presents the subject in CHARTS, VOCABULARIES and OBSERVATIONS, with EXPOSITORY NOTES, copious References, etc., complete in 305 pages. "The Book is what it claims to be—The Bible on Baptism."—Rev. F. W. Tyler, Ga. "If you are interested to know what the Bible teaches on Baptism, you have it here in a nut-shell."—Rev. J. M. Kolley, Ga. "No passage, or sentence, or word, or syllable is passed by that sheds any light on the subject, and the whole treatment is drawn from the inspired originals, with charts and parentheses that explain everything, so that the commonest English reader can fully master the subject."—Rev. J. N. Hall, Ky. The price of the book is \$2.00, postpaid. "The use of it one day in the baptismal controversy is worth that."—Rev. A. Malone, Ky. The 47th page alone is worth the price of the book."—A Georgia Baptist Pastor. "You have done well in putting the price at \$2.00—it costs so much more to get up books of that kind."—Rev. John A. Broadus, D.D., LL. D. Dr. Broadus gave his order for the book. In towns of no more than 150 to 200 population the author has sold from 25 to 30 copies of the book. He has sold a copy to each, to as many as 37 different brethren in a day. He had sold, awaiting delivery, upward of a thousand copies before the book appeared in print. Ninety per cent of the ministers to whom the author has shown the book have bought it. Send all orders to H. R. McLendon, Manchester, Ky., and get the book by return mail.

The promises are not made to strong faith, but to true. The promise doth not say. He that hath a giant faith, who can be- lieve God's love through a frown, who can rejoice in affliction, who can work wonders, remove mountains, stop the mouth of lions, shall be saved; but, Whoever believes, be his faith never so small. A reed is but weak, especially when it is bruised; yet the promise is made of it: "A bruised reed will he not break."—Watson.

COMMUNION SERVICES

We make a specialty of Communion Services and can please you.

we offer the following special:

- 5-Piece complete containing
- 2 Plates
- 2 Cups
- 1 Flagon

For \$12.50

EXPRESS TO BE PAID BY PURCHASER.

If Interested In Individual Services Write For Prices.

BAPTIST BOOK CONCERN

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

ANTIQUe BOOK SUPPLY CO.

636-638 FOURTH AVENUE
LOUISVILLE - - - KENTUCKY

OFFER A SET OF

PARKER'S PEOPLE'S BIBLE, a commentary on the whole Bible, in twenty-eight volumes. Publishers Price \$42.00.
Special at \$20.00

Cash—purchaser to pay transportation.

VELUS TESTAMENTUM GRAECE, By Tischendorf. Two volumes; listed at \$18.00.
Special at \$4.00.

PERSIA BY A PERSIAN. By Rev. Isaac Adams, M. D. List \$2.50.
Special at \$1.50.

EXPLORATIONS IN BIBLE LANDS DURING THE NINETEENTH CENTURY. By Herman V. Hilprecht. Publishers' Price, \$3.00.
Special at \$2.00.

THE LAND AND THE BOOK; or Bible Illustrations drawn from the names and customs, the scenes and scenery of The Holy Land. By W. M. Thompson. Three volumes. Publishers' price \$7.50.
Special at \$5.00.

TRY US.

AN OPEN DOOR—WORK AS WELL AS PLAY.

Rev. T. L. Baily.

Set before thee brother, an open door we see.

'Tis a door for labor, in the Master's way,

Here on earth 'tis open, some kindly deed to do,

Up and find the entrance, do it while 'tis day,

Do it while 'tis day—do it while 'tis day,

In the Master's service, go and work today.

'Tis no special talent, that thou must wait to find,

Jesus sets the labor and the work each day—

Anywhere He bids thee: the tools He gives thee too.

Cheerful lift the burden, work as well as pray.

Go work as well as pray, work as well as pray;

In the Master's service, go and work today.

Needy ones are round us, there's sorrow in the world,

Many a heart is burdened, moving on its way.

It may be yours to help, the cup of joy to give.

Press thro' the open door, working while 'tis day.

Working while 'tis day, working while 'tis day

Pass thro' the open door, go and work today.

An open door for you—an open door for all

Who heed the Saviour's voice, to work while we may;

Seize the present moment for soon it may be gone

And night shall close the door, then work while 'tis day.

Then work while 'tis day. Yes, work while 'tis day—

In the Master's service, go work while 'tis day.

Atlantic City, N. J.

OUR PULPIT.



CHRIST'S EXCLUSIVE CLAIMS.

By William L. Watkinson, D.D., D.D., London, England.

Ye are the light of the world.—Matt. v. 14.

On another occasion the Master said: "As long as I am in the world I am the light of the world." But there came an hour when that great orb of glory slood in the gloom of Calvary. Then comes in the fulfillment of our text: "Ye are the light of the world." What is that? Christ's people take Christ's place and, shining in His brightness, they seek to accomplish that great redeeming work that belongs to them. "Ye are the light of the world."

The light! What is that? What the sun is to the physical sphere the Church of Jesus Christ must be to be community. Just as this planet derives its luster, vitality, fruitfulness, beauty, from the sun, so the Church of Christ is to be the source of everything that is great and noble. You take into the world its great ideas; you are to set before men the best ideals; you are to supply men with the

most powerful inspirations. What the sun is to the physical universe that you must be to the community.

But what I want you to look at specially this morning is what you may call the exclusiveness of the text, its intolerance. "Ye are the light." There are not two suns, only one; and Jesus Christ in so many words declares in this text that the hope of the race is in Himself and in His loyal people. "Ye are the light"—not two systems, only one.

Now it is exactly that which exasperates a great many modern thinkers. They would not object that Christianity should be one of many illuminations, one out of many religious and ethical systems, but they do not like this imperativeness, this intolerance—"Ye are the light." They say this: Let us have national catechisms. One religion is good for China, and another religion is good for Arabia, and another religion is good for Europe. Let us have national catechisms, a religion that is adjusted to the climate and to the tide. Mind you, they never say that one science will be good for China, and another science good for Europe. Oh, no! not for a moment, they do not mean that, but one individual religion, national religion. No, no; you can only have one science. What is that? You can only have one true interpretation of the physical world, and that one interpretation must be the light and the guide of all nations. And just as you can only have one true interpretation of the tangible universe, you can only have one true interpretation of the spiritual universe, and Jesus Christ says: "I have given you that interpretation and ye are the light of the world." So the Christian Church is never content to have another religion by the side of it. It is the most intolerant of all systems, it must have an absolute sovereignty, it is the light, the hope of mankind.

Now let me for a few moments show that when Christianity discards all other systems and assumes the absolute right and sovereignty, it has a great deal to say for itself. It ought to; it is a tremendous assumption to say that it is the one faith for mankind, and it ought to have a great deal to say for itself—and it has.

I.—Its Basis of Great Doctrines.

First of all, look at the claim of Christianity on the basis of its great doctrines. What are the great doctrines that Christianity brings?

1. It is a Gospel of Redemption.—Let me say, first, it brings us a gospel of redemption, a gospel of redemption from sin. Now any religion must be tested by its relation to sin, and I must say that there is no faith in this world today that deals rationally and adequately with the question of sin except the Church of Jesus Christ.

Oh, what a wonderful thing sin is, when you come to think about it! There is nothing in nature like it. There is no great malady that works in flowers that cankers the rose and stains the lily; there is no subtle poison in the blood of the bird, making the eye of the eagle dim and marring the music of the forest; there is no occult malady that works in animals, confusing their nobler instincts and making their existence a curse. But as soon as ever you come to man there is in him—ians say so; if that were the case

you might suspect them—but your us." There is the solution of all

Shakespeare says so, and Burns, and all the great writers of the race—they say that there is in man a strange element, an alien force, estate for the perfecting of his moral inheritance; he suffers to there it dims the understanding, and confuses the conscience, and it brings rebelliousness into the soul, and makes the man's life unreasonable and sensual and full of infinite discontent.

Sin! Now, mind you, that is not an imagination in a church, but it is a reality in the race; and you are never going to make this world into anything much better except as you deal with the root of all mischief in the rationality and lawlessness of the individual. That is the place that you must begin at, and I say there is no great religious system in this world today that recognizes sin, that reveals its nature, that brings forgiveness for it, that brings the healing influences that uplift and harmonize human nature, other than the church of our Lord Jesus Christ. "Oh, wretched man that I am; who shall deliver me from the body of this death?" That is the cry of the race. Who shall deliver me from this dark feeling? Who shall deliver me from this irrationality? Who shall deliver me from the mysterious curse that has wrecked the individual and the race—who shall deliver me? I thank God, through Jesus Christ our Lord.

2. It is a Message of Conciliation.—And there is another thing in your Gospel; it is the great message of conciliation to a suffering world.

A few of our thinkers have dealt with suffering in a singular fashion, they deny it, they declare that there is no suffering. You take my word for it, that that is a heresy that is not likely to spread. You are all likely to remain pretty orthodox on that point. Ah, there is no mistake about suffering. The life of the individual is a perpetual suffering. You can not look at the London of today as little else but a tragedy. The history of your race is written in blood; there is no mistake about suffering.

Where do you get your reconciliation to a world of pain? You never get a rational reconciliation until you get your New Testament doctrine that all suffering is on a lower plane for man's enlightenment on a higher. The great doctrine of the New Testament, the greatest Sufferer that this world ever knew is the very Man who has brought us the most rational explanation of suffering, even our Lord Jesus Christ. We suffer on a lower plane for our enlargement and our perfecting in a loftier. There was an earthquake a little while ago in America, in the West. They manage everything well there, and they really seem to have managed the earthquake. It did some damage, of course; it upset some cottages and worked some ruin, but it tore the mountain in two and revealed a great store of unsuspected gold, and it has been the enrichment of that part of the country. Says the apostle: "The whole creation groans and travails in pain together until now."

There is the earthquake, but it has brought to light the grandest possibilities of blessings to the race. "For," says the Apostle Paul, a man who knew a great deal about suffering, "I reckon"—not poetry, mind, but arithmetic—"I reckon that the sufferings of the present time are not worthy to be compared with the glory that is and shall be revealed in

us." There is the solution of all painfulness—that man suffers in his body for the uplifting of his mind. He suffers in his material estate for the perfecting of his moral inheritance; he suffers to day that he may be crowned with imperishable light and greatness tomorrow. "The noble army of martyrs praise thee, O God."

We have got to the secret of suffering. And the Church of Jesus Christ exults over all disasters and sorrows and tears, because these light afflictions that are but for a moment work out for us an exceeding and eternal weight of glory. What are you going to do if you take the Christian Church out of the world, out of the suffering world? What are you to do then? Well, a great Frenchman who looked the fact of suffering in the face, but who had no confidence in your creed, says the best thing for us to do is to imitate the dog, for in dying the dog adjusts itself so that it dies with as little pain as possible. So there is something left for us. But mind you, he is quite right; it is all that is left for you. There is a tragic world, and a rational man; if he has only the light of reason, he can only take things as they are, acquiesce in them mournfully, adjust himself, and die with as little pain as possible. But your Master—He stands among you, gives you great promises, rational conciliation, and tomorrow God Himself shall wipe away all tears from our face. Take the church out of the suffering world! You had better take the sun out of the sky; for the Lord Jesus sits as a king amid the army of the mourners.

3. It is a Doctrine of Hope.—There is another thing. The Christian Church brings a doctrine of hope to a dying world.

What becomes of the race, what is the future, what is the outcome of all this trouble? When Livingstone was in Central Africa he asked the natives what became of their noble river. They had no conception of the sea, and after they had mused over it a while they said they supposed it was lost in the sand. Now, what becomes of this other great river, the river of human life? Oh, how it does rush day by day through the streets of this great city, through the streets of the world! And what is going to become of it, this mystic river of human life, of its bubble cities, its jeweled thoughts, its musical language, its shell histories—what becomes of it all, what significance is there in it? Oh, says the skeptic, the parson and the undertaker and the sexton, they see the last of it under the sun! I tell you that this race is never going to sit down to any rational satisfaction with that creed. Where do you get your great hope from? The Gospel brought life and immortality to

And I say to you, don't you be ashamed of the doctrine of the future. A good many people today are rather shy of the hope of the future; they fancy that science has discredited your creed. Don't you think anything of the sort. And I say to the young men here this morning, who are rather shy on that subject, you think it over again. You are coming to think that it is a nice doctrine for your father and mother who have not been baptized into the modern spirit. They are fossils. Don't you be severe on fossils. As somebody says, fossils lie at the roots of things, and they know a lot. Now let me give you an absolute demonstration that science has in

no sense discredited the hope of immortality. A good many of you have read the life and letters of Mr. Huxley, and there is one letter in that life of the greatest interest. It is a letter in which Professor Huxley gives his opinion of Tennyson. He says that Tennyson comprehended science, its spirit, its significance, better than any poet since Lucretius. He said that he had followed its findings sympathized with its aims, given delicate expression to its accomplishments. He says Tennyson is the greatest scientific poet that this world has known for two thousand years—since Lucretius.

Very well, what about Tennyson? Here, the very man who is the poet of science according to Professor Huxley, who is a reliable witness on such a subject, here the greatest poet of science is at the same time the poet of immortality. That man, that poet, your own laureate, who studied biology and astronomy and geology, who had entered into all the peculiarities of the scientific spirit and aim, wrote the one poem of your generation that will not perish, the poem of immortality; and when that great man came to lay his noble head upon a dying pillow, he breathed out the last aspiration of his noble soul in the hope that when he had crossed the bar he would meet his Pilot face to face. So don't you be shy about the doctrine of immortality. If you feel a little bit uneasy about it, get behind Tennyson; nay, take your stand with St. Paul; nay, take your stand with Him who spake as never man spake, and who declared unto you that if there is not another world He would have told you. "I go to prepare a place for you."

So if you take the church out of the world, what are you going to do with the graves? "I am the resurrection and the life," said the Lord. "He that believeth in me, even though he were dead, yet shall he live. And whosoever liveth and believeth in me shall not die." That is your great Gospel. The Christian Church has a right to assume supremacy. It brings the gospel of emancipation to the sinner, a message of rational comfort to the sufferer, the promise of a greater life when we sink into the ruin of disease and death. Mind you value your religion. You have had it all the days of your life; you never were without it. We have been familiar with these great things ever since we were little children, and they have become commonplaces to us, and we think very little about them. Think what you would be without them. Mind that you value them; mind that you realize them; mind that you get all the sweetness out of them for yourself; and mind, whenever the opportunity occurs, that you preach these great truths to a race that sits in darkness and in the shadow of death.

II. It is the Great Oracle of Righteousness.

And then there is another great thing that follows. The Christian Church has this exclusiveness of claim, not for what it teaches in great doctrines, but what it does in point of character. I have no patience with some men that talk about the Bible. I know some men who if they read the Old Testament the only thing they can talk about after is Balaam's ass. And if they read the New Testament the only thing they find are the Gadarene swine, and they are always talking about

them. They seem to be quite at home with them! No dispassionate man can look at this Book but feel that it is the great oracle of righteousness. From the first page to the last it is an eternal question of character, conduct. "Blessed are the clever," says the world; but from the first page to the last of this Book, "Blessed are the righteous." It is an eloquent plea for great character, noble living, for solemn duty and service.

And, mind, it has given us the grandest example, as well as given us the grandest appeal—the Lord Jesus Christ. Homer is not more certainly the first of poets, Shakespeare not more truly the first of dramatists, Plato not more truly the first of philosophers, than the Lord Jesus Christ is the first of moralists. You know lately they have got a trick in literature of putting the Lord Jesus Christ in with great names. They say Plato, Aristotle, the Lord Jesus Christ, Shakespeare. It does not touch the Lord Jesus. You can talk about the Atlantic Ocean and the Pacific, and the Thames! It is a great injustice to the Thames, mind you, great; but as to the Atlantic and the Pacific, they are what they were before, unapproached and sublime. And so it does not touch the majesty of the Lord Jesus Christ because you put Him, by a trick of speech, in with some of your great men. I tell you the Lord Jesus Christ never looks bigger than when you put a big man by His side, and that is the reason in modern times, with comparative religion, there never was a time since Christ was on this earth, never a time when He appeared greater and grander, and more worthy of our faith and imitation, than He does today. They have compared Him with the Lord Buddha and with Mohammed and Confucius and the rest of them, but you have got the Master. There is one glory of the sun and another glory of the moon and another glory of the stars, but in Christ you have got the Sun, the Light of the race.

What are you going to do if you take all this out? "Oh," you say, "well, if Christianity were to perish tomorrow, we have got the Ethical Society!" The Ethical Society! What is that? You say: "It is a society that teaches morals on a naturalistic basis." Oh, I am very glad there is an Ethical Society. There is plenty of room for such, and I am glad that such a society exists for certain aims. But never you fall into the supposition that the modern Ethical Society is a sun. The Ethical Society is a moon; it shines in the reflected light of a Christian revelation and of a Christian civilization, and if your sun were turned into darkness the ethical moon would quickly be turned into blood. Oh, no; "Ye are the light of the world." You have got the great Master, purest, grandest of mankind, and in His Gospel you have got the most eloquent and invincible argument for righteousness and nobility.

If you are the light of the world show it; show it in your character. "Living epistles, known and read of all men." You know there are men who cannot read literature, but they can read you. They have no time for reading, but they have time to look at you. They are always taking stock of you, and finding that the assets are not always desirable. It is astonishing. A good many people have no taste for reading this Book; they have a taste for you, marvelous. you are of perennial interest to them. If you give some

people a book they put it on the shelf; but they cannot put you on the shelf. You are never in the library, you are not; you are in circulation seven days a week. Mind that you are written over with the right characters, living epistles. Show forth the praises of Him who has called you out of darkness into His marvelous light.

And not only let your character be so and your works be so; this world really judges by services to a vast extent. Mind you let them see in your character and in your works the divinity of your creed. You need not be troubled about logical definitions of Christianity if you have only got living apologies for it. A German astronomer has recently declared that he has come to the conclusion that the sun is a bubble, a gigantic bubble. I dare say it is. I could not confute him; but if it is a bubble it is a wonderful bubble. It touches the hills and they shine; it paints the flowers in the summer; it stretches over the landscape the fields of gold; it creates the morning; it is, as Milton says: "Of this great world both eye and soul." Wonderful bubble! And for the rest of my time I shall have greater respect for bubbles than I ever had before. A wonderful bubble!

And men take this book, the Bible, and say it is another bubble; they say it is a myth. All I say is, with all the rational and logical forces on their side of the question, all I content myself with is, it is a wonderful bubble. It never shines into a cottage but it makes it into a palace, it never shines upon a poor wretch in the gutter but he straightway gets on his feet, "as the wings of a dove covered with silver, and her feathers with yellow gold." It creates civilization; it is a wonderful bubble, and I beg of you to respect it as a marvelous bubble until they can bring some of their solidities to equal its magical virtues.

And so you have got the great Gospel, you have got the supreme Master. You never were so entrenched in your supremacy as you are today. You will have no competitors—directly; you stand as the sun stands—solitary, unchallenged in your moral truth and power and splendor. So let your light shine before men that, seeing your good works, they may glorify you!—they will never glorify you, never! they know you too well; never! But they will, better than that, glorify your Father who is in heaven.—Homicletic Review.

ACTS 2:38.

There is an interpretation of this passage so simple and yet so comprehensive that I feel constrained to give it. God has correlated repentance and remission of sins. He hath exalted Christ "with his right hand to be a Prince and a Saviour, for to give repentance to Israel and forgiveness of sins." Again, "If we confess our sins, he is faithful and just to forgive us our sins;" faithful because he has promised it; just, because "he hath laid on him the iniquity of us all."

So John the Baptist preached the baptism of repentance; repentance for (into) the remission of sins. John's baptism presupposed such a repentance. Hence, John never questioned whether those whom he baptized enjoyed remission; that was God's affair, he had fixed the invariable relation and the remission followed by the faithfulness and justice

of God. But John did sometimes question the reality or sincerity of the repentance, as when he demanded of the Pharisees fruits meet for repentance.

This is the exact relation which baptism sustains in Acts 2:38. These inquirers stood face to face with the awful fact that they had rejected their own Messiah and from their point of view had cut themselves off from salvation. So in these awful circumstances they cry out, "what shall we do." Peter answers, that God's law holds good, repent and be forgiven; but he interposed the demand to be baptized in the name of Jesus Christ as a test of the sincerity of their repentance. It would have been folly for these men to have claimed to repent of their part in the rejection and death of Jesus and at the same time to have refused submission to his authority and Lordship. So their baptism pre-supposed their repentance and attested its reality.

A word as to the relation of remission of sins and justification. Remission of sins is God's answer to a repentant soul. It is an act of clemency to the transgressor for the sake of his Son on whom he has laid the iniquity of the sinner. Justification is the judicial act of God, passing upon the relation of the sinner to his law, accepting Christ as the end of the law for righteousness to every one that believeth. Justification is thus always connected with faith, for in that act the sinner is joined to Christ as his substitute.

J. W. ARNOLD.

THE INSTITUTIONAL CHURCH

The New York Post remarks that "the idea of an 'ecclesia docens' is fast disappearing from the Protestant world, giving place to a very bustling, small talking, social organization known as the 'institutional church,' which is really a very complex business enterprise. Its minister must be a man capable of doing almost everything but preach. The church is all machinery, and the main question is how to get up steam enough to make it go. Everybody is working at something, and for an outsider it is difficult to discover what it is all about."

There's food for thought in this criticism. It reflects the world's judgment in the case. It shows how worldly wise people regard the church as having departed from her proper mission when she devotes herself to the ends of a social organization. And having conceived of her as forgetting her mission, is it any wonder that the world ceases to listen to her! As long as she is engaged in her legitimate work of proclaiming Christ, calling men to repentance and faith, making her services a matter of worship and not of pleasure or aestheticism, holding up the Word of God as the rule of faith and duty, preaching the doctrine of a sin-atoning sacrifice and of the need of the regeneration of the natural heart, men will listen to her. When she devotes herself to a competitive struggle in the way of entertainment, or to an effort to be humanitarian first and to worship God and proclaim his truth afterwards she is not only repudiated by her rivals. No wonder that outsiders find it "difficult to discover what it is all about." If the church ceases to be a witnessing body, and the instructor of her people and the world in righteousness, her reason for being has

More Than Soda Crackers

When you eat Uneeda Biscuit you taste something delightfully different from common soda crackers.

The difference begins with better baking of best materials, in the greatest, cleanest bakeries in the world, built expressly to bake Uneeda Biscuit.

The difference is protected and preserved for you by the only package in the world that effectively retains freshness and excludes all dust and moisture.

5¢

NATIONAL BISCUIT COMPANY

passed. She has no place in the world.—Southern Presbyterian.

MODERN EVANGELISM.

It is evident that the evangelism of the present time is widely different in several main respects from that which prevailed in former generations. No true and intelligent Christian will insist that the evangelism of the day should be precisely like that of former times. But there is reason for objecting to such a change as involves a surrender of those vital features which are essential to the salvation of ungodly people. It is apparent that the "machinery" which is now employed to get unsaved ones to signify a willingness to become Christians is decidedly inadequate, and is also a hindrance to the real work of saving people. It diverts attention from some of the most vital conditions of a personal acceptance of Christ and salvation. There is not that resort to prayer, insistent and beseeching, which characterized old-time evangelism. Concerning this feature, Rev. Dr. A. T. Pierson says: "There is a melancholy decay of the prayer spirit. Some of the old evangelists laid more stress on praying than on preaching. Jonathan Edwards' sermon at Enfield was preceded by an all-night of united prayer. Mr. Finney thought he owed more to the intercessions of Father Nash and Abel Cleary than to his own logic. Such men of prayer were the old Welsh revivalists that the people

dealing with the conscience, and the startling answers to definite prayer in multitudes of cases? Sometimes the barriers to souls fell suddenly away, like the falling of Jericho's walls."

But in these days there is not such emphasis put upon interceding prayer in connection with revival work as there was a generation ago. Something else has taken its place. Unsaved ones are told to publicly express a desire to be saved, and then join a church. Personal penitence, in any deep way, is not demanded. It is no wonder, therefore, that very many never had a profound sense of their own sinfulness. They have joined a church because they were told that it would be a help to them. I do not advocate the idea that a sinner ought to spend days nor even hours in lamenting over his sins, but I do insist that such a one should realize that he is lost without Christ, and that he needs to have his heart and life changed by the power of God, for Christ's sake. C. H. WETTERBE.

In their journey the man who was seeking light upon the most important of all questions—the matter of religion—met a man who held that light and prized it as life's chiefest concern; and the consequences was a conversion then and there. Such episodes ought to be frequent in this day of much travel and many opportunities. But the average traveler is thinking of other things.

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

Editorial

Truth is incapable of change, and, therefore, stern and inexorable in the presence of error or suggested compromise. The claims of truth are supreme and its requirements imperative. In Proverbs we are exhorted to "buy the truth, and sell it not." And the same book declares that "iniquity is purged" by the truth. The Scriptures insist that we shall hear the truth, know the truth, walk in the truth, speak the truth, obey the truth, be girded with the truth, believe the truth, and love the truth.

No valid reason can be given for rejecting the truth. Its requirements may be severe and its disclosures prove embarrassing, but in the face of all this, truth is to be accepted and believed. It has a strong affinity for light, and in John's Gospel we read: "Every one that doeth the truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God." It is in the light that its best and most effective work is done.

The messenger used in disclosing truth does not affect its nature or character. Truth is not to be discarded or rejected even though a hypocrite or a villain happens to be its proclaimer. The chief concern should be to know that it is the truth. That being settled, it matters little who it was that told it, or the motive that actuated the effort. Should the motive prove unworthy, that does not alter the truth. And the one who has truth on his side, has nothing to fear, for he has nothing to withhold or conceal.

When motives are questioned or integrity impeached, the one who can command the truth, has an all-sufficient advocate. But truth suppressed or concealed is practically worthless. In that condition it cannot invite inspection or bear a clear testimony. Happy is the man that lives the truth, loves the truth, and is surrounded by the protecting power of the truth.

The maintenance of truth is a matter of supreme importance. In this world it is dependent and stands or falls according to the fidelity of its friends. And, let it be borne in mind, truth's most imminent peril comes from those who profess to be on its side. To use it as a vehicle for the accomplishment of selfish and sordid ends; to regard it as a tool or toy rather than a righteous rule of life, is to subject it to debasement and betrayal. Truth must stand above every other consideration and all that man is or has should be consecrated to its maintenance and defense.

Much is being said about the "Redeification of the Church" and in nearly every instance it consists of "haze" and "gush."

A recent writer in discussing organized Christianity says: "The warm heart, the gentle tongue, the ministering hand were the test and badge of his (Christ's) fellowship." Yet the New Testament represents this same Jesus as conditioning discipleship on repentance and faith. A warm heart, gentle tongue and ministering hand might be possessed by an orthodox Mormon or a devotee of Mohammed. It is not a warm

heart but a new heart that puts one in loving touch with the Son of God.

This same writer in discussing the church says: "Her great business is not with creeds and confessions, but with life." What arrant nonsense! Life, moral and spiritual life, is the natural and inevitable expression of creed. It was the creed of the early Christians that gave them the martyr spirit. It is both silly and shallow to attempt to divorce "creed and life."

He further adds: "The church, the real church is institutionalized goodness. It is a guild of sympathy organized in Christ's name." We are not surprised to find such a church "inviting into her membership all honest believers in goodness and togetherness." The outsider is urged to unite with the "offensive and defensive fellowship of upward strivers."

This radical departure from the teaching of God's Word on the constituency and mission of New Testament churches is to be deplored. With vigor and in no uncertain terms Baptists in times past have entered their protest against the abuse and misuse of the word church. But now they accept membership in nameless organizations that project their mission upon the idea that all religious organizations and institutions combined constitute "The Church of Jesus Christ."

It looks very much as if the time had come when, to show that they were broad and liberal, some Baptists were willing to stifle convictions and sacrifice principle.

On another page we give the pictures of Kentucky's representatives at the front. They are a noble band of men and women. They have gone out at the cost of a great sacrifice to themselves and their loved ones at home. Who of us would not far rather live in our own beloved Kentucky homes, surrounded by kindred and friends? Who would not much prefer this fair land of bluegrass or mountains, where the gospel has brought so much of joy and comfort? But these have left all and gone forth, gladly, at the call of the Master. They do not need our pity. He has gone with them and given them great blessings. Large are their rewards here, and greater still shall they be hereafter; but let us give them our love, sympathy, help and prayers.

An important question arises: Will Kentucky Baptists take care of their own? There is needed at least four times the amount of the missionary's salary in order for him to have an adequate support in his work. He needs buildings, native workers, money for traveling expenses, and constant reinforcements for his field. Every missionary ought to have five times the amount of his salary, but he can make out with something like four times as much. On this basis Kentucky Baptists ought to and must raise not less than \$40,000 this year for the support of their missionaries.

Again we ask: Will Kentucky Baptists take care of their own? They are abundantly able to do

it. Even if it should require some sacrifice, why should these few brethren and sisters make all the sacrifices for this work of our Lord? Why should not every Baptist in Kentucky count it his solemn duty to make some sacrifice, if necessary, for the evangelization of the world? Why does

not the obligation rest as heavily upon us, as it does upon these noble men and women, who have gone to the front? If we cannot go, why should we not consecrate our time, our ability and our means to this great cause?

It behooves Kentucky Baptists to face at once the record they have made in their gifts to Home Missions up to the present time. They were asked to raise \$25,000 for this purpose, during the Convention year, and the amount actually raised for that purpose is less than \$8,000. This is an unfortunate and humiliating record. It is no small task to raise \$17,000 in ten weeks. In fact it will tax the energies of the pastors and churches if success be attained. It is too late in the day to argue that the Home Board has a mission. Even the most superficial thinker now recognizes that fact. It is also needless to call attention to the fact that this board is fulfilling its mission with commendable zeal and untiring energy. The only bar to its progress is the backwardness of the churches in providing funds for the prosecution of the work. Retrenchment is out of the question, and the one thing to be done is, for every church to make an immediate and liberal response to the financial needs of the Board. The amount asked of Kentucky Baptists is already sufficiently small, and their apportionment must be reached. We call attention to this fact that the brethren may undertake the work of raising this \$17,000 without further delay.

The Religious Telescope reports that the salaries of The United Brethren ministers have increased about fifty-two per cent during the last ten years. This speaks well for the membership of that denomination. It tells in the most effective way just how they regard their ministers. The heart delights to provide adequate support for the object of its affections. Fortunate, indeed, are those servants of God that minister to a people who make ample provision for their temporal necessities.

It is unfair and rank injustice for a church, by its financial meanness, to compel a pastor to use the major part of his "gray matter" in devising ways to make both ends meet. Paul says: "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." Some Christians, by their contributions, would make this passage read, "they which preach the gospel should starve of the gospel."

It is an unmistakable evidence of intelligence, self-respect and affection for a church to make liberal provisions for pastoral support.

It was the privilege of the editor of the Recorder to occupy the pulpit of the church at Franklin last Sunday morning and evening. A protracted meeting is in progress, Dr. H. A. Porter, of Louisville, doing the preaching. He found it necessary, however, to fill his own pulpit Sunday, and hence the presence of the editor of the Recorder in Franklin on that day. Congregations taxing the capacity of the church were present both morning and evening. There was likewise a record breaking attendance at the Sunday School. The visible results of the day's work were ten received for baptism, one by letter

and twelve other professions in the after meeting at night. Dr. Porter returned Monday to continue the work and the prospects are favorable for a far-reaching work of grace. Pastor J. T. McGlothlin has shown unusual ability in handling the situation at Franklin and is held in the highest esteem not only by the church, but by the entire community as well.

The New York Evening Post takes President-elect Taft to task in its leader because he displayed "heat" in speaking of the critics of the Panama plans. The Post says to him: "To get excited about a demand for all the facts is not becoming. We want light, but not heat. The country is entitled to know the truth. Inquirers must not be arraigned as slanderers nor critics as traitors."

Mr. Taft should remember that the public have rights that are inalienable. It is both just and proper for any citizen to make inquiry concerning his official acts and it is anything but commendable in him to brand those making such inquiry as "slanderers" and "traitors."

If he persists in this course it will excite suspicion and provoke criticism. As a servant of the public he should cheerfully furnish whatever information he may have bearing on the Panama situation. The Baptist church at Murray, Ky., held its annual Bible Institute last week. For years this has been a fixture in the life of the church, and no doubt has proven a factor in bringing about the doctrinal intelligence and the missionary aggressiveness that pervades that congregation. Dr. H. Boyce Taylor, the pastor, selects the topics to be discussed at this Institute, and also the speakers, with painstaking care. One direct result from this is that the out of town attendance has come to be an important item in the life of the Institute. For years the editor of the Recorder has had a place on the program and this occasion proved no exception. It might be well for other pastors to introduce an annual Bible Institute, in connection with the life of the church they serve, providing, of course, it would always be sane, safe and doctrinally sound like the one held at Murray.

Last Sunday afternoon was "welcome day" at the Broadway Baptist church, this city. At that time a special service was held, welcoming Dr. W. W. Landrum the new pastor to the church and to the city. There was a large crowd present, and Drs. Marvin, Weaver, Porter and Mullins looked after the Baptist part of the welcome. Dr. J. G. Minnigerode, rector of the Calvary Episcopal church, welcomed Dr. Landrum on the part of the Episcopalians; Dr. E. L. Powell, of the First Christian church, Dr. W. B. Beauchamp, of the Fourth Avenue Methodist church, and Dr. C. R. Hemphill, of the Presbyterian Theological Seminary, each performed a similar service for the denomination which they represent. Dr. Landrum is already getting a strong grip on his new pastorate.

Stopping to imagine what one might do if he only had the chance hinders his doing the present duty, which is the only one that he will be held accountable for.

EDITORIAL VARIETIES

One man and the Lord make a good army.

In asking for advice approbation is usually what is meant.

Idle curiosity is a misnomer, it is one of the most active things in the world.

"Kindness is the language that even the dumb can speak and the deaf can hear and understand."

Perhaps the hardest thing to lose is an enemy and the finding of a friend is an event that occurs only at rare intervals.

A bronze image of Buddha, sixty feet high and ninety feet in circumference, at Kanakura, Japan has been offered for sale.

A December issue of Nature says: "Chicago is now the second Bohemian, the third Swedish, the fourth Polish, the fifth German city in the world."

Husband—Why are you so angry with the doctor? Wife—When I told him I had a terrible tired feeling he told me to show him my tongue.

A lady remarked that her coachman was a perfect enigma, when she was startled by a little five-year-old saying: "Of course, he's a nig, ma. See how black he is."

The Boston University School of Theology and Newton Theological Seminary suspended regular exercises for a week that the students might attend the Chapman revival recently held in Boston.

Mr. Andrew Carnegie proposes to give \$18,500 to Williamsburg Institute in rounding out their campaign for \$220,000. This is a princely offer and one that Kentucky Baptists cannot ignore. Mr. Carnegie's letter appears on page nine of this issue.

Brethren W. C. Taylor, Petersburg, Va.; J. A. Hensley, Elliston, Ky.; J. H. Butler, Shelbyville, Ky.; C. S. McDonley, Burgin, Ky., dropped into the editor's sanctum last week to say "howdy." Of course, we were glad to see these brethren, and hear their words of cheer.

Dr. J. B. Lawrence has entered on his duties as Corresponding Secretary of the Louisiana Baptist State Convention and editor of the Baptist Chronicle. Either position involves great responsibilities, and when combined the burden becomes weighty, indeed. If there is a man in the South that can successfully fill both positions that man is Dr. Lawrence. It gives us peculiar pleasure to extend to him the hand of editorial fellowship.

A student of Crozier Theological Seminary, writing of Dr. H. G. Weston shortly before his death says: "This dear man reads his New Testament through every month and has for something like a half century." In this busy, rushing age we commend his example, especially to teachers and preachers. Dr. Weston was not famous for holding any religious hobby and that is generally true of men that persistently read and carefully follow the Book.

Bro. W. E. Powers, the venerable Moderator of Long Run Association, says: "Baptists have every organization and means for carrying on their work and raising money that other denominations have, save one, that is purgatory. Purgatory raises more money than everything else combined. Purgatory is a final perseverance proposition on the money question. You get all the man has while on earth and then arrangements are made for sending some back or in lieu of that, extracting more from the pockets of his friends."

It does seem that the time has come when our churches ought not to depend on haphazard collections in their mission work. They ought to set before themselves some definite amount, adopted by the church in conference, and then go to work deliberately to raise that amount just as they do the pastor's salary, or money necessary for building the house of worship, or repairing the house of worship. We will never do anything worthy of our ability until we adopt some such system of raising definite amounts.

Just before going to press tidings reach us that Dr. J. S. Dill, of Bowling Green, Ky., is still in a critical condition. For the past two weeks he has been very ill, and for a few days his life was despaired of. Our latest information was that he was a little better, but by no means out of danger. We suggest that the brethren everywhere remember him in prayer, and intercede for his speedy recovery. Dr. Dill has wrought wisely and well at Bowling Green, and we sincerely hope that many years may yet be added to his ministerial career.

AMONG THE Churches.

ing His Hands, Luke 24:40. Twenty-second and Walnut—Pastor M. P. Hunt: The All-embracing Prayer, Matt. 6:10. The Way of the Blood, Heb. 9:22. S. S., 704. By letter, 3; for baptism, 1; baptized, 1. The Teacher Training Class took the examination on the part of the course covering the Bible and forty-three out of forty-five passed. Thirteenth and Kentucky—Pastor Jas. A. White: Pa. 39:1 Matt. 27:22 S. S., 70.

SEMINARY NOTES.

BY ELLIS A. COTTRELL.

President Mullins announced last week that the enrollment had reached three hundred and the turkey dinner would be given in the near future.

On Thursday night, February 18th, the students attended the Kentucky Anti-Saloon League convention in a body, and seats were reserved for them. Ex-Governor R. B. Glenn, of North Carolina, made the principal address of the evening. We hope when the campaign for State-wide prohibition is launched, the managers will get Gov. Glenn to stamp the State of Kentucky.

Dr. W. C. Taylor, of Virginia, one of the Anti-Saloon speakers of the convention, conducted the chapel exercises in Norton Hall on Wednesday morning, February 17. He made a magnificent address, setting forth some splendid arguments for the abolition of the liquor business.

Dr. E. L. Powell, pastor of the First Christian church, of this city, addressed the Pastoral Theology Class on Friday, February 19th, on the "Preacher and Civic Life." The address was given in the chapel and was not restricted to the members of the Pastoral Theology Class, but was open for all who desired to hear Dr. Powell. A large crowd was present to hear him.

Dr. Mullins addressed the Students Missionary Society in New York Hall on Tuesday night, February 16th, on the subject, "How to determine the field of labor God would have you choose, or how to decide where God would have you invest your life for Him." A large crowd greeted him, and his address was well received by all who heard him.

Students preaching Sunday: C. O. Bennett, Hopewell. L. T. Reeves, Columbia, Ky. W. P. Reeves, Grandview, Ky. C. T. Brookshire, Buck Run. G. T. Vickman, Swedish Mission, city.

Bro. Vickman has received a call to the work among Swedish people near Austin, Tex., under the direction of the State Mission Board of Texas.

D. J. Hunt, Stewart's Creek; three received by letter.

J. V. Turner, V. B. Clark and S. S. Bussell gave missionary addresses at Highland church in the morning.

V. B. Clark lectured on Judson to the B. Y. P. U. of Highland church at night.

T. J. Barksdale, Harrod's Creek. J. C. Daniel, Chestnut Street church.

J. A. Cook, Walnut Street church, Owensboro.

D. M. Pressley, Millersburg.

THE STATE.

Rev. E. B. English has been called to the pastorate of the Walnut Street church, at Owensboro, and will enter on his duties about the middle of March.

This is an important field, with a future, and we are glad the church has acted so wisely in the selection of a pastor. Bro. English has done an excellent work at Hardinsburg, and is every way capable for the responsibility connected with the Owensboro pastorate.

Rev. W. R. Hill has been called to, and has accepted, the pastorate of the Baptist church at Clinton, Ky. He is an A. M. graduate of Union University and will take the Master's degree in Theology at the Seminary next May.

The Clinton pastorate affords an unusual opportunity in connection with the students attending Clinton College and Bro. Hill by his gifts and training will prove equal to the emergency. We congratulate him in having the opportunity to serve such a church, and the church in securing such a gifted man for pastor.

Bro. E. W. Coakley writes from Pembroke: "The Mission Board of the Bethel Association in regular session February 16th, granted to the State Board \$300 to help pay the salary of a State Evangelist. This they did last year and were so pleased with the results that we were anxious to repeat it. We hope the churches of this Association will take notice and send us a contribution for this purpose for it will take more than we now have on hand for this work. The evangelist will spend part of his time in our bounds. We had Evangelist Rose last year, who pleased us well. It is not known to us as yet who will be our evangelist this time. This will be agreed upon by the two boards later."

Bro. G. H. Raley, Church Clerk, writes from Morehead: "Bro. J. R. Reynolds held a series of meetings at this point with good results for God's people. Bro. Reynolds delivered some very able addresses. There were six additions, four by relation and two stand approved for baptism. The meeting began the fourth Sunday in January, and continued thirteen days. The church was much revived and we feel grateful to Almighty God for such a man as Bro. Reynolds to have been in our midst. The pure old-time landmark doctrine was proclaimed without fear or favor by this Godly man. Men and women were led to think of their lost condition and quite a number held up their hands to be prayed for."

ANDREW CARNEGIE, 2 East 91st St. New York, Jan. 15, 1909.

H. H. Hibbs, Esq., Williamsburg Institute, Williamsburg, Ky. Dear Sir—Referring to yours of December 24th and other communications, Mr. Carnegie notes that you are raising a fund of two hundred and twenty thousand dollars, to which you have the following contributors: General Education Board, \$50,000; E. H. Stevens, \$40,000; Baptist Education Society, \$75,000; local contributions, \$25,000—\$190,000; balance, \$30,000—\$220,000, which is to be allocated as follows: Endowment, \$170,000; purchase price of Highland Park College, \$40,000; debt on current expense account, \$10,000—\$220,000.

You also advise us that further debt has been incurred, amounting to \$7,000, leaving the balance to be collected, \$37,000. Mr. Carnegie will be glad to provide the last half of the balance, viz.: \$18,500, when you have the rest of the \$220,000 in hand. Respectfully yours, JAS. BERTRAM, P. Secretary. P. S.—We do not recognize pledges, promises or "notes."

SPECIAL LECTURES AT THE SEMINARY.

Two series of special lectures are in progress at the Seminary now. The first in Chapel, the second in the classroom of Pastoral Theology. On February 19, Dr. E. L. Powell spoke on "The Pastor and Politics with fine force, clearness and good sense. On Tuesday 23, Dr. Hatcher, of Virginia gave an address, full of characteristic wisdom and wit, on "The Minister and Money. On Wednesday, March 3, at 10 a. m., Dr. Landrum will speak on "The Pastor and the Young People." Other lectures in the course will be given, one each week, for the present, by President E. L. Mullins, Dr. J. W. Porter, of Lexington and others. Dates and subjects to be announced later.

The second series in the P. T. classroom at the noon hour as follows:

Dr. M. P. Hunt, Friday, February 26, on "The Pastor and the Sunday-school"; Rev. S. J. Cannon, Friday, March 5, on "The Pastoral Visit"; Rev. L. W. Doolan, Friday, March 12, on "The Pastor and the Denomination"; Rev. E. G. Vick, Friday, March 19, on "The Pastor and the Working Man"; Dr. H. A. Porter, date and subject to be announced later; Dr. E. S. Alderman, Friday, April 2, on "The Minister and the Maintenance of the Intellectual Life"; Dr. J. M. Weaver, Wednesday, April 7, on "Essentials of a Successful Pastorate."

These lectures are under the auspices of the department of Pastoral Theology, provided for by a committee consisting of President Mullins and Prof. Eager. The public are welcome to both services.

GENERAL ASSOCIATION.

The General Association of Kentucky Baptists will meet in Ashland, June 23, 1909. I trust that all clerks of District Associations and any others who have reports or material that the Secretary will need in the near future, will promptly send them to Prof. J. L. Hill, 961 Second street, Louisville, Ky. You will greatly aid him in getting all things ready for the meeting in June. J. K. NUNNELLY, Secretary. Georgetown, Ky.

GRANDFATHER'S PAPER.

I call the Western Recorder Grandfather's paper, because my dear grandfather took the paper and read it as long as he lived. It was the first newspaper I ever read, and have been a reader of it ever since I was about five or six years old. It is a joy to me to receive its weekly visits to my home. Its messages are like cool water to a thirsty soul. It

is a soothing balm and brings up sweet memories of my dear and beloved grandparent, Deacon John Weathered, who was a Bible student and reader of good books and religious papers.

He gave of his means to extend the gospel at home and abroad. He was a Sabbath School man and did a great work on that line, but now his earthly labors have ended, but what an influence he has left to his descendants. The Bible first, and then a good Baptist paper next, and such a paper I regard the Western Recorder. May the God of all grace bless the editors, and may it still continue to send forth the truths of a pure and faithful gospel which has been so long characteristic of the noble old banner. Yours in the love of a pure literature. M. N. Wood Summers. Westmoreland, Tenn.

NOTES FROM CARSON AND NEWMAN COLLEGE.

For a number of years the question of a new church house at Jefferson City has engaged the attention of the people. Many thought there were giants in the land—but there were Joshua and Caleb. Two years ago the matter began to take shape and on the 17th of January the opening service was held. Dr. Mullins preaching two sermons, which were delightful to his hearers. The house was not dedicated, as there is still a debt, though the amount was reduced to \$3,000 on opening day. Some of us feel that the house has been truly dedicated during the last two weeks. On the 31st of January, Dr. W. W. Hamilton came to us for a meeting in the new house and remained for fifteen days. There were large numbers of professions, ninety-seven joined the church, sixty-eight by baptism. As we have sat in our commodious, convenient, tasteful house and watched the effects of the word and Spirit in the salvation of many souls, we have felt that this was a true dedication of the place to God. It has been made sacred by the things accomplished within its walls for God and of God. Bro. Hamilton is doing the Master's work in a sane and systematized way and his capacity for work makes folks wonder. In the fifteen days here he spoke fifty-nine times. Besides this he is just now getting out another of his booklets for Christian workers. Have all your readers seen his "Gospel Evangelism," "Helping Hand" and "How to Grow in the Christian Life"? The last two sell for only 10c and 25c, according to binding and are doing great good. Carson and Newman College is moving with full swing now. Four hundred and seventy-four have enrolled this session. Order is excellent and work good. The Chair of the Bible, under Prof. J. M. Burnett, D.D., is popular and is to be a permanent and marked feature of our work. The college easily adjusted itself to the work of the meeting so that the young people could hear Dr. Hamilton at chapel, in the afternoon service and at night. All of the young women in the two homes, about 150 of them, are now professing Christians, and most of the young men.

The problem that concerns the college work now is not that of patronage, but to get the means for doing the work thrust upon us. We must have another \$100,000 in endowment. M. D. JEFFRIES. Jefferson City, Tenn.

Every now and then we need to remind our friends that we do not publish anything unless the name of the writer accompanies it. We do not read anything without the name, unless, by accident, we do not look first to see the name. The signing of initials is not sufficient. We have recently received quite a number of anonymous things which no doubt we would have been glad to publish. For some, from the headings, were accounts of meetings, and we delight to publish such accounts. Some times even obituaries are sent with no name. We will not publish the name if the writer desires it withheld, but we must know it.

W. M. U. NOTES.

Be Strong!

It matters not how deep entrenched the wrong; How hard the battle goes; the day how long; Faint not; fight on! Tomorrow comes the song.

"The work of our women is more prosperous than ever before. Many of our State Evangelists organize Women's Missionary Societies. It is difficult to overestimate the importance of this powerful, permanent, and necessary factor in the uplift of the people. Marching results in so brief a time! Still, honor to our devoted women who are so tireless in their devotion to the blessed cause of giving the gospel to the lost." —Secretary W. D. Powell.

The report for the Fourth Quarter of W. M. U. must be in Baltimore by the 20th of April and a failure to get reports to Miss Lamb by April 15th means that your report will not get in for that quarter. Let every society take notice and act accordingly. And let each member make her contribution as large as possible. State, Home and Foreign Missions are all suffering for lack of funds. We must have \$30,000 for State Missions, \$25,000 for Home Missions, and \$40,000 for Foreign Missions before the convention year closes.

Much has been said about "the other woman" and many efforts have been put forth to win her. What has your society accomplished along this line? Did you observe enlistment day, and how many did you enlist? The answer to this would be interesting reading.

Miss Floy White, Alabama representative at the W. M. U. Training School, suggests to the Y. W. A.'s of her State that they perpetuate their name in the Training School by having a Y. W. A. Alabama Bible fund in the school. There are so many calls for Bibles in the mission work of the young women.

At the Woman's Missionary Institute at Jackson, Miss., it was the unanimous verdict that these Institutes were most instructive and inspiring to those in attendance and they went back to their homes better prepared for service and for help to others.

We welcome Missionary Walne and wife, of Japan, to the homeland, and trust they will be entirely made over by their stay here.

A new article was added to the constitution of a society at Alvin, Texas, which is so practical and needful in many societies we give it in our W. M. U. Column: "Any member speaking in the business meeting without first addressing the chair shall be fined one cent for the first offense and five cents for each additional offense." The funds of some societies would be wonderfully increased if this was generally practiced.

Virginia women for the first three months last year gave \$3,346.18. This year \$2,674.58. Virginia has 1,056 churches, 594 of which are represented by W. M. Societies.

What right have I to raise my hand and vote that there is some part of the heathen world where Baptists are not to go? The doctrine of comity takes away the rights, the religious liberty, if you please, of the heathen world. It is, therefore, an un-Baptistic doctrine. Its introduction into a union conference is as much out of order as would be the introduction of the mode of baptism.—C. W. Pruitt.

Three years ago a "house party" of ten girls met in Hwanghion, China, just before coming to America to school. These were all missionaries' daughters, full of life and Christmas frolic. They are all now in America at school. Recent letters from these ten girls proclaim the fact that all of them are going back to China as missionaries when they finish school.

The mission compound at Pingtu, China, is just outside the city walls. In this compound are located the church house, the various school buildings and the dormitories. The Chinese in general do not have almanacs and clocks. They do not know when Sunday and Wednesday come. They are ignorant of the hours of worship.

Bro. Sears desires to secure a bell so that the times of service can be sounded out to all the dwellers in Pingtu. The bell will cost \$20 and the freight will be \$20. Anyone who would like to have a voice in the call that bell sounds out to the heathen Chinese, to Sunday School Pupils, to church members and to the boarding pupils, saying to them: "Let us go unto the house of the Lord." Send the amount you wish to give in small coins or stamps or any way you wish that is convenient, to J. C. Armstrong, Metropolitan Building, St. Louis, Mo.

The Dawn.

Many wonderful things have come to pass in these first hours of God's day for Africa. Exploration has done its principal work as to the main features of the continent, and now the details are being rapidly completed. Medical science is mastering the causes and remedies of malarial diseases. Every phase of industrial activity is advancing rapidly. International diplomacy has practically completed the blocking out of continental colonial empires. The native blacks are being tested as linguists, teachers, men of business, laborers, and Christians and are proving that they have great capacity for success when properly understood and assisted. Christian missions are everywhere being recognized as overestimate the importance of this powerful, permanent, and necessary factor in the uplift of the people. Marvelous results in so brief a time! Still, honor to our devoted women who are so tireless in their devotion to the blessed cause of giving the gospel to the lost." —Bishop Hartzell.

Family Circle

Stories For The Young And Old.

THE COTTAGE DOOR.

Susan Hartley Swett.

Even the homeliest lane is sweet
When summer strays this way,
When shade and sun like crocuses meet
And kiss beneath a spray,
And in the creamy elder flowers
Sing little sudden, silver showers.

But nowhere, all the green world o'er
Aro summer days so bright
As by the happy cottage door
In the soft shaded light,
Where cottage roses smell so sweet,
And bees croon in the balmy treat.

The swallows twitter on the eaves,
The pigeons coo and call,
Till sunset's red shines through the
leaves,

And gray night shadows fall,
While fresh winds from the field and sea
Flutter within the doorside tree.

The night breathes tenderly about
The quiet little place;
The lady moon steals softly out,
And looks on us with grace;
The stars their silverest radiance pour
About the peaceful cottage door.

And when bold winter's fierce sword
gleams,
And he brings his wild kin,
The latch beneath the white vine seems
Always to say, "come in."
Though winds are keen and cold is sore,
'Tis summer just inside the door.

THANKSGIVING FOR ONE.

By Mabel Gifford.

"I tell you what, I am going to have
a splendid Thanksgiving at my house
this year," said Burton Folsom. "Come
home with me, Ben, and bring your
books and I will tell you all about it,
before we learn our lessons."

"My Grandfather Weston and two
aunts, an uncle and four cousins, are
coming from Beverly, and my aunt and
uncle, with three cousins from Philadel-
phia. If we don't have a jolly time!
They are all—all the cousins, anyway—
are going to bring skates, and we are
going skating on Long Pond. Oh, but
it will be prime if there is good skating!
and we look for it this year. My father
has bought me a pair of new skates.
Wait a minute while I get them."

The new skates were brought in, and
duly admired by both boys.
They were finally taken back to their
place in the closet, and Burton returned
to his seat beside Ben.

"You know what a stock of nuts I
had in this fall, Ben?"

Ben remembered very well, for he had
gathered the biggest half of them.

"It was great fun, wasn't it?"

"Yes," said Ben, "it was great
fun."

"Well, we are going to crack those
nuts Thanksgiving night, and we have
some of the biggest and handsomest
Northern Spies you ever saw. You helped
gather the apples, didn't you? Won't
they be a treat, though, the nuts and
apples?"

"Yes, the nuts and apples would be a
fine treat," said Ben.

"Don't you think the turkey is the
best part of Thanksgiving, Ben?"

Ben did not know.

"Don't you have turkey Thanksgiv-
ing Day?" asked Burton.

No, Ben never had turkey Thanksgiv-
ing Day.

"Don't you have any Thanksgiving
at your house, Ben?"

"No, no Thanksgiving to speak of.

"Look a-here, Ben; it is supper-time,
and we haven't begun on our lessons.
That's too bad! I'd invite you over to
study after supper, only I am going to
play games with Flossie after supper.
Good night, Ben; I wish it was going to
be Thanksgiving Day tomorrow."

Thanksgiving Day arrived at last, cold
and sunshiny, rare weather for Novem-
ber.

Ben's home was not far from Bur-
ton's, and in the morning he hovered be-
tween the two houses, thinking to catch
a sight of the arrivals.

It was not long before Burton saw
Ben. He gave a shrill signal that
brought Ben to the door in a twinkling.

"Don't you want to come in and help
me crack nuts? There will be so many
of us, it will take stacks of them."

Of course Ben was ready to help with
the nuts; he was always glad to do any-
thing for Burton.

"Now, I am going down to the pond,
and try my skates," announced Burton,
when he and Ben had filled a big bowl
with cracked nuts.

So the two boys went to the pond.

"The skating is magnificent," said Bur-
ton, gliding up to the edge of the pond
where Ben was sliding a little; then off
he darted again.

By and by Burton came up breathless
and glowing, and sat down on the bank
to rest.

"Could I try the skates while you are
resting?" asked Ben.

"Oh, I'm only going to stop here a
minute," said Burton. "I am going to
take a few more turns across the pond,
and then I must go home. It is nearly
tea-time."

So Burton took a few more turns,
then unbuckled his skates and started
homeward.

"Come down again, by and by, and
see the fun," he said to Ben, as they
separated at the bend of the road. "I
say, Ben, if you happen to get there be-
fore the rest of us scratch some brush
together for a fire, will you?"

Ben said he would.

An hour later there was a procession
of cousins with Burton at the head,
marching to the pond; and in a very
short time they were gliding over the
ice in all directions, and making the air
ring with their shouts and laughter.

Ben was there, too, and stood like a
sentinel beside the brush-heap. It was
not long before one of the cousins spied
him. "Who is that standing over
there?" asked the cousin.

"Oh, that's Ben—Ben Groce, a neigh-
bor," answered Burton, carelessly.

"Why don't he skate?" was the next
question.

"Hasn't any skates," said Burton.

"That's bad. Come over and intro-
duce me," said the cousin.

When Ben saw the city cousin coming
toward the brush-heap—for, of course,
it was the brush-heap they were coming
to see—he slunk behind it. He was
greatly surprised, and not a little con-
fused, when he found that the boys were
after him.

"Here's a tip-top heap of brush,"
said the cousin. "See here, Burton, I'll
start the fire."

He pulled off his skates and tossed
them one side. "Try them," he said to
Ben. "If you don't say they are the
finest skates you ever had on your feet,
then I miss my guess."

Ben could hardly believe his ears. He
clamped the skates on over his rusty
shoes, and, after testing them a little
near the shore, he started out across the
pond.

The cousins saw Ben coming. "One
of the boys has lent him his skates,"
said one of the girls; "let's ask him to
race with us."

When Burton came over, the cousins
were in the midst of a merry contest,
and Ben was beating them. Burton look-
ed perplexed. It seemed to him that
these cousins were having the jolliest
time and that everybody was having a
better time than himself. Even Oscar,
who had lent his skates and was tending
the fire, seemed in the most festive of
spirits.

The following day Burton loitered
about the house and followed his mother
from room to room until she took her
work to the sitting-room. "I wonder
what makes Burton so restless this morn-
ing," said his mother to herself. Then
she said aloud: "What a delightful
Thanksgiving Day we had this time, Bur-
ton!"

"Yes, everything went off all right.
They're a jolly lot of cousins. Some-
how I did not enjoy myself as much as
I thought I was going to; I don't know
why, either."

"I do," said Burton's mother, grave-
ly. "A Thanksgiving for one could not
be a very happy Thanksgiving."

Burton looked surprised. "Why,
there were seventeen of us, mother."

"Your Thanksgiving was only for
one," repeated his mother.

Burton sat very still for five minutes,
then he went out slowly, and his mother
heard him go to his own room.

Burton shut himself in, and, sitting
down by the window that overlooked the
pond, he thought it all over. He had
to own that his Thanksgiving had been
for one, and only one; for he could not
think of a thing that he had done for
any one but himself during the day.

Then he began to think about the
cousins, and he found that they were all
the time doing something for one another.

It was "Let us play this; this is
Marion's favorite game," or "Shall we
do this now? Frank has been depending
on this ever since we planned to come,"
or, "Let us carry this to mother; she
will be ever so much pleased."

Then he thought of what they had
done to make it pleasant for Ben; when
had he ever done anything for the pur-
pose of giving pleasure to Ben? He
grew red to the tips of his ears; he could
not recall an instance—not an instance.

Then with a crushing weight that was
painful came the memories of Ben's devo-
tion to him. How they trooped
through his brain! All the errands he
had shirked and Ben had taken in hand;
all the disagreeable work Ben had should-
ered for his sake; all the blame Ben

had taken to himself to save Burton
from getting his deserts, and never once
complained!

It was a brand-new sensation to Bur-
ton to feel small and mean and ashamed
of himself.

Mrs. Folsom heard some one coming
down the stairs and whistling—a very
subdued whistle, and she looked glad.

"Burton," she called, "when is Ben
coming for his nuts?"

"His nuts?" echoed Burton, in sur-
prise.

"Why, yes, I suppose half of them
belong to him, don't they? You went
off together to gather them."

Burton very quietly put on his coat
and cap, and closed the hall door gently
as he went out; and his mother smiled
at the grave face she caught a glimpse
of from the window.

Half an hour later animated voices
were heard outside the house; and Mrs.
Folsom looked out in time to see two
boys racing around to the porch door.
Presently a legion of boys, apparently,
were scrambling up the porch stairs, and
then, after some lively tumbling about,
down they came again. "Hold on till
I get the skates," shouted a familiar
voice, and the next instant an eager face
appeared at the sitting-room door.

"Mother, Ben has just been up for
his nuts. We're going skating now.
We've fixed my old skates so we can nav-
igate them, and we are going to take
turns with these and my new ones."

"It is a fine day for skating," said
Burton's mother. "Don't have such a
good time that you will forget to come
home to dinner."

Burton stepped into the room, hesi-
tated a moment, and then said, hurried-
ly, for there was an impatient whistle
under the window: "Mother, couldn't
I invite Ben to dinner today? He never
has any Thanksgiving at his house. The
day after would be better than no
Thanksgiving."

"I should be pleased to have Ben
come to dinner," said Mrs. Folsom.

Ben was invited again in the evening,
and a merry time they had. When he
had gone, Burton came and stood by
his mother's chair, leaning over the back
of it so he could see her face. "Ben
is the best fellow out," he said.

"Ben is a good boy," replied Mrs.
Folsom.

"This has been the jolliest day!"
said Burton; "it has been a better
Thanksgiving than yesterday."

"I think so, too," replied his mother.
—Exchange.

WAS IT PROVED?

"No, I don't agree with you, Mrs.
Meeker. I still think men are more un-
selfish than women," maintained Miss
Henderson.

They were among a group of women
on the veranda of a summer hotel, and
the discussion had started apropos of a
gentleman who had given up climbing a
mountain with a jolly party because his
wife wanted him to play golf with her.
The women grew more and more excited;
the knitting needles clicked and the
voices rose. "But perhaps he prefers
to play golf with his wife!"

In reply it was only necessary for Miss
Henderson to ask, "Have you met her?"
The general laugh showed that she had
scored.

"I've visited in a great many homes,"
continued the young lady, "and though
I've always understood that women were
more unselfish, I must say I haven't seen
it. The women arrange their houses to
suit them for the most part; they order
what they like to eat and the men say
nothing. I made a rice pudding once
where I was visiting when the cook left,
and the man's enjoyment was positively
pathetic. He actually thanked me and
said good-naturedly he'd often wished
his wife would teach the cooks to make
rice puddings. Then he added, quite un-
consciously, 'but I believe she doesn't
care for them.' Of course, women are
capable of great self-sacrifice, I know,
but I'm talking about the smaller things
of everyday life. The men go where the
women want to go and come home when
they want to come home; they go out
nineteen nights if the wife sees fit, and
then if she's ill they stay in the next
nineteen. Oh, the Europeans think so.
They think it's outrageous the way Amer-
ican women travel abroad in comfort and
leave the men at home working away to
supply the funds!" At this point there
was an outburst:

"That's perfectly absurd!"

"That's only among the rich."

"The men would probably rather stay
and work."

"Well, I think men ought to be unself-
ish toward women," announced one
small woman given to platitudes.

"So do I," replied Miss Henderson,
"and the point I'm making is that they
are."

Just then the mail arrived and as Miss
Henderson stepped away from the group
of women one of the gentlemen rose to
meet her.

"We couldn't help hearing your dis-

ussion," he said, smiling, "it's so quiet
this afternoon, and I'm sure we're very
grateful to you for championing us so
nobly; but really, Miss Henderson, you're
wrong. Of course we do some things
out of—of chivalry, you know; but when
it comes to real unselfishness we can't
compete."

The attractive young lady laughed

"Just come over here," she said; and
leading him to the other ladies who were
putting up their work she cried gaily:
"Isn't my point proved for me? Here
every last one of you have been contend-
ing for yourselves, but it takes a man
to disclaim the praise and compliments
and hand them over to the women!"

HOW BRUIN PUNISHED HIS TOR- MENTOR.

In Central Park, New York, not long
ago, the big Polar bear was lying asleep,
and, possibly, was dreaming about the
nice cool time he used to have sliding
down the snow hill away up beyond the
Klondike.

Just then a youth came along with a
nice new hat on his head, but not very
much brains on the inside of it.

"Ho!" yelled he, suddenly.

The bear lazily opened an eye, sniffed
a little, and dropped asleep again.

"Up! up!" roared the young fellow,
waving his hat about. The bear arose
clumsily and shuffled over to the bars,
hoping to get some dainty morsel, and
poked his nose through between the
grating and sniffed again. Instead of
the dainty, the cruel young rascal gave
him a very severe cuff on the nose.

"Waugh!" the bear roared, and the
boy laughed aloud.

"Halloo, bear," he cried, twirling his
fingers at the beast. The bear again
put forth his nose, Bang! and the poor
bear went away with another painful
blow on the head.

Presently the young fellow leaned
over and made passes with his hat at
the big beast. Bruin watched him sly-
ly. Pretty soon the fellow grow care-
less, when suddenly a white paw shot
forth.

"Hi!" yelled the young rowdy, but it
was too late. His nice silk hat, all
crushed and crumpled lay within Bruin's
grasp. Drawing it inside the cage, the
bear calmly bit a hole in the crown, put
a paw through the side, rumbled the
stiff silk into a bundle and sat down
upon it. The silly youth stornel and
raved, but everybody said it only served
him right, and after awhile he tied a
handkerchief about his head, and went
home in a shamefaced way.—Sunday
School Advocate.

Where there's a will there's a way;
but no way is good to a "don't want
to."

Send Your Daughter to a Baptist College

BLMYER B. CHURCH
L. L. S.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

FERRY'S SEEDS
Nobody can know every-
thing. To become expert
means to specialize. We are spe-
cialists in producing the best flower
and vegetable seeds. In 52 years we
have become experts. See Ferry's
Seeds and reap the results of our care.
For sale everywhere. Read our 1909
catalogue and profit by our experience.
Sent free on request. Address
D. M. FERRY & CO., DETROIT, MICH.

IRON FENCE
LOW PRICE HIGH GRADE
CATALOGUE FREE
DOW WIRE & IRON WKS. LOUISVILLE, KY.

Send Your Daughter to a Baptist College
Tennessee College
MURFREESBORO, TENN.
Healthful climate—Thorough work—
Home cooking—Religious influences
Music—Art—Elocution. Everything
new. Reasonable rates. Write us.
GEO. J. BURNETT, J. HENRY BURNETT
President Manager

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

NEW HOTEL ALBERT
11th St. and University Place, New
York City, 1 Block W. of Broadway.
The only absolutely modern fire-proof
transient hotel below 22d St. Loca-
tion central, yet quiet. 400 rooms,
200 with bath, from \$1.00 per day
upwards.
Excellent restaurant and cafe attach-
ed. Moderate prices.
Send 2c for Illustrated Guide and
Map of New York City.

Louisville Nat. Banking Co.
THEODORE HARRIS,
President,
S. THURSTON BALLARD,
Vice-President.
JOHN H. LEATHERS,
Cashier.
BEN C. WEAVER, JR.,
Asst. Cashier.

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

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

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

82nd YEAR OF PUBLICATION
Ministers and Church People
Will be particularly interested
in the beautiful poem, entitled
"Paying The Pastor"
written expressly for the 1909
issue of the
Western Farmer's Almanac
Besides this there are a num-
ber of Original Articles; one
by that best and most popular
humorist, M. QUAD,
"The Arrival of The Angel"
A variety of miscellaneous
matter. Astronomical, Weather
Forecasts, Aphorisms, correct
Calendars, time of meeting of
all Kentucky Courts, etc.
JOHN P. MORTON COMPANY
Incorporated
Publishers, Louisville, Ky.
For sale by dealers generally
and by the
Baptist Book Concern
Incorporated
Publishers Western Recorder,
636-638 Fourth Ave.,
Louisville, Ky.
PRICE 10 CENTS.

STORIES FOR LITTLE ONES.

WHAT NELLIE TAUGHT NANCY.

By Annette L. Noble.

Nellie Hart had two nurses: Mammy, who was too old and fat to be very lively, and Nancy. Mammy dressed and washed her "honey," as she called Nellie, and when the little six-year-old girl was tired or cross, or wanted to be very good, she snuggled into old Mammy's arms and heard stories about heaven and the angels and how Jesus loved little children. But when Nellie was too full of fun to keep still one minute, then it was sixteen-year-old Nancy who took her to the park and ran-races with her and romped until she was tired enough to come home. Nellie's mother was very beautiful and so fond of visiting that Nellie did not see her every day. she spent a great deal of money, too; but then Nellie's father was rich and did not mind that at all. When her mother's pocketbook was empty she used to open it wide and set it up on the pin cushion of the bureau, looking as Mr. Newton declared, "just like a hungry frog with its jaws gapping." Then Nellie's papa, seeing it, would laugh and stuff it so full of gold, silver and greebacks that it was almost bursting with riches, and Nancy, coming into the room and seeing it, would sigh and think: "Oh, if my poor mother had just a little bit of all that money that Mrs. Newton almost throws away on candy and flowers, we would be so glad!" Nancy's mother was always overworked and worried about the food for her children. Now it is not wise for rich people to leave money around where poor people, even if too honest to steal, are tempted to covet the money they need so much.

Well, one day Nellie's mother was to give a grand dinner party, and she was busy all day decorating the rooms, and she paid no attention to her pocketbook, which rested all the morning on the cushions, so faintly bursting with money that one ten dollar bill hung half out of it. Now it happened that Nancy's father had just lost his place and when her wages had gone for the simple food that the children must have or starve, there would be nothing for the rent. The landlord said that if it was not paid when due they would all be turned into the street; and it was mid-winter. Her mother was not strong—and the baby had just had the croup. Nancy dusted the room and every time she looked up she saw that pocketbook and could not help remembering that she had often seen Mr. Newton stuff it full, without counting what he put in; and Nellie's mother always dropped it into her desk or her pocket, never looking to see how much was there. Then a dreadful temptation came to poor Nancy. She said to herself, "They never would miss one bill, and some day when I could save a little ahead, I would pay it all back."

About noon Nancy drew a five-dollar bill from the book and hid it in her room. Then she went down to dust the dining room for the last time. The table was very elegant, with gleaming cut-glass and silver, lovely flowers and great baskets of hot-house fruit. Nancy was in a dim corner when

she saw little Nellie steal in and look all over the beautiful table. Nellie had been quite ill and the doctor would not let her eat sweets nor any fruit but apples, and these only at breakfast.

Now Nellie had a way of thinking out loud, and in a minute Nancy heard her say, "Papa paid for it—I guess it is not stealing—I want it drestful, and nobody every will know that Nellie took it." Then she stretched out her little hand toward a beautiful, rosy peach, and took it; afterward carefully moving the grapes nearer the bananas so that no one would see any difference in the look of the whole basket. Then Nellie ran lightly away with the peach under her apron, and Nancy was glad she had stolen it. It is a sad thing that often when we do wrong we are glad to find that someone else is no better, and so Nancy's conscience did not trouble her as much. She kept saying: "They are rolling in money, and never will know the difference, and I will work harder and earn it some way."

She was just going out when back came Nellie and Nancy heard her say very sternly, "Naughty little thief, you! God saw you, and God knew you was a tiffin! But you tinked in time and didn't bite. If you had a bited you'd been afraid in the dark and could'n't say as how God loved you. You put that peach right straight back and don't be a tiffin one minute longer!" Then back went the big, beautiful peach into its place, and Nancy could see that it had not been hurt in the least.

But how Nancy herself felt! Was she not a "thief" as Nellie called a thief? Could she say her prayers and think of God "in the dark" without the fear of a guilty conscience?

In the next minute Nancy ran up the long stairs to her room to get the money, and never stopping to think that Nellie's mother might now be in her room, she rushed in, without knocking, eager to put back the bill. But Mrs. Newton was there and much surprised at Nancy's rude manner. The pocketbook, too, was gone from the cushion. Nancy was so excited, and in so much trouble, that, holding the money in her hand, she burst into tears, confessed the whole truth, not failing to tell that it was little Nellie who had made her realize her sin. Mrs. Newton was a gay and sometimes a thoughtless woman, but she was not unkind. She told Nancy that she was very glad that conscience had made her restore the money; but that we were all tempted and must come to God for forgiveness and therefore she should forgive Nancy for this her first dishonest act. When her husband came home she told him what had made Nancy yield to sin and he hunted up Nancy's father and gave him work that helped the family to keep comfortable from that time.

Nellie, too, confessed to her black Mammy how wicked she had been, and the good, old woman told her that sin never brings real happiness. She did not tell her what was just as true that no one in this world can do either right or wrong without influencing some one else. Mammy's goodness was seen and remembered by Nellie. Nellie's struggle and triumph made Nancy think and repent. Nancy's confession made her mistress more careful not to put temptation in the way of others and out of it all good came to Nancy's family.—Christian Work.

Jell-O

is a dessert that is always suitable, always inexpensive, and always delicious.



The Genesee Pure Food Co., Le Roy, N. Y.

It can be made in a minute and only costs 10 cents. Grocers sell it.

Seven flavors: Strawberry, Raspberry, Lemon, Orange, Cherry, Peach, Chocolate.

Illustrated Recipe Book, free.

There can be no unity, and therefore no union, without the Head. He who does not hold with the Head cannot unite with the body.

Fruits of faith come from roots in character.

Pimples Cannot Live

When The Blood Is Purified With Stuart's Calcium Wafers.

Trial Package Sent Free.

Pimples, blotches eruptions, etc. simply disappear like magic when you shut off the supply of impurities which cause them.

Stuart's Calcium Wafers go into the blood through the same channel as food. They stimulate and nourish it. They destroy foreign and unnatural bodies found there and remove all impurities very quickly.

In many cases pimples and eruptions disappear from the skin in five days.

These little wafers are so strong that immediately after they go into the blood their beneficial effects make themselves known. The blood is cleansed rapidly and thoroughly, the impure is separated from the pure blood and the waste matter and poisons are carried from the system.

The person who suffers the humiliation of pimples, blotches and eruptions should know and feel that the blood is in bad condition and delay is quite dangerous, and is liable to affect many organs quite seriously.

Purify your blood and you give nature the means to successfully fight all manner of disease. Calcium Sulphide is one of the ingredients from which Stuart's Calcium Wafers are made, and it is the strongest and most powerful blood invigorator known to science. This wonderful purifier is endorsed by the entire medical profession and is generally used in all doctor's prescriptions for the blood and skin.

Stuart's Calcium Wafers peculiarly preserve the strength of Calcium Sulphide better than other methods—thus giving the most rapid cures owing to the purity of the ingredients and their freedom from decay, evaporation and chemical weakness caused by many latter day modes of preparation. Stuart's Calcium Wafers are sold by every druggist. Price 50c, or send us your name and address and we will send you a trial package by mail free. Address F. A. Stuart, 175 Stuart Bldg., Marshall, Mich.

Church Treasurers Should Use Speiden Treasurer's

RECORD

Saves time and labor. Names only should be entered once during the year, simple and effective. Treasurers once using will have no other. Book containing space for names or contributors.

100 Names	\$1.50
200 "	\$2
300 "	\$2.50
400 "	\$3
500 "	\$3.50
600 "	\$4

ORDER AT ONCE.

Baptist Book Concern

INCORPORATED.

JOHN W. HILL, Mgr. Book Dept.

636 638 FOURTH AVENUE.

LOUISVILLE

KY.

A NEW BOOK

==BY==

S. D. GORDON

QUIET TALKS WITH WORLD WINNERS.

Price 75 Cents Net.

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

BAPTIST BOOK CONCERN

INCORPORATED.

636-638 Fourth Ave., LOUISVILLE, KY.

JOHN W. HILL, Manager Book Department.

SHOULD WE HATE THE LIQUOR BUSINESS?

No person, no enterprise, no business or calling should be despised or condemned hastily and without due investigation and knowledge. Just judgment should always be rendered. "The tree is known by its fruits." Righteous judgment should be rendered the liquor business. It should be weighed in the balance of justice, and righteous judgment should be rendered. Are its fruits good or evil? The good it does and the evil it does should be fairly considered. Take the liquor business as it now exists, it may be said in its favor that it furnishes employment for many men, and much revenue is derived from it. When this is said but little more can be

urged in its favor. Intoxicants as a beverage may be of doubtful good in any case. Many and fearful are the evils of the liquor business. This potent fact none would have the hardihood to dispute. Reader, if you have escaped all these evils in your own person, can you say as much for all your friends and relatives? Did not strong drink put a skeleton in the closet of your home? Was your father a drunkard? Did your promising brother fall by the way, a hopeless wreck because he looked upon the wine when it gave its color in the cup? Did your loving sister marry a drunkard, who blighted her young life and broke her heart?

Does not the whole liquor business appeal in the strongest possible way to our unremitting hatred and opposition?

God declares that sin is the abominable thing which He hates. The liquor business approaches a synonym for sin; its use inspires almost every conceivable sin. A young woman's father died a drunkard.

I submit a stanza of an eloquent poem she wrote, as she thought of his ruin for time and eternity:

"Tell me I hate the bowl, Hate is a feeble word; I lothe, abhor, my very soul With strong disgust is stirred, When'er I see or hear or tell Of the dark beverage of hell."

While we should love all men and patiently seek their greatest good, should we not hate intensely and constantly the liquor business, the unrelenting foe to the race in all the relations of life?

I. W. BRUNER.

BARBOURVILLE BAPTISTS.

Thinking that a short review of the work of the Baptists at Barbourville might be of some interest to others, I take pleasure in giving a few details.

On January 1, 1908, our beloved pastor, L. B. Arvin, began his ministry with us. He found the church a weak, disorganized body numbering probably forty working members. Through his hard labors, prayers and untiring zeal, and devoted in taking up their tasks, if they knew they could perform them more effectually. The training of teachers has a great deal to do with the attendance of the teachers themselves. The Sunday School has increased from an average of sixty-five even to one hundred and sixty-one the second Sunday of this year. Our contributions along all lines have doubled and even trebled that of former years.

This year has opened with the most promising outlook for the church and the Institute. On Jan-

uary 3rd, we had the rare treat of listening to Bro. W. L. Brock of London, Ky., who preached the dedicatory sermon of the Brown Dormitory—the new girls' dormitory of the Institute, which is one of the most beautiful buildings to be found anywhere. The structure is a five-story brick, built by Bro. J. H. Blackburn of this city, with all the modern appliances, such as electric lights, steam heat, toilets, hot and cold water, baths, etc. The dedicatory services were enjoyable, especially Bro. Brock's discourse, which was appreciated beyond measure. Come again soon, Bro. Brock.

The opening address to the student body was delivered by the Rev. Geo. W. Perryman, of Knoxville, Tenn., subject, "The Man Behind the Gun." This discourse

was one of the best ever delivered in Barbourville. We saw the "Hindsight, Foresight and Raised-sight" in new glory. We certainly enjoyed this address, and will always remember Bro. Perryman with gratitude and thanks. The enrollment in the Institute has now reached nearly two hundred and fifty, and new pupils are being added every week. Patrons, pupils, friends, all proclaim that no better school could possibly be had. The teachers, J. F. Detweiler, Loyd Creech, J. W. Hughes, Emma Morris, Sue F. King and Rosa E. Parker are covering themselves with glory in their work. Miss S. Ella Miller teaches music to the entire satisfaction of all. Bro. Arvin gives lessons in the Bible and vocal music each day. Too many good things could scarcely be said in praise of these noble teachers.

But we reach the climax when we come to the last topic, the revival, which has just closed. State Evangelist J. T. Edmundson, of Raleigh, N. C., was the leading minister, being ably assisted by the pastor. The whole town and surrounding country was reached and benefited. The meeting continued twenty-two days, during which time sixty-seven additions to the church were had. At the close of the meeting a contribution to State Missions to the amount of \$103.50 was had. We are now in the best condition ever known to the church. There is no reason why we should not be self-supporting in every way, as a church, and this writer believes it time for us to cease to be heathens, and begin to realize the full purport of "It is more blessed to give than to receive." May the Recorder speedily reach more of our Baptist homes.

B. E. BARKER.

Barbourville, Ky.

TEACHER-TRAINING AND THE ATTENDANCE PROBLEM.

By J. D. Moore.

Is it not because they realize their incompetency, that many teachers shirk their duties? All of them would be more regular and devoted in taking up their tasks, if they knew they could perform them more effectually. The training of teachers has a great deal to do with the attendance of the teachers themselves. And it is unquestionably true that proper qualifications on the part of teachers is necessary to regular attendance on the part of pupils. The instructor's lack of equipment will quickly repel intelligent scholars. And even the duller pupils can readily detect incompetency in teachers, and are as easily disaffected by it; just as

they can quickly discern competency in them, and are drawn by it. Mr. Spilman tells an incident of a little boy who left one Sunday School and went to another for the reason, as he alleged, that at the one "there was something doing, and down at the other, they mess with a fellow."

Our modern experience has brought out many substantial plans for increasing attendance, and for holding the scholars in school. But they must be regarded and used merely as means. They cannot furnish a lasting solution of the problem; in fact, it is no part of their scheme to do so. But as their necessary accompaniment, there must be that efficiency, on the part of those who are in charge and who are responsible for the teaching, that will make it worth while for the pupils to continue coming when once they have been induced to enlist.

Nothing can be so permanently attractive and resultful as a worth-whileness. Teacher-training should go hand-in-hand with such methods of increasing attendance as house-to-house visitation, membership committee work, etc., for, without it, they would be of mere temporary value, or become invalid altogether. We may entice people to come to Sunday School by promises of many good things, but to what will it amount, if those promises are not fulfilled? No doubt, many leave the school solely for the reason that they failed to receive there what they were led to believe they would get by going; and there is no cunningly devised tale or artifice that will entrap them at that place any more. We cannot expect guests to continue coming to an empty, or poorly provided, table, merely because we are tireless in our efforts to get them to do so. Fill the board with that which will satisfy the deep hunger of men's souls; and see them come!

Even, if through personal attention or persuasion, the teacher, who has not the proper qualifications for his work, secures the attendance of scholars, the class and school, to them, will possess no greater nor more lasting attractiveness than that of the teacher's personality. I do not disparage the value of the teacher's personal contact with his pupils; on the other hand, I affirm that it is of great importance, and, when accompanied and supported by those things which, in the Bible-school, merit its continuance, there is nothing which can exceed or supplant it. It is not enough that the teacher should be the embodiment of the truths which he teaches—this is indispensable, but it is not the only thing necessary. He is God's spokesman. He must be a message-bearer. Many scholars stay away from Sunday School solely because they cannot become interested in the work of teachers whose piety they do not doubt for a moment, but whose labored efforts at teaching are intolerable.

Columbia, S. C.

REPENTANCE AND FAITH.

W. W. Lee.

In the Recorder of December 31, 1908, Roy A. C. Dorris discusses the order of repentance and faith. He says: "If faith precedes repentance then impenitent men have everlasting life." His statement is certainly true. But on the other hand if repentance precedes faith may not a man repent and yet be condemned "because he has not believed"? John

3:18. I do not believe a sinner who has obeyed the New Testament command to repent is condemned any more than I believe that an impenitent sinner has everlasting life. The word clearly makes three things essential to salvation: repentance (Luke 13:3-5), faith (John 3:18), and the new birth (John 3:3, 5, 7). None can be saved without any one of these. Yet I fully believe that none are lost who possess any one of them, because I believe they are so related in actual experience that no one of the three is ever present without the other two. Repentance is never completed except in saving faith, and saving faith has no beginning except in repentance and the new birth is that blessing bestowed upon every one who repents and believes. These three are never separated in actual experience.

The order of repentance and faith has been much discussed. It seems to me that the discussions and consequent confession have resulted from separating what God has joined together. I believe repentance and faith are but one act, the same act of the soul in turning from sin to God. Turning from sin we call repentance. Turning to God we call faith. Yet it is but one act. It is impossible to turn from sin without turning to God. To turn any other way is not to turn from sin in the New Testament sense of repentance, but is to turn from sin in one form to sin in another form. And the very act of turning from sin is turning to God. And it is also impossible to turn to God without turning from sin and the act of turning to God is, per se, turning from sin. Turning from sin we call repentance and turning to God is faith and this turning is but the one act of turning. "Turn ye, turn ye, for why will ye die," is an exhortation to both faith and repentance. Therefore, there is no order of precedence between repentance and faith for they are but the two names of the same act by which the relations of the act of turning are designated. The exhortation to repent is also an exhortation to believe for one cannot repent—turn from sin without believing—turning to God.

When Paul and Silas exhorted

FOR ALL GRADES BAPTIST PERIODICALS. Table listing various publications with prices. Includes: The Superintendent (monthly), Baptist Teacher (monthly), The Primary Teacher (quarterly), etc. American Baptist Publication Society, St. Louis House, 514 N. Grand Avenue, St. Louis, Mo.

3:18. I do not believe a sinner who has obeyed the New Testament command to repent is condemned any more than I believe that an impenitent sinner has everlasting life. The word clearly makes three things essential to salvation: repentance (Luke 13:3-5), faith (John 3:18), and the new birth (John 3:3, 5, 7). None can be saved without any one of these. Yet I fully believe that none are lost who possess any one of them, because I believe they are so related in actual experience that no one of the three is ever present without the other two. Repentance is never completed except in saving faith, and saving faith has no beginning except in repentance and the new birth is that blessing bestowed upon every one who repents and believes. These three are never separated in actual experience.

The order of repentance and faith has been much discussed. It seems to me that the discussions and consequent confession have resulted from separating what God has joined together. I believe repentance and faith are but one act, the same act of the soul in turning from sin to God. Turning from sin we call repentance. Turning to God we call faith. Yet it is but one act. It is impossible to turn from sin without turning to God. To turn any other way is not to turn from sin in the New Testament sense of repentance, but is to turn from sin in one form to sin in another form. And the very act of turning from sin is turning to God. And it is also impossible to turn to God without turning from sin and the act of turning to God is, per se, turning from sin. Turning from sin we call repentance and turning to God is faith and this turning is but the one act of turning. "Turn ye, turn ye, for why will ye die," is an exhortation to both faith and repentance. Therefore, there is no order of precedence between repentance and faith for they are but the two names of the same act by which the relations of the act of turning are designated. The exhortation to repent is also an exhortation to believe for one cannot repent—turn from sin without believing—turning to God.

When Paul and Silas exhorted

3:18. I do not believe a sinner who has obeyed the New Testament command to repent is condemned any more than I believe that an impenitent sinner has everlasting life. The word clearly makes three things essential to salvation: repentance (Luke 13:3-5), faith (John 3:18), and the new birth (John 3:3, 5, 7). None can be saved without any one of these. Yet I fully believe that none are lost who possess any one of them, because I believe they are so related in actual experience that no one of the three is ever present without the other two. Repentance is never completed except in saving faith, and saving faith has no beginning except in repentance and the new birth is that blessing bestowed upon every one who repents and believes. These three are never separated in actual experience.

WANTED—Bookkeepers, Stenographers, Telegraphers. MORE BANKERS in the 17 States in which Jno. F. Draughon's 31 Colleges are located. Indorse these Business Colleges that indorse ALL others. IF YOU want EVIDENCE and want to RISE to the \$10-a-day class, ask for FREE catalogue. Lessons BY MAIL preferred. Draughon's Practical Business College: (Incorporated.) Evansville, Paducah and Nashville.

YOUR OPPORTUNITY.

I offer for sale 900 shares of common stock, of a company owning a group of very rich gold mines in Oaxaca, Mexico. Par value \$1. Total capitalization of company \$1,000,000. Stock is fully paid and non-assessable. 30,000 tons of ore blocked out in one mine alone. Will sell all or any part of the 900 shares. \$10 or upwards invested now, may bring you hundreds. Write today for particulars to E. A. Casey, 6110 Alder St., Pittsburgh, Pa.

WANTED—Newspaper in Kansas town of 500. Good chance for clean and energetic man; Baptist preferred. Address F. W. Whittenbraker, Dexter, Kan.

**ALEXANDER CAMPBELL'S
OPPOSITION TO FOR-
EIGN MISSIONS.**

It has been asserted and like-
wise denied, that Alexander
Campbell was an enemy to the
foreign-mission work. In view of
the fact that he is still considered,
in some quarters, the titular or-
acle of the "Ancient Order," it
might be well to let him speak for
himself in this connection. It
may be deemed even more timely,
in view of the departure that his
denomination has made in regard
to his teaching upon this question.

"Is then the attempt to convert
the heathen by means of modern
missionaries an unauthorized and
a hopeless one? It seems to be un-
authorized, and if so, then it is a
hopeless one."—Christian Baptist,
p. 15.

"The Bible, then, gives us no
idea of a missionary, without the
power of working miracles. Mir-
acles and missionaries are insepar-
ably connected in the New Testa-
ment. . . . From these plain
and obvious facts and considera-
tions it is evident that it is a cap-
ital mistake to suppose that mis-
sionaries in heathen lands, with-
out the power of working miracles
can succeed in establishing the
Christian religion. . . . The suc-
cess of all modern missionaries
is in accordance with these facts.
They have in some instances suc-
ceeded in persuading some indi-
viduals to put on a sectarian pro-
fession of Christianity. But that
anything can be pro-
duced of a credible character, so
resembling the success of the
divine missionaries, narrated in
the New Testament is impos-
sible, or that a church resem-
bling that at Jerusalem, Samaria,
Caesarea, Antioch, or Rome has
been founded in any pagan land,
by the efforts of our missionaries,
we believe incapable of proof."—
Christian Baptist, p. 15.

"We do not intend to dwell
much on this topic. We have
thought that the above remarks
were due to the great interest
manifested by many in these en-
terprises. We know many of the
well disposed are engaged in these
projects; nay, it is not long since
we ourselves, were enthusiastic in
the missionary spirit."—Christian
Baptist, p. 17.

"The religious communities of
this country have long enough in-
dulged the idea of converting
other nations, and have squander-
ed many thousand already, as
well as sacrificed many useful
lives in the chimerical project of
converting foreign idolaters, while
millions at home demand more
energies than all now employed to
ameliorate their condition."—
Christian Baptist, p. 383.

"Your paper has well nigh
stopped missionary operations in
this State. I hope it will destroy
associations, State conventions,
presbyteries, synods and general
assemblies, all of which are as-
sumed and as anti-scriptural as
the infallible pontificate of the
Pope of Rome."—Christian Bapt-
ist, p. 144 (letter from a reader
of C. B., Mason county, Ky., Feb.
16, 1825.).

The writer of the above quoted
letter was probably right, in large
measure, and it is doubtless true
that Alexander Campbell has con-
tributed more than any other man,
dead or living, to the inculcation
and intensification of the anti-mis-
sion spirit within our borders.
It is likewise noteworthy, that
every forward move, and much of
the real progress made by his ec-
clesiastical progeny, has dated a

departure from his doctrine. If
proof of this statement were re-
quired, it is amply afforded in the
recent speech of Dr. Spencer, be-
fore the non-descript Congress in
Chicago. Just here might he pro-
pounded a timely query: "When
a denomination has repudiated the
doctrines of its founder, would it
not be wise to repudiate the or-
ganization that was instituted to
propagate the repudiated doc-
trines?"

J. W. PORTER, D.D.
Lexington, Ky.

DEAR RECORDER.
I read with much interest Dr.
McGlothlin's tract, "Kentucky
Baptists, the Seminary and Alien
Immersion," and also what ap-
peared in your columns about Dr.
Mullins' statement about alien
immersions at the Long Run As-
sociation. So long as a man can-
not say alien immersion without
enclosing the phrase in quotation
points, so long as he regards such
immersions as real Christian Bap-
tisms in any case, so that they
should not give place to what he
is pleased to call "regular bap-
tisms," and so long as the ques-
tion of their so giving place is
made to depend on "the rights of
the individual conscience"—well,
while I "sorter" hope the Semi-
nary—with one or more excep-
tions—stands for Scriptural bap-
tism, I also "sorter" fear. If a
man is baptized, though irregu-
larly, so that his baptism is to be
accepted, as long as his conscience
is satisfied with it, and unbaptized

so that his baptism should not be
accepted, as soon as his "individ-
ual conscience" becomes dissatis-
fied, then acceptable baptism is
surely a very uncertain thing. It
does not depend on the teaching
of the Scriptures nor on "the sov-
ereignty of the local church," nor
anything else but a state of satis-
faction on the part of the recip-
ient. Then the commission should
read, "allowing their consciences
to be satisfied," instead of "bap-
tizing them." But what makes a
baptism "regular," if not its con-
formity to Scripture teaching?
And if an immersion does not con-
form to this teaching, whose "in-
dividual conscience" has a right
to be satisfied with it, and espe-
cially so as to control the action
and thus mar "the sovereignty of
the local church"?

And if all other churches are
bound to fellowship the action of
the one thus controlled, then what
becomes of the sovereignty of any
"local church"? Must all the
churches be governed by one in-
dividual conscience?

Who ever denied that each
church must decide this matter of
the reception of alien immersions
for herself? But whose business
is it to teach the church how it
should be decided, if not the pas-
tor's, and whose duty is it to teach
the pastors how to teach the
churches to decide it, if not the
Seminary professors, by whom so
many pastors are now being guid-
ed in their studies. It is admitted
that at least one of these profes-
sors teaches that alien immersion
ought to be received, and there is
too much evidence that others
wink at it. How can the Baptists
who hold such immersions to be
utterly unscriptural retain just as
much sympathy for the institution
as if this were not the case?
Above all other places, it seems to
me, Baptists should demand un-
equivocal teaching in the school
of the prophets, and that not only
"when asked," but so clear that
there shall be no need of asking.
No one denies the Scripturalness

of a baptism performed upon a
proper subject; with the Scrip-
tural design, by a regularly or-
dained Baptist minister in fellow-
ship with and having the author-
ity of an orderly Baptist church.
Why may not that which all
agree to be plainly taught and un-
iversally practiced? Surely those
who do and contend for this can-
not be blamed for any divisions
that may arise on this question.
Yours for both the faith and
practice of the Gospel.

R. T. BRUNER.
Owensboro, Ky.

DEAR RECORDER.
Inclosed find check (draft) for
\$2 for my subscription to the
Western Recorder. I find the pa-
per a great help to me in my work
and cannot do without it. God
is blessing the work here in this
new county where foundations are
being laid for future building.
My work has been isolated much
of the time since I came here. Un-
til this winter I have had no
brother Baptist pastor nearer
than one hundred miles. Now
men are settled at Marcus, seven
miles away where a church is soon
to be organized and also at Col-
ville, the county-seat, fifteen miles
away where I was first pastor.
Kettle Falls expects to lay the
cornerstone of its church home on
the first anniversary of its organ-
ization the latter part of March.
We have a good location, the con-
fidence of the people, and hope to
have a good church house before
many months.

C. S. TREADWELL.
Kettle Falls, Wash.

HIT THE SPOT

Postum Knocked Out Coffee Ails

There's a good deal of satis-
faction and comfort in hitting
upon the right thing to rid one
of the varied and constant ail-
ments caused by coffee drinking.
"Ever since I can remember,"
writes an Ind. woman, "my father
has been a lover of his coffee, but
the continued use of it so affected
his stomach that he could scarcely
eat at times.

"Mother had coffee-headache
dizziness, and if I drank coffee
for breakfast I would taste it all
day and usually go to bed with a
headache.
"One day father brought home
a pkg. of Postum recommended by
our grocer. Mother made it ac-
cording to directions on the box
and it just "hit the spot." It
has a dark seal-brown color, chan-
ging to golden brown when cream
is added, and a snappy taste sim-
ilar to mild, high-grade coffee,
and we found that its continued
use speedily put an end to all our
coffee ills.

"That was at least ten years
ago and Postum has, from that
day to this, been a standing order
of father's grocery bill.

"When I married, my husband
was a great coffee drinker, al-
though he admitted that it hurt
him. When I mentioned Postum
he said he did not like the taste
of it. I told him I could make
it taste all right. He smiled and
said, try it. The result was a suc-
cess, he won't have anything but
Postum." "There's a Reason!"

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

Does not Color the Hair
AYER'S HAIR VIGOR

JOHN B. CASTLEMAN. ARTHUR G. LANGHAM.
JAMES B. SMITH.

BARBEE & CASTLEMAN

FIRE INSURANCE
Have represented the Royal Insurance Company of
Liverpool and other English Companies in the city
of Louisville continuously since 1869.
OFFICES IN THE COLUMBIA BUILDING
JOHN C. SHERLEY, Solicitor.

**SANE
EVANGELISM**
By W. W. HAMILTON.

JUST OUT

THE VOLUME IS MADE UP OF ADDRESSES
BY THE FOLLOWING WELL-KNOWN AUR-
THORS, WHO TREAT EACH SUBJECT THOR-
OUGHLY.

TABLE OF CONTENTS.

Chapter.	Page.
Introduction	7
I.—Denominational Evangelism	15
By George W. Truett, D.D.	
II.—Sane Aggressive Evangelism	23
By W. W. Hamilton, Th. D., D.D.	
III.—The Primary Mission of the Churches of Jesus Christ	45
By L. R. Scarborough, D.D.	
IV.—Fundamentals of Evangelism	61
By L. O. Dawson, D.D.	
V.—New Testament Evangelism	83
By B. H. Carroll, D.D., LL. D.	
VI.—How the Average Pastor May Make the Regular Service an Evangelistic Force	103
By E. C. Dargan, D.D.	
VII.—Personal Evangelism	121
By Henry Alford Porter, D.D.	
VIII.—The Power of Pentecost	141
By Len G. Broughton, D.D.	
IX.—Methods in Evangelism	151
By W. W. Hamilton, Th. D., D.D.	
X.—Caring for Young Converts	199
By W. W. Hamilton, Th. D., D.D.	

75 Cents Net Postpaid.

BAPTIST BOOK CONCERN
INCORPORATED.
636-638 Fourth Avenue. LOUISVILLE, KY.
JOHN W. HILL, Mgr. Book Dept.

The Farm & Household

Mr. H. C. Colston, of Forks of Elkhorn, sold to A. G. Jeffries 2 pairs of mules, four and six years old for \$600.

Arch Beall, of Warsaw, sold to Mr. Scott, of Campbellsburg, 1 pair of mules 3 years old, 16.1 hands for \$425.

Mr. W. L. Garriott, of Campbellsburg, sold a two year old jack to Brent Bros., of Trimble county, for \$450.

Gill White, Warsaw, bought from different parties 30 head of mules, ages ranging from weanlings to 10-year-olds for prices running from \$40 to \$200.

Moorman & Howard, of Glendean, have received 1,115,000 pounds of tobacco and paid out over \$80,000. Glendean is one of the tobacco centers of the county.—Breckinridge News.

Mr. Phil Weissinger manager of Undulata Stock Farm, Shelbyville, sold recently to Wakefield & More a four-year-old mare mule, weight 1,410 pounds for \$250. This was one of Undulata's "home grown" mules.

Fifty thousand dollars was distributed among the tobacco growers of Montgomery county recently. Most of the money was for pooled tobacco, delivered. One grower is said to have received \$10,000 as proceeds of his crop.

Mercer county.—Since the recent rains a considerable amount of hemp in Mercer has been broken out and sold at \$5.50 per hundred. This is a much less figure than was paid for the 1907 crop, and many of the growers say they will hold the 1908 crop for higher prices. The unusually dry fall and winter greatly delayed the marketing of the hemp crop, the dry weather preventing it from rotting sufficiently to be broken.

Harry Lazarus & Co., of Bowling Green, recently bought one load of mules in Henderson county, one load in Christian, two loads in Indiana, one load in Hickman county, one load in Martin, Tenn., and 39 mules at Elkton, in all one hundred and eighty head costing \$180 to \$200. Same firm sold 249 head to go south from \$180 to \$220. Good fat mules in great demand and bringing good values. Fat Southern horses in good demand.

POINTS OF A DRAFT HORSE.

By Archibald Monroe.

A typical draft horse should stand sixteen hands high or somewhat over that height. Extra tall, leggy drafters, deficient in weight, width, and quality are unlike in the markets as many of them are prone to chorea (St. Vitus' dance).

A draft horse should weigh 600 pounds and upward. Weight is absolutely necessary for the hauling of heavy loads. It enables the horse to derive full benefit from the strength of his muscles and tendons, adds to the effect of his levels in motion, and gives him a firm grip upon the ground.

The entire make-up of the draft horse should suggest strength for heavy hauling. He should be broad, deep, thick, round, and each part in keeping with its neighboring parts, giving an appearance of symmetry and massiveness. He should be low down, blocky and compact, on short, strongboned, clean legs showing marked prominence and development of tendons, and the legs should be properly placed and set to insure correct, straight action at the walk and trot.

Action.—A draft horse will have to do most of his hard work at the walking gait. It is therefore of supreme importance that he should be able to walk fast without tiring, and in order to do this his action must be perfectly straight and level.

The joints must be easily and fully flexed, the feet must advance, and be set down without deviations from a straight line. The soles of the feet should turn up and show plainly to the judge, as the horse goes from him, at both walk and trot. The feet should be lifted quickly, fully, and rhythmically and set down squarely and firmly. There should be no padding, dishing cutting, or interfering nor should the forelegs roll or the hind legs be carried too close together or too far apart.

In judging of action note the movements of each leg and foot, the handling of each joint, and the carriage of the entire body as the horse walks and trots around an enclosure, from the observer and to him. Lameness should be absent. The hoofs should be carried well together. Rolling in front is due to too great width of chest stubby, stilty action in front indicates straight or too upright pasterns or shoulders, foot troubles or weak knees. Similar action of the hind legs indicates upright pasterns, unsound feet, hock disease, weak stifles, hip weakness, or kidney trouble. Knee and hock action should both be free and comparatively high.

Temperament.—A draft horse should have an energetic disposition, but should be free from vice, docile, tractable, and intelligent. Sluggishness, associated with obesity, is objectionable and induces disease such as "grease," eczema and "lymphangitis."

Head.—The head should be of good size in keeping with the proportions of the body, free from grossness, meatiness, coarseness, pronounced angularities.

Muzzle.—Should be fine, compact, of good quality as regards skin and hair; nostrils large and flexible and their lining and that of the partition between the nostrils (septum nasi) pink in color, healthy, free from ulcers or purple spots; discharge should be absent; bad odor suggests chronic catarrh or a diseased molar tooth; lips should be thin, mobile, but firmly pursed, not drooping.

Eyes.—Should be large, bright, mild in appearance, sound, free from cloudiness, white spots or ring, not staring and bulging as in palsy of the sight (amaurosis), each of the same color, lids free from wrinkles—discharge of tears over the face is objectionable. Test eyes by gently threatening to strike them with the hand. Horse should finish under this test; pupils of eye should be elliptical in form, not spherical and should contract when exposed to the light on coming from a dark stable.

Ears.—Should be of medium size, proportionated according to size of body, pointed, well carried, not coarse. If rigid, suspect deafness, if too alert and constantly moving, suspect eye disease or imperfect vision. They should be free from slits or other injuries and from discharging fistula at base.

Neck.—Should be strong, massive, of sufficient length, well arched, covered with strong muscle, nicely and neatly fitted into head, clean at poll and throat-latch, molded evenly and snugly into withers and shoulders, sound at seat of collar, mane full and lying properly, free from sores in skin, windpipe large and prominent, jugular vein uninjured by bleeding.

Shoulder.—A majority of poorly formed draft horses have too steep shoulders. The proper type is moderately sloping and sufficiently so to afford a comfortable and secure bed for the collar. Straight or rather upright shoulders detract from easy action of fore legs and are usually associated with upright pasterns. Should be smoothly and deeply covered with muscles, show no prominent angularities, protuberances, sores or tumors, and fit snugly into neck and body. Withers should be fairly high, free from sores or discharging sinuses (pipes).

Knee.—The joints cannot well be too large and strongly developed in each bone entering into their composition, so long as they are free from puffs, meatiness, bony growths or other unsoundness. Knees should be wide, deep straight, strong, clean, properly set, and not tied in under joint.

Spring knees are objectionable as are the reverse, known as "calf knees." Splints on sides of cannon bone, close up to the knee, are liable to cause lameness and are to be considered dangerous and objectionable.—The Metropolitan.

Prize Food.—A Nebr. woman has outlined the prize food in a few words, and that from personal experience. She writes: "After our long experience with Grape-Nuts, I cannot say enough in its favor. We have used this food almost continually for seven years. We sometimes tried other advertised breakfast foods but we invariably returned to Grape-Nuts as the most palatable, economical and nourishing of all. "When I quit tea and coffee and began to use Postum and Grape-Nuts, I was a nervous wreck. I was so irritable I could not sleep nights, had no interest in life. "After using Grape-Nuts a short time I began to improve and all these ailments have disappeared and now I am a well woman. My two children have been almost raised on Grape-Nuts, which they eat three times a day. "They are pictures of health and have never had the least symptom of stomach trouble, even through the most severe siege of whooping cough they could retain Grape-Nuts when all else failed. "Grape-Nuts food has saved doctor bills, and has been, therefore, a most economical food for

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.

Palatable, Economical, Nourishing

PRIZE FOOD

Palatable, Economical, Nourishing

Nervous Indigestion

The action of digestion is controlled by nerves leading to the stomach. When they are weak, the stomach is deprived of its energy. It has no power to do its work. If you want permanent relief, you must restore this energy. Dr. Miles' Nervine restores nervous energy, and gives the organs power to perform their functions.

"For many years I was an acute sufferer from nervous indigestion; at times I was so despondent life seemed almost a burden. I tried all kinds of remedies and various physicians with little or no relief, until one night last summer I saw Dr. Miles' Nervine and Heart-Cure advertised. I resolved to make one more trial which I did in the purchase of one bottle of Nervine and one of Heart Cure. In a few days I began to feel better, which encouraged me so much that I continued the medicine until I had taken more than a dozen bottles. I am very much improved in every way; in body, mind and spirits since. I make a special point to recommend the medicine, and I feel a sincere pleasure in knowing that several persons have been benefited through my recommendations."

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

THE MOODY LANDS
In the east Panhandle of Texas adjoining the Oklahoma line and in the Rich Valley of the Canadian River. These lands produce 60 to 75 bushels of corn, 30 to 35 bushels of wheat and other products in proportion. Write us at once for full particulars as to rainfall, soil, climate, location, crops and about our excursions every two weeks. A postal card will bring full particulars.
The Moody Lands Co., 423 W. Jefferson, Louisville, Ky.

HELPING HAND.

By W. W. Hamilton.

How to Grow in The Christian Life.

Two Helpful, Vest-Pocket Books For The Christian Worker.

Price Paper 10 cents each.
Leather 25 cents.

BAPTIST BOOK CONCERN

Inc.
JOHN W. HILL
Manager Book Department.
636-638 Fourth Ave., Louisville, Ky.

FLORIDA CUBA-NASSAU

Quickly and comfortably reached if you take the

Dixie Flyer

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

The route of this famous train is via Evansville, Nashville, Chattanooga and Atlanta, over the historic Nashville, Chattanooga & St. Louis Railway

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

THE BEST LINE
CHICAGO
LOUISVILLE
ST. CINCINNATI
MONON ROUTE
Chicago, Indianapolis, Louisville, St. Louis, Cincinnati
ONLY LINK TO THE FAMOUS HEALTH RESORTS.
FRENCH LICK, KY.
WESLEYAN, KY.
BADEN, KY.

Winter Tourist Tickets Now on Sale Daily

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

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

Through Tourist Sleeper To CALIFORNIA

Every Week.

Special Reduced Homeseekers' Excursion Rates to points in

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

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

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

WINTER TOURIST TICKETS

Now on Sale daily

VIA SOUTHERN RAILWAY TO

JACKSONVILLE, FLA.
MIAMI, FLA.
TAMPA, FLA.
HAVANA, CUBA.
ASHEVILLE, N. C.

And to many other Winter Tourist Points in the South. Special Winter Service now in effect.

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

For full information call on, or write, A. R. COOK, D. P. A., Louisville, Ky.

DEATHS

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

PHELPS.

Madison county, Ky., lost one of its best citizens and the community one of its most honored members, when Mr. Thomas Phelps passed away at his home, Dreaming Creek Heights, on Sunday evening, December 20, 1908. Mr. Phelps was born on April 9, 1838, hence was in his seventy-first year. During his long life, he had been prominent in the social, religious and business life of the Bluegrass region having descended from families on both sides who had owned large landed estates in Madison and other counties and who, since pioneer days, had dispensed generous and bountiful hospitality. The fact that he had descended from pioneer families who were with Boone at Boonesborough and were among the earliest to pre-empt lands in Kentucky, together with the fact that both grandfathers had served in the war of the Revolution gave him a lively and broad interest in pioneer and national history.

At the early age of fourteen years he was converted at a revival service held at Republican church, Madison county, under the preaching of the Rev. Dr. Fisher, a noted minister of the Baptist church, of fine oratorical powers. This revival was held in September, 1852, and so seriously did Mr. Phelps regard his conversion that, through life, this day was to him the beginning of days, and when a minister of the gospel stood at his bedside two days before his departure and asked him if he were leaning on the Blood, he replied with emphasis, "Ever since 1852."

At the age of fifteen he entered Georgetown College (Ky.), where he took high rank as a student, and graduated after a course of four years with the class of 1857. The studious habits formed at College made him a diligent reader and he followed with eager interest through life the marvelous progress of science, history, diplomacy, and the great development of benevolent and missionary enterprise of the nineteenth century. He was always loyal to his Alma Mater, and one of the most delightful events of his later years was the reunion of his class, after forty years, at Georgetown, in June, 1897. All of the large class were present on this happy occasion except the two who gave their young lives for the Confederacy.

On June 15, 1865, he was united in marriage to Miss Sara Winifred Cobb. They spent together forty-three happy and congenial years. Their beautiful home was the seat of gracious hospitality and many found happiness and repose in its cultured atmosphere. His devoted wife and two daughters, Mrs. James W. Caperton, of Richmond, and Mrs. Frank E. Jennings, of Jacksonville, Fla. survive him, to whom and his grandchildren his memory will ever be blessed.

In 1867, Thomas Phelps, with several others, organized the Missionary Baptist church of Richmond, Ky., which church he served as a deacon until his death, a period of forty years. So sacredly did he regard this office that every member of the church was known to him and as long as his strength would permit he gave his advice and help to many who sought it. He was always in sympathy with those who wanted an education, and had not the means to secure it. For this reason he early became a member of the Baptist Education Society of Kentucky. He took an abiding and progressive interest in the work of the Baptist church at home and abroad and encouraged its progress both by words and works. As a layman of the church, of excellent judgment and business ability, he was known throughout the State. He possessed qualities of mind and heart that would have made him notable in any community.

While his life was devoted to his family and the community in which he lived, and he never held public office, it was a source of pleasure to him that many of his race and name had served in legislative bodies and filled positions of trust in the service of their country. He believed also that every man should have a business career and aid in this way the development and progress of his country. Mr. Phelps had a remarkable faculty for making friends and holding them as

the years went by. He traveled extensively in this country and wherever he went men were drawn to him by his sincere and genuine atmosphere and always found him interesting. He drew his friends from each generation and thus age found him rich in friends—little children loved him. He wished his friends to know that he had enjoyed the privilege of living and had always found life delightful and interesting; that he had enjoyed the beauty of nature and loved "the eternal hills;" and that he was grateful for the many friends that had been his, regarding a true friend as a gift from God.

He was never heard to question the dispensation of Providence, and when age and sickness laid their burden upon him, with sweetest cheerfulness he bore all, trusting all to his Redeemer and believing that when the curtain was drawn upon the life here, his Saviour would fulfill for him the promise, "This day shalt thou be with Me in Paradise."

Thus closed the life of a typical Kentuckian—a man of many talents, of invariably kind demeanor, brave, courteous and just to all, a Christian gentleman. He served his day and generation well, and when the summons came, with an unflinching trust in his Saviour, he entered into the courts of God. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

KENNEDY.

Mrs. Aurelia Foss Kennedy was born in Madison, O., December 10, 1830, and passed from this life January 20, 1909. She came to Kentucky in 1853 and lived one year with her brother, Dr. S. A. Foss. She was united in marriage to John Kennedy in 1854. She leaves one son, Mr. W. C. Kennedy, and one grandson, two of the most devoted men to a mother I ever knew.

Sister Kennedy made a profession of religion and was baptized into the fellowship of Beechland church by Rev. W. E. Powers, and there her membership remained until her work on earth was finished. Her life work is truly expressed in these words, "She hath done what she could." Her home was ever the home of her pastor. Her church was her first thought. Quietly, yet earnestly working to build up the Lord's cause. She loved God's word and always kept her Bible near her. She has been a subscriber and reader of the Western Recorder as long as she has been a Baptist, and only two days before she went away, she paid for the ensuing year. Her funeral sermon was preached by the writer before one of the largest congregations ever seen in that community. The Scripture used was Heb. 11: 16: "But now they desire a better country, that is, an Heavenly." The home and country where Sister Kennedy lived was described; beautiful indeed as this world affords, yet there was one thing that on more than one occasion marred the beauty, the happiness of this home as it has many others, and that was death. But there is a home, the beauty of which no human tongue can describe. Nothing can ever mar the perfect happiness of that home; death cannot enter. But to reach that home we must be born again and thus become a child of God. 'Tis there our sister has been called and has been greeted with the Saviour's "Well done."

W. E. POWERS.

Todd's Point, Ky.

RHOADS.

On January 10, 1909, at his home, in Logan county, Ky., of pneumonia, Ben L. Rhoads passed from earth to glory, in his sixty-eighth year. He became one of Ebenezer Baptist church, Muhlenberg county, in his youth. At sixteen he entered the Confederate Army. He was kept a prisoner at Rock Island. He identified with the Baptists of Logan, and died a beloved member of Friendship church. He was unmarried.

His burial suit was the Confederate uniform which he procured for the purpose. Fellow-soldiers were the pall-bearers. The Western Recorder was his favorite paper, which he read from 1867 till his death, in his father's home till he failed, then to his own address.

Three brothers and four sisters grieve their loss. The writer conducted funeral rites.

F. M. WELBORN.

Auburn, Ky.

GILL.

Resolutions of respect offered by the committee on the death of Z. T. Gill, of Glover, Ky., who was born on January 7, 1850. He was married to Miss Bettie Barton on November 15, 1870, professed religion and joined the New Liberty Baptist church and was baptized by Rev.



James Brooks in 1873, and died January 14, 1909.

Whereas, God in infinite mercy and all-seeing wisdom has seen fit to call Bro. Z. T. Gill from the walks of men to a home at his right hand; therefore, he it resolved:

First—That we bow in humble submission to the will of Him that doeth all things well.

Second—That in the death of Bro. Gill his wife has lost a devoted husband, the community a good neighbor, the county a good citizen, and the Baptist church one of its best and most liberal members.

Third—That we tender to the bereaved and sorrow-stricken family and brothers our heartfelt sympathy in their great affliction.

Fourth—That a copy of these resolutions be furnished each to the Western Recorder and the Edmorton News for publication.

Rev. John W. Barton, Addie B. Turner, Sallie H. Barton, Lillie B. Barton, J. A. Turner, Committee.

DEAR RECORDER:

Perhaps your readers will be interested in a line or two from this part of the State. We have recently had a series of evangelistic meetings in our church. Evangelist L. A. Cooper assisted us. The Holy Spirit was certainly with us with great power. It seems to be the consensus of opinion that never before was there such a meeting in Ashland.

I wish I might be permitted in your valuable columns to say a word about Bro. Cooper. He is one of the greatest preachers I have ever heard preach. I say it with all my heart. The people in Ashland were simply captivated with him. For three weeks he preached to the largest crowds ever assembled in any church in our city. In fact, it was impossible to accommodate the great crowds that came. Night after night scores of people had to be turned away. Cooper goes down to the bottom of things and when he speaks the people in his congregation are ready to hear. Not only is he a deep and convincing preacher but his presentation of salvation is indeed plain and attractive.

Scores of sinner were saved during his stay with us. Many united with the Baptist church, others to the various churches in the city. There is one very noticeable feature about his work and that is he can get more men out to hear him and save more than any preacher of whom I have ever known.

Our church is very much revived and the members, with the pastor, cherish an everlasting love for the man who did us so much good.

My best wishes for the Recorder. It is a great help to me.

V. L. STONNELL.

Ashland, Ky.

DEAR RECORDER:

I have recently closed a gracious meeting with the Masonville church, a suburb of Cincinnati, Rev. J. W. Craig, pastor. One rarely witnesses the power of the Holy Spirit as it was manifested on this occasion. Without any announcement, after meetings were held every night, women in one part of the building, men in another and young men in still another, praying and pointing the lost to the saviour. I have noticed that God uses men to reach men, young men to reach young men, consequently a number of heads of families and young men were won to the Lord and then to the church. There were thirty-five for baptism and four or five by letter. Several Catholics were converted unto the Lord and were added to the church. It was refreshing to witness their joy in their Saviour. There were many remarkable answers to prayer. Truly it was good to be there. Two deacons, D. M. and son, Edward, McClure, who were with me at old Southgate church, of your city, are earnestly engaged in the Lord's cause at Madisonville. It was pleasant to labor with them and with Pastor Craig, who used to attend Southgate during his Seminary course. Bro. Craig is greatly beloved by his people and together they are accomplishing a splendid work for the Master.

GEO. W. CLARKE.

Paris, Ky.

Self-restraint is better than outward coercion. The reversed engine will stop itself, even if the brake slips.

THE COUPON Is Valuable To

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

We want you to examine a copy of our SONG BOOK

Glorious Praise

By W. H. DOANE and W. J. KIRKPATRICK AT OUR EXPENSE.

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

THE PRICE BRINGS IT IN REACH OF ALL.

35c PER SINGLE COPY.

\$3.50 PER DOZEN, BY EXPRESS, NOT PREPAID.

\$25.00 PER 100, BY EXPRESS, NOT PREPAID.

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

Baptist Book Concern

NEW LOCATION 636 FOURTH AVENUE, LOUISVILLE KENTUCKY.

JOHN W. HILL, Manager Book Department.

Royal
Baking
Powder
Absolutely Pure
The only baking powder
made from Royal Grape Cream of Tartar.

ITEMS OF INTEREST

News The World Over.

Chief Geronimo of the Apache Indians died of pneumonia at Fort Sill, Okla., where he was a prisoner many years. He was eighty-six years old. He was made chief when only sixteen years old and showed great power as a leader and as a fighter. Trained and educated he would have been among the foremost military leaders of the world. He was captured by Gen. Miles in 1886 and has been held a prisoner since that time. Three years ago Geronimo made a profession of religion and since then has been a devout man.

On January 23rd the instruments at all the observatories in this country and Europe indicated a very severe earthquake at a long distance. As nearly as could be judged the earthquake was in Turkistan. That was a slight mistake for it proved to have been in the province of Luristan, in Western Persia. Sixty villages were wholly or partially destroyed and 5,000 people killed. Luristan is very mountainous and sparsely populated.

There has been another terrible mine explosion, this time in England, at West Stanley, near Newcastle. The explosion was terrific. The level on which it occurred was 840 feet down, yet the flames leaped fifty feet above the mouth of the pit. There were 147 men at work in the mine. Thirty-seven have been brought out alive, but nearly all of them are severely injured. Little hope is felt for the others.

Various electrical companies have been using the water of Niagara to such an extent that the Falls were in danger, and Lake Erie was in danger of being so lowered that the cities on its shores would lose their harbors. Protests have been made for a long time, but at last the governments have heeded and taken action. Only 20,000 gallons per minute can be used on the United States side and 30,000 on the Canadian.

Mr. Stein traced for 100 miles the ancient wall built by the Chinese in the second century to protect their route of trade. Block houses were still standing. Very many documents were found, most of which related to the ordinary daily life of the soldiers. But he found in a sacred cave of the Buddhists a valuable library of 4,000 manuscripts and many paintings. The manuscripts are in seven languages.

The world is much interested in pitchblend because it is from this that the rare metal radium is extracted. Therefore the announcement that a deposit of pitchblend has been discovered in an old mine in Cornwall, England, has occasioned much pleasure.

Senator Clay, of Georgia, offered a resolution in the Senate, which was adopted, calling on the Secretary of the Navy for the ordinary expenses of a battleship. The Secretary reported that it cost \$109,856 to keep a battleship in repair and good condition for one year. These ships cost \$12,000,000 and are worn out in ten years.

News comes from London of the invention of a new lamp called "silver-lyte" of most marvelous power. It is fitted with a lens by which the rays are reflected and magnified many thousands of times. Four twelve-candle power elec-

tric lamps were furnished with the silver-lyte lens and newspapers could be easily read at a distance of eighty yards. The light from a twelve-candle lamp pierced thick fog and showed up objects at twenty yards distance when the eye could only see a yard. The silver-lyte is very simple and will prove a great advantage.

It does not seem long ago since we first began to hear of making sugar from beets. But it must have been longer than it seems for the official figures for 1907 show that 567 millions of pounds of beet sugar were made in the country and only 544 millions of cane sugar.

Mrs. Carrie Nation has disgusted those—if there were any—who were not disgusted before by her lawless methods of advertising herself. In London she has been appearing in some of the vaudeville shows. One would like to know how much she receives for her services.

Congressman Rainey made a speech on the Panama canal, in which he declared the Culabra cut was not a foot deeper than when the Frenchmen gave it up. All this dirt which has been made to fly out of it has been in making it wider. Senator Morgan said that hill was all alluvial soil and during the rainy season the cut filled up and had to be re-dug. It seems he was right, and this great widening is to prevent the filling up every rainy season.

A GREAT MEETING AT HYDEN, KY.

Bro. McKeehan came to us the first of January and remained the entire month. He began his work by preaching to the church and getting them in touch with the fountain head, and training them in the work of soul winning. He continued this work for a week, and upon the second Sunday night he preached to the unsaved on what the Bible says about hell, and eight strong men and women were converted, and from that time on people were converted at every service until the meetings closed.

The visible results of this meeting are as follows: Eighty-five conversions, seventy-three of that number united with the church; raised \$180 for pastor's salary, \$200 for church building fund, \$40 for State Missions.

Bro. McKeehan preaches the truth and trusts God for the results, which always come. He is a pastor's Evangelist, because he trains the church as well as to swell its numbers. During the latter part of the meeting Dr. Powell came to us, during which time business houses closed the school dismissed and all came to hear Dr. Powell, which was not by any means a disappointment. The morning he left for Hazard several hundred people stood on the banks of the middle fork of the Kentucky river and saw him bury a number of young men with Christ in baptism. God bless Bro. Powell.

J. M. OSBORNE.

Hyden, Ky.

DEAR RECORDER:

Will you kindly allow me a word to your readers. First, I want to thank the many hundreds of them who have so kindly written me during these long months of my affliction, assuring me of their earnest prayers in my behalf, and I want to ask them to continue to pray for me.

For seven months I have not been able to preach and it has indeed been the greatest trial of my life. My very soul burns with such a consuming passion to help the lost be saved in order that their salvation may glorify the Lord's name, that when I cannot be preaching my soul is exceedingly sad.

After these long months of suffering, I am at last beginning to improve very

slowly, and I hope that before many months I will be able to be in my work again.

During these times of waiting the Lord has seemed nearer and dearer to me than ever before in all my life, in fact he seems to have called me aside to listen to Him for awhile, and I trust that my experiences with him during this season will prepare me to be a much greater blessing to the world for the glory of His Holy name.

It is spring time here on the Gulf Coast. With the birds singing and the flowers blooming and the salt sea breeze all seem to be helping me. My throat is so inflamed and swollen that I can hardly speak above a whisper, but I feel that the Lord is going to spare my life. I do crave the prayers of every reader that my remaining years, if God spares me, shall be the best in all my life and that all powers of mind and body shall be concentrated as never before in living solely for the glory of God in the winning of precious immortal souls.

GEO. C. CATES.

Gulfport, Miss.

KANSAS CITY BAPTIST THEOLOGICAL SEMINARY.

This Seminary is having the most prosperous year of its existence. The attendance is 30 per cent. in advance of any previous year. The second term opened with quite a number of new students. Nine States have students in the Seminary. President P. W. Crannell and his colleagues are much rejoiced with the present status of the institution and with its outlook.

DEAR RECORDER:

Enclosed find \$2 for renewal to the best paper I ever read. I am eighty-one years old and have been taking the Recorder over half of my life. Don't see how I could get along without it.

W. S. JORDAN.

Brooksville, Fla.

WANTED 2,000 LAYMEN,

One Day Before the Convention, Wednesday, May 12, 1909, Louisville, Ky.

On prayer meeting night the great Laymen's Conference will gather together in Louisville, Ky.

General Chairman J. Harry Tyler, of Baltimore, writes: "Our thought is to begin with an evening session and have the conference run through the morning, afternoon and evening of the next day."

General Secretary J. T. Henderson reports: "Our Executive Committee will give their hearty support."

Unanimous

From all parts of the South come expressions of approval, and the greatest good is confidently counted upon as resulting from the Conference.

The house of meeting, hotel and boarding house rates will be announced later.

JOHN H. CHANDLER,
A. E. NORMAN,
THOS. D. OSBORNE,
Local Committee.

Baptist papers are asked to copy this notice.

BROTHER DORRIS' BOOK.

I have just read Elder A. C. Dorris' "Christian Experience." It is a marvelous story, full of interest about religion. It furnishes an example of God's dealings with men in salvation. I truly wish it a wide circulation. It will make a deep impression on children, and would be a gem in a Sunday School library. Can be had of the author or Baptist Book Concern, Louisville, Ky., for 35 cents per copy, postage prepaid.

F. M. WELBORN.

OTHER STATES.

Bro. V. C. Neal writes: "Please change my paper from Morrilton, Ark., to Ft. Smith, Ark., where I go to take charge of city missions."

Pastor H. A. Smoot writes from Fredricktown, Mo.: "Our work here moves

along real well. We have received into the church in the past three and a half years 430 persons."

Pastor F. W. Wittenbraker writes from Dexter, Kan.: "While I am writing I will say that Dexter church has recently subscribed \$600 for church building site."

Pastor J. M. Lewis of the Lone Star church, Tenn., was assisted in a meeting by Pastor J. H. Anderson, of Morristown. The meeting resulted in 160 additions to the fellowship of the church.

Pastor W. W. Horner writes from Dallas, Tex.: "My address now is 191 Wendelkin street, Dallas, Texas. Please send the Recorder here instead of to me at New Orleans. Everything starts off gloriously. Will write an article soon."

The First church, Greensboro, N. C., has received \$5,000 from the Home Mission Board. The church has arranged to raise the balance of the \$32,000 debt at once. The donation from the Home Board came in time of great need and has been a great stimulus to the church in these efforts to free itself.

We can't help feeling sorry that Pastor W. W. Horner has felt it his duty to resign the pastorate of the Grace church, in New Orleans, and accept a call to Dallas. Our cause in New Orleans needs just such godly, able and earnest men as Bro. Horner, and his work there has been greatly blessed.

Prof. G. M. Savage, of the Hall-Moody Institute, says they have 503 ministerial students, only twelve of whom are supported by the Institute at an expense to the churches of \$7.50 per month. They have had all the money they have needed so far, but will be short March 1st if contributions are not received. Those who know the fine work which is being done in this institute will be glad to give help.

Bro. Luke P. Williams writes from Franklin, Ind.: "I am engaged as one of the State Evangelists of Indiana. I have cut loose from everything else and am devoting my whole life to the ministry. Have just closed a two-weeks' meeting with the Fairland church. Twenty precious souls added to the church. I began a meeting at Union church Sunday, February 14th. The church that I once pastored."

Pastor M. F. Bagby writes from New Vienna, O.: "Last Sunday night we closed one of the greatest meetings New Vienna, O., has had for many years. We had twelve days and eleven additions to the church and more to follow. Christian life was lifted and the Baptist cause put on a better footing. The meeting stirred the town as it never had been. We give God the glory. Dr. L. D. Lamkin was with us. Success to your great paper. I love it."

David A. Covington, assistant Greek Professor in Chicago University, died February 15th, in the university infirmary, of typhoid fever. As a student at Wake Forest College, N. C., he made the highest general average of any student in the history of the college. From Freshman to Senior in Greek he received perfect on recitation and examination. He was to have received his Ph. D. this summer from the university and had been recommended by the president to a permanent place in the university faculty. His character and life reach after the perfect man in Christ Jesus is the testimony of those who knew him. A great intellect and character has gone to a rich reward at the age of twenty-five years. The late Prof. Simmons, of Wake Forest College, was his grandfather, and Dr. Thomas Simmons and Prof. Henry Simmons are his uncles. His father was a prominent lawyer of Monroe, N. C., for whom he was named. His mother and five sisters live in Monroe, N. C., the home of his birth and the place where he held his church membership.

SEEDS
ROCKFORD'S SEEDS SUCCEED!
SPECIAL OFFER:
Made to build New Business. A trial will make you our permanent customer.
Prize Collection 1000 lbs. 17 varieties; 100 lbs. 12 kinds; 10 lbs. 11 the finest; 1 lb. 10 the best; 1/2 lb. 10 the best; 1/4 lb. 10 the best; 1/8 lb. 10 the best; 1/16 lb. 10 the best; 1/32 lb. 10 the best; 1/64 lb. 10 the best; 1/128 lb. 10 the best; 1/256 lb. 10 the best; 1/512 lb. 10 the best; 1/1024 lb. 10 the best; 1/2048 lb. 10 the best; 1/4096 lb. 10 the best; 1/8192 lb. 10 the best; 1/16384 lb. 10 the best; 1/32768 lb. 10 the best; 1/65536 lb. 10 the best; 1/131072 lb. 10 the best; 1/262144 lb. 10 the best; 1/524288 lb. 10 the best; 1/1048576 lb. 10 the best; 1/2097152 lb. 10 the best; 1/4194304 lb. 10 the best; 1/8388608 lb. 10 the best; 1/16777216 lb. 10 the best; 1/33554432 lb. 10 the best; 1/67108864 lb. 10 the best; 1/134217728 lb. 10 the best; 1/268435456 lb. 10 the best; 1/536870912 lb. 10 the best; 1/1073741824 lb. 10 the best; 1/2147483648 lb. 10 the best; 1/4294967296 lb. 10 the best; 1/8589934592 lb. 10 the best; 1/17179869184 lb. 10 the best; 1/34359738368 lb. 10 the best; 1/68719476736 lb. 10 the best; 1/137438953472 lb. 10 the best; 1/274877906944 lb. 10 the best; 1/549755813888 lb. 10 the best; 1/1099511627776 lb. 10 the best; 1/2199023255552 lb. 10 the best; 1/4398046511104 lb. 10 the best; 1/8796093022208 lb. 10 the best; 1/17592186044416 lb. 10 the best; 1/35184372088832 lb. 10 the best; 1/70368744177664 lb. 10 the best; 1/140737488355328 lb. 10 the best; 1/281474976710656 lb. 10 the best; 1/562949953421312 lb. 10 the best; 1/1125899906842624 lb. 10 the best; 1/2251799813685248 lb. 10 the best; 1/4503599627370496 lb. 10 the best; 1/9007199254740992 lb. 10 the best; 1/18014398509481984 lb. 10 the best; 1/36028797018963968 lb. 10 the best; 1/72057594037927936 lb. 10 the best; 1/144115188075855872 lb. 10 the best; 1/288230376151711744 lb. 10 the best; 1/576460752303423488 lb. 10 the best; 1/1152921504606846976 lb. 10 the best; 1/2305843009213693952 lb. 10 the best; 1/4611686018427387904 lb. 10 the best; 1/9223372036854775808 lb. 10 the best; 1/18446744073709551616 lb. 10 the best; 1/36893488147419103232 lb. 10 the best; 1/73786976294838206464 lb. 10 the best; 1/147573952589676412928 lb. 10 the best; 1/295147905179352825856 lb. 10 the best; 1/590295810358705651712 lb. 10 the best; 1/1180591620717411303424 lb. 10 the best; 1/2361183241434822606848 lb. 10 the best; 1/4722366482869645213696 lb. 10 the best; 1/9444732965739290427392 lb. 10 the best; 1/18889465931478580854784 lb. 10 the best; 1/37778931862957161709568 lb. 10 the best; 1/75557863725914323419136 lb. 10 the best; 1/151115727451828646838272 lb. 10 the best; 1/302231454903657293676544 lb. 10 the best; 1/604462909807314587353088 lb. 10 the best; 1/1208925819614629174706176 lb. 10 the best; 1/2417851639229258349412352 lb. 10 the best; 1/4835703278458516698824704 lb. 10 the best; 1/9671406556917033397649408 lb. 10 the best; 1/19342813113834066795298816 lb. 10 the best; 1/38685626227668133590597632 lb. 10 the best; 1/77371252455336267181195264 lb. 10 the best; 1/154742504910672534362390528 lb. 10 the best; 1/309485009821345068724781056 lb. 10 the best; 1/618970019642690137449562112 lb. 10 the best; 1/1237940039285380274899242224 lb. 10 the best; 1/2475880078570760549798484448 lb. 10 the best; 1/4951760157141521099596968896 lb. 10 the best; 1/9903520314283042199193937792 lb. 10 the best; 1/19807040628566084398387875744 lb. 10 the best; 1/39614081257132168796775751488 lb. 10 the best; 1/79228162514264337593551502976 lb. 10 the best; 1/158456325028528675187103005952 lb. 10 the best; 1/316912650057057350374206011904 lb. 10 the best; 1/633825300114114700748412037808 lb. 10 the best; 1/1267650600228229401496824075616 lb. 10 the best; 1/25353012004564588029936481511328 lb. 10 the best; 1/50706024009129176059872963022656 lb. 10 the best; 1/101412048018258352119745926045312 lb. 10 the best; 1/2028240960365167042394918420890624 lb. 10 the best; 1/4056481920730334084789836841781248 lb. 10 the best; 1/8112963841460668169579773683562496 lb. 10 the best; 1/16225927682921336339159547371124992 lb. 10 the best; 1/32451855365842672678319094742249984 lb. 10 the best; 1/64903710731685345356638189484499968 lb. 10 the best; 1/12980742146337071071332777896899936 lb. 10 the best; 1/259614842926741421426655557937999728 lb. 10 the best; 1/519229685853482842853311115875999456 lb. 10 the best; 1/10384593717069656857066222375199991128 lb. 10 the best; 1/20769187434139313714132444751199982256 lb. 10 the best; 1/4153837486827862742826488950239996512 lb. 10 the best; 1/8307674973655725485652977900479993024 lb. 10 the best; 1/16615349947311450911305955800959966048 lb. 10 the best; 1/332306998946229018226119116001919932096 lb. 10 the best; 1/66461399789245803645223823003839864192 lb. 10 the best; 1/132922799578491607290447660076797283384 lb. 10 the best; 1/265845599156983214580895320153594566768 lb. 10 the best; 1/531691198313966429161790640307189133336 lb. 10 the best; 1/1063382396627932858323581280614378266672 lb. 10 the best; 1/2126764793255865716647162561228756533344 lb. 10 the best; 1/4253529586511731433289325122457113066688 lb. 10 the best; 1/850705917302346286657865024491427333376 lb. 10 the best; 1/1701411834604692573315730048982854666752 lb. 10 the best; 1/3402823669209385146631460097965709333504 lb. 10 the best; 1/6805647338418770293262920195931418667008 lb. 10 the best; 1/13611294676837540586525840391862837334016 lb. 10 the best; 1/2722258935367508117305168078372574668032 lb. 10 the best; 1/5444517870735016234610336156745149336064 lb. 10 the best; 1/108890357414700324692207231354929887212128 lb. 10 the best; 1/217780714829400649384414462709859764424512 lb. 10 the best; 1/435561429658801298768828925419719528849024 lb. 10 the best; 1/871122859317602597537657850839439057698048 lb. 10 the best; 1/174224571835520519507531570167878011539616 lb. 10 the best; 1/348449143671041039015063140335756023079232 lb. 10 the best; 1/696898287342082078030126280671520046158464 lb. 10 the best; 1/1393796574684164156060252561343040092316928 lb. 10 the best; 1/2787593149368328312120505122686080184633856 lb. 10 the best; 1/557518629873665662424101024537216369267712 lb. 10 the best; 1/1115037259747331324848202049074432738535424 lb. 10 the best; 1/2230074519494662649696404098148865477070848 lb. 10 the best; 1/44601490389893252993928081962977309544151696 lb. 10 the best; 1/89202980779786505987856173845954619108313392 lb. 10 the best; 1/17840596155957301197571334769109238216626784 lb. 10 the best; 1/3568119231191460239514267538180466424533568 lb. 10 the best; 1/713623846238292047902853507636093289067113136 lb. 10 the best; 1/1427247692476584095805707015272165778126267264 lb. 10 the best; 1/2854495384953168191611414030544331556252534512 lb. 10 the best; 1/5708990769906336383222828061088663111250507024 lb. 10 the best; 1/1141798153981267276644565612177326222501014048 lb. 10 the best; 1/228359630796253455328913122435465244500202816 lb. 10 the best; 1/45671926159250691065782644470930549000405632 lb. 10 the best; 1/913438523185013821315652889418610990008111264 lb. 10 the best; 1/18268770477100276426313057788372198000162528 lb. 10 the best; 1/36537540954200552852626115577744396000325056 lb. 10 the best; 1/73075081908401105705252231155487792000650112 lb. 10 the best; 1/14615016381680221140044446231097544001300224 lb. 10 the best; 1/29230032763360442280088892462155108802600448 lb. 10 the best; 1/58460065526720884560177784924311761600520096 lb. 10 the best; 1/116920131053441771200355569848623222401040192 lb. 10 the best; 1/233840262106883542400711139697246444802080384 lb. 10 the best; 1/46768052421376708480142227939449288964160768 lb. 10 the best; 1/935361048427534169602844558788985779283213696 lb. 10 the best; 1/187072209685506833920568911757797155566427392 lb. 10 the best; 1/374144419371013667841137823515594311113275488 lb. 10 the best; 1/748288838742027335682275647031187882222265976 lb. 10 the best; 1/1496577677484054713645512940623757444453119152 lb. 10 the best; 1/299315535496810942729102588124751488888626304 lb. 10 the best; 1/598631070993621885458205176249502977777252608 lb. 10 the best; 1/1197262141987243770916403524990059555544531216 lb. 10 the best; 1/23945242839744875418328070499801191111080630624 lb. 10 the best; 1/4789048567948975083665614099960238222220126128 lb. 10 the best; 1/9578097135897950167331228199924664444440252256 lb. 10 the best; 1/1915619427179590033466245599949328888880504512 lb. 10 the best; 1/3831238854359180066932511199898657777761009024 lb. 10 the best; 1/7662477708718360133865022399797315555522018048 lb. 10 the best; 1/153249554174367202677300447959463