

WESTERN RECORDER

Faith, Hope and Love, these three.

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

84th YEAR.

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THE TWO PRAYERS.

T. T. Eaton.

"Two men went up into the temple to pray," the temple being the house of prayer—"the one a Pharisee and the other a Publican," the one belonging to the most esteemed and the other to the most despised class of the nation. The observer who saw them enter together was sure the Pharisee's prayer would be heard, while that of the Publican would be an abomination in the sight of God. The Pharisee had often prayed there before. Notice the prayers these two men offered. "The Pharisee stood"—it was customary for Jews to stand in prayer—and no doubt he also lifted up both hands and raised his eyes—and prayed thus with himself. "That is to say, he stood alone aloof from others, too holy even to pray with them, so he prays 'with himself'—and such a prayer! 'God, I thank thee that I am not as other men, extortioners, unjust adulterers, or even as this Publican. I fast twice in the week, I give tithes of all that I possess.' The law only required one fast a year, and that tithes should be given only of the fruit of the field and the increase of the cattle—he therefore claimed to be a great deal better than God required, having done these works of supererogation, and having all this surplus of righteousness.

The Publican "standing afar off"—feeling unworthy to draw near the altar, as if conscious that his very presence polluted the holy place—"would not lift up so much as his eyes unto heaven"—still less would he lift up his hands—"but smote upon his breast saying, 'God be merciful to me a sinner.'" To smite upon one's breast was a mark of grief and of self-condemnation. Let us compare these two prayers, that we may learn how to pray acceptably. The Saviour declared that the Publican went down to his house justified but the other not. Wherein, then, was the prayer of the Pharisee lacking and why was the prayer of the Publican answered?

The Pharisee, so far from confessing his sins, paraded his goodness before the Lord, and told God what a pious man he was and how wicked the people were about who were as a sort of background to set off his good qualities to better advantage. The Publican made no allusion to others, nor boasted of his goodness, but confessed his sin and begged for mercy. "God—I thank thee that I am better than anybody else—while they are extortioners, unjust and adulterers, I am generous and merciful and pure. This miserable Publican who came into the temple with me is a sample of the wicked men around me—see how much better I am than he. I fast every Monday and Thursday. I give tithes, not only of the things required, but of all that I possess. I go as far beyond the requirements of the law as other men fall short of them." Such was the Pharisee's prayer denouncing others and boasting of himself. The Publican's prayer was shorter, but it told his need—"God be merciful to me the sinner"—as the original has it, and why it should have been rendered "a sinner" I cannot conceive. It is as if he had said "yes, Lord, all that Pharisee says of me is true. I am guilty and vile, and though he claims to be better than others I am worse. I am the sinner of the world," feeling himself to be the chief of sinners in his penitence and contrition—"Lord have

mercy on me—I deserve only thy wrath, I have no goodness to bring to thee, have mercy upon me, the sinner."

You will observe that the Publican's prayer had confession and petition, while the Pharisee's prayer lacked both, and without both there can be no true prayer. The model prayer our Lord gave His disciples contains both; in it God is asked to hallow His Name, to do His will, to cause His Kingdom to come, to give our daily bread, to forgive our sins, to lead us not into temptation and to deliver us from all evil—all these are petitions. There is also confession of dependence in "give us this day our daily bread," there is confession of ignorance in "thy will be done," there is confession of guilt in "forgive us our trespasses," and confession of moral weakness in "lead us not into temptation, but deliver us from evil." Every prayer to be acceptable to God must contain confession and petitions. The Pharisee did not ask God to do anything whatever, while the Publican asked for mercy. "God be merciful to me the sinner." In praying we should always ask God to do something, and it should be something we really desire and something that is right in itself. Here brethren is a great lack in our prayers—we have no definite desire for God to do any particular thing for us, and so our prayers want directness. "One thing have I desired of the Lord, and that will I seek after," said the sweet singer of Israel. If you will examine the prayers given in the Bible you cannot fail to be impressed with the definite aims which marked them.

Abraham prayed for Abimelech and God healed him—he also prayed for Sodom and his petition was granted, and if ten righteous men had been found in Sodom, it would not have been destroyed. Moses prayed for Israel and God gave relief, doing just what Moses asked to be done. Hannah prayed, and God gave her Samuel. Elijah prayed that it might not rain and it rained not for three years and six months." Again he prayed for rain and the heavens poured out refreshing showers. Again he prayed for fire from heaven and the fire came and consumed the sacrifice and "licked up the water that was in the trench." Elisha prayed that the Shunamite's child might come to life, and he gave the living child to the rejoicing mother. Hezekiah prayed for deliverance from the army of Sennacherib, and the morning sun saw 185,000 of Assyria's proudest warriors stretched upon the plain. Daniel prayed that God's wrath should be turned away from Jerusalem, and ere his prayer ended, Gabriel stood by him to tell him of the blessing to come upon Israel. Peter prayed that Dorcas might arise from the dead, and his prayer was answered. Cornelius prayed for light and the angel came and pointed out the way. In the Philippian prison Paul and Silas prayed, and "the foundations of the prison were shaken and every one's hands were loosed." This Publican prayed that God would have mercy upon him, and he "went down to his house justified."

These are a few of many examples, I might bring to show how prayers with definite aims were answered, and to teach that we must really desire something at God's hands when we pray. Our Lord told His disciples "Whatsoever things ye desire when ye pray, believe that ye receive them and ye shall have them."

"whatsoever things ye desire." We must want what we ask for, then. And just here, brethren, our prayers often fail. We pray to God to cleanse us from guilt while we hug some darling sin—we pray that we may have an eye single to his service, and when in answer to our prayers, He removes the idol before which our hearts bowed down, we murmur and complain; we pray that our souls may be purified and our affections elevated, and when God removes the wealth that was rendering us worldly minded, or stops the praises of our fellowmen that were puffing us up, we sigh for the flesh spots and our hearts are embittered. We pray that Christ's kingdom may come in the earth, that His light and His truth may go forth among all nations, and knowing the command is "go ye into all the world and preach the gospel to every creature"—we do not go ourselves, and when our brethren say, "here am I, send me," we are not willing to give our money to send them. Ah, brethren, we must really desire something of God, or our prayers are as the idle wind. Here is a marked difference between the prayers of the Pharisee and of the Publican. The one asked nothing of God, and got nothing, the other asked mercy and received mercy.

The Publican's prayer showed faith in God's power to save, it also showed a deep sense of need, and recognized the fact that he had no claim whatever upon God. The poor man asked not for justice but for mercy. The Pharisee's prayer recognized no need, no dependence, no guilt. His prayer fell short even of the famous prayer of the heathen philosopher, Apollonius of Tyana, "give me ye gods what I deserve," for this while it advances a claim, recognizes a need, while the Pharisee did not admit he had need of anything. He claimed to be "rich and increased in goods and in need of nothing," and did not know that he was "wretched and miserable and poor and blind and naked." The Publican from a contrite heart asked for "gold tried in the fire that he might be rich and white raiment that he might be clothed."

"The one the nearer to the altar trod, The other nearer to the altar's God."

This parable teaches a lesson which runs all through Scripture, and is emphasized by all history—that it is not a mechanical religion but religion of the heart that God requires—not a religion which makes broad its phylacteries and dazzles with its many pieties, but one which does justly, loves mercy and walks humbly with God. It is not a religion of many fasts and long prayers, which Jesus approves, but which "visits the widows and the fatherless in their afflictions and and keeps itself unspotted from the world." The prayer of the Pharisee but added another layer to the hard crust of formalism which enased his unconverted heart. The prayer of the Publican opened his soul to the grace and mercy and peace of God. And, my brethren, the worst possible condition of soul this side the pit, is to have an external religiosity without true piety and real love to God. Better the soul should roam recklessly over the wide plains of sin, than that it should be imprisoned in an iron cage of formalism, all gilt with ostentation and decorated with the curtains of ritualism and radiant with the jewels of good works. Publicans and harlots "in their guilt and shame enter the kingdom of Heaven before the Scribes and Pharisees."

It is sad that such words as these of the Watchman should be needed among Baptists: "The subjective text is dangerous because it removes all solid basis for the authority of the New Testament and for the Christian religion and takes away every ground on which the religion of Jesus can be urged upon the believer."

The mistake of making Christian consciousness or Christian experience the foundation of truth can be seen by thousands of examples. Mr. Taft's Christian experience tells him Jesus of Nazareth was only a man. Ours says he is God; both cannot be right.

Too many talk as if the requirement which God requires of man is summed up in the second clause. Whereas, the first and last clauses are the greatest. Let our readers say, or find in their Bibles the three things of which it is said, "What doth God require of thee, O man."

Dr. G. E. Day says, in the Standard, that some claim authority for the individual Christian consciousness and he comments: "If this is so, the value of the New Testament is gone, and Christianity itself will soon topple to its fall."

The correspondent of the New York Times writes that he himself saw a copy of the "Future," whose first number was issued in Messina the day before the earthquake. It seems there were a large number of infidels in Messina and they started the paper to express their hatred of religion. The editor in an editorial addressed these words to God: "If you are not an impotent fool, send us an earthquake to prove that you exist." That night the earthquake came.

QUESTIONS ANSWERED.

BY SENEX.

"Is not a member of a church under as much obligation to the church and to God to give to the support of the church if he did not subscribe a definite amount as if he did?" Of course. The subscription is only to give the church an idea as to how much money can be counted on for the support of the Gospel. And it is always understood that if the brother has financial trouble in the course of the year, as for example, if his crop fails or he loses his position, etc., that the church will not hold him to a larger part of the subscription than he can pay in his altered circumstances.

But if he has not subscribed he is under obligation to bear his share of the expense of the church. And I never could understand how a man who had any self-respect to say nothing of religion, could be willing to be a member of any body which he joins voluntarily and not pay his part. To refuse is to make himself a pauper on the charity of others. But if he does refuse the pastor, and especially the deacons, ought to plead with him and pray with him in private. If he is really a regenerated man that will be sufficient in ninety-nine cases out of one hundred.

But if he refuses to do anything, the deacons should lay the matter before the church. And if he still refuses, the church should deal with him, patiently and lovingly, of course, but firmly, so that he will know the church is not to be trifled with. Let the church try censure first, then suspension, and only after these have been faithfully tried, with exclusion.

But no church ought to let a man go on from year to year failing to do his duty in contributing to the support of the Gospel. It ought not to do it for the brother's sake, for his soul will dry up and his other good qualities will wither away. It is a sin in a church to allow a brother's character so to deteriorate for want of faithfulness to him. The church must never forget that it is responsible to God for neglecting to do its duty by the souls He has put in its charge.

I have covered the ground of this question in my previous answer. "If a church has a rule to not grant a letter to one who has not contributed to the Lord's cause for a year, is not that church in honor bound to deal with such delinquents at the end of the year without waiting till they ask for a letter?" Of course. The church must not let a brother go on in such a sin of omission without dealing with him. I never knew one who thus sponged his preaching out of his brethren who was faithful in other things. I never knew one thus who kept up family prayers, was regular in his attendance at worship, showed a deep concern for the souls of the sinners with whom he was connected, that is his own family, his relatives, his servants, his neighbors, etc. And to make him do his duty in contributing will rouse his conscience towards those higher duties.

But as I have said previously, I do not think it is right for a church to keep in its own fellowship men to whom letters will not be granted. That is to love one's sister churches better than one's self, and no rule requires that.

"Is not one who has been received unto a Baptist church in the regular way a member of that church till death or exclusion or dismissal by letter to another church even if he never comes to service? And is not that member subject to discipline as much so as one who attends regularly?" I should say that he was more subject if anything, for he certainly ought to be disciplined for failing to attend.

There are but three ways known to our fathers of getting out of a Baptist church. Joining a church is a most solemn thing, not to be done lightly. And to have members dropping out and dropping in

again would be to make church membership a farce. But a church in excluding members ought always to state the reason. If they join the sects they are said to be excluded for heresy. The reason shows the world that they were not excluded for immorality.

"If a man has joined a church and afterwards becomes convinced that he made a mistake and has never been regenerated, what ought he to do? He is afraid to go to the Lord's Supper for he knows he is not a child of God and that he will not discern the Lord's body as he ought. Yet he is upright and has never done anything for which the church excludes persons. What is he to do?"

It may be the man is regenerated but has lost the joy of salvation because he is refusing to do something which he feels God wishes him to do, or is persisting in something which he knows God disapproves. Or it may be his liver is inactive. I am not speaking lightly. When a Christian is not well he is often low-spirited and has doubts of his acceptance with God.

The first thing for him to do, is to return to God. To do all which he does, even to his eating and drinking, to the glory of God. Of course, then he will cease doing whatever he thinks God does not approve, and will yield prompt obedience to God by doing all which he thinks God desires him to do. He will spend more time in his closet alone with God. I think if he will thus give himself wholly to doing what will please God, he will find he is indeed a child who had strayed, and the joy of salvation will be his.

But if after he has done this, he still feels confident he is not regenerated, his duty is clear. And that is to seek salvation as a lost sinner. Let him do what he would do to be saved if he had never made a profession of religion. If he humbly and earnestly seeks salvation God will grant it to him. God receives and pardons the sins of every sinner who comes to Him in humble penitence and asks for forgiveness through the blood of his great Substitute.

If the brother is not willing to do this, then his course is plain. The worst place on earth for an unconverted man is inside the church. Let him then go to the church and ask the brethren to exclude him and to state in the resolution that he was excluded at his own request because he felt he had not been regenerated.

THE LIGHT AT EVENING TIME.

By Theodore L. Cuyler, D. D.

I once ascended Mount Washington with a party of friends on horseback, and we were overtaken by a violent storm, followed by a thick, blinding mist. After a rough scramble over slippery rocks, it was a woeful disappointment to find, on our arrival at the "Tiptop House," that we could not see any object two rods from the door. But late in the afternoon the clouds began to roll away, and one mountain after another revealed itself to our view. At length the sun burst forth and over-arched the valley of the Saco with a gorgeous rainbow; we came out and gazed on the magnificent panorama with wondering delight, and as the rays of the setting sun kindled every mountain peak with gold, we all exclaimed, "At evening time it shall be light!"

My experience on that mountain top is a striking illustration of the experiences of God's people in all ages. Faith has had its steep hills of difficulty to climb, and often through blinding mists and hustling storms. Unbelief says, "Halt!" and despair cries, "Go back!" But hope keeps up in steady, cheery song, "It will be better further." The poor old patriarch Jacob wails out that all things are against him, and that he will go down to his grave mourning. Wait a little. Yonder comes the caravan from Egypt, laden with sacks of corn, and bringing the good tidings that Joseph is the prime minister of Pharaoh's government! To the aston-

ished old man at evening it is light!

The office of faith is to cling to the fact that behind all clouds, however thick, and all storms, however fierce, God is on the throne. It is the office of hope to look for the clearing of the clouds in God's time. If we had no storms we would never appreciate the blue skies; the trials of the tempest are the preparations for the afterglow of the sunshine. We ought never to think it strange that difficulties confront us, or trials assail us; for this is but a part of our discipline, and in the end all things work for good to them that God loveth and who trust him. It is according to God's will and economy that we should be exposed to temptations or to trials which threaten to drive us to despair. God wants to teach us our dependence upon him. No climb is so difficult, or so steep, or so hard, but God is standing by to confute the notion that work for him is ever entirely in vain. I will go farther, and affirm that no honest prayer was ever yet uttered in the right spirit and failed to get some answer; if not the thing asked for, yet some other good thing has been granted. And oh, how often God surprises us after a long day of struggles and discouragements by a glorious outburst of light in the evening time!

There is hardly one passage in our Bible that is more full of encouragement to faithful ministers; and teachers, and parents, and to all who are toiling in Christian enterprises, than this very text that suggests this article. Things easily done are generally of small value; it is the costly undertaking that counts. From the days of Bethlehem, Gethsemane and Calvary the history of the Christian church has been—conflict before victory, labor before reward, shadow before sunlight. When Europe had long been enshrouded in the "dark ages," Martin Luther seized the trumpet of the Saxon tongue, and blew a blast that rang from Rome to the Orkneys.

I could recall incidents in my own experience that illustrates how, after dark days of discouragement, at evening time it was light. In my first pastoral charge of a small church, the discouragements were so great that I was under a strong temptation to abandon the difficult field of labor entirely. Suddenly there came the most remarkable outpouring of the Holy Spirit that I have witnessed during my whole ministry! That revival was worth more to me than any year in the theological seminary.

This beautiful passage of the bright eventide is finely descriptive of a Christian old age. Some people have a pitiful dread of growing old, and count it a disgrace. They possibly think that if the line in their family Bible that records the day of their birth were subjected to the fashionable process of the "higher criticism," it might prove to be erroneous! But if life is spent in God's service its later years may be well described in the quaint Scotch version of the ninety-second Psalm:

"And in old age when others fade,
They fruit still forth shall bring;
They shall be fat, and full of sap;
And aye be flourishing."

The October of life frequently yields its richest and ripest fruitage. The Rev. Dr. Richard S. Storrs delivered his most magnificent sermons and addresses after he had passed threescore. The most majestic and thrilling burst of eloquence that ever flowed from Gladstone's lips was that appeal for bleeding Armenia when his life clock had already struck eighty-six! Why should not the Indian summers of a well-spent life show every leaf on the tree blazing with ruddy gold? The noble old Christian philanthropist, William Wilberforce, who had suffered severe pecuniary losses, wrote in his diary: "I sometimes understand why my life has been spared so long. It is to prove that my life can be just as happy without my fortune as when I possessed it. Sailors, it is said, when on a voyage at sea, drink to 'friends astern' until they get half-way across, and then to 'friends ahead'

for the rest of the voyage. With me it has been friends ahead for many a year." Wilberforce was not the only veteran Christian who got glimpses of the friends ahead in the bright afterglow of life.

If it is true that the old age of a faithful follower of Christ exhibits the light at eventide, still more impressively does this often apply to his or her dying bed. During my active pastorate I sometimes got better sermons from my people than I ever gave to them. I recall a most touching and sublime scene that I once witnessed in the death chamber of a noble woman, who had suffered for many months from an excruciating malady. The end was drawing near. She seemed to be catching a foregleam of the glory that awaited her. With tremulous voice she began to repeat Henry Lyte's matchless hymn, "Abide with me, fast falls, the eventide." One line after another was feebly repeated until, with a rapturous sweetness, she exclaimed:

"Hold Thou Thy Cross before my closing eyes,
Shine through the gloom, and point me to the skies;
Heaven's morning breaks, and earth's vain shadows flee,
In life, in death, O Lord, abide with me."

As I came away from that room which had been as the vestibule of heaven, I understood the "light at eventide" could be only a flashing forth of the overwhelming glory that plays forever around the throne of God!

GOD FIRST.

When he was dying, the German Poet Hoffman said: "We must then think of God also." The carnal human heart puts God last, the Bible puts Him first. "In the beginning God." "Thou shalt have no other gods before me." "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

God is put first in point of time and importance He is first as the Creator. He is the final cause of all effect and the intelligent organizer of all order.

But this is not the kind of priority of which I wish to write, but it is of God as first in our relations to Him. In the beginning of the day "God." In the beginning of the enterprise. "God." In our services God should have the priority. There is a beautiful and appropriate custom in some of our churches of having a sunrise prayer-meeting on New Year's morning. It is fitting that we should begin the new year with God. There is still an old custom kept up in a few pious homes of beginning every day in the year with God. This old custom is known as "family prayer." If any are not familiar with the details of the custom, it will be well to seek out some of the older inhabitants and consult them.

Not only should God be first in time, because He is first in importance. In the first utterance, when Jehovah spoke from Sinai to his people, he said: "Thou shalt have no other Gods before me." The incarnate Christ made the sum of the first five commandments of the moral law to be, "Thou shalt love the Lord thy God with all thy heart, with all thy soul and with all thy mind." All men are willing to take all of God's gifts that they can get, but many reject the Giver.

A few nights ago a little child three years of age was crying. His father went to him and said: "Son, what do you want?" He quickly said: "I want you."

Too many of us full grown children want God's bounty, but the last and not the first thing we can honestly say to Him is, "I want you." Here is a good resolution for the new year: "I will give God the pre-eminence."—Henry W. McLaughlin.

Power of self-restraint is the safest provision for speed. Look out for the engine or the man that cannot stop.

"PUBLIC READING OF THE SCRIPTURES."

Edwin A. Wilson.

"The ears of all the people were attentive unto the book of the law."—Neh. 8:3.

Accuracy is a cardinal principle when applied to reading, especially in the reading of the most Holy Scriptures in public. The reader must be accurate for the reason that he is dealing with heavenly themes, as he professes to stand between the living and the dead, and because many of his hearers get their only proper conception of what is written in the Word of God by what they hear in the Lord's house on the Lord's day. Next to accuracy follows naturalness, the public reader of the Scriptures should be, by all means, natural; read as you talk, do not assume a ministerial air when reading the Scriptures in public. Solemnity is in place, for the Scriptures abound in solemnities; slipshodness is out of place in the pulpit. Remember when reading from the sacred Book that you are God's messenger, with God's message, and that your responsibility only ends when you have delivered the message correctly. In the public reading of the Sacred Scriptures there rests upon the hearer an imperative obligation to hear aright.

And all the people gathered themselves together as one man (one mind, one accord) into the street that was before the water gate, and they spake unto the scribes to "bring the book of the law of Moses, which the Lord had commanded Israel." This assembly did not drift together unconsciously, indifferently, thoughtlessly, but there was a purpose in this gathering. The motive prompting it, is easily seen in what they asked Ezra to do. It was the old Book which brought them together; not a social gathering where senseless chatter should obtain from start to finish, they came together to hear God speak, as found in the Book of Moses, they believed in God, they loved Moses' writing, because he wrote of God. These men of Judah, but lately returned from Babylon, surrounded by the enemies of God in the midst of their desolated city believed in the genuineness of the Books of Moses. They never would have appealed to Ezra to bring out this Book of the law if they had believed it other than by inspiration of God. What sensible reader imagines that Ezra could have perpetrated a pious fraud on these people by gathering data from any and every source, priests' code, and what not, and then in a God-dishonoring way admit the Book to be but a post-exilic compilation of the law of Moses. The man who attacks the oldest and best Book is the enemy of his fellowmen; he robs them of the solace which it gives and leaves them bereft indeed. The man who applies his silly reasons to the elucidation of the "inspired book" and rejects it because it does not dwarf and minify to the low level of his finite mind is a fool for his pains, a blind leader of the blind, rushing madly toward the pit of hell and gathering silly souls to hurry with him into the maelstrom of destruction. Sanballat and Tobiah, Judas and Ananias, an angelic host compared with the men who professedly stand for God, receive pay for honoring God and who yet with their silly vapourings vainly try to rob the Book of its God-given authority.

This gathering has its warrant in Deut. 31:9-13, and was of increasing interest because it was about the time of the Feast of Tabernacles. The solemnity of the occasion was doubtless heightened by its being "at the end of the seven years" when they were commanded to come before the Lord and read the law. These people had the spirit of Mal. 4:4, which says, "remember ye the law of Moses, my servant," almost the last utterance of the Old Book.

Ezra did as he was bid. On the first day of the seventh month, at the feast of Trumpets, to be followed by the day of atonement on the tenth day of the seventh month, and the feast of Tabernacles on the fifteenth day of this same month, as written in the law of the Lord as found in the Book of Moses, Ezra brought the Book; he read the Book, from morning until evening Ezra read; the people listened; Ezra read the Book, he did not criticize it, he did not change the force and effect of its teaching, he read the Book; he did what the people asked him to do, and they were attentive to the Book of the Law.

445 B. C., or thereabouts, they honored the Old Book, for when Ezra opened the Book, the people stood up. There was power in the Word those days; the people believed it, "without faith it is impossible to please Him;" "and faith cometh by hearing and hearing by the Word of God." Today the reading of the Word is shorn of its power, because it is not mixed with faith—it is the same Word, but it is met with unbelief.

It is said of Edward Sixth, of England, that when the preacher read the Book he stood, uncovered; would God that men thus with awful awe stood listening as the reading of the Word fell in soft and sweet cadences upon readily receptive and God anointed ears. We take courage and thank God for the men and women who, like the six, on either side of Ezra, stand ready to enforce by precept and example the living Word as it falls from the lips of the faithful preacher and teacher.

And Ezra blesses the Lord, the great God, and all the people said amen, lifting up their hands they bowed their heads, they worshipped with their faces to the ground. Like priests, like people. Blessing God by the priest begot in the people the true spirit of worship. There is a way to read and handle the Book that kindles a fire in the heart; while to handle it deceitfully and to corrupt its precious messages is but to rob God of His glory, and the waiting, listening, believing people of their peace. To rightly listen to the devout reading of the Bible is seemingly to be ushered into the very presence of its author, which

issues in humiliation and prompts us to exclaim with Peter: "Depart from me, for I am a sinful man, O Lord." Luke 5:8.

So they read in the book of the law of God distinctly and gave the sense, and caused them to understand the reading. We may here learn to pronounce each word as we find it on the sacred page, not giving forth an uncertain sound, but recognizing the force and effect of each God chosen word we shall leave our hearers without excuse at that day.

And they gave the sense. O, for simple expository preaching and teaching. This presupposes a knowledge of the Word and an action from its author. Do not give what the commentators say, but study it for yourself, get for yourself what you find there directed to you, and give out of your own rich experience with the Word what has proven a blessing to you, and must bring blessing to others. Remember you must get the sense before you can give the sense. Mal. 2:2. The rendering of the eighth verse as found in the Septuagint, is as follows: "And they read in the Book of the law of God, and Esdras taught, and instructed them distinctly in the knowledge of the Lord, and the people understood the law in the reading." Nehemiah was joined to Ezra in this grand work with the Levites in teaching the people. They not only taught the Word, but they magnified the holiness of the day in which the Word was taught. The sanctity of the Lord's Day is being obscured by the lowering of the standard. Priest and people are dropping into carelessness of life on the Lord's Day, and it is losing its power over them. If the parents can forget it, why not the children? Do not our little ones but live over again in miniature the lives of father and mother? If I visit and glut myself on the Lord's Day, can I question the right of my children to drop into forgetfulness of God on His day of all others? If I ride for pleasure on the Lord's Day, can I punish my children for drifting with the crowd to the baseball grounds on that day? Can I pretend to teach and enforce what I do not practice? Can I commend as proper for them what I do not observe? If I find no pleasure or comfort in God's Book; if it is a neglected Book with mother and father, is there occasion for surprise if the old Book has no attractions for the boys and girls in the home?

For all the people wept when they heard the words of the law. They believed it to be the very Word of God. They looked into God's mirror and they beheld themselves; they found little comfort in themselves when they lined up with the teaching of the Book. What else can a sensitive man or woman do when he looks into God's law, but weep. Dare any man congratulate himself when he beholds himself as God sees him; "sorrow may endure for a night, but joy cometh in the morning." It is night, when I find myself alienated from God; it is gloom when convicted of my sin, by the Spirit, through the Word, but the morning of my joy issues from the confession of my sins, for He only can put away sin and cleanse me from all unrighteousness. 1. John 1:9.

The best way to be glad is to gladden others, sending portions to those for whom nothing has been prepared is but to put in practice what we have learned of Christ.

Dear friend, do not rest satisfied with a mere surface knowledge of that which is written; there is no joy compared to a fuller knowledge of the Word which gives us a better apprehension of Christ. "Search the Scriptures." John 5:39. Take the place of a simple one, "the entrance of thy words giveth light, it giveth understanding unto the simple." Does a little half-hearted work in the Sunday School suffice? Does attendance upon the Lord's house on the Lord's day avail to your entire satisfaction as a source of spiritual food supply? Or do you bestir yourself betimes that you may alone with your Lord in some nook with the best Book search out that which is written? If you would have the mind of Christ, be much with the anointed One, of whom the Word speaks, comparing Scripture with Scripture, you will learn to make little of yourself and much of Him of whom much is written in Moses, and the Prophets and the Psalms. Springfield, Ill.

THE VIRTUE OF CHEERFULNESS.

John A. Simpson.

High in the list of moral virtues stands cheerfulness. It is a religious duty, really, and a Christian service. Nature, according to the Scriptures, sets the example. We are told that "the morning stars sang together, and all the sons of God shouted for joy." "Let the heavens rejoice," says David, "and let the earth be glad." "Let the floods clap their hands; let the hills be joyful together." "For ye shall go out with joy," cries Isaiah, "and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the fields shall clap their hands."

We can see for ourselves that the sun is a perennial emblem of cheerfulness, for sunshine is an almost infallible note of joy. Helen Hunt Jackson says of cheery people: "It is the fashion to flatter cheery people by comparing them to the sun. I think it is the best way of praising the sunshine to say that it is almost as bright and inspiring as the presence of cheery people." "That the cheery people," she continues, "are brighter and better than the sunshine is very easily proved, for who has not seen a cheery person make a room and a day bright in spite of the sun's not shining at all—in spite of clouds and rain and cold, all doing their very best to make it dismal? Therefore, I say the fair way is to compare the sun to cheery people, and not cheery people to the sun." Looked at in this way cheerfulness appeals to one as a neighborly duty, and it must have so ap-

pealed to Sir John Lubbock, when he wrote this paragraph:

"Every one must have felt that a cheerful friend is like a sunny day, which sheds its brightness all around; and most of us can, as we choose, make this world either a palace or a prison."

Living the cheery life we are enabled to thank God and take courage. We do not shut our eyes, and close our ears, and deaden our understanding, and refuse to believe that there is such a thing as evil, but we do not despair because of it, and we are always ready to lend a hand in the battle against it. On the humane and progressive side of every moral conflict, this ought to be the position of the cheery person.

We shall constantly find more pleasure in life by keeping on better terms with it. The child enjoys living because he has not yet learned to fear nature or to distrust Providence, and the man who can carry into middle life, or even into old age, the happy nature of the child, is exceedingly fortunate in many respects.

We should try to be cheery always because we injure ourselves by every moment of unhappiness. There are griefs and disappointments and misfortunes that bow the spirit and break the heart, but in the majority of cases it is entirely possible for one's pleasures to triumph over one's pains, and for happiness to sit on the throne of life.

Whether we shall be the subjects of cheerfulness or the slaves of despair is pretty much a matter of disposition and will. It is beyond dispute that a generous, hopeful and fair-minded nature is its very self a sort of magic wand that, touching the daily experiences of life, transforms even the unpromising ones into blessings. It is the rod of Moses that divides the Red Sea of difficulties, until the hopeful spirit shall walk through dry-shod. It is the voice that, addressed to the solid and discouraging rock of ungrateful duty, causes streams of happiness to flow forth. It is the Aladdin's lamp that reveals in many a common thing a hidden pleasure. It is the golden key that unlocks many a secret joy. Indeed a merry heart is a kingdom all to itself, and cheerfulness is its primo minister.

It pays to be light-hearted. They tell us that down in the cotton fields of the South a singing negro is worth two that are solemn, and that the plantation melodies are almost as essential to good work as food itself. A workman may find his hands moving in time to a slow tune. By changing to a livelier air his hands increase their speed, and his day's output is made greater.

"Give us, O give us," says Thomas Carlyle, "the man who sings at his work! He will do more in the same time; he will do it better; he will persevere longer. One is scarcely sensible of fatigue while he marches to music. The very stars are said to make harmony as they revolve in their spheres. Wondrous is the strength of cheerfulness. Altogether past calculation its power must be uniformly joyous, a spirit—all sunshine, graceful from very gladness, beauteous because bright."

"The most manifest sign of wisdom," says Montaigne, "is continued cheerfulness."—Christian Work.

LITERARY.

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

"The Christmas Book." By Jane A. Stewart. The Griffith and Rowland Press. Price, 75c.

It is a thoughtful little volume, showing considerable research on the part of the author. It tells of the origin of Christmas, the Christmas feast, and the tree, and has no little information about the observance of this festive season in lands beyond the sea. It touches upon the real spirit of Christmas giving; a spirit that is often lost sight of in the mere exchange of gifts. Various quaint and suggestive games appropriate to the season are mentioned and described, while at the close of the book two charming Christmas exercises are given.

Five Months On a Derelict. By Edwin J. Houston. The Griffith and Rowland Press. Price, \$1.25.

This book, which is essentially for boys, tells of the thrilling experiences of two boys, who were five months on a derelict in the Pacific Ocean. It is exactly the type of story calculated to interest all boys, told in a clear, vivacious style, and furnishing no little information of a practical, scientific nature. This feature is all the more commendable since most boys would not read textbooks which treated of the same subject, but when they gain the knowledge in story-form, they take it unconsciously and suddenly wake up to the fact that they have really been instructed after all. The book is by no means confined to boys only, and may be profitably read by older folk who wish to become better versed in ocean lore.

"In Captivity in the Pacific." By E. J. Houston. The Griffith and Rowland Press. Price, \$1.25.

"In Captivity in the Pacific" is the third of "The Pacific Series," which begins with "Five Months On a Derelict." Again the boys' friend

—for this is the title that the author has justly earned—puts himself in a boy's place and pens exactly the kind of story that any boy would love to read. His style is vigorous, simple, and clear. In the book he has not deviated from his general custom, but has instructed and amused at the same time. His expressed purpose was "that, carried along by the interesting account of the wonderful experiences of these boys, his readers might learn much of the life, alike vegetable, animal, and human of that part of the world," and, of course, has gloriously succeeded. Indeed he has presented his subject in so attractive a form that no boy's library is complete without the book, nor can any normal lad rest until he has read its sequel.

Get-Rich-Quick-Wallingford. By George Randolph Chester. Henry Altemus Company. Price, \$1.50, cloth.

"Get-Rich-Quick-Wallingford," by George Randolph Chester, is a story intensely modern, completely American, and an amusing, fascinating story withal. It is the tale of an ambitious buccancer who won his way everywhere by sheer nerve. With only a hundred dollars in his pocket when he came to the city, he bought a handsome automobile, a beautiful home in a fashionable part of town, and lived like a prince. How did he accomplish this? Mr. Chester himself anticipates the question, in relating Wallingford's entrance into a hotel. "The clerk permitted himself a slight smile, but this time it was as his large guest turned away. He had not the slightest doubt that Mr. Wallingford's bill would be princely, he was positive that it would be paid; but a vague wonder had crossed his mind as to who would regretfully pay it." Mr. Wallingford is a big man, a handsome man, a distinguished looking man, a man whose appearance bespeaks solid worth, which is all as it should be; for he must live not by money, but by his looks. The book is not merely interesting, it is profitable, for it may safeguard many an eager seeker of wealth from being ensnared by a living representative of the Wallingford class.

Last winter "My Church" was brought forth. During the summer "The Seven Sabbaths" followed. This winter, the greatest of all, is in the incubator. A brother ordered "My Church," and then ordered another sent to his brother in Brazil. I wrote him that I had begun another on "Grace." He sent the money for one to be sent to Brazil and one for himself. Think of it, the first intimation causes the first copy to go to a foreign country, and one to Kentucky. Is this prophetic? God grant it. The book will contain sermons that have been preached in eight or ten States, and at the request of many brethren they are herein put in permanent form. Out of modern haste has come the temptation to work along Arminian lines and methods—suggesting a like temptation that befell the house of Abraham. The Hagar-covenant of works is quicker than the Sarah-covenant of Grace, but the character and destiny of the children are seen in Ismael and Isaac. Gal. 4:21-31. This same trouble has come to us and this book is intended to counteract it in some measure. I think it will contain 425 pages, but a dollar sent now will secure a copy. I hope to get it out by Spring.—J. B. Moody.

The March Century is notable for the number of its articles on public men and public interests. The new President is given a prominent place in its pages, with a study, published anonymously, of his personality; a picture, sketched by James A. Le Roy, of his character and methods as revealed by his work in the Philippines. In addition the reminiscences of "Rutherford B. Hayes in the White House" and the story of "Our Presidents out of Doors" make the issue decidedly a "White House Number," as it is called.

Gen. Horace Porter, late Ambassador of the United States to France, gives reasons why the government should own its embassies. Under the title of "Public Morality and Street Railways," Frederick W. Whitridge discusses the reflex effect of bribery and corruption on the public attitude toward the railroads. "Foundations of Lofty Buildings" are described by Frank W. Skinner, an engineering expert; and there is a presentation of present conditions of municipal credit and civic progress, under the title "New York's Nine Hundred Million Debt," by Henry Bruere, Director of the Bureau of Municipal Research, New York. To add to the interest of an authoritative discussion of "Profit-Sharing" by William H. Tolman, Director of the American Museum of Safety and Sanitation, New York, is a letter of comment and commendation by Andrew Carnegie.

Boys are not the cause of "the boy problem;" grown folks are. Where the grown folks are doing their full duty there is no "boy problem," though there be plenty of boys. Liburn Merrill goes to the heart of the thing in his fascinating book on "Winning the Boy," when he says: "Ordinarily the boy is all right. I cannot say as much for big folk. If I could, there would be no boy problem. The trouble is with adults. Boys are as good as the homes they come from, which is not saying that all boys are as good as their mothers. Sometimes fathers are not a credit to their sons." Children—even boys—are fresh from the hand of God, and have to learn to do wrong and to go wrong. Adults help them in this too much. Our misunderstanding, injustice, and indifference make the boy problem and the "bad boys." Let us try to be more of a credit to the younger generation.—Sunday School Times.

God's blessings are a mighty reservoir; if we would have our souls irrigated from on high, we must raise the sluice gates of prayer and let the blessings in.

Sunday-School Lesson

Sunday, March 14th.

Aeneas and Dorcas.—Acts 9: 31-43.

Motto Text.—"And Peter said unto him, Aeneas, Jesus Christ maketh thee whole; arise and make thy bed. And he arose immediately."—Acts 9:34.

"Then had the churches rest throughout Judea and Galilee and Samaria." The violence of the persecution was over. It is thought that the action of the Roman Emperor Caligula in profaning the temple at Jerusalem called the attention of the Jews from the Christians and the churches were left in comparative peace.

"And it came to pass as Peter passed throughout all quarters." He made a tour to strengthen and build up the churches and learn their condition. In this tour he came to the saints at Lydda. This was a city of Judea, twenty-five miles northwest of Jerusalem. It was called Lnd in the Old Testament. At this time it was an important city and the seat of a famous Jewish school. A notable miracle here would call the attention of many to the new religion, and prove to them that the crucified was alive and omnipotent.

"And there he found a certain man named Eneas." A Greek name. Whether this man was a believer is not told us. His was a case of long standing and well known to the people. Palsy is a contraction of the word paralysis. It is incurable in its worst forms. The term was used in those days to include a wider range of diseases than it does now. Peter seems to have sought out Eneas, without doubt directed to him by the Lord.

"Eneas, Jesus Christ maketh thee whole; arise, and make thy bed." Peter would direct his entire attention to the Lord, none to himself. Christ was not dead yonder in Jerusalem. He had risen and had all power here in Lydda. The word used for bed is that which describes the couches of the poor. The making of the bed would show Eneas how entire and how immediate was his healing. "And he arose immediately." He did not delay to argue or to wait to feel that he was healed. Whether he had faith to believe Peter's words or not, the way to test them was to arise as he said. These miracles of healing were done in no half way. The cured man was not cured from the disease, but restored to complete health and strength.

"And all that dwelt at Lydda and Saron saw him, and turned to the Lord." Saron was the region in which Lydda was situated. It is the plain of Sharon,

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noted for its fertility and beauty. All the people were not converted, but there was a general recognition of Christ as the Messiah. Miracles and revelation went together—the former to prove that the latter was from God. When the canon of revelation was closed with a curse on one who should attempt to add to it, miracles ceased.

"Now there was at Joppa." Joppa is a seaport on the Mediterranean, ten miles from Lydda. It is the modern Jaffa, a town of 15,000 inhabitants. It has always been the seaport of Jerusalem. "A certain disciple named Tabitha." The Aramaic for gazelle of which Dorcas is the Greek. The name would indicate that Dorcas was a refined lady, retiring and modest, and distinguished for her beauty and grace. She was evidently a lady of wealth from her general benevolence. But the Scriptures care little for these things. That she was a disciple, kindly and self-sacrificing, was the principal thing.

"This woman was full of good works and alms deeds which she did." Full of them, she delighted in them, not in her loveliness, her beauty, her wealth. The disciples were generally poor and needed the help of such as Dorcas. Good works in the Bible generally mean faith, courage, truth, love, joy, etc., the virtues and graces. But here the reference is probably to the acts of personal kindness which Dorcas was in the habit of doing, as the Greek verb shows. She did not spare herself. She did not "raise" money, she gave her means and her time. It is easy to hire others to do it; it is the Christian's part to do it himself. This beautiful lady gave her time as well as her money, her personal attendance instead of hiring professionals. No wonder that the poor loved her.

"And it came to pass in those days that she was sick and died." That she should have been taken when she was so much needed by the poor saints must have seemed to them a mysterious Providence. Loving hands robbed her for her burial, and as Lydda was only ten miles away, they sent for Peter; whether only for comfort or with a hope that he could restore her to life as he had healed Eneas by Christ's power, we cannot say.

Always ready to comfort and help, Peter went with them immediately. When his Lord made known to him his intention of restoring life to Dorcas, is not told us. As he stood looking upon the graceful form still in death, the recipients of her bounty stood round her weeping and showing the garments she had made. It may be they pointed to those which they had on; the verb seems to indicate that. It may be to those she had made but had not yet distributed. It is likely they did both. The word translated which is in the original, "how many." "Coats and garments." The former were the inner garments, the latter the tunics or mantles. Dorcas had made them herself, and it is probable that includes the weaving. So thoroughly did this gracious and lovely woman give herself to her deeds of kindness.

"But Peter put them all forth." As he had seen his Lord do when he brought Jairus' daughter to life. He had in remembrance, too, no doubt, the raising of the dead by Elijah. He knelt and prayed, and then, knowing his Lord's will, he spoke to her as his Mas-

ter had spoken to the little girl, "Tabitha, arise." The eyes opened, and, seeing Peter, the dead sat up as she was commanded. The power of Christ was as great as it had been during his life. He was indeed a living God whom the dead obeyed.

What joy among the saints and the widows when they saw the one whom they loved so well restored to life and health. The joy of the saints was chiefly that the power of God was displayed and the divinity of their risen Saviour proven. The joy of the widows had a personal element in that their benefactress was living. Nothing more is told us of this lovely retiring woman. But the little which is told of her shows her as a noble model for all true women who shrink from notoriety with the graceful timidity of the gazelle.

"And it was known throughout all Joppa; and many believed in the Lord." Believed on the Lord, trusted to Him for salvation. This is spoken of those who were converted, and does not say "all," but "many." Dorcas was raised, not for her own sake but for the sake of these. She was with her Lord which was far better, but her return to life was for His glory. The best way to aid the poor is by personal kindness on the part of the giver.

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AN INTER-STATE LIQUOR SHIPMENT LAW TO BE PASSED.

The eight years' fight of the Anti-Saloon League to protect the States against nullification of their State and local prohibition laws under the guise of inter-state commerce, is about to receive recognition. Assurances were given the temperance people of Speaker Cannon's district last fall that if he was re-elected some measure would be passed. The leaders in Congress have now decided to in-

corporate such provision in the "revision of laws" (penal code) for that purpose have determined upon the Knox bill which was introduced in the House by Mr. Miller, of Kansas. This measure, while some help, does not go far enough, and the introduction of a new bill by Mr. Langley, of Kentucky, was for the purpose of serving notice that the Anti-Saloon League will not stop short of complete relief and will continue the fight. However, as evidence of good faith pursuant to League policy to accept any-

thing which is an advance, no matter how slight, the League has advised its friends in Congress to support this measure and to encourage them in so doing. The Knox bill, which is now stated for passage, prohibits C. O. D. shipments or delivery to fictitious consignees and requires packages of liquor to be plainly marked to show the contents. It does not go to the root of the matter, it is a concession of the principle contended for, and when legal, or to the same State, etc., thus protecting both prohibition States and "dry" territory in local option States, and at the same time avoiding both the constitutional argument and the objection against Federal action before the States have exhausted their own powers. The Anti-Saloon League bill, introduced by Mr. Langley, provides for direct Congressional prohibition of interstate liquor shipments into States, etc., where shipments or transportation within same is illegal, or to the same State, etc., thus protecting both prohibition States and "dry" territory in local option States, and at the same time avoiding both the constitutional argument and the objection against Federal action before the States have exhausted their own powers. **WILLIAM H. ANDERSON,** Acting Legislative Superintendent Anti-Saloon League of America. Piety does not prove itself by petulance.

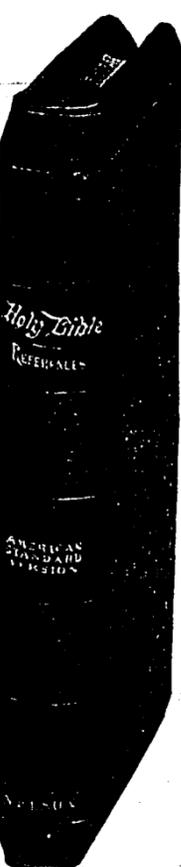
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- Taylor University.
- Theological Seminary of the Reformed Church in America.
- Trinity University.
- Union Biblical Seminary.
- Union Theological Seminary.
- University of Alabama.
- University of California.
- University of Chicago.
- University of Denver.
- University of Southern California.
- University of Wooster.
- Upper Iowa University.
- United States Military Academy.
- United States Naval Academy.
- Vanderbilt University.
- Vassar College.
- Virginia Union University.
- Virginia Theological Seminary.
- Washington and Jefferson Colleges.
- Washington and Lee University.
- Wellesley College.
- Wesleyan Theological College.
- Western Bible and Literary College.
- Western Maryland College.
- Western Theological Seminary, Kan.
- Western Theological Seminary, Pa.
- Western Theological Seminary, Mich.
- Western University of Pennsylvania.
- Westminster College.
- Westminster Theological Seminary.
- Wilberforce University.
- William Jewell College.
- Whitman College.
- Woman's College of Baltimore.
- Xenia Theological Seminary.
- Yale University.
- Yankton College.

Other Publications in which is used the Text of the American Standard Bible

- Abbott's Commentaries.
- American Bible Society.
- Bible Lessons - Blakeslee.
- Bible Stories - Eden.
- Bible Study Text Book - Duffen-
- Christian Students' Magazine.
- Christian Worker's Manual - American Baptist Publication Society.
- Church Calendar - Gray.
- Combined Gospels - Lamson.
- Creed of Christ - Lancaster.
- Harmony of the Gospels - American Tract Society.
- Harmony of the Gospels - Foster.
- Harmony of the Historical Books of the Old Testament - Professor Ira M. Price.
- His Friends and His Great Apostles - Barton.
- Holcomb's Commentary.
- Junior Studies in the Life of Christ - Methodist Book Concern.
- National Bible Institute.
- New York Observer.
- Panorama of Creation - Holbrook.
- Parish Record - Hill.
- Paul's Letter to the Romans - Davis.
- Pell's Notes.
- Professor Koenig's Book on the Old Testament.
- Psalter - Cumberland Presbyterian.
- Responsive Readings - Goodrich.
- The Sunday School Times.
- Tarbell's Teachers' Guide.
- The Christian Advocate.
- The Shorter Bible.
- Wheeldon's Commentary.
- World Evangel.

A RIVER OF LIFE.

By Walter M. Lee, Th. D.

The crimson flood of calvary,
A cleansing, purging stream,
Is flowing now the world around,
The nations to redeem.

How deep and mighty is the flood,
How lengthy is the course,
Of that small rill, which claims
the hill,
Golgotha, as its source.

Flow on, thou mighty swelling
tide,
In saving majesty,
And purge the nations of the
globe,
Of their unchastity.

Flow on, in majesty sublime,
And on thy bosom bear,
The Gospel truth to every clime,
Upon this sinful sphere.

Flow on to every creature, flow,
Till every one has heard,
The joyful, liberating truth,
Of Jesus, and His word.
New Orleans, La.

OUR PULPIT.



A SEARCHING QUESTION.

C. H. Spurgeon.

"To whom belongest thou?"
I Samuel xxx. 13.

This question was addressed by David to a young man of Egypt, who was servant to an Amalekite. He had fallen sick, and his master, being in a hurry, had left him to perish in the field alone and had gone on his way. Had the master taken his servant with him, and nursed him, his own life might have been preserved; but God avenged this poor servant, who had been so neglected, by making him the means of discovering to David where his master was, and David's sharp and swift sword soon overtook him and his brother plunderers.

We learn from this question, at the very outset, that we cannot have servants, or children, or friends, without being compromised by them. If we have servants, people will be sure to ask them the question, "To whom do you belong?" Should they bear a bad character, or show a bad training, or seem to be so wretched that they betoken a pinching, grasping, grinding, cruel, tyrannical master, people will soon be able to read our characters in our servants' faces; they will draw their own conclusion as to what the master is from what the servants are. It is more especially fair to do so in the case of a man's children. Some children are very pert, wilful, ill-mannered. Were anyone to ask whether there was a rod kept in the house they came from, he might be very speedily answered, "No;" and if you pressed the question, "To whom do these children belong?" no such thing as being in the valley would soon be found that they belonged to some self-indulgent parents who were too fond of themselves to take the trouble to correct their children. You can generally read a man's character in his boy's face and in his boy's conduct and conversation. We should remember this, and see that we send our children forth the world too must end in bitter

not needing to be ashamed that failure. Mark Antony yoked two lions together, and drove them through the streets of Rome; but no man shall ever yoke together the Lion of the tribe of Judah and the lion of the pit. No man ever tries to walk on two sides of the road at the same time, unless he is intoxicated; and it argues gross intoxication of mind and spirit when a man attempts to serve both God and mammon—to win at his own door as being inconsistent, men are quite sure to put them at our door. The minister is generally the horse that is saddled with his people's sins. He would willingly bear them on his own heart in deep humiliation before God if he knew that his people also would bear them in penitence before God. Let every church-member recollect that he imperils the honor of the whole church by his inconsistency, and that you are not the Lord's and it may be said of him, "That man you are saying—"

The same is the case with regard to church-members. Any member whom we receive into this church may compromise all the rest. If any one member be found in bad or suspicious company, the question is sure to be asked, "To whom belongest thou?" Instead of laying down his delinquencies both God and mammon—to win at his own door as being inconsistent, men are quite sure to put them at our door. The minister is generally the horse that is saddled with his people's sins. He would willingly bear them on his own heart in deep humiliation before God if he knew that his people also would bear them in penitence before God. Let every church-member recollect that he imperils the honor of the whole church by his inconsistency, and that you are not the Lord's and it may be said of him, "That man you are saying—"

This, however, is not my main point tonight. I am going to aim at something which directly affects our eternal position and standing before God. I shall first open up the question in a different sense from that in which it was asked by David; then, secondly, I will try to guide you in your response; and when I have done that, I will give a few words of good advice to those who have individually and respectively furnish the answer.

I. First, then, "To whom belongest thou?"

This is a question of universal pertinence. We may put it to any man most fairly, because there is an owner both of the Church and of the world. As for the Church, we are Christ's. "Ye are not your own, for ye are bought with a price." The Church is Christ's body, "the fulness of him that filleth all in all." And the world, too, is not without its owner. We read of one whose name is "the prince of this world"—"the prince of the power of the air; the spirit that now worketh in the children of disobedience." While some men are the children of God, are all other men to be regarded as orphans? Oh, no! Christ says to them, "Ye are of your father the devil, and the lusts of your father ye will do." There are no unowned men. We are, every one of us, either ranked under the banner of Prince Immanuel, to serve him, and fight his battles, or else beneath the Black Prince, Satan, enrolled to do evil and to perish in our sins. It is a very proper question, then, to ask of every man and woman, "To whom belongest thou?"

The question, too, is one which can be answered, because a man must belong either to one owner or the other. It is no use troubling people with questions which are too mysterious to be answered but this is plain and pointed. You either belong to God or else you belong to his enemy. You are either bought with Jesus' precious blood or else you are still a bond-slave of Satan. Which are you? If it were possible to dwell in an intermediate state, this might be a puzzling enquiry; but there are no neutralities in religion. There is no such thing as being in the valley while the two hosts are on either side on the mountains. You are either this day standing shoulder to shoulder with Prince Immanuel's warriors, or else, when the muster-roll of the army on the last, as to whether you shall enter heaven or hell, on this question, you are most certainly numbered there. All should remember this, and see that we send our children forth the world too must end in bitter

reception, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." But if you do not belong to Christ of what will be the fate of the best of what you? You will knock at the gate with the piteous cry, "Lord, Redeemer. I am Christ's, and Lord, open to us!" and what will be the answer? "I know you am Christ's, and though worms If you had belonged to destroy this body, yet in my flesh Christ, he would have known his own property; but, in that day, he will disown you, and tell you, 'You are not mine; depart from me, ye cursed, into everlasting fire prepared for the devil and his angels.'"

about to sleep the last great slumber, "I am Christ's, and I go to rest upon his bosom till the trump of the archangel shall startle my slumbering ashes, and shall bid them rise in the image of my dear Redeemer. I am Christ's, and though worms shall I see God!"

II. Secondly, with great brevity, I will try and help you in making a response. It will help you, again, to answer this question if you will first answer another, "What company do you keep? I do not mean to ask whether you associate with the immoral; of course, if you do that, that settles the point at once. You who associate with persons of immoral lives should recollect that you will be bound up with this company, and as you have been with thieves and drunkards; and harlots here, you will go bound up with them in bundles to be burned. But I mean, where is your chosen company? It is very hard for some people to get the burning; company they would wish to have. Some of you are placed in positions in life where you are obliged to associate very much with the ungodly, but I will put the question so as not to hurt your mind, "When you can pick your company, where do you go?"

It is written, in the Acts of the Apostles, "And being let go, they went to their own company." Now, when you are let go, and can go where you like, where do you go? I was sitting lately by the beside of a poor woman who was very ill. We had been talking of the things of God, and she was mentioning as to her reasons for believing that she was going to heaven ere long, she said, "I never could bear the company of the wicked, and I do not think that God will send me, in the next life, where I never would be with his people, and though I have been the vilest of them all, yet still I love to bow with them in prayer, and to join with them in holy song; I have had my happiest times when I have been with the people of God, and I think he will not take me away from the people I have associated with in my lifetime." If you belong to Satan, you know you will go with your fellow-servants; but if you belong to Christ, you will look out for those who wear Christ's liv- ery, and you will go with them. The old proverb says that "Birds of a feather will flock together." Another thing by which you may judge to whom you belong is, "What have you learned to do? Servants will learn something from the masters to whom they are apprenticed. If you have been an apprentice to the devil, I have no doubt that you have learned his trade; you will be an enemy to God; you will be a despiser of divine things. But if you have been with Christ, it will be said of you as it was of Peter and John, "They took knowledge of them, that they had been with Jesus." They had something of his boldness, his meekness, his gentleness, his holiness, his courtesy, his affection, his disinterestedness, his honesty, and in their gloomy answer in your soul, measure they had his virtues. If "I fear that I am not Christ's but you have been looking into the am without God and without glass of God's Word, and have hope." But O, Christian, what a not in some degree been conformed to the image of Christ, trem- ble for yourselves. Christ does eventide has come, and you are save sinners but he does not save

"Slender thread Hang everlasting things."

I am not afraid that you will not eventually answer the question; I am afraid, however, that you will say, "It does not matter just now." It will matter very soon. How soon do men come to their graves! They stumble on them- selves for believing that she was unaware full many of them! I saw a man, the other day, in as good bodily health as I think I ever saw any man to be; and soon after, it was said to me, "Do you remember So-and-so?" "Yes." "He is dead!" I drew my breath. Dead! Why, the man looked as if he would certainly live for another twenty, or thirty, or forty years. Dead! Can it really be so? And then I met, the next day, with another, who said, "You know Mrs. So-and-so's husband?" "Yes." "He is dead." Some- times I begin to wonder that I find such a vast congregation as this, there are so many journeys to the tomb for me to make that I do feel, perhaps, more than any of you: that I live in a dying world. Standing with my foot once or twice a week on the edge of the grave, and saying, "Dust to dust, and ashes to ashes," over so many of my fellow-mortals, I dare not look upon you as living men, only as men who are soon to die. Would God that I could add of all of you that I look upon you as men who are going to the land of the living where they never die!

This question will press hardly upon you, dear friends, when you have to go upstairs to undress for your last sleep; it will press hard- ly upon you when they wipe the clammy sweat from your brow, and death begins to glaze your eyes. It will press hardly upon you, sinner, when the death-rattle ag- es, his affection, his disinter- edness, his honesty, and in their gloomy answer in your soul, measure they had his virtues. If "I fear that I am not Christ's but you have been looking into the am without God and without glass of God's Word, and have hope." But O, Christian, what a not in some degree been conformed to the image of Christ, trem- ble for yourselves. Christ does eventide has come, and you are save sinners but he does not save

them in their sins, but from their preacher cannot be deceived; but all fail you then. I will tell you sins; and when Christ once gets ah! he knows what it is to search what I saw, this afternoon, his hand upon a man, he casts his own heart with an aw- as I came here. I daresay you will out the devils that once dwelt in ful earnestness, lest, after hav- think it a very curious thing for him, and makes him a new crea- ing preached to others, he me to mention. I saw half-a-do- zure in Christ Jesus, being hence- himself should be a castaway. en donkeys turned out on Clap- forth bound to do God's will, and My brethren, you who are ham Common to feed, with the to walk according to God's Word. associates with me in church- snow two or three inches, deep; If you tell me that you belong work, the deacons and elders, I and I thought to myself, "I dare-

to Christ, I should like to ask a charge you, before the living God, say the costermongers have been witness or two. Oh, it is so easy do not take your piety at second- using these poor donkeys to do to get into a Christian church, and hand. The oldest of you may well their work all the morning, and make a profession! The Lord search yourselves, for your ex- this is all that they get for it at knows that I have used my best perience after all may be a lie. last." That is very much how diligence, and I can say the same Unless you have closed with Christ the devil uses his servants; he of my brethren the elders, we do and have really passed from works them as hard as ever he can use our best diligence to suffer death unto life, you will not enter while they are alive, and then he none to join this church who are into haven because of your office. has no provender to give them not sincere believers; but, after And you members of this church, when their life-work is done. How all what does our vigilance amount I do pray you, on your knees ask piteously did Hume's poor moth- er write to her son when she lay to? If you choose to be hypo- the Master again and again to a-dying! She had, at one time, crites, you can easily deceive search your hearts and see if there he any wicked way in you, and made a profession of religion, but The best witness, methinks, which lead you in the way everlasting; had been induced by her son to you could bring as to your belong- for "unless your heart is right give it up; and now she wrote to ing to Christ would be witnesses with him, you cannot answer this him, and said, "Come and give me some of the consolations of of this kind—you can pray very question, "To whom belondest thou?" without a shudder and a your philosophy which you prom- ised me." Poor Hume had no could preach a bit if you were fear. consoling for her in his philos-

asked; you seem such a good man III. I must soon close, and as I have so little time left. I will when you come among God's peo- ly spend a few minutes in giving ple; but I should like to ask your you some good advice. wife about you. How does he be- To the Christian let me speak have to you, ma'am? Because, if first. You belong to Christ, Chris- this man does not make a good tian. You say you do; you know husband, he is no Christian, for you do. Well, then—what? Obey Christianity makes a man the best Him. If anybody else wants to of husbands, the best of sons, the be master over you—do not suffer best of fathers, the best of broth- it, for you are Christ's. Let ers, the best of servants. If you are a servant, I should like to his word be your law; let his wish ask your master about you. Ser- vants who stand about lazily, be your will. propping up walls, and then talk You belong to Christ; then love him. Let your heart embrace him; about being Christians, may talk let your lips sing of him; let your a long while before their masters whole soul be filled with him. will believe them. Masters and You have been bought with his mistresses, too, who are always in precious blood; remember the bad tempers, and making much of price of your redemption, and do little faults, and unkind to ser- vants, may talk as long as they of the warm heart's blood of your will about being like Jesus Christ, Redeemer.

but their servants would want a You belong to Christ; then trust microscope to see the likeness. him. Rest nowhere but on him. I should like to ask the man Day by day sit beneath his cross, who professes to be a Christian, and view him as your Saviour. what the angels see him do. There You belong to Christ, then do is a little room upstairs, your be decided for him. Never halt, closet of devotion, or perhaps you or raise a question about your use your bedside for prayer. I allegiance to him. You are should like to know how you be- Christ's man, you are God's man; have there. Is it not difficult for then cling to him. In the olden a man who never prays to make times, the inhabitants of the coun- a fine boast of his religion. It is- ty of Durham would never go to not enough for you to kneel down the wars with our kings, because but do you ever have any real they claimed an immunity granted dealings with God? Do you have them by the bishop. They were real communion with Christ? Do called "holy work-folk." They were you talk to him as a man talks had to attend to the cathedral, to his friend? Do you pour out. So let it be with you, Christian; your heart before him? Oh! the never go into sin, because you are heart-searching God knows how one of the holy work-folk. You many there are that are fair trees are engaged in Christ's work, and without, but are rotten within; you cannot therefore serve Satan. how many there are who are but Keep close to him to whom you painted harlots. We read in the belong—so close to him that you papers sometimes of certain peo- may grow up into his image, and ple who can enamel faces, hide become like unto him whose you blotches, and make them look are and whom you serve.

beautiful. I wish there were none To those who cannot say that of this enamelling in the Christian they love Christ. I have a word world, but I am afraid that there of advice to give. It is clear that is a great deal of it. People get you belong to Satan. Friend, enamelled up to a certain pitch might I whisper a word in your of piety; but what you need is ear? I would run away from my religion that will stand the test master if I were you. He is a of the hour of death, of the day had master; he treats you shame- fully, and of the eyes of fully now; the joys he gives you of judgment, and of the eyes of fully now; the joys he gives you the all-searching and all-seeing are all rotten; they look very lations in the narrow limits of a God; and if you have not this, it pretty, like the apples of Sodom, single nation, while the comets matters not how delicately and but when you have grasped them, have the freest range and attract daintily you may walk before men they turn into a handful of ashes. most attention, and make the most nor how much you have been es- After all, your days of pleasure noise in asking sympathy for the teemed and respected, God will have no real pleasure in them, erratic situation in which they in-

pull you down, and give a dread- and your mirth is poor stuff, isn't it? wardly rejoice. But most real ful answer to the question, "To it? You have spent your money Christians nowadays are ready to whom belondest thou?" for that which is not bread, and give them as cordial a welcome Ah! this is a question for the your labour for that which satis- as they are willing to receive and preacher, and it is one which he fieth not. to listen without remonstrance and may well ask himself. There are Recollect that, one of these days their modest claims that they many of you here, perhaps, who Satan will desert you; I mean were too big to be confined within have been blessed under my word, when you come to die. The pleas- any existing religious organiza- who think that surely, surely, the ures which he gives you now will tion.—The Congregationalist.

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

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 J. S. Gatton.

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

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

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Editorial

THEODORE L. CUYLER.

No man in this country could have died whose death would be felt as a personal loss by so many thousands of Christians as that of Dr. Cuyler, who died last Friday at his home in Brooklyn, at the age of eighty-seven.

He graduated at Princeton when only nineteen years of age. From 1860 to 1890 he was pastor of one church in Brooklyn. He was one of the best pastors who ever lived, as those who do not know of his great work in Brooklyn can learn from his little book of advice to pastors, entitled "How to be a Pastor." He took a weak church, he left it strong in faith, in numbers, in devotion to God—a power for righteousness in the city.

He was among the greatest of the preachers of the nineteenth century, though he was not as great a preacher as he was pastor and writer. Other men equalled him in the pulpit; but as pastor and as a writer of short articles on religious subjects he was without a peer.

He was a power for righteousness in the city. A pastor first, he was also deeply interested in all reforms. He was a great temperance worker, and the chief support of the Children's Aid Society, and did much for the Five Points Missions and other work in the city.

It was as a writer for the religious press that Dr. Cuyler was best known and loved. He has written more than 4,000 articles for the papers. His writings have strengthened, comforted, cheered and instructed innumerable people. There was not one dull or heavy line in them all. And they were filled with the very marrow of the Gospel.

The Recorder has been sorely bereaved in the last month. Four of its best writers and warmest friends have gone home to glory, Evan Rogers, R. T. Bruner, Henry G. Weston and Theodore L. Cuyler. Their cheery and encouraging letters are a great loss; their articles are a much greater, but greatest of all is their prayers for the Recorder.

On the first page of our issue of February 18th, appeared his last article. We have other things which we will publish, but in his note he requested that should be published soon, as he thought it was needed. Always in his notes he rejoiced and thanked God that the Recorder stood firmly by the doctrines of grace, the faith once for all delivered unto the saints.

It is with gratification that we call attention to the announcement of the Kentucky Baptist Sunday School Convention that is to be held with the church at Elizabethtown, April 14-16. So far as can be learned this will be the first Baptist State Sunday School Convention ever held in Kentucky. Educational, missionary and other interests have been emphasized, and justly so, and organized, aggressive and persistent efforts have been made to further these various causes, but our Sunday School cause, basic and fundamental as it is, has not received the same careful and thoughtful attention that has been given to other interests. Consequently greater progress has been made in

both missions and education than in the no less important work of the Sunday School.

When the present Sunday School Secretary was chosen it was believed that he would be able to lead in placing that work upon a solid and permanent basis and he is justifying that belief.

He has shown no disposition to follow in beaten paths, but has been carefully studying the views of Sunday School experts and thoughtfully considering the Sunday School problems that he might do just the right thing in promoting that work in the State. The plans he has been formulating are calculated to greatly further the work, if successfully carried out. Success in executing these plans will depend upon the sympathetic and whole-hearted co-operation of the brethren, and the Baptists of the State are rallying to his support and falling in with the work as it has been projected.

In arranging for this Convention another step is taken in carrying out plans for a substantial and lasting work. The Baptists of the State should take hold and make this a great Convention. Every pastor, superintendent, teacher, worker, and well-wisher should endeavor to be in attendance, and every church ought to be represented at this convention. Why should it not be made a great occasion? The topics are timely and vital, dealing with the various phases of progressive Sunday School work, and will be discussed by representative men. Pastor Stewart and his great church extend a hearty and enthusiastic welcome to all who will attend.

The First General Convention of the Laymen's Missionary Movement of the Presbyterian church was held at Birmingham, Ala., last week. There were 1,159 registered delegates present, and the convention hall, with its three thousand sittings was rightly taxed to its utmost capacity.

The singing of this great host of men made a profound impression and the "identification scheme" was a unique feature. As each delegate registered, he received a badge with a number on it. The number corresponded to a name on the printed list which was distributed on the second day.

Two sessions were especially notable for what was done. At the first, after a thrilling address by a medical missionary, ten thousand dollars was subscribed in eighteen minutes, for buildings and equipment for a Charity Hospital in China. The second was the closing and also the crowning service of the convention. At this service three hundred fathers dedicated their children to foreign mission work; twenty-two young men volunteered to go as missionaries and sixty thousand dollars was pledged for foreign missions.

The weekly method of contributing to missions was urged as against high pressure and spasmodic efforts, and also the keeping of mission funds separate by having a special mission treasurer.

It has been the desire and dream of the Recorder to see the Baptist laymen of the South assembled in a great convention to pray and devise ways and means for the extension of the Master's kingdom. Why not usher in the Southern Baptist Convention, in this city. It comes at a very suggestive season and may be the legitimate expression of that morbid religious sentiment that observes the

tee has already commenced an earnest agitation of this question, and Secretary J. T. Henderson writes: "Our Executive Committee will give their hearty support."

Such a meeting would revolutionize the work of Southern Baptists. It would make an epoch and usher in the morning of their greatest day of missionary endeavor. What is there to prevent the assembling of two thousand Baptist laymen for a great Conference in Louisville next May? Nothing, absolutely nothing. This is our opportunity and we must take advantage of it.

The Baptist Chronicle takes Dr. E. Y. Mullins' statement that "Negation or a suspended judgment can never serve the ends of growth and construction—prophecies are born of conviction and not of uncertainties," and makes the following wise and timely comment:

"Just here there is a suggestion of tremendous significance to the professors of our colleges and seminaries, and the editors of our papers. To what extent should our schools be positive in their teaching? To what extent ought our papers to have 'convictions and not uncertainties' on the doctrines and practices of the churches? If, as Dr. Mullins says, 'negation or suspended judgment can never serve the ends of growth and construction,' then how shall we advance unless our colleges and seminaries become centers of positive teaching on all questions of doctrine and practice? How can the 'rank and file' of the Baptists of the South become a mighty force for the principles which we hold as a people unless our papers become mediums for the expression of positive 'convictions and not uncertainties?' These questions are pertinent just now when some are publishing to the world that they will not assume the responsibility of positive convictions upon certain question of practice, but will leave the matter for the individual church to decide. If they were to leave the question of the Divinity of Christ to the decision of the individual church what would the Baptists of the South say? There are no non-essentials in the Bible. The commands of Christ are imperative. When the doctrines and practices of the Kingdom are concerned there ought to be positive convictions on the part of those who are leaders and teachers, or else there can be no growth and construction."

"Louisville, Ky., Feb. 24, 1909. Will you kindly write this prayer nine times, one each day, for nine days, and send to nine of your friends? See what happens. Lord Jesus, we implore thee to have mercy on all mankind. Keep us from evil by thy precious blood, and keep us with thee continually. Amen."

"It is said that those who refuse to write this prayer will meet with some misfortune, but those who write it for nine days, commencing on the day received, will experience some joy. Make a wish while writing and do not break the chain. I trust it will bring the promised reward."

The above letter is finding its way, through the mail, into some of the very best Christian homes in this city.

It comes at a very suggestive season and may be the legitimate expression of that morbid religious sentiment that observes the

"lenten period" by wearing somber hues and conversing in sepulchral tones.

Be that as it may, its request is nothing short of sacrilege. The writer certainly never read what the Saviour said about "vain repetitions" and people who thought they would be heard "for their much speaking." Should the one receiving this request and their friends, and their friends' friends, comply with the same 6,561 people would have written this prayer.

The prophesy of misfortune to the non-complier and the promised reward for carrying out the request are both ludicrous. It is well, however, to remember that "Ritualism" and superstition usually draw their life and inspiration from the same source.

How appropriate, in this connection are the words of the Master concerning those guilty of "vain repetitions:" "Be not ye therefore like unto them."

In speaking of the denominational affiliation of the Harvard professors, Zion's Herald says:

"The declaration that 'Baptists and Congregationalists' are holding professorships in the Harvard Divinity School, though stated in good faith, means nothing to those who are conversant with the facts. Men of other denominations who have accepted chairs in Harvard Divinity School had already given unmistakable evidence, before their call to this institution, that they were no longer defenders of the essential certitudes of the creed of their own church. The case of Prof. C. H. Toy (Baptist), now resigning, is a pertinent illustration of the facts in the case, for he had a well-earned reputation for heresy in his own denomination before he was invited to Harvard."

These are significant words. It would be a sad day, indeed, if this custom should become general in schools of higher learning.

A curious bequest was made by the late John Sims, one of the trustees of Cambray Chapel, Cheltenham. He had been a faithful and regular attendant at church for years. In 1893 he added a codicil to his will leaving £100 to the church for every deacon present at his funeral services. The church has nine deacons, but, strange to say, not a deacon was present when the burial services were conducted.

It seldom happens that a monetary consideration is placed on the attendance of church officials. In this instance the church lost just £900 by the indifference of the deacons and it is quite likely that they will be criticised for years to come for their non-attendance at this funeral.

Even church people resent financial loss, especially when the money is within easy reach.

An exchange says: "Philadelphia has quite a number of religious papers, but a would-be editor thinks them all behind the times. He proposes to issue a real paper, not dull and ecclesiastical, but enthusiastic and up to date."

We are impatient to see this latest "up to date" venture in religious journalism. Its name, make-up and professed mission are all exciting our curiosity. Of one thing we are sure, and that is it will be "sweet spirited," for that is absolutely essential to anything that claims to be "up to date."

EDITORIAL VARIETIES

A clean heart cannot be purchased in the market of the world. It can only be procured by plunging into the fountain opened in the house of David for the cleansing from sin.

In 1908 Toronto Baptists made an increase of one hundred and thirty-seven per cent in their mission contributions. The Laymen's Missionary Movement had much to do with this gratifying advance.

"What I judge to be the radical defect of the present time," says Dr. Charles Brown, "is lack of faith. It is a day of unsettled conviction. There is an abundance of activity, but a lack of deep and unshaken assurance."

The tenth annual Bible Conference of the Tabernacle Baptist church, Atlanta, Ga., will be held March 12-22. Dr. L. G. Broughton, as heretofore, will be the director of the Conference and the program contains the names of some of the most eminent men in the religious world.

The late Queen Victoria had strong objection to tobacco smoke, and would not allow smoking in any room used by her, or in any place where she was likely to go. The Prince of Wales, now King Edward, was confined to his rooms for a month by the order of the Queen for smoking in Buckingham Palace.

Recently Mr. A. W. McCarty and wife, of Brooksville, Ky., celebrated the fiftieth anniversary of their wedding. Among the presents received was a year's subscription to the Western Recorder. We extend our congratulations to Mr. and Mrs. McCarty and trust they will live many years yet, and that the visits of the Recorder will prove a great blessing in their home.

The Foreign Mission Board faces a very serious problem. It will be necessary to raise during the months of March and April about \$75,000 more than was raised during those months last year. It is a heavy increase to be made in two months. It cannot be done unless every friend of Foreign Missions will do his best. Unless our people pray and labor as never before the Board will come to the end of the year burdened with a disastrous debt. It must not be.

The Moody Bible Institute of Chicago had just celebrated on "Founder's Day" the seventy-second birthday of D. L. Moody, when its trustees announced that the foundation of a new Men's Dormitory would be laid as soon as the frost was out of the ground. This is the first of a group of three new buildings in contemplation, to cost about \$350,000, demanded by the growth of the Institute since Mr. Moody's death in 1899.

We congratulate Prof. J. W. McGarvey on reaching his eightieth birthday. Dr. McGarvey is the greatest living scholar of the Disciples, and has proven himself to be a strong and formidable opponent to the higher critics and to those who deny the miraculous elements in the Bible. We trust Dr. McGarvey will be spared many years to defend the cause of truth against the assaults of the enemies just named.

Dr. J. H. Garrison has just completed forty years service as editor of The Christian Evangelist, St. Louis. He it was who first suggested that the Baptists and Disciples discuss "The Relation of Baptism to the Remission of Sins and the New Birth," and "What, if any, Obstacles in the Way of Union Between the Baptists and Disciples?" which occurred at the Disciples' Congress, at Indianapolis, in 1906. We congratulate Dr. Garrison on his editorial record.

At the twenty-fourth International Convention of the United Society of Christian Endeavorers, to be held at St. Paul, in July, there is to be an Educational Exhibit. This is a new feature in connection with the convention and will include an exhibition of social, civic, and religious progress throughout the world. It will consist of mottoes, pictures, charts, literature, etc. Stereopticon and moving pictures will also be used in connection with lectures which will be given at stated hours.

Next Friday, at 1 o'clock, is to be an important hour to the students in the Southern Baptist Theological Seminary. At that time they are to be the recipients of the treat promised by President E. Y. Mullins, when the enrollment reached the three hundred mark. The Recorder extends hearty congratulations to President Mullins, to the faculty, the student body and the friends of the Seminary in this notable achievement. The Southern Baptist Theological Seminary is the largest distinctive theological school in the world.

AMONG THE Churches.

Walnut St. (Third and St. Catherine) - Pastor Henry A. Porter: Christ's Letter to the Church in Philadelphia, Rev. 3:7-13. Young America and His Parents, Ex. 20:12. S. S., 528. Baptized, 1. Broadway - Pastor W. W. Landrum: To Every Man His Work, Mark 13:34. Soul's Cry for God, Ps. 61:2. S. S., 301. By letter, 8. Chestnut St. - Pastor J. M. Weaver: It is Finished, John 19:30. Cure for Skepticism, John 7:17. S. S., 170. For Lapsism, 1. Crescent Hill - Pastor J. T. Griffith: The Word of the Cross, I. Cor. 1:18. Turning the World Upside Down, Acts 17:6. S. S., 106. Calvary - Pastor J. S. Detweiler: Difference Between Talking and Doing, Deut. 5:27-29. From Weakness to Power, II. Cor. 13:4. S. S., 197. Clifton - Bro. Greathouse: Have Faith in God, Bro. V. B. Clark gave his stereopticon lecture on Judson, S. S., 222. By letter, 2. Dear Park - Pastor Edwin R. Harris: God-Proved Abraham, Gen. 22. Watching Jesus, Matt. 27:36. S. S., 78. Eighteenth St. - Pastor B. V. Bolton: At Thy Word, Luke 5:5. Peter's Confession of Sin, Luke 5:8. S. S., 40. Eleventh and Jefferson Sts. Mission - Supt. B. T. Kimbrough: Fountain of Purity, Zech. 13:1. S. S., 105. East - Pastor Geo. H. Crutcher: An Obsolete Prayer, Matt. 9:38. Jealousy, Song of Solomon 8:6. S. S., 257. By letter, 2. Franklin St. - Pastor T. J. Davall: Christ the Baptizer in the Spirit, Matt. 3:11a. The Work of God Manifested in Us, John 9:3. S. S., 267. Baptized, 1. Fourth Ave. - Pastor E. S. Alderman: A Scriptural Idyl, John 4:7-38. Three Factors in Conversion, John 11:39-44. S. S., 247. Hope Rescue Mission - Supt. Wm. M. Bruce: John 18 and 19. Bible Class attendance, 131. At the Saturday night meeting we had 142 present and fourteen professions of conversion. Splendid services at jail and workhouse. Bro. J. H. Padfield preached at Mission Sunday night, "Marriage of the King's Son," Matt. 22. Highland Park - Bro. Wallace: The Spirit's Power, Acts 1:8. Pastor G. F. Davison: Responsibility of Parents, II. Sam. 18:33. S. S., 102. By letter, 2. Hazelwood - Pastor Chas. B. Althoff: The Power for Effective Service, Acts 2:1-4. The Written "Role," Jer. 36:7. S. S., 140. Highland - Pastor L. W. Doolan: In What Sense is the Bible Inspired? II. Peter 1:21. The Ninth Commandment, or the Subterfuge of Lies, Ex. 20:16. S. S., 226; Hamilton Ave. Mission, 36. By letter, 2. Immanuel - Pastor J. C. C. Dunford: Permit God to Use Whatever You Have, Ex. 4:2. Bro. Greathouse: True Test of Religion, Jas. 2:18. S. S., 225. Fischer Ave. Mission 101. Bro. Greathouse represented the Seminary Endowment Fund and preached an excellent sermon at the evening service. Preaching every Thursday evening at Fischer Avenue Mission. Portland Ave. - Pastor L. W. Smith: Jesus the Good Shepherd, John 10:10. Running Away From God, Jonah 1:3. S. S., 147. By letter, 1. Parkland - Pastor E. G. Vick: Building the Lord's House, Hag. 1:2-4. Wells of Salvation, Isa. 12:3. S. S., 226. Twenty-second and Walnut - Pastor M. P. Hunt: A Crisis and How to Meet It, Isa. 59:19. The Preacher and His Commission, Jer. 1:10. S. S., 676. By letter, 3; baptized, 1. Twenty-sixth and Market - Bro. J. N. Prestridge: Thy Kingdom Come, Matt. 6:10. Pastor R. E. Reed: The Nature of Hell, Matt. 25:41. S. S., 502. Baptized, 1. Third Ave. - Pastor S. J. Cannon: A Scattered Church, Acts 8:1. Worldly Pleasures, Luke 8:14. S. S., 169. By letter, 3; baptized, 1. Thirty-sixth and Grand Ave. - Pastor J. C. Given: Fear Not God is With Thee, Isa. 41:10. Jesus' Lamentation Over Sinners, Matt. 23:37-38. S. S., 33. Thirtieth and Kentucky - Pastor Jas. A. White: Model Prayer, John 11:3. Bro. E. A. Paul supplied at night. S. S., 71. By relation, 2. Salem - Pastor R. W. Grizzard: Stephen, the Man and Martyr, Acts 6:8. World-wide Salvation, Acts 28:28. S. S., 25. Van Buren St. - Pastor E. G. Sills: Ps. 110. Acts 4:42, 8:4. S. S., 104. Dr. Powell has returned from the meeting in Douglas, South Georgia, very much invigorated by the change of climate and freedom from the anxieties of office work for two weeks. There were fifty-eight additions, and the pastor, Rev. T. S. Hubert, will continue the meeting. Work on the new church was begun before Bro. Powell left, and it is hoped that it will be completed without interruption. Pastor Hubert has a strong hold on the community and 125 have been added to the membership in the past ten months. The meeting was held in the new court house. The congregations were large from the beginning. The only thing that in any wise militated against the best interests of the meeting was the opposition of the new head of the magnificent public school. He is a bigoted Methodist, who abuses his position as the head of a public school to fight the Baptists and build up Methodism. He has ninety young men in his Sunday School class. He lauds the Methodists and opposes the Baptists in the school room. By assigning extra tasks and having a number of extra entertainments at the school he tried to keep the pupils from the influence of the meeting. Bro. Powell communicated with Abbeville, Ga., where he had taught until recently and ascertained from a reliable source that this was his invariable policy. This our Secretary made known to the good people of Douglas and publicly criticized such unfair discrimination against the Baptists by one who was being supported by public school funds, and it is sincerely hoped that he will change his conduct. Religious liberty is a peculiar Baptist tenet, but dearer to our American manhood than life itself. In this enlightened age no school will long prosper where such questionable methods are adopted to propagate one's peculiar dogma. Wherever it is found our Baptist people should have the courage to openly expose and condemn it.

ing the progress of this monument with eager concern will be interested to know that the inscription is now in the hands of the founder to be put in bronze. It reads as follows: 1845. 1907. Thomas Trendwell Eaton, D.D., LL. D. This Monument is an Expression Of the Gratitude of Southern Baptists to Almighty God For His Gift to the World of Him Who, As Pastor for Twenty-seven Years Of the Walnut Street Baptist Church, of Louisville, Kentucky, As Leader, Editor and Author, Did "Earnestly Contend for the Faith Which Was Once for All Delivered Unto the Saints." CASH RECEIVED. Previously acknowledged \$2320 72 Brown, Thos., Waddy, Ky. 2 00 Crosby, C. P., Shelbyville, Ky. 1 00 Moore, Rev. J. H., Howell, Ky. 1 00 O'Neal, Judge J. T., Louisville 5 00 Osborne, Col. Thos. D., Louisville 30 00 Patten, W. R., New York, N. Y. 20 00 Stackhouse, Rev. T. C., for Flemingsburg and Silas churches. 6 00 Wright, Rev. J. H., Nashville, Tenn. 1 00 Total cash received \$2386 72 HENRY ALFORD PORTER, Chairman. DEAR RECORDER: I see that my subscription to the dear old paper expired on the 27th of last month, so I send check for renewal. Have been reading it for sixty years. BENJ. O. DURRETT. Lebanon, Ky. DEAR RECORDER: I have been a shut-in for twenty-two years and the paper has been a great comfort to me in all my afflictions. I read it and then send it to the oldest member of our church; she reads it and sends it to another shut-in member, so you see it is well read. May it live long to help comfort and strengthen those who read it. Many kind wishes for its success. MISS EVA FOWLER. Maysville, Ky. DEAR RECORDER: My first meeting was held with Pleasant Grove, in Ohio county. I began this on November 7, 1908. I had the assistance of Elder G. H. Lawrence, of Beaver Dam, Ky., the most of the time. The meeting resulted in thirty-nine additions, twenty-nine baptisms, six by letter, one restored and three under watchcare. The next was with Blackford church, Hancock county, Ky., with the same aid, and continued nine days, and resulted in eleven additions, one by letter and ten baptisms. My next meeting was with Pisgah church, Breckridge county, for the District Mission Board of the Blackford Association, which resulted in the church being revived to a working condition again and nine additions to same, six baptisms, three otherwise. My next meeting was with Hopewell, Ohio county, with Elder L. H. Voyles as assistant part of the time. It resulted in five additions. My last meeting was held with Newton Spring church, which resulted in nine baptized, six approved for baptism, and four otherwise. I can't do without the Recorder. May it live long to contend earnestly for the faith once for all delivered unto the saints. C. M. CORLEY. Pellville, Ky. B. Y. P. U. THOS. J. WATTS, COR. SEC'Y. The writer addressed the B. Y. P. U. of the First church, Henderson, Ky., Friday evening, February 19th. The Corresponding Secretary, in company with Field Secretary L. P. Leavell, visited Owensboro on Sunday, February 21st. Addresses were delivered in the following churches: First, Third, Walnut Street. A B. Y. P. U. mass meeting was held in the First church on Sunday afternoon. Field Secretary Leavell will visit the B. Y. P. U. of the Springfield church on the last Sunday in March. Rev. O. C. S. Wallace, of the First church, Baltimore, will be one of the speakers at the Southern B. Y. P. U. Convention in May. Miss A. L. Williams, of Birmingham, Ala., will conduct conferences on primary and junior Sunday school work at the Kentucky Baptist Assembly, Georgetown, this summer. The B. Y. P. U. in a Country Church. "If any doubt exists in the mind of any one as to the feasibility of carrying on B. Y. P. U. in a country church, a visit to the Houston church B. Y. P. U. in Dallas county, will dispel that doubt. This Union was organized nearly two

SEMINARY NOTES.

BY ELLIS A. COTTRELL. On next Friday Dr. Mullins will give a turkey dinner in New York Hall in honor of the enrollment of three hundred students for the year. On Friday, February 26th, we had the privilege of hearing President A. T. Hadley, of Yale. He spoke to the students in the Chapel of Norton Hall. March 1st was missionary day. The report summarized is as follows: Regular sermons, 189; supply sermons, 70; revivals, 5; funerals, 5; conversions, 21; baptisms, 4; received by letter, 19. Bro. H. T. Stevens has returned from a two-weeks' meeting in Spice Valley, Ind. He and Bro. Sigman worked together in the meeting. The visible results were twenty-eight additions to the church, twenty-five of these by baptism. Bro. Macon C. Vick performed the rites of matrimony between Mr. Weller Hodges and Miss Minnie Alice Owsley, last week, in the White Mills neighborhood. Bro. Vick is pastor of the church at White Mills and filled his regular appointment there on Sunday. Dr. Bagby, our pioneer missionary to Brazil, told the story of his work in that great country at the missionary meeting on Monday, March 1st. It was a most fascinating story, and showed clearly the hand of God in both the beginnings of the work and the carrying of it on to the splendid success that has been attained. There are now in Brazil 5,000 Baptists and 120 churches. The work was begun eight years ago. Students preaching Sunday: J. C. Daniel, Boston. R. H. Wallace, Kosmosdale. C. E. Welsh, Hamilton Avenue. G. B. Smalley, Jeffersonton, at night. C. C. Davidson, Jr., Jeffersonton, in the morning. L. B. Johnson, Mt. Tabor. J. C. Burkett, Pleasant Grove. J. H. Wallace, Highland Park. L. A. Parker, Sanders. S. S. Bassall, Beards. A. H. Mahaffey, Dallasburg. B. F. Caudill, Huntington, W. Va. V. B. Clark gave his illustrated lecture on Judson on Monday night, February 22nd, at Twenty-second and Walnut St. church; Sunday night, February 28th, at Clifton church. EATON MONUMENT FUND. "I have been intending to do this for some time," writes Rev. J. L. Wright, of Nashville, in sending his offering, "but some way have put it off. Hope it is not too late, and wish it was a thousand. Peace to his memory and rest to his ashes. I miss him so much." "Time nor distance ne'er can break Love's sacred ties apart." Mr. Thomas Brown, of Waddy, Ky., says: "I am sending my subscription to the Monument Fund. A very small tribute to the memory of the greatest Baptist I have ever known." The countless friends who are watch-

SUNDAY SCHOOL PERIODICALS Price List Per Quarter. The Convention Teacher \$0 12 Bible Class Quarterly 4 Advanced Quarterly 2 Intermediate Quarterly 2 Junior Quarterly 2 Children's Quarterly 3 Lesson Leaf 1 Primary Leaf 1 Child's Gem 6 Kind Words (weekly) 13 Youth's Kind Words (semi-weekly) 6 Baptist Boys and Girls (large 4-page weekly) 8 Bible Lesson Pictures 75 Picture Lesson Cards 24 Superintendent's Quarterly 15 B. Y. P. U. Quarterly (for young people's meetings) in orders of 10, each 6 Junior B. Y. P. U. Quarterly, in orders of 10 or more copies, each 5

B. Y. P. U. SUPPLIES. B. Y. P. U. Manual, by L. P. Leavell, cloth \$0 50 Training in Church Membership, by L. J. Van Ness, D.D., paper, single copy, postpaid 30 Paper, per dozen, not prepaid 3 00 Cloth, single copy, postpaid 50 Cloth, per dozen, not prepaid 4 50 Topic Cards, per dozen, 15 cents, postpaid 75 Pledge Cards, Senior or Junior Grade, per hundred, postpaid 50 Wall Pledge, Senior grade, on map linen, 40x50 inches, postpaid 1 00 Wall Pledge, Junior grade, on map linen, 25x40 inches, postpaid 75 Constitution, Senior or Junior grade, per dozen, postpaid 10 Bible Reader Cards, per hundred, postpaid 50 Invitation Cards, per hundred, postpaid 50 See the two grades of B. Y. P. U. Quarterlies in the preceding column.

BAPTIST SUNDAY SCHOOL BOARD NASHVILLE, TENN.

J. M. FROST, Secretary.

years ago and since that time it has moved steadily forward in efficiency. The church has a pastor for only one-fourth time but services are held every Sunday evening in the month and the good coming therefrom is incalculable. It is not too much to say that there is not a more splendid body of young people in the entire State than is found here in this community, and almost all these young men and women are Christians and active in the work. It was a joy and a privilege for your Secretary to spend a season here recently and deliver a few addresses. Miss Edna Fitzhugh is the president, concentered and efficient, and Bro. Fred Clark, who was trained in the B. Y. P. U. of Convention Memorial church, Dallas, is the pastor." -Texas Baptist Standard, New Liberty, Ky. W. M. U. NOTES. We cower, Lord! Come, stand within Our midst, and speak the word of peace That all our fears may cease, And we go bravely forth "redeeming-time." Counting all things but dross, If we but plant, in every land and clime The banner of the cross. An interesting item told at the last Central Committee meeting was to the effect that a prominent business man—a layman—was urging the women of his church to organize a Woman's Missionary Society! Mrs. F. C. Mosely is the efficient Secretary of the new society at Jackson. Several convenient meeting places have been proffered the W. M. U. for their meeting in May. None of which have been accepted as yet, though all much appreciated. Thirteen thousand dollars is needed by the Home Board, over \$20,000 by the Foreign Board, and two months in which to raise it. Our optimistic State Missionary Secretary feels assured these amounts will be forthcoming at the proper time. Why? Because the Kentucky women and children are coming to his rescue. If these appalling debts, hanging over our boards, are paid, we are bound to help. Let Miss Lamb hear from you and if possible let her know the number comprising your society. Remember all contributions intended to apply on this year's budget should reach Miss Lamb by April 15th. Not later. Kentucky women are asked for \$450 this year to help support the W. M. U. Training School. We claim this school occupies a warm place in our hearts. Shame on us. The year is entering its fourth quarter and only one-third of the amount has been sent in. Mention this to your societies and ask them to send to Miss Lamb any sum from \$2 to \$10 for this good cause. Your help is needed at once. The Christmas offering from the Training School Y. W. A. was \$52. As the Week of Self-denial—the third week in March—draws near, Miss Heck, president of W. M. U., auxiliary to the Southern Baptist Convention, makes an earnest appeal to the women of the Southern Baptist churches: "The Week of Self-denial kept each March for Home Missions by the Woman's Missionary Union, in name, at least, shows our conception of our country's need. But did even the women comprehend the greatness of the demand our self-sacrifice would rise to self-abnegation, and self-vanish in self-immolation, while tons

and hundreds of thousands of dollars would pour into the treasury for the sake of God and home. We commend this week to your thoughts, your prayers, your gifts." Mrs. T. M. Sherman, 1145 Sixth street, will be glad to furnish programmes and envelopes for Week of Self-denial free of charge and trusts that many W. M. Societies and Y. W. A.'s will call upon her for same. At the annual meeting of the Missouri W. M. U., at Joplin, Thursday afternoon, April 15th, is to be given to the Young Women's Societies of the State. This is the first meeting of the W. M. U. at which an entire session has been given to this work and much good is expected from it. Bro. James C. Quarles, who sailed from New York October 7th for Argentina, tells of the organization of the Argentine Baptist Convention: The fourth year of our actual work in the Argentine Republic has just closed, which we celebrated by organizing the National Convention of Baptists. The meeting was at Rosario de Santa Fe, December 31, 1908, and January 1, 1909. Bro. Thomas Spight, from Tennessee, was made president, and Senor Alfonso Yebra, one of our native helpers, secretary. The constitution, drafted largely by a committee of native delegates, named the new Baptist body, "La Convencion Evangelica Bautista en la Republica Argentina." The convention represents some hundred and eighty Baptists, members of the five churches here—the Lima and Once churches in Buenos Aires, the First and Second churches of Rosario, and one church at Santa Fe. They had never witnessed anything similar, yet the delegates entered heartily into all the workings and discussions of the body, and the Christians of Rosario opened their hearts and homes to those who had come in the interest of the Kingdom. The convention will publish its own paper, "El Expositor Bautista," which we want to put into every Baptist family in the Republic, to help indoctrinate those who have been won to Christ. From the first, the leaders of the work in Argentina are instilling into the hearts of the people the desire for the extension of the Kingdom. And nobly have those who have been converted rallied to the work of opening up new sections of our field, often "in their deep poverty abounding unto the riches of their liberality." The meeting of the convention will be January 1st, 1910, with the Lima Baptist church, in Buenos Aires, the first church established by our missionaries in this country. At the close of the convention, delegates and visitors assembled in the Second church, of Rosario, to ordain to the ministry Rev. Juan C. Varetto, the first native Argentine Baptist pastor. He is a brother of Christian culture and consecration, and well grounded in the faith. We do not wish our people at home to get the idea that their work in Argentina as a mission field is at an end, since we have organized an Argentine Convention, the purpose of which is to "The work is not so it true that their help is any the less needed. This is but the beginning of the work, but it has been the policy of the missionaries here to train the churches as rapidly as possible in self-support and independent work. And now the work is being organized there is all the more need for renewed effort to conquer this land for Jesus Christ.

Family Circle

Stories For The Young And Old.

SOLDIERS ALL

Full, if needs be, but conquer,
Die with a glad hurrah,
Better to enter and perish
Than view the war from afar.

How can you gauge the struggle
Unless you are in the fight?
Does any known law of nature
Make such resistance right?

Are you the only mortal
Acting a soldier's part?
Have you never felt a longing
To serve within your heart?

You claim a share in the glory,
Perchance a golden star
Which others have won in the scrim-
mage
From the touch of things that are

But only those who have entered
The Battlefield of Life,
And, by their brave endeavors,
Won victory through strife,

Can hope to hear their names called,
When the last great Roll is read,
And the Captain of all Soldiers
Crowns each low banded head.
—Elizabeth Thomson Ordway.

AN OLD FASHIONED STORY.

By George Weston.

An old-fashioned daughter of an old-fashioned family was Mary Jane Hamilton, sitting quiet when other children cried, viewing all things without fear or favor, and playing with her dolls in such a careful way that her elders whispered one to another, "Isn't she an old-fashioned little thing!"

A little later she might have been seen, with her books under her arm, on her way to school, trudging sturdily through the snow, and looking neither to the right nor to the left, but intent along upon the business in hand—an old-fashioned trait that sometimes threatens to become obsolete.

Time swept along, and she became Miss Mary Jane Hamilton, sixteen years old, with a gentle, musical voice and manners of sweet demureness. She had learned such old-fashioned accomplishments as sewing and knitting; on Saturday mornings she wore an old-fashioned Holland pinafore and helped her mother with the baking; and when she was in the sitting room in the evening she scrupulously observed such old-fashioned precepts as "little girls should never speak until they are spoken to," "never contradict your elders," and all those other homely and emphatic old rules that our grandfathers and great-grandfathers knew and loved so well. Finally Miss Mary Jane Hamilton was lost to history, and her place was quietly taken by Mrs. John Bellamy, an old-fashioned little wife.

She ruled her house like a queen, robed in sprigged dimities, with a cameo brooch at her throat, and her hair dressed in that simple fashion which must have been one of the abiding delights of our grandfathers.

Would you see her in the morning? Then you must hasten to the market, for there she is to be found choosing the best vegetables and the best cuts of meat, recognized prizes awarded by the shopkeepers only of those who are not too proud or too indolent to come in person for them.

Would you see her in the forenoon? Then you must stand carefully on one side as she dusts the bric-a-brac, washes the cut glass and polishes the silver well knowing in her old-fashioned wisdom that tasks like those were never meant for the hireling and stranger.

Would you find her in the early afternoon? Then if it is summer you must go to the garden, where she is weeding her flowers and tying up her roses; if it is winter you will find her making a quilt according to the old-fashioned octagon pattern. Or, in the early evening? Then look in the kitchen, and there you will see her making the dessert and keeping a calm eye on the hand-maid to see that all goes well.

Presently, too, you will find the old-fashioned wife reigning over the dinner table, and as John feels his soup and cuts his meat and eats his dessert, you will see him give his Mary such mute glances of admiration that it will do your heart good to see them.

But slowly and by imperceptible advances a shadow arose over the Bellamy home. John Bellamy began to think that Mary Jane was old-fashioned!

At first it was nothing but a vague and indefinite feeling, faintest shadow

of a shadow, which slowly darkened into growing irritation, finding its expression in such remarks as:

"Mary, can't you do your hair any other way than that?" "Mary, I wish you would learn to play cards like the other women!" and "Mary, why do you keep on doing your hair ~~so~~ that!"

He began to frown upon her as he talked. "Mary," he said one night, "I have asked my sister, Helen, to come and pay us a visit." And he meaningly added: "Now, if you would only watch her ~~drop~~ some of those old-fashioned ways of yours!"

Mary's face brightened in an unaccountable manner.

"Your sister, Helen!" she cried "Won't that be nice!"

She prepared the spare room with her own hands, and Miss Bellamy arrived. In one hand she held a banjo case, under her other arm she carried a snow-white juvenile bulldog, and eight large trunks followed close behind. She stayed a month, a long mad month, and when she departed, leaving behind her a reminiscent perfume of heliotrope, which lingered in the house for weeks afterward. John breathed a full breath of relief.

The next night the dinner was late, and Mary wore her hair in the pompadour style. John ate his dinner in silence, and every time he looked up from his place he found himself gazing at Mary's pompadour. When John went out the following morning, he met a dressmaker coming in.

That night his dinner was late again, and there was no desert but a cake from the baker's. John left his cake untouched in an ostentatious way, and sought his slippers in a bit of a pet.

"Have you seen my slippers, Mary?" he asked, reproachful at her indifference to his search.

Mary was deep in a fashion-book, and without looking up, she replied:

"I think Pom-pom was playing with them."

"Pom-pom?" asked John, straightening his back the better to show his surprise. "Pom-pom?"

"Still looking in the fashion-book, Mary whistled—John started at the sound—and an eager little bulldog ran into the room.

"Helen sent him as a present to me," said Mary. "She says every one has a dog nowadays."

"What are you going to do with the cat?" complained John, swallowing his surprise at last.

"Oh, she went away as soon as she saw Pom-pom."

"Poor cat!" cried John bitterly.

"Yes, cats are ~~so~~," said Mary, turning a leaf, "but dreadfully old-fashioned. Old-fashioned to beat the band!" she concluded—her very first attempt at slang.

John looked at her. He recovered himself with a start, sat down and picked up the paper, but every minute or so he found himself looking at Mary Jane over the top of his paper as if he had never seen her before. On all such occasions he recovered himself with a start, and returned to the news of the day, only to find that he was looking at Mary again over the top of his paper. When Mary walked across the room, he noticed that she was wearing a new pair of French slippers, with heels of a wondrous height.

The next night John came home late, but the dinner was later yet.

"Why the soup is cold!" he cried.

"Yes," said Mary, "it is some of last night's. I forget to order a bone for Pom-pom today, and of course he had to have the soup-bone."

"Is this a steak, Mary?" he asked, a few minutes later, his tone chastened and his manner gentle.

"You bet your life!" said Mary.

John winced, but finished his pleasantry, nevertheless, by sighing, "I thought it was shoe leather."

"Yes," said Mary. "That's the kind they send you when you telephone, but I don't have time to go to the market any more. John, do you know, I must have five new dresses! Helen said eight, but I think I can get along with five. All my clothes were so frightfully old-fashioned. What's the matter, John? Aren't the potatoes done?"

"Done," complained John, in a tone of pain. "Why, they're raw!"

"I'm so sorry because there's no dessert. I was paying calls all afternoon. Helen said I didn't go out enough. Pom-pom! What have you got there? John, is he playing with your hat?"

John rescued his hat and looked for his slippers with the most searching expression ever seen on mortal man.

"Oh, don't put on your slippers, John!" cried Mary. "The Scudders are coming over to teach me to play cards by one."

John, I'm nearly-daffy—on bridge whist. I shall want to play it all winter!"

There arose then before John's mind endless vista of evenings like these;

cold soups, tough steaks, indifferent desserts, and Mary in the pursuit of strange gods. He even felt that she would wish to learn to play the banjo. In the other he saw a long line of perfect dinners, perfect, content, perfect repose, with Mary sitting at her needle-work, her cameo brooch at her throat, her hair arranged in all the beauty of simplicity, the cat on the hearth, the bird in the cage, and the fire laughing at the storm outside.

"John," said Mary, "I wish you'd bring home a bottle of violet cologne tomorrow night. A large bottle—say a quart."

"Mary," he said, humbled to the full "if I were you—I—I wouldn't have it."

"Wouldn't have it?" cried Mary, bending over apparently to pat Pom-pom, but really to hide her happiness.

"Why, John, you don't want me to be old-fashioned, do you?"

"Yes, Mary," implored John, almost with tears in his tones, "I do!"—Youth's Companion.

FOLKS, PLACES AND THINGS

The engineer of our building came into the editorial den to inspect the steam radiator. It is a very well behaved radiator—being perhaps not unaffected in character by its edifying environment—and the task of inspection could safely be compressed within a very few seconds. Moreover, the type of winter weather then prevailing outdoors was not such as made an engineer's life strenuous. So he looked about the den with a leisurely air that invited conversation.

It soon grew to be a very intimate conversation. The people in this office, he had learned, were Presbyterians, and he was a Catholic, and that was an excellent common point of likeness from which to begin a confidential friendship. There was a great hearty wholesomeness about the man; and one could see on an instant that when he started out to be friendly, he was going to be irresistible. Here certainly he did not meet even a show of resistance, and the friendship in just about five minutes would have resisted the breaking power of dynamite.

The engineer was soon talking about his family, his richest possession and his greatest pride—wife and eight children in all, from big to little. Proud of all of them except—the confession began to come hard, but he was not the man to refuse the knowledge rights of friendship even if it was a friendship less than a quarter of an hour old. The exception was his oldest boy.

Yes, he was a good boy; that's a fatherly private name-mark, sign of possession, that always sticks—if the father is the right sort—even when the boys are breaking both parental hearts. But this boy—he was lazy—that first—and all other mischief threatened to come after it. Job and job the father had got for him, but he wouldn't hold any of them. He came back regularly, to sit down at home depending on the meager family purse to provide his wants. And now the do-nothing had got into the habit of loafing around saloons, and a few times had come home the worse for drink, and—well, it did certainly look as if the devil was going to get him.

The engineer stood up and walked over to the window, where in the street below the rush of the city flowed on beneath his down-cast eyes. But he neither saw the throng nor heard the mending tumult. He had himself opened the skeleton closet of his life. He was not a man to weep, but when at length he spoke, the words were stained with the tears he had wrung out of them:

"I tell you it's awful hard to have a boy that won't do right."

Then he lifted his eyes and stared hard at the gray, sodden sky of which he could see patches here and there among the buildings taller than ours. Then in a moment he heaved a great sigh. A moment more and he spoke awesomely:

"But just think what it must be to God; he has all the bad boys."

Then he went out. And the editorial den has had ever since that day a certain air of ~~stagnation~~ ~~stagnation~~ which nobody but I suspects, for only I know what a tremendous sermon has been preached there, and how one man saw the heart of God when he looked out y window.

We all sat to gether in prayer-meeting and the sweet old saint who had not seen the face of man or woman for fifty years sat where every Wednesday evening close to where the pastor stood. And the pastor gave out the hymn for us to sing, "Count your many blessings one by one."

Now we all knew the dear old man had blessings; we had heard him say so. But none of us thought he had so very many. It was just after he was married that an accident had cost him his sight, and he had earned a living for his wife and

himself through nearly the whole of a half-century by scrubbing other people's clothes—clean at the washtub in their kitchen, the wife standing by to tell him when they were made spotless. Not content to provide this way for two—they were childless—he adopted and raised an orphan niece. Now in his old age he had lost his life companion and helper, and apparently about the only earthly satisfaction that remained to him was the faithful care of this foster-child and her husband. But they were not rich, and what they so gladly shared with him could not be more than a sufficiency. But the pastor had given out "Count your many blessings one by one." We heard the blind exultant sigh: "I can't do that."

What calamity had fallen here! Had the blind man lost his faith? No—wait—he is finishing his sentence: "I can't count them that way; I'd never get through if I did."

Then we all sang, though ashamedly in our hearts, knowing that we had never been faced with that difficulty when we counted our blessings. Then afterward we prayed that God would open our eyes to see as well as the blind man.—Interior.

HIS REASON.

When Bobbie brought his report card to papa, there was a little black cross in the section marked "Department." Bobbie knew papa's eyes would find that the first thing, and he twisted his small handkerchief into hard knots, and tried to hide part of his chubby head behind the chair in which his father sat.

"What does this mean, Bobbie?" asked his father.

"I was late at school," said Bobbie, who knew that his mother had seen him leave the house in good season each day. "The teacher rang the bell when I was just in the yard, but—I couldn't run." Bobbie was near to tears, but he was winking manfully.

"Well, that is rather bad," said papa, gravely. "I don't want my son to grow up into a man who is always behind-hand. Now, I am going to be very severe. I shall not tell you tonight what the punishment will be, but unless you can show me a good reason why you were late—"

"I can show it!" cried Bobbie. "I can show it! You just wait." He ran out of the room, and soon came running back, holding in his hand the smallest mite of a kitten. It was poor and scraggly and forsaken in appearance. Its large, frightened eyes fixed themselves on Bobbie's papa as if pleading for him. "I can show the reason," urged Bobbie. This little cat as bound to follow me, and I tried to get away, and I kept putting him over the fence and running very, very hard; but he just jumped over and stuck his claws in my pants until I had to leave with the lady in the candy shop until school was done, and then I brought him home. That was the reason," Bobbie finished all out of breath.

Papa put on his glasses and looked at the kitten. Something in its forlorn, frightened face touched him. "Well, I guess we shall have to forgive you this time," he said. "Nora had better feed him on cream for a while."

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STORIES FOR LITTLE ONES.

GOD DOESN'T CARE.

It was Sunday morning, and I was on my way to the church in which I held my Sunday classes. Suddenly, above the babble of the street, I heard a shrill cry of "Marmar!" and a little figure with its tiny arms akimbo, chest expanded and cheeks still flushed from the efforts of that shrill cry attracted my attention.

He was such a ragged little chap, and withal so manly, and so perfectly comical besides, that I stopped to look at him; his tangled yellow hair was brushed with some attempt at neatness, and his face was shining, and one might say dripping from a recent scrubbing. His very short dress, from frequent washings, had degenerated into a meaningless gray, his diminutive shoes were buttonless and toeless, and over them his mites of stockings hung in ragged pendants. Altogether he was a dingy little morsel of East Side humanity, looking somewhat like a dusty cobweb.

"Marmar!" again called the shrill imperative voice. This time, from the topmost regions of the high tenement, amid the confusion of fire escapes, milk cans and human faces, appeared an outstretched neck, and a voice shrieked down: "Well?"

"Can't I go to Sunday-school-ool-ool?" By this time the attention of the neighborhood was attracted and the answer was given amid comparative silence.

"No, you ain't got no decent clothes," and then the face disappeared with a "snappy" suddenness.

"Marmar!" the childish voice was even more piercing and more imperative.

"Well!" with an emphasis that suggested a ringing box on the ears, if those ears had been in the vicinity of the maternal hands.

"What's the difference? Dod don't care."

The tears sprang into my eyes. Heaven bless the dear little ragged philosopher! His simple faith had probed deeper than our hesitating worldliness.

I took the child's hand. He had no fear of me, for I was well known in the neighborhood as the "Church lady," and it was without doubt my appearance that had suggested the question; and ascending to the precincts of the top floor, I readily obtained permission to have the little fellow accompany me. He trotted happily at my side, his little shoes flipperty-flop all the way, his battered hat well back on his yellow curls, and sat close to me all during the lesson, perfectly unconscious of the queer little figure he made.

I took care that next Sunday my little boy had a neat suit, a fine military cap, and stout shining shoes; but again the tears sprang into my eyes as, gazing with childish delight at his new clothes, he looked up into my face and said: "But God don't care all the same, does He?"

God bless my simple, trusting little ragamuffin, Tommy, N. Y. Observer.

DO YOU HAVE A GOOD TIME WITH YOURSELF.

An earnest teacher was talking with one of her class of young

women, who, by reason of the circumstances of her life, was much alone. The girl was speaking of this, and her teacher looked kindly into her eyes and asked: "Well, Helen, do you have a good time with Helen?"

A look of comprehension dawned upon the girl's face. "I am afraid I don't enjoy her company very much," she answered. "Helen has a way of taking me trips to the valley of humiliation."

"Yes, but after all you must see to it that you have a good time with Helen," was the gentle answer, and no more was said. But the thought of this perpetual companionship with one's self was a great stimulus to that young woman to make better company of herself.

So should it be with us all. Here is an unceasing association, inevitable as it is unending. We can more easily escape our shadows than our own personalities. There are few who are not sometimes alone, and many who must be much alone. However, this is, the companionship of self is continuous; and if silence and solitude be dreaded because of realization of the company we keep when alone, then life is indeed a burden. Satisfied we never should be and cannot well be; but there should be, and may be such high ideals, such earnest strivings, such measure of progress, such matter for meditation, such cause for gratitude, that "Helen may have a good time with Helen" in spite of all drawbacks. And no one else on earth can secure this but Helen herself.—Young People.

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SUPPORTING THE GOSPEL.

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This is a subject that is worthy of the careful and prayerful consideration of the churches of Jesus Christ as well as the ministers of the gospel. The Bible clearly teaches that it is the duty of the churches to support their pastors. The faithful pastor certainly deserves some of the comforts of life, yet many churches seem to be satisfied when the pastor is paid enough to enable him to exist. It is positively sinful for a church to ask for the services of a minister of the gospel for almost nothing when they are able to compensate him. Paul makes this very clear when he says (I. Cor. 9:3-15, R. V.): "My defense to them that examine me is this, have we no right to eat and to drink? Have we no right to lead about a wife that is a believer, even as the rest of the apostles, and the brethren of the Lord and Cephas? Or I only and Barnabas, have we not a right to forbear working? What soldier ever serveth at his own charges? Who planteth a vineyard, and eateth not the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? Do I speak these things after the manner of men? Or saith not the law also the same? for it is written in the law of Moses, Thou shalt not muzzle the ox when he treadeth out the corn. Is it for the oxen that God careth, or saith he it altogether for our sake? Yea, for our sake it was written; because he that ploweth ought to plow in hope, and he that thresheth to thresh in hope of partaking. If we sowed unto you spiritual things, is it a great matter if we shall reap your carnal things? If others partake of this right over you, do not we yet more? Nevertheless, we did not use this right; but we bear all things, that we may cause no hindrance to the gospel of Christ. Know ye not that they which minister about sacred things eat of the things of the temple, and they which wait upon the altar have their portion with the altar? Even so did the Lord ordain that they which proclaim the gospel should live of the gospel. But I have used none of these things, and I write not these things that it may be so done in my case; for it were good for me rather to die, than that any man should make my glorying void." The great apostle by these different questions expresses so many strong affirmations. Of course he and Barnabas could waive their rights in the Bible Department of the church, as they did, but no one can deny that they had a right—God-given right—to them. Paul went in and out before the church at Corinth, as a man does now who has the care of a church, and he had a right to a support from it, even as a man who plants and cultivates a vineyard has a right to eat of the fruit. As the nation supports her soldiers, so should the church support her pastor. All this is stated as a matter of principle and justice. They had a "right" to forbear working," i. e., to expect a support from the churches they served so that they would not be compelled to stop the work of preaching, to make tents, etc., for a living.

Because these apostles were willing to waive their rights to a support was no reason why the churches then should not meet their obligations, or why churches

now should not do their duty in supporting their pastors. While Paul wrote so plainly on this subject to the church at Corinth, because that church had not been doing her duty and needed such instructions, yet, these letters are addressed to "all that call upon the name of the Lord Jesus Christ in every place," and are applicable to the churches that need such instructions today. Any church that asks for the services of a preacher without giving him a support is not governed by the teachings of God's word. Brethren give the pastor your moral and financial support, and your church will certainly prosper. Hodgenville, Ky.

DEAR RECORDER.

Will you suffer a word from a former Kentuckian (by adoption) who is keenly interested in the work which Baptists are doing in that great State? It was my privilege and joy to have two delightful full-time pastors in Kentucky, one at Nicholasville and the other at LaGrange. At both places I greatly enjoyed my work, and as a young minister, knowing little of preaching and little of pastoral work, I marvel with my, perhaps, somewhat larger experiences, now that they ever stood such miserable efforts. Perhaps the enthusiasm of my purpose caused them to overlook my short-comings in other respects.

I remember, with great joy, the interest I took in B. Y. P. U. work, and have a rich fund of experiences as one, who was appointed to hold institutes in the interest of B. Y. P. U. work. I especially enjoyed lecturing in the mountain towns. Since leaving Kentucky I have spent the years in the West with the exception of eight months. How great and glorious is the West! What marvelous strides commercially they are making! And how gloriously the Baptist hosts are moving on in the West! My heart, I fear me, is there still, but I am doing my best to be a Tennessean. Surely the kindness and overwhelming thoughtfulness of the good people of Jackson should make me feel thoroughly at home.

This is a magnificent little city because the church is Christ's in the fullest possible sense of ownership. Christ's title to the church is grounded, not merely in that universal proprietorship which is declared by the Psalmist when he says, "The earth is the Lord's, and the fullness thereof, of the world, and they that dwell therein," but also in the words of the Evangelist, "The church of God, which he purchased with his own blood," or in those of Paul, "Christ also loved the church, and gave himself for it." The church is Christ's also by the acknowledgment and concurrent action of all its members. The conscious and purposeful giving of oneself to Christ is the practical turning point in personal salvation. The experience of the soul is that of personal surrender to Christ. Its song is, "I belong to the King." The title is well grounded, and is confessed.

But there is something more significant and profound than all this, something wonderfully valuable and blessed beyond conception. A spring on the hillside of the farmer, with its stream running through his land, belongs to him; aye, is confessed in our law as belonging to him, though he

cannot keep all its yield of refreshing water to himself, and it runs through other farms, as it sings its way to the sea. When he turns the stream aside to irrigate his garden or freshen his lawn, or confines its waters in a reservoir, or guides them upon a mill-wheel to serve him in place of muscular power, it is more fully his. When he makes it serve him by catching and harnessing the lightning, making it his servant to speak his thoughts or to light his home or his way, it is coming to be more fully and wonderfully his. So it will continue to grow to be his, until all its varied possibilities of service are reached. When it unites with other streams, from other springs on other farms, and becomes a highway for his commerce, or for his own travel, it is more largely his; aye, even when it has come home to the bosom of its great mother, the sea, it is still his in all its rounds of service, furnishing rain and dew for his field and his crops.

Who can estimate the significance of the title, "Church of Christ." Surely no one today, for no one knows the significance of eternity. Neither can any now say what the significance of Christ's church is to this world. Every member of it is called to be the "salt of the earth" and the "light of the world." Of this we are assured that "the kingdoms of this world are to become the kingdoms of our Lord, and of his Christ, and he shall reign in it forever." "The new heavens and the new earth wherein dwelleth righteousness" are being prepared now by the spirit of Christ, which is certainly living in his people, and is leavening society. "The Church of Christ" means that the little company of believers in him who were despised, and persecuted, and martyred, yet has been multiplied till the voice of its message has reached all the ends of the earth. His kingdom is "righteousness and peace and joy in the Holy Ghost. This is the outline of a picture which needs to be painted in all its fullness and brightness on the temple of every human heart. To bring this to be an actual reality is the enterprise which should command all the various resources of all our churches.—Examiner.

HERBERT W. VIRGIN. Jackson, Tenn.

DR. BULL'S 25-CENT FEE.

Not only was Dr. Bull one of the greatest operating surgeons that ever lived, but what a man he was! The following will illustrate what I have in mind:

Shortly before he was stricken with his fatal illness a young East Side physician called at his office and said that he was attending a poor girl over in his neighborhood who would surely die unless operated on. The family was too poor to pay, and the doctor did not feel that he was equal to the operation. Would Dr. Bull give him a little advice as to how to proceed?

"Well, I guess we had better go and take a look at the patient," said Dr. Bull, putting on his coat.

They found the patient in an East Side tenement, and in less time than it takes to tell it Dr. Bull had the room cleared and began the operation.

When he was leaving, the father of the girl met him in the hall and forced a quarter into his hand. Dr. Bull thanked him and went off feeling as happy—happier than if he had received a \$1,000 fee. The girl got well. New York will miss Dr. Bull.—"Reporter," in New York Evening Post.

THE CHURCH OF CHRIST.

This title is given to the church because the church is Christ's in the fullest possible sense of ownership. Christ's title to the church is grounded, not merely in that universal proprietorship which is declared by the Psalmist when he says, "The earth is the Lord's, and the fullness thereof, of the world, and they that dwell therein," but also in the words of the Evangelist, "The church of God, which he purchased with his own blood," or in those of Paul, "Christ also loved the church, and gave himself for it." The church is Christ's also by the acknowledgment and concurrent action of all its members. The conscious and purposeful giving of oneself to Christ is the practical turning point in personal salvation. The experience of the soul is that of personal surrender to Christ. Its song is, "I belong to the King." The title is well grounded, and is confessed.

A growing demand for literature, for fresh information concerning our great work for the denominational weeklies, for tracts and for the enlargement and increased efficiency of our Home Field, and for additional field work made it necessary to secure a capable specialist on these lines. The Board has secured Rev. V. I. Masters, who began his work February 16, 1909. Bro. Masters will be known officially as Editorial Secretary. He will edit Our Home Field, give

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REV. V. I. MASTERS COMES TO THE HOME MISSION BOARD AS EDITORIAL SECRETARY.

It gives me great pleasure to announce that Rev. V. I. Masters has been secured by the Home Mission Board. The administrative work of the Board in the office and in the field has greatly increased and for months we have felt the need of additional force. The great demands of our field west of the Mississippi made it necessary to transfer Dr. J. F. Love, assistant corresponding secretary, to that section, his headquarters now being at Dallas, Texas.

A growing demand for literature, for fresh information concerning our great work for the denominational weeklies, for tracts and for the enlargement and increased efficiency of our Home Field, and for additional field work made it necessary to secure a capable specialist on these lines. The Board has secured Rev. V. I. Masters, who began his work February 16, 1909. Bro. Masters will be known officially as Editorial Secretary. He will edit Our Home Field, give

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\$36.70 to California. MONON ROUTE.

Colonist one-way tickets at the above rate will be on sale daily from March 2nd to April 30th at Louisville, via the MONON ROUTE to California, North Pacific Coast and intermediate points.

Monon trains leave Union Station, Tenth Street and Broadway, and connect at Chicago with all Trans-Continental lines beyond. Inquiries will receive prompt attention when addressed to E. H. Bacon, D. P. A., Louisville, Ky.

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

special attention to our supply of tracts and the furnishing of our denominational papers with information about our work and help in the field work of the Board.

On behalf of the Home Mission Board it gives me unusual pleasure to make this announcement of the acquisition of Bro. Masters to our administrative force. B. D. GRAY, Corresponding Secretary.

No large growth in holiness was ever gained by one who did not take time to be alone with God. No otherwise can the great central idea of God enter into a man's life, and dwell there supreme. For such a possession of the idea of God, we must have much of the spirit of him who departed into a solitary place, and who continued all night in prayer. "The morning star finding him where the evening star had left him."—A. Phelps.

When writing to advertisers in this paper please mention that you saw their advertisement in the "Western Recorder."

SOME RESULTS OF PROHIBITION.

More widespread and intelligent is growing the opposition to the licensed saloon. The city of Louisville seems to be the center for much of the warfare between the opponents and the supporters of the saloon. Only a few weeks ago the "Model License League," so-called, held its convention in this city, and last week the Kentucky Anti-Saloon League held a rousing convention at which Gov. Glenn, of North Carolina, was one of the principal speakers.

Gov. Glenn's Address.

Gov. Glenn cited facts illustrating the improved moral, business and educational conditions in North Carolina since the saloons were voted out last year. The leading liquor paper of Guilford county, he said, admitted recently that prohibition had been a great boon for the county.

Answering the argument that prohibition does not prohibit, the Gov. Glenn said: "The wettest town is ten thousand times better than the driest wet town anywhere in the country. If the officers do their duty prohibition is almost entirely and absolutely prohibitive."

Jails and Penitentiaries in Kentucky.

A significant statement has been given publicly by the president of the "Jailers Association" of Kentucky that fifty per cent of the jailers are forced to engage in outside occupations as a means of livelihood, and less than twenty-five per cent are making a comfortable living from their office. In the past the office has been one of the best paying positions in a county; the fees depending upon the number of prisoners. But now the jailers state that "without liquor in a community the offices are worthless." The president of the Association says:

"Under local option conditions the jails do not bring the jailers enough to live on. The fast spread of the temperance sentiment has resulted in unoccupied jail cells, and fees lacking. At every recent meeting of the Jailers' Association, the complaint has come from our fellow-officials located in local option territory that their offices are becoming more and more valueless each day."

Results in Kentucky and Tennessee.

Among the startling statements made by Mr. Severance, Chaplain of the Frankfort penitentiary, was that nine out of ten men in the penitentiary were brought there by drink. In one year the internal revenue receipts from intoxicating liquors decreased \$29,000,000, declared another of the speakers. All of this tremendous decrease cannot be ascribed to financial depression. This is a strong answer to the old argument of the liquor men that "prohibition does not prohibit."

The situation in Knoxville, Tenn., was cited as a complete refutation that the reduction in a city's revenue by the banishment of the saloon will increase the tax rate. But in Knoxville municipal appropriations have been increased \$57,000 without a higher tax rate, and the wholesale business of the city has increased eighteen per cent in five months. The experience of other cities is similar. Under the scare of increased taxes, the liquor people are making their most vigorous fight. But unfortunately for them, facts fur-

nish figures unfavorable to their claims.

Rev. W. C. Taylor, D. D., of Virginia, reported that there is a majority of 30,000 for State-wide prohibition in that State. The only question with the people is the method—whether to secure the desired result, a county at a time by local option, or by a State vote. Eight years ago, he said, there were 2,060 licensed saloons and now there are 501.

Results in Alabama.

Rev. Brooks Lawrence, of Birmingham, Ala., discussed "Regulation and Prohibition in a Community." He spoke chiefly of regulation of the licensed liquor traffic and prohibition in Birmingham and neighboring cities. He gave the following facts from his own State:

The regulation of the liquor traffic never reduced the number of violent deaths. In Maine there were not more than five murders in a year; in Birmingham alone there were twenty-five with the liquor shops. Regulation has never demonstrated its power to save life. In Birmingham, with a population of 100,000, there were 320 violent deaths in a year, with the saloons open. During the first year after they were closed this number was reduced by 110.

In 1907, the last year of saloons, there were 2,428 arrests for drunkenness. In 1908, the first dry year, this number was reduced 1,682.

For all causes there were 11,000 arrests under regulation. Under prohibition this number was decreased 4,992, in spite of the blind tigers, and all the efforts of a recognized conspiracy of the liquor interests of the country and Alabama to break down the prohibition law and bring it into disrepute.

In nineteen communities 6,830 arrests were made for drunkenness with saloons, and 1,536 when there were no saloons. This was when the saloons were open and "regulated." Prohibition cut the number down half.

Space does not permit of the publication of many other similar facts that were brought out in this convention and that are constantly coming to hand from other sources.—Christian Observer.

DEAR RECORDER.

At a call meeting held by the South Carrollton Baptist church, Muhlenberg county, Ky., I was called to the care of the above church in November, 1908. I preached for them on the fourth and Sunday in December, also in January, 1909, to large and very attentive congregations. Drs. Coleman, Peay, Austin and other noted divines have occupied the pulpit here and served as their pastors in by-gone days, so it can plainly be seen a man to hold a congregation at this place must prepare himself for the task. Some one here said, "that negro and Irish tales will never hold a congregation at South Carrollton. The preacher must preach the gospel in its force and purity. Some one somewhere wrote or said that this town was noted for its sins and ungodliness. In my few visits to the place I have never seen or heard anything different to any other town so those fer-

rrible sinners must have gone down the Green river during my visits. Never have I preached to a better behaved and a more respectable congregation anywhere. They are Baptists to the core. Some of the most stalwart Bap-

tists have passed from the stage of action from this old church.

So as ministers of the Gospel let us not underrate the people we preach to, especially those of the same faith, and lower the Baptist standard. Brother, hold it up, blood bought as it is, from trailing in the dust.

F. G. JONES, Pastor.
Drakesboro, Ky.

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Can two walk together except they be agreed? Give diligence to keep the unity of the Spirit in the bond of peace.

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THIS EXPERIMENT FREE.

Stuart's Dyspepsia Tablets are made to give to the system, through the digestive tract and the stomach, the necessary chemicals not only to digest food, but to enrich the fluids of the body so that it may no longer suffer from dyspepsia or other stomach trouble.

We will send you a quantity of these tablets free, so that their power to cure may be proven to you.

Thousands upon thousands of people are using these tablets for the aid and cure of every known stomach disease. Know what you put into your stomach, and use discretion in doing so.

Stuart's Dyspepsia Tablets contain fruit and vegetable essences, the pure concentrated tincture of Hydrastis, Golden Seal, which tone up and strengthen the mucous lining of the stomach, and increase the flow of gastric and other digestive juices; Lactose (extracted from milk); Nux, to strengthen the nerves controlling the action of the stomach and to cure nervous dyspepsia; pure Asceptic Pepsin of the highest digestive power and approved by the United States Pharmacopoeia.

One of the ablest professors of the University of Michigan recently stated that this Pepsin was the only asceptic pepsin he had found that was absolutely pure—free from all animal impurities—Bismuth, to absorb gases and prevent fermentation. They are deliciously flavored with concentrated Jamaica Ginger—in itself a well known stomach tonic. Liquid medicines lose their strength the longer they are kept, and chemical changes, hence Stuart's Dyspepsia Tablets are so recognized as the only true and logical manner of preserving the ingredients given above in their fullest strength.

If you really doubt the power of these tablets, take this advertisement to a druggist and ask his opinion of the formula. It is due your stomach to give the ingredients necessary to stop its trouble. It costs nothing to try. You know what you are taking, and the fame of these tablets prove their value. All druggists sell them. Price 50 cents. Send us your name and address and we will send you a trial package by mail free. Address F. A. Stuart Co., 150 Stuart Building, Marshall, Mich.

A Tonic Free from Alcohol

Talk with your doctor about Ayer's non-alcoholic Sarsaparilla. Ask him if he prescribes it for pale, delicate children. Ask him if he recommends it when the blood is thin and impure, and when the nerves are weak and unsteady. Ask him if it aids nature in building up the general health.

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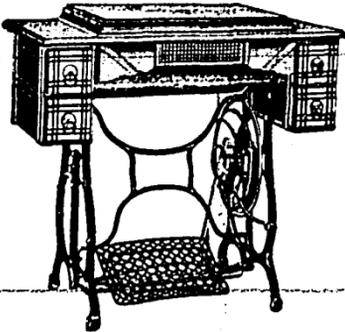
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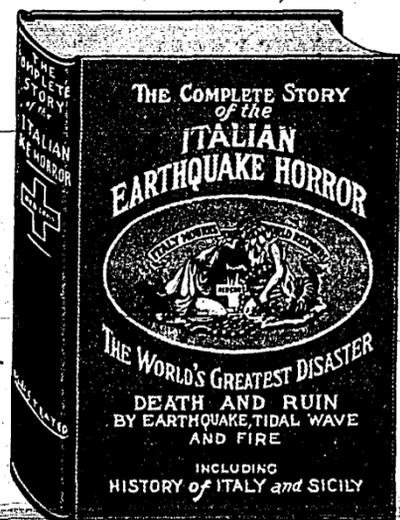
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More than one who cries out for union means only union with himself; there can be no union with the self-spirit.

The Farm and Household

Near Midway T. F. Dunlap sold one hundred mules at his sale at an average of \$192.

M. A. Prewitt and others, of Montgomery county, sold to Paris parties 300,000 pounds of hemp at \$6 per hundred and a premium.

No 2 wheat sold in Louisville market recently at \$1.15 1-2 per bushel, the highest price reached for three years past.

S. T. Sparks, of McKenzie, Tenn., sold 14 two-year-old mules that averaged \$130 a head amounting in round numbers to \$1,820.

Gallatin county.—Web Beahl, of Warsaw, sold to C. T. Johnson, of Stamping Ground, a grey gelding coming 4 years old for \$175.

Messrs. Clarence & McSandire, of Gallatin county, sold a nice yearling—Denmark—gelding to Chambers Perry, of Boone county for \$200.

Trigg county.—Wheat is looking well in this section and bids fair to make a good crop. The 1907 crop of tobacco is selling low. The 1908 crop will be a large one.

Ben Mylor, of Gallatin county, sold at Carrollton last county court day to Dennis Ryan, of Cincinnati, one horse mule 17 hands for \$175, and one yearling mule \$100, and two horses at \$75 each.

Franklin county.—Farmers have been very busy here for the past weeks sowing tobacco seed. Wheat not looking very well. Stock of all kinds in good demand. Fat hogs are selling at 6 cents. Mules and good horses in demand. Yearling calves are selling from \$18 to \$20. Corn is worth \$3.25 per bushel.

Bath county.—Despite the circh of several months duration last fall the crops that were sown in the early fall are growing rapidly, and if favorable weather prevails during the spring months there will be bumper crops of wheat, rye and barley. The stock market is better than it has been for some time, horses, mules and cows are bringing good prices.

THE PIQUANT PEPPER.

The Piquant peppers, which may be found in any city market at almost any time of the year, are never bigger, greener, or more inviting than at this particular season. Today we may pluck them from their vine in our own garden if one is so fortunate as to have such a possession, or lacking the garden, we have but to stop before any green grocers to purchase as many as we can use at a price so small as to admit of no excuse for the cook, who does not make every possible effort to take full advantage of the pepper-time. In the older times, of course, there may have been some excuse for such neglect of one of the most palatable of vegetables, for in those days pepper was so generally regarded as a decorative plant that even the best cookery books made no mention of its value as a food-product. It was used for

seasoning purposes almost exclusively—the pods being dried and the seeds extracted for such uses—or it might appear in the form of a pickle, either whole, or chopped fine, and mixed with other vegetables and dubbed a "pepper relish."

Thus, it has been within comparatively recent times that cooks have commenced to realize how valuable a vegetable they had been neglected. How much the foreign immigrants have had to do with this culinary awakening it is impossible to tell, and yet there can be little doubt that their influence had some effect upon the present popularity of the pepper. Accustomed to its use in their own land they naturally demanded it when they arrived in their new home, and, as the American cook has not been slow to take advantage of all the cookery secrets that these foreigners have brought to them, it is by no means improbable that the truth about the culinary possibilities of the pepper may have been discovered in this manner.

As it is, it is a poor cook who, today, does not know about a dozen uses to which the pepper may be applied. Thus if you wish your pepper served to you in the form of soup she will prepare you a pepper-pot, seasoned as highly as for a West Indian palate, by the addition of cassareep, or she will make it milder, after the Creole fashion, by omitting many of these high condiments and spices. And yet, however, it may be seasoned afterwards, the method of making a pepper-pot is pretty much the same the world over.

The real West Indian pepper-pot is made by placing the remains of any cold flesh, or fowl in a saucepan, and after it has been covered with cassareep—a sauce made from the root of the bitter cassava—and a medium quantity of cold water, the ingredients are cooked to the consistency of a thick stew. In New Orleans, however, the pepper-pot is a more elaborate concoction. Its basis is a knuckle of veal, which is first made into a soup. When this has simmered for three hours or more and has been carefully skimmed the meat is removed from the knuckle, is cut into small pieces, and, with three or four pounds of tripe, which has already been cooked and cut into inch squares, is added to the soup. Two potatoes cut into dice, one chopped onion, and a sprig of parsley, a bouquet of herbs and half a red pepper pod, all chopped fine, then follow, and the mixture is brought to the boiling point, when it is seasoned with salt, butter, and both black and cayenne pepper to taste—Selected.

BEE STINGS FOR RHEUMATISM.

I was attacked very suddenly on June 24 last with acute arthritis on my hip, as suddenly succeeded by sciatica of the same side. A fortnight in bed was followed by a fortnight at Droitwich with a daily bath at 104 degrees for twenty minutes. A small measure of relief was obtained. My treatment consisted of a return to Droitwich a daily douche of hot water to the offending hip, return to my lodgings and reclining in more or less—chiefly more—pain for the rest of the time. I could not walk a quarter of a mile without two or three stops to relieve my agony. I commenced on October 17 the

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"bee-sting cure." I had seven or eight applied in the course of the sciatic nerve and round the hip joint. When I awoke in the morning I was able not only to turn in bed but to get out without hauling myself up in agony by the bedpost, and I walked across the floor without limp or pain for the first time in all but three months. I returned to bed at once and had another half dozen bees applied, subsequently dressing at 12:30 p. m. for dinner. The same night I had five or six more bees applied, and on October 19 the final installment of the same number. I walked well all day, and even ran about fifty yards without pain, and am now, on the evening of October 21, absolutely free from the slightest twinge. I may add that if I live for three months I shall be sixty-seven.—E. T. Burton, in the British Medical Journal.

NEARLY RESIGNED

But Held Position on Grape-Nuts.

An Oklahoma woman was saved from loss of health and position by change to right food. She says:

The spring of 1904 found me almost a nervous wreck from the use of improper food. I could not sleep nor eat anything but what it seemed that my stomach was on fire.

"I had the best medical advice I could get, but medicine did not reach my trouble. I was growing worse all the time until I was about to resign my position, as a thing I could not afford to do.

"A friend brought me a pkg. of that wonderful food, Grape-Nuts, and asked if I had ever tried it. I told her no. I had no faith in it, but to please her I promised to use the package before I decided what it would do for me.

"I ate nothing but Grape-Nuts and cream three times a day and that awful burning in my stomach disappeared. I was able to continue at my work and gained 26 lbs. in three months. So I owe my health and position to Grape-Nuts.

Name given by Postum Co., Battle Creek, Mich.—"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.

What Would You Do

If three good physicians should pronounce your case hopeless. If they should decide that you could not live longer than six weeks. And if you should get well, after using only \$12.00 worth of Dr. Miles' Heart Cure and Nerveine, what would you advise a friend in like condition to do?

"I have to thank you for saving my wife's life two years ago. We had continued with the doctor until the third doctor like the two previous ones, said that nothing could be done for her, that she had better be taken home from the hospital to quietly wait her time, which would not be over six weeks at the most. I brought her home, and then I thought probably Dr. Miles' Heart Cure and Nerveine might help her, so I got a bottle of each and some Nerve and Liver Pills and commenced to give them to her. We soon seen an improvement, and encouraged by this we continued giving the medicine. We gave her eleven bottles in all of the medicine. She takes it occasionally now if she feels the need. I am in the ministry, and have been for forty-four years."

REV. P. MILLIGAN,
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Dr. Miles' Heart Cure is sold by your druggist, who will guarantee that the first bottle will benefit. If it fails he will refund your money.
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In the east Panhandle of Texas adjoining the Oklahoma line and in the Rich Valley of the Canadian River. These lands produce 50 to 75 bushels of corn, 30 to 35 bushels of wheat and other products in proportion. Write us at once for full particulars as to rainfall, soil, climate, location, crops and about our excursions every two weeks. A postal card will bring full particulars.
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BAKING POWDER

Makes delicious hot biscuit, griddle cakes, rolls and muffins.

The only Baking Powder Made from Royal Grape Cream of Tartar

ITEMS OF INTEREST

News The World Over.

The death of Dr. W. T. Bull, of New York, is a national calamity. He was one of the greatest of surgeons and one of the greatest men ever born in this land. He was born on Rhode Island in 1849, of a distinguished family, his great grandfather being one of Roger Williams' men. And this great surgeon died of cancer on the neck. This was operated on a year ago, but he continued his practice till June. Dr. Bull took the most baffling cases and charged less than smaller men. He could have made a great fortune, but he would not, devoting his time largely to those who could pay nothing. The poor are doubly benefited in his death.

Mrs. W. K. Vanderbilt has purchased eighteen lots in New York City, on which she intends to build eight model houses, six stories high to rent to poor families having consumptive members. The houses will cost \$1,000,000, and are to be constructed under the direction of the Presbyterian Hospital authorities. The lots adjoin a park. There will be sunshine and fresh air in abundance, and thorough ventilation.

Finances are growing worse and worse in Germany. Every year there is a deficit, now reaching \$50,000,000 a year and it is difficult to find something new to tax. Meanwhile thousands of men are out of employment. When will the German people rise as one man and tell the government the great expense for the navy must be stopped. Germany has very little sea coast and a few disappearing batteries and torpedo boats can guard that effectually.

Somebody must stop this searching into Chinese history or what will become of the pride of Western folk. Dr. Giles, professor of Chinese in Cambridge University has found Chinese documents which show that ages ago the Chinese had vehicles which recorded the distances traveled. So our taxicabs are no new thing.

Christian Work quotes these sentences from the announcement of the Chinese Emperor on ascending the throne, written, of course, by the regent: "Here are a few phrases from the announcement of the new Chinese Emperor on his enthronement in December. The document only lately reached this country: 'Our late Emperor ruled the empire for thirty and four years. He kept on his clothes through the night and took his food after dark, earnestly devoting himself to the work of government. We hoped that his glory would be long-enduring, and that he would live to complete the reorganization of government, but the 'sacred body' was too frail. On the 21st day of the 10th moon of the 34th year of Huang Hsu he 'took the dragon ride to be a guest on high.' We have entered on the great succession; the 'divine utensils' are very heavy; the responsibility rests upon this feeble body; we think of our youth and scanty merit, and fear we shall be unequal to the test."

Votes under the county unit law have been held in thirteen counties in Indiana. Twelve of them were dry. But the liquor men concentrated their money and work on Wayne county and it voted "wet." The State prohibition bill was defeated in the Texas Legislature. We

doubt whether Texas is ready for State prohibition. Let local option do its good work till nearly all the counties are free from the curse.

Of the anti-Japanese bills before the California Legislature, President Roosevelt approved of one, provided it be made general. This bill forbids aliens owning real estate in California. The President is right. Every nation ought to forbid aliens owning real estate in its territory. Many small nations would have saved themselves great trouble by adopting this rule.

Mr. M. A. Stein, who was sent by the Government to explore the great Takla Desert in Central Asia, has returned after three years. He traveled 10,000 miles over the most desolated part of the earth. There were the ruins of many towns, and forests of dead trees which showed that region had once been populous, but some convulsion had dried up or turned away the rivers and now it is totally without water.

We are very glad that Nevada has followed the example of South Dakota and requires a residence of two years in the State before a divorce can be applied for. Heretofore only a residence of six months has been necessary.

FRAGMENTS FROM SOUTH CAROLINA.

Dr. George W. Truitt, of Texas, is expected in Greenville by Wednesday, March 3rd, to aid Dr. Z. T. Cody in a protracted meeting at the First church. It is our earnest desire to see a great refreshing from on high during these services, not only in this church, but in other churches, and among the students of Furman University and of the Greenville Female College. Pray for us.

Dr. Clarence P. Erwin, one of our best and most scholarly Baptist ministers, died in Philadelphia, last Sunday, February 21st, whether he had gone from his home in Campobella for medical treatment. He was educated at Furman University and the Southern Baptist Theological Seminary, and had been the pastor at Bamberg, C. H., and other places. He once taught in Furman, and at his death he was teaching in the Spartan Baptist High School, as well as preaching regularly. He was sound in the faith, of godly, Christlike spirit, able and accurate as a thinker, and of a warm, lovable disposition. He was about fifty-five years of age, and had done very solid and excellent work as preacher and teacher. He had been, for years, the Secretary of the Baptist State Convention, and held that position when he passed away.

Dr. J. William Jones, of Richmond, Va., is now in Charleston, S. C., visiting his son, Dr. Howard L. Jones, the acceptable pastor of the Citadel Square Baptist church. We hope he will visit Greenville also, before returning to Virginia.

In educational circles there is no sensation among us, but things are moving along smoothly and successfully.

The Legislature of South Carolina, now in session, but near its sine die adjournment, has warmly debated the question of State-wide prohibition. No decision was reached up to February 25th, and it is hard to tell what will be done. It looks as if local option would be continued, with probably a referendum bill to be passed, relegating the matter to the vote of the people some time during 1909. The liquor element seems wide-awake and active, and they are strongly sustained, unfortunately, by some of the secular newspapers in the State. Evil, on the line of the whiskey traffic, as of other types, will, of course, "die hard," if it dies at all. R. W. SANDERS, Greenville, S. C.

THE STATE.

Rev. H. A. Hunt has just closed a remarkable meeting at Williamsburg. There were fifty-four additions to the church, most of these by baptism and from the city. The meeting did not reach to any great extent the students attending Williamsburg Institute. At the close a collection of \$700 was taken for Foreign Missions. Bro. Hunt stopped at the Recorder office while in town, en route to Mississippi, where he goes for a few days' rest.

OTHER STATES.

Pastor W. R. Brown writes from Merryville, La.: "You will please change my paper from Opelousas, La., to Merryville, La. I have changed pastorates from one of the oldest towns in the State to one of the newest, and must have the old reliable to come with me."

Bro. J. W. Johnston writes from Grant's Pass, Ore.: "Bro. E. L. Hicks, of Roseburg, is assisting Pastor Lovette. He is a man of power. He is a Tennessean by birth, and received his training at the Louisville Seminary. He has resigned his work at Roseburg to accept Tucson, Ariz."

God has greatly blessed the labors of Pastor I. P. Trotter, in the Hattiesburg church, Miss. Last year there were 129 additions. During the seven years of his pastorate there have been 943 additions. Three churches have been sent out in the time, leaving the First church with 600 members. Three times the pastor's salary has been increased, the increases amounting to \$1,200.

Pastor J. W. Willis writes from Edmond, Okla.: "Please change my address from Norman to Edmond, Okla. My work here opens most auspiciously; congregations are large and enthusiastic. Edmond offers an important and delightful field, being the seat of the Central State Normal College, with nearly 900 students, the oldest college in the State. The town is growing rapidly and many Baptists are moving in."

Bro. Frank M. Wells writes: "I have closed my work in Oklahoma for the present. I am now in meeting, in Russellville, Ark., with Pastor B. R. Womack, D.D. Dr. Womack is one of our best sermonizers and profound gospel preachers, and above all he is a good, consecrated man. He has an invalid wife, and she cannot live long. He has been my bosom friend for twenty years. I love him dearly. I write to ask all our friends to pray for Brother and Sister Womack, and our meeting here in Russellville. Russellville is a hard place, and our cause here must not be lost. Brethren, pray for us."

Pastor S. N. Mohler writes from St. Joseph, Mo.: "My address is 5910 King Hill Ave. Send the 'Old Standby' right along. I have missed its welcome columns for a couple of weeks. My work moves off nicely here, and under God expect very satisfactory results. Numerically our work, since here, has resulted in two additions by letter, three baptized, two professions, one stands approved for baptism, and one received by relation. Our Sunday School is on the increase and interest is deepening along all lines of work. This is one of the most promising fields I ever saw, and the workers seem very willing to work. I miss Louisville's ministerial fellowship, but we have a fine band of pastors here, O'Kelly, Truex, Bolton, Cooper and Benight."

DEAR RECORDER:

Dr. Preston Blake, of the South Side Baptist church, is with me in a meeting, which began February 22nd. Our church auditorium is now complete, with a seating capacity of from 400 to 500, and, of course, we think we have one of the best churches in Birmingham District. About 100 new members have been added since we began here, in September, 1907.

T. H. JOHNSON, Pastor. Woodlawn, Ala.

DEAR RECORDER:

We have just closed what is conceded by all to be the best meeting ever held in Quincy. Evangelist T. T. Martin did the preaching. He is truly a master workman. The pastor began the meeting on Sunday, and by the time Bro. Martin arrived, the following Tuesday, we were crowded out of church. We moved the meeting to the opera house, where for two weeks the gospel was preached to overflowing congregations, 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.

gospel preacher of this age."

At this writing it is impossible to tabulate the results. The people of this city have been lifted to a high plane of Christian living, and many strong, but godless men who would never bear any one else have taken their stand for the Lord.

E. L. WELLS, Quincy, Fla.

DEAR RECORDER:

I am sending check for \$2 in renewal of my subscription to the Recorder. My prayers for its continued usefulness go with it. I want the paper sent as formerly in the name of dear mother, Mrs. Lydia Posey, who died two years ago, and who loved and taught her children to love this dear old paper.

MRS. THOMAS BROWN, Waddy, Ky.

A CARD FROM DR. MULLINS.

I was glad to read Dr. Weaver's statement in the Western Recorder of February 18th. It breathes a sweet Christian spirit, characteristic of Dr. Weaver and good to see. I reciprocate heartily all he says about me and the Seminary, and accept his statement fully with one slight exception.

Dr. Weaver says: "I am sure that he would never have published what he did in regard to me if he had not been so hasty. In fact, he has so assured me since." The last sentence, as I understand it, states that I declared to Dr. Weaver that my article replying to the "Call" was due to haste. Evidently, Dr. Weaver misunderstood me on that point. Nothing was further from my thoughts than to assert that my article was due to haste. I simply assured Dr. Weaver that I knew his motive was pure, and acquitted him of any sinister designs. Simply that, and nothing more. I felt thus when I wrote my article, but I had to reply to the language and its fair implications, and not to the motive. May Dr. Weaver's wish that love prevail be realized, and may the Lord spare him many years to serve His cause in the future, as he has done so faithfully and well in the past.

E. Y. MULLINS.

WANT COLUMN.

Want ads appeal to everybody. There is always something wanted in every home, church or community that can be advertised for in this department of the WESTERN RECORDER at a very small cost. Something to sell or exchange—lands, real estate, properties or merchandise of any kind; business changes, situation wanted, etc., etc., can be advertised for in this column at the rate of one cent per word each insertion. The cost is so small that remittance by stamps, currency, Postal or Express Money Order must accompany all orders for insertion of copy in this column.

No ad taken for less than 25 cents.

WANTED—100,000 people to send for our prices on TYPEWRITERS and SAFETY-RAZORS. Rekab Supply Co., Bloomington, Ind.

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. Kelley, 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, 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.

Live Stock Markets.

CATTLE.

Good to choice export steers	25a	25 75
Light Shipping steers	4 50a	5 25
Good to choice butch sters	4 25a	5 00
Medium to good but sters	3 50a	4 25
Com. to med. butch sters	4 00a	4 50
Good to choice butch heifers	4 00a	4 50
Med. to good butch heifers	2 75a	3 40
Com. to med. butch heifers	2 25a	2 75
Good to choice butch cows	3 25a	3 75
Med. to good butch cows	2 75a	3 25
Com. to med. butch cows	2 00a	2 75
Canners	1 00a	1 75
Good to choice fat oxen	3 75a	4 25
Medium to good oxen	2 00a	3 75
Good to choice bulls	2 50a	3 25
Medium to good bul's	2 25a	2 75
Common to medium bul's	1 75a	2 25
Good to choice veal calves	7 50a	8 00
Medium to good veal calves	4 00a	6 00
Com. to rough veal calves	2 50a	3 50
Good to choice feeders	3 50a	4 00
Medium to good feeders	3 00a	3 50
Common and rough feeders	2 50a	3 00
Good to choice stock steers	2 50a	3 00
Com. to med. stock steers	2 00a	2 50
Good to choice stock heifers	3 00a	3 25
Med. to good stock heifers	2 25a	3 00
Com. and plain stock heifers	1 75a	2 50
Good to choice milk cows	35 00a	45 00
Med. to good milk cows	20 00a	30 00
Com. to plain milk cows	10 00a	20 00

HOGS.

Good to choice prs. and hrs.	200 to 300 lbs.	6 50	
Medium packers, 160 to 200		6 50	
Light shippers, 130 to 160		6 15	
Choice pigs, 90 to 130		5 25a	5 40
Pigs, 50 to 90		5 00a	5 15
Roughs, 50 to 100		2 50a	5 85

SHEEP AND LAMBS.

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

TOBACCO.

BURLEY—Dark Red.

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

BURLEY—Bright Red.

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

DARK.

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

BUTTER.

Fresh, packed, 1 lb. rolls, 20c.

POULTRY.

Hens, 10 to 11 lbs per lb; chickens, 10 to 12c; Turkeys, old hens, 15c; gobblers, 12c; ducks, 9 to 10c; guineas, per dozen, \$3.25.

EGGS.

Fresh, case count, 20c; candled, 22c.

THE FEED THAT FATTENS.

Cotton Seed Meal
Cotton Seed Hulls

Write for prices for Fall Delivery.

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