

WESTERN RECORDER

Faith, Hope and Love, these three.

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

84th YEAR.

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As time passes the truth of these words of H. B. Smith is more clearly seen: "One thing is certain—that Infidel Science will rout everything except thorough-going Christian Orthodoxy. All the flabby theories, and the molluscous formations, and the intermediate purgatories of speculation will go by the board. The fight will be between a stiff, thorough-going Orthodoxy, and stiff, thorough-going Infidelity. Arminianism gets the fire from both sides; so does Arminianism, so does Universalism."

A great religious paper answers the question as to what we are in this world for, by saying it is to do good, as the context shows to our fellowmen. Evidently the paper is Arminian. A Calvinist paper would have said "to glorify God."

In 1905 the Czar issued his decree allowing members of the Greek church to join other bodies of Christians. There was a German Baptist church in Odessa and the Russians began going and hearing the Gospel from Pastor Fullbrandt. So many became interested that they hired a large hall, formerly a military chapel, which seats 1,000. Pastor Fullbrandt sent to Tiflis for Bro. Pavloff to come and take charge of the work among the Russians.

Bro. Pavloff went eighteen months ago. The hall is crowded with eager listeners not only on Sundays but on week days. There has been a steady stream of conversions. Men who have gone to the meetings to make a disturbance have been converted. The interest has spread to the surrounding towns; the converts eagerly telling the story of salvation to others. What hath God wrought!

PERSONAL HOLINESS AND DOCTRINAL SOUNDNESS.

By J. M. Weaver, D.D.

In his second letter to Timothy Paul writes: "Take heed unto thyself, and unto the doctrine." They were addressed to him as a minister of God. But they are applicable to all of God's children. Two exceedingly important truths are taught in these words. They have reference to our whole religious life. The first is Personal Holiness: "Take heed to thyself." The other is, Doctrinal Soundness. Many professed Christians neglect the cultivation of personal piety and thus fail to exert the power of personal influence for good in the world. Others seem to think that so they are pious it matters but little what doctrines they hold and teach. Both are very important and should be so regarded. What we are is more important than what we do or say. The man behind the gun makes successful the soldier in the navy. The mission upon which we are sent is a mission of holiness. God who sends us is holy. Moses says God is "glorious in holiness, fearless in praises, doing wonders." God says unto His children: "Be ye holy for I am holy." The Psalmist says: "The Lord is holy in all his works." The angels are represented as saying: "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." It is written: "Without holiness no man shall see the Lord." How important then that we should heed these words: "Take heed unto thyself." Again its necessity is seen in the fact that our spiritual power is always in proportion to our holiness. We cannot win men to the acceptance of Christ unless we are holy in our lives before them. There is great danger of our neglecting to cultivate spiritually our own lives. Many ministers are guilty of this. They care for and cultivate spiritually other people's children while their own are neglected. Holiness can only be obtained by constant effort under the influence of the Holy Spirit.

The second truth here is Doctrinal Soundness. The doctrines taught in the Scriptures are exceedingly important in building up of Christian character. We must know, teach and defend them. Baptists hold and teach these doctrines as revealed in the Bible. Some persons say that it makes no difference what we believe and teach so our lives are right and we are sincere. But as we believe so will we act. Erroneous doctrines believed will surely lead to erroneous living. Some say that one church is as good as another, but this is an error. The church that is nearest conformed to the Scriptural model is better than the others not so conformed. There are four fundamental doctrines that we as Baptists must hold and teach at all cost. Our fathers have done so in the past in all ages. The first is the doctrine of religious liberty. This doctrine is that all men have a right to worship God, or not at all, as far as man is concerned, as they may elect. This is in reality liberty, not toleration. It is the glory of the Baptists that they have held to this from the apostles until now. Baptists have never persecuted. History teaches that all other denominations have. Baptists believe that—

"True religion
Is always mild, propitious, and humble.
Plays not the tyrant, plants no faith in blood,

Nor destruction on her chariot wheels;
But stoops to polish, succour, and redress,
And builds her grandeur on the public good."

Baneroff, the historian, wrote of the Baptists: "Freedom of conscience, unlimited freedom of mind, was from the first a trophy of the Baptists."

John Lock wrote: "The Baptists were the first and only propounders of absolute liberty, just and true liberty, equal and impartial liberty."

Lenard Busher, an old Baptist, wrote: "It is not only unmerciful, but unnatural and abominable, yea monstrous, for one Christian to vex and destroy another for differences and questions of religion. . . . That it may be lawful for every person or persons, yea, Jews, Turks, Pagans and Papists, to write, dispute, confer and reason, print and publish any matter, touching any religion, either for or against whomsoever." These are golden words! The language of Baptists has ever been:

"Its not with flashing steel;
Its not with cannons' peal,
Or stir of drums;
But in the bonds of love—
Our white flag floats above—
Its emblem is the dove—
Its thus we come."

The second fundamental doctrine is that regeneration is essential to membership in the church. The Baptists regard a church as a body composed of God's obedient children. They are addressed in the New Testament as "saints," "holy ones." Only such as are believed to be born of the Spirit and baptized are admitted. The church is intended to be spiritual. By standing firm and contending earnestly for this truth they have exerted upon other denominations a wonderful spiritual influence. The third is that strict obedience to the ordinances of God is incumbent upon every member. They teach that the Scriptures and not sentiment are to govern in the church. They regard the church as executive, never legislative; Christ is the only law giver in Zion. Holding to and contending for these truths they have subjected themselves to the charge of "bigotry," "sectarianism," "narrowness," etc. But he is a poor Baptist who is not willing to stand firm, notwithstanding these charges.

The fourth truth is that the spirit of missions should be cultivated by every member. The first desire of a regenerated soul is to tell of his conversion. Every instructed Baptist is a missionary and will never be satisfied until all the world shall hear of Christ and His love and shall return to its allegiance to God. In brief these are the four fundamental doctrines for which the Baptists have contended through all the ages from apostolic times until now. To uphold them millions have passed through floods and flames and died a martyr death. We shall be unworthy sons of noble sires if we surrender these principles, through fear or flattery. As Whittier says: "To do is to succeed—our fight Is wag'd in Heaven's approving sight— The smile of God is victory!"

SALVATION TO THE UTMOST.

The salvation spoken of in our text is described as an "utmost salvation." It is "utmost," first, in the sense of complete. The Jewish high priest never could make complete atonement for sin.

He had to offer a sacrifice every year. The conscience of the Jews were never completely free from the sense of sin. The offerings for sin could not give complete peace to the conscience. The Christian, however, is brought into a state of perfect peace "his conscience being purged from dead works to serve the living God." The atonement of Christ satisfies. When it is understood that Christ died for the sinner, there is felt at once that nothing more is needed. This is the peculiarity of the completed work of Jesus. We do not argue ourselves into this belief, but we know it at once. The work of Christ as priest and his offering for sin is felt to be efficacious, and nothing by way of human merit can be added to it. Again, the work of Jesus is complete in that he brings us through all hindrances to a complete salvation, and this is true not only for our present life, but forever. Therefore, he saves forever. Salvation is for the present and also for the eternal ages. Jesus is such a Saviour that he will not keep his children from finally obtaining the object of their hopes and the fruition of their faith. Jesus stands in the presence of God as a living sacrifice, and by his words and presence, intercedes for us. We have a high priest who is able to save us to the uttermost of our needs. There is not a need that he cannot supply, nor an enemy that he cannot conquer; nor will there be a failure of all those whom God has given to him. This is a wonderful salvation. There ought to be great comfort and consolation in the thought that our Redeemer is at God's right hand as our representative, to transact our business at that court. We think often of his death, but seldom of his living in heaven, making intercession for us. Jesus daily intercedes for us, that a supply of grace may be given to us, and that we may be kept. Remember that we can be in no danger that he does not foresee, nor in any difficulty that he can not give us deliverance. There ought to be encouragement also in the thought that he is an heavenly priest. This ought to be a great motive for the entire surrender of our lives to Christ and the dedication of ourselves to his work. "Dedicate, then, yourselves to him; and count no work too arduous to engage in for him, nor any sacrifice too great to make." We can not render much to him for all he has done for us, but we owe him our lives and the love and devotion of our hearts. "Whatsoever your hand findeth to do, do it with all your might." The world needs men of zeal who will enter heartily upon the work of evangelization, men who will count not their lives dear, but will set Christ before all else.

"Let us praise his grace, let us exhibit it, let us search it out and prove for ourselves what this Gospel of the grace of God means! It is grace that is going to conquer, and grace that is going to fit and equip for service."—Selected.

John Ruskin says at the close of one of his volumes: "This is the sum of all my writing. 'Whatsoever He saith unto you, do it.' This should be both the essence and the substance of all Christian teaching. Christ's word is the ultimate test of belief and behavior. Christ's power and sympathy constitute man's sole reliance."

There is no true patriotism without religion. The memory of the father's demands our worship of our father's God.

THE BEST FORM OF CIVIL AND RELIGIOUS GOVERNMENT.

C. A. Woodson.

The world seems to be perpetually tending toward the democratic form of government. In the earlier ages, when Greece and Rome figured especially in history, and when they influenced as no other nations the secular history of the human race, we find this tendency clearly developed. From time to time, we find the bulk of the Grecian people supporting and defending a democratic form of government. Under a democracy Athens was the star city of classic times. The same is more largely true of the Romans. Often in the history of Rome, when the reigning power became corrupt and oppressive, the people rose in their might, led by men of democratic views, and cast off monarchy, or imperialism, and established a Republic. Rome reached the zenith of her power and influence under a republican form of government.

While her people were comparatively uncorrupted by luxury, and had virtue and patriotism enough to resist and expose the designs of ambitious leaders, who aspired to the purple and the sceptre, the Republic continued; but when Rome became the center to which flowed the wealth, the luxury, and the license of the nation; her decline commenced. When her people laid aside the garments of toil, and the lute and the licentious dance whirled away hours, once more nobly spent; when honest men became corrupted by gold, and office was obtained, not by honest suffrage, but by bribe and political subtlety, her days as a Republic were numbered, and some ambitious Caesar seized the reins of government.

From the very nature of men and things, a Republic cannot exist for a long period among a pagan or heathen people.

So in times more modern, we see this tendency toward democracy more clearly developed. It was the spirit of personal independence, the spirit of democracy, that wrung from King John of England Magna Charta. The same spirit brought to the front Cromwell and his Ironsides. The same spirit has crowded and cowed the imperial pretensions of the English monarchs until they are stripped largely of their power, and England is now a monarchy, only in name. The same tendency toward democracy is seen clearly in the great upheaval of the American Revolution, and also in the history of the great French nation, whose rulers became so corrupt, and assumed such extravagant authority under the head of the divine right of kings, that Louis XVI. and his queen lost their heads at the guillotine. This tendency was still more perceptible in France when the monarchy was restored under the democratic Emperor, Napoleon I., but went to the wall under the reign of his nephew, Napoleon III. The wonderful prosperity of France today has come largely from the establishment of a Republican form of civil government, and her rupture with Rome is among the greatest victories that that form of government has given her.

The same tendency came to the front recently in Russia, when a nation rose in her disjointed, leaderless might, and came near ridding herself of an almost intolerable autoeracy, headed by the Czar. Though the methods employed in both the French and Russian Revolutions are not all to be commended, and though the Devil tries to defeat all good movements by methods peculiarly Satanic, yet what unprejudiced student of history is there that cannot see the honesty of the masses that engaged in these great upheavals. Vox populi may not always be vox Dei; but the celebrated writer was not far wrong when he said: "The multitude, always means nobly." In the American Revolution, it not only meant nobly, but established the best and greatest Republic of the ages. The same tendency has been clearly seen recently in Germany, when the Emperor William presumed to speak, on his own responsibility, for the great people over whom he

rules; but when the Reichstag was done with him (pro tem.) it dawned upon his autocratic soul that he could no longer think of Germany, as Louis XIV. did of France, when he said, "Je suis l'etat." And even in the land of the "unspeakable Turk" the light of liberty and democracy has dawned, and the "sick man of Europe" has gotten better and safer by granting a Parliamentary form of government to his people.

What is best in civil government, seems to be best in church government. Ever since the days of the Apostles, there has been a struggle between religious imperialism, and religious democracy, the system that ignores the individual, and makes the Pope or Bishop the head; and the system that brings the individual to the front, and relegates the aspiring leader if necessary to the back seat. The Reformation in Europe, and the establishment of Episcopacy in England, were both reactions against popery. Methodism is a reaction against Episcopacy; Protestant Methodism is a reaction against Episcopal Methodism. Presbyterianism is a reaction against the Establishment in England. Congregationalism is a reaction against all of these, and a near approach to New Testament democracy. The Baptists have been from the beginning, religious democrats. They are the opposites of Rome. Let them hold their ground. They have won it through persecution and suffering.

There is much said, in these latter days, about Christian Union. I do not see how the Baptists can ever unite with other denominations until they come to our position on church government, and agree to let the Bible, and that alone, determine all questions of faith and practice. Rustburg, Va.

THE CHURCH AND WORSHIP.

By James Denney.

It is difficult for Christians even in imagination to separate Christ and the Church. They think of it instinctively as His Church, and they know that the life by which it lives is sustained by Him. This makes them comparatively indifferent to that wild and irresponsible type of criticism which takes pleasure in asserting that Jesus did not institute the church and that His whole interest was in the Kingdom of God, which is assumed to be another and a better thing for which the church may well be abandoned. It is not fancy, but fact, that Jesus chose the Twelve and that the testimony of the apostles to the Lord gathered those who received it into fellowship of faith, hope and love around His name—a communion of saints. The souls to whom the Gospel brought in living experience the forgiveness of sins, the life of the Spirit, and the assurance of immortality, could not stand apart from each other; they were united from the beginning, and had no choice but to unite, in a new and divine fellowship. The church was constituted by Christ, and that is the main thing. From its birth the church has been a church in God the Father and in the Lord Jesus Christ, and it must never deny its origin.

The primary function of the church is to assert its origin; it is to bear witness to Christ as the author of all the blessings it enjoys. Its first duty, as its primal impulse, is worship; and worship is the adoring confession of the God revealed in Christ and possessed in the Spirit as the Redeemer of sinful men. There is nothing so characteristic of the church's life as doxology. There is no church at all if the voice of adoring praise falls silent. Unto Him that loveth us, and loosed us from our sins by His blood, and made us a kingdom and priests to His God and Father, be glory and dominion for ever and ever. The church has a calling and duties undoubtedly, but it will never fulfill them except under the impulse of that life which has here its most urgent and spontaneous expression. It is concerned in the first instance not with what it has to do, but with what God has given to it

and done for it. It is as men "beloved of God" that its members are "called to be saints."

People to whom the Gospel is strange, and who owe Christ no such debt as inspired St. John, are naturally impatient of worship. If the Atonement and the Holy Spirit and the Resurrection Life are words without meaning, then the adoring response which they woke in Christian souls is meaningless too. But short of criticism like this, which rests on the rejection of the Gospel, there is in many quarters of the church itself an extraordinary want of appreciation for worship. It is seen in the sparse attendance at church services. It is seen in the perfunctoriness with which they are frequently gone through. It is seen in the absence of awe, solemnity, and elevation of feeling. It is seen sometimes when the worst manners, or want of manners, from the street are obtruded in what should be the sanctuary. It is seen whenever the common worship of the church, instead of being an occasion on which the souls of men are subdued and exalted by the consciousness of God their Saviour, is an occasion on which a clever man exerts all his cleverness to keep a congregation from wearying as they observe a decorous convention. It is seen in the elaboration of ritual and symbol to an extent which overpowers the spirit and defeats its own original purpose. But wherever it is seen, and however it is produced, it is an indication of something fundamentally and vitally wrong, and the church will never find the true line of duty till it finds anew the true relation to Christ, and recognizes the adoring confession of its Lord as its first and dearest concern.

What is really needed in most churches is not the preaching down of worship as an empty formality in comparison with conduct, but the preaching of the sublime truths of the Gospel which will inspire a worship impassioned, spiritual, and sincere, what our circumstances require is not a demonstration that God requires the service of a righteous life, but a manifestation of what God had done for us in Christ, so true and so appealing that souls will kindle under it to adoring reverence and love. It may seem a hard saying, but in all probability a good part of the ethical preaching, as it is called, which so often disparages worship in the interest of morality, is due to the preacher's taking the line of least resistance. It is far easier to preach ethics than religion.

It is infinitely easier to tell men what they ought to do, and to tell them impressively, with penetration, good sense, and moral earnestness than to tell them what God has done, and to do it with the awe, the tenderness, the profound sense of obligation, the consciousness of Christ's constraining love, the pledging of the heart to God and man, which so great a task requires. It is not preaching ethics that produces religion; it is preaching the Gospel that begets a new life; and it does so only as it quickens in the heart that adoring surrender to Christ, and confession of His Name, which are the soul of Christian worship.

It is implied in this that the contrast so commonly drawn between preaching and worship is one which cannot be pressed. It is often said by those who worship in churches where preaching is at a discount, we do not go to church to hear sermons, we go to worship God. No doubt there are sermons which justify such comments, but that is where the error lies. If the preacher's message is what it ought to be—if he is really ministering the word of God to his people—they are inept. He cannot deliver it without worship; and what, as Mr. Spurgeon said, can more truly be described as worship than hearing the word of God as it demands to be heard—when faith, with reverence, with penitence; with personal application, with self-dedication, with abandonment of the soul to God our Saviour? It does fill one with misgiving sometimes to see the titles of sermons announced in the Saturday papers. Much may be forgiven to earnestness, and to

the desire to bring the careless by any means within the sound of the Gospel. But to shoot at folly as it flies, to preach on the sensation of the hour, and to do it with the over-emphasis of a generation fed on excitement, to fall back on economical and political questions as though they had a reality which could not be claimed for God and the soul, sin and atonement, death and immortality, is not the way. There ought to be nothing in the preaching that is inconsistent with worship, nothing that does not promote it in its purest and most spiritual forms; and it would not only be an unspeakable blessing to congregations, but would save ministers many unhappy experiments, if this fundamental truth were realized.

The constraint to adore, and to unite in adoration, and the power to preach the Gospel, are parts of one whole. They are the things most vital to the church, and most characteristic of it, and everything is misleading which would displace them for what are considered more pressing and more practical objects. Nothing else is so pressing or so practical for the church of Christ.

LIFE'S IMPOTENCE.

It is a sad picture we have of Samson when we read: "And he awoke out of his sleep, and said, I will go out as at other times and shake myself free. But he knew not that Jehovah had departed from him." When I read this I thought of a day when I sat by the seaside and watched the tide. A piece of wreckage was lying on the beach, the tide came almost to it and then returned—again and again the tide came almost to it and seemed striving to reach the bit of wreck but it never did quite touch it. It was a receding tide. I remember well watching a life whose tide seemed to be reaching for the point of honor. It would come up to it and seem almost to bathe its glittering point and then return; return but to try again, only to come almost up to it, and then fail. It was a receding tide.

Samson's tide seemed to be always going out; with him it was always "almost." Yet the man who thinks he would do right if he could will usually find that he could do right if he would. We may be sure of two things: that the man who has the wish to do right will have the God of right to help him; and the man who has the will will usually have the way. God does not put us into a way from which there is no way out. There is no duty, problem, or decision beyond our ability to settle. Where there's a will, and especially God's will, there's a way. The man who finds that today he can't will find that sometime back in his life he could. The tide did not always recede.

"There is a tide in the affairs of men—Which taken at the flood, leads on to fortune;

Omitted, all the voyage of their life Is bound up in shallows and in miseries."

The man who finds out that Jehovah has departed from him will know the reason; he who will do wrong will, for that reason, find he can't do the right. "Samson fresh from his coarse debauch and shorn of the locks which he had vowed to keep, strides out into the air and tries his former feats. But his strength has left him because the Lord has left him; and the Lord has left him because he has left the Lord." This is the secret of moral impotence, for God never leaves a man till that man has left Him. The life that would do right if it could is the life that once could if it would.—Baptist Commonwealth.

Goethe tells of a wonderful lamp which, when placed in a fisherman's hut changed all within it to beauty and convenience. So the Gospel of Christ, when it enters a home, glorifies all its relationships and duties. It makes strength gentle, intellect careful, will righteous, and affection love. It sanctifies all trials and blessings.

Happy is that people whose God is Jehovah.

WAS SAUL, KING OF ISRAEL, A CONVERTED MAN?

By F. M. Wellborn.

This is an unsettled question among Christians. The advocates of apostasy cite Saul's case to prove their position.

If we mean by "converted" merely a change of mind, we answer that from his first meeting with the prophet, Samuel, until his death, he was converted several times. For example, he found out that he was not the proper person to act a than sacrifice. He found out further that chance to find out that it was "better to obey than sacrifice." He found out further that when he made attempts against God's will he failed. But if we mean by the term "converted" to be transformed and saved in the family of God, our answer is, Saul never was. If he ever was saved, he doubtless lost his salvation. We find proof of the negative of the question in Josephus' Works, Jewish Antig., Book 6, and first book of the Prophet Samuel. These authorities give parallel accounts.

The best that can be said of King Saul is that he was of a humble family—the son of Kish, of the tribe of Benjamin—tall and handsome—when young; a timid moral sinner, not likely to have gained distinction had the nation of Israel not revolted against the ruling of God.

Their persistent cry was for an earthly king, that they might be like the heathen nations. The prophet warned them of the results. For their sin they got a sinner for king. A fool must reap his folly. Though Samuel, by God's directions, had selected Saul for their king, he charged the people with sin in rejecting him and God; and to convict them, he prayed to the Lord who sent a winter storm in harvest. This filled the people with alarm and confusion, and the prophet promised them assistance; but Saul began to reign. His first act of public authority was furiously to call over 300,000 men to arms and subjugate the Ammonites who were a menace to the Israelites. This gave him prestige, and victory was celebrated by a great inauguration meeting. After this things began to happen. The king proved himself to be envious treacherous and lying, having no regard for God or man—coming to a shameful death.

We now submit arguments, taking the Bible standard. "The tree is known by its fruit."

1. King Saul treated God with disobedience and contempt. Love in the heart is evidence to God's children. "If a man love me he will keep my words."—John 14:23.

"If ye love me, keep my Commandments."—John 14:15. Obedience from love is the Scriptural test of a genuine servant. Saul in the early part of his reign, disobeyed God in not waiting for Samuel when the battle was pending. He showed a total disregard for commandments in the case of struggle against the Amalekites; after which neither the Lord or his prophet showed him favor. In all the record of him there is no hint of his being a godly man; and his forty years reign was more like a burlesque than a success. When did he obey God? He acted as a sneaking sinner the day he was declared king. I, Samuel 10.

2. No mention is made that he ever prayed. Record is made of godly kings praying, but not a syllable of prayer from Saul. He could call on Samuel or Abner or Jonathan or a witch, but never on God. Had Joshua or David been at the head of God's army as Saul was when facing the Philistine host there would have been no forty days lost scaring at a pusillanimous Goliath. They would have cried unto their God for directions and complied. Had not the Lord wrought a miracle, unasked for, by the hand of a little shepherd boy, Saul's army would likely have gone into hysterics. Strange that any one of the people of Israel would rule over that nation forty years against so many foes and no historian report his prayer. He was ungrateful to any one for favor.

3. His highest ambition was for earthly glory. He was jealous of all heroes but himself. Returning from the victory when the giant was killed, he heard old mothers singing, "Saul has slain his thousands." But the maidens would sing in answer: "David has slain his tens of thousands." Saul was very wrath, and said, "They have ascribed unto David tens of thousands and to me they have ascribed but thousands. What can he have more but the kingdom?" Mad because the Lord had achieved ten times the glory he had. How much like Satan! If he had been a true servant of God, he would have been willing that David should have been crowned king for having come just in time to save Israel from destruction, and his own life as well, but hatred and persecution were his returns to David. After the death of Samuel, his good counselor, he fell into great distress about making battle against his invincible enemy (Philistines), he resorted to the witch of Endor for help, who, after honoring him, made a feast for him and his servants—all of whom were nearly starved. She killed her only calf, and fed them as a king's party so they could return to camp. Their departure was her pay. The world never had a more perfect specimen of hoggishness. "If any man love the world, the love of the Father is not in him."—I, John 2:15.

4. He was a murderer. "Ye know that no murderer hath eternal life abiding in him."—I, John 3:15.

His wrath for David was so great that he pursued him as a vulture with soldiers over twenty-five years in order to take his life. He attempted to kill his own son, Jonathan, for befriending David. He slew Ahimelech and a number of priests and prophets, about three hundred, for favoring David. So wicked was the man that Jesus nor any New Testament writer mentions his name. No one names his boy, Saul. Now,

notice some pleadings for his being a "converted" man:

1. It is argued that because God had him anointed king of Israel. The assumption is that God would not have chosen a wicked man to be king of his people. This is mere assumption, without proof. It was wicked in his people to want an earthly ruler. We have mentioned that the prophet rebuked the people for their sin.—I, Sam. 8:6-22. He foretold how a king would treat them. The selection of the man must be according to his prophecy. The idea with some is that God would do wrong to choose a wicked king. We should remember that his thoughts are not as our thoughts. He always does right. He that made Beelzebub the prince of devils can choose a suitable king to match the wickedness of human beings. He raised up a Pharaoh for his glory.—Ex. 9:16. He chose Judas Iscariot (John 6:70) to fulfill Scripture.

2. Again, it is thought Saul must have been a good man once, because it is written, "God gave him another heart."—I, Sam. 10:9. The reader should not identify the expression, "another heart," with "new heart." The Lord could have given him a "new heart" as he promised.—Ezek. 36:26; but that promise was not made to Saul; neither does his life give fruit of it. The "new heart" is known by a "new spirit," even the spirit of the Lord, leading one to walk in his statutes and to keep his judgment.—Ezek. 36:27. Saul did not do this, but he did the opposite.

When "another heart" was given him, he turned from a private citizen to service as sovereign (monarch) of Israel, became commander-in-chief of their army. God does wonders. He gave another king the heart of a beast, and he ate grass as an ox seven years.—Dan. 4:10.

3. It is plead that as, "The Spirit of God came upon him and he prophesied among them."—I, Sam. 10:10, that is proof that he was a saved man.

Whatever that passage may teach, it was not intended to convey the idea that the Holy Spirit filled his soul with love, joy, peace, faith, etc., as in conversion, else he would have borne fruit. "The Spirit of God came on him not in him; and the most result of that action was 'he prophesied' so that the proverb went, 'Is Saul among the prophets?' in derision. God can do wonders with men. It is not said that he was a true prophet, or that he held office as a prophet. Only two instances are given of his engagement in prophesying, and in both he was in the company of prophets.

In the second instance, he played the brute.—I, Sam. 19:24. He consulted Samuel the prophet in emergencies, which he might have avoided, if he were a real prophet. The expression "He shall be turned into another man."—I, Sam. 10:6, is quite significant. When he was driving oxen in the field, or roaming the plains, searching for genets, he was one man; but when he became a monarch struggling against God he was "turned into another man." It happens that creatures taken out of the dirt and exalted do come to disgrace from self-esteem. It is not written that he was a man after God's own heart.

We have established the position that Saul never was saved. If he was, he lost salvation. But that is impossible, for that would make Jesus guilty of falsehood; since he said, "My sheep hear my voice, and I know them, and they follow me. I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand. My Father who gave them to me is greater than all; and no man is able to pluck them out of my Father's hand."—John 10:28-29. Moreover he said, "Those that thou gavest me I have kept, and none of them is lost but the son of perdition."—John 17:12. If he had said, "None of them is lost but the son of perdition and Saul," we would remain silent.

Any anxious inquirer can settle the question by reading studiously I, Sam. 9 to end of book. Auburn, Ky.

IGNORANCE OF THE BIBLE.

Professor Phelps, of Yale University, tells us, in the Sunday School Times, that "The ignorance of college students of Biblical literature is universal, profound and complete." Possibly the professor has generalized upon a too limited basis of facts. His acquaintance with college students can hardly be universal. We should be disposed to guess that there are some students who are not completely ignorant of Biblical literature. And yet it cannot be doubted that there is too much ground for the Professor's sweeping declaration. The instances adduced by every teacher who bears any testimony, and the surprising experience of anyone who has ever tested the Biblical knowledge of the average student, witness that there is widespread ignorance of the Bible narrative and history.

There are two or three patent reasons for this prevailing ignorance. The first and most important one is that children are not taught the Bible at home, from infancy, as much as they used to be. That is one of the things in which the former days, in the typical Christian family, were better than these. The Bible is far more frequently in the personal possession of the children, by reason of their membership in the Sabbath-school, and their obtaining of the book as a prize for attendance or bringing new scholars, or something of that sort, than was formerly the case. But the possession of the Bible does not insure its reading. And we mistake greatly, if children are invited to read or hear the Bible story, at home, as much as they were when there was more time for things in the home. Some homes do preserve carefully the habits of religious teaching enjoined by the Bible itself. But the boys out of such homes are apt to become the professors who are shocked by the general ignorance of those who come after them. Just as all other present condi-

tions of life which cause anxiety and indicate moral laxness are traceable to relaxation of the family ideal and family training, so the ignorance of the Scriptures has its root in more or less family neglect of the important things of religious life.

Another serious reason for ignorance of the Bible we believe to be found in some of the modern theories of education, particularly the notion that a child's memory should not be exercised at an early age. That notion we believe to be a profound mistake, and productive of very serious faults in the training of youth.

The result of the modern methods of teaching those things in which the memory was formerly exercised have not been such as to prove the truth of the theory. We are strongly of the opinion that the child should be taught to memorize, both at home and in school. But if the school does not appeal to the memory, it is useless to expect that the Sabbath-school can persuade the scholar to commit the Bible to memory, or often even to do so much as to read the scrap of it printed on the lesson-paper. The call for "the golden text," made at the close of many a Sabbath-school meets with a comparatively feeble response. The children are not taught to memorize. Naturally when they go to college they astonish the teacher by their ignorance of what they never learned.

These reasons, and others, make it desirable that Christian parents should give their attention at once to a better instruction of the children in the facts of the inspired Word. The Bible itself is a sufficiently attractive story-book for the nursery. If anything more is needed, there are admirable books, filled with the Bible stories. The average child will listen eagerly to those stories until they become a part of his mental constitution. He will soon learn to repeat the story in the words in which it has been told to him. Very soon he will begin to commit to memory. If he knows that this process is a part of his daily life, he will soon establish the habit of memorizing a reasonable amount of Scripture. The Sabbath-school will profitably take time enough to repeat Scripture memorized. The prevailing ignorance can be remedied if parents, Sabbath-school teachers and college managers will set about it in something of the old fashion—Presbyterian.

THE DEATH OF CHRIST.

By Rev. John Woods, D.D.

The death of Jesus Christ is the great central fact of the gospel. It is not without reason that the cross is taken as the symbol of Christianity, for apostolic and New Testament teaching resolves about the death and resurrection of Jesus. The burden of apostolic preaching was not the fatherhood of God, nor the incarnation, nor immortality, but the atonement. After the baptism of Pentecost, the messengers of the gospel so understood it, and with hearts all aglow they went forth to proclaim Jesus Christ and him crucified. I have emphasized this great truth through all my ministry, and I have found it to be the wisdom of God and the power of God unto salvation.

I believe in Jesus Christ as a Teacher come from God; I listen to him with submissive mind and bow to his authority. And I believe in his holy example. His life is our pattern, and if we follow in his footsteps we shall not walk in darkness, but shall have the light of life. But that Jesus is our teacher and our example is not the gospel. The gospel is that the Son of God came into the world to save sinners by giving his life a ransom for theirs; that Christ died for our sins according to the Scripture, and that he reconciles us to God by his blood.

Present-day theology may not have much to say about the blood of Jesus Christ, but the inspired writers have a great deal to say about it. That is a point upon which they are perfectly unanimous. Paul says, speaking of Christ, "In whom we have redemption by his blood, even the forgiveness of sins." Peter writes, in his first epistle, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot." A lamb without blemish and without spot, as Dr. James Denney reminds us, is a sacrificial lamb, and the virtue of the blood of Jesus Christ lies in the fact that it is sacrificial blood; it is blood that expiates, it is blood that atones for sin. Take away the vicarious element in the sacrifice of Christ, and, as Dr. Denney has well said, his death has no more relation to the forgiveness of our sins than the death of the penitent thief.

John the Baptist, pointing his disciples to Jesus, exclaimed, "Behold the Lamb of God, that taketh away the sin of the world." Those to whom the Baptist was speaking were Jews, familiar with the ritual of the temple. Every year they offered the paschal lamb, and commemorated the deliverance of their fathers from bondage in Egypt. "Here," John would say, "is one who does for us what the blood sprinkled on the door posts did for the Hebrews, on that memorable night on which they came out from the house of bondage."

This great doctrine of atonement through the blood of Jesus is not a mere theological dogma. It lies at the heart of the gospel. It is a truth of Christian experience, and it answers to the deepest needs of the soul. It finds expression not only in the great ecumenical creeds, but in the prayers and liturgies of all ages and of all churches. At this point, Catholic and Protestant are one. Around the cross of Calvary Lutherans, and Reformed, Presbyterians, Baptists, Anglicans, Moravians, Methodists, Quakers, all meet in harmony. And this vital truth finds utterance in the hymns of the church universal. The

noblest and most enduring hymns are those which most articulately set forth Jesus Christ and him crucified as the only hope and refuge for sinners. It is said there is not a church hymnal in the English language that does not contain the hymn Book of Ages. No other theme is so fruitful of Christian song as the atonement.

Here, then, we find the way of life. This is God's way of salvation. This is the gospel for a world of sin, that the Lord of glory came to give his life a ransom for us; that he died for our sins; that he, the spotless Lamb of God, bore our sins in his own body on the tree. Upon the basis of this atonement, made once for all, we are invited to return to God.—Herald and Prosbyter.

THE BLESSING OF WAITING.

God's best gifts come slowly. We could not use them as he wants us to use them, if they did not. Many a man who is called of God to the doing of the work in which he is pouring out his life, and rightly convinced of God that God means to bring that work to abundant success, nevertheless wonders and chafes because "results" do not come. But growth and strength in waiting are results—bigger results, just now, than the results that are impatiently longed for. No one who has ever done really great things for God did them quickly. Paul had time to realize this as he lay in prison at Jerusalem and Caesarea. Moses, if he was like the rest of us, must have wondered "why" many times during the delays in Midian and the Sinaitic Wilderness. Jesus himself must have had a constant battle with the same temptat'ion during the "thirty silent years." And Abram developed not hopelessness but confidence in God. God means to send us that success in his work that we so eagerly pray for. But he cannot send it until the blessing of waiting has first fitted us to use the later blessing aright when it comes. Our acceptance of this preliminary blessing determines our receiving of that for which we wait.—Sunday-school Times.

If a Christian, you have a double life. Christ, with his Spirit, gives you a nature which is pure and sinless; incapable of transgressions, like his own. The new man, that which is born of God, sinneth not, cannot sin. But side by side with it, working through it, working in it, indistinguishable from it to your consciousness by anything but this, that the one works righteousness and the other works transgressions—there is the "old man," "the old Adam," your own goddess, independent, selfish, proud being. And the one is to slay the other! Ah, these words—crucifying, casting out the old man, plucking out the right eye, maiming self of the right hand; mortifying (making to die) the deeds of the body—they are something very much deeper and more awful than symbols and metaphors. They teach us this—there is no growth without sore sorrow. Conflict is the word that defines man's path from darkness to light. No holiness is won by any other means than this, that wickedness should be slain day by day and hour by hour.—A. Maclaren.

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.

We have often wished we had the money to send the Bible Student to every preacher in the land, or the power of a pope to require them to subscribe for it. Now we include Sunday School teachers among those to whom we wish we could send the Student. To be honest, we have not been reading the expositions of the Sunday School Lessons in the Student. But noting that Dr. Gregory wrote those in the last issue, we took the time to examine, knowing that every thing Dr. Gregory writes it is a distinct loss not to read. And we have seen nothing which can be more helpful to teachers.

The contents of the American Review of Reviews for March are as follows:

Mrs. Taft and Daughter (frontispiece); Progress of the World; Record of Current Events (with portraits and other illustrations); Some of the Current Cartoons; Into Africa With Roosevelt, by Edward B. Clark; Improved Methods of Fruit Handling, by Francis John Dyer; Colonizing the Tramp, by Gustavus Myers; The New Union Among the States, by W. J. McGee; Africa in Transformation, by Cyrus C. Adams (with map); The Native Problem in South Africa, by Oliver Schreiner; Bishop Hartzell and His Work in Africa, by Ferdinand C. Iglehart (with portrait); Safety of Travel on the Modern Ocean Liner, by E. A. Stevens; The Motor Car and Its Owner, by E. Ralph Estep; The Epoch of Roosevelt, by Judson C. Welliver; Leading Articles of the Month (with portraits and other illustrations); Leading Financial Articles; The New Books.

Gold may be marred, but it is still gold. But a nugget thrust into a handful of mud does not change the character of the mud.

THE WAY TO SALVATION.

Rev. A. Janzen.

"They shall be my people, and I will be their God; and I will give them one heart and one way, that they may fear me forever."—Jer. 32:38-39.

The way of salvation is God's cry one that is of the truth, heard by my voice.—John 18:37. Therefore, Peter, in his farewell message, does not point to his apostolic authority, but to the Son of God and his word. "We have a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts."—II. Peter 1:19. The way of salvation remains to be God's way, revealed in the Revelation of his one way in his word of the one God, who gives word and says in the last chapter of his book: "If any man shall add unto them, God shall add unto him the plagues which are written in this book."—Rev. 22:18-19. So there can only be God's one way of salvation. It may be said that many ways lead to Rome, but Rome is not heaven; ever lost without the new birth thereto leads only one way, of which God's Son said: "I am the way, and the truth, and the life." Just before this he had told of the mansions in his Father's house, and closed with the words: "Ye know the way." Then, after Thomas had asked, "How can we know the way?" the Lord said: "I am the way." He is the only Mediator between God and men, who came to lead us out of sin and fellowship with servants of sin to the Father, and, at last, to the Father's house. "No man cometh to the Father, but by me." Among his apostles, whom he sent out by impartation of his Spirit to proclaim his gospel, Paul was the most active. He was so certain about the way of salvation he had preached to the Galatians with the gospel, that not only for himself, but really for all the apostles he could say: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."—Gal. 1:8.

Thus he points out that whoever would differ from the "one way" may he appear to be ever so good, even like an angel from heaven, would be under God's curse. Nevertheless, he wants it to be kept in view that it is "God's way." When at Phillippi a damsel possessed with a spirit of divination cries after him: "These men are the servants of the most high God, which show unto us the way of salvation," it grieves him. Why? Because by this the attention is lead from God upon men, whereunto he does not consent. For this reason he points to the Bereans, as noble daily" to find out for themselves if he preached the "one way" according to divine revelation. So he writes to the Corinthians: "We preach not ourselves, but Christ

The Fight Is On

Every moment of your life, when you are at home or abroad, awake or asleep—

Between the poison germs that are in air, food and water, everywhere in fact, and the billions of your invisible friends, the little soldier-corpuses in your blood. If these little soldiers are kept strong and healthy by taking Hood's Sarsaparilla, you need have no fear of disease. Begin using it at once if you are at all under the weather, or have troubles of the blood, stomach, liver and kidneys. Get it of your druggist.

Jesus the Lord, and ourselves your servants for Jesus' sake."

Now the certainty of the apostles in regard to the one way of

salvation is based on God's clear Revelation of his will, in which the simplest one, earnestly seeking the truth, can hear plainly the call of the good Shepherd: "Ev-

eth my voice."—John 18:37. Therefore, Peter, in his farewell message, does not point to his apostolic authority, but to the Son of God and his word. "We have a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts."—II. Peter 1:19. The way of salvation remains to be God's way, revealed in the Revelation of his one way in his word of the one God, who gives word and says in the last chapter of his book: "If any man shall add unto them, God shall add unto him the plagues which are written in this book."—Rev. 22:18-19. So there can only be God's one way of salvation. It may be said that many ways lead to Rome, but Rome is not heaven; ever lost without the new birth thereto leads only one way, of which God's Son said: "I am the way, and the truth, and the life." Just before this he had told of the mansions in his Father's house, and closed with the words: "Ye know the way." Then, after Thomas had asked, "How can we know the way?" the Lord said: "I am the way." He is the only Mediator between God and men, who came to lead us out of sin and fellowship with servants of sin to the Father, and, at last, to the Father's house. "No man cometh to the Father, but by me." Among his apostles, whom he sent out by impartation of his Spirit to proclaim his gospel, Paul was the most active. He was so certain about the way of salvation he had preached to the Galatians with the gospel, that not only for himself, but really for all the apostles he could say: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."—Gal. 1:8.

Without a commentary it will become clear to him that the word, "The Son of man came to seek and to save that which was lost," is the message for him, and "him that cometh to me I will in no wise cast out," is the Lord's own welcome to him. He will understand that coming means "every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened." Then the apostles tell him, "whosoever shall call on the name of the Lord shall be saved."—Acts 2:21, Rom. 10:13.

In the next step onward he may clearly understand that to believe in Christ means to believe him, trust himself to Christ, and follow obediently as he leads by his word, as he says: "They follow me, and I give unto them eternal life." So the apostles pointed out the way to the Philippian jailer on his request, "what must I do to be saved?" "Believe on the Lord Jesus, and thou shalt be saved," trust him that can save you according to his word. To prove that it meant this they spake the word of the Lord unto him, and to all that were in his house. When they had shown him the Lord's way he believed and followed even through baptism, and all in his house did the same. And they all rejoiced that believing in God "they had found the one way of salvation."

Just as I am, poor, wretched, blind, Sight, riches, healing of the mind, Yea, all I need in thee to find, O, Lamb of God! I come, I come!

It will take more than an eight-hour day to make the twenty-four hours divine.

SEVERAL THINGS.

T. E. Richey.

Judge J. F. Gordon, in his charge to the grand jury on opening circuit court here today, took strong grounds against carrying deadly weapons, alleging that full nine-tenths of the cases for murder, homicide and similar casual-tyes before the courts came as a result of this practice. Apropos of this fact The Woman's National Daily, for November 12th, pertinently remarks that, "Men who never carry revolvers are seldom accused of murders. They seldom have occasion to defend themselves. Unarmed they believe it the better part of valor to run when armed trouble approaches. If one carries a revolver and another does not, when difficulties arise there is seldom any question regarding responsibility for a tragedy. No man ever gained anything by carrying a concealed weapon. Many men have imperiled their lives and the lives of others by doing so. A revolver is a temptation. It has no place in a home and should never have a home in any man's hip pocket, unless that man be a regularly deputized officer of the law. Every day we read of tragedies caused by 'unloaded' weapons being allowed to lie around the house. Even more frequently we read of tragedies resulting from a man's drawing a revolver during a quarrel that would otherwise probably be harmless or at least not serious. Even as a protection against burglars and outlaws, revolvers are a poor excuse. They invite trouble when peaceful submission could, at most, only cost very little as compared with the value of a human life. The law should make the carrying of concealed weapons a felony and it should be vigorously enforced. Such a law, so enforced, would eliminate half the criminal causes from the calendars of our courts."

Does any one doubt the truth of this statement? Then let all possible influence be brought to bear in behalf of a desideratum so important.

A certain pastor in the West recently stated through the press that the women of his church had volunteered to make a joint canvass with the purpose of placing their denominational paper in every family in their church. Of course, they succeeded, for success is just what women accomplish when their minds are made up in any laudable undertaking. When I read this pastor's statement I thought what a blessing it would be to any community whose women would undertake such a work in behalf of the Western Recorder. Think of it! The best of all papers in every family of any church! And why not have it so? Sisters, it is with you to decide. Will you do it? We wait to see.

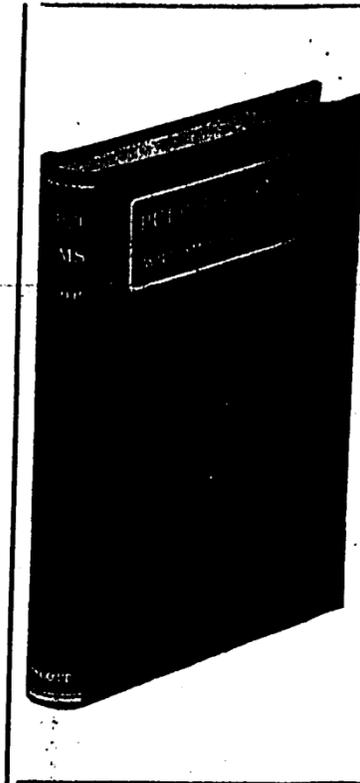
It is a cheering thought that the temperance sentiment has reached the point that encourages the effort to influence the next session of even the Kentucky Legislature to submit to the voters the proposition of an amendment to the Constitution of the State prohibiting the manufacture and sale of all intoxicating liquors in the State. A petition is now being circulated all over the Commonwealth to this end, and it is a most hopeful token that so very few refuse to sign it. In my personal efforts in this behalf only the few approached who have "an axe to grind" have refused. All temperance people regardless of organi-

PULPIT GERMS

—BY—

WILLIAM W. WYTHE.

A REMARKABLE BOOK



SPECIAL PRICE

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This book is not intended for drones. As a mere apparatus to save labor in sermonizing it will be utterly worthless, but it is hoped that it may be found useful as an incentive to study. The merest skeletons will be found in it, without proofs or illustrations, leaving it for each reader to "lay sinews upon these dry bones, and bring up flesh upon them and cover them with skin," according to his own habits of composition; and then the author ventures to suggest that in order that they may be clothed with living power, the prayer be offered by fervent hearts—"Come from the four winds, O, Breath; and breathe upon these slain," and doubtless "these dry bones shall live."

BAPTIST BOOK CONCERN

(INCORPORATED)

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zation, church or party affiliation and other temperance are taking part in the great work legislation until it reported, and eagerly. Let the Legislature be that the provision that any member deluged with petitions is the slo-gan that they may not dare to re- in Congress expired should be fuse to submit the question. Let continued at full Congressional friends of the cause write to H. W. Davis, 402 South Fourth street, Louisville, Ky., or Mrs. Frances E. Beauchamp, President W. C. T. U., Lexington, Ky., for blank petitions to secure signatures, etc. Princeton, Ky.

DEFEAT OF COMMISSION OF INQUIRY BILL A TEMPERANCE VICTORY.

The defeat in committee of the bill to appoint a commission of Congressmen to investigate the liquor traffic was a decisive temperance victory. The Anti-Saloon League has been quietly opposing this bill during the whole session, though it was favored by some temperance people who had not learned that the appointment of such a commission though an apparent concession to temperance sentiment, was to be used as an excuse for delaying interstate

OUR DUTY.

We often speak with much emphasis of our neighbor's faults. Did you ever stop and think if he could see as you see and know as you know he would likely do as you do. Then is it our duty to talk about him or talk to him, and show him in a manly way his faults?

BERTHS FREE TO TEXAS.

Tuesday the 16th of March. Private PULLMAN CARS. To the Moody Lands at Canadian, Texas. Berths Free All The Way. Address THE MOODY LANDS CO. 423 West Jefferson, Louisville, Ky.

REVIVAL SPARKS.

Rev. J. H. Dew.

There is a growing conviction that more pastoral evangelism is the need of the hour.

Every pastor is a shepherd, but he must be something more. He must be a soul-winner.

The saints must be taught, but sinners must be converted also.

The sheep must be fed; but the pastor who spends all his time feeding the sheep will soon have no sheep to feed.

One of the truest signs of decay is for a church not to expect conversion unless a professional evangelist comes upon the scene of action.

The men who stand in the pulpits of all our churches must be pastor-evangelists.

Our churches are playing with the immense problem of human redemption.

The church that is not in the soul-winning business is not in business at all.

God's plan is for every saved man to be a winner of men.

"As thou hast sent me into the world, even have I also sent them into the world."

"The Son of man has come to seek and to save that which was lost."

If you cannot win men to Christ in one way, you must in another.

"I am made all things to all men that I might by all means save some."

If a Christian is failing at this point, his failure is absolute and complete.

If you have not religion enough to lead others to Christ, have you

enough religion to get to Heaven? "It is my heaven on earth," said Samuel Rutherford, "to spend my days in gathering in some souls to Christ."

"Oh, for a passionate passion for souls!"

Oh, for a pity that yearns! Oh, for the love that loves unto death!

"Oh, for the fire that burns." We must pray, work and live for the greatest revival the world has ever seen.

If you are not a soul-winner,

how can you look the Master in the face?

A Sunday School teacher was asked, "Are you afraid to die?"

"No," she said, "but I am ashamed to meet my unconverted class in the judgment."

"And now little children, abide in Him, that when He shall appear, we may have confidence and not be ashamed before Him at His coming."

Liberty, Mo.

No man ever became wise who feared to be called a fool.

Universities, Theological Seminaries and Colleges Using the American Standard Bible

- Adelphi College. Albany College. Albright College. Alfred Theological Seminary. Allegheny Theological Seminary. Alma College. American University of Harriman. Arkansas College. Auburn Theological Seminary. Augsburg Seminary. Augustana College and Theol. Sem. Baker University. Baldwin University. Bangor Theological Seminary. Baylor University. Beaverville Bible School. Bellevue College. Beloit College. Berkeley Bible Seminary. Berkeley Divinity School. Bible Teachers' Training School. Blackburn College. Boston University. Butler College. California College. Carson and Newman College. Central University. Central Wesleyan College. Central Theological Seminary. Cobb Divinity School. Chicago Training School. Chicago Theological Seminary. Christian Biblical Institute. Church Divinity School. Coe College. Colgate University. College of the Bible. College of Emporia. Colorado College. Columbia University. Cornell University. Cotner University. Crozer Theological Seminary. Dakota University. Delaware College. De Pauw University. Duane College. Drake University. Drew Theological Seminary. Earlham College. Eugene Bible University. Eureka College. Findlay College. French America College. Friends University. Furman University. Garrett Biblical Institute. General Theological Seminary. German Presbyterian Theological School of the Northwest. German Wallace College and Nats. Theological Seminary. Girls' Latin School. Guilford College. Hamilton College. Harvard Divinity School. Heidelberg University. Hillsdale College. Hiram College. Hope College. Howard University. Internat. Y. M. C. A. Tr'n'g School. Iowa State College. Kentucky University. Lancaster Theological Seminary. Lane Theological Seminary. Lebanon Valley College. Lutheran Theological Seminary, O. Lutheran Theological Seminary, Pa. Macalester College. Maryland College for Women. McCormick Theological Seminary. Meadville Theological School. Miami University. Missouri Valley College. Mount Holyoke College. Nebraska Wesleyan University. Newton Theological Seminary. Northwestern College. Northwestern University. Oberlin College. Oberlin Theological Seminary. Omaha Theological Seminary. Ottawa University. Pacific Theological Seminary. Parsons' College. Penn College. Philadelphia Divinity School.

SEVEN YEARS' PROGRESS

IN response to numerous inquiries we are pleased to announce that after seven years' use the American Standard Bible has so commended itself to the Christian people of the country that it has now become the accepted version of all the great religious denominations and Christian workers.

Charles Gallaudet Trumbull, Editor of The Sunday School Times, says of

The American Standard Bible

Edited by the American Revision Committee

that, "In view of its clear revealing of the meaning of the text, the more thoughtful Bible student of today does not feel really safe in studying a Bible passage unless he works with the American Standard in hand. It has been the accepted standard for the columns of The Sunday School Times since its first appearance in 1901."

For the same reason and for its simplicity and accuracy the American Standard has been adopted by, and is the basis of all lesson comments in the Sunday-school publications of the following

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United Brethren: United Brethren Pubg. House.
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Endorsed by the American Bible Society

Since the year 1816, the AMERICAN BIBLE SOCIETY has published only the King James Version of the Scriptures, but, recognizing the great value of the work of the American Committee, and to meet the demand of Churches and Sunday-schools, the Society has recently had its charter amended so as to enable it to publish the AMERICAN STANDARD BIBLE.

This endorsement of the AMERICAN STANDARD BIBLE by the AMERICAN BIBLE SOCIETY emphasizes the great importance of this work, and is in harmony with all the other great religious authorities.

The American Revision Committee had every light on their work which the King James Revisers had, and had in addition the most important manuscripts and tablets, all of which have been brought to light since the King James Bible was translated in 1611. The necessity for a Revision is proved by the fact that since that date the publication of more than forty English Dictionaries has been required to keep pace with the changes in the English language.

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It tells the story of the Bible, the numerous translations that have been made, and names of prominent colleges and institutions endorsing the American Standard Bible. Write for it to-day.

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AT LAST.

John G. Whittier.

When on my day of life the night
is falling,
And, in the winds from un-
summed spaces blown,
I hear far voices out of darkness
calling
My feet to paths unknown;
Thou who hast made my home so
pleasant,
Leave not its tenant when its
walls decay;
O Love Divine, O Helper ever
present,
Be thou my strength and stay!
Be near me when all else is from
me drifting;
Earth, sky, home's pictures,
days of shade and shine,
And kindly faces to my own up-
lifting
The love which answers mine.
I have but thee, my Father! let
thy Spirit
Be with me then to comfort and
uphold;
No gate of pearl, no branch of
palm I merit,
Nor street of shining gold.
Suffice it if—my good and ill un-
reckoned.
And both forgiven through thy
abounding grace—
I find myself by hands familiar
beckoned
Unto my fitting place.
Some humble door among thy
many mansions,
Some sheltering shade where
sin and striving cease,
And flows forever through
heaven's green expansions
The river of thy peace.
There, from the music round
about me stealing,
I fain would learn the new and
holy song,
And find at last, beneath thy trees
of healing,
The life for which I long.

OUR PULPIT.



THE GIFTS OF SLEEP.

Rev. G. H. Morrison.

He giveth His beloved (in)
sleep.—Ps. cxxvii. 2.

If we take the words of our text just as they stand, they are charged with deep and beautiful significance. They tell us what our own experience confirms: that sleep is the gift of God. The world has gifts which it gives to its favorite children. It loads them with wealth or with honor or with fame. But God deals otherwise with His beloved, for 'He giveth to His beloved sleep.' It would of course be very wrong to say that sleeplessness is a mark—of the divine displeasure. A man may be wrapt in the gracious peace of God, yet seek in vain the quieting of slumber. Yet is it true that sleep, when it is given is such a medicine for weariness and travail, that it can be nothing but the gift of love. I think of Jesus in the storm-tossed boat asleep on the pillow when all were in wild alarm. I think of Peter fast asleep in prison, when the morrow was to see his execution. I think of the tired worker when that new heart done any of the comes nightfall, and of the sufferer who has been racked

through weary hours, and I learn how tenderly and deeply true is this: He giveth His beloved sleep. Nor can one ever ignore that sweetest of all suggestions where-in the word is whispered over the sleep of death. A thousand memories of shadow and of tears have clustered around that interpretation. It is when after life's fever one sleeps well; when the struggle has ended and quiet peace has fallen; it is then that love, through the mist of weeping, murmurs: 'so He giveth His beloved sleep.'

But though that is a comforting and blessed truth, it is not the true interpretation of the words. If you read the verse in relation to the context, you will see that that could hardly be the meaning. The psalmist is warning against that overwork which so surely degenerates into very worry. He is picturing the man who overdrives himself until he has no leisure and no liberty. And all this pressure, and feverish activity is not only in the sight of God a sin, it is also, says the psalmist, a mistake. It is vain for you to rise up early and to sit up late. You will never gain the choicest things that way. Let a man be feverish, over-strained, unrested, and he is sure to miss the worthiest and the best. God giveth to His beloved in sleep; when they are at rest like a child within its cradle; when they are freed from that turbulence of wild desire wherein the still small voice is quite inaudible. Remember that the psalmist never dreamed of casting a slur on honest labour. He knew too well the blessings that we win, and that we are saved from, by our work. What was borne in upon his soul was this, that by overtoil we lose more than we gain, for many of the richest gifts of Heaven only approach us as by the path of slumber. It is imperative that the soul should be held passive, if we are to have the inflow of His grace. It is imperative that its uproar should be hushed, if we are to catch the music of the far-away. And it is in the ntense language of a poet, he cries to men, 'Your stress and strain are vanity; God giveth to His beloved in sleep.'

Now let me set that thought in one or two relationships, thinking first of the blessings of our infancy. There is a world of love encompassing an infant, yet how unconscious the babe is of it all! When our Saviour was drawing near the cross, He said to His disciples, 'I go to prepare a place for you,' and they knew from that hour that when they woke in glory they would find that all was ready for their coming. But not alone in the land beyond the river is a place prepared for every one God loves. When into this present life a child awakes, hearts have been busy with the preparation. Stooping over it there is a mother's love, and all the splendour of a mother's patience. Shielding it there is a father's strength, and to provide for all its needs, a father's labour. And it is clad, and fed with food convenient, and cradled to rest, and sheltered from the storm. And should it ail, the best skill in the city is urgently summoned to the tiny sufferer. What a wealth of love and of love's care is here, yet who is more passive than that little infant! Have these small hands helped in the preparation? Has the tired worker when that new heart done any of the before leaped up in an intense realization. It was not in the village school that Christ received

depended on its puny efforts. the lessons which were to bless humanity. It was as He played in the meadows, and moved among the hills, and opened His heart to the living joy of nature. We shall never have and happy home, where the father-forget the truth which it conveys, and where the mother's presence I suppose there was never a time when education was so organized as it is now. The day has long since passed into oblivion when any man would do to be a school-master. And instead of these dark and dirty little places which were once dignified with the high name academy, we have the spacious and often stately buildings which are so conspicuous in every city. All this is eloquent of educating zeal, but I shall tell you something that is still more eloquent. It is to find the schoolroom on some lonely island around which swirls and sweeps a dangerous tide. It is to go to the remotest glen, which often in winter-storm is inaccessible, and light there upon the modest schoolhouse and the children gathered in it round their teacher. Now, brethren, all this is excellent, and for it all we thank God highest, though the morning break and take courage. But never let us forget that, after all, this is but a part of education. Great is the influence of every schoolroom in quickening the brain and moulding character; but mightier influences than any teacher wield are being welded beyond the classroom walls; and all the time, in play-hour and in holiday, and in the loving intercourse of home, there is progressing a deeper education than has ever been dreamed of in the standards. Its lesson-book is not the printed page; it is the happy companionship of boyhood. Its map is not the chart upon the wall; it is the burn, and the hillside where the heather grows. By friendship, with its quarrel and temptation; by the daily pressure of a mother's goodness; by the scene that meets the eye before the cottage; by golden mornings and still and starry nights; by all this, and by much more than this, is education ceaselessly advancing. It is these memories which will return amid the jar and uproar of the city. It is these which will be a haven of sweet rest when the land of youth is many a league away. Yet how absolutely and utterly unconscious is the youth, in the morning of his days, of the blessings which are ingathering on him near the cross. He said to His disciples, 'I go to prepare a place for you,' and they knew from that hour that when they woke in glory they would find that all was ready for their coming. But not alone in the land beyond the river is a place prepared for every one God loves. When into this present life a child awakes, hearts have been busy with the preparation. Stooping over it there is a mother's love, and all the splendour of a mother's patience. Shielding it there is a father's strength, and to provide for all its needs, a father's labour. And it is clad, and fed with food convenient, and cradled to rest, and sheltered from the storm. And should it ail, the best skill in the city is urgently summoned to the tiny sufferer. What a wealth of love and of love's care is here, yet who is more passive than that little infant! Have these small hands helped in the preparation? Has the tired worker when that new heart done any of the before leaped up in an intense realization. It was not in the village school that Christ received

In The Morning

Try a Charcoal Lozenger and a Glass of Water if Your Breath is Foul and Your Mouth Tastes Bad.

Immediately upon arising in the morning, should you have a bad breath and a disagreeable taste in your mouth, try a charcoal lozenger. Simply chew the lozenger up as you would so much candy and drink a glass of water, washing it down into the stomach in this manner. The effect is almost magical. The mouth becomes sweet and the breath pure and fragrant in a very short time.

After a few days you will notice that your stomach is digesting food much better. All traces of gases and sour stomach will disappear, and the perfect assimilation promoted by a healthy stomach will build up strength and muscle, and your bad breath and coated tongue will be a thing of the past.

Give Stuart's Charcoal Lozenges a trial, results are assured and positively no bad effects can arise from the use of charcoal. Stuart's Charcoal Lozenges are made of young willow wood charcoal and pure, fresh honey, taken direct from the bee hive. You may get all you want, give them to every member of the family. They will cleanse and purify the stomach and keep it clean and sweet.

Stuart's Charcoal Lozenges are good for everybody at any time. Try them. For sale everywhere 25 cents per box. Sample box will be sent free by mail upon request. Address F. A. Stuart Co., 200 Stuart Bldg., Marshall Mich.

Dr. R. A. Torrey, in one of his favorite evangelistic sermons, very effectively illustrates his plea for soul-winning with a narrative of the heroism of Edward Spencer, a student of Northwestern University, on the cold winter morning in 1859 when the Lady Elgin was wrecked in Lake Michigan off Evanston, Illinois. Most impressively Dr. Torrey tells how Spencer, after he had by his strong swimming in the angry surf saved seventeen lives, tossed restlessly on the bed in his little college room, fevered and in pain, asking anxiously of his brother: "Do you think I did my best?" The homiletic application is obvious. But Dr. Torrey never told the incident elsewhere with quite the same effect as when he used it in his opening sermon in the tabernacle at Los Angeles where he conducted a series of meetings in December of the present season. The preacher himself was quite unaware that the hero of his story was among the auditors before him. A tremendous climax was put upon the sermon when at its close friends of Mr. Spencer went down from the platform and brought him up to stand before the people, who gave him an ovation of unbounded enthusiasm. Mr. Spencer had entered college with the intention of becoming a minister, but the exposure of that awful winter morning broke his health so completely that he had to give up not only that ambition but even the pursuit of his studies. He has spent a life of semi-invalidism ever since, finding a quiet home in the mild climate of Southern California.—Interior.

THE PREACHER'S DAILY WALK.

By Geo. Varden, Ph. D.

A preacher's character as it shows itself in his daily walk and conversation has mightily to do with the effectiveness of his preaching. It is no wonder, therefore, that the pastoral epistles bring this to the fore. Paul writes to Timothy, "These things command and teach," and then subjoins the personal exhortation: "But be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

And then, as though he could not let go of this personal factor, he adds a little further on: "Take heed to thyself and to the doctrines; continue in them." And in like manner in his Epistle to Titus, Paul writes: "Show thyself a pattern of good works in all things." The noun translated example above is here rendered pattern, the Greek being in both instances "typos." The minister should present himself as a typical form of Christianity.

It accords with right reason and with the fitness of things that those who profess to be called of God to minister in the sanctuary should themselves be examples of holy living. In the Old Testament prominence is given to the circumspect character of such as officiated in the religious ceremonies of God's ancient people. When Isaiah writes: "How beautiful upon the mountains are the feet of them that bring good tidings—that bring good tidings of good—that publish salvation," he adds: "Be ye clean that bear the vessels of the Lord." And in that familiar Psalm we read: "Who shall ascend into the hill of the Lord? Who shall stand in his holy place?" The solemn response is: "He that hath clean hands and a pure heart."

The people, both those of the world and those of the church, love to hear a minister preach whose life is visible rhetoric, even though he may evince no great skill in the niceties of language nor display any brilliant rhetorical dashes. We love to recall several such men of God with whom it was our profit to labor in the remote past—men, whose daily lives were religious similes and striking personifications.

Among John Newton's "Remains" this may be read: "I measure ministers by square measure. I have no idea of the size of a table, if you only tell me that He would make known His how long it is; but, if you also say how wide, I can tell its dimensions. So, when you tell me what a man is in the pulpit, you must also tell me what he is out of it, or I shall not know his size." There is indeed a big difference between ten feet and ten feet square.

After his remarkable conversion Newton himself became a very exemplary Christian and a very fervent preacher of the faith that he had formerly so slighted and condemned. The controlling idea which influenced him in composing his sermons is expressed so laconically and pithily that every minister might easily keep it in mind when he is collecting and arranging the materials for his own discussions. My grand point in preaching is to break the hard heart and to heal the broken one."

This good man's ministerial life was characterized by the deepest humility, which was doubtless promoted by the oft-recurring re-

flection that he was "a vile sinner saved by sovereign grace." That Mr. Newton did not think of himself more highly than he ought to have thought, the following fact attests:

In the year 1799 (eight years before his death) the honorary degree of D.D. was conferred upon him by the University of New Jersey, U. S. A. The diploma was sent him. He also received a work in two volumes, dedicated to him with the title annexed to his name. Mr. Newton addressed the author a grateful acknowledgment for the work, but begged to decline an honor which he never intended to accept. He wrote: "I am as one born out of due time. I have neither the pretension nor wish for honors of this kind. However, therefore, the University may overrate my attainments, and thus show their respect, I must not forget myself. It would be both vain and improper were I to concur in it." A profound truthfulness is clearly apparent in these sentiments. Sometimes a mock humility (we have thought) has cropped out in the widely published refusals of some of our brethren upon whom this title has been bestowed. Not so with John Newton.

THE SOVEREIGNTY OF GOD.

To Calvinists more than to any other portion of the Church has the proclamation of the sovereignty of God belonged. To be sure many other segments of the Church acknowledge the fact, but only among Calvinistic thinkers has this prime truth been followed out to its strictly logical conclusions. To the Calvinist this truth is the lens through which he views all other facts. To change the figure, it is the light in which all things are viewed.

Just here it is necessary to define what we mean by Calvinism. The peculiarity of the Calvinist is not that he adheres to the dogma of predestination, or the final severance of the saints. For there is a more marked peculiarity than even these or all the historic "Five Points" combined. It is that beginning with the fundamental assertion of the absolute sovereignty of God the Calvinist deduces in a perfectly logical order all his beliefs, and endeavors to regulate all his life thereby. To illustrate, the Calvinist reasons something like this: Granted that God is absolute sovereign over all His intelligent creatures, it would follow will to them. How He reveals Himself to other intelligences is not known, but to man it must be a verbal revelation, and then a written revelation in order that it may be preserved to all generations. Thus we get the necessity of revelation, and in connection therewith the dogma of inspiration. In the second place, granted that God is sovereign and being necessarily wise, He would have a plan or purpose by which His sovereignty is exercised; and so we have foreordination. But God, being sovereign and wise, and perfect in all His attributes, knows the end from the beginning, and all things between the end and the beginning, and consequently we have foreknowledge. Then God being sovereign and having permitted man to fall into sin, and ruling according to a perfect plan, determined either to save none or all or some of the human race. In the Scriptures we find that He will save some through Christ, those whom He

had given to Christ, and so we have election. That He did not determine to save all signifies that He passed some by, and thus we have the doctrine of preterition, properly called, but popularly called reprobation. Final perseverance of the saints is simply a consequence of election to everlasting life. Finally, that God is sovereign signifies that all men are subject, and there arises the duty to love Him and be obedient to His will. There is no sure foundation for ethics, save in the sovereignty of God. So logically may the whole round of Christian doctrine and duties be deduced from this fundamental truth. And Calvinist are distinguished for the persistent attempt to think all other truths in the light of this one.

It must be understood that the Calvinism to which reference is made is broader than any one denomination of Christians. It is not synonymous with Presbyterianism, for the reason that it conveys a larger idea. Although Presbyterians are illustrious expositors of Calvinistic doctrine, yet they rejoice that others share with them in more or less purity such a glorious heritage of truth. No church is named for John Calvin, as has been for Luther and Wesley, and this is as it should be. But the Huguenots of France the "Beggars" of the Netherlands, the Puritans of England, the "Pilgrim Fathers" of North America, and the Presbyterian and Reformed Churches of all lands are all of them the products of the Reformation, and all bear the special "Reformed" type, all are of Calvinistic origin, and can be traced historically to and through the "Thinker of Geneva."

HIS KNOWLEDGE OF HIMSELF.

By E. W. Winfrey.

Jesus positively affirmed that He knew whence He had come. How significant, how full of meaning, how fundamental that saying is we shall probably not realize unless we think upon it, not hurriedly and superficially, but seriously and with protracted earnestness.

His view—often expressed—as to His own origin and nature involved three remarkable concepts. Especially remarkable for this, that they are concepts of a single personal self-consciousness. First, He spoke of Himself as the Son of Man. But, again, He held Himself to be absolutely different from all other men, superior to all others, sinless, always doing the things that pleased the Father, and ruling according to a perfect plan, determined either to save none or all or some of the human race. In the Scriptures we find that He will save some through Christ, those whom He

And, thirdly, He said that He was

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co-equal with the Father—Himself Divine—the Son of God:

Now, it should be borne in mind that it is impossible to refute or impeach one's declaration of self-consciousness or knowledge of himself unless there is evidence of ignorance or evidence of insincerity.

To assume that Jesus was ignorant would be to beg the question. To assume that He was not ignorant would be to commit the same fallacy. But then, what evidence is there that He was ignorant? On the other hand, in His knowledge of individual men and of tendencies, in His understanding of the universal and age-long needs and nature of the human soul, in the perfect accord of his doctrines and life, in the harmony and practicability of His teachings, and in the wisdom of His attitude and activities there is absolutely conclusive evidence of utmost sanity, of clear and wide and far-reaching vision, of unique and complete intelligence.

Likewise, of course, it would be equally unfair and illogical to assume either sincerity or insincerity in Him. But, again, what evidence is there of insincerity? On the other hand, it is manifest that He lived out His own sane, wise, exacting and exalted teachings. He walked in the white and consuming light of the truths which He proclaimed. Where shall we match His cool, calculating and fully advised courage, or His endurance? His heroism and patience and self-renouncing devotion could not possibly be excelled. Here is proof of absolute sincerity.

It would be well to remember also that insincerity on His part—insincerity in the affirmation of His own claims, origin and nature—would be iniquity—a sin of

the most gross and arrogant character—blasphemous, detestable, revolting. But no candid mind can for a moment entertain such a thought of Him. Likewise, if ignorance be supposed to account for these lofty claims, it must be an ignorance which amounted to fanaticism, a most abnormal enthusiasm, a wild and violent insanity. And this also is entirely unthinkable in view of His words and His walk.

The argument need not be concluded here. It is altogether legitimate to show besides that at least two of the concepts of His alleged self-consciousness are verifiable. First, it is evident that He was the Son of Man. "Son" in the sense of "Servant." His attitude, His labors, His whole ministry, what was it but one of continuous and highest service to humanity. Here, by the way, His universality finds an explanation and here also the strangeness and the improbability of His incarnation begin to disappear. Then, second, that He was superior to all other men—that He was morally perfect, sinless—is unquestionable when once the accuracy of the records has been admitted. And that these records are trustworthy is fully and conclusively attested by direct and incidental testimony.

Are we to conclude, then, that He was honest, and that He knew and that He was the Son of God—Himself Divine? There is no other alternative. Reason compels us to this conviction. We could not hold any other view. Oh, that our hearts also may assent, and fully accept Him as Lord and Leader, as Light and Life! That we may rest in Him, in Him be strong and brave, and with all our might serve and honor Him! Culpeper, Va.

Editorial

Sunday, January 17, will linger for years in the memory of Captain Crossley, of the Savannah, and the providential aspect of that day will furnish a thrilling theme of conversation for the crew the rest of their lives.

The Savannah, a large sailing vessel, became water-logged about sixty miles off the Fastnet Light-house. Strong gale was blowing and the condition of the crew became one of imminent peril. The vessel was not equipped with wireless telegraphy and had been driven twenty-five miles from the usual track of steamers by the strength of the storm. This, of itself, was a prophesy of doom and all on board felt that disaster stared them in the face. Many of the crew gave up in despair and their grief-stricken condition was pitiable. Never did circumstances seem more inexorable, or a situation more hopeless.

That vessel, however, was equipped with something vastly more important than the devices and inventions of men, its Captain was a Christian, an earnest and devoted member of a Baptist church. Instead of sharing the despair of those about him he retired to the privacy of his cabin to talk with his Maker. There was purpose in going to this room, it was the soul's trysting place with God. To him this was the secret chamber of the Almighty and here in days ago his burdened spirit had found relief.

There, unseen by mortal vision, he sent his "wireless" message to the Great White Throne. Again and again the electric spark of true petition mounted upward and, swifter than the lightning's flash, made its way to the ear of God. Only a short period of waiting and then the answer comes. What is it? Hear his joyful declaration in passing one of the crew when he says, "I shall land you in Liverpool yet."

About two hours later a Dominican liner hove in sight and saw the signal of distress. Instantly a boat was put off and rescued the entire crew. Shortly after the Savannah went to pieces, and as far as could be ascertained no other vessel passed near the wreck before its destruction.

The strange thing about it is in connection with the Dominican liner? Why should that vessel without any apparent reason, be twenty-five miles out of her course on that particular day? There is one man that can explain the mystery, and that man is Captain Crossley. His answer would be: God still hears and answers prayer.

The following is from the Louisville Evening Post of March 6th. The headlines read:

"Laymen may force churches to unite. Significant meeting in Pittsburgh of leaders of men's church societies. A monster convention. National gathering of all organizations of laity in the land to meet in St. Louis."

The article states these "had their ears from the truth, and for their avowed object a consideration of methods of further co-operation and unity."

"A discerning observer sees in these the possibility of church-un-

ion coming in by the back door, so to speak, while the ecclesiastics are debating in the parlor whether or not to admit it. Obviously when the business men of the churches say, 'Let us get together,' the denominational leaders cannot say them nay.

"The total number of men represented in this conference can only be estimated but its aggregate is at least a million. A mere calling of the roll of the bodies whose officials were present must suffice to indicate the scope and size of this new concerted movement: The Brotherhood of St. Andrew, of the Protestant Episcopal church; the Interdenominational Brotherhood of Andrew and Philip; the Laymen's Missionary movement, the Young Men's Christian Association, the Presbyterian Brotherhood, the Methodist Brotherhood, the Baptist Brotherhood, the Congregational Brotherhood, the Southern Presbyterian Brotherhood, the United Presbyterian Men's Movement, the Men's Movement of the United Brethren church, the Men's Movement of the Disciples of Christ, the National League of Universalist Laymen, the American Institute of Social Service, and the Federal Council of the Churches of Christ in America. This last last was represented because it is the official organization wherein evangelical American Protestantism is already federated.

"A significant fact about this epochal Pittsburg meeting is that it came together, as did a small preliminary conference at Chicago, at the instance of Robert H. Gardiner, the president of the Protestant Episcopal Men's Society, the Brotherhood of St. Andrew."

Again the article says: "A leading layman of the Protestant Episcopal church, Mr. Silas McBee, editor of The Churchman, has been addressing many of the city meetings of the Laymen's Missionary Movement, and always his address deals with Christian union."

You may safely and uniformly put it down that whenever this intensely ritualistic denomination or any of its leaders talk about "union with other denominations" they simply mean "for other denominations" to become Episcopalians. They, like the followers of Alexander Campbell, have no other conception of union except for others to come to them.

"The Lord God omnipotent reigneth," hence we see no great cause for alarm in this.

No true Baptist will compromise Bible truth and religious principle for union with error, for popularity with men, for the applause of the world. No Baptist leader who can discern between notoriety and honor will lend himself or his influence to such a movement. Doubtless, some, here and there, will go 'out from us because they are not of us.' That will only be the true spiritual body-sloughing off the diseased parts.

Paul said, "For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears. And they shall turn away technically in warding off the demands of a true and lawful obligation. Poverty like this is contemptible and degrading, and should be shunned and abhorred."

Again he says, "Now the Spirit speaketh expressly, that in latter times some shall depart from the faith, giving heed to sed-

ucing spirits, and doctrines of devils. Speaking lies in hypocrisy, having their conscience seared as with a hot iron."

Surely that time has come upon us in this day. On the 21st of February, the Courier-Journal reports one Rev. Horace G. Ogden, now of Jamestown, N. Y., formerly pastor of the Trinity Methodist church, of Louisville, as saying in a sermon in this city: "We are a creature of yesterday, and I believe we are always given a second chance. If a man wastes one life; I believe he is given a chance to start all over again."

If that is not a doctrine of devils, the very spawn of the pit, originated to delude souls, then where did it come from? If that is not giving heed to seducing spirits and speaking lies in hypocrisy, and being turned from the truth to falsehoods then we may hope never to see this sad prophesy fulfilled on earth.

Coming from such a source, an honored Methodist minister, it is more dangerous than the fabled purgatory of the Catholics, or the unscriptural doctrine of the Universalists, or the namby-pamby silliness of so-called Christian (?) Science (?), or the bald contradictions of God's Word by the conscienceless infidel.

Surely we need to heed the admonition of Paul to Timothy: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine."

What are we coming to, when a prominent man of such a denomination is applauded by a de- praved public for the utterance of such infidel sentiments, and is retained in his high position by his denomination without rebuke?

Poverty is by no means limited to a "scarcity of means of subsistence." In Proverbs we read: "There is that maketh himself rich, yet hath nothing; there is that maketh himself poor, yet hath great wealth." It was the Laodicean church that made the proud boast, "I am rich, and increased with goods, and have need of nothing;" yet Jesus declared that this very church was "wretched, and miserable, and poor, and blind, and naked."

Yes, there is a poverty more relentless and exacting than that which brings a lack of bread or a scanty wardrobe. Poor, indeed, is that man whose character is "honey-combed" by deceit and who, by duplicity, has lost the esteem and confidence of his friends.

When money is made or hoarded at the expense of character and every transaction bears the brand of the dollar mark, then poverty deep and awful is at hand. A man may beg for his daily bread or be an occupant of the poor-house, and still be rich when compared with those poverty stricken in character. The treasure is yet to be discovered that will compensate for the loss of self-respect or purchase that which will take the place of an approving conscience.

Principles should be strengthened and maintained, but never sold to the highest bidder. It is a serious, an awful mistake to attempt to evade the mandate of duty, or to invoke the aid of technicality in warding off the demands of a true and lawful obligation. Poverty like this is contemptible and degrading, and should be shunned and abhorred.

In the latter times some shall depart from the faith, giving heed to se-

The editor of the Recorder was summoned to Greenville, Ky., last Sunday to conduct the funeral services of the late Judge Q. B. Coleman, who passed away March 6th, in the sixty-second year of his age.

Judge Coleman, the eldest son of Dr. J. S. and Mrs. Rachel Coleman was born in Beaver Dam, Ky. He was a lawyer and attained eminence in his profession.

For several years he had not enjoyed the best of health, but his physical condition underwent a marked change shortly after the death of his wife, which occurred last September. From that time he grew gradually weaker, till last Saturday, when his earthly career terminated with the gentleness that characterizes an infant's slumber.

Like his honored father he was a devout and intelligent Baptist. Just how he was regarded in Greenville is evidenced by the great congregation that taxed to overflowing the church where the funeral services were held.

He is survived by five brothers, H. J., E. M., P. T., J. P., and J. D. Coleman, and two sisters, Mrs. Gertrude Hewlett and Mrs. Sallie Mitchell.

We extend our condolence to the bereaved and commend them to the tender mercy of the God of all Grace.

The Baptist and Reflector quotes the following with evident approval: "The whole duty of the whole church is to give the whole Gospel to the whole world." There is also the added statement "that it would be difficult to put more truth in a more concise and comprehensive form than in the above sentence."

This language bears a striking resemblance to the phraseology of interdenominational gatherings when the word "church" is used. We would be glad if the Reflector would plainly indicate just what "the whole church" means.

Several of our Southern exchanges, last week, made mention of "church units" and "the entire church." Brethren, what do you mean by "the whole church," "church units," and "the entire church"? Is this simply another way of advocating the "branch-church theory? We take it that "the entire church" is composed of all the "church units," that a church unit is a particular religious organization, claiming to be a church, and that "the whole church" and "the entire church" are synonymous terms describing the same thing.

Come, brethren, tell us just what you mean. Light, light, we plead for light.

The astonishing offer of a \$1.50 book for a premium for old and new subscribers to the Western Recorder is still continued (see advertisement). Also Dr. Eaton's photo. Only one is given. Take choice between the two. Remember there can be no commission given when the book is given as a premium.

The subscriber must pay one full year in advance. If your time expired in January or February, then \$2.00 does not pay you a year in advance. Some who do not want to change the time of the expiration of the subscription pay \$4.00, often putting their subscription nearly two years in advance. This book we sell at the store for \$1.50.

If you want this rare bargain do not delay as you may miss the opportunity.

EDITORIAL VARIETIES

"The man who rides a hobby, uses egotism for a saddle."

The Bible is being put by the Chinese in their primary schools.

God is on both sides of the Covenant of Grace, hence it cannot fail.

The ship that is loaded to the gunwales with a worthless cargo will bring no profit to its owner.

Most of the false doctrines concerning salvation arise from an imperfect understanding of the Covenant of Grace.

"Every dollar spent in vain show, is a dollar of a trust fund misappropriated."

There is never any conflict between duties, nor do they require that which is unreasonable or impossible.

The Scriptures have been translated into 534 languages and dialects by the missionaries.

If you want your children to be honest with you, you should be honest with your children.

Deceptions attempted or practiced do not deceive, but they do destroy confidence and weaken faith.

The phrase "World Consciousness" is sheer nonsense, for the world is not conscious, and, therefore, cannot have consciousness.

General William Booth, the venerable head of the Salvation Army, is now visiting the army centers in Sweden, Norway, Denmark and Finland.

The life and the profession should correspond. Where this is not the case Christ is dishonored and his cause damaged.

The Legislature of Oregon, by a vote of thirty-seven to twenty-one, refused to abolish the whipping post for wife-beaters.

"By their fruits ye shall know them." The fruit of pagan and kindred isms is idolatry and sin, while that of real Christianity is righteousness and holiness.

Last Sunday Purim was celebrated by the Jews. At that time it is customary to read the Book of Esther in the synagogue and both fasting and feasting are observed.

A Boston theater recently presented "The Evangelist." During its performance an actor impersonated an evangelist holding a meeting and other actors took the role of converted sinners.

The close of last year showed an actual decrease of about eight hundred members in the ranks of the Baptists of London, England. Open church membership spells ruin for English Baptists.

Evan Rogers, the noble layman, of Lebanon, Ky., who recently passed away, left a legacy of one thousand dollars for State Missions and one thousand dollars for the Ministers' Aid Society. He was a staunch Baptist, and a ready friend to every good enterprise.

Dr. Aked, in speaking of the mid-week prayer meeting, is reported to have said: "Sixty at my church is considered a large attendance. Yet the prayer meeting does no particular harm. You will observe that a man careful not to say that it does any good."

Evangelist M. F. Ham, W. M. Stallings, of Smith's Grove, P. P. Gates, of South Side church, Covington, and H. H. Hibbs, of Williamsburg, were in our office Tuesday. We are always glad to have our brethren call. We have an elegant "Reception Room," where we keep stationery for our friends, and are glad to take care of their baggage and have the purchaser send bundles here while in the city.

The Recorder hastens to congratulate Editor Norris, of the Texas Baptist Standard, on the success that has crowned his efforts in securing the passage of the Anti-Racing Bill by the Texas Legislature. It was a hard fought battle and every inch of the ground was stubbornly contested, but this only made the victory more notable. The great Empire State should give this gallant editor a vote of thanks.

Speaking of the old time minister, The Canadian Baptist says, "He was a preacher, a spokesman, an ambassador. He urged men to repentance for sin and to belief in the mediator, at work of Christ, to holiness of life. . . . Under such a ministry men both trembled and believed. Now, however, the minister is not so much a witness as a worker, not so much a minister as a manager. His great function has come to be administration rather than ambassadorship."

AMONG THE Churches.

Walnut St. (Third and St. Catherine) —Bro. E. Y. Mullins: John 1:4. Pastor Henry A. Porter: The Opening of the Books of Life, Rev. 20:12. S. S., 430. For baptism, 2. Dr. Mullins presented the matter of the Seminary Endowment at the morning service \$2,500 has been secured.

Broadway—Pastor W. W. Landrum: Backsliding Family, Ruth 1:21. The Kingdom, Phil. 1:20. For baptism, 1. Celebrated the Lord's Supper for the first time at Broadway. Received fourteen members during the month.

Chestnut St.—Pastor J. M. Weaver: Filled With the Spirit, Eph. 5:18. The Source of All Life, John 5:26. S. S., 155.

Crescent Hill—Pastor J. F. Griffith: The Lord's Supper, I. Cor. 11:24. The Religion of Conviction vs. Convenience. Dan. 3:18. S. S., 104. By letter, 1. Calvary—Pastor J. T. Detweiler:

Christ Our Advocate, I. John 2:1. Bro. T. C. Bagby gave an illustrated lecture on mission life and work in Brazil. S. S., 206.

Clifton—Pastor J. T. Betts. Be Strong, I. Cor. 16:13. Reaping the Harvest, Gal. 6:7. S. S., 212. Baptized, 1. In the afternoon three deacons were ordained; excellent addresses by Dr. Hunt and Dr. Landrum.

Deer Park—Bro. R. F. Doll: Saul's Conversion. Pastor Edwin R. Harris: Delight in God, Ps. 37:4. S. S., 64.

East—Bro. W. B. Bagby spoke on Brazil. Pastor Geo. H. Crutcher: God's Love for the World, John 3:16. S. S., 221.

Eighteenth St.—Pastor B. V. Bolton: Pilate's Answer, John 19:22. What Must I Do to Be Saved? Acts 16:30. S. S., 47.

Eleventh and Jefferson Sts. Mission—Supt. B. T. Kimbrough: Our Light Afflictions a Weight of Glory, II. Cor. 4:17. S. S., 90. We have begun a series of cottage prayer meetings on Tuesday night in preparation for a two-weeks' meeting beginning the first Sunday in April, Bro. J. C. Daniel to do the preaching.

Franklin St.—Pastor T. J. Duvall: Prayer for Laborers, by Bro. Greathouse. Dost Thou Believe on the Son of God? John 9:35. S. S., 266.

Fourth Ave.—Pastor E. S. Alderman: The Unrecognized Christ, Luke 24:16. The Commerce of Life, Phil. 3:7-9. S. S., 240.

Hazelwood—Pastor Chas. B. Althoff: Why We do Not Have Victory, Rom. 4:5. Rom. 10:11. The Sin Against the Holy Spirit, Matt. 12:31-32. S. S., 150.

Highland Park—Pastor G. F. Davison: Isa. 53:1. The Only Way, Acts 4:12. S. S., 109. One for prayer. Bro. A. A. Adkins preached at the 11 o'clock hour.

Hope Rescue Mission—Supt. Wm. M. Bruce: John 20. Bible Class attend, 104. There were fifteen conversions Saturday, five conversions Sunday night. Deep spiritual interest pervades the mission.

Immanuel—Pastor J. C. C. Dunford: Philip the Obedient, Acts 8:27. The Experiences of the Shepherd, Luke 15:4-7. S. S., 239. Fischer ave, 97.

Ormsby Ave. Pastor G. D. Bileisen: A Tower of Strength, Eph. 8:10. A Sea Voyage, Acts 27:10. S. S., 118.

Portland Ave.—Pastor L. W. Smith: Christian Confidence, I. John 4:7. God's Concealment for men, Ezek. 33:11. S. S., 143.

Parkland—Pastor E. G. Vick: The Parable of the Merchantman, Matt. 13:45-46. Subscription for Church Building. S. S., 235. Additional subscription for church building more than \$2,200.

Third Ave.—Pastor S. J. Cannon: Life and Meat, Matt. 6:25. Free Salvation, Rev. 21:6. S. S., 107. Baptized, 2.

Twenty-sixth and Market—Pastor R. E. Reed: Gideon's Victory, Judges 7:21. Eternal Punishment, Matt. 25:41. S. S., 543.

Twenty-second and Walnut—Pastor M. P. Hunt: The Second Coming, Acts 1:10-11. Death and the Judgment, Heb. 9:27. S. S., 659. By letter, 1; by relation, 1; baptized, 1.

Thirty-sixth and Grand Ave.—Pastor J. C. Given: The Soldier and his Armor, Eph. 6:11. Two Spirits, Luke 9:55. S. S., 35.

Thirteenth and Kentucky—Pastor Jas. A. White: Matt. 6:33. New Birth, John 3:3. S. S., 84.

sembled in the dining hall of New York Hall 385 students, visitors and guests. Thirty-six turkeys were used in the preparation for the dining.

Resolutions appropriate to the occasion were offered by Dr. P. T. Hale, and adopted by the house assembled around the board. Letters of congratulation were read from Dr. Willingham, Dr. Gray, Dr. Holson and others.

Dr. Mullins presided as "toast master." Bro. J. H. Barber, on the part of the students, responded to the toast, "The Revolt in Turkey." Dr. J. R. Sampey, on behalf of the faculty responded to the toast, "Be-re-sith" (in the beginning). Dr. J. B. Marvin, on behalf of the trustees, responded to the toast, "A Crack at Creation." Dr. W. Landrum, on behalf of the pastors of the city, responded to the toast, "Much Every Way."

A turkey red necktie was presented to Bro. W. E. Bruce, the three-hundredth student, to whom the occasion was due, in an appropriate presentation speech by Bro. T. J. Watts, of New Liberty. Dr. Mullins closed the ceremonies by a speech on the subject, "What Next?" The assembly then adjourned "sine die," after having been in session for more than four hours.

Dr. W. W. Landrum delivered a lecture on Tuesday, March 2nd, under the auspices of the Pastoral Theology Class, on "The Pastor and the Young People." On Wednesday morning Dr. W. B. Bagby spoke at the chapel hour.

On Monday night, March 8th, Dr. Mullins delivered another of the series of lectures of the Pastoral Theology Class, his subject being "Pastoral Leadership."

Bro. J. W. Greathouse and his wife held a reception on Monday night, March 8th, at their home, celebrating the anniversary of their marriage.

Students preaching Sunday: J. N. Likins, Bethel, Ind. G. C. Mitchell, Lamb, Ind. B. F. Caudhill, Huntington, W. Va. J. R. Green, Union Grove, Ky. D. M. Pressley, Millersburg, Ky. Macon C. Vick, Okdale church, city. J. E. Wishart, Hamilton Ave. I. E. D. Andrews, Bloomfield. H. B. Mellinger, Little Sand Creek, Ind.

L. B. Johnson, Salem, Ind. W. T. Smith, King's church.

EATON MONUMENT FUND.

It is gratifying to note the new names that appear in our lists from week to week—names of persons who have made no previous subscription but desire to have part in this memorial. Monuments, like church buildings, are usually erected by a comparatively small number of contributors, but one of the surprises of this enterprise is the great number of givers. Nothing could so loudly proclaim the general interest which is felt in the effort, the wide reach of the influence of him whom we commemorate, and the love in which his memory is enshrined. Men and women of abundant means have contributed, but by far the larger part of the gifts have come from persons of meager income, some of them in absolute poverty. Very many of the gifts have about them the fragrance of self-denial which makes them peculiarly precious.

CASH RECEIVED.

Previously acknowledged\$2386 72

Coleman, J. P., Harrodsburg, Ky. 1 00

Cooper, S. A., Louisville 1 00

Gillespie, E. L., Franklin, Ky. 1 00

Hedden, J. W., Mt. Sterling, Ky. 5 00

Oldacre, J. C., Louisville 5 00

Oldacre, W. C., Louisville 5 00

Reed, Rev. S. E., and Lyndale Mission, Louisville 12 50

Tyler, Miss Lillie S., Louisville 3 00

Total cash received\$2420 22

HENRY ALFORD PORTER, Chairman.

THE STATE.

Pastor S. J. Cannon begins a special meeting at the Third Avenue Church, Louisville next Sunday, March 14th. The Pastor will do the preaching. Arrangements are being made to have the Highland Quartet to lead the singing.

Pastor T. C. Ecton writes from Lexington: "Please change my paper from Covington, Ky., to Lexington, Ky. The work here at Calvary is starting off fine. Large congregations, five Sunday School and B. Y. P. U. and Ladies' Aid and Missionary Societies. We had seven additions to the church Sunday."

DEAR RECORDER: I am just in from Flat Lick church, Pulaski county, where I have labored for eighteen days. Found the church divided, two separate churches worshipping in the same house. They have been involved in great trouble during the last

six years, having taken their troubles through the civil courts, even to the Court of Appeals. See law report of February, 1908, No. 6, resulting in a loss of \$1,000 and bitter feelings.

I determined, by the grace of God, to know nothing among them save Jesus Christ and Him crucified. Result, twenty-five added by baptism and letter and restoration and the churches united, henceforth and for all time. It was a happy meeting, when plaintiffs and defendants clasped hands, with tears in their eyes and love in their hearts, buried the past, with all its sorrows, in the grave of oblivion, and from hence to worship as one church. Many more will be added that have been kept from so doing by the troubles.

The happiest month of my life, and the most disagreeable weather. Join with us in praising God.

R. R. NOEL, Stanford, Ky.

The Associate Editor spent several days in a meeting at Calhoun, with the big-bodied, big-hearted pastor of this excellent people, Rev. Alvah F. Gordon. There were many interesting features of the meeting. There were fourteen additions to the church. Bro. Ira L. Jordan, of Alabama, now in the Seminary, led the singing with great satisfaction.

This is one point where the real Alexandrian Campbellism, cold, raw and water-clogged, is still found. The Disciples of Alexander Campbell make sport of praying for sinners, preaching salvation by faith in Christ Jesus, and still jest about the operation of the Holy Spirit. May not this be the sin against the Holy Spirit?

There are some noble spirits among the Calhoun saints, notably J. H. Miller, R. L. Yewell, J. W. Benton, S. R. Waltrip, Charles, John and Will Lockett, and especially their better halves, J. A. Evans and wife, N. G. Richmond and family, W. A. Rafferty, J. D. Bennett, K. F. Hyatt, J. T. Robertson, Bro. Woodward and daughter, and others.

We were delightfully entertained at the Johnson House. Mrs. Johnson and her cultured daughters are deservedly popular as hotel-keepers.

I must not fail to mention Mrs. Bessie Johnson, an estimable Methodist lady who always presided at the organ.

We obtained a long list of new subscribers and renewals for the Western Recorder. We did more than seventy dollars worth of business for the Baptist Book Concern.

SOME FOREWORDS.

THE BAPTIST STATE SUNDAY SCHOOL CONVENTION, ELIZABETHTOWN, KY., APRIL 14-16.

Every Baptist ought to be deeply interested in this Sunday School Convention. Remember it is the first State Sunday School Convention the Baptists have ever held in Kentucky.

The committee presents a great programme and promises a great time.

Primary Work, Teacher Training, the Adult Bible Class, doctrine, Evangelism, Missions, and Organization are some of the phases of Sunday School work to be discussed at the Convention. Can you afford to miss all this?

Every church in the State ought to be represented.

No pastor, superintendent, teacher or worker can afford to miss it.

Let every worker who expects to attend notify at once the State Sunday School Secretary, Box 421, Louisville, Ky., and Pastor W. P. Stuart, Elizabethtown, so that provision can be made for entertainment.

When buying your ticket be sure to ask the Railroad Station Agent for a certificate receipt, so that you may get reduced return rates.

DEAR RECORDER: The many readers of your paper who are interested in Tennessee College will be glad to hear of the recent revival in the college. On February 22nd, Bro. J. C. Massee, of Chattanooga, came to us for a week's meeting. His preaching was greatly enjoyed by all. He set forth the great Christian principles in a clear and convincing manner. He believes in the daily walk with God.

There was deep interest on the part of the student body and teachers from the first. This deepened until nearly every unsaved student surrendered to Christ. There have been not a few additions to the church and others are waiting their return home before joining. We are all rejoicing in the work of grace and giving the praise and glory to God.

We ask an interest in the prayers of every reader of this, that we may be faithful and that the right ideals may be held up to the young ladies.

J. HENRY BURNETT, Murfreesboro, Tenn.

DEAR RECORDER: Shortly after my last letter, we began a meeting with the Buffalo church. Rev. W. W. Payne, of Franklin, Ky., did the preaching, and did it well. He began on Monday night and continued eleven days. He preached earnestly and did not shrink from declaring the whole counsel of God. Our church was greatly strengthened. On Sunday following the close of the meeting I baptized fifteen, one of them a lady fifty years old, who had been a life long Campbellite.

Shortly after the meeting closed at Buffalo, I began a meeting with the Bolling Fork Baptist church in East Lynn Association and preached ten days, which resulted in seven additions, six of them by experience and baptism. The church was strengthened and shortly afterward called Bro. W. D. Bell to the care of the church.

I had resigned the care of the Buffalo church, to take effect in December, but my church at Union Band called for half time and I felt I could not give them up, then Buffalo gave a call for the other half, so I remain in the same work as last year, only I have Union Band for half time instead of Union Band and Rolling Fork.

We received through the Christmas holidays many kind remembrances from our people. We especially enjoyed and appreciated an elegant box of everything good from the ladies of the Buffalo church, and many things from members of the Union Band church.

January 12th, I began a meeting with the Corinth church, in East Lynn Association and continued eleven days, which resulted in eight professions, a revival in the church and a great interest in the local option fight which was on at that time. January 23rd we voted local option in Larue county by a grand majority of one thousand and seventy-nine.

While at Corinth a committee of six or eight miles away, invited me to come and hold a meeting in their schoolhouse. So on January 27th, I began a meeting at Grime's Schoolhouse and continued twelve days. This was in a Methodist country; no Baptist church near. We had a grand meeting and at the close of the meeting Bethel Baptist church was organized, which now has thirty-four members and they are an enthusiastic little band, preparing to build a house of worship.

I baptized twenty-one the day the meeting closed and some were arguing the old argument of sprinkling at Pentecost because they did not have time to immerse, so one man held his watch, and although I did not know it, and took all time necessary to make the ordinance impressive, it was announced that the time required was only one-half minute to the candidate.

Rev. W. D. Bell spent the last few days of the meeting with us, and rendered valuable service. So the work goes on, and the Recorder gets better.

S. J. SPARKS, Buffalo, Ky.

W. M. U. NOTES.

Hath the water Christ bestowed Made thy heart a well o'erflowed? Thirsty souls thou must supply, Else thy well will soon be dry.

Mission Topic of March—National Dangers and Opportunities. The saying of the prophet, Isaiah, is certainly true in our bright, big sunny land today, "The sons of strangers shall build thy walls." Eight thousand immigrants entered the Southern States in 1908. They come by way of Baltimore, New Orleans, Galveston and Savannah.

Unless we Americanize the immigrants, they will foreignize our civilization.

Our Home Board, which is doing such good work among these throngs, coming to us, through these five cities is sadly in need of funds, and its secretary is appealing to us for aid. "Sisters, hand-maidens of the Lord, the battle cannot be won without you. Come with your gifts, great and small."

What of our appointments? Are we doing our best to meet them? It would be a wise thing to do to keep this matter of appointments before the Societies, and let each woman do her best. Let her give as God has prospered her. The books of Kentucky W. M. U. close April 15th, and all money, to be credited on this year's work, must be in Miss Lamb's hands by that date.

The present indebtedness of the Foreign Board is the largest it has ever had at this time of the year. If the 25 cents requested was not added to your Christmas Offering, you still have the privilege of adding this to some foreign gifts or not. But true faith will certainly

Treasurer's report of W. M. U., Auxiliary to Southern Baptist Convention, from November 1, 1908, to February 1, 1909, sums up \$37,320 in money, and \$8,363.63 in boxes; a grand total of \$45,683.63. Of this amount Kentucky W. M. U. has given \$3,907.98 in money and

\$1,401.81 in boxes. Does this mean anything to you, my sister? \$8,898 is yet lacking to complete the \$20,000 endowment fund of the W. M. U. Training School.

Fourteen women missionaries are employed by South Carolina W. M. U.—State Missionaries—who work in the mill villages. South Carolina's apportionment to the running expenses of the W. M. U. Training School is borne by the Y. W. A.'s, thus giving the girls at home a special interest in the girls in training. The Sunbeams bear the proportion of the current expenses of the Margaret Home.

The Christmas Offering for China of Arkansas W. M. U. amounts to \$420.93, and they are hoping to make it \$500.

"It is not necessary for me to state that our greatest need now is prayer— fervent and incessant intercessions before the throne of grace, and it is this that I would anxiously plead for before you. Do not forget us in your daily supplications before Him who has the power to help and to bless."—Solomon L. Ginsburg, Bahia, Brazil.

Mr. M. C. Treat, of Pennsylvania, has been making large gifts especially for work in China and Japan. Now he has come forward with a proposition to pay the outfit, passage expenses and the first year's salary of ten missionaries to be sent out during the coming year.

Missionary G. Leo Phelps tells us something of a visit among the Arapahoe Indians:

"These people are so hungry for the Word and listen to the story of 'Jesus road' with intense interest. Bro. Power-in-his-face is one of our best 'Jesus Indians.' Bro. Cut Nose 'calls the camp' (announces the meetings) by walking up and down through the camps and crying something in an unknown tongue. We found also Bro. Short Man very helpful, and Bro. Birdchief, Jr., made several good 'Jesus talks.'

"Mr. One Dog made a very interesting talk in which he said, 'You all know I have been a bad Indian, spent most of my time gambling, and I have held onto the old Indian religion, but for a long time I been feel bad in here (here he lays his hand on his breast). I see old religion pass away and I want you to pray for me.' Bro. Man-going-up-the-hill makes a talk; also met Mr. Big Nose, Mr. Crooked Nose, Miss Wild Bull, Mr. Medicine Wolf and Mr. Black White Man. When Black White Man began to 'walk in the Jesus road' he changed his name to Rising Sun. Then there were Mr. Swapping Buck, Red Wolf, also Mr. Shot-himself. These names, with many others like them, seemed very odd to me at first."

Short extract from a sermon by Bro. Cheung Lap-tso, a native Christian, and pastor of one of our Chinese churches:

"I have heard applicants for baptism examined in many places, and I always listen to the examination with great interest. Very often I see applicants refused, and the preacher will say: 'You better study the doctrine longer. You do not know enough doctrine.' I sometimes poke a little fun at the preacher and say, 'How much doctrine does a person have to know before he can join the church? What sort of a measuring stick do you use to measure his knowledge? Suppose you say he must know ten feet of doctrine and he knows only nine. I suppose he must study that other foot before he can join.' But the amount of doctrine that one knows does not have any necessary connection with the question. The essential thing is to believe. Faith is what I search for when I examine a candidate for baptism. A man may know the whole New Testament by heart and still not believe. He, of course, should not be received into the church. But a man may know almost nothing about formal doctrine and yet believe. The thief on the cross knew nothing about the New Testament. It had not then been written. It was many years after Christ's death that Paul's letters and Matthew's and Mark's writings and the other portions of the New Testament were collected together into the book as we now have it.

"Believe what? Not the Bible. We are not told to believe the Bible and be saved. We are told to believe Jesus. If we believe Him we are saved immediately. Sometimes I ask, 'When do you expect to be saved?' and the answer comes, 'When I reach heaven,' but the fact is, that if we believe Jesus we are saved now.

"The matter of our outward good deeds does not decide the question of our righteousness in the sight of God. That is settled by whether we believe work changes in our conduct. Good works are the sure fruit of true faith."

Throughout the sermon the terse Chinese expression, "Sun i tak kau," meaning 'Believe and be saved,' was brought out again and again with ever increasing effectiveness.

SEMINARY NOTES.

BY ELLIS A. COTTRELL.

The long looked for "turkey dinner" is now a thing of the past. On Friday, March 5th, there were 200

Family Circle

Stories For The Young And Old.

THE TWO WORDS.

One day a harsh word rashly said
Upon an evil journey sped,
And like a sharp and cruel dart
It pierced a fond and loving heart:
It turned a friend into a foe,
And everywhere were brought pain and woe.

A kind word followed it one day,
Flew swiftly on its blessed way;
It healed the wound, it soothed the pain,
And friends of old were friends again;
It made the hate and anger cease,
And everywhere brought joy and peace.

But yet the harsh word left a trace
The kind word could not quite efface;
And, though the heart its love regained,
It bore a scar that long remained;
Friends could forgive, but not forget,
Or lose the sense of keen regret.

Oh, if we could but learn to know
How swift and sure one word can go,
How would we weigh with utmost care
Each thought before it sought the air,
And only speak the words that move
Like white-winged messengers of love!

—Sunday-school Times.

BABY'S BOBS.

By William Edwards Tirebuck, Author of "Dorrie," "Sweetheart Gwen," Etc.

Baby's Bobs is the last survivor of a gallant regiment of miniature foot soldiers, every man of whom has seen extremely active service in the wild regions of the constantly unsettled province of our nursery.

The regiment was first ordered out (of a new box) about a year ago, when a little man with his wooden kit upon his wooden back, a yellow wooden sword shouldered, his red woolen jacket and hat and blue wooden trousers in perfect trim, stood upon the nursery hearth in marching disorder under the erratic command of our three-year-old, who still lords it over us all by the name of Baby.

I never saw such inveterate warlike soldiers in my life. Morning, noon, or night, standing or lying in their barracks of a box, or out of it, they were always "ready"—left foot out, shoulders square, eyes front and sword up, yearningly awaiting the word "March!"

Baby and I have surprised them at all hours of the day, in barracks and out, and we have never found one of the hero's fellow standing at ease, or lying at ease either; for even when they stretch themselves at full length they do so in full regimentals, sword and all, and with a sort of latent alertness for any possible bugle call to arms that might thrill the barracks at any moment of the night or day.

Nor have we ever caught one member of this indefatigable regiment in the somewhat unsoldierly act of sitting down—always, whether standing or lying, always at the full stretch of military readiness. Nor have I seen more enduring or patient soldiers than this little regiment of foot. The Commander-in-Chief, His Imperial Highness Baby, has actually knocked a squad of them over with one sweep of his finger, but there was no revolt; nor did they murmur, but remained prostrate in a sort of Oriental obeisance on their faces, awaiting the favour of his great hand to put them in the ranks again.

Alas! this paragon of a regiment lost its General in the first campaign. It was an attack from the high ramparts of a nursery stool. He was on horseback at the head of his force, and was on the very point of leading them in a terrific charge when, as if by some supernatural visitation, the horse tripped, and went toppling down a vast precipice of space to the floor. The General was picked up with his head off—a sight that brought such sudden tears to the eyes of the Commander-in-Chief that he could not see that the horse had lost its hind leg. When, in a pause of his grief, he made that discovery as well, His Imperial Highness abandoned the campaign, and ordered the whole regiment into camp again for the sole purpose of putting the gallant General and his noble steed into hospital to see if the head and leg could not be put on again by means of a wonderful embrocation known as gum.

It was tried; but on the first day out of hospital the General's head fell off again, and somehow the horse had been so roughly used in the process of re-legging it that not only did that limb drop to the ground, but the poor animal cast its tail; and taking the hint that the horse was in a state of irrevocable

dissolution, the Commander-in-Chief that can nod its head and run rampant buried both General and horse with all upon wheels; besides balls, rattles, whistles, and rings, but they are all second-hand in the darkest corner of the nursery.

The grief of the soldiers seemed to be of so profound a kind that it was beyond expression in any form whatever—beyond words, beyond looks, beyond tears. There was a unanimity of feeling that in no way could they pay their lost chief a better tribute than by standing soldier-like, eyes front, left foot out, shoulders square, sword up—"ready," ready for that same dauntless charge which he had so boldly led them, but which destiny alas! had not permitted him to make.

For a few moments, while His Imperial Highness himself was making the interment, the little trumpeter and the little drummer of the regiment were enthralled, playing a mute dead march—the mere dumb-show of music—a silent symbolism of the unutterable sorrow of them all.

But only two moments later the regiment was ordered out on a forced march across the bare and arid desert of the nursery floor to fight in the jungle of the hearthrug and under the scorching glow of the nursery fire.

It was a most remarkable fact in connection with this regiment that during all of their many engagements they never saw their enemy. The enemy would never come out into the open and face them. The 25th Royal Foot were always making forced marches and exposing themselves to open attack, but not once did the enemy dare to give battle—a tribute, no doubt, to the renowned latent fighting powers of the ever-ready 25th.

The singular result was that the regiment lost its men more by the misfortunes of peace than by the glories of war. Our little Commander-in-Chief marched most of the soldiers legs off in search of someone to fight. Several men were drowned in the Nursery Sea of the bath which flowed in there morning and night, and were carried away by the tide. Two poor fellows had become so black by constant service that they were mistaken for cinders and were burnt to death. One faithful fellow, after keeping watch on the nursery floor all night, was in the morning overtaken by the blizzard of the nursemaid's brush. It was a case of dust to dust, and he was never seen again.

On one march the little drummer lost his drum, and then lost heart—he never played again! He fell out of the ranks and pined alone in the dark corner of the nursery cupboard, where he had been unconsciously hurled out of the folds of a duster of one of the housemaid's Furies of the place. Two cockroaches were his undertakers. They fed upon the paint of his uniform left him unburied, but as clean as a churn.

Soon after that the little trumpeter disappeared, as if he had deserted to go in search of the drummer; and though the Commander-in-Chief issued a special order for his arrest, up-stairs or down, no scout ever laid hands on him.

The fact was, by some means he had climbed on a shelf, then got into the folds of the same duster, and was hurled by the same Fury through the nursery window and trampled to death in the yard below.

The last but one of the regiment had a still stranger fate. Though armed and standing on guard, he was taken for dead attacked by that culture of the nursery battlefield—Jack, our tame magpie—and carried to a corner of the staircase. His end was not peace, but pieces, for he was there dismembered.

Now the last survivor of the gallant 25th is what we call Baby's "Bobs"—the indestructible, the immortal Bobs, for he has soaked in water and has not drowned; he has been in the fire and not wholly burned; he has been trampled upon and yet not crushed; and he has been lost scores of times, but has been found precisely as many. He has a charmed life. No brush seems to be able to wholly sweep him aside, no duster able to hurl him into oblivion, no foot able to entirely crush him. Certainly he is somewhat the worse for wear, his red coat has turned bluish, and his blue trousers reddish; he has lost part of one arm, his nose is scarred, and it is doubtful whether there is or is not an eye under a black patch the shape of the commander-in-Chief's thumb; but if he is not all there, he is there, shoulders square, sword up, and left foot out in a perpetual state of stationary march.

What is the secret of its charm to Baby? We do not know. It is unfathomable. The attachment goes into the region of the occult mysteries. We do not know why we only know that weak

is—that Bobs is the Alpha and Omega of his toys.

The little fellow has a dozen other toys far more alive in a mimic sort of way than Bobs. He has a doll that can squeak and roll its eyes; a lamb that can bleat and shake its tail; a donkey but

with unerring instinct he made his way over hill and prairie, through timber and across rivers, finally arriving at Des Moines, where he was given a hearty welcome, a warm kennel and a hot bowl of milk for a starter.

Five weeks before, a man from Valentine, Nebraska, saw the collic, bought him and took him with him to Valentine. After the collic left his new home, he was seen at Fremont, Nebraska, where some boys threw stones at him, while he was stealing a meal from a back door. This was the last report until he appeared at Des Moines.

His master was awakened by a slight scratching at the front door. On opening it, he saw a shaggy, thin, dirty little collic, and from his actions, at first judged he was mad. He soon recognized his former pet, however, and declares he would not now part with the animal for twice its value.—Our Dumb Animals.

It is Bobs at the beginning of the day, it is Bobs at the end of it. Bobs even dines with Baby, and stands shouldering arms like a small sentry, near the big drum of the serviette ring, awaiting orders. More, Bobs even goes to bed with him. Baby must have Bobs in his hand like a little image of valiant protection; and it is with Bobs near him that he closes his eyes and falls to sleep, and it is by his side that the little soldier is found warm and sticky in the morning.

If in the weakness of ordinary humanity the Commander-in-Chief gives way to emotion, it is Bobs that is brought out to console him. Any other trickery of a doll, sheep, or donkey, he will fling to the four winds and yell the more; but Bobs has a charm, a spell, an hallucinating influence almost uncanny. Even if he cannot at once quell the gasping force of his grief, he at least takes Bobs in his hand to share it. The spell begins to work—the tears cease, Baby looks at Bobs, for two seconds there is a phenomenal silence in the nursery, and then the busy chatter of our little Command-

er taking the field with his one man. In sympathy with his military poverty I once ventured to mobilize not a new regiment only, but an entire army—all men of iron—in a box for which I paid half a guinea. It was half a guinea thrown away. The little Commander-in-Chief only looked at them to spurn them as if they were the merest riff-raff of enlistments. With one contemptuous sweep he disbanded the entire army and called, "Bobs, Bobs! Div me Bobs!"

And disreputable-looking, crippled Bobs had to be restored to his outstretched hands. Even when seriously ill it was always "Bobs, Bobs! Div me Bobs!"

The doctor brought the Commander-in-Chief powders and oil, and ordered him special food. But these did not cure him: it was Bobs. They irritated him. Bobs soothed him. They had to be forced upon him. Comrade Bobs ever had the grasp of welcome to his breast; and with him, and with us, it is "Bobs, Bobs! Baby's Bobs! Baby's Bobs!" ever since.—The Quiver.

Little Mary wanted to learn her Sabbath-school lesson. It was Saturday afternoon, and the time was passing; but she had been busy with her doll's dress, and the lesson was yet unlearned. At length, her older sister took a Bible from the bureau and said:

"Come, Mary, I will help you to learn your lesson, and you can go back to your play."

Mary came to her sister's side ready to begin her lesson, when she suddenly began: "Sister, let us study it out of grandpa's Bible."

"But what difference can it make?" "Why, grandpa's Bible is so much more interesting than yours."

"Oh, no, Mary, they are just the same exactly." "Well," replied the observing child, "I really think grandpa's must be more interesting than yours; he reads it so much more."

There are a good many younger persons who would do well to get a look at grandpa's Bible. Possibly if they would look at it carefully they would find something in it that they had never found in their own; and if they would pray as the Psalmist, "Open thou mine eyes that I may behold the wondrous things out of thy law," they would find a blessing in the Word of God such as careless readers never discover.—Little Christian.

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STORIES FOR LITTLE ONES.

AN "ALL RIGHT" BOY.

One day just after the public school closed for the summer vacation, the maid at my house came up to my study and said that there was a boy down at the door who wanted to see me.

"Did he tell you his name?" I asked.

"No, sir."

"And he did not say what he wanted?"

"He did not sir."

I was very busy, but I thought I would go down and see what the boy wanted. I found him sitting in my hall waiting for me, and if I had given voice to my thought when I saw him, I would have said, "What a fresh, rosy, clean-looking boy!"

He rose to meet me and said with charming politeness and frankness: "Excuse me for troubling you, sir, but I am looking for something to do. I noticed that your grass needed cutting, and I thought that I would just call and ask you if you would let me cut it."

I noted that the boy looked me right in the face as he made this request, and I noted also his manly bearing. He stood up straight, and he did not mumble his words, or act as if he were frightened or in any way ashamed of asking for work. He did not look to be more than fourteen or fifteen years of age, and I said:

"You do not look strong enough to use my lawnmower. It is very large, and so is the lawn. I think it would take you all day to cut the grass and trim up the borders."

"Then I would earn that much more money, and I need to earn all that I can. Perhaps I am stronger than I look. You see I have a good deal of muscle."

He crooked his arm as he spoke to show me how the muscle swelled up in his sleeve. Then he added:

"I am very anxious to get work while there is no school. It is pretty hard for my father to keep me in school nine months of the year because he has but a small salary and there are four children younger than I at home. I want to get work to help father out. I have a chance to go to the country and stay all summer on a farm where I could earn my board but I'd like to earn more than that, and then mother needs me at home mornings and evenings."

The perfect sincerity of the boy and the honest look in his brown eyes pleased me, and I said: "You may try your hand cutting my grass, but if you find the work too hard, you'd better give it up."

"Thank you," said the boy. "It will have to be pretty hard work if I give it up. If you will get me your lawn-mower and a rake and grass shears, I will go right to work, and if I do not do the work as you want it done, I wish that you would tell me so."

He hung his light coat on the branch of a tree, pushed back his sleeves, and went right to work. I watched him as I sat at work by

my study window. The day grew warm, and I could see that the boy's face was flushed with heat. It was hard work pushing the mower over the lawn, but the boy kept at it. It took him nearly all the forenoon to cut the grass with

the mower, and when twelve o'clock came I went out and said to him:

"Do you live far from here?"

"Yes, sir; I live away over on the south side of the city."

"Then you need not go home to dinner. Stay and eat dinner with me."

"Thank you, but I do not want to give you any trouble."

"It will not be any trouble."

"Then I will stay."

I liked the boy more and more. I liked his direct manner of saying things. He did not "hem and how," as the boys say, nor did he "beat around the bush" in any way. He came to the dinner table clean as a pin and he ate like a gentleman, thereby showing that he was well bred even if he was poor.

It was about four in the afternoon when the maid again appeared at my study and said that the boy was through and that he would like to have me come down and see if his work suited me. When I went down there was a look of real pride in the boy's face as he said:

"It looks nice, don't you think so?"

"Indeed it does," I said heartily, for the boy deserved this praise. The borders were all so neatly trimmed: not a corner had been neglected. Every small weed had been pulled out of some flower-beds, and the gravel walks had been raked. I liked the boy's honest pride in his work. He had a right to feel proud of it, and I think that the satisfaction he felt in the thoroughness of his work pleased him more than the money he received. The money was of secondary importance. To do the work well was of the first consequence.

It happened that a friend of mine had asked me only the day before if I could tell him where he could find a bright, tidy, ambitious boy who would like a good place in an office during the summer months. Here was the very boy for my friend. Here was a boy who was tidy, honest, manly, and who took genuine pride in doing his work just as well as it could be done. I told the boy to come to me the next day, and I would take him with me to see my friend in his office. The boy was on hand at the appointed time and my friend engaged him on the spot. Three weeks later I met my friend, and I asked him, "How is that boy doing?"

"Fine!" was the hearty reply. "I have raised his wages fifty cents a week, and if he wants a steady place when he is out of school, he can have it with me. That boy has the right spirit. He does his work just as well as it can be done, and he is proud of it when it is done. He is all right."

That is what I think.—Zion's Herald.

A BOY'S ESSAY ON HORNETS.

A hornet is the smartest bug that flies anywhere. He comes when he pleases, and goes when he gets ready. One way a hornet shows his smartness is by attending to his own business, and making everything who interferes with him wish they had done the same thing.

When a hornet stings a fellow he knows it, and never stops talking about it as long as his friends will listen to him. One day a hornet stung pa (my pa is a preacher) on the nose, and he did not do any pastoral-visiting for a month

PUDDING,

pie, floating islands, custards—they all grow monotonous, and no wonder the head of the house is sometimes out of sorts at dinner when the dessert comes on—the same old thing year after year! He and the whole family welcome



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without talking about that hornet.

Another way a hornet shows his smartness is by not procrastinating. If he has any business with you, he will attend to it at once, and then leave you to think over it yourself. He don't like the mosquito, who comes fooling around for half an hour singing, "Cousin, Cousin," and then when he has bled you all he can, dash away yelling, "No kin." A hornet never bleeds you, but if he sticks you, you will go off on a swell.

"I don't know anything more about hornets, only that Josh Billings says: "A hornet is an inflammable (Josh was a poor speller) buzzer, sudden in his impressions, and rather hasty in his conclusions, or end."—Epworth Herald.

WOULDN'T GO BACK

To Old Days of Coffee Troubles.

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"My wife declared on her return that nothing would induce her to give up coffee, but after a few careful preparations of Postum, according to directions on pkg., she thought it was superior to coffee in flavour, and now we would not change back to coffee.

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NOTES FROM THE FOREIGN MISSION BOARD.

Dr. Whittinghill writes with great gratitude of the help he has received for the earthquake sufferers in Italy. There have been \$3,500 put into his hands to help our Baptist people. Of this amount \$500 was raised by the Baptists of Italy. He mentions especially that Dr. Gill had sent to him 247 lire. He says: "Of this amount 208 lire came from the church of which Dr. Sampey is pastor, near Frankfort, Ky., where I was pastor for two and one-half years while in school. But let me say that we do not need any more help now. Do you not think that we are blessed in our friends?"

It is the very great generosity of Christian people in this and every other lands that forms the silver lining to the dark cloud of Italy's disaster.

Miss E. B. Thompson wrote enthusiastically about the condition of her work as she found it on her return to Hwanghien. She says that there were more than 150 baptisms at Hwanghien during the year. The missionaries and native Christians there have united in a covenant of prayer asking for 200 baptisms during this year. Miss Thompson says that the native Christian women have done remarkably good work during her absence.

Here is a striking statement from a letter just received from Rev. P. H. Anderson, Canton, China: "Sometime ago I asked Dr. Greene what was the greatest danger that Christianity was facing in China, and to my astonishment he replied, 'A union between church and State.' He thinks the time not far distant when Christianity will become so popular in China that the officials and ruling classes will accept it and seek to make it a religion of the Empire. May such a danger never be realized. But that China shall be brought to Christ is our most cherished hope. The foundations have been laid firm and deep. The pure Gospel is being preached and Christ is being exemplified in the lives of his people. If God permits me to live forty years longer, who can tell what changes I will see in this great country. China is being brought to the feet of our Lord."

It is high time that Baptist people awake fully to the danger which is mentioned by Dr. Greene and Bro. Anderson; that is the danger of a union of church and State. That battle will soon have to be fought with great earnestness in China, and as has always been the case, Baptists will have to take the lead in opposing the unholy union. How vastly important it is that we have a sufficient force of missionaries and well trained native workers to resist the efforts that are sure to be made in the direction of such a union. Nothing can prevent it except the dissemination of New Testament doctrines as they are held by our people.

In another place Rev. P. H. Anderson says: "We are praying and hoping for other laborers to join us here. The needs of the field are very great and the laborers are few. We all think that the greatest need is a man and his wife for the Mandarin speaking people in Kwongsai. We have a work there that sprang up of itself, but it cannot be cared for by those who do not speak the language. Bro. Tipton is doing the best he can for it, but we must

have a man for that work. The next greatest need is for two doctors, one for Canton and one for Ying-tak, and if I were not a single man, I would emphasize the fact that three young ladies are badly needed, one for each of our three stations."

Bro. Anderson, in speaking of the Grave's Theological Seminary, says of the native theological training: "He is one of the greatest men I have seen in China." This is high praise, for among the better classes there are many great men in the midst of this mighty people. At the close of his letter Bro. Anderson says: "We are constantly praying that our people in the South may come to the relief of the Board with \$500,000. They can do it, and we believe they will."

REDEMPTION.

By Rev. James Orr, D.D.

"In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." There is more Gospel in that verse than in almost any other text of the same length. Great truths are packed up in small compass.

We have here the deepest, greatest and most wonderful things that can occupy the mind. They are six in number: (1) the greatest wonder in the world—redemption; (2) the blessing redemption brings—forgiveness of sins; (3) the person through whom redemption comes—the greatest in the universe; (4) the means by which redemption is accomplished—His blood; (5) the way by which we become possessed of this redemption—united to Him; (6) the great fountain-head of the whole—grace. These six things are contained in three lines, and is there anything else in any book in the world like them?

When they are taken in, conversion is the result; and what a wonderful effect conversion has on the mind? It imparts an intellectual quickening. Humble people receive a stimulus and quickening that no schools, or colleges, could ever give them. The mind necessarily expands. No man can take in the truths that are contained in such a text as John 3:16 without undergoing a transformation. Take a villager who has no interest in anything save what is talked about at the village pump. He learns that God loves the world. This expands the mind, and at once lifts him beyond the village pump.

No Christian work can be done unless Christ is magnified. There may be preaching in which Christ is not made great. Creation was an easy thing. He spake, and it was done; He commanded and it stood fast. Nothing stood in the way of Creation; but many things are in the way of redemption—(1) The guilt of the world. It had to be put away honorably, (2) the world's unwillingness to be redeemed. This unwillingness has to be got over. (3) The power of sin in the soul. It has to be overcome. (4) The forces of evil in the world which are working against God's purpose. Many Christians almost despair of seeing these evils overcome. (5) The invisible forces that are at work; earth and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

We hear a great deal about

"the modern mind." What is the modern mind? The spirit that now worketh in the children of disobedience. In view of all the evil forces that are at work, the restoring of the world to God is the greatest wonder in the universe. Springing from redemption is forgiveness, which is a great thing in itself. It is the first blessing we get, but when received it brings everything else in its train. We are put right with God. Sin not merely disturbs, and disquiets, and alienates; and makes us unhappy; it carries eternal consequences with it. Jesus said to some: "If ye believe not that I am He, ye shall die in your sins." It must be a most awful thing to die in unforgiven sin.

It is obvious that, if redemption and forgiveness have been rightly described, there must be a person able to effect this redemption. One is needed as Redeemer, in whom the fullness of God dwells. As soon as Christ is lowered from the pedestal He occupies in Scripture, redemption fails. But every bit of the Gospel fits into the others. It hangs together, and nothing can erase redemption from the Bible. Christ stood in our place. He is our Daysman. The sacrifices were imperfect, for in the Epistle to the Hebrews we read that the blood of bulls and goats cannot take away sin. He took away sin in offering Himself, and we become possessed of His redemption through the relation He brings us into.

When the truths of redemption through grace are preached, people are pricked in their hearts and cry out: "What must I do to be saved?" The Gospel is the dynamite of God. It can bring about wonderful results. If we take these truths into our hearts and believe in them, we shall see wonders wrought in the name of the Holy Child Jesus.—Watchword and Truth.

REASONING WITH GOD.

By Benj. Urton.

God, whose holy laws have been violated by rebellious man, calls upon man to come and reason with Him. Come now, sinner, if you have a just reason, or if you have a reason at all, why you should continue your unequal warfare against Jehovah. You are bidden to come before Him for a conference. Yea, bring forward your best arguments, and see what the results will be. Can you convince God that you are able to go on in your sinful way and not suffer at last a miserable defeat, and an eternal overthrow? Come, learn God's terms of peace. You dare not come to Him with any of your arguments; you know that God has left you without any excuse whatsoever.

"Should sudden vengeance seize your breath,
You must pronounce Him just in death,
And if your soul were sent to Hell,
His righteous law approves it well."

Is it not wonderful that God would condescend to invite a guilty violator of His law to come and reason the matter with Him? Here we have the judge of all the earth in mercy calling guilty men to come unto Him that He may wash away their sins and make you a new creature.

The judges of our courts call prisoners into court that they may

WHY PAY AN AGENT



From \$20 to \$25 more for a Sewing Machine. Do your own agent, save this expense and annoyance, by coming to us. We have the largest and finest selection in the South. Prices \$10.65 up. Freight prepaid. Special Ball Bearing and Drop-head. All kinds of Supplies. Cut Prices. Send for Circulars.

McCurdy Manufacturing Co.
(Incorporated.)
LOUISVILLE, KY.
Established 1881.

pass sentence upon them, but God calls condemned men unto Him that He may blot out their transgressions and make them innocent of the sins they have committed. Our Governor may pardon a criminal from the penalty of the law, but he can never make one prisoner innocent from the fact that no man can forgive sins. Remember no pope or bishop, prelate or priest, can forgive sins, and even if they could it would be much better to go to God, the fountain head, through our Lord and Saviour Jesus Christ. "Come now and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."—(Isa. 1:18).

All kinds of sinners are called to come and reason the matter over. God gives you sinners a special call. He calls you at once. He says, "come now." Then you need not fear to come or that He will treat you coldly, or that He will shut the door of mercy in your face, or that He will tell you to call at some other time, that He is busy now, and you will have to wait a future conference. No, ten thousand times no. Our Lord is always ready to forgive, and speak peace to the penitent soul, when they draw nigh to Him by repentance towards God and faith in our Lord Jesus Christ.

To earnest seeking souls of this kind we would say fear not, to obey the text. Try the Lord by coming to Him, take the text as a surety; this, friendly sinner, will be all the argument you need. The sooner you go to God the better it will be for you. Surely you can have no objections to having your sins washed away; to being made a new creature in Christ Jesus; to being adopted into the family of God; to becoming an heir of God and a joint heir with our Lord Jesus Christ. All this is assured us if we are willing to come and reason with Jehovah. If we fail to come to Him, death eternal and the torments of the damned awaits us. Destruction and misery are in our pathway; the weeping and wailing of lost souls will be the eternal portion of all those who refuse to obey the call. "Come now and let us reason together, saith the Lord," that each one may see the importance of obeying the voice of God without delay. And you that have obeyed the voice and felt the power of God in your salvation can truly sing:

"Lo, glad I come, and thou, dear Lamb,
Shalt take me to thee as I am;
My sinful self to thee I give,
Nothing but love shall I receive."

There is nothing that pays a larger dividend than the service of God. There is nothing more elevating to the human soul. There is no peace equal to the peace that God gives; there is no joy, or hap-

How to Get Rid of Catarrh

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

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

His treatment is unlike any other. It is not a spray, douche, salve, cream, or inhaler, but is a more direct and thorough treatment than any of them. It cleans out the head, nose, throat and lungs so that you can again breathe freely and sleep without that stopped-up feeling that all catarrh sufferers have. It heals the diseased membrane and makes a radical cure, so that you will not be constantly blowing your nose and spitting, and at the same time it does not poison the system and ruin the stomach, as internal medicines do.

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

piness so valuable or abiding as that which God gives to those who come to Him.

So, sinner, don't stay any longer away from God. His promises are sure and steadfast.

"Firm as his throne his promise stands,
And He can well secure,
What I've committed to His hands
Till the decisive hour.

Then will He own my worthless name,
Before His Father's face,
And in the New Jerusalem
Appoint my soul a place."

Let me urge this upon all sinners who may read this article. You will never regret it if you obey the voice of God at once. Come now, for all things are ready.

Now, what are you going to do? May you say and act as the Prodigal son did, and I am sure a royal welcome awaits you.

Hanly, Ky.
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Deafness Cannot Be Cured

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

LEARNING FROM CHRISTIAN SCIENTISTS.

We have no hesitation in confessing that Christian Science, as an alleged religion, irritates us. Its practical pantheism, its denial of the reality of matter, disease and sin, the travesty upon Biblical interpretation gravely put forth by Mrs. Eddy and as gravely accepted by her followers, the assumption of infallibility on the part of the founder and its acknowledgment by her disciples, the common practice of these religionists of pumping out of a word its real meaning and filling it with something of their own choosing, these, and many other characteristics of Christian Science, are calculated to aggravate the normal mind. The emphasis placed upon love and hopefulness does not compensate for the stultification of common sense. It is hard to be patient with one who goes about with a big boil on the end of his nose asserting that nothing ails him; that he only has a "claim."

But Christian Science challenges consideration not only because of its vagaries, but even more on account of its growth. We do not know how many thousands of people are connected with the different churches of this faith, but every one does know that the growth of the movement has been phenomenally rapid. Its growth does not attest its divineness. One of the most common errors, and error not unknown in our own denomination, is the assumption that the truth or falsity of a theological proposition may be determined by numerical growth. By this test Christianity is proved less true than Buddhism or Mohamedism and our position as Baptists is not as fully in accordance with the mind of God as that held by our Methodist friends. We believe the fundamental premise of Christian Science to be false, and that the large growth which has marked the movement has been achieved in spite of this error. It is not a part of our purpose to undertake a full explanation of the causes which account for the progress of this sect; but there can be no question that one of the main reasons for its extension resides in the desire for physical healing. Very few, if any, Christian Scientists, with whom we are personally acquainted, but have been won to that faith by the supposed physical benefit that has come to themselves or to their friends, from this system.

for worship, their mid-week meetings for testimony, and we have the same. They also have their lecturers, who go about undertaking to allay prejudice against their body and explaining the beliefs which they hold. But this is a small part of their aggressive endeavor to win converts. Their dependence is upon the work of individuals with individuals. A friend can win a friend, when a stranger would have little or no influence over a stranger. They know how to take advantage of acquaintance, for religious ends. Their persistent efforts to proselyte sometimes become distasteful and there are cases where they repel instead of attract. Yet, taking it all in all, their method is a wise one, as shown by results. We do not use the individual method as we should. A Christian Baptist or Presbyterian will stand in close relations of friendship with a man not a Christian for years, and never speak a word calculated to win this friend to Christ. It is said that example is better than precept, but we must use both if we are to win men to God.

It is interesting to consider the absence of all "special effort" from Christian Science methods. They do not hold camp-meetings nor revival services. They place no trust, seemingly, in spasmodic effort to make their way and gain converts to their faith, but pursue a settled policy of steady, unremitting effort. If they can be at it all the time, why cannot we? The quiet, persistent, unresting endeavor to gain converts to the faith originated by Mrs. Eddy is crowned with success, why should not this method be fruitful in good results to the Baptist denomination? There are pastors who undertake to carry on work after this manner, but the difficulty is in finding people who will do for the Christianity of Christ that which Mrs. Eddy's disciples undertake for that fantastic faith. The only excuse that can be urged for special revival efforts is that only in this way can we get our people to attempt the disciplining of neighbors and friends.—The Standard.

THE LORD'S SUPPER.

G. H. Dorris.

God has put nine things before the supper, and commands us to "keep the ordinances as he delivered them to us" (I. Cor. 11:2). "He that saith, I know him (God) and keepeth not his commandments, is a liar, and the truth is not in him" (I. John 2:4). To "keep the ordinances as God delivered them to us," is to do what God says for us to do, before we go to the supper. What are the nine things that precede the supper? I will give them in rotation, as they are in the Bible. Hear, teach, conviction, reception, repentance, faith, regeneration, baptism, and the church. Now, let us see if these nine things do precede the supper. The first of all the commandments is "hear" (Mark 12:29). One has to hear before he can be taught. Second—Teach. "Go ye, therefore, and teach all nations" (Matt. 28:19). Third—faiths, then we are under obligation to attempt to convince those about us of this fact and gain their assent to our interpretations of Scripture.

The individualism of the Christian Scientist propaganda is worthy of imitation. To be sure, they have their public services, their church buildings and stated times but the convicted king, would the

have been saved, if he had received the divine impressions and hence come the fourth thing, reception. "Because they received not the love of the truth, that they might be saved. God shall send them, strong delusion, that they should believe a lie; that they all might be damned who believed not the truth" (II. Thess. 2:10, 11, 12). Fifth.—Repentance. "Repent ye and believe the Gospel" (Mark 1:15). "Repentance toward God and faith toward our Lord Jesus Christ" (Acts 20:21). "Repentance from dead works and of faith toward God" (Heb. 6:1). "Repented not afterward that ye might believe him" (Matt. 21:32). From the Scriptures we see that repentance precedes saving faith. Every time in the Bible that repentance and faith are connected, repentance precedes faith. Therefore faith in Jesus Christ, for salvation, the sixth thing. When the repenting, trembling and falling jailer asked what he must do to be saved, he was instructed to "believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:29, 30, 31). Faith preceded by repentance leads to the seventh thing, regeneration, or salvation. The sinner has heard the Gospel, been taught it, convicted, received, repented, believed on Jesus Christ for salvation, therefore saved. Eighth.—Baptism. The jailer with all others, when he believed on Christ for salvation and was saved, he was baptized (Acts 16:33). And all in the apostolic day who complied with these eight things, and hence were prepared for church membership, joined the Missionary Baptist man societies then for them to join.

Now, listen: The Lord put his supper in his church celebrated the supper in his church with the twelve apostles, that he called apostles when he organized his church (Luke 6:13; 22:19-20). And Paul says that "God first set in the church apostles (I. Cor. 12:28). So these twelve chosen apostles were certainly his church, with whom he celebrated his supper. And God says "keep the ordinances as he delivered them to you" (the church). So we see that these nine things must be complied with before we can celebrate the supper. As it has been quoted, "he that saith I know him (God) and keep not his commandments, is a liar and the truth is not in him."

Now, listen again: How can the Baptists invite those who have not complied with these nine things that precede the supper, but are putting sinners under the water, and calling it baptism, and church membership. And others sprinkling babies and calling it baptism. If we keep God's commandments, we cannot invite them to the supper, and if we do not keep them, we are "liars and the truth is not in us." I would like to write more lengthly on this subject, but as short articles are more liable to be published, I will close. Gallatin, Tenn.

THE FUTURE.

Why do so many of us worry about the future. We know that we can take care of the present, yet the future is only the present ahead of us.

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The Doctor's First Question

"How are your bowels?" This is generally the first question the doctor asks. He knows what a sluggish liver means. He knows that headaches, bilious attacks, indigestion, impure blood, are often promptly relieved by a good liver pill. Ask him if he approves of Ayer's Pills. Then follow his advice. J. C. Ayer Co., Lowell, Mass.

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The price of the book is \$1.50. We will send it to you postpaid for this price; or, better, send us \$2.00, the regular price of the Western Recorder for ONE YEAR, and we will send you the book, postpaid, and the paper for ONE YEAR. This applies to NEW SUBSCRIBERS. It will also be sent to OLD SUBSCRIBERS, who pay ONE FULL YEAR IN ADVANCE and request the book sent.

Now Is Your Chance. Write Today.

THIS IS THE BOOK

10 Inches by 8 Inches.

Blue Cloth Binding. Letters Gold Stamped.



The Farm and Household

Mr. T. C. Bramer, of Vine Grove, sold a pair of yearling mules to Arthur Martin for \$200.

Mr. A. Hollean, of North Carolina purchased a car load of mules in Mt. Sterling, recently, paying from \$150 to \$175 per head.

Mr. Williams and Mr. Underwood, both of this county, have sold their hemp crops to the following buyers: Mr. Underwood to West & Co., of Lancaster, price 5 1-2 cents; Mr. Williams to Wood & Co., of Stanford, price \$5.35. The sales amounted to about 8,600 pounds respectively.—Winchester Democrat.

At Mt. Sterling, W. H. Whaley, Jr., of Paris, purchased a bunch of hogs from A. B. Ratliff at \$6.35; R. C. Gatewood bought of Joe C. Turley his entire bunch of hogs, sheep and cattle at 6 cents per pound straight. Lamb sales have been made for June and July delivery at 5 1-2 cents, with 6 cents paid for one bunch.

Henry county.—Stock feed of all kinds is getting very scarce. Good young horses are in demand, prices are high. John Hays sold to J. L. Harley a yearling filly for \$125. Our farmers are losing many of their old sheep, but have lost very few of their young lambs. Veals are selling at seven cents a pound.

Crittenden County.—This county is in good shape. Tobacco is moving lively. Everybody is well pleased. The Association House and Mr. Jarvis received 268 loads of tobacco this month. Frank Cash, Leffers Bros., Mr. Carnbrout and others bought about 25 mules county court day at prices ranging from \$145 to \$200.

Bath County.—There was little activity on the farms the last week in preparation for the coming crops, as the wet weather has interfered. The tobacco growers are well up with their work and will be busy again as soon as the season opens, as almost every farmer in the white burley district is preparing to put out a large crop. The time for the burning and sowing of tobacco beds is here, but the condition of the ground is holding the farmers back. They are now securing seed and will begin work in earnest just as soon as possible.

Montgomery County.—The weather last week was bad in this county and nothing in the way of farm work was done. However, farmers are well on with their work, nearly all ploughing having been finished and everything being in fine shape for planting time. Every day indicates increase in acreage of tobacco, and there is a steady demand of tobacco men here for seed, coming from the mountain section, where an effort will be made to grow. No plant beds have yet been sown, but growers are only waiting for an open spell of weather to do the work. Wheat and rye are in great shape and doing well. All the hemp in the county has been sold at \$6.00 and will be delivered in Mt. Sterling.

BEGINNING WITH SHEEP.

A man's liking for any business is more or less controlled by the financial returns from it. This is especially true of the sheep-breeding business. From my own experience I wish to say that if good judgment is exercised at the beginning no class of farm animals will return as great a profit on the investment as will sheep.

There are three reasons why sheep are kept—as wool producers, for their mutton, and as weed destroyers. As every reader knows who has been successful in raising sheep, they are very valuable from a mutton and wool-producing standpoint. Hence, we should give attention to mutton form and the growth of wool in selecting animals for foundation stock. As weed destroyers they have no equal, as they will eat readily nearly all of the different kinds of weeds which grow in this country. For this purpose alone sheep are of value, and a small flock, at least, should be kept on every farm.

In beginning with sheep, some advise the purchase of pure-bred ewes, such as a bunch of ewe lambs. This means a heavy outlay at the beginning, with not much income during the first year. An ewe should be two years old before she drops her first lamb; thus

the only source of income from the ewe lamb is her wool clip, which should pay for her keep. For the man who has no experience in raising sheep and contemplates starting a flock, a much more profitable and economical method would be to purchase the so-called old ewes which have been discarded from the flocks of sheepmen. When an ewe becomes five years old many people consider her to be undesirable. Such an ewe, if a good breeder, will not appear so nice to the eye of the visitor as the ewe two or three years of age. Still, if her udder is good, there is no reason why she should not be profitable from a breeding standpoint until she has attained to eight years or older. For the beginner she is just the kind of an animal to handle. Such ewes can usually be purchased at from \$4 to \$6 per head at any of the leading livestock markets. In selecting ewes of this kind, those which show good breeding and have good fleeces should be obtained. It is well to have them dipped before leaving the yards, and, better still, after they arrive home, as a safeguard against scab, vermin and other troubles.

Having secured a flock of old ewes for a small amount of money, one can now afford to pay a good price for a good sire. He cannot be too good from a mutton and wool-producing standpoint. It is not necessary to have all the fancy points of his breed, such as color markings, woolling of the head and legs and other fancy points. It is very important, however, that he does have a good mutton form, a good heavy fleece of wool, and a strong constitution, as indicated by width and depth of chest. He must be right in every respect, because he is more than half the entire flock.

Good feeding of the ewes is required during the mating season, also during the winter months. The next fall some culling out which are the oldest and least prolific should be separated from the rest of the flock and fattened

for the market, to be sold in December or January. A number of the best ewe lambs should be selected to replace the old ewes which have been discarded, in this way securing the foundation for the future breeding flock. If this method is followed up, in a few years all of the old ewes will be replaced by younger ones of better type and breeding. At the same time the flock will pay larger dividends on the capital invested than any other class of stock on the farm.—Country Gentleman.

The hen cackles because she has something to advertise. She believes in publicity and publishes abroad the arrival of a new invoice of goods. Learn of the hen, thou sluggard. Many a merchant has goods lying on his counters because he doesn't "cackle" and let the people know what he has to sell.

A clergyman was much surprised one day at receiving a basket of potatoes from an old woman in his parish, with a message saying that as he remarked on the previous Sunday that "common latters" (commentators) did not agree with him, she had sent him some real good ones.

There are five important things to observe—plenty and variety of food, water, grit, shells and to fight lice and mites continually.

CONGENIAL WORK

And Strength to Perform It.

A person in good health is likely to have a genial disposition, ambition, and enjoy work.

On the other hand, if the digestive organs have been upset by wrong food, work becomes drudgery.

"Until recently," writes a Washington girl, "I was a railroad stenographer, which means full work every day.

"Like many other girls alone in a large city, I lived at a boarding house. For breakfast it was mush, greasy meat, soggy cakes, black coffee, etc.

"After a few months of this diet I used to feel sleepy and heavy in the mornings. My work seemed a terrible effort, and I thought the work was to blame—too arduous.

"At home I had heard my father speak of a young fellow who went long distances in the cold on Grape-Nuts and cream and nothing more for breakfast.

"I concluded if it would tide him over a morning's heavy work it might help me, so on my way home one night I bought a package and next morning I had Grape-Nuts and milk for breakfast.

"I stuck to Grape-Nuts, and in less than two weeks I noticed improvement. I can't just tell how well I felt, but I remember I used to walk the 12 blocks to business and knew how good it was simply to live.

"As to my work—well did you ever feel the delight of having congenial work and the strength to perform it? That's how I felt. I truly believe there's life and vigor in every grain of Grape-Nuts."

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

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

Nerve Sick

If weak, worn-out, nervous, cannot sleep; have indigestion, headache, neuralgia or periodic pains, it is because your nerves are weak. It is the lack of nerve force that makes the stomach, heart, lungs, etc., work imperfectly—become sick. Dr. Miles' Nerveine cures the sick when it restores nerve strength, and puts the power behind the organs to do their work.

"Almost three years I suffered from nervousness, indigestion, and palpitation of the heart. I could not eat or sleep with comfort, or walk or talk without suffering. Altogether I was in a bad condition. My doctor did not seem to do me any good. I had tried so many remedies that I did not have much hope of any of them doing me any good. Dr. Miles' Nerveine was suggested by a friend. I got relief from the first, and after a few days I felt like a new person. It not only relieved my heart and nerves, but has invigorated my whole system. I am very grateful because since I have stopped using it I have had absolutely no return of my old trouble."

MRS. HOWARD FORD,
60 Summit Ave. Worcester, Mass.

Dr. Miles' Nerveine is sold by your druggist who will guarantee that the first bottle will benefit. If it fails, he will refund your money.
Miles Medical Co., Elkhart, Ind.

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DEATHS

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

MOODY.

Mrs. Lucy Moody, on January 16th, 1909, at her home in Eminence, Ky., passed from earth to glory at the ripe age of 84. She was born and reared in Shelby county, Ky., and was of one of the splendid families of those days. She gave her heart to the Lord at a very early age in life, and was for a number of years a member of the Methodist Church. Later she joined the Baptist church and was for over forty years a consistent and faithful member of the Eminence church. It was her deep faith in Jesus Christ that enabled her to so excellently rear her children, and make the battle of life alone, her husband having died in a few years after their marriage. "She riseth also while it is yet night, and giveth meat to her household. Her children arise up and call her blessed." But many kind and charitable deeds were ministered by her hands to her neighbors and the stranger that passeth by. She directed the collecting of the first box ever sent from our church to the Orphans' Home. She had been a constant reader for many years of the Recorder, and it was her companion even unto death. She leaves two children, and one grand-daughter, besides a host of friends to mourn her loss. But should we mourn when death must be the will of God, and the gateway that ushers us into a much more happy existence? Then while her earthly life is ended, she has entered upon eternity, to hear that welcome, "Well done."

Her earthly remains were laid to rest in the Eminence cemetery, after the funeral service, conducted by her pastor at her home. There it rests until the coming of our Lord, when this mortal shall put on immortality and we shall dwell with him forever.

Her Pastor:

Eminence, Ky.

RESOLUTIONS.

Whereas, It has pleased an allwise providence to remove from our midst our beloved friend and brother Newton W. Paris, who after a lingering illness and patient suffering departed this life on the 22nd day of January, 1909. Therefore, Be it resolved:

That in the death of brother Paris the Crescent Hill Baptist Church has lost a devoted and useful member, his advice, counsel and assistance in the organization of the Crescent Hill Baptist Church will always be remembered with pleasure by those who formed the organization.

His sound judgment born of devout and unselfish interest in matters pertaining to the welfare of the church could always be depended upon.

As a member he was devout and humble, seeking always an opportunity to encourage and help those in need, as an officer of the church he was wise and resolute, and his counsel was anxiously sought by the brethren with whom he labored, as a teacher in the Sunday-school we all remember with pleasure how faithfully he labored in the early organization of our school, the deep and abiding interest he manifested in every department of our church work, the prayer-meeting, Sunday-school, and business meeting, were all to him important auxiliaries to the great work of the church he so loved to serve.

Resolved, That while we deeply mourn his loss as a friend and brother, we point with pride to his unblemished character and spotless reputation as a Christian citizen.

Resolved, That in their affliction his bereaved family has our deepest sympathy, and that one copy of these resolutions be furnished them, and another be spread upon our church record, and that the Western Recorder and Baptist World be requested to publish.

N. C. SHOUSE
WILLIAM MAY
A. E. SAMPSON.

BROWN UNIVERSITY.

"Memories of Brown," published by the Brown Alumni Monthly Company, is ready for distribution. It is a book of 500 pages with more than 150 illustra-

tions. Seventy alumni have contributed articles that deal with university life from 1800 down to the present day—treasures of college tradition gathered none too soon. The stories of famous student pranks fill a large place, but serious things are not neglected. As the editors state in their preface, the purpose of the book is "to nourish the love of Brown graduates everywhere for the old college on the hill—to create a fuller consciousness of the continuity of Brantonia tradition and aspiration."

To encourage proficiency in studies, to provide recognition for those who deserve well of the college community for their application to college work, and to remove the apparent injustice of the present publication of honor scholarships, from which, with one exception, those not in need of financial aid are excluded, the faculty of Brown University has voted to establish honor scholarships without aid as follows: The James Manning scholarships, to be awarded to undergraduates whose work throughout the year has been of such excellence that they are deemed worthy of very high academic distinction. The Francis Wayland scholarships, to be awarded at the same time to students who have shown marked excellence in their work, but have not attained the standard required for the James Manning scholarships. The holders of these scholarships are not to be prevented from holding scholarships with financial aid, but the publication of the names of the holders of the money scholarships will be discontinued, except in the case of the Gaston scholarship, which will go, as now, to the member of the senior class who has the best record for the first three years of his college course.

DEAR RECORDER:

We began a series of meetings here on the first Sunday in February, and continued fifteen days. Rev. S. M. McCarter, one of our State Evangelists, was with me, and preached most acceptably to all who came. I am very much pleased with the character of his work. Nothing of the sensational nor flippant emotionalism. The plain, simple message of God's grace through Jesus Christ won the hearts of men.

We had twenty-four accessions to the church, fifteen by experience and baptism, and nine by letter. I feel persuaded, however, that the greater work was done in the church. The outlook seems bright for better things still along various lines of work in our church. The Sunday School, the B. Y. P. U., the woman's missionary work, and the general missionary work of the church have felt the uplift that has come during this meeting.

Some of our Wayne county churches seem to be prospering. The New Salem church is doing nicely and moving steadily on with a good Sunday School. The Steubenville church has taken a forward step in calling her pastor two Sundays instead of one. Some churches still without pastors. We need a good live man to locate here, to give half time to churches and half to the evangelistic work in our Association.

R. C. KIMBLE, Pastor.
Monticello, Ky.

DEAR RECORDER:

Some dear brother is sending me the Recorder, and I am enjoying its fruitful columns very much. The sermon on "Pedigree," by Spurgeon, in a recent issue, was food to my soul. Oh, for men like him.

I came to Texas in September, from Oklahoma. I like here, and God has showed me he has a place for me in this part of his vineyard. I have the care of two churches for one-fourth time each; am also preaching at Mt. Antioch, twenty miles from here, a country church three miles from Mt. Calm, on the Cotton Belt railroad. Mt. Antioch is the old mother church of the churches for miles around. Is now at a very low ebb of interest. I want to request the brethren to pray for me in my work and that this dear old church might again "put on the whole armor of God" and be up about His business. With good wishes to the Recorder and its many readers.
Waco, Tex. T. J. SAXON.

"She thought to herself," writes a modern novelist, "how delightful it would be to live in a house where everybody understood and loved and thought about every one else." She did not know that her wish was just for the Kingdom of Heaven.—E. W. Farrar.

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It contains 198 pages, is bound in cloth, and may be had from

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ITEMS OF INTEREST

News The World Over.

In New York there is a township local option law, but as yet no county unit one. But the township law is doing effective service. An election has been held in the townships of Yates county and the whole county is now dry. There were five dry towns before. In Wyoming county thirteen out of the sixteen are dry. May the good work go on.

It would seem that the lunatic asylums are the proper places for those suffragettes in England. Their last act of insanity was to throw themselves bodily on the cordon of police. A woman would go up to a policeman and use her head as a battering ram on him. The great motive, of course, is an insane desire for notoriety. It would stop much of their lawlessness if the papers would not mention their names.

Rear-Admiral Charles S. Cotton, U. S. Navy, retired, has died at Nice, France, aged sixty-six. He was one of the precocious boys who grew up brilliant men, as too many of them fail to do. He entered the Naval Academy at fifteen and graduated at eighteen. He took part in many battles, during the war, among them the fight between the Merrimac and Monitor. Commanded the Harvard during the Spanish war.

Rev. William S. Coffey fell dead on the streets of Mount Vernon, N. Y., aged eighty-two. For fifty-seven years he had been rector of the Episcopal church at East Chester. And every Sunday morning he walked from his home to the church and back, a distance of three miles. Many younger men would not enjoy a six-mile walk. The church building was 145 years old.

It is difficult to keep up with Indiana in her strides in local option. The effort to repeal the county unit law failed. The last statistics as we write were that forty-one out of ninety-two counties are dry. Eleven more townships in Massachusetts went dry. Last year fifty-six out of 341 favored saloons. At this rate the Old Bay State will soon be dry. We hope the Kentucky Legislature will extend the county unit law. If it does, in a year all the counties except Jefferson, and, perhaps, Nelson, will go dry.

In the death of the Marquis de Noailles, of France, the world lost one of its greatest diplomatists. In 1872 he was sent as ambassador to Washington City, afterwards he was sent to Rome, to Constantinople, and to Berlin. Everywhere he proved himself a great diplomatist. He was also a scholar and writer of no mean reputation.

Mr. Taft was duly inaugurated on March 4th, with great ceremony. Unfortunately there was a severe snow storm, furnishing another argument for changing inauguration day to May 1st. Every one wishes Mr. Taft well, but if many thousands of all parties could get his ear they would say to him, "If you wish everybody to be grateful to you and to love you while you are President, write little and talk less. Take Gen. Grant for a model in taciturnity."

Jack Binns was the wireless telegraph operator on board the Republic. He stayed at his post in his shattered office, sent out the messages which brought ships to the rescue and received the cheering answers that they were coming.

as fast as steam could bring them. When Binns reached New York he was deluged with offers to go on the stage and to do other things which would have brought him much more money than the \$12 a week he receives as an operator. He declined the offers, saying: "I don't want to be a tin hero. No making an exhibition of myself on the stage for me! I don't care how much money there may have been in it; another job on another ship is all I want."

Austria has agreed to pay Turkey \$10,000,000 for the provinces she seized, and Bulgaria has agreed to pay for the annual tribute paid by Eastern Roumania and her share of the Turkish foreign debt. These things were agreed to through the influence of Russia. This removes about all danger of war in the Balkans, and Europe gives a sigh of relief. For it is probable that a war would have involved nearly all the continent.

It is figured out by the authorities in Washington City that the trip of the warships around the world will cost the United States \$20,000,000. A large amount, especially as the treasury shows a deficit. And the good it has done is more than doubtful. The governments of the world could have been as much "impressed" by the number and size of the battleships if the Navy Department had sent them photographs of the same.

LAYMEN'S MOVEMENT.

Wanted 2,000 Baptist Men.

May 12th is the date. Louisville, Ky., is the place. Advancing the Kingdom is the purpose.

Who will take the place of Evan Rogers, the devoted vice-president for Central Association? He departed to the Paradise of God, February 3rd.

The Rev. W. T. Stockhouse is director of the Canadian Baptist Laymen's Movement. He will devote all his time. Every pastor ought to be a director. Try it.

The Rev. Dr. L. W. Doolan is writing a tract on the Laymen's Movement. The weekly method of giving is the layman's favorite.

Prof. J. T. Henderson, General Secretary, makes an encouraging report of progress throughout the Southern Baptist Convention.

The Home Mission Council will meet at Nashville, March 22-23, and the Southern Baptist Convention President will speak on the Laymen's Movement. Turkey's new Parliament has forty-three Christian Laymen out of a membership of 260!

President Joshua Levering was on the programme at the Pittsburg meeting. He will make a greater address at the Louisville Laymen's Meeting in May.

That devoted layman, George B. Minary, was last month elected president of Woodford County Bible Society; the Bible is the great book in the Baptist Laymen's Movement.

General Secretary J. Campbell White reports twenty-four campaigns in great cities, to culminate in the Canadian National Missionary Congress, at Toronto, March 30-April 4.

The Kentucky Baptist Laymen's Committee asks that each District Association vice-president secure a missionary committee in each church, representing every part of the church; Sunday School, Women's Missionary Society, Young People's Union, etc.

Let each pastor recognize the entire membership as Christ's Missionary Society.

The Presbyterian Brotherhood Convention at Pittsburg had 1,711 delegates registered and over 2,000 attended. All classes were represented; the majority had no gray hairs.

The Laymen's Movement does not dispense with the preachers, rather its speedy success depends on the pastor. The pastor has the key to success.

Masculine Christianity will be Dr. E. Y. Mullins subject at the opening meeting in Paris, Ky., March 12th. W. B. Stubbs, Laymen's Movement Secretary, and many notable workers will attend.

All laymen, all times at work, easily take all the world the good news. All is the cornerstone.

Joseph Cook once said: "I venture to affirm that the sublimest and most effective words known to human history are those in which these four colossal 'alls' were proclaimed as the foundation of the Kingdom of the one God, Father, Son and Holy Ghost in the Christian church. Where, in the whole range of recorded thought, have you anything with such scope and sublimity as these commands?"

"All power is given unto Me, in Heaven and on earth."

"Go ye, therefore, and make disciples of all nations, baptizing them into the one name of the Father, the Son and the Holy Ghost."

"Teaching them to observe all things whatsoever I have commanded you. And lo! I am with you at all times, even unto the end of the world."—Matt. 28:18-20.

So closes the first Gospel, and well it may close here, for the seventh heaven has been reached in the height of outlook:

- All Power.
- All Nations.
- All Commands.
- All Times.

These four "alls" of Christ, from His supreme commission to His disciples, are the four cornerstones of the church of Christ.

Of the 1,718 Baptist churches in Kentucky 926 gave to missions last year, and 782 gave nothing. How many of those 782 churches are in your Association?

Of the \$40,000 Foreign Mission gift, and the \$25,000 Home Mission gift asked from Kentucky this convention year, there is still due \$36,000. It will be easy to raise this before the books close, April 30th.

Can a nation be evangelized in one generation?

Korea replies: "In 1887 we had seven Korean Christians; in 1909 we have 21,037 church members; and 210,000 adherents."

Not my an army or by power, but by my Spirit, saith the Lord of Hosts.

THOS. D. OSBORNE.

For the Committee.

SEATTLE'S GREAT FAIR WILL BE "DRY."

There is one feature of the Alaska-Yukon-Pacific Exposition radically different from all other events of the kind held in this country, in that this exposition is to be "dry."

The exposition grounds are part of the great campus of the University of Washington. The laws of the State forbid the sale of liquors within two miles of the university, and while there was a disposition on the part of the State Legislature to make an exception for 1909 and allow liquor sold on the exposition grounds, the directors and stockholders decided that they would forego precedent and have the first "dry" exposition ever held in the United States. This includes all the cafes and restaurants, the resorts on the Pay Streak and all exhibits. Ample provision will be made for liquid refreshments of the non-alcoholic and non-intoxicating kinds, and pipes will be laid for bringing water from one of the best mineral springs in the west right into the grounds.

This novel experiment will, no doubt, be watched with interest by all, as there has been much agitation of the prohibition question in the country during the last year. The management have carefully figured the matter out and believe that the fact of the 1909 exposition being "dry" will not only serve as an excellent advertising feature, but it will result in the attendance of many people who wish to show approval of the plan.

As far as the financial end is concerned, there is no doubt, for it was long since a settled fact that the selling of liquor on exposition grounds brought in little extra revenue.

OTHER STATES.

Pastor J. D. Larkin, of Morganton, N. C., has accepted a call to McRae, Ga., and will enter upon his work at once.

Pastor Len Broughton, assisted by Bro. J. J. Wicker, has held a meeting in his church in Atlanta. There were 166 additions to the fellowship of the church.

Pastor W. R. Ivey writes from Madison, Fla.: "T. T. Martin has been with us for two weeks, preaching two and three times a day. Martin is original, safe and sound. I have never known his

superior when it comes to making the plan of salvation plain, simple and forceful."

Bro. A. A. Walker writes: "I go from Bogue Chitto, Miss., to Hartselle, Ala., to take work there as pastor for full time. Please change my paper accordingly and greatly oblige."

Pastor G. H. Church has accepted a call to the churches at Polkton and Morven, N. C. He will give two Sundays a month to each church. The Morven church has just completed a new house of worship at a cost of \$4,000.

Pastor G. W. Perryman writes from Knoxville, Tenn.: "Please change my address from this city to First Baptist church, Norfolk, Va. This church has called C. B. Waller, of Chattanooga, and he will accept. We leave Monday."

The Hepzibah church, Wake county, N. C., celebrated its centennial March 5th to 7th. A number of old pastors were present and took part in the services. This is a large country church, about fourteen miles from Raleigh. Bro. A. A. Pippin is pastor.

Bro. Fred D. Hale writes from Wilmington, N. C.: "Last Sunday closed up my fifth year as pastor of the First church. The present membership is 801. This is above 400 more resident members than were in the church five years ago. The first year of my pastorate the church gave less than \$5,000 for all purposes; the last year the amount given was nearly \$11,000."

The Douglas, Ga., revival goes on. Bro. W. D. Powell went to the assistance of Pastor T. S. Hubert, and began this wonderful movement early in February. From the first service, success was assured and no one seems willing now to say when the end will come. Of course, there was opposition—very much of it, but the meeting out rode it and advanced in power. Pastor Hubert has continued the work and twenty-five more have joined. This makes eighty-three in all. The outlook brightens.

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. 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.

FOR SALE—FARMS—10 to 500 acres, \$20 to \$65 acre; describe wants; will mail descriptive price list. W. O. ATCHISON, Lagrange, Ky.

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Med. to good butch heifers	2 75a 3 40
Com. to med. butcher heifers	2 25a 2 75
Good to choice butch cows	3 25a 3 75
Com. to med. butcher cows	2 00a 2 75
Canners	1 00a 1 75
Good to choice fat oxen	3 75a 4 25
Medium to good oxen	2 00a 3 75
Good to choice bulls	2 50a 3 25
Medium to good bulls	2 25a 2 75
Common to medium bulls	1 75a 2 25
Good to choice veal calves	7 50a 8 00
Medium to good veal calves	4 00a 6 00
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Common leaf (short)	13 50a 14 50
Common leaf	14 50a 15 50
Medium leaf	16 00a 17 00
Good leaf	17 00a 19 00
Fine and selections	22 00 25 50

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Trash (sound)	7 00a 7 25
Common lugs	7 50a 7 75
Medium lugs	8 00a 8 50
Good lugs	8 50a 9 00
Common leaf (short)	8 50a 9 00
Common leaf	9 00a10 00
Medium leaf	10 00a10 50
Good leaf	11 00a12 00
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Hens, 10 to 11 1/2c per lb.; chickens, 10 to 18c; Turkeys, old hens, 16c, gobblers, 12c; ducks, 9 to 10c; guineas, per dozen, \$3.25.

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