

WESTERN RECORDER

Faith, Hope and Love, these three.

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

84th YEAR.

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The Southern Presbyterian asks this question: "Who of us would like to see placards posted for a 'bean supper' for the relief of himself? Is it any more pleasant to the Lord to see such placards about himself and his work?"

The Interior says that some Methodists in Wales seceded and established a church partly because they wished communion once a month. They now have given up the monthly communion, their reason being that experience has taught them "too great frequency tends to destroy some of the sacredness of the rite."

At the Glasgow meeting of the United Presbyterian Synod of Scotland, Rev. R. Hill made the startling announcement that 250,000 members lapse from their membership every year. He attributed it to two causes, one of which was the over emphasis upon specialized undertakings.

Evidently an Arminian sent an article to that grandly Calvinistic paper, the Christian Observer. He gives three reasons why a young man should be a Christian: "It will add to his enjoyment; it will increase his usefulness; it will deliver him from temptation." Had the editor written on the subject we are confident he would have given as the reasons: "It will glorify God; it will save his soul from sin and eternal death."

The editor of a secular daily paper says that no editorials he writes meet with such general approval as those in which he emphasizes the value of the old-fashioned evangelical truth, frankly criticizing the pulpits in which it is neglected and current topics substituted in its stead.

THE NEW TESTAMENT CANON.

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

Theories of Harnack and Zahn.

The history of the rise and growth of the New Testament involves too many details to be adequately treated in a single lecture. For the first five centuries there was great diversity of opinion between Eastern and Western Christians and between churches and individuals of the East and of the West as to what books should be regarded as authoritative, and experts like Zahn have investigated the entire body of extant literature in the various languages involved with a view to determining the usages of each important teacher and each important church or group of churches in each part of the Roman Empire at each epoch.

It may be taken for granted that from the apostolic time onward each church in general had for use in public services at least one gospel containing the life and words of the Master and some of the apostolic epistles, especially those addressed to themselves or to churches in the same region. Churches founded by Paul or under Pauline influence would naturally seek to possess as complete a collection as possible of his epistles. A highly appreciated apostolic writing possessed by one church in a given region would soon come into the possession of most or all of the churches. There is no reason to think that during the first two or three generations after the apostolic age the New Testament writings were regarded Holy Scripture in the same sense in which the Old Testament books were so regarded, or that it occurred to any one to make an inclusive and exclusive list of authoritative apostolic writings. Such apostolic writings as could be conveniently procured were possessed by the various churches and were freely used for reading in the church services and as materials for the literary and oral discourses of the Christian teachers. But when proof was wanted for a doctrinal assertion or even for the divine authority of a Christian ordinance there was a strong tendency to appeal to the Old Testament Scriptures and where other methods of interpretation failed to yield the desired results the allegorical method was freely resorted to as a means of extorting from them the required confirmation of Christian opinion. The conflict of evangelical Christianity with Gnosticism, Ebionism and Montanism during the second Christian century and the putting forth by heretical teachers of a vast body of spurious literature claiming superiority to the apostolic writings in use by the orthodox churches and pretending to furnish the authoritative solution of many cosmological and eschatological questions left unexplained or obscure in the genuine apostolic writings, and especially the claim of the Montanists that the promised Paraclete had come and was revealing to the faithful teachings as much in advance of those of the apostles as the latter were in advance of those of the Old Testament, led the champions of the apostolic type of Christianity to emphasize as they had never emphasized before the authority, the sufficiency, the divine inspiration of the writings that had long been in common use, and that were commonly accepted as apostolical. The attitude of the churches of the second century toward

the apostles and their writings was based, as Koppel has well pointed out, on its position as the standard bearer of the call to missionary activity, as the standard bearer of the witness for the truth of the words and deeds of the Lord in conflict with heathenism and Judaism, as the standard bearer of true Christian wisdom over against Gnostic error, as the standard bearer of true Christian prophecy over against the luxuriant growth of free prophecy in Montanism.

For the past fifteen years a somewhat bitter controversy has ranged between Professors Harnack and Zahn, the two greatest masters of early Christian literature, as regards the process by which the New Testament Scriptures came to be looked upon as coequal in inspiration, dignity, and authority with the Old Testament Scriptures. Harnack lays great stress upon the influence of the Gnostic and Montanist controversies in bringing about a recognition on the part of the catholic or orthodox Christians of the equality of the apostolic writings with the Old Testament books. Zahn refuses to recognize this set of influences as important factors in the process, although the matter has been pressed upon him with the utmost insistence by Harnack and his friends; and he maintains that the gradual growth in the authority of the New Testament writings was due not to a dogma of inspiration or to any external influence whatsoever, but to the felt need of the churches of authoritative statements regarding the life and teachings of Jesus as means of edification and in the proved adaptation of the books that finally attained to canonical authority to that need. The constant and effective use of these writings would naturally increase the feeling of reverence for them and a strong sense of their indispensableness and their supreme authority.

A combination of these two theories, which both the combatants are too proud to accept, seems to be required by the facts. With Zahn we find no difficulty in believing that from the close of the apostolic age or even earlier most of the books that were afterward accepted as canonical were in use in greater or smaller collections in the various Christian churches for purposes of edification, and were revered because alike of their apostolic authorship and of the authoritative account they contained of the life and words of Christ and of the apostles. With Harnack we feel perfectly sure that the conflict with Gnosticism and Montanism, which led to the contrasting of the apostolic writings with heretical apocryphal gospels, acts, Apocalypses, etc., and with the utterances of prophets who claimed to be inspired by the Paraclete, greatly redounded to the credit of the former and led to the dogmatic maintenance of the divine inspiration of such apostolic writings as had attained already to general recognition as such. The formation of a New Testament Canon had made great progress by A. D. 200, but recognition was long withheld from a number of books that finally secured a place in the Canon; and a number of books that ultimately failed of general approval and canonical authority were still in use in many churches and were still quoted by leading theologians in a way that indicated a belief in their inspiration. We cannot do better than to pass in review the more important notices in early Christian literature.

The so-called Apostolic Fathers, while they never formally quote from the New Testament writings as Scriptures, bear evidence of the constant use of most of the books that finally attained to canonical authority; and these New Testament writings may be said to constitute the substance of their teaching.

Justin Martyr (about 150) in his first Apology refers to "Memoirs of the Apostles" along with the "Writings of the Prophets" as being read in the churches of his time. In a later paragraph he declares that these memoirs of the apostles "are called Gospels." As by the writings of the prophets he probably meant to designate the Old Testament Scriptures in general, so by the "Memoirs of the Apostles" he probably meant to designate the Acts of the Apostles, the apostolic epistles, etc., as well as the four Gospels. In his "Dialogue with Trypho, the Jew," he extends the use of the term "Memoirs" so as to include the writings of the disciples of the apostles as well as those of the apostles themselves (ch. 103). There is abundant evidence in Justin's writings of the use of all four of the Gospels, and of familiarity with a number of extracanonical writings regarding the life and words of Christ. Yet it is gratifying to note that in his use of the latter he nowhere uses formulae indicating his belief in their inspiration. The indications in Justin in the use of the Acts of the Apostles do not seem to me conclusive. Justin made very sparing use of the Pauline epistles. We find no direct references to them and only a few passages in which expressions are found that seem to have been suggested by one or other of the epistles. Somewhat clearer is the evidence of his use of the Epistles to the Hebrews. There is almost complete lack of evidence that Justin was familiar with the epistles of Peter, James, Jude, and John; but this does not, of course, prove that these writings were not recognized at the time as apostolic or used in the churches for edification purposes.

We are bound to do the best we know, otherwise we are doomed to live with a consciousness of defeat. To ignore the voice of the Highest is to walk in the way of death. As we rise to a realization of what is best in life, and as we have power and opportunity to do that best, then duty becomes fixed, and the way of life and death part before us. It is just here that the matchless character of Jesus claims our choice. "I lived as man and tasted his deepest tragedies, but in it all I found the worth and meaning of life. Come thou unto me and live." The life of Jesus challenges the race to live the overcoming life. Not from his lips alone, but from his masterful presence comes the vital imperative: "To love because he loved, and to give our lives for others because he gave his life for us." And this fact of Jesus Christ remains.—American Friend.

One of the worst things in the world is a disposition to cherish grievances. The one who does this is sure to be loaded down with trouble. The fifth petition of the Lord's Prayer not only states a condition of salvation, but a condition of happiness in this life. For our own peace we need to forgive and forget. The present should be loaded down neither with trouble of tomorrow nor with the grievances of yesterday.

QUESTIONS ANSWERED.

BY BENEX.

Here is a question I have had on hand some time, and as I have answered all on church discipline, I take it up. It is a long question in regard to the pope's condemning "Modernism."

The idea seems to be general among those who have not read the encyclical that the pope condemned everything that is modern and simply because it is modern. That is a great mistake. "Modernism" is the name which certain writers and priests in the Catholic church had themselves given to their system of belief. And the pope was courteous to them in using the name they had chosen. As to his encyclical it is an exceedingly able and valuable paper, treating for the most part with most dangerous error. The greater part of it, evangelical men in all denominations can heartily endorse.

What is Modernism? Speaking broadly and as the average man sees it, it is a theological bank of mist and fog, such as men who cannot believe the plain truths of the Bible are fond of hiding in. Such "systems" are harder for common sense and require far more faith than to believe that a dozen whales swallowed Jonah. It is astonishing what men who cannot believe the straightforward meaning of Scriptures can evolve from the depths of their own consciousness.

Well, Modernism is as hard to define as a fog-bank is to bound, because it is continually varying. Every Modernist writer differs somewhat from all the others. And all these men like intellectual fog-banks are incapable of making accurate definitions. The best definition I have seen of Modernism is that of Dr. Moyes, who says "it can be defined in a broad and general way, by saying that it is a form of belief which finds the original of all religion in the soul's internal sense and experience." Whatever system says that Christian consciousness or Christian experience is the foundation of any truth is Modernism. No wonder that it varies in the hands of its apostles. For consciousness and experience vary.

Now, experience is the foundation of nothing but one's feelings. If I say that the Christ saves souls because he has saved mine, I could say as well that he does not save souls because he has not saved mine. And as the unsaved even in Christian countries are in the majority it follows that He does not save souls, experience being the decider. It is strange that the Modernists some of whom are scholars of repute do not see the absurdity of trying to lay the foundation of truth which is eternal and unalterable on such shifting sand as experience which varies with every person.

The Christian religion is founded on facts, the facts recorded in the Bible. Our Lord made an atonement for his people by death on the cross in their stead. And the consciousness and experiences even of the eye witnesses to that death cannot alter the facts one jot or tittle. Our religion is founded on the solid ground of facts, not on the sinking sands of feeling.

Modernists, some of them, for no two so far as I have had patience to examine their beliefs, say exactly the same thing, confound experience and observation. Now our knowledge of natural science, for example, is founded on our observation, but the science is not. The facts would remain the same if we had never observed them. You could not say that Newton experienced the fall of the apple, but that he observed it. And from his study of the fact, that all bodies fall downward towards the earth he gained a knowledge of the law of gravitation. But the law was there before the day of Newton and his discovery, whether you call it correctly by observation, or incorrectly as Modernists would say by experience, did not alter that law in the least.

Among the things which some of the Modernists hold are that the Lord had no

intention of founding the ordinances, and that he never gave any charge that his followers should be baptized in the name of the three Persons of the Trinity. They say that Christ never instituted the church or had any idea that he was to be the founder of any organized body. They say that the life and spirit of Christ is given to his followers and that is all.

The Catholic church stands for certain clear and definite truths, as it holds them to be. Of course, I consider many of its beliefs most monstrous errors. But it stands for some great truths; the existence of a personal God; the Trinity, the deity of Christ and the inspiration of Scriptures. Any body to be successful or to continue to exist even must hold to its doctrines and teach them with no uncertain sound. Therefore the Catholic church would have lost its self-respect and would gradually have perished had the Modernists been allowed to teach their views while in that church. The pope was exactly right to require them to give up their positions of trust given them by that church.

Of course, the cry was raised that their "liberty" was attacked. Now, I do not doubt in the least that the Catholic hierarchy would have liked to have taken away their liberty and mayhap their lives, as it would that of all whom it holds as heretics, including Baptists. Its past history shows that. But as a fact it was not attacking their liberty. They could teach and write whatever they pleased outside of that church. I was struck, by the way, by the truth of the definition of "liberty" as given in the Recorder some year or so ago. In the mouth of "advanced" men liberty means the liberty to force other men to pay the liberals to preach and to teach things those other men believe to be false. It was the men who were in positions in the Catholic church in which they received salaries from other men who raised the cry of persecution. When they had been forced by the pope out of those positions in which the Catholic church was responsible for them and paid them, they were as free as the air, and could advocate their Modernism in all its moods and tenses.

JUSTIFICATION BY FAITH.

By Rev. H. C. Baskerville, Ph. D.

It is a trite reference to the saying of Luther that the doctrine of Justification by Faith was an "articulus stantis vel cadentis ecclesiae"; and we may consider what was said by Quenstedt, a Lutheran theologian, that this doctrine was the citadel of our faith, which when successfully assaulted, would carry all else with it. There are professed centers of light even nowadays that have not been properly instructed hereon. Let us see:

Justification is an act, and not a process. It is an act of God, and not something wrought out by us. It is an act of God, not as sovereign in an administrative capacity, as an expedient or exigency, to suit his benevolence. It is a divine act, in a judicial capacity, as Judge, in the execution of law. It is a declaratory act; wherein God pronounces the sinner absolved, not from demerit, but from the obligation of penalty; and at the same time entitled to the divine favor through the righteousness of God, which is that provided by God in Christ.

This justification therefore is, of course, not subjective but objective. It does not change the character of the sinner—for this is otherwise provided for—but his relation. This act implies adoption into God's family of one who up to that hour was an alien and an outcast.

This act does not take place on account of our faith, or on account of any subjective condition of good works, but only by means of our faith, which is far different. Though the faith which justifies is a new principle, implying love and future obedience, yet that in it which secures our justification is its receptive function. It appropriates and pleads the merits and atonement of Christ.

The ground on which God pronounces

us just, is not our reformed life, nor our new love for him, but only the active and passive righteousness of Christ, that is credited to us when we believe. Our Lord's whole life was vicarious. He took our law place. His obedience was meritorious, and laid to the credit of believers. His atonement was also vicarious, as a glorious culmination of his life of self-sacrifice. It was an offering for sin; it was intended to be a satisfaction of the demands of a broken law. Our Lord's whole mission, springing from mysterious and ineffable love, both in himself and in the Father, was devised and executed upon the principle of representation and agency, whereby he must do for us what we could not do for ourselves. This taking our place, however, secured more than our justification; for he who began the work of salvation will complete it. Sanctification—all the graces—superintending care,—ultimate glorification,—were equally and as truly secured by our Lord's redemption. But we are here noting our justification as the first fruits of the redemption accomplished by Christ.

If God's law had been mutable and susceptible of accommodating its demands to our new fallen state as sinners, then the conception of a justification as consequence of a work done in us rather than for us, might have had place. But this is not the case. There is a perfect obedience rendered by our Lord in our place, both to the precepts of the law and to its penalty. The law and justice of God have been honored by the cross.

Our love and good works, which are claimed by some to be the ground of our justification, are not its antecedents, but its consequents. Our good works follow our justification. Our holy living does not make us accepted with God, but only proves it. The fruit does not make the tree good, but only proves that it is good. At the time of our justification, distinct from it in thought, there is given indeed to us by God a subjective work of grace, beginning in regeneration, which of course means a new vision, a new affection, an immortal hope, and an undying purpose. But all these benefits follow our justification.—Presbyterian.

CHRIST IS ALL.

By Rev. S. E. Wishard, D.D.

The world about us is full of mystery. But the greatest mystery to man must be himself. He certainly need not go beyond himself to find mystery. Created in the image of God, with faculties capable of loving and serving God, he was sent forth to do the will of his Creator. With almost limitless possibilities, a heritage unmeasured, and, to us now, quite inconceivable, he yet turned away in rebellion. He severed the bonds that held him in sweet allegiance to the God that gave him being, and had filled his life with peace and joy. God made man upright, but he prevented his way, corrupted his nature and formed alliance with the enemy of all righteousness.

He came at length the fulfillment of prophecy, the very incarnation of the word. For "In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word was made flesh, and dwelt among us, and we beheld his glory as the only begotten of the Father, full of grace and truth." He walked before men and taught truth, as it had been revealed in the ages past, and in its new unfolding in himself.

In that truth which he revealed, and which he was, he made himself known as The Way. The access to God which the sinner had closed against himself, he came to open wide, declaring, "I am the way." He was the way back to God. "All we like sheep had gone astray; we had turned every one to his own way," which was a way of darkness and death. Now Christ had come to turn us back from our downward way, to the upward way to God. He came as the door of access to all that we had lost.

That access, that return to God to communion and fellowship with him, must be

accomplished in a way honorable to God and safe to the sinner. Hence our sin must be answered for. There must be expiation by which sin can be put away. The way back to God could not be found, the door could not be opened, unless sin should be answered for. Hence "The Lord laid upon him the iniquity of us all." He magnified the law, made it honorable, answered the claims of the law by taking our place under law, and rendering in his own person a complete satisfaction to moral government. As the Holy Spirit teaches it, "He became the end of the law for righteousness for every one that believeth."

Having borne our sins in his own body on the tree, we may be justified by faith and have peace with God through our Lord Jesus Christ. And God can now be just and the justifier of him that believeth. He is therefore our reconciler, our peace, our all in all. Having taken our place in death, he has called us to take his place in life, and has made provision that we should live.

Having completed the work of expiation for sin, he promised his disciples that his work should not fail, that he would send the Holy Spirit to take his place and make his atoning work efficacious. He declared that it was expedient for them that he should go away, that after his departure he would send the Comforter. He fulfilled that promise. The Spirit came and is reconciling the world unto God through Jesus Christ. He is fulfilling his office of convicting the world of sin, of righteousness and of judgment. He is quickening, bringing to life dead souls, restoring the image of God that had been destroyed in human life. He is creating souls unto good works, putting us again into the relation of children, from which we had fallen, making us heirs, of God and joint heirs with Christ. He is magnifying the name of him who is called "Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace."

Through Christ all the promises were given, in him they were all made sure, all fulfilled, all yea and amen. Nor can they ever fail. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? He who has finished his work and has been exalted to give repentance and remission of sins is now God over all, blessed for evermore. All power in heaven and earth is given to him. He is Ruler of all, King of kings, Lord of lords, the sinner's Friend, our Brother. At his feet will be cast all the crowns of all the redeemed. The new song is to be sung before him, "Saying, Thou art worthy. . . . for thou hast redeemed us unto God by thy blood, out of every kindred, and tongue and people and nation, and hast made us unto our God kings and priests. . . . And the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom and strength, and honor, and glory, and blessing.

"And every creature which is in heaven and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." For he is Alpha and Omega. He is all.—Journal and Messenger.

Ruskin reminds us that the common mud from the streets of a manufacturing city is made up of clay, sand, soot and water, and that the clay can be changed into the beauty of the sapphire, the sand transformed into the radiance of the opal, the soot crystallized into the glory of the diamond, and the water changed into a star of snow. The lowest and vilest of men, when transformed by the Spirit of God, may become beings of kingly dignity.—Arthur J. Brown.

What Christianity in her antagonism with every form of unbelief most needs is holy living.—Christlieb.

WHERE DO WE GET IT?

By A. C. Dorris.

I have a desire to come before your many readers with the question, "Where do we get the idea that the church of Christ was set up, or organized, on the day of Pentecost?" Of course, I know we have a people among us that have been teaching this doctrine for more than a half century, but I did not know that we Baptists were in the habit of going to them for our theology. I am willing to go to them or to any other people that I may get a correct idea of Bible teaching on this or any other subject, but I want to know that I am to get correct teaching before I change schools. And now, where did this idea start? With whom did it originate? And where is the Scripture upon which it is based?

I read in the "Teacher," for January 17th, 1909, Dr. W. E. Hatcher's "The Church's Life." "First, there was unity of faith—they were together; faith is a great unifier. They sank their personal interests in the common good. They worshiped together. Delightful sociability prevailed. Happiness was the normal mood. They were filled with the spirit of praise. The world looked on, felt the thrill of truth, and caught up the note of praise. Truly a charming scene for the birth of a gospel church."

"The reverential student of the Scriptures must realize that we are now entering on a most interesting and significant period in the history of Christ's Kingdom. Our Lord himself had, perhaps, no Christan organization except of his disciples. He had no house of worship, no regular places for meeting, and no formulated creed. For reasons satisfactory to him he let the matter of organization wait until after his ascension. It came in its own order. The church grew by progressive stages, and under the warming nurture of the truth and of the Spirit."

Now, Brother Editor, I want to be perfectly respectful. I want to be reverent. I want to come in the spirit of Christian kindness. But I feel like asking, Who said so? When did he say it, and where is the evidence of his having said so? And where is the evidence of anything becoming a fact on the day of Pentecost that was not a fact before Pentecost, except it be the descent of the Holy Spirit and the additions?

Did the Holy Spirit come upon a body pre-existent, or did it come upon a body that was made to exist after its descent?

Mr. Gordon teaches us that the Spirit is "incarnated in the church."

Again: "The Holy Spirit in a mystical but very real sense, became embodied in the church on the day of Pentecost."—(Ministry of the Spirit, pp. 21-23.)

Now, did the Holy Spirit descend before the church became a fact? And did He have to wait for somebody to constitute a church before He could take up his abode in it?

I crave more light here. If Christ wants Pentecost as the starting time of his church, I have no objection. If he saw fit to leave it to others to organize or build his church, I do not object to that. But I want the evidence. I have been taught to believe that the church was built by Christ during his personal ministry—and I believe it. Now, if I must believe something else, please bring me the testimony upon the basis of which I am to believe it. I cannot change without evidence.

I have heard this question debated frequently, and I suppose by as able disputants as will ever handle it, and I have never heard the man that could produce the proof that a church, lodge or anything else was organized on the day of Pentecost. I do not believe it can be made. But upon the other hand there is positive evidence that a body existed on that day that had existed months before that day, that was transacting business on that day at about the time of the descent of the Holy Spirit, to which body were added about 3,000 souls on that same day. It is the same body that is afterwards called "church."

Now, when was it constituted—"born?" We think the Bible clearly answers this question. The brother says: "Our Lord himself had perhaps no Christian organization except of his disciples."

Well, he had then an organization of his disciples. What shall we name this organization? Does the word church contemplate an organization of Christians other than that of disciples? Or does he mean to tell us that the church is the only organization of Christian workers the Bible knows anything about? If this be it, the clause following is unfortunate: "For reasons satisfactory to him he let the matter of organization wait until after his ascension." This with connection clearly implies that the organization of Christian disciples was not to be called church. What shall we name it? What became of it? When was the church constituted? What does the word church mean? "The called out, an assembly."—Thayer, New Testament Lexicon. "An assembly of the citizens regularly summoned."—Liddell & Scott, Greek Lexicon, seventh edition.

Did Jesus have an assembly of the called out before, Pentecost, and were they regularly assembled?

Turn to Mark 3:13-15: "And he goeth up into a mountain, and calleth unto him whom he would, and they came unto him. And he ordained twelve that they should be with him, and that he might send them forth to preach, and to have power to heal sicknesses and to cast out devils."

Now, he called them unto him, hence they were the called out. "That they should be with him"—then they were assembled. That is the meaning of the term church—"The called out, the assembled."

Do you find anything in God's Word that looks more like a church, that comprehends more points of the meaning of the term? This is that same body to which Jesus gave the commission, "Go

ye into all the world and preach the gospel to every creature."—Mark 16:15.

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and the Holy Ghost." Teaching them to observe all things whatsoever I have commanded you."—Matt. 28:19-20.

This is that same body to which Jesus speaks when he says: "Ye are they which have continued with me in my temptation, and I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel."—Luke 22:29-30.

They had continued with him, then they continued to be assembled, hence they were a congregation—a church; and they were constituted such during the personal ministry of Christ on earth.

This is the same body to which Jesus speaks: "And ye are witnesses of these things. And behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high."—Luke 24:48-49.

This is the same body that returned from the Mount of ascension to the upper room in Jerusalem and there continued with one accord in prayer and supplication. It had grown. The number of names together (Italics mine) were about an hundred and twenty souls.

It is the body upon which the Holy Ghost fell, and among whom He resided. To which about 3,000 souls were added on the day of Pentecost. That continued daily with one accord in the temple. Praising God and having favor with all the people; and of which it is said: "And the Lord added to the church daily (day by day—R. V.), such as should be saved" ("were being saved"—R. V.) ("the saved"—Amer. Com. on R. V.). See Acts, chapters 1 and 2.

Now, if this is not the church, where will you find a thing that looks more like it? And if it is, it was not born on the day of Pentecost.

But is the clipping from the Teacher an emanation from the rough drafts in which the statements are wonderfully alike?

It is surprisingly like it, so much so that I do not think the other fellow could tell it from the real thing. But unfortunately it is not like the Bible puts it—if I see it correctly.

Lewisburg, Ky.

SHIMEI, THE PENITENT TRAITOR.

2 Sam. 19:16-13.

By Rev. E. C. Murray, D.D.

Shimei's shameful treatment of his king occurred when Absalom's conspiracy had driven David into distressful flight (2 Sam. 15:30). As the king passed weeping, with his head covered and barefoot, Shimei came out and followed him, cursing and throwing stones, and shouting insulting epithets, and taunting him with his misfortunes (16:5-8). So did the malignants revile the Son of David in his hour of humiliation and suffering.

In striking contrast with this despicable conduct was the king's meekness and magnanimity. When the indignant Abishai asked, "Why should this dead dog curse my lord, the king? Let me go and take off his head," David replied, "Let him alone, and let him curse. It may be that the Lord will look on mine affliction and requite me good for his cursing this day." Thus did David's Son, "when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously."

Instead of being touched by this gentle spirit, the vile miscreant still followed along the hillside, cursing and throwing stones and dirt. "It is of the Lord's mercies that we are not consumed, because his compassions fail not."

But there was a great change in Shimei's spirit and conduct when the king was returning victorious. He made hot haste to express contrition and plead for forgiveness. (19:16-23). Whether he was sincere or not, his course is an excellent example for every sinner to follow.

1. Consciousness of Guilt.

"Thy servant doth know that I have sinned." Our wickedness will come home to us some time. "Be sure your sin will find you out." As Shimei trembled before victorious David, so at Pentecost, when they heard that God had made that same Jesus whom they had crucified, both Lord and Christ, they were pricked in their heart, and said, "Men and brethren, what shall we do?" This consciousness of sin and ill-desert is the first step toward pardon. "I know that I have sinned," his feelings, more or less, did not affect the fact.

2. "He came to meet King David."

To make his peace with him. "I have sinned, therefore I am come," he needed pardon and only the outraged king could grant it. Because we are sinners, let us come to Jesus, for there is salvation in none other, because Jesus came to call sinners to repentance and to seek and to save the lost.

3. "He hasted."

"I have sinned, therefore I am come the first of all this day to meet my Lord, the King." The stinging consciousness of guilt drives me "first of all," without waiting for others. I have sinned against my Lord and King, and to Him I fly. "My fault, my fault, my most grievous fault," makes much to be forgiven, and I would have it quickly over. "Therefore I am come this day," not daring to wait for tomorrow.

4. "He fell down before the King."

That is the sinner's proper attitude. "Humble

yourselves in the sight of the Lord and He shall lift you up."

Prostrate I'll lie before his throne,
And there my guilt confess!
I'll tell Him I'm a wretch undone
Without His sovereign grace.

Perhaps He will admit my plea,
Perhaps, will hear my prayer;
But if I perish, I will pray
And perish only there.

5. He made confession.

"I have sinned." It was personal, without regard to the merits or demerits of others. It was brief, but if sincere and full of feeling, sufficient. (Prov. 28:13.)

6. His prayer was a touching one.

"Let not my Lord impute iniquity unto me." (Ps. 32:1-2.) "Neither remember what thy servant did perversely" (Heb. 10:17.) "That the King should take it to his heart." Will our King listen to such a plea? "If thou Lord, shouldest mark iniquities, who shall stand? But there is forgiveness with thee. Let Israel hope in the Lord for with the Lord there is mercy, and with him is plenteous redemption."

7. He met with opposition.

Abishai protested bitterly against Shimei's being pardoned. The sinner's accusing conscience discourages him; the world calls him a snivelling hypocrite and sneers at him for trying to "get religion;" and the devil is the same old accuser and adversary.

8. A royal advocate took his part.

The king rebuked Abishai and said, "Shall there any man be put to death this day?" "If any man sin, we have an advocate with the Father, Jesus Christ the righteous" (Rom. 8:34).

9. He received the royal pardon.

"For do I not know that I am this day King over Israel?" said David. From the enthroned Son of David pardons are freely issued to wicked rebels. "Him hath God exalted to be a Prince and a Saviour, for to give repentance to Israel and forgiveness of sins."

10. The royal promise was confirmed by the royal oath. "The King said, Thou shalt not die. And the King swore unto him." "God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast."

Sinner, come to Jesus, offended, but merciful and gracious, forgiving iniquity and transgression and sin." Come "first of all this day," with full consciousness of guilt, with deep contrition, with free confession: "God be merciful to me a sinner."—Southern Presbyterian.

THE WEAK.

Some are weak. Their faith is weak. They have a weak conscience. Their knowledge of the things of the Kingdom of God is limited. They have no firm grasp of divine things. They are easily overcome. A slight breeze of temptation will carry them away. They are easily led astray by false doctrines. They are often deceived by the cunning craftiness and sleight of men. Multitudes upon multitudes have been carried downward by these currents, and other multitudes are so weak that they may be an easy prey to the devourer.

The apostle tells us why some are weak. They have made a bad use of the ordinances. They eat the bread and drink the wine without discerning the Lord's body. Their service is an empty shell, from which the kernel has fallen out. Others are weak because they were born and brought up in a bad atmosphere. There was no prayer in the house where they first saw the light. There was no Bible in the home where they grew up. There was no Christian teaching in that home. It was a home of worldliness, and perhaps wickedness. Who that has been brought up in such an atmosphere could be strong at the beginning of his Christian life?

What shall we say of the weak? Shall we treat them with contempt? Shall we deal harshly with them because they are weak when we are all commanded to be strong? It is an easy thing to discourage the weak. If one wishes to cause his neighbor to stumble he can easily do so in the case of the weak. A little stumbling-block, a little neglect, a little indiscretion, will do it. There is a better way. "Ye that are strong ought to bear the infirmities of the weak." "Support the weak." There is nothing grander in the Christian life than a strong man bearing the infirmities of the weak, and encouraging him to war a good warfare.

One of the finest characters in the Pilgrim's Progress is Greathart. This unselfish and powerful disciple, not only marched on with a steady step, but he took the weaklings under his wing, fought their battles for them, demolished their enemies who came upon them to eat up their flesh, helped them over the rough places, and carried them on toward their crowning. It is our duty, not only to stand firm ourselves, but also to help others to stand. It is our duty to be feet to the lame, eyes to the blind, and strength to the weak.

Despise not the weak. They may be the strong some day. When the grace of God shall do its best for them, when the truth of God shall have a firm hold of their minds, when they shall increase in knowledge and faith and love, they shall

be mighty. "He giveth power to the faint." Let not the weak be discouraged. The Spirit helpeth our infirmities. The weakest one with the power of Christ resting on him is mightier than the strong man who trusts in his own strength. Draw near to the cross. Here we gather love to live; and here we gather strength to die.—New York Advocate.

The one business of life with us now is that we do the divine will. There is a will of God for us in, and right through, every day—running along the line of its duties and cares; a will which we are to discover; which we are to do; and in the doing of which we consolidate our immortality. Every duty faithfully done is like a stone built in, that shall abide. And love and prayer will add cohesion. And suffering patience will give depth and strength. And hope and aspiration will bring tenderness and beauty. Every active and every passive grace will contribute something to the completeness and permanency of the life that is set in obedience to the will of God. And the thing to be desired is (so simple and yet so difficult), that we should lay this idea along our whole life, and make it touch every part of it. And all this, not on high days and at special times alone, but, as much as we can, at all times and in all things—in the sanctuary in the city; when we eat and when we pray; when we are glad in the joy of life and when our tears fall like rain. In all we are to do the will of God, and then and thus we live upon the flow of his being; we participate, as far as creature can, in his immortality; at his bidding we put forth our hand and take of the tree of life and live forever.—A. Raleigh.

LITERARY.

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

The contents of the Circle for March are as follows:

Roosevelt (a poem), James Oppenheim; Seven Years of Roosevelt (illustrated with photographs), Lindsay Denison; The Gage of Youth (drawings by Hanson Booth), Catherine Thayer; The Greatest Influence in My Life, Brand Whitlock, Clara Morris, Luisa Tetravini, Gen. Nelson A. Miles, Margaret E. Sangster, Bishop John H. Vincent; Eyes of the Blind (drawings by Arthur Beecher), Bannister Merwin; Finding Work for the Handicapped, Lyman Beecher Stowe; Love Among the Chickens, P. G. Wodehouse; the Church Debt, Doctor, Samuel W. Purvis; Two is Company, Catalina Paez; Let's Build—Where? Lewis E. Theiss; Homes Worth Living In; The Earthquake (photographs); De Profundis (a poem), Reginald W. Kauffman; and seventeen departments.

Fifty Years in China. An Eventful Memoir of Tarleton Perry Crawford. By Rev. L. S. Foster. Bayless-Fuller Company, Nashville, Tenn. \$1.00, postpaid.

In many respects this book covers the most eventful fifty-year period of missionary work the world has ever witnessed. It is a most thrilling story of the life work of two of the grandest pioneer missionaries who have ever lived. Dr. and Mrs. P. T. Crawford. Dr. Crawford graduated at the old Union University, at Murfreesboro, Tenn., at the head of the class of 1851. On March 12th of that year he married Miss Martha Foster, of Tuscaloosa, Ala., and on November 17th of the same year they together sailed for China in the steamer Horatio, crossing in 102 days. Dr. Geo. W. Burton, afterwards an honored deacon of Chestnut Street church, Louisville, sailing with them. Dr. Crawford settled at Shanghai, the most northerly of the five treaty ports then open to foreign residence. From that time on his life was one of sacrifice, faithfulness and joy. After a year's study of the language, Dr. Crawford began regular preaching. In those early days preaching was mainly addressed not to regular congregations but to great crowds of raw heathen, most of whom could not fix their attention, nor remain quiet long enough to understand a connected discourse.

During his long life Dr. Crawford, after leaving the homeland, seldom preached in English. When asked for facts for a future memorial he said: "My real life has thus far been spent in China and is likely to continue to be to the end, and should be written, if at all, in Chinese and for the Chinese." Dr. Crawford was great intellectually, and was an unwearied student of the Bible, the teachings of which he followed faithfully to the end, which came April 7, 1892. Mrs. Crawford is still carrying on the work. In mission study classes this book could be used most effectively.

Self-denial is our duty, but it is not our safety and must not be our hope. We may set about crucifying "the flesh with its affections and lusts," but if we expect to bind and slay this vile thing by our own power, we might almost as well leave it to itself. None can destroy sin in us but Christ the great Saviour from sin. The work is his, and when we feel that it is his, and implore him to do it, the work is done. We give him the glory and he gives us the victory.—C. Bradley.

**Sunday-School
& Lesson**

Sunday, March 28th.

Temperance Lesson.—Prov. 23:29-35.

Motto Text.—“At the last it biteth like a serpent and stingeth like an adder.”—Prov. 29:32.

This is one of the most graphic of descriptions. A drunkard can see himself as others see him in this mirror. The chapter is the advice of a father to a son, warning him against the perils of the society in which he would find himself in life.

“Who hath woe? Who hath sorrow?” The Hebrew words translated woe and sorrow are interjections. “Who hath, oh! Who hath, alas?” A strong description as if of woes too great for human language. They are many as well as great. Woes of body and of mind—and woes utterly unreasonable because they are brought upon a man by his own senseless and deliberate folly. If a man had never seen a drunkard, and if he was made a confirmed sot by one drinking, one might have pity and patience. But men begin drinking with warning examples all around them, and it is only by continued drinking that they become confirmed drunkards.

“Who hath contentions?” Drunkards are quarrelsome, which is the idea here. They have contentions also between their appetites and their consciences; contentions with those who would turn them from their evil ways; a contention with God and his law. “Who hath babbling.” The most intelligent man talks sillily when under the influence of liquor. Drunkards reveal secrets also. The word also means complaints—complaints of his circumstances of his fellows, against God. “Who hath wounds without cause?” Fighting on slight provocation which would not have moved him had he been sober.

“They that tarry long at the wine.” Men drinking all night. They indulge in spees which sometimes last for weeks. “They that go to seek mixed wine.” Go to saloons in modern language, and drink wines made strong by drugs. Mixed drinks cause speedy intoxication. All sorts of poisonous things are put into the liquors of the present day and make them more deadly by far than the liquor of the same name of fifty years ago.

“Look not thou upon the wine when it is red.” The wines of Palestine were generally red, and red wine was esteemed most. The command is not to put one’s self in the way of temptation. Do not even look upon strong drink—stay away from the places where

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you will be tempted. “When it giveth his colour in the cup.” It might be well for the benefit of scholars who do not know the reason, and who are often puzzled by the use of the pronoun “his” in such cases to explain that when our version was written the pronoun its had not been introduced into the language. His was used as the neuter possessive as well as the masculine.

For color the Hebrew is eye, referring to the sparkling of the wine. It is as though the cup had an eye which glanced at the drinker with a fascination he did not resist. “When it moveth itself aright.” Goes down the throat smoothly and pleasantly. One who knew nothing of the terrible nature of strong drink might be deceived by the color and the sparkle of the wine, as a child by the rattles of the snake. Avoid the beginning of drunkenness by total abstinence. Not only refrain from touching but even from looking upon it. A man who does this is safe, and he alone.

“At the last it biteth like a serpent.” Whose poison is deadly. The East is greatly cursed with poisonous reptiles, some of which are beautiful in color. “And stingeth like an adder.” Which lay coiled up in the dust unseen and unnoticed, ready with its deadly fang. Thus strong drink overcomes a man who imagines he is safe from danger.

“Thine eyes shall behold strange women.” Licentiousness is a constant companion of strong drink. The words also mean strange things—a reference to the horrors of delirium tremens. “Thine heart shall utter perverse things.” The word perverse comes from the verb to turn things upside down. A drunken man’s ideas of right and wrong. he will utter words he will not dream of when sober. His words are confused also and stammering. How a man who has ever seen another drunk, and seen what an utter fool he made of himself, can drink is one of the mysteries of sin.

“As he that lieth down in the midst of the sea.” Commentators differ as to the meaning of these words. They may refer to the unconsciousness of one who is in the depths of the sea hopeless and helpless; or to one tossed about on a ship in the sea. The drunken man is compared “to one who is drowned or drowning, who is cut off from all his former pursuits and interests in life and has become unconscious of surrounding circumstances.” There may be a reference to the rolling unsteady gate of the drunkard, but that is doubtful.

“Or as he that lieth upon the top of a mast.” A place of the greatest danger where no man in his senses would lie down. In just such deadly danger is the drinking man, and his folly is greater than that of the man lying down on the mast head.

In the next verse the drunkard speaks. He is vaguely conscious of the things which happened during his carousal. “They have stricken me and I was not sick; they have beaten me, and I felt it not.” “This is the inebriate’s contemptuous answer to the admonitions of those who warn him of sickness and wounds. He has been stricken and not made sick; he has been beaten, but he felt no bruises. It was but the temporary results of a frolic. There is no occasion for being troubled. Advice and warning are of little use then. The very drinking habits dull the

conscience, and harden the heart.”—Peloubet.

“When shall I awake? I will seek it yet again.” Nature forces him to sleep off a debauch, but he regrets the time he must spend in sleep. So far from being penitent and ashamed he is anxious to get to drinking again as soon as possible.

The Bible does not favor the sentimental view that the drunkard is the poor victim of others who are the guilty ones. The Bible represents him as a criminal and a very vile, contemptible and hardened one. A little more Scriptural talk to drinking men would be a good thing, and a good deal less of coddling sympathy.

It is the sun that makes the shadows possible, beloved; do not forget that! So shalt thou learn the first of all needed lessons for dark days! When it is midnight even, the sun has not gone out; the dark old earth has rolled its own bulk between its face and the sun; it is dark because it is in its own shadow. How often, O my soul, hast thou turned thy back upon God and mourned because thou wert in the darkness! Turn thee to the Light, my soul! Thy sun shall not go down, however dark the clouds above thee! Nay, as the moon and earth light each other because they face a common sun, so shalt thou give God’s reflected light to other souls in present need and thou myself shalt see God’s light in their face when comes thy hour of darkness.—W. E. Barton, D.D.

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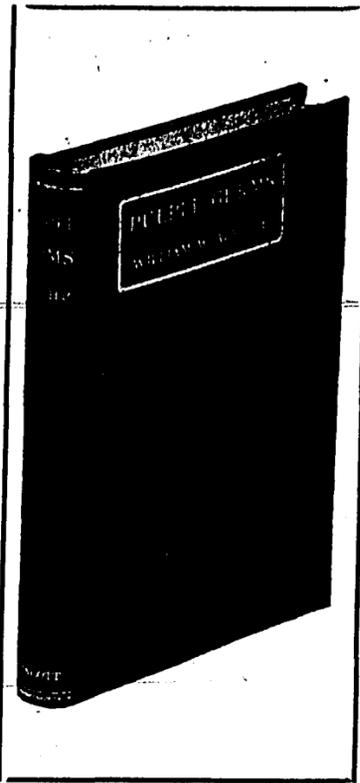
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This book is not intended for drones. As a mere apparatus to save labor in sermonizing it will be utterly worthless, but it is hoped that it may be found useful as an incentive to study. The merest skeletons will be found in it, without proofs or illustrations, 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.”

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An Appreciation.

Rev. A. Logan Vickers.

Twelve months ago I had four of my dear ministerial friends among my Christian brethren. Now their bodies slumber in the tomb while their spirits have gone to join the general assembly above. I want to record a few words of appreciation.

Rev. William H. Dawson.

I knew this brother for some forty years. He was a younger brother of Rev. J. M. Dawson, who was my spiritual father, and baptized me. W. H. Dawson was a true man, and a good minister of Jesus Christ. He was very studious, became learned in the Scriptures and was an able expounder of them. He heeded the Master's injunction, "As ye go, preach," so he filled his territory with the doctrine of Jesus and the resurrection. He was zealous in building up the kingdom, and was the most laborious and painstaking pastor I ever knew. He spared not himself day or night, fair weather or foul, to serve the people—especially the sick and needy. He was exceedingly kind, courteous and considerate. While little known outside of a comparatively small circle, he was well known within it; and greatly appreciated by all classes.

While a staunch Baptist, he was esteemed and loved by many, who differed from him.

He rests from his labors. His works will follow him.

Rev. Samuel M. Adams, M. D.

I held more series of meetings with this dear brother than any other in my now almost thirty-five years in the pastoral office. I knew and loved him as one man seldom loves another. And he was a lovable man, kind, affectionate, agreeable, sincere, honest, upright and true. His churches loved him—old and young, male and female. While he was an uncompromising Baptist, others not Baptists loved him. They knew he was honest and sincere in his belief. He gave up a splendid practice to preach the gospel, which he intensely believed in and ardently loved. And yet he was always fond of medicine, and kept posted in that science.

He was anxious about the welfare of his churches, labored hard to build them up in the faith and practice of the gospel and the Lord blessed his labors. A good man, a faithful minister, a true friend, a loving companion, a devoted father and noble kinsman put off the armor when he exchanged these scenes of conflict for the house of "many mansions."

Rev. T. Lee Utz.

This was a very dear brother and thoroughly companionable. He had a strong mind, and was clear and logical in his presentation of truth. After several years in the pastorate his health gave down, and he was laid aside from active work. After some eight years of ill health his partial recovery enabled him to resume work again. He soon had his hands full and was recalled to Bellevue church, from which he had retired on account of ill health. He was so true, sincere, straightforward and upright, that people were drawn to him. He won friends easily and held them easily. He was a clear-cut Baptist and a warm-hearted brother. His ability "to study on his feet" was exceptional. He was greatly

This dear brother and faithful servant of God was called home the first day of this 1909. This is his first year in heaven. I knew him well. He was a true man. He had a strong nature, a bright intellect, a warm heart, cogent convictions and a tender conscience. He was humble, honest, earnest and honorable. He was courageous to do his duty, as God gave him to see it. We did not always agree, but were always friends.

He was a fine business man, spending more than thirty-five years with one business house in Cincinnati. For over twenty years preceding his departure, he was a pastor of churches in and around Covington. He devoted himself assiduously both to his business and also his ministry. Though a man of frail physique, he had great capacity for work and great power of prolonged endurance. His greatest pastoral achievement was his ten-year pastorate at Ludlow; where he succeeded in freeing the church from a burdensome debt, and leaving them in good working order with money in the treasury. He made money and was very generous with it, in dealing with the cause he loved.

Beloved brethren, farewell! Your absence saddens my heart, but I hope to join you on the other shore. Of each it might well be said:

"Servant of God, well done;
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy."

B. F. SWINDLER.

Keene, Ky.

Bro. L. J. Edge, recently of Jackson, Ky., now of Whigham, Ga., writes for 200 copies of Glorious Praise. He says "The Lord is blessing my work. The house is crowded at every service, and the future is bright. The church and community have given us a hearty welcome and pounded us severely. The effects will be felt for some time to come."

Mrs. J. A. Rouse, of Crittenden, writes: "Dear Recorder—Your weekly visits to our home have been acceptable for a number of years, and each week we look forward to your coming. I hardly know how a Baptist can keep house without you. Enclosed find check. We wish you to continue your visits to us as long as we live."

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Med. to good stock heifers	2 25a	3 00
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Trash (sound)	11 00a	12 00
Common lugs	12 00a	13 00
Medium lugs	13 00a	14 00
Good lugs	14 00a	15 00
Common leaf (short)	13 50a	14 50
Common leaf	14 50a	15 50
Medium leaf	16 00a	17 00
Good leaf	17 00a	19 00
Fine and selections	22 00	25 50

DARK.

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

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Fresh, 15c per lb.

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Hens, 12c per lb; roosters, 6c; young chickens, 13 to 18c; ducks, 13c; geese, 7c; turkeys, 17c.

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Fresh, case count, 16 1-2c; rehandled, 17c.

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AT LAST.

By Agnes Machar.

There is no wrong but growing
years shall right it
In God's eternal reign;
There is no evil seen but hath to
fight it
An unseen angel-train.

To all who strive for good—the
crown is given;
So patience, and endure;
To those who fight—for them the
hosts of heaven
Shall make the victory sure!

What though the prophet hath his
day of sorrow,
And suffer for awhile?
God's host is there, and His eter-
nal morrow
Is lighted with His smile.

Then let us hope and pray, and
love and labour,
Cheered by that promise bright,
Trusting through darkness, work-
ing for our neighbour—
For God and for the right!
—The Quiver.

OUR PULPIT.

A CHALLENGE AND WAR-
CHARGE.

C. H. Spurgeon.

"O Death, where is thy sting?
O Grave, where is thy victory?
The sting of death is sin, and the
strength of sin is the law. But
thanks be to God, which giveth
us the victory, through our Lord
Jesus Christ. Therefore, my be-
loved brethren, be ye steadfast,
unmoveable, always abounding in
the work of the Lord, for as much
as ye know that your labour is
not in vain in the Lord."—I Cor-
inthians xv. 55—58.

Now, I intend tonight, as God
the Holy Ghost shall enable me,
to address my text first to be-
lievers in Christ, and then briefly
to warn those who are as yet not
included in that happy number.
I must leave your conscience to
judge to which class you belong.
I fondly hope that no one will be
so perverse as to take encourage-
ment that does not belong to him,
but that every man will be wise
enough and honest enough to his
own heart to take just that truth
which fits his own case, and lay
it home to his conscience and to
his heart.

There is here, first, a double
challenge: "O Death, where is
thy sting?" Death, thou skeleton
monarch, where is thy sting?
Fleshless rider upon the pale
horse, we ask thee, where is thy
sting? With a horrible and ghos-
tly smile, he answers us, "My
sting! Thou hast but to open
thine eyes and see it, and ere long
I shall make thy flesh quiver with
it, when I send it in even to thy
very soul. Where is my sting! Is
it no sting to thee to know that
thou must leave everything thou
callest dear on the earth, that
thine estates must be left behind
thee, and thy broad acres must

be all renounced. Is it nothing
to thee that thy houses and thy
lands, thy merriments and thine
enjoyments, thy feasts and thy
riotings, must be forsaken; that
the hearth and everything that is
genial in the family, friendship

and the communion of generous
hearts, and everything that makes
glad the eye or cheers the ear
must be left behind thee! For
thine eye, when filmed by my
rugged mountain, or the plain.
For thine ear, when I have sealed
it in eternal silence, no more
voice of them that make merry,
no more the music or the choral
hymn; thou shalt be deaf for
ever when I cast thee into the
grave. Is it no sting to thee to
leave the enjoyments of the house
of God? For thee no more the
communion of the body and blood
of Christ, your fair world rests,
and see if for thee no more the
gladsome seasons when the tribes
come up to the house of the Lord
with willing footsteps to keep
holy-day and magnify him who
hath loved them and given him-
self for them. Is it no sting to
remember that soon thou must
gaze, for the last time, upon the
cheek which is now so fair in thy
sight, that soon thou must take
the last fond gaze on her who is
partner of thy life, that thou
must leave everything, taking
nothing with thee, returning to
the earth naked as thou camest
from thy mother's womb, stripped
bereft of everything, a penniless
beggard, going back to the vile
dust from whence thou didst
spring—

Is there no sting in this?"
"Where is my sting! Ask the
grey-headed," the monster says,
"whether they already do not feel
the pangs of it. Their eyes grow
weak, the strong pillars of the
house of man begin to fail, the
breath comes heavily, the hair is
blanched; the grasshopper has
become a burden, and the grinders
cease because they are few. Ask
me where is my sting! Even the
young can feel, if they think at
all, they know that every breath
they draw is but a step towards
the tomb, and that their pulses,
like muffled drums, are beating,
Funeral marches to the grave."
"Where is my sting!" says
Death. "Look to the widow in
whose heart my sting is rankling
now. The beloved of her soul has
departed, and she is left to mourn
like a turtle without her mate.
Ask the fatherless where is the
sting of death as they are driven
into the street received by the
hand of public charity, scarce
housed and fed. Where is my
sting! Ask the weeping child as
he looks down into the coffin upon
the dead face of the mother that
once toiled and laboured for him,
who once cherished and loved him
and yet who has now gone to his
place appointed for all living.
Aha! Aha!" saith he, "where is
my sting! Ye have all felt it in
the departure of your best beloved
ones, when ye most wished to have
them. The State has felt it. I
smote the fellow to the crowned
head and laid him low; I smote
again, and took away the states-
man when he had returned from
a distant empire laden with the
spoils of many years' experience,
I have with my sting taken away
the rich and the mighty, the beau-
tiful and the lovely, the learned
and the pious, the good, the bene-
volent; I have taken them away
just when the world wanted them
most, till I made good men say,
'The righteous perish and the
godly man ceaseth from the earth.'
Ask me where is my sting! I
smote the man of massive intellect,
whose limbs totter not though ye
bear mighty burdens, I shall one
of these days receive you, helpless
as little children, and ye shall lie
in your white coverings, in your
wooden case, and I shall then
prove to you and to the world
better to us than a million friends,
where is my victory?"
Even as we tremblingly listen,
the Grave shuts its yawning
mouth and all is still save where
it, and welcome, since the joy
of faith looking down which shall
be revealed in us is an exceeding
and eternal weight of glory. This
far surpasseth the affliction of
losing all that earth can give.
Death, we tell thee again that
will make you good amends for
all the shame and contumely that
the reproach of Christ may bring

mis and Marathon, or farther back
still; speak ye of all that Senna-
cherib did, and the mighty host
that went before him, when he
smote the loins of kings and slew
hecatombs of their subjects in an
hour.
"Where is my victory! There
is not a spot of ground but feels
it, there is not an age but must
testify thereunto. The signs of
it are everywhere. Look at yon-
der lovely nook, where birds are
singing and sweet flowers are
springing from the ever-green sod.
Ye will say, 'Death hath never
been here.' But what mean those
hillocks bound with the brown
bramble? I have been here, and
here keep I my place. Look yon-
der where the white stones stand
up like the very teeth of death,
and see how I have devoured my
thousands. From yonder busy
city they bring them out by scores
each day and lay them in the
tomb, and yet ye ask me where is
my victory! Why, ye are every
one of ye captives of my perpetual
triumph; ye are marching on,
every one of ye, downwards to
my jaws. Go whither ye may, ye
are to the music of the cherubim,
always coming down to my doors,
I shall soon shut my gates upon
ye, every one of ye. Strong and
healthy men, men of brave arm,
men of massive intellect, men
whose limbs totter not though ye
bear mighty burdens, I shall one
of these days receive you, helpless
as little children, and ye shall lie
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est us of thy gloom and of thy
horror, we believe in nothing that
thou sayest; for, if Christ be with
us, we will walk through the val-
ley of the shadow of death, and
fear no evil.
As thou hast lost thy sting in
thyself, O Death, so thou hast
lost thy sting as to all that
we lose by thee. Thou tellest
that we lose the sights of earth,
but, skeleton king, we gain the
sights of heaven. What are the
landscapes of this dusky world
compared with the azure skies,
the lakes of crystal, and the plains
of everlasting green in the land
of light and glory? What are the
cities of this world—the giant cit-
ies of the West, the fairy cities of
the East—what are they all com-
pared with Jerusalem, the golden
city, the pearly-gated, the city
whose walls are jasper, whose
very paving-stones are laid with
the fair colours? Lose by losing
earth! Surely in gaining heaven
the loss is all forgotten! Thou
sayest our ears are closed, it is
not so; they are opened to hear
the seraph's hymn and to list to
the music of the cherubim, aw-
ful, sublime, and beautiful. Thou
sayest we leave behind us wealth
and wit and friends. Fool that
thou art, 'tis wealth we gain, and
all is dross we leave behind; and
as for friends, we have as many
—yea, and many more—and they
are better too than those we leave
on earth. We have beloved ones
that have crossed the flood, and
at their head we have One who is
better to us than a million friends,
the Chief among Ten Thousand,
the Altogether Lovely. As for
all that thou canst take away, take
it, and welcome, since the joy
of earth reels, your hand is on
the stars, and therefore you need
not lose your hold. Be ye steadfast
in your profession; blush not, hide
not your candle under a bushel.
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Our Lord, Jehovah's ow, weeping,
Christ, the Resurrection—he hath
broken open thy portals, and made
through thy territories a passage
wide for all believers to the Land
of Promise. What though—

"An angel's arm can't snatch me
from the grave,
Legions of angels can't confine me
there."

Turn thee now, O believer, and
sing a psalm of triumph. "The
sting of death is sin." Through
Jesus Christ that is forgiven.
"The strength of sin is the law."
Through Christ Jesus that has
ceased to thunder, for it has been
fulfilled and has become our
friend. Therefore, "thanks be un-
to God which giveth us the victory
through our Lord Jesus Christ."
Prepare ye then the voice of joy-
ous thanksgiving; make ready
your triumphal hymn. Death, we
now triumph over thee; thou hast
spoken, but now we will speak
and answer thee to thy face.
Death has no sting to a believer.
Once death was the penalty of sin;
sin being forgiven, the penalty
ceaseth, and Christians do not die
now as a punishment for their
sin, but they die that they may
be prepared to live. They are
unclothed that they may be cloth-
ed upon with that house which is
from heaven. They leave the ten-
ement of clay that they may in-
herit the eternal mansion.

There is no sting left in thee,
O Death, in thyself. As for all
thou canst tell us of aches and
pains and groans, we know that
all these things work together for
our good. As for what thou tel-
est us of thy gloom and of thy
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The glory that is to be revealed
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As for the grave, dear brothers
and sisters, let us answer its foul-
mouthed boastings. We tell the
grave that it has no victory in
itself. 'Tis true we shall sleep
in it, but we sleep as victors; we
hear the shout of triumph, and we
lie down as warriors taking their
rest, not as vanquished ones.
Christ hath made the tomb, which
was once a prison, a resting place
for the bodies of his saints; he
hath made the tomb his royal clos-
et, where he bids his beloved lay
aside the dusky garments of their
work-days till they shall be
cleansed and made meet to be the
garments of his everlasting holy-
days in heaven.

Hark now! Oh, hark! heed the
war charge of our Great Captain.
"Therefore, my beloved brethren,
be ye steadfast, unmoveable, al-
ways abounding in the work of
the Lord."
Christian men and women, to
you is this word of admonition
given. Inasmuch as you shall not
die but live, inasmuch as you are
the heirs of immortality and life,
Christ bids you this day be stead-
fast. Be steadfast in your doc-
trine. Hold the truth, and espe-
cially the solemn truth of ressur-
rection; hold it firmly, as with an
iron grip. Be ye steadfast in holi-
ness, let nothing move you; stand
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stars, and therefore you need not
lose your hold. Be ye steadfast
in your profession; blush not, hide
not your candle under a bushel.
The glory that is to be revealed
will make you good amends for all
the shame and contumely that the
reproach of Christ may bring

Hark now! Oh, hark! heed the
war charge of our Great Captain.
"Therefore, my beloved brethren,
be ye steadfast, unmoveable, al-
ways abounding in the work of
the Lord."
Christian men and women, to
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given. Inasmuch as you shall not
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Christ bids you this day be stead-
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ow, weeping, tells thee that she
does not feel thy sting, for her
husband is in heaven, and she is
following him as speedily as time
can carry her. The mother tells
thee, Death, that through grace
thou hast no sting in her thoughts
concerning her infants: She re-
joices to know that at her breast
there once did hang immortal
spirits that now behold the Sav-
iour's face; and we say to thee,
Death concerning all beloved ones
who have gone, that we sorrow
not over them, and would not

"Break their placid sleep,
Nor lure them from their home
above."

We devoutly thank the Father
of spirits, who has safely housed
them beyond fear of damage and
brought them to the desired haven
where no rough wind or tempest-
uous wave shall ever rock their
keel again. "Blessed," we say,
as we repeat the voice from heav-
en, "blessed are the dead which
die in the Lord;" and that voice
from heaven responds again, in
tones articulate. "Yea, saith
the Spirit, that they may rest
from their labours, and their
works do follow them,"

"Thus brighter hopes, that are
not dreams,
Their light around the spirit
shed;
And heaven itself breaks out in
gleams
Of glory round the dying bed."

Death, thou has no sting—thy
pains are loosed. What though
thy face be pale, thy shadow
dark, as thou flitest across the
chamber! What though frail na-
ture shrink and shudder at thy
dart. Kind Jesus, help us—
cling to thee, and all our spirit
bravely cries, in calm defiance,
lively faith, and holy rapture—
"O Death, where is thy sting?
Thanks be unto God that giveth
us the victory!"

As for the grave, dear brothers
and sisters, let us answer its foul-
mouthed boastings. We tell the
grave that it has no victory in
itself. 'Tis true we shall sleep
in it, but we sleep as victors; we
hear the shout of triumph, and we
lie down as warriors taking their
rest, not as vanquished ones.
Christ hath made the tomb, which
was once a prison, a resting place
for the bodies of his saints; he
hath made the tomb his royal clos-
et, where he bids his beloved lay
aside the dusky garments of their
work-days till they shall be
cleansed and made meet to be the
garments of his everlasting holy-
days in heaven.

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upon you. Be ye steadfast in for ever and for ever still! O my hearers, if these things be true, it is time that we woke up, it is time that saints woke up to try and bring you to Christ; it is high time that you also awoke up out of slumber. "It is a fearful thing to fall into the hand of the living God," "for our God is a consuming fire." Are you ready to meet God? Are you ready for judgment? Can you confront the Judge? Who among you can dwell with everlasting burnings, or abide with the devouring flames? Do you shudder? Do you say, "Great God, save us from our sin?" The path is open; God willeth not the death of a sinner, but rather that he should turn unto him and live. Believe in the Lord Jesus Christ and thou shalt be saved. Trust Jesus now and you are saved at once. Death has lost its sting in that moment, and the Grave its victory. We said this morning in our simple discourse, "Repent and believe the gospel." This is the sum of the gospel, to repent and to know Christ. Oh, that the Spirit of God may lead every one in this assembly so to do at this very hour, and then ye can walk over your graves without dread, for ye shall come up out of them with triumph, ye shall ascend to heaven with glory, and so shall ye be for ever with the Lord. The Lord add his own blessing for Jesus Christ's sake. Amen.

Temptation will come; "be ye unmoveable." Like cedars rocked in the storm, but never uprooted; like lighthouses against which the huge waves dash, and over which the mountains of foam will leap, be ye bright in testimony, but never stirred in steadfastness. Like some peak that glitters in the sun, and anon is shivered in the lightning, yet still standeth looking up to the next storm and defying the next blow, so "be ye unmoveable."

Be ye "always abounding in the work of the Lord." Be ye working here, and there, at home and abroad; in the morning, when the first ruddy streak paints the brow of the young dawn, at noonday, when the hot sun pours out its lavish floods of light at eventide, when the birds are going to their rest, and at midnight, if there be a fallen sister who at no other hour can be reached. "In the morning sow they seed, and in the evening withhold not thy hand." With a heart for any strife, be first and foremost in every conflict; dash in at every skirmish, and be in thy rank at every decisive struggle. We will pause a minute, and then use our text for a very short time indeed for the other part of the congregation, uttering a warning to unbelievers.

Where are they? Where shall I point my finger? Whither shall I present my gaze? They are mingled everywhere, in almost every pew. In these aisles and in these pews we have men and women who do not love Christ, who have not passed from death unto life. Strangers, ay, and these that hear us every Sabbath-day too, to our pain and grief are here—hundreds, hundreds, hundreds that are still enemies to God, and in the gall of bitterness.

Hear me, then, hear me! To you death has a sting. It will sting you in death; it will plague you on your pillow; it will make you toss your aching head; it will make your heart palpitate with a huge unutterable dread. You shall feel the sting, and your friends shall see that you feel it by those dread expressions of awful gloom which shall come over you on the bed of death. And there will be a sting after death, a sting the moment you are dead. Summoned before your God, ye shall hear your sentence, and there will be a sting in judgment. When the body shall rise from the grave, then there will be a sting forever, in the second death—for ever and ever. Is there any man here who can measure eternity? Who can tell its everlasting years? Yet all the while there shall be a sting in death, and such a sting, and such a terror, and such a misery, and such a torment, as only they can know who have begun to feel it, and even they know it not, for still it is for ever and for ever, when twice ten thousand years have gone—

truly a very natural process. But that theory is impregnated with the virus of infidelity. It flatly contradicts the explicit teaching of the Bible. The Bible makes it clear and certain that the writers of it were especially moved upon and guided by the Holy Spirit, and for the special purpose of recording what God desired them to write. This is one reason why the Bible is called "the Holy Scriptures." And Christ always referred to the Old Testament as a volume of Divine authority. If those writers had not been divinely and specifically inspired, then their writings never would have had any greater authority and power than have the writings of any Christian writers of today. Beware of the poison of such sentiments as I have given a sample of.

A THEORY OF INSPIRATION.

By C. H. Wetherbe.

It is logical to expect that the rationalistic interpreters and teachers of the Bible would have a theory of its inspiration which leaves out of it the special and all-sufficient control and guidance of the Holy Spirit. Their theory is that the writers of the Bible were inspired only to the extent of having a consciousness of the presence of God with them, and in proportion to their open-mindedness to receive such truth as might come to them. Those theorists say that the Bible writers had no inspiration other than such as pious souls have who are working for God. Rev. Frederick Lynch, who answers questions in Christian Work, sent to him by its readers, gives the conception of Higher Criticism of inspiration, in part, as follows: "It is the sense of God welling up in the consciousness of pure souls. It is the testimony of many of great souls to the presence of God. It is the beating in upon humanity of the Divine Life. The writers of the Bible were men of like temperaments as ourselves. Their writing reflects their personality as much as the writing of the prophet or poet of today. They found access to God as does the modern prophet by prayer and struggle and much travail of soul. Their apprehension of Him was sometimes clouded by their own limitations. Their view of His purposes and truth was dimmed by their own weaknesses." This is a specimen of the skeptical philosophy of those who advocate a "new theology." It is an example of rationalistic conclusions concerning God's way of giving to the world the Bible, the greatest revelation of His will. His purposes, plans, and directions to human beings.

That writer, in another part of his article, says that the inspiration of the Bible was "a natural process." Yes, according to the theory which he presents, it is Mich-

Holland Patent, N. Y.

Oh, what a blessing is the Sabbath interposed between the waves of the worldly business, like the divine path of the Israelites through the Jordan! There is nothing in which I advise you to be more strictly conscientious than in keeping the Sabbath holy.—Wilberforce.

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Trial Package Sent Free.

Pretty faces are daily seen about us marred and marked with pimples, blotches and eruptions.

There is absolutely no necessity for this condition being so exceedingly prevalent. Pimples and skin troubles show that the blood is impure and is forcing its impurities into the cells and glands of the skin, there festering and breaking out at last into many eruptive disorders.

Calcium Sulphide is one of the greatest blood purifiers known to science, and is so powerful that in a few days dreadful conditions of skin disease are overcome, and pimples and ordinary skin troubles have been removed in a few days.

Stuart's Calcium Wafers contain this great purifier and preserve its fullest strength in the peculiar process called Stuart's. Combined with the Calcium Sulphide are three other great blood invigorators, each doing a special work intended for rapid and complete mastery over blood impurities and skin diseases.

By using Stuart's Calcium Wafers in a few days one notices the good effects, and in a short time the blood responds quickly and purges itself of its irritating and impure parts.

These wafers are not experimental, they do their great work so fast and are so uniformly successful that they are known in every hamlet and by every druggist. Physicians will tell you of Calcium sulphide, and how hard it is to prepare it to hold its full strength. Stuart has solved the question with Stuart's Calcium Wafers. They sell at all druggists for 50 cents or send us your name and address and we will send you a trial package by mail free. Address F. A. Stuart Co., 175 Stuart Bldg., Marshall,

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---ON---
BAPTISM
--BY--
A. W. RICHARDSON

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What The Brethren Say of "A Colloquy on Baptism."

"It is bound to do good. The matter is well conceived, and placed in an attractive form, none too long, earnest and illuminating. I shall be pleased to see it have a great circulation."
Dr. John T. Christian.

"My honest opinion is you have talked error to death. You are to be congratulated on your work. It is thorough and Scriptural and ought to be widely read and circulated."
Dr. G. W. Hatcher.

"Your book tastes like good home cooking."
J. B. Gambrell.

"This is one of the strongest arguments in favor of Scriptural baptism that has come from the modern press. Written in a pellucid conversational style, there is not a statement from cover to cover but can be easily understood by the most casual reader; the same statements being so authenticated as to be impossible of successful dispute by the most able scholar. A wide circulation of this book could not but be productive of gracious results to the cause for which all true Baptists stand pledged."
Dr. J. H. Gambrell.

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

"It is the clearest, strongest, most irresistible plea for Scriptural Baptism I have seen. Pseudo-Baptists dare not read it prayerfully. If it should be so read it would turn the whole Pseudo-world topsy-turvy."
Dr. J. M. Salee.

"Your book is written in a pleasing, unique style, and sets forth the Scriptural teaching upon the subject of baptism in a most forceful and convincing manner. You are to be congratulated upon the presentation of such a readable book."
J. S. Gatton.

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

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

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Editorial

READ AND ACT.

If the Home and Foreign Mission Boards are to receive from Kentucky the amounts promised, \$5,000 must be raised during March for Foreign Missions and \$2,500 for Home Missions.

Just before going to press only \$411.13 had been received for Foreign Missions, and \$265.83 for Home Mission.

This information is given not to discourage but to stimulate. Let everybody pray, work and give.

A grave situation is confronting our Home and Foreign Mission work. It will take prompt, heroic and enlarged giving to prevent each of these Boards from reporting a debt at the Convention, which meets in this city next May. And this calamity can only be averted by an enthusiastic and united effort on the part of Southern Baptists.

Kentucky stands pledged to raise \$65,000 for Home and Foreign missions this year. Less than two months of the year remains, and yet during this short period \$35,000 must be raised if that pledge is redeemed.

Can it be done? Certainly, but not by indulging in day dreams or making optimistic prophecies. The coveted goal can only be reached by hard, persistent and self-sacrificing effort.

Can the threatening aspects of defeat be transformed into splendid victory? That is largely conditioned on the answer given by the pastors in the State. This is the hour for pastoral leadership, and their response, backed by consistent effort, will decide the day. If they will intelligently disclose and lovingly urge the needs of the present moment victory is assured.

This campaign, however, will require strategy and involves the use of sanctified sagacity. Plans will have to be devised in the atmosphere of prayer, and God's people will have to advance on their knees.

Then, too, it will be necessary for every pastor to recognize that he has a place to fill in this great enterprise, and that duty and opportunity are awaiting his pleasure. The cause is urgent and no valid or satisfactory reason can be given for idleness or indifference.

The field may be obscure and the church devoid of earthly treasures, but the command is not

changed thereby. Opportunity implies obligation and obligation presents the imperious demands of opportunity. And where there is a "willing mind, it is accepted according to that a man hath, and not according to that he hath not." Even the weakest church should be duly and truly informed and then the fact revealed that "it is more blessed to give than to receive."

It should also be borne in mind that the pastor occupies a place of tremendous importance in our co-operative work. His position should be guarded with jealous and painstaking care. Any agency that might come between him and the people to whom he ministers would be anything but helpful. He must feel and recognize the responsibility that rests on him as the leader of his people. To weaken or remove the sense of that responsibility is to sin against both pastor and church.

Leaders of God's flock, this is your opportunity! Grapple with the problem in your own field. Do it now, and victory stands waiting at the door.

In the Literary Digest of February 20th there is an interesting article on "Religious Journalism." Notwithstanding the fact that the writer "shinnies on both sides," the article is a thought producer. It starts out thus: "The religious press is from time to time assailed with a request to justify its right to life." Then in the same paragraph: "The modern world, says the Chicago Interior, intimates a suspicion that it might get on very well if there weren't any religious newspapers."

Exactly! That is a characteristic of the modern world. For instance the modern whiskey ring, with its kindred allies, the "Model License League," the saloonkeepers, the brothels, the thugs, gamblers, and a certain class of political tricksters, think were it not for this "Great Heart," this guard and guide to the pilgrims, they might get on very well. Certainly, they would not have tolerance principles, measures and legislation to fight as they now do; there would not be that opposition to all the vices of the age, that they now meet with among those in whom the religious journal has instilled principles of morality, right and religion.

For the same reason they would like "to get on" without the Bible, which so positively and constantly condemns their course in sin, they would like "to get on" without the churches, the preachers, without any real religion or religious propaganda.

Again the writer says: "What then has the religious newspaper to say for itself? Before it puts up any argument, it must—like anybody else in argument—assume a proposition to start from. It is this: 'The world needs religion.'" We deny the necessity of any such assumption. God, and the angels, and all men know that the world needs religion. There is nothing else that can satisfy the

human soul. The conscience that has not been seared by sin, condemns the course of the wicked, and the aspirations of the immortal spirit reach out after the infinite and eternal. "As the hart panteth after the waterbrooks, so panteth my soul after thee, O God." You can just as easily satisfy the child's hunger with serpent's food, as you can satisfy the soul with temporal, perishable things. Besides, you might as well assume that earth's poor blind wanderers need the Bible, God's revelation to man, or that the world needs the God of Heaven to reign and rule in the universe. The bald, blatant demands of the devil's emissaries would be ridiculously amusing, but for the fact that the eternal interests of immortal souls are involved, and the further fact that so many unthinking people are so easily deceived thereby.

The devil is a usurper and a tyrant, and of all such as would demand that religion and its means of propagation are only to be allowed by their sufferance, it must be written: "Ye are of your father the devil, and the lusts of your father ye will do." He was a murderer from the beginning and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar and the father of it."

Bro. Woodsing, of Waxahachie, Texas, writes: "Sometime ago I heard a Methodist preacher say in the pulpit that the Baptists at one time had in India 3,000 candidates to baptize, and that they said they were going to show to the world that this number could be baptized in one day by six ministers, but that they failed to baptize this number leaving several hundred unbaptized after working all day long, from early until late."

Now, lest some other poorly informed or prejudiced blinded preacher should attempt to palm off such a fake we publish the following from the "History of American Baptist Missions," pages 141-142. This is as well established as any other fact of history:

"At Vilumpilly the government road from Ongole to Hyderabad crosses the Gundalacuma river, whose banks rise precipitously about 20 feet above high water mark. The macadamized road slopes down through the bank from about one hundred and fifty yards away from the river to the bed of the stream, which is nearly dry in the dry season. It was now high water and the stream backed up into the cut made for the road, with its hard and sloping bottom forming a natural baptismery unsurpassed for convenience and fitness. Early in the morning the people gathered on the sides of the cut above the road. Two preachers descended the sloping bed of the road into the water, two clerks on each side the cut called the names of the candidates in order, and thus, first one preacher baptizing a candidate and then the other, the holy work proceeded from six in the morning till ten in the forenoon. The preachers were relieved by two others every hour, so that they might not become weary or chilled, and thus all the six ordained native preachers connected with the Ongole mission were permitted to have a part in this marvelous scene. At two in the afternoon the baptizing was resumed, and between five and six

o'clock in the evening all was done. Two thousand two hundred and twenty-one persons had been baptized in a single day, July 3, 1878, only two persons administering the ordinance at one time, and all was done decently and in order. Thus was forever proved the argument that it was impossible for three thousand to be immersed in one day as related in the Acts of the Apostles."

Hope is desire accompanied by cheerful and confident expectation. It is the universal heritage of mankind. The Bible speaks of a vain hope, a glad hope, a lively hope, a good hope, a lost hope, a steadfast hope, a blessed hope, a door of hope, and prisoners of hope. Even the hypocrite, behind his mask, and the one following an ignoble ideal are actuated by hope.

Hope is life's most brilliant jewel and its cheerful radiance will penetrate shadows that bid defiance to every other ray. Through the gloom of horror it appears as a friendly beacon, and in the dark night of woe it is as "the far-off gleams of the Celestial City."

It adorns the home of sorrow with festal lights and places a torch in the hand of mystery. The path of weakness and deformity is illumined by its steady glare and the poverty laden smile when they catch a glimpse of the brilliancy of hope.

Hope combined with Faith and Love are the abiding graces and through out all the endless ages of eternity it will be the guiding star of the redeemed of God.

There is but one place, and that is on the other side the grave, where its friendly ray cannot penetrate. The deepening shadows of eternal night will never be relieved, even for a single moment, by the faintest gleam of hope. Even now the sinner is described as "having no hope and without God in the world." Not so the Christian. His hope is likened to an anchor which is "both sure and steadfast, and which entereth into that within the veil." What a treasure, this hope, to the child of God. O, for a clarified vision to see the full orbed splendor of hope!

With a suddenness that was appalling came the tidings last Thursday morning of the death of Miss Cornelia, the daughter of Dr. and Mrs. E. S. Alderman, which occurred the evening before at the family residence in this city.

Miss Alderman had just reached the threshold of young womanhood. Life with its ideals and ambitions was presenting a pleasing and alluring prospect when, with hardly a moment's warning, she was stricken down and claimed by death.

Sad, indeed, is it when one so young and fair must sever the tender ties of earthly affection and walk through that valley where the shadow of death abides. But even so—it is the lot of all.

Already she had made a record in the service of Him in whom she trusted and with joy had placed her all at the disposal of her Lord. The one who went with her on the last long journey was no stranger, for her guide was her Saviour and King. Together they passed through the gates into the Eternal City.

The Recorder deeply sympathizes with the stricken family, and for consolation suggests there will be only a few more shadows "till He comes."

EDITORIAL VARIETIES

"Some texts are only pretexts. They are too apt to be the 'point of departure' for a sermon."

Secretary P. T. Hale is still vigorously pressing the educational campaign in Kentucky. Last week he visited several country churches and secured about \$8,000 in good pledges.

Rev. H. P. Fudge, Harrisburg, Ill., and Dr. T. B. Ray, Richmond, Va., called at our office this week. These brethren were classmates of the editor, and, of course, he was glad to see them.

Certain preachers delight in saying Jesus did not personally organize a church but this same Jesus said: "Upon this rock I will build my church." According to his own statement he has a church which he himself originated.

A speaker at the funeral service of the late Dr. Theodore L. Cuyler said: "The three cardinal truths of his whole life and ministry were the Deity of Jesus Christ, the divine inspiration of the Word, and the supremacy of the Cross."

Tidings have just reached this office that the Rev. J. W. Sturdivant, of Carrollton, Ky., is seriously sick. We trust that even now a change for the better has come. Let the brethren everywhere pray for the recovery of this good man.

An honored brother writes to commend the editorial page of the Recorder, and closes his letter as follows: "Infidelity has professed religion and joined the church. And what is worse, it is getting so many followers in the church and so few are willing to boldly oppose it."

The Liquor Dealers' Association of a certain city passed a resolution forbidding the holding of any religious services in the saloons of that city during a special evangelistic campaign. The reason assigned for this action was that such services might be "an injury to religion."

Mrs. Martha Harding McDonald, wife of the late Dr. Henry McDonald, passed away at Danville, Ky., March 12th. Her death brings grief to a wide circle of friends, for she, too, like her honored husband, won the hearts of the people where he served as pastor. We tender our condolence to the bereaved.

Dr. W. D. Nowlin is meeting with marvelous success in his new pastorate at Mayfield. The Sunday School has just about reached the five hundred mark, and the church is already cramped for room. The lot in the rear of the building has been purchased with a view to enlarging the main auditorium. This is good tidings, but it is no more than we expected.

Dr. J. McClusky Blayney, one of Kentucky's most prominent Presbyterian ministers, died in Boston, Mass., last Friday, as a result of a delicate surgical operation. At the time of his death he was president of the Board of Trustees of the Louisville Presbyterian Theological Seminary, and was also identified with the control of Central University. His death is a serious loss to his denomination.

The news has just been received of the marriage of Dr. W. B. Crumpton, so long the efficient Corresponding Secretary of the Alabama Baptist State Convention, and Mrs. Florence Harris, of Montgomery, Ala., the widow of Rev. Wm. Harris. Mrs. Harris was once a resident of this city. She was a popular young lady, with many friends and admirers, and was known as Miss Flora Johnson. The Recorder sends congratulations and best wishes.

Last Thursday morning the Coliseum burned to the ground. This building had been selected as the place for holding the Southern Baptist Convention, and its destruction at this time is a serious blow to the Baptists of Louisville. The committee to whom has been committed the perfecting of the plans for entertaining the coming convention, is equal to any emergency, and the brotherhood may feel assured that the convention will be properly and handsomely housed. Full announcement concerning same will be made in our issue of next week.

The Institute held with the church at Arlington, Ky., made a profound impression on the entire community. The attendance was excellent, and with but two exceptions the appointed speakers were present to discuss the topics previously assigned. The addresses were of a high order, and Pastor W. C. Taylor deserves great credit for planning and carrying this Institute to a successful issue. The consideration and kindness shown the editor of the Recorder by the Arlington saints will be a pleasant memory for years to come.

AMONG THE Churches.

their daughter, Cornelia; that we lovingly commend them to the consolation of God, and pray that the Man of Sorrows may walk the sorrowful way with them, and that they may lean heavily upon Him who is "a very present help in every time of trouble."

SEMINARY NOTES.

BY ELLIS A. COTRELL.

President Mullins is engaged in evangelistic meetings this week in New Orleans, La. Bro. D. J. Hunt has accepted the care of Union City and Pleasant Hill churches. Bro. V. B. Clark delivered his illustrated lecture on Judson, at Bardstown, on Friday night, March 12th. Dr. T. B. Ray, Educational Secretary of the Foreign Board, conducted the Norton Hall Chapel exercises on Wednesday morning, March 10th, and on the following Thursday gave his stereopticon and moving picture illustrated lecture on Foreign Missions in Norton Hall to a large audience.

Bro. A. I. Crawley accepted the care of the church at Waddy on February 1st for the first and third Sunday's. Recently he resigned the work at Mt. Zion church, at Zion, Ky., to accept the work of Cane Run church for the second and fourth Sunday's. Bro. Crawley is one of our brightest students of the Seminary, and we predict for him a great success in his new fields of labor. He is greatly pleased with the possibilities of this work, and will do all in his power to advance the cause in these churches.

Students preaching Sunday: W. E. Abrams, Frankfort, Ind. J. N. Hollis, Lynndale. R. D. Brittain, Mt. Zion. S. S. Bussell, Licking church, Cold Springs, Ky. R. L. Wallace, Kosmosdale. E. A. Cottrell, Gilead, Hardin county. T. J. Barksdale, Smith's Grove. J. N. Likins, Caneyville. C. A. Leonard, VanBuren St. C. W. Stitt, Culbertson Ave., New Albany. C. T. Brookshire, Shiloh, Ind. D. M. Pressley, Friendship, Ind. W. S. Brooke, J. L. Hardy and J. O. Colley, Bowling Green, for the Anti-Saloon League. J. I. Earp, New Haven, Ky. B. F. Caudill, East Mead. E. C. Hamby, Harrisburg, Ky. E. C. Stevens, Blanket Creek.

BAPTIST STATE SUNDAY SCHOOL CONVENTION.

The following is the programme of the Baptist State Sunday School Convention to be held at Elizabethtown, Ky., April 14-16, 1909:

Wednesday, April 14th.

7:30 p. m.—Devotional exercises at each session, conducted by Dr. J. M. Weaver. The Limitations of the Modern Sunday School Movement.—Rev. J. N. Prestidge, D.D. Introductory Sermon.—Rev. J. G. Bow, D.D.

Thursday, April 15th.

A View of the Field.

10 a. m.—The Sunday School Situation in West Kentucky.—Rev. M. E. Dodd, Paducah. 2.—The Sunday School Situation in Central Kentucky.—Rev. M. B. Adams, D.D., Frankfort. 3.—The Sunday School Situation in Eastern Kentucky.—Rev. R. H. Tolle, Dayton. 4.—The Sunday School Situation in the Mountains.—Rev. L. B. Arvin, Barbourville. 2 p. m.—The Need of a State Baptist Sunday School Organization.—Rev. W. J. Bolin, Newport. Value and Purpose of a State Baptist Sunday School Organization.—Rev. C. M. Thompson, D.D. Plans for a State Baptist Sunday School Organization.—Secretary Wm. J. Mahoney.

Organization.

7:30 p. m.—Baptist Opportunity in Sunday School Work.—Rev. H. A. Porter, D.D. How to Have an Adult Bible Class.—Rev. J. W. Porter, D.D., Lexington.

Friday, April 16th.

9:30.—Pastor's Opportunity in S. S. Work.—Rev. T. J. Watts, New Liberty. The Complete Sunday School.—Prof. L. P. Leavell, Field Secretary Sunday School Board. Increase and Improvement of Teaching Force.—Prof. B. H. DeMent, D.D. Evangelism in the Sunday School.—Rev. W. D. Nowlin, D.D., Mayfield.

2:30—Four Conferences; Places to be Announced. 1. Primary Work—Mrs. L. M. Gosney,

Newport. 2. Officers.—Prof. L. P. Leavell. 3. Teacher Training.—Prof. B. H. DeMent, D.D. 4. Adult.—Prof. W. J. McGlothlin, presiding.

(a) Management and Teaching of Young Men's Classes.—Geo. Hayes, Louisville.

(b) Pastor and Adult Department.—Rev. J. M. Roddy, Harrodsburg.

(c) 1. Adult Department—Address, Prof. W. J. McGlothlin.

2. Round Table. 3:30 p. m. The Teacher and Text Book.—Prof. L. P. Leavell.

The Sunday School and Missions.—Rev. Everett Gill, D.D., Danville.

The Peculiar Necessity for Baptists to Press at Once their Sunday School Work.—Rev. I. J. VanNess, D.D., Nashville.

Doctrinal Teaching in the Sunday School.—Rev. H. B. Taylor, D.D., Murray.

Closing Hour.—Rev. S. P. Martin, Shepherdsville.

DEAR RECORDER:

In lecturing to my class in Biblical Introduction yesterday on the Formation of the New Testament Canon, I referred to an instructive article on the subject by Professor A. H. Newman, which appeared in the Recorder March 30, 1905. My class became so much interested in the article that they requested me to have it republished, if possible, that each of them might get a copy of it. May I not, in their behalf, ask for its republication by the Recorder? I am sure others also will be rendered a service by its republication.

GEO. B. EAGER.

We take pleasure in complying with Dr. Eager's request, and the article will be found on the first page.—Ed.

THE LAST WILL OF EVAN ROGERS.

The will of Mr. Rogers bears date of October 26, 1906, and was witnessed by A. P. Carter and Sam J. Spalding. The instrument is wholly in testator's handwriting, and is as follows:

First—After the payment of my funeral expenses and all just debts, I give and bequeath to my wife, Lucy S. Rogers, all of the remainder of my estate, both personal and real, except the sum of \$2,000 herein mentioned and disposed of as follows:

Second—I give and bequeath to the Old Ministers' Aid fund for the benefit of the old Baptist ministers of the State of Kentucky, of which J. A. Bennett, of Utica, Ky., is now Corresponding Secretary, the sum of \$1,000.

Third—I give and bequeath to the Baptist State Mission Board of Kentucky, of which Elder J. G. Bow is now Corresponding Secretary, the sum of \$1,000. Said amounts may become payable at my death, or at the discretion of my wife, Lucy S. Rogers, and provided the same are in existence and are being managed with wisdom and discretion.

Fourth—I hereby appoint my wife, Lucy S. Rogers, executrix of this, my last will and testament, without bond, and no inventory shall be taken of my property.

A FORTNIGHT IN FRANKLIN.

By Henry Alford Porter.

In all Kentucky there seems to be no higher service than that which is being done by pastors in the smaller towns. This conviction was brought home to me with fresh force during the ten days' meeting at Franklin.

In that beautiful little city the Baptist church, under the six years' leadership of Pastor J. T. McGlothlin, has pressed to the front until it is today the most conspicuous and effective religious power in the place.

There are 3,000 people in the town, and three-fourths of them apparently believe in Bro. McGlothlin, and three-fourths of them are touched directly or indirectly by his life and work.

One of the pastors' higher successes is seen in his young men's Bible class. He has gathered in nearly every available young man and appeared in a fair way to take the town had not the influence of this enterprise started similar effort in every other denomination. The spirit of this young men's movement has sent the thrill of life through the entire Sunday School until its numbers push some classes quite out of doors in fair weather.

The builders of the present brick structure did not foresee these days of large congregations and growing Sunday School, and the walls must be set farther apart. This necessity is now being agitated and will be met.

Pastor and people received the visitor as a messenger from God, and no better helpers in the work of the Lord have I had than they. The victory of the meeting from the human side belongs to this

SUNDAY SCHOOL PERIODICALS

Price List Per Quarter

Table with 2 columns: Periodical Name and Price. Includes items like The Convention Teacher, Bible Class Quarterly, Advanced Quarterly, etc.

B. Y. P. U. SUPPLIES.

Table with 2 columns: Supply Name and Price. Includes items like B. Y. P. U. Manual, Training in Church Membership, Pledge Cards, etc.

BAPTIST SUNDAY SCHOOL BOARD

J. M. FROST, Secretary.

NASHVILLE, TENN.

noble shepherd and his flock who, by prayer and supplication and going after the perishing, prepared the way of the Lord.

Dr. C. M. Thompson preached on the Sunday during the meetings and won the hearts as well as the heads of his hearers, and was voted by some the best visiting preacher they had heard for a long time, and the writer was given grace enough not to wince.

DEAR RECORDER:

Please credit my subscription with the enclosed check. The Recorder was never better, and that is saying a great deal.

A. A. BUTLER.

Hertford, N. C.

We have just received a new subscriber, Bro. D. S. Holmes, of Lake, Miss. He is in his eighty-third year.

W. M. U. NOTES.

"That our daughters may be as cornerstones, polished after the similitude of a palace."—Psalms 14:12.

Kentucky women will keep the name of "Central Committee," it was so decided by unanimous vote at last Central Committee meeting, Monday, March 15th, at which time nine ladies were present, including Miss Bailey, vice president of Long Run Association. It has not been yet decided where the woman's meeting will be held during the Convention. A reception will be given the delegates and visiting ladies at the Galt House.

The Christmas Offering of Kentucky was over \$1,700, \$52 of this coming from the W. M. U. Training school.

There are two hundred and fifty W. M. Societies in Kentucky, and yet Miss Lamb tells us the apportionment for the support of the W. M. U. Training School has not been met. Are we not glad to have this school within our gates? Then let us prove it by our works. Let each society send in their contribution at once to Miss Lamb, Box 396, Louisville.

Kentucky Sunbeams are to raise \$500 of the \$6,000 for the chapel at Cardenas, Cuba. Little folks you are behind in this good work. Miss Wilson asks Sunbeam Leaders over the State to take this matter up and feels sure that with all working together the full amount will be raised. Send to Miss Lamb by the 15th of April, as her books close at that time.

And just here we will remind those who have not redeemed their pledges to the colored worker in our borders that the money is needed as the work is being faithfully done. Dr. Powell tells us how W. M. Societies may co-operate with the State Board: "They can often furnish money to support a state-missionary at from \$10 to \$25 per month; they can send boxes to underpaid workers; they can help build meeting houses at weak and needy places; they can give more to the support of Miss Leachman and other female workers who are needed."

"God's hour for Christian missions has struck as it has never struck before. It becomes every Christian to hear the sounding bell. The nineteenth century was God's sowing time among the nations of the earth, the twentieth century is to be God's reaping time—and this generation if we are willing to make it so—by bringing all the tithes into the storehouse and by coming up to God's help against the mighty. Carey, Morrison, Livingstone, Paton, and other great sowers of the nineteenth century have done their work—and how gloriously and

divinely they have done it! They sowed that we might reap. And now today as never before in the world's history does the cry of the Lord of the harvest echo and re-echo in the ears of the churches: "Thrust in thy sickle and reap for the time is come for thee to reap, for the harvest of the earth is ripe."

"Spread the news from man to man—God's harvest time is come. Shout it in the streets! Sound it from the housetops! God's harvest time is come! The churches' task in view of immediate needs at home and abroad is the harvest. "Thrust in thy sickle and reap; for the time is come for thee to reap; for the harvest of the earth is ripe—fully ripe."—Rev. 14:15.

We give the following extracts from a very interesting letter from Miss Eula Hensley, Y. W. A. Missionary from Kentucky:

"Our party of thirty-three missionaries sailed from the Golden Gate October 6th. There was a sweet good-bye service given us on the Korea by Dr. Burlingame and others of San Francisco. One of the most delightful features of our voyage was the evening prayer meetings. We young-missionaries especially considered it a rare privilege to listen to the rich and varied experiences of those soldiers of the Cross, who for years had stood at the very front. . . .

"November 3rd we reached Chefoo. November 8th I began to study the language, which is opening up nicely to me. Our church here, which was established two years ago, has sixty-two members, having doubled its membership in the last year. There has not been special services but the Christians working constantly bring them in one by one. The Chinese character has impressed me most deeply. Their patience, grit and determination. The familiarity of the children with the Bible. How quickly a child six or seven years of age finds any place in the Bible when the speaker announces it and reads through with him. . . . Young ladies, think of \$15 keeping a girl in school a year! Are there not some of you who will educate some of these dear girls? . . . The earnestness with which the Christians here work put me to shame when I think how little I have done for my Master.

"This week the Christians have given their time to evangelistic work. At nine o'clock the women and school girls and boys gather at the chapel, have a season of prayer and separate into small parties and go to different parts of the city to tell the same sweet story. At one o'clock the men meet and do the same. At night all gather at the church and talk and pray about the work. This is a country where there are always people who are willing and glad to listen, but alas so few to tell the story.

"Pray for us that we may have patience in studying the language and for the workers and that others may come." Fifty years ago in China the study of the language was something more of a trial than today. In "Fifty Years in China," Dr. Crawford tells of his first teacher: "Mr. Zaw was a corpulent, lazy, thick-tongued man, without teaching ability. He would sit stupidly waiting for the learners to lead the way, though they could neither ask a question nor frame a sentence. There were then in Chinese no 'Lessons for Beginners,' no phrase books, no old missionary near to help out of the difficulty. Their only resource was an English-and-Chinese Dictionary to which they could turn."

Family Circle

Stories For The Young And Old.

THE FIRST DAY OF SCHOOL.

The first day of school is the best day of all,
 You feel so important and happy and tall
 You have some new dresses, and in your new books,
 New studies with lovely queer jumbles and crooks.

The blackboard is painted all shiny and black,
 And somehow, it really is good to be back.
 There's Amy and Harriet, Mary and Gwen,
 And Maribel Mathers, who has the gold pen.

And Maribel's doing her hair a new way,
 And has a new bracelet that's locked on to stay.
 You wish that Mamma weren't so strict about things—
 That you could wear brooches and bracelets and rings.

We don't have to study the first day at all,
 And Teacher, quite often, goes out in the hall;
 We whisper, but Teacher comes back with a smile—
 We'll have to behave better after a while.

Oh, summer vacation is splendid, of course,
 With the lake, and the farm, and the horse;
 But truly I love the first day, in the fall,
 When school seems real fun—'tis the best day of all!

Edna Kingsley Wallace, in St. Nicholas.

KETURAH'S BAND.

Keturah was the only girl in our family, but there were enough boys to set one crazy, so grandfather used to say, and I'm afraid we made him nearly so more than once. In our case it meant a round half dozen. There were Abraham, Isaac and Jacob, Moses, David and Jonathan. I'm David, and Jonathan is my twin brother, waiting for me in the 'Eternal City.' I wish I could see him now and all the rest; they're all there—every one," and he gave a long sigh.

"They're all where?"

"In the 'Eternal City.'"

"And don't you want them there?"

He laughed softly.

"Why, yes, of course," he said, "seeing they had to go. I'm glad they're there, but I get very homesick to see them sometimes. But never mind; I didn't start to tell you about such things. I began to tell you about Keturah. We were all born in Virginia. When Keturah was only 11 years old, we moved out. Jonathan and I were 14, Moses was 9, Abraham 7, Isaac 5, and Jacob, a sturdy, mischievous little fellow of about 3. Besides us, there were father, mother and grandfather, and our hired man, Cyrus Dunkirk.

"It took a stout heart as well as a stout body to 'go west' in those days. One couldn't pack one's grip and jump on the cars and reach one's destination before there was a chance to be weary. We went in two great covered wagons, which were house and home to us for many a tiresome day. Father drove one and Cyrus the other. Oh, I'll never forget how we used to pity our horses, although father never spoke a cross word to them. I never but once heard Cyrus speak cross to them, and then he cut his team sharply. It was a sermon on the treatment of dumb animals—what father said and did. He looked rebukingly at Cyrus, saying, 'How would you like to be cursed at and cut with the whip last. 'I wouldn't stand it,' Cyrus answered, doggedly. 'Oh, you wouldn't?' said father. 'Well, it's too bad you'd make the helpless dumb animals stand what you wouldn't.' That's all father said, but he putted the horses, put his face against their heads, and gave each of them a slice of bread and butter, although our stock was getting low. Cyrus didn't say he was ashamed, but he was. Jonathan and I saw him give the horses each an apple on the sly, and when the twilight came on, and he thought no one was looking, he put his arm first around Jack's and then around Ted's neck.

"He's asking them to forgive him," I whispered to Jonathan, and then as the horses bowed their heads and neighed, Jonathan whispered back, 'They've forgiven Cyrus.' You see those poor horses had to climb hills and mountains, and

make a path for themselves through tangled and often unbroken wildwood. Poor, dear, faithful horses! We often stopped to rest them in some cool glen, or by some clear, running brook, and when night came on father looked after their comfort as carefully as he did after our own. We were all glad to rest at night. When the sun set behind the mountains, leaving only a faint glow in the west, we always began our preparations for the night. First the camp fire was built, after which the four horses were fed and otherwise cared for, and the corn milked. Father and Cyrus attended to these things. Jonathan and I fed our two dogs, and then helped mother and Keturah get supper. We were always hungry, no matter what our fare was. Of course, what cooking was done was over the camp fire. Sometimes we were so fortunate as to shoot a deer, and it seems to me I can taste even now those delicious thick steaks that we used to broil over the embers of our camp fire. When supper was ready, Keturah waited first, on grandfather, who was feeble, after which she looked after little Jacob. You might have thought she wasn't hungry if you'd seen how patient she was; but if one of us boys ever said so, she only laughed and said: 'When I get old like Grandpa I'll want to be waited on first, and I'm sure when I was little like Jacob I didn't want to be left until the last.' That was Keturah's way, to be thinking of others.

"After supper was over, Cyrus raked up the camp fire and put on fresh logs, and then we had prayers and went to bed. Father never omitted prayers. He wouldn't have done that any sooner than he'd have gone without supper—not as soon. But we didn't all go to bed at once. Father, Cyrus, Jonathan and I took turns in being sentinels, for no one could tell at what moment a prowling wolf might make us an unexpected visit.

"One day the caravan had to stop in the middle of the afternoon. One of our horses had strained a leg and was limping painfully. 'It would be cruel to go on today,' father said, and so we stopped on the edge of the wildwood. After the swollen leg was bathed and bandaged, father and Cyrus started into the woods on an exploration tour, expecting to return in an hour or so. Grandfather was not feeling well, and being weary of the continued journeying, fell asleep on his couch in the back of one of our big wagons. Little Isaac and Jacob followed in grandfather's wake to Slumberland, and mother, having a severe headache, retired to a big armchair in the deserted back wagon. Jonathan and I built a camp fire, around which Moses and Abraham played contentedly. After a while I happened to think of the sedges we had passed—a little way back. I suggested to Jonathan that he and I return and get some wild ducks for supper.

"'We won't be gone long,' I said to Keturah, 'besides, father and Cyrus will be here soon.'

"'All right,' assented Keturah, 'go on, I'll keep watch.' We laughed.

"'There's nothing to keep watch of,' we said; 'who'd be afraid in broad daylight?'

"'I'm not afraid,' was Keturah's answer, 'but don't stay long.'

"We took our loaded rifles and ran off in high glee. We were soon at the sedges, and it didn't take long to shoot our ducks, but getting our trophies was another thing. We had each shot two fine ducks, and Jonathan started for his through the sedges. Presently with a cry of dismay he began sinking in the marshy ground. In my endeavor to rescue him, I sank, too. With every move we sank lower. We laughed at first, but our laughter soon died out as we realized our dilemma. We tried to cheer each other as the afternoon wore on, but when the sun began to set behind the mountains, we shivered with cold and fear. Meanwhile, father and Cyrus had returned to camp, and finding us gone, came to our rescue. Knowing that the sedges was a dangerous place, they had brought a rope. Father carried a lantern. I don't think Jonathan and I were ever before or since so glad to see any one as we were to see our father and Cyrus. The shades of night were falling before we were rescued. The lasso was used but it was slow work to be drawn through those horrible sedges to safe footing. Father didn't say much on our way home. We knew he was worried.

"'I don't wonder you're angry, father,' I said at last.

"'Angry,' he exclaimed in surprise, 'I'm not angry, but I am disappointed. I thought you boys were old enough to know that you were left in charge of mother and the children.'

"We had the grace to be ashamed.

"'Walk fast,' urged father, 'it isn't safe for the folks to be alone.'

"'Why, it's early yet,' said Jonathan. 'What is there to be afraid of?'

"'Before father could answer, our two

dogs who had followed father and Cyrus began to bark furiously. Presently there came in sight, running toward us, one, two, three wolves. They were yelping wildly. Father turned white, but he did not lose his head. He said calmly: 'No time to lose. I'll take the first one; Cyrus, you, the second. Boys, both of you aim for the third. Ready! Aim! Fire!'

"'I don't believe a general in the army could lead his soldiers any more successfully than father led us. We obeyed him to the letter, and in a moment the battle was over. The three gunnery wolves lay stretched out dying.

"'After the shooting, father staggered as if he were about to fall, too.

"'Those wolves,' he said, 'they came from the direction of our camp!'

"'We hurried on as fast as our legs could carry us, a great and awful fear having taken possession of us. We were nearing the camp when we heard the sound of music.

"'Hush,' said father, raising an arm appealingly, and we listened with bated breath, after which Jonathan cried out: 'It's Keturah singing.'

"'Thank God,' said father, reverently, 'all's well, or the dear child wouldn't be singing.'

"'She's playing on the violin, too,' I said, 'and don't you hear Moses with the banjo and little Abe with his horn?'

"'Poor father! He laughed aloud with relief.

"'What a girl our little Keturah is!' he said, exultingly. She's having a concert out here on the edge of the wild woods so as to cheer up the home folks. She has all Mother Nature, including old Cumberland (pointing to the mountain range) for an audience.'

"'I'll never forget the scene when we reached camp. With one accord we stood still in the shadows. There was a great glowing camp fire, in front of which Keturah stood with flushed face. She was still singing at the top of her voice, and still fiddling. Moses was on one side of her, Abe on the other, the former playing on the banjo, the latter an old tin horn. Grandfather, who was both aged and feeble, stood a little apart, clapping two tin kettle covers together with all his strength and looking most ludicrous. His face was unusually pale. In the front wagon, mother was sitting away up on the driver's seat with our two baby boys, Isaac and Jacob. Mother's face looked unearthly white in the glare of the camp fire. She was ringing a big cow bell that we had brought along thinking that we might have occasion to use it on the cow. Our party seemed to be struck dumb for a minute. Jonathan and I knelt down with our hands over the mouths of our two dogs to keep them from howling at the horrible noise, as they were longing to do. Father regarded the performers with an expression of worried surprise. As for Cyrus he was the first to speak.

"'Well, if this don't beat the Jews,' he said, 'this is the most infernal noise I ever heard. I believe they've all gone crazy.'

"'The din was indescribable. We'd never heard anything like it. Did you hear the so-called music in the Japanese village at the world's fair? Well, that sounded something like Keturah's concert. Our dogs broke away from us, howling. Presently rather stepped out of the shadows and Keturah saw him. The concert ended abruptly and our little sister made a rush for father's arms. She managed to say 'wolves,' and then fainted in father's arms. When she came to, father said: 'You must have driven them away. Here were three, but they're all dead.'

"Then they all tried to tell the story at once. It seemed that soon after father and Cyrus had started after us boys, Keturah, thinking to spare mother's aching head, began preparations for supper. She was broiling a venison steak over the camp fire when she heard twigs cracking and horrible yelps, the sounds coming from the belt of wild woods near by. Her presence of mind was wonderful. She had heard somewhere that music had a peculiar influence over wolves. Dropping the broiler and steak into the fire, she shouted to mother to get her fiddle and the other instruments and the kettle covers. In a moment the concert was organized, and not too soon, for out of the shadows came one, two, three hungry, howling wolves. We had the guns and rifles, so there was not a weapon of defense. The concert was the only hope. It began without preliminaries. The audience of three received it with whines of dismay, turned tail and with drooping heads disappeared. But the concert never flagged. There were no intervals.

"'You see, father,' said Keturah, 'we didn't dare stop playing until you came.'

"'I never knew another girl like our Keturah,' said Grandfather, 'so brave and thoughtful and wise!'

THE SAVING ROPE.

Several miles above Milton, Pennsylvania, when the ice was breaking up, a farmer got into one of his boats purposing to pull it out of the river. A floating mass of ice struck it, breaking it loose from the bank and carrying it and him out into the current. A neighbor, seeing the danger, mounted a horse and with all speed rode down to Milton. The people of the town gathered all the ropes they could secure, went out on the bridge and suspended a line of dangling ropes from the bridge across the river. They could not tell at just what point the boat with the farmer would pass under, so they put a rope down every two or three feet all the way across. By and by the farmer was seen, wet and cold, standing in the boat half full of water, drifting down the rapid current. When he saw the ropes dangling within reach, he seized the nearest one, was drawn up, and saved.

Now, one rope might have answered the purpose. The pastor hangs the rope of salvation from the pulpit, and sinners present do not seem to get near it, but if the business man will hang out ropes, and you young men and women, mothers and wives, hang out ropes, sinners will certainly be saved.

IMPUTING MOTIVES.

"O yes, it looks very brave and magnanimous, and all that," said Wilbur, "but Steve knew well enough that people were looking on and that it would take!" "Do you mean, Wilbur," asked Geraldine, "that that would have been your motive if you had done what Steve did?"

Geraldine had, almost without knowing it, discovered a great truth—that the motives which we ascribe to others are almost always those which would have actuated ourselves in the same circumstances.

There must always be a known unit. The standard by which we measure the character and conduct of others, too often a poor little pocket rule, is consciously or unconsciously, that of self. It is hard for most people, perhaps for all, unless infused, with the spirit of divine love, to believe in springs of action purer, loftier, more unselfish than our own.

Let us, then be careful how we ascribe motives for the acts of others. For, after all, it is largely ourselves that we see in our companions. Nobility has a clear vision for nobility, meanness is swift to discern meanness.—M. S. Daniels, in The Classmate.

NO NEUTRAL TERRITORY.

The fate of Absalom points a moral so clearly that he who runs may read. Are we in open rebellion against the king of kings or listening to the honeyed words of his enemies? If so, our overthrow is certain. Even if we are not, with God, his Word declares, we are against him. We can not occupy neutral ground. We are called upon to choose whom we serve. And if we enlist under the Lord's banner, even though like David we may have been unworthy servants, nothing can prevail against us. The battle for righteousness is on and will continue until the last enemy has been subdued. Shall we, heirs apparent to the kingdom, as was Absalom, incite rebellion and abandon our hope of inheritance by engaging in a losing contest, or shall we serve the king with gladness?—Exchange.

BLMYER B. CHURCH
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STORIES FOR LITTLE ONES.

BERTRAND'S VALENTINE

Bertrand had only been in America a few weeks. He talked in such broken English that when he went to school the boys all laughed.

"He's Dutch and no mistake," Herman Downing said, with a comical grimace, "as Dutch as sauer kraut."

"We'll have lots of fun out of him," Dick Steele observed. "Oh, my! Ain't he a picture?"

Yes, he certainly was a picture, but not in the sense Dick Steele meant. He was dressed very shabby, to be sure—the sleeves of his old coat out at the elbows, patches on his knees and his tattered shoes tied to his feet with strips of leather. But notwithstanding these drawbacks, a true artist would have enjoyed sketching him. A sturdy little form, a pleasant face with honest blue eyes, an obedient son, a kind brother, a true, brave boy, that is a picture of Bertrand.

He did his best to master the English language, and the other boys did their best to torment him. But he tried not to mind their teasing. One day at recess he saw Herman Downing and Dick Steele looking at something which he thought very beautiful.

"Hello, Dutchman," called Herman. "watchin' us, are you? Want to see what we's got?" and he displayed a wonderful silken-fringed valentine, with cherubs floating about in a blue sky, underneath which flowers bloomed and birds fluttered. "I'm goin' to send this to my sweetheart, Dutchie. Where's your valentine for your sweetheart?" laughing as if this question was a good joke.

"I haf got a sweetheart—my Gretchen," said Bertrand, seriously, "but I do not buy de valentine—haf no money," and the boy turned away from the merry laughing boys with a misty look in his big blue eyes.

"I say," said Dick, "let's hunt up a comic valentine to send him tomorrow, a rag-tag boy bowing down to a rag-tag girl."

"Good! so we will," assented Herman, "and if Dutchie wants to he can send it to his sweetheart."

The valentine was bought—a ludicrous thing—and stored away in the coat pocket of Herman until morning should come.

But the boy for whom it was intended did not arrive at the school-house, much to Herman's and Dick's regret. They found out from one of the scholars where he lived, and after school they took their sled and raced out to the dingy old tenement. A sweet-faced crippled girl opened the door in answer to their rap.

"We'd like to see Bertrand," they said.

"Come in," she said, politely, "mine brudder is sick."

They stepped within and stood mute and motionless at the scene before them. A sick woman was lying on a cot, looking very pale and weary. A young woman with one arm in a sling seemed to be waiting upon her. And Bertrand sat before a smouldering fire with bandaged throat and head.

"I'd get up if I could," he said, "but my head feels as if 'twould split when I move. You're good, boys, to come and see me. Please sit down."

"What's the matter?" asked Herman.

"I haf taken cold some way," and he shivered.

"Tisn't very warm in here, is it?" asked Dick, wondering why the folks did not stir up the fire this bitter day.

"No, 'tisn't very warm," Bertrand said.

"We can't have it any warmer," put in the little crippled girl. "We're out of coal."

"Hush, Gretchen!" and the boy's face flushed.

The boys had heard enough and seen enough. In another moment they were out of doors. Their eyes looked rather red and misty.

"I believe there never was a meaner fellow than I've been," said Herman.

"Unless I am," added Dick.

"And the poor little chap got that awful cold going without an overcoat!"

"And Gretchen isn't a sweetheart, but his own sister."

Daylight was just fading into night when a package was left at Bertrand's door. It was marked "Bertrand's Valentine." It was opened quickly. Ah! Bertrand would not take could easily for there were a warm overcoat and cap and shoes—all new; a nice suit, partly worn a book with pictures, some delicacies, and other things. But there was another rap at the door, and a man set inside the door a basket of coal and one of provisions, with the sententious remark, "More to follow."

There were smiles and tears and prayers in the humble home that night. I can assure you. As for Herman and Dick, they had learned a lesson worth a great deal, never to treat unkindly the "least of these."—Ernest Gilmore, in Northern Advocate.

WASHINGTON AND THE CHILDREN.

A very sweet story is told which shows how fond Washington was of children. One winter night a large house in a Northern State was brilliantly illuminated; the table was spread with silver and

glass and bright decorations, while a number of good things were provided for eating. A guest was expected, and the dinner was spoiling.

The domestic said that the guest had arrived an hour before and had been shown to a room, so that he could rest and wash before dinner. As he did not come down, the host excused himself to his other guests and went upstairs. On his way he passed the nursery, and there sat the missing guest, a baby astride his foot. He was "riding the child to Boston" and singing quite lustily.

"How the Derby Was Won," to the delight of another child close by. When he saw his host, he was a little confused, but finished the song, then rose and bade the children good-night. "Say 'Good-night, and thank you, General George Washington,'" said the father.

"Good-night, and thank you, Gen. George Washington!" the children called after him. How happy those children must have been through life to remember the time when Washington forgot his dinner to play with them!—The Children's Visitor.

CONTRASTS BETWEEN PEOPLE OF DIFFERENT STATES

A writer makes a rather brilliant contrast between the Massa-

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chusetts man and the Maine man: The Massachusetts man speaks with an air of sharp decision. He is tremendously "informing." He is not happy unless he can direct you or reform you or instruct you. His accents, always slightly nasal, twang like a jew's harp when he talks to you. He is brisk self-conscious, ill at ease, and he would rather like to bully you—for your own good. All these traits—even the twang—he inherited honestly from the provincial regions of Old England whence his dissenting forbears came.

But the Maine man has not the slightest affinity with him. His speech is slow and gentle. The harsher consonants shade off into mere phonetic hints, while the liquids and the vowels are prolonged deliciously. He has no twang at all, but instead a pleasant drawl, precisely that of the far South. He does not want to teach you anything! He is not in a hurry. He is patient, kindly, unobtrusive. He seldom laughs aloud; but a glint of humor will come into his eyes and a smile will light his face. He observes everything, but he says very little. He is not self-conscious in the least but wholly natural and simple with a dignity which comes from living close to nature. Take him all in all, he is about the finest type of America that I know.

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REPORT OF KENTUCKY W. M. U.—THIRD QUARTER, 1908-1909.

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Bands.

Bardstown, 42c; Cane Run, \$1; Cadiz, \$10; Covington, Immanuel, \$6; Dunmor, \$4; Eminence, \$3; Erlanger, \$4; Franklin, \$3.01; Glasgow Junction, \$2.21; Glendane, \$6.05; Hopkinsville, \$2.40; Horse Cave, \$5; Jellico, \$3.60; Long Ridge, \$1.15; Louisville—Clifton, \$6.10; Calvary, \$6.50; Franklin St., \$30; Highland Sunbeams, \$3, B. B.'s, \$2; Eleventh and Jefferson, 36c; Maysville, \$1.50; Monterey, \$5; Mt. Vernon, \$13.17; New Castle, \$11; Newport, First, \$15; Nicholasville, \$11; Poplar Grove, \$5; Smith's Grove, \$9.26; Somerset, \$7; Williamsburg, \$1.05; Franklin St., Miss Lide's S. S. Class, \$5; Oakdale Mission, \$3.80; Mt. Moriah (Shelby), \$5.41.

Totals: Foreign, \$19.57; Home, \$6; Church Bldg. \$8; Mountain Schools, \$1; Canton, \$48.67; Cardeñas, \$37.04; Margaret Home, \$3; Christmas Offering, \$70.31. Total for quarter, \$194.59.

Royal Ambassadors.

Eminence, \$12; Somerset, \$2.50; Newport, First, \$7. Totals: State, Church Bldg., \$7.50; Canton, \$12; Christmas Offering, \$2. Total for quarter, \$21.50.

Y. W. A.

Bowling Green, First, \$25; Franklin, \$6.36; Georgetown, \$25; Hopkinsville, \$48.25; Lawrenceburg, \$3.15; Louisville—Broadway, \$42.50; East, \$33; Fourth Avenue, \$35; Highland, \$7; Walnut St., Jun., \$10.46; Walnut St., \$8.50; Training School, \$53; Newport, First, \$4.25; Owensboro, First, \$37.77; Walnut St., \$5; Poplar Grove, \$4.05; Pleasant Valley, \$3.13; Shelbyville, \$8.95; Versailles, Jun., \$15. Totals: Foreign, \$149.48; Home, \$17.38; Preaching, \$25.65; Mountain Schools, \$61.60; Christmas Offering, \$121.26. Total for quarter, \$375.37.

W. M. S.

Auburn, \$22.47; Barboursville, \$51; Bardstown, \$1; Beechland, \$12.25; Bethlehem, \$20; Bloomfield, \$21.90; Bowling Green, 1st, \$188.60; Second, \$3; Buck Creek, \$21; Corbin, \$8.26; Cadiz, \$26; Campbellsburg, \$25; Cane Run, \$58.11; Carrollton, \$10; Catlettsburg, \$26.29; Clay Village, \$25; Covington, First, \$10; Cynthia, Paducah, \$25; Danville, \$29; Dayton, \$5.55; East Hickman, \$5; Elizabethtown, \$23.75; Elkton, \$8; Elk Lick, \$72; Lawrenceburg, \$95. Total, \$5.55; Eminence, \$20; Erlanger, \$167.50; Ewing, \$5.70; Edmonton, Total for quarter, \$1,598.71.

79c; Falmouth, \$37.50; Fisherville, \$3.50; Frankfort, First, \$15; Westside, \$1; Franklin, \$70.15; Georgetown, \$22; Gilead, \$7.50; Glasgow, \$109.45; Great Crossings, \$12.20; Greenville, \$17.09; Gratz, \$8; Hazel Creek, \$2.30; Hardinsburg, \$7.01; Hay's Fork, \$6; Henderson, First, \$29.85; Audubon, \$2; Hodgenville, \$9.85; Hopkinsville, \$69; Hickory Grove, \$3; Hickman, \$7; Irvington, \$23.10; Jellico, \$15; Lebanon, \$13; Lexington, First, \$122.01; Lewisburg, \$5; Little Flock, \$9.30; Little Mount, \$15.80; Locust, \$4.95; Locust Grove (Bethel), \$73; Long Ridge, \$5.13; Louisville—Broadway, \$484.39; Calvary, \$10; Clifton, \$3; East, \$93.66; Fourth Ave., \$32.50; Grand Ave., \$16.50; Highland, \$29.95; Immanuel, \$10.83; Oakdale, \$4; Parkland, \$58.21; Twenty-second and Walnut, \$25; Walnut St., \$100.66; Mays Lick, \$15; Mentor, \$3; Midway, \$37.41; Middlesboro, \$2.25; Milton, \$4.50; Monticello, \$16.75; Millersburg, \$1; Mt. Gilead, \$4.25; Mt. Moriah, \$16; Mt. Olivet, \$5.55; Mt. Pisgah, \$1; Mt. Sterling, \$10; Mt. Vernon (Elkhorn), \$71; Murray, \$33.69; Mt. Carmel, \$5.71; New Castle, \$10; New Haven, \$12.03; New Liberty, \$32.30; New Salem, \$6.50; New Union, \$27.59; Newport, First, \$10.76; Nicholasville, \$65; North Fork, \$5.05; Oak Island, \$1.13; Olivet, \$30.50; Owensboro, First, \$10.90; Walnut St., \$5; Pembroke, \$95; Pleasant Grove (Bullitt), \$2.95; Pleasant Valley, \$5.25; Poplar Grove, \$5.67; Providence (Boone's Creek), \$11.95; Providence (Elkhorn), \$5; Prestonsburg, \$10.85; Rhodes Creek, \$7.60; Russellville, \$45.26; Rector's Flat, 65c; Salem (Bethel), \$153.25; Salem (Shelby), \$18.75; Sharpsburg, \$19.70; Shelbyville, \$82.87; Simpsonville, \$7.50; Smith's Grove, \$30.50; Smithland, \$15; South Union, \$23; Stephensport, \$11.74; Sulphur, \$16; Somerset, \$5; South-Carrollton, \$1; Sturgis, \$8.20; Two Lick, \$5; Trenton, \$41; Union Grove, \$8.55; Waco, \$2.20; Waddy, \$30.89; Williamsburg, \$35; Winchester, \$51.15; Worthville, \$5; Alexandria, \$3; Mrs. A. E. Wright, \$25; Mrs. Bertha Gans, \$10; Pleasant Grove (Davies), \$1; Mrs. Lizzie Sweeney, \$1; Elk Creek, \$8.50; Owenton, \$21.82; Middletown, \$5; Corinth, \$3.25. Totals: Foreign, \$1,112.43; Home, \$260.40; Preaching, \$306.83; Mountain Schools, \$354.70; Colored, \$25.50; Endowment, \$216.41; Support, \$43.64; Margaret Home, \$16.41; Christmas Offering, \$1,226.53. Total for quarter, \$3,562.85.

Boxes.

Frontier—Dayton, \$50; Glencoe, \$25.50; Harrodsburg, \$50; Hodgenville, \$28.83; Louisville—East, \$105; Twenty-second and Walnut, \$74.51; Lebanon, \$98; Mayslick, \$50; Murray, \$50.90; Hardin, \$2.50; Locust Grove, \$2.50; Salem, \$2; Newport, First, \$112.17; Owensboro, First, \$85; Russellville, \$90; Salem (Bethel), \$95. Total \$921.41.

Mountain Schools—Clay Village, \$81.60; Morganfield, \$8.85; Franklin, Y. W. A., \$30.40; Boston, \$10.45. Total, \$121.30.

Training School—Cane Run, \$16; Midway, \$43.25; Poplar Grove Y. W. A., \$5. Total, \$64.25.

State Missionaries—Covington, \$124.75; Sturgis, \$85. Total, \$324.75.

Mountain Schools—Cynthiana, \$23.75; Elkton, \$8; Elk Lick, \$72; Lawrenceburg, \$95. Total, \$5.55; Eminence, \$20; Erlanger, \$167.50; Ewing, \$5.70; Edmonton, Total for quarter, \$1,598.71.

Grand total for quarter, \$5,753.02. New Bands enrolled, 2; R. A., 7; Y. W. A., 2; W. M. S., 9. Total, 20.

MISS WILLIE LAMB, Sec.-Treas. C. C.

TRIBUTE TO ELDER R. T. BRUNER.

While I feel very incompetent to give true expression to such a noble character and life as was that of R. T. Bruner, yet I am constrained by the love and esteem which I have for him and his family, who survive him, to ask of you space to give some feeble expression of my appreciation of him and his work. My relations to Bro. Bruner were intimate, pleasant and profitable. I knew him from my childhood. I was converted in the first revival that he conducted after assuming pastoral duties at old Blackford church, Hancock county, Ky. He continued my highly esteemed pastor for about sixteen consecutive years. In December, 1878, he resigned the care of said church in the writer's favor, who was honored with a call to serve them and was ordained by Bro. Bruner and others the following March. He was truly a "father to me in the gospel." I am more indebted to him for what little I know of God's word than to any other man living or dead. He was what Gamaliel was to Paul as an instructor in the law of Moses. "I was brought up at his feet." He encouraged me in my early ministry very much, not with flattering eulogies which foster egotism, but by helping me to see first my own insufficiency and then by pointing me to the all-sufficiency of God. I loved and trusted him as a father, for I regarded him as a true friend and safe counselor. He was a strong defender of "the faith once for all delivered to the saints." Say what you may truthfully about other ministers who have compromised with error and shirked their obligation to "declare the whole council of God," thus proving themselves to be "time-servers and men-pleasers," but this can never be said truthfully of Bro. Bruner. He was best loved by those who knew him most intimately.

For twenty-five years he and the writer were thrown together, both in public and private. We have preached together, taken sweet counsel together, ridden together, slept together, ate together, sang and prayed together, and I verily believe that together we will praise God with immortal tongues "in the sweet by and by."

W. H. BRUNER, Ekron, Ky.

FREEDOM OF SPEECH AND ITS LIMITATIONS.

Rev. J. L. D. Campbell, D.D.

It is said that Baptists have always stood for religious liberty and that freedom of thought and of utterance are among the recognized principles of our redemption. You will find a beautiful statement of this kind on the back of the program of the Association for this year. Yes, this is true. A man can believe and teach almost anything he pleases in this country. He can even go as far as to become a blaspheming infidel if he wants to. And he is at liberty to become almost anything else through the whole circle of opinions, down to those of the most de-

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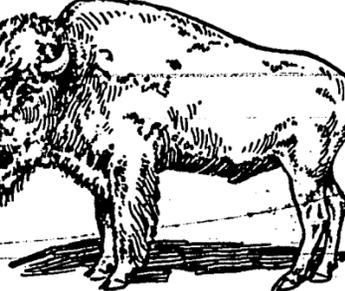
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ment mystics, and he can advocate them, too. As a matter of fact, a man is at liberty to teach what he chooses, so long as he does not interfere with the rights and liberties of others. No one will interfere with him. But when his own society or organization of any kind, the situation is instantly changed. He parts voluntarily with some of his original liberty, and while he remains a member of that body he is bound to respect the constitution and order of that body. This principle applies to all societies everywhere. And the same principle applies also to churches and to religious bodies. Here, too, there are limitations. For example, a man can be a Baptist church, or in any other church, or organization. If he ceases to believe in the principles of the body with which he is identified there are constitutional ways of changing them. Failing in these, he is at liberty to retire with honor from the body, and thus release himself from the obligations that rested upon him. Then, however much people may regard him as mistaken, he will carry with him, at any rate, the respect of those with whom he man can believe and teach almost anything he pleases in this country. He can even go as far as to become a blaspheming infidel if he wants to. And he is at liberty to become almost anything else through the whole circle of opinions, down to those of the most de-

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W. A. JARREL, Dallas, Tex.

THE AUTHORITY OF THE NEW TESTAMENT.

Is there an authority in religion to which all men ought to submit or is every man obliged to make his religion for himself out of his own consciousness? The talk about the consensus of Christian consciousness is mere juggling with words. The consensus of Christian consciousness is of no more value to an unbeliever than the consensus of Buddhist consciousness, or of Moslem consciousness, or of agnostic consciousness; and if there were no other authority for the Christian

religion, all missionary and evangelistic efforts are discredited from the start. There is nothing in such a view of religion to make a man care whether he is a Christian or not. The growth of Christianity is based on the belief that there is a God, that He has revealed Himself as the Saviour of men in His Son, Jesus Christ, and that He has made known His will in His word, the Bible which is of authority whether it commends itself to any man or any body of men or not. It is simply a fact that to the great mass of men the world over the New Testament does not commend itself; and if we can only tell them that the New Testament has no authority for them and their hearts do not respond to it, we might as well close the doors of our missionary societies and evangelistic agencies at once. We do not accept this view for a moment. We believe the reason the heart of the unbeliever does not respond to the New Testament is because he is at enmity with God, and that he is to be told that his heart is wrong and that the New Testament is right, because it is the Word of God, and that it is his duty and blessed privilege to submit himself to the Word of God that his heart may be changed and he may be brought in harmony with God and saved in the sacrifice of Jesus Christ.—Watchman.

SOUTH MISSISSIPPI.

It is always a great pleasure to me to speak of the progress in Zion. While we are thankful to God for the many temporal blessings that come to us daily, yet every moment of our lives, still we are more grateful to God for the many spiritual blessings that come down from heaven upon us. Bro. J. E. Byrd, of Mount Olive, Miss., the State Sunday School Evangelist, came to our church Sunday, February 28th. Though Bro. Byrd is not a minister of the Gospel, yet he is a great preacher. Bro. Byrd began his course of lectures by drawing a diagram with three angles, with the Bible at the left, the child at the top, and down at the right methods, and he showed us that first of all the teacher must know the Bible before he can teach it to others; second he must have an interest in the child; third, the teacher must have methods. Bro. Byrd gave us three splendid lectures. Tuesday he went out to Berwick, a country church, eight and a half miles from Liberty, and here Bro. Byrd gave us five excellent lectures, where he told how to study the Bible, how to teach the lesson, the duty of the superintendent, and giving many illustrations from actual experience in the conversion of many. We left Bro. Byrd on his way to Mt. Pleasant church, where he goes to hold a two-days' meeting. We believe Bro. Byrd's coming in our midst will be and has already been a great blessing to many for while at Berwick three precious souls were born into the Kingdom. They might have been converted before, but through the earnest pleadings of this man of God they made a surrender to Christ. In my last letter I left off Osyka church, on the I. C. Railroad, and Centreville church, on the Y. & M. V. railroad. Bro. Hewlett is at Osyka and Amite City, La., and Bro. Peyton is at Centreville and Woodville.

J. J. STRINGFIELD, Liberty, Miss.

"Dear Bro. Mahoney:—I know you are interested—deeply interested—that the First Baptist Sunday School Convention of Kentucky, to be held at Elizabethtown, April 14-16, shall be a splendid success. We are interested with you and the question is, can the success be assured. The answer to that is, of course, in the ability of this convention to reach and touch the great heart of the people. It can be done. Now, they can not all come, but their representatives can and must come, if possible. The success is not in the gathering of prominent Sunday school workers only, but in the gathering of many who have not yet caught the enthusiasm and spirit of this new day, of many who toil back amid the shadows and who need inspiration, need instruction, need the help of this meeting of trained and efficient workers will bring. In view of these facts I desire Brother Secretary to offer this suggestion. Let every pastor of every church from which representation at this convention seems the least doubtful, lay before the Sunday school of his church at an early date what this convention means and for what it stands. Let him propose to the school that they send their Superintendent to this convention paying whatever little expenses may be incurred. The response will be immediate and hearty. Brother Pastor this is no dream—it means growth to your church, it means strength to you in multiplied power in your church and finally, greater than all it means glory to God. Try it and be convinced.—Ira E. D. Andrews."

This is a fine suggestion and it is hoped that the pastors throughout the State will adopt it. There ought to be 500 Sunday School workers in attendance upon this convention. WM. J. MAHONEY.

DIDN'T REALIZE

How Injurious Coffee Really Was.

Many persons go on drinking coffee year after year without realizing that it is the cause of many obscure but persistent ailments. The drug—caffeine—in coffee and tea, is very like uric acid and is often the cause of rheumatic attacks which, when coffee is used habitually, become chronic. A Washington lady said, recently: "I am sixty-five and have had a good deal of experience with coffee. I consider it very injurious and the cause of many diseases. I am sure it causes decay of teeth in children. "When I drank coffee I had sick spells and still did not realize that coffee could be so harmful, till about a year ago I had rheumatism in my arms and fingers, got so nervous I could not sleep and was all run down. "At last, after finding that medicines did me no good, I decided to quit coffee entirely and try Postum. After using it six months I fully recovered my health beyond all expectations, can sleep sound and my rheumatism is all gone." "There's a Reason." Name given by Postum Co. Battle Creek, Mich. Read the famous little book, "The Road to Wellville," in pkgs. Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Do Children Need Alcohol? Ask your doctor how often he prescribes an alcoholic stimulant for children. He will probably say, "Very, very rarely." Ask him how often he prescribes a tonic for them. He will probably answer, "Very, very frequently." Then ask him about Ayer's non-alcoholic Sarsaparilla as a tonic for the young. J. C. Ayer Co., Lowell, Mass.

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DEATHS

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ADKINS.

The many friends of Rev. B. F. Adkins will regret to learn of the death of his oldest son, James Alford Adkins, who departed this life February 25th, in the triumph of the Christian Faith. James was born May 29th, 1872, and was married November 21, 1895, to Miss Allie J. Franklin, who was a most faithful companion to the last. Twenty-two years ago he professed faith in Christ and became a member of Friendship Church, Anderson county, having been baptized by his father. He dearly loved the services of God's house and was always present when able to do so. He knew everything to the last and calling the members of the household to him, he bade them good-bye, and died with these precious words on his lips: "I am going to rest." A very large concourse of people attended the funeral services, which were conducted at the home of his father. May God bless the father, mother and all the family in this sad bereavement is the prayer of their old friend.

W. D. MOORE.

PARKER.

Whereas, We have met to pay a tribute to the memory of our brother, Marion Parker, who died, February 9, 1909:

Whereas, By his good citizenship, beautiful Christian character and faithfulness to every duty he has left an inspiring memory with us:

Whereas, We wish to express our deep sorrow and much sympathy with our brother's family:

Resolved, That the Ghent Baptist Sunday-school realize their great loss, but believing our loss to be his gain and knowing that "All things work together for good to them that love the Lord," we bow in humble submission to the will of our divine Father.

MRS. VERNON DRISKELL.
MISS LAURA B. CRAIG.

Committee.

ELLIOTT.

At her home near Piner, Ky., February 25, 1909, sister Margaret Dudley Elliott, after a short illness of pneumonia, aged 72 years and 8 months. She leaves to mourn her loss a devoted husband and eight children, four boys and four girls. She has been a consistent Christian since 1886, when she united with the Wilmington Baptist church, and expressed her willingness to meet the death summons. The funeral was one of the largest ever held in the Wilmington Church, was conducted by the writer, Sunday, March 1st. Besides her immediate family, many grand children, relatives and friends have sustained a great loss in her death.

W. R. ELLISTON.

CLINTON COLLEGE NOTES.

The pupils are delighted with our new pastor, the Rev. W. R. Hill, who takes the Th. M. degree at the Southern Baptist University in May. He also took the A. M. degree in the university at Jackson, Tenn. Dr. Savage was president of the university and is a sound Baptist. Bro. Hill is a forcible preacher, and a sweet spirited man. It gives me pleasure to state that he will conduct the Bible class next session. He preaches twice a month for us now, and will move here in June, and will then give us full time.

Clinton College has far surpassed our expectations. Since Christmas we have enrolled pupils from four different States. Several pupils from different sections entered March 1st, at the beginning of the third term. Our music department is overflowing. The expression, art and business are well patronized. A number of pupils are taking review work and pedagogy to prepare for teaching. We are planning great things for next year. We hear it hinted that we are to have a new building.

A friend who visited the pupil's week-

ly prayer meeting, on last Sunday stated that he was very agreeably surprised to find them so enthusiastically engaged in Christian work.

Clinton College stands for Christian education.

We are pleased to announce that Dr. C. M. Thompson will preach our commencement sermon.

J. A. LOWRY.

Clinton, Ky.

Pastoral visitation is acknowledgingly upon the decline, and the Church is suffering greatly on this account. There is reason to believe that much of the existing indifference to the services of the sanctuary is due to this cause. People need to be looked after. They are affected in their Sabbath attendance by their regard for the pastor and by the social and spiritual influence which he is able to exert upon them. He who knows his people, and who is known of them in the home, will see them most frequently at the house of God and be best able to mould them for good, not only on the Sabbath, but on week-days.—The Presbyterian.

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ITEMS OF INTEREST

News The World Over.

Major Edmund L. Zalinski, U. S. Army, retired, died in New York City, aged sixty. He was a brave soldier during the war, but his fame comes from his inventions. He invented the dynamite gun, an intrenching tool, and a ramrod bayonet, a telescopic sight for artillery, etc. He perfected the pneumatic torpedo gun, which throws a projectile weighing 1,000 pounds.

One of the danger points in European diplomacy has been Morocco. On two occasions it seemed that France and Germany were about to go to war and although war was averted danger remained. But the two countries have now made a treaty which covers all the points at issue and removes all friction, and Europe breathes freely again.

It is reported from Cleveland, Ohio, that a torch which burns oxygen and acetylene has been invented by which a heat of 6,300 degrees is obtained. This is the most terrific heat ever known. The flame will cut through twelve inches of hardest steel in ten minutes. It will weld aluminum, which has never been done before.

The Chinese are showing a manly independence and self-respect the Japanese would do well to imitate. Because Chinese children are not welcome in the schools in this country and Europe the Chinese government sent Leon Ching Wwai to establish schools of their own wherever he found a sufficient number of Chinese children to justify it. He has opened schools in New York, Chicago, San Francisco, Sacramento, Los Angeles and Vancouver.

The Christian Advocate, of New York, in an editorial in which Washington is compared with Lincoln and Napoleon, closes with these words: "Washington is a name above all other names of Presidents and kings in the history of the world, from the Caesars to the present hour."

The papers contrasted the floods of rain in February with the drouth of last summer and Fall. The drouth and the floods are due for the greater part to the cutting down of the forests, as our people have been told again and again. But they will cut down the trees without replanting and it will not be many years before the drouths and floods are as terrible as they are in China, where all the trees have been destroyed.

The Inventive Age, published in Washington City, gives an account of a new German invention of great value. This is a drill which bores square holes. It can be used on any ordinary lathe or drill press. It can also be used to drill triangular holes or those of any number of sides.

The Regent of China has sent a communication to President Taft, in which he speaks with frankness of the policy and intention of their government. He said the changes in the officials were a family and personal matter, and that the reforms would be zealously carried out. He regretted the humiliation of China in the consumption of opium, but declared the habit can and must be eradicated.

The Regent also spoke of Japan with a fearless frankness that showed he feels sure of his grounds. He expects Japan

will soon withdraw from Manchuria and added significantly that lasting peace between China and Japan can only be secured by Japan's withdrawing both from Manchuria and Korea and going back to her islands. He believes that Japan will give up foothold on the continent.

Recently Aaron Boas, aged ninety, and his wife, aged eighty-five, celebrated the sixtieth anniversary of their wedding, at 302 East Broadway, New York. There were 187 at the table and their ages aggregated 14,960 years. Esther Davis, the oldest, was 114, Rose Aaronwald 107, Mendel Diamondstein 106, two others were 100 years old and several nearly 100. The youngest was 67. These were Jews, who are a long-lived people.

Prof. Lowell, the astronomer, prophesies that our earth will come to an end, sooner or later, through the collision of our sun with a dark star. Why a dark star? Are the dark stars wandering like derelicts and have they no orbits? Years ago it was stated that the end of the human race would come in less than 3,000,000 years. The earth is turning more slowly on her axis owing to the friction of the tides, and in 3,000,000 years one day will be a month in length, like the days of the moon.

Pastor H. H. Hibbs, of Williamsburg, was in the city Tuesday of this week, attending the meeting of the directors of the Education Society. He is happy over the great meeting just closed in his church and especially over the services of Evangelist H. A. Hunt, of the Home Board. Hunt is a royal co-laborer and greatly strengthens the work in all lines where he labors.

The great new church building that was dedicated only last April was overcrowded time and again, during this meeting, and as many as one hundred chairs were used in the isles.

Bro. Hibbs congratulates the Home Board on securing Bro Hunt from Missouri Baptists.

The members of the church gave a reception to the Pastor and his wife Monday night, and presented them with many rich and valuable presents.

Mrs. Hibbs, who has been away from home, sick, nearly all fall and winter, has just returned home, much improved in health. After eleven years' service at Williamsburg they were never so happy as now.

MOVING ON.

By Cor. Sec'y P. M. Hale.

We have not been able to complete the campaign as early as hoped, but must persevere. During the last few weeks, the churches visited have acquitted themselves splendidly. Recently in response to an invitation of Pastor M. E. Dodd, I spent a Sunday in the First church of Paducah. A new building is being advocated and is sorely needed. However, the church responded to the educational appeal and gave more than \$1,300, while some are yet to hear from. In the afternoon I preached for Pastor Shoemaker, in the country, at Lone Oak, and although a cold rain was falling in torrents, a few gathered for the services and cheerfully gave \$333. Pastor Shoemaker warmly desires his other two churches to have a part in this work.

A pleasant Sunday was spent with Pastor W. J. Puckett, at Pleasant Valley. The weather here being bad also, the audience was not large, but the offering amounted to near \$800, beside gifts from Pastor Puckett's other churches at Hiserville, and Cave City. Bro. Puckett also aided me in canvassing Salem church, in the absence of Pastor Spillman, which did nobly, contributing some \$700. Bro. Puckett is the Moderator of the Liberty Association and the author

of that helpful tract, "The Perseverance of the Saints," and applies this excellent doctrine in courtesies to the brethren and in doing good.

It was pleasant also to be with Pastor H. C. Joyner, at his churches, which showed a responsive interest in the work. Bro. Joyner is doing a solid and aggressive work, being held in the highest esteem by his churches.

Bro. Don Q. Smith had arranged the programme for Hodgenville and vicinity this will pay the Kentucky apportionment. Bro. Smith's two excellent churches—Nolynn and South Fork, claim they have the best man in Kentucky! My appointments were with Pastor H. S. Bell, at Middle Creek, at 11 a. m., on Saturday; in Buffalo, Bro. J. S. Sparks' church, Saturday night; with Bro. Smith at South Fork, 11 o'clock Sunday; at Nolynn, at 3 o'clock in the afternoon, and at Big Spring Sunday night.

Monday and Tuesday, Bro. H. S. Bell aided me in canvassing his other churches, Barren Rud and Magnolia, and on Wednesday Pastor Sparks joined me in canvassing Buffalo and Union Bend. These aggressive pastors are doing a work that is difficult for the denomination to understand and fully appreciate, and are enthusiastically developing their churches along all lines of progress.

Through the enthusiastic efforts of Pastors Smith, Bell and Sparks more than \$1,700 was raised in less than a week's time. And they will finish the canvass.

I am led more and more to realize the vital importance of the circulation of denominational papers. Wherever I saw the Western Recorder I felt almost sure of getting a subscription. In Paducah the paper is especially largely taken, because of the esteem in which the editor is held for his great work as a former pastor.

Last Saturday I went out to Younger's Creek and was delightfully entertained by the family of Deacon John Hart, so well known for his interest in all denominational efforts. I found, however, that this excellent church has been thoroughly canvassed in the interest of Lynnland Collego, close at hand, by President J. B. Hunt, which has done so much in raising funds, not only in the splendid Gilead church, but surrounding country. However, under the lead of their thoroughly alive pastor, Rev. J. W. Mayfield, they added \$365 to their gifts with other promises yet to be closed up.

Sunday night, March 7th, I came on and preached for Pastor W. R. McMillian, at Lebanon Junction, the brethren contributing \$525. Bro. McMillian has been called for all of his time, and if he does not break down his health by over work, great usefulness is in store for him.

I wish I had space for some encouraging letters which I have received from pastors and others over the State who desire to have a hand in the great work Kentucky Baptists are striving now to bring to a successful consummation. I am in receipt of a letter from Miss Jennie W. Barnett, who is now teaching at Jellicoe, sending a check for \$500 and notes for \$500 more, saying that she had a desire to have a part in this movement before it closed. This handsome amount is given in memory of her honored father and mother, so long faithful members of the church at Columbia. She designates the gift to the Seminary.

LAYMEN'S MOVEMENT.

Come for All Things Are Ready.

Louisville, May 12th. In Norton Hall.

The Baptist Laymen meet. State Missions are ahead; bring up the Home and Foreign Mission offerings.

What Layman will give a horse and saddle to State Secretary of Missions, W. D. Powell.

Dr. Willingham is sick; cheer him up with missionary contributions.

Fifty years ago America had one Baptist to every twenty-four of population; now there is one to every six. Mission work did it.

All Sunday Schools are asked for Home Mission gifts Sunday, March 28th. Laymen, be on hand.

Remember, two thousand Laymen are wanted on May 12th in Louisville.

Greenville, S. C., will have a Laymen's meeting in April, Mr. T. O. Lawton, Jr., has charge.

Prof. J. T. Henderson is coming to Louisville in April to arrange for the May meeting.

This is a great opportunity for Laymen; opportunity and ability make responsibility.

Women are leading in gifts to the Seminary Endowment. Laymen must move up. Pastors, Sunday School Superintendents, deacons, lead on to success; see

that "no man take thy crown." New Orleans has a three-weeks' campaign on hand by the Home Mission Board. Pray and send a gift.

"Being dead, yet speaketh."—Laymen Evan Rogers, deceased, left \$1,000 each to State Missions and Ministers' Aid Society.

Make March gifts twelve thousand dollars; and April twenty-four thousand dollars for Home and Foreign Missions; this will pay the Kentucky apportionment.

Some Seminary students will deny themselves a suit of clothes in order to give to missions this year. All the Baptist women will have a week of self-denial. Laymen, do likewise.

The old-time challenge is still sounding, "Choose ye." Give gladly, or it does not count. Christianity is best for both worlds. The prayers and gifts of Cornelius were both "had in remembrance before God."

Missouri Baptist Laymen will meet at Mexico, Mo., march 28-29th. The speakers will be M. D. Euoanks, T. L. West, R. L. Davidson, J. C. Armstrong, B. D. Gray, I. C. Barnes, Edward Briggs, J. P. Greene, John B. Penn, D. H. Harris, E. W. Stephens, W. J. Williamson, R. J. Willingham, P. S. Henson and J. T. Henderson.

Let every Association vice-president secure a laymen leader in every church, and let the leader join the pastor in securing offerings for missions from as many members as possible. Go to work at once, get all the pledges you can. Send name of church leader to the State Committee, and literature will be sent.

THOS. D. OSBORNE, For the Committee.

OTHER STATES.

Bro. George H. Lee, formerly of this city, went to Texas about two years ago and became assistant pastor at Taylor, Texas. Last November he accepted the Star of Hope Mission, in Houston, Tex. We rejoice with him in the great success attending his labors there. He reports for January: Services, 36; average attendance, 47; prayers asked, 34; professed conversions, 20 (he states that every one of these came forward and asked God for Jesus' sake to pardon sin, and He did it; had sixty-five just such conversions since he went there); positions secured, 61; free lodgings, 660; meals, 59; baths, 42; clothing of various kinds, books and tracts, 540; Bibles, 7. We think this means something according to the twenty-fifth chapter of Matthew. Bro. Lee's friends will be glad to hear of his great usefulness in the Master's work.

Bro. Henry C. Irby writes from Arcadia, Fla.: "I wish to thank you very much for the weekly visits of the Western Recorder during our stay in this place. I could not be without it. It is always freighted with the most desirable reading matter, calculated to edify and comfort. The Sunday School department is especially very helpful. I send check for renewal."

WELL DONE FOR MISSISSIPPI.

Our campaign for raising endowment money in the State of Mississippi has been completed. There are a few individuals and churches to be heard from, but arrangements are made with them, and we may declare that we have raised the \$40,000 apportioned to Mississippi. It gives me a great deal of pleasure to speak of this, because the brethren in Mississippi have exhibited such a splendid spirit of co-operation and readiness to assist us in our efforts. I am sending this communication to all the Baptist papers in the South, believing that the splendid example of Mississippi will be of interest to all Baptists. There were many difficulties in the way of our success, as there always are; not in the attitude of the brethren toward us, but in circumstances. For one thing, there was another campaign to raise \$50,000 being conducted side by side with our campaign. This, however, did not daunt the brethren in the least. The leaders all urged us to go right ahead and raise the money as we could, and I learn that the other campaign is also succeeding well. I do not know how much money has been raised for the other object. The feeling on the part of the brethren seemed to be that as the Seminary had never had an opportunity; and as every other interest in the South had had, it was time to give the Seminary an opportunity to raise the apportionment for Mississippi.

The success in Mississippi has been due to several causes which I wish to name:

1. One of the most important of all the factors in our success has been the hearty co-operation of the State paper, the Baptist Record, under the direction and editorial management of Bro. T. J. Bailey. The paper has been thoroughly

committed to our campaign, has published editorials and admitted articles by the brethren, and has thus encouraged us in a most helpful way.

2. The responsiveness and co-operation of the leaders in the State. President W. T. Lowrey, of Mississippi College, has been one of our staunchest supporters and helpers. President B. G. Lowrey, of Blue Mountain College, who was carrying the burden of raising \$50,000 for the hospital movement, was also a strong supporter and helper. Secretary A. V. Rowe, of the State Convention, was one of our best helpers. So with Pastor Yarbrough, at Jackson, Pastor Shipman, at Meridian, and, indeed, all the pastors in the State.

3. The hearty and receptive attitude of the churches.

4. The efficiency of our agents, Brethren John H. Eager and W. Y. Quisenberry. They have done capital work.

5. Many laymen have co-operated with advice as well as gifts.

6. A unique feature of the campaign in Mississippi has been the effort made in the Copiah Association, led by two pastors, Revs. R. H. Tandy, of Hazlehurst, and J. W. Dickens, of Crystal Springs, to raise \$1,000 in gifts of one dollar each from the membership of the churches at large. This effort for one-dollar contributions did not in any way hinder the effort for larger sums from those able to give them. In Bro. Tandy's church, for example, we raised \$2,000 in gifts of larger amounts, and in Bro. Dickens' church nearly \$1,000, and so in the other churches. The brethren felt that the campaign in the Association for one-dollar pledges from those who could not give the larger sums, including women and children, as well as men, would be a fine way to interest the people at large in the work of the Seminary. They have not yet finished the thousand dollar fund, but will do so before the Convention meets.

Perhaps it will be well for me to say before closing this article that we have made a beginning in Alabama, in Georgia, in Tennessee, and in Kentucky. We hope to press the campaign in these States, and as rapidly as we can get agents to enter the other States, the campaign will be pushed to the desired consummation. We hope the brethren will keep in mind the fact that those who represent us in collecting money on the field are not permanently connected with the Seminary's work, and that our opportunity is necessarily limited. In celebration of the Jubilee year of the Seminary we are trying to raise \$600,000, and it will probably take two years to finish this in all the States. In order that we may consummate the movement in that time, it will be necessary for us to have the privilege of presenting the work in all the States as we are able to enter them. We find that our efforts do not hurt other causes, because when churches have given to our cause, they at once respond to the appeal of that which is nearer home.

We feel greatly encouraged in this beginning of our endowment campaign and ask the brethren everywhere to pray that God may richly bless all our representatives, and enable us to raise the money needed to carry on the great work of the Seminary.

E. Y. MULLINS, President.

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FOR SALE—FARMS—10 to 500 acres, \$20 to \$65 acre; describe wants; and editorial management of Bro. T. J. Bailey. The paper has been thoroughly