

WESTERN RECORDER

Faith, Hope and Love, these three.

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

84th YEAR.

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One of the best things we have seen in regard to that imitation of Christian Science, the "Immanuel Movement," is the advice of the Religious Herald to preachers to leave healing of the body to physicians and give themselves to the ministry of the Word.

Even if the Scriptural way does not seem to be "succeeding," that is no reason for changing it. God has His own time and it is ours to work patiently as He has directed, leaving results to Him. If the English Baptists would only believe this, their Union would not be trying to turn itself into a Methodist Conference.

The Christian Observer says truly: "There is danger that interest in the question, 'Whence did we get the Bible?' may divert attention from the question, 'What is in the Bible?' The most practical question of life is 'What does the Bible tell me to be and to do?'"

Five years ago King Syop, in Korea, was a devil worshipper, sacrificing a cow every year to the devil. Now he is a zealous Christian, engaged in selling Bibles. A missionary noticed that he had a black spot on the end of each thumb, and asked him if it was tattooed. "Yes," said Kim, "I did that when I gave up strong drink, so that if ever again I raised a glass of liquor to my mouth in either hand, I would see that spot and remember my vow."

The question is asked in the Universalist Leader, "Will the Lord save the worst sinner in the world?" If he is one of God's elect, yes. He saved the chief of sinners in Apostolic days.

THE EFFECTUAL PRAYER.

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

Does every prayer have power with God? By no means; for we are told that we shall receive nothing if we ask amiss. But there is an "effectual prayer that availeth much." In the Revised Version the passage is rendered "the supplication of a righteous man availeth much in its working." True prayer is an infinitely deeper and stronger thing than the mere repetition of devout words; it is a believing soul's direct converse with God. Phillips Brooks condensed it into five words, "a true wish sent Godward," by it adoration, thanksgiving, confession of sin, and petition for mercies and favors ascend to the throne, and by means of it precious blessings are brought down from heaven. The pull of our prayers may not move the everlasting throne, but—like the pull on a line from the bow of a boat—it may draw us into closer fellowship with God, and into fuller harmony with his holy will.

1. This is the first characteristic of successful prayer. "Delight thyself in the Lord, and he shall give thee the desires of thy heart." Too many prayers are born of selfishness and are too much like dictation or command. This indispensable quality of all right asking is a right spirit toward our Heavenly Father. When a soul feels such an entire submissiveness toward God that it delights in seeing him reign, and his glory advanced, it may confidently pour out its desire; for then the desires of God and the desires of that humble and submissive soul will agree. God loves to give to them who love to let him have his way. They find their happiness in the chime of their own desires with the will of God.

Two of Christ's disciples, James and John, came to him and made the astounding request that he would place one of them on his right hand and the other on his left when he set up his royal government at Jerusalem! As long as these self-seeking disciples sought only their glory, Christ could not give them the askings of their ambitious hearts. Afterward, when their hearts had been baptized by the Holy Spirit, and they had become so consecrated to Christ that they were in complete chime with him, they were not afraid to pour out their deepest desires. James was the man to tell us that "the effectual prayer of a righteous man availeth much"; and John declared that "whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." As soon as these two Christians found their supreme joy in serving Christ, they received the desires of their hearts. If a minister prays for a revival in order that he may glorify himself by counting converts, the Lord does not commonly give him many converts to count.

2. The second trait of effectual prayer is, that it aims at a mark and knows what it is after. When we enter a store or shop we ask the salesman to hand us the particular article we want. There is an immense amount of pointless praying done in our devotional meetings; it begins with nothing and ends nowhere. The model prayers mentioned in the Bible were short and right to the mark. "God be merciful to me a sinner!" "Lord, save me!" cries sinking Peter. "Come down ere my child die!" exclaims the heart-stricken noble-

man. Those men knew what they wanted. Old Rowland Hill used to say: "I like short ejaculatory prayer; it reaches heaven before the devil can get a shot at it."

3. In the next place, the prayer that has much influence with God must be a prepaid prayer; if we expect a letter to reach its destination we put a stamp on it; otherwise it goes to the Dead Letter Office. There is what may be called a Dead Prayer Office, and thousands of well-worded petitions get buried up there. All of God's promises have their conditions; we must comply with these conditions, or we cannot expect the blessings coupled with the promises. We must be sure that we are doing our part if we expect God to do his part. There is a legitimate sense in which every Christian should do his utmost for the answering of his own prayers. When a certain venerable minister was called on to pray at a missionary convention he first fumbled in his pocket, and when he had tossed a bank-note into the plate, he said: "I can not pray until I have given something." He prepaid his own prayer.

When I hear requests for prayer for the conversion of a son or a daughter, I say to myself—how much is that parent doing to win that child to Christ? The godly wife who makes her daily life attractive to a husband has a right to ask God for the conversion of that husband. She is co-operating with the Holy Spirit and prepaying her heart's request. God never defaults; but he requires that we prove our faith by our works, and that we never ask for a blessing that we are not willing to labor for, and to make any sacrifice to secure that longed-for blessing.

4. Another essential of prevailing prayer is that it be the prayer of faith, and be offered in the name of Jesus Christ. "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." The chief "wrestling" that we have to do is not with any reluctance on God's part, but with the obstacles which sin and unbelief put in our pathway. What Providence orders we must submit to uncomplainingly; but we must never submit to what God can better. Never submit to be blocked in any pious purpose or benevolent undertaking. With the divine help, you can roll the blocks out of your path. The faith that works while it prays commonly conquers—for such faith creates such a condition of things that our Heavenly Father can wisely hear us and help us.

The firmament of Bible history blazes with answers to effectual prayer, from the days when Elijah unlocked the heavens on to the days when petitions in the house of John Mark unlocked the dungeon and brought the liberated Peter into their presence. The early church was born in a prayer meeting held in that "upper room" at Jerusalem. During my own pastoral experience the most powerful revivals in my church showed the first indications of the Holy Spirit's presence when we were "gathered with one accord" in our devotional meeting. The prayer room is the place to hang the church thermometer. That thermometer "below zero" indicates both the cause and effect of a terrible spiritual depression. When a pastor, and over a few dead-earnest members of his church, begin to feel a tremendous responsibility for souls and an insatiable hunger for a descent of the Spirit, then there will be

effectual praying, and the church will be under the baptism of fire from on high.

It has been said, many times and with much force, that "God hates sin, but loves the sinner." There is just enough truth in it to make it a dangerous error. If sin could be separated from the sinner, there might be propriety in the declaration. But can it be separated? What is sin without a personality behind it? How can sin exist, without a personality as the seat of its activity? Does sin walk abroad as an entity all by itself? Is God going to separate sin from sinners, taking the latter to himself, and shutting up the former in the dark dungeon of woe, or sending it away to dwell by itself? Has sin sensation, so that it can be punished, or exalted all by itself? No, sin has no existence without an intelligent being with whom it is associated and who is its author. True, it is said that sin is transgression of law. But does sin walk abroad, transgressing law where nothing but itself is found? Oh, no; sin implies a sinner, an intelligent actor who is under obligation to obey law, but who, because of a sinful nature, violates law and becomes a sinner. Sin, of itself, is an abstraction, but associated with an intelligent actor it is the bane of his existence. Sin is like fire. It can not exist alone. Unless it has something to feed upon, it can not exist; it "goes out." But when fire comes in contact with gunpowder, the result is an explosion with direful consequences. No, it is the sinner whom God punishes, him who can not be separated from sin until he has been burned up. Sin in the soul of man continues to do its work until the soul is consumed. But the soul of man, being an indivisible entity, can not be consumed, and the sinner, unless acted upon from without, must forever remain a sinner. The only thing that can separate the human soul and the sin that dwells in it is the blood of Christ.—Journal and Messenger.

We never have grace given us for imaginary troubles, and that is why they are so hard to bear. Have you ever noticed when a great trouble or shock has come to you, that as you look back after it is over, you are surprised at the strength you had given you? When real trouble does come, if we would only do the best we know to remedy it, and leave the rest to God, instead of putting our imagination at work, making it worse! Controlling one's thoughts is a great help for worry. If one would commit to memory a comforting poem or hymn, and when they commence to worry, repeat it, thus turning the channel of thought, they would find it a wonderful help. "God knoweth best," by Mrs. Anna Riley Smith, is a fine poem to turn one's thoughts when things come to us that distress and grieve and we can not understand. The thirty-seventh Psalm is a comforting bit of Scripture to learn—just reading a comforting poem or hymn we do not get the strength from them as when we have them on memory's wall. When you are too sick to read or talk, but not too weak to worry, then comes the comfort of being able to repeat the comforting things you have learned. Worry can be conquered. Try my little remedy when worry comes in your mind, and you will be surprised at the result.—Christian Intelligence.

LOVING THE KINGDOM OF GOD.

By Rev. Arthur S. Burrows.

Francois Millet, the painter of the famous Angelus, was deeply influenced by the religious fidelity of his grandmother. She saw God in everything, and mingled Him in every scene of nature and in every act of life. When Millet was a child, his grandmother awoke him early one morning, saying: "Up, my little Francois! If you only knew what a long time the birds have been singing, the glory of God! When he left home for Paris, she said to him: "I would rather see you dead than unfaithful to God!" At a later time, after he had begun to make fame in Paris, she wrote to him: "Remember, Francois, that you were a Christian before you were a painter; paint for eternity, and think that the trump that will call to judgment may be on the eve of sounding!"

Our world would be revolutionized did Christians remember that we are to be Christians first. Christian lawyers, Christian doctors, Christian merchants, Christian wage-earners, Christian clerks, and Christians in schools of learning. It is exactly what our Lord Jesus said: Seek ye first the Kingdom of God, and His righteousness. Thoughtful people everywhere perceive that we have not explored the full content of His religion. His New Testament continually reveals the divine message in time. His ideal of the Kingdom of God is significant and commanding. He alone can solve appalling economic, civic, social and political problems with the truths of the Kingdom.

After His resurrection, Christ continually spoke of the Kingdom. After His ascension, the apostles and all Christians went everywhere declaring the things concerning the Kingdom of God. Men and women who believed these things of the Kingdom of God and the name of Jesus Christ were baptized into Christian fellowship. It is recorded that some believed, and some did not. We find Apollos at Corinth, and Paul at Ephesus, each in the synagogues for Jewish worship, speaking boldly, reasoning and persuading as to the things concerning the Kingdom of God. When Paul was a prisoner at Rome, people came to him in great numbers, he being permitted to dwell in his own lodging, and daily from morning till evening he expounded to them the Kingdom of God, and persuaded them concerning Jesus both from the law and the prophets.

What is the Kingdom of God? It is not mere social religion. It is individual righteousness associated in the peace and joy of the Holy Spirit of God. It comes not through persuasive speech in human wisdom—the Kingdom of God is not in word, but in demonstration of the Spirit with power. God set apart the family of Israel especially as His own. Centuries of discipline in household, by bondage in Egypt, by life in a wilderness, and among Canaan paganism, were divinely intended to school them in the things of God's eternal Kingdom. They failed to realize. God called the Gentiles, peoples not chosen, into His Kingdom. Jesus Christ the Son of God is the Lord of the Kingdom; Redeemer of the world; Saviour of all them that believe on Him. His subjects are converted by His power; transformed by His death; kept by His Spirit.

Who shall inherit the Kingdom of God? Flesh and blood cannot, as corruption does not inherit incorruption. The unholy cannot; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the Kingdom of God. Such deeds of the sinful are manifest. The deed of the Kingdom is love, joy, peace, goodness, faithfulness.

How do we come into the Kingdom of God? Often today the salvation of the individual is presented as relatively slight in importance; it is urged that society as a whole is involved in the common temporal and eternal destiny. This is contrary to the plain teachings of Jesus. Because of this contradiction, the things of the Kingdom of God fail to receive spiritual recognition within the church to which

it is entitled. Our Lord distinctly teaches that the destiny of the individual is not involved in the destiny of the world. He declares that the salvation of the individual is the divine agency for the living manifestation of spiritual power among perishing sinners. The power of His Spirit upon His followers is His dependence for the demonstration of His saving Gospel throughout this lost world until the ends of the earth shall have heard His call to repent and believe.

We come into the Kingdom of God separately; born of God; becoming children of God by believing on the name of Christ and obeying His commands; which cannot be accomplished within any soul by human ancestry, nor by human will, nor by human devices, but by the convicting and converting power of God. We are thus called each for ourselves, to walk worthily before God, humbly depending upon Him, sincerely working out His principles for our salvation and trusting Him as His dear children. Each obedient one is translated out from the kingdom of darkness into the Kingdom of light; out from the tyranny of sin into the joy of liberty from the dominion of iniquity. Individual life is transfused with the wholesomeness of the divine love.

Christ teaches that His Kingdom is within the soul; evolving new character, changed life, experience of happiness. He makes the tree good, and the fruit becomes good. The law of the Kingdom of God is spiritual. The sacrifice of himself was freely paid by Jesus Christ, so that He could freely offer divine love and spiritual liberty to sin-cursed souls everywhere. Human reforms fail. Human revolutions intensify evils. The power for human salvation socially is the divine regeneration of the individual.

What are we in the kingdom of God? The individual is Christian first at home; son and daughter, parents, husband and wife, neighbor, citizen, friend, personal civilizer in the community. This is assured if we present our bodies living sacrifices unto God; acceptable to Him because wholesome. Wholesome because we have been made whole. We no longer aim to be fashioned after this world; but are willing to be transformed after the will of God. We are counted worthy to suffer afflictions for Christ's sake. We are workers together with Him in the Kingdom. We are comforted by His peace within the heart; we are untroubled. We are delivered from every evil work. We are preserved unto the final demonstration of the Kingdom.

We have inward contrast against outward conditions. We may have nothing, and yet possess all; riches in poverty, joy amid mourning, pardon appreciated by a blameless life, self-interest courageously disregarded that God may be glorified. Personal devotion promotes prosperity in our churches. We love our neighbor as we love ourselves, and we seek him for Christ. We visit the sick and bless the stranger. We help little children and young people. We do our best with the unthankful and the wicked. A saved sinner is a spiritual evangel in the commonwealth.

What divine encouragement have we for perseverance in the Kingdom of God? He makes us rich in faith. He sustains us amid world-conditions so that we are unmoved and steadfast. He promises us abundant entrance into His everlasting Kingdom at the consummation, when the new earth will be filled with the knowledge of the glory of the Lord as the waters fill the deeps.

It is spiritually perilous to disregard the Kingdom of God. The Lord of the Kingdom says: "If anyone hear my sayings, and keep them not, I judge him not; for I came not to judge the world, but to save the world; he that rejecteth me, and receiveth not my sayings, hath one that judgeth him; the word that I speak, the same shall judge him in the last day."

There is the last day! We shall not be always buying, rushing, selling, and gaining this world. Upon the very sayings which many humanly learned have assumed are not inspired and infallible, Christ Jesus our Redeemer affirms that

our eternal destiny depends.

Live pure, speak true, right wrong;
Follow the King!
Else, wherefore born?

UNANSWERED PRAYER.

By Rev. G. L. Smith.

Can anyone for a moment believe that there is ever a real, true prayer offered that does not receive an answer from our heavenly Father? Surely, we cannot believe, when we find it distinctly declared in the Word that—"if ye shall ask anything in my name, I will do it," that asking in the name of Christ shall ever fail to receive a response. Why, then, is it that the thing sometimes which is sought is not received? Many reasons may be given, and all in perfect harmony with the assurance that every petition offered in the name of Jesus Christ shall be answered.

Sometimes the answer is a negative one, and is not recognized as an answer at all. It is nevertheless an answer, and the very best one that could possibly be given. Our heavenly Father sees that it would not be well for the child whom he tenderly loves, and whose higher interests he is considering, to have the particular thing which he so much desires, and for which he so earnestly pleads. Earthly parents treat their children so sometimes. They may love them very fondly, and would be delighted to gratify their wishes, but they see, to give them the thing for which they are asking, would be to actually place in their hands something that would do them harm, therefore, in their wisdom and kindness to their child, they say, No! my dear child, you cannot have that thing you so much long for. They have heard their prayer and answered it. The answer was the very best that could be given, and manifested a deep affection and a tender call for the petitioner. So our heavenly Father may sometimes answer his children, whom he loves, and in whose interests he is deeply concerned. They ask him, perhaps, for something that he, in his infinite wisdom, sees would greatly harm them, and so with all-wise and unchanging love he says, No! my child. You cannot have the thing for which you ask. He hears, and he answers; and the answer is the wisest and the best that could be given; and in giving it, the Giver has manifested not only the greatest wisdom but also the purest and deepest affection, and the tenderest care.

Some may have thought that it was not an answer at all, because the expressed desire of the supplicant was not gratified. But it was an answer, and the very answer that should be most desired. Moreover, if in that prayer, the suppliant desires, what every child of God should desire, that his Father's will should be done; if that wish was above every other wish in his heart, then surely his most earnest wish was gratified when that will was done, even though he did not receive the special thing for which he at the time asked. It was answered, and answered as he wished it should be. His Father's will was done.

But our heavenly Father sometimes does even more than this. He adds to the withholding of that which would be a great evil, perhaps, the giving of that which might be a great good. Paul did not have the thorn in his flesh removed, but while that was denied him, a supply was given, for which he did not ask, but the possession of which more than compensated for the failure of the removal of the thorn. Many an one undoubtedly, since the days of Paul, have had similar experiences. The thing that they earnestly desired and sought, they did not receive, but with the failure to receive there came something that was of far greater worth than the gift of the thing sought would have been.

Thus it is evidently true that every real, true prayer is heard and answered by our prayer-hearing Father, whether we at the time recognize it or not. And that the answer, although it may not have been the granting of the expressed desires, yet it was right and best. It was

our Father's will, and, if our prayers were such as loving children's ought to be, they were pleasing to us, because they were our Father's will.—Presbyterian.

THE COLLEGE TYPE

In an article on "Organization of Higher Education" (in The Atlantic Monthly) Dr. Pritchett drives home very trenchantly the absolute necessity that the college shall be something of its own sort—something worth while on its own account—something very much more self-respectful than a cheap imitation of a university—if it is to find any room for survival at all. A distinct office and purpose ought to be realized for the college by its guiding spirits from the outset and ought to be radically followed, especially in the choice of teachers. On this point Dr. Pritchett speaks with admirable insight:

"The old-time college teacher was a man who had above all else intellectual enthusiasm and intellectual sympathy; his learning touched many fields and all with a sympathetic and friendly spirit; and his work consisted largely of bringing into the lives of his students his own sense of learning and of civilization and of social relations. We seldom choose teachers today on such grounds. The primary requisite is that the teacher shall be a man of research. When we choose a teacher on this basis alone, we surrender the essential reason for which the college exists, for if the college is to become a place for the development of character, for the blossoming of the human spirit and of the human intellect, it will become this only under the leadership of men who have in their own lives shown the fruitage of such development and who have themselves broad sympathies and quick appreciations."

Those words ought to be pondered by college presidents and college trustees everywhere until they come to have the force of a determinative charter for all institutions of that character. Some day there will come to some college the fine courage to advertise, instead of the now conventional "faculty of specialists," the bold declaration: "Not one of our teachers is a specialist." From that day the small college as an institution will be safe—it will have earned the right to live by achieving for itself a species differentiation.

After that, of course, the university will get all the students bent on specialization, but the college will get all those wise students who in advance of specialization want a humanizing culture that naturalizes them in every field of intelligent interest that belongs to mankind. And there will always be enough of the latter wide-gauge sort of learners to throng all the schools which will honestly devote themselves to this sort of education. On the other hand, if the colleges will not consecrate themselves to an ideal so broad, so generous, and so allied to the deepest spiritual development of humanity, they simply deserve to die.—Interior.

One of Haydn's friends asked how it happened that his church music was almost always of an animating, cheerful, and even festive quality. The great composer replied: "I cannot make it otherwise I write according to the thoughts I feel. When I think upon God my heart is so full of joy that notes dance and leap, as it were, from my pen; and since God has given me a cheerful heart, it will be easily forgiven me that I serve him with a cheerful spirit."

He knows how sensitive the nerves are, and how delicately strung the physical system of the over-tired. He lays his cool hand on your fevered brow; soothes you as your mother did with her soft touch; whispers some word of tender appreciation, as he assures you that he knows your works, and your patience, and your overstrain, and your heart-sorrow, that he will not let the ordeal be too protracted or severe, and that he will at last bring you to the desired heaven.—Rev. F. B. Meyer.

T. V. JOINER ON BAPTISM.

By A. Malone.

On the last Sunday in February, T. V. Joiner, pastor of the Methodist church in Franklin, preached a sermon on baptism to which I wish to make some reference.

He holds that sprinkling is the true mode of baptism, and rests his belief upon Isaiah 52:15, and Ezek. 36:25, and the meaning of the Greek word "baptizo."

But whatever these passages may mean, one thing is certain, viz.: The words translated sprinkle in these passages are not employed to denote the ordinance of baptism, neither in Hebrew nor Greek.

1. In his reference to me he said: "I told him that baptizo is not translated immerse in the New Testament; and he has not answered me to this hour." But the good brother is mistaken, or has forgotten. For I told him then and there that baptizo when employed in the New Testament to denote the ordinance of baptism is not translated at all. And I also told him this fact: That the terms sprinkle and pour in the New Testament translate the terms in Greek which respectively denote, to sprinkle, and to pour; which terms are never employed in the New Testament to denote the ordinance of baptism.

And I also told him another fact, viz.: Baptizo occurs in the Greek Bible where it is not employed to denote the ordinance of baptism and where such occurrences are found it is translated, but never by sprinkle or pour.

2. But in the second place, how did the apostles of Jesus Christ understand the term baptizo in the commission?

They simply understood it in its current sense. But what was its current sense?

Answer—Its current sense was to immerse.

But before I give the proof of this fact I want to give a statement which Bro. Joiner made to me the next day after his sermon. It was this:

"There is not a Greek Lexicon that gives immerse as the New Testament meaning of baptizo."

Then he added: "Liddell and Scott's Lexicon does not; neither does Donnegan."

Well, what are the facts in the case?

Answer—These two lexicons make no distinction between the meaning of baptizo in classic Greek, and New Testament Greek.

I have before me Liddell and Scott's Lexicon, edition of 1846. It thus defines baptizo: "To dip repeatedly; of ships, to sink them. To bathe." Then follow some of its tropical meanings, such as soaked in wine, drowned with questions.

Also I have before me Donnegan's Lexicon, edition of 1843. It thus defines baptizo: "To immerse, submerge, saturate; hence, to drench with wine; met., to confound totally—to dip in a vessel, and draw."

So these lexicons make no distinction between baptizo in classic Greek and New Testament Greek. But I have before me Thayer's Lexicon of New Testament Greek, which thus defines baptizo: 1. Prop., to dip repeatedly, to immerse, submerge (of vessels sunk, Poly b.) 2. To cleanse by dipping or submerging, to wash, to make clean with water, etc." After that he gives its tropical, or metaphorical meanings, such as to overwhelm, etc. But nothing about sprinkling or pouring.

Next, I have before me Greenfield's Greek Testament, which has a small Lexicon appended, which thus defines baptizo: "To immerse, immerse, submerge, sink; in New Testament to wash, perform ablution, cleanse (Mark 7:4, Luke 11:38); to immerse, baptize, administer the rite of baptism." Then other meanings like these, and some metaphorical meanings; but nothing about sprinkling and pouring.

Next, I have before me Green's Handbook to the Grammar of the Greek Testament, with a vocabulary appended, which thus defines baptizo when employed to denote the ordinance of baptism; to immerse, submerge, to baptize."

These are all of the authorities that I have before me at this time, except quotations in theological works and debates. But from these I shall make only one quotation, viz.: Prof. Sophocles, a native Greek, and professor in Yale College. His Lexicon covers a period of 110 years before Christ to the year A. D. 1100. He thus defines the word: "Baptizo—to dip, to immerse; sink, to be drowned (as effect of sinking), Trop. (figurative meaning), to afflict, soak in liquor; to be drunk, intoxicated. There is no evidence that Luko and Paul, and other writers of the New Testament, put upon the verb meanings not recognized by the Greeks." Quoted in Graves' Denominational Sermons.

I made this quotation to meet the argument so often made by Methodist preachers, viz.: That New Testament Greek differs from classic Greek. I was taught when a young man that baptizo in New Testament Greek differs from baptizo in classic Greek. I thought that it was equivalent to two words. And doubtless many Methodists yet think it means one thing in classic Greek and another in New Testament Greek. For no man doubts that it means, to immerse, to sink, to plunge, etc., in classic Greek. So the only hope of Pede-baptists is to make it to appear that baptizo in New Testament Greek has meanings not found in classic Greek. But this deception is set aside by Sophocles' Lexicon, as well as by others.

Since I began this article I have heard more from Bro. Joiner's sermon, and must add a little.

Third. He represented American Baptists as beginning with Roger Williams, in 1639. But shall only remind Bro. Joiner that the first Baptist church in America was organized by Dr. John Clark, who received his baptism and ordination in London, in 1638, in Providence, R. I. And from this church our churches came rather than from the Roger Williams' church, which was organized in 1639.

Fourth. If I am correctly informed Bro. Joiner said that the Baptists sprinkled till 1641.

To this I shall reply that from the time that the name Baptists appears on the pages of Ecclesiastical History to this time, they have immersed. This statement will not be called in question by any recognized authority. If, so I shall tend to it. Now let us take the sum of the whole matter.

1. The apostles of Jesus Christ understood the Greek verb just as the Greeks did and immersed all who received Jesus Christ by faith. Therefore, the sprinklings referred to in Isaiah 52:15, and Ezek. 36:25, do not refer to the ordinance of baptism.

2. The first Baptist church in America was organized by Dr. John Clark in 1638, and not by Roger Williams in 1639.

3. Whenever the name Baptists is found on the pages of Ecclesiastical History they have immersed.

Many other things might be said, but this article is long enough.

Franklin, Ky.

TRIAL AND TRIUMPH.

By Y. J. Mosier.

Following Christ does not exempt one from sudden and fearful storms. Jesus, himself, always warned his disciples to count the cost before following him; told them what they must abandon, what they must face, and they could not possibly compromise between two masters. He said: "In the world ye shall have tribulation, but in me ye shall have peace." The Apostles warned all Christians that through much tribulation they should enter the Kingdom of Heaven. There is no deception in the New Testament. It everywhere proclaims that the followers of Jesus must be persecuted with him; that "it is given in the behalf of Christ, not only to believe on him, but also to suffer for his name." The examples of the saints whose lives are portrayed in Holy Writ, also tells the same story, and the experience of the saints since apostolic times is but an added chapter on the same subject. Danger and distress threaten every follower of the Lord Jesus Christ.

But the conflict is not more sure than the promise of victory, suffering than reward, trial than triumph weariness than rest. Consider him, ye tired, sad and weary ones almost spent in fighting the battle of life; in struggle for subsistence for self and loved ones, in ministering unto your sick and dying. Your Master toiled day by day for years. He became weary, and hungry, and lonely, like the rest of the human family. Nor did he draw upon his divinity to repair the waste of his humanity. He performed no miracles to spare himself.

This makes him a compassionate Deliverer. "We have not a high priest which cannot be touched with the feeling of our infirmity but was tempted in all points like as we are." He knows our frame and the burdens laid upon it. As a mother receives to her arms her weeping child, wipes away its tears, kisses away its sorrows and lulls it to sleep and rest, in her fond embrace, so the Son of Man receives all of his own who will come to him with their ills, and griefs, and trials, and pains, for has he not said: "Come unto me all ye that labor and are heavy laden and I will give you rest?"

"Like as a father pitieth his children so the Lord pitieth them that fear him." Because of this compassionate One with whom we have to deal, we ought to be more hopeful of ourselves, and more pitiful of others.

A great Deliverer is on board the ship of life with us. Caesar said to his frightened pilot in a time of great danger: "Fear not; thou bearest Caesar and his fortunes," so we may say in all the storms of life: "With Christ in the vessel, we smile at the storm."

But how is this? There is no need of fearing under any conditions, if yielded to God and living on his Word. He is making all things work for our good and this ought to be restful and helpful at all times. Said a noble man of God recently: "I would as soon curse God as to fret and worry." In the center of every flame there is a perfect vacuum in which may be inserted any combustible powder, and it will abide there, when the flame is held steady without any explosion. But a little jarring of the flame will cause the combustible to explode. So, while we keep poised and steady, resting and trusting, our lives will be peaceful and consistent with the Word of God, and a true Christian profession:

"Safe within the center of thy blessed will, My God and Father, this, indeed, is rest."

Let us live by faith and we will never be taken unawares or overcome by any fear or fright. Learning thus to live by faith, we shall die by faith, if die we must, before the Lord's return, and in the hour of death perchance give the most triumphant testimony of all. A father was standing with his little son at one of the Chicago tunnels, showing him the dark passage-way under the river, and said: "You would not dare go through that dark, gloomy place, would you?" The confiding child, grasping the parent's hand with a firmer grasp, and looking confidently in his face, replied: "Yes if you were with me." Hear the Master's "Lo, I am with you always," and then fret not, fear not, faint not, but be brave, confident, triumphant. The Christian Work.

SMARTNESS.

When, to use a detestable phrase, you go out into the battle of life you will be confronted by an organized conspiracy which will try to make you believe in wealth for wealth's sake, and that all means which lead to the acquisition of that

wealth are, if not laudable, at least expedient. Those of you who have fitly imbibed the spirit of our university—and it was not a materialistic university which trained a scholar to take both the Craven and the Ireland in England will violently resent that thought, but you will live and eat and move and have your being in a world dominated by that thought. Some of you will probably succumb to the poison of it.

Now, I do not ask you not to be carried away by the first rush of the great game of life. That is expecting you to be more than human. But I do ask you, after the first heat of the game, that you draw your breath and watch your fellows for a while. Sooner or later you will see some man to whom the idea of wealth as mere wealth does not appeal, whom the methods of amassing that wealth do not interest, and who will not accept money if you offer it to him at a certain price.

At first you will be inclined to laugh at this man, and to think that he is not smart in his ideas. I suggest that you watch him closely, for he will presently demonstrate to you that money dominates everybody except the man who does not want money. You may meet that man on your farm, in your village, or in your Legislature. But be sure that, whenever or wherever you meet him, as soon as it comes to a direct issue between you, his little finger will be thicker than your loins. You will go in fear of him; he will not go in fear of you. You will do what he wants; he will not do what you want. You will find that you have no weapon in your armory with which you can attack him; no argument with which you can appeal to him. Whatever you gain, he will gain more.

I would like you to study that man. I would like you better to be that man, because from the lower point of view it doesn't pay to be obsessed by the desire of wealth for wealth's sake. If more wealth is necessary to you, for purposes not your own, use your left hand to acquire it, but keep your right for your proper work in life. If you employ both arms in that game you will be in danger of stooping; in danger also of losing your soul. But in spite of everything you may succeed, you may be successful, you may acquire enormous wealth. In which case I warn you that you stand in grave danger of being spoken and written of and pointed out as a smart man. And that is one of the most terrible calamities that can overtake a sane, civilized white man in our empire today.

I regret that I noticed certain signs of irreverent laughter when I alluded to the word "smartness." I have no message to deliver, but if I had a message to deliver to a university which I love, to the young men who have the future of their country to mold, I would say with all the force at my command: Do not be smart. If I were not a doctor of this university with a deep interest of its discipline, and if I did not hold the strongest views on that reprehensible form of government known as "rushing," I would say that whenever and wherever you find one of your dear little playmates showing signs of smartness in his work, his talk, or his play, take him tenderly by the hand, or both hands, by the back of the neck if necessary, and lovingly, playfully, but firmly, lead him to a knowledge of higher and more interesting things.—Kipling.

THE COMPANIONABLE MINISTER.

By Rev Edwin A. Herring.

It is a valuable asset to a pastor and to his church if he can meet men and be companionable with them. Many an otherwise good minister has not this ability. Nothing in his life has brought him this very serviceable power.

For reason of this lack he does not have very much to do personally with the members of his parish. His calling does not let him behind the conventionalities into the wide, human, daily life of his people. He does his calling in the afternoon when he can expect to see only the women of his parish, not the men, nor the children. It is an interesting question how much this practice alone has made our congregations of women, and unobserved has shaped the spirit and work of the church to reach and influence women rather than men. As things have been, the men have good reason to think of many a pastor that he did not care to reach them.

Here are two large classes, the men and the children, left largely out of touch with the pastor of the parish. Perhaps if he did find them he would not know how to be companionable with them. Such a man's sermons are likely to appeal to women rather than to men, if not to be disquisitions upon truth rather than addresses to the persons before him. Many a man's sermons regularly have nothing that appeals to a man's spirit or life.

Anything that brings to such a pastor the ability to be companionable with men is certainly an immense help toward making him a welcome and efficient minister. Probably in most instances the lack goes back to a lack of association with his fellows. Fellowship, broad and constant, with all persons in the parish is the only basis of an ideal sympathy and ministry. The pastor should desire and try to know intimately every person in his parish. He must plan to be with them. Let him make no general calls upon households in which are men except in the evening when he will find and meet the men, and then let him set himself to know all he can about their lives. How can a man sympathize unless he knows? And how shall a man minister beyond his real sympathies? The pastor must plan to know, and take every opportunity to know. He must know what his men and children are interested in, and be interested in it himself if he is to interest them by his preaching or win them to be helpers with him in the work of the kingdom.

But an ounce of example is worth a ton of talk. Read this, from a youngster in his first pastorate in the far west

R—, Oct. 1, 1907.

"Tomorrow I help unload a car of baleu hay. I shall get acquainted with a Mr.—, who is western, bluff, rough, inclined to scoff and oo cynical, but good enough at heart. He is big. I need him in my business."

R—, Oct. 3, 1907.

"I have won the respect of certain men of the town by my day's work yesterday, and I unloaded a car-load of hay containing about ten tons and stored it in his barn. The men and loafers were watching to see me quit. It is heavy work for any one. The bales weigh from 90 to 190 pounds each. One man was laid out because it was too heavy work. I expect them to come to hear me preach now."

"As I was going to—Sunday morning, a young man came running out from one of the cabins by the way, and told me a sad story of his step-mother leaving his father, taking the children with her; and after that, to make matters more unbearable for his father, of the spreading of an ill report of drunkenness, etc., going on in his cabin. So on my way back I took dinner there. Mr.— is lonely and craves company. He works all day hard and long. He is Scotch, orthodox, and a fine, clean, clear-eyed, Christian gentleman. He needs sympathy and evidently does not find much in his neighbors. I shall take tea there tomorrow night on my way to—"

R—, Oct. 13, 1907.

"Tonight, in spite of the dance last night which lasted till three or four this morning, I had almost the largest—well about fifty out. My audiences are sometimes quite half men, and I believe once more than half. The young men come out and I get hold of them. Sometime I shall have fumbled my way about until I know just what to do with them. Goodnight.—Watchman.

To engage in the performance of home duties faultlessly, without petulance, without haste, without fretting—to repress the sarcastic and unkind word, to be calm in the hot moment of anger, to do without weariness, and to suffer without murmuring, to be charitable in judgment and trample out of the heart the Pharisee spirit, deeming life at once too short and too costly for quarrels and for pride; to maintain a chivalrous honor in all business relations; to hold back from the temptations of doubtful or hasty gain; to wear "the white flower," not "of a blameless life" only, but of a life cleansed from its earthliness and made pure by the Holy Spirit; to walk about the world and before men with a calm brow, conscious of integrity, and with a kind heart filled with love; to shed abroad the "sweet savor of Christ," and allure men to the heaven to which they know you to be traveling—these are but many-sided exhibitions of the one holy character, many facts of the one jewel of fidelity by which you are to be "approved" of your Father which is in heaven.—Punshon.

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 Methodist Review for March-April is an unusually fine number of a Review which is always able. This Review has much on literary subjects as well as on strictly religious ones. The first article is by Bishop Warren on "The Next Realm for Developing Efficiency," and the second is by Dr. E. H. Pope on "Kant and Schopenhauer on the Feminine Intellect." "Sack to the Church," by Dr. F. B. Upham is splendid.

The editorials are always among the best in any magazine. The Review is published by Jennings and Graham, in Cincinnati. Price \$2.50 per year.

The City Rescue Mission of Grand Rapids is featured in the current number of the Institute Tie, published by the Moody Bible Institute, of Chicago. A report is given of the leading addresses delivered at the recent Bible Conference conducted by Supt. Melvin E. Trotter, when Gipsy Smith, of England, E. Stafford Millar, of Australia, James M. Gray, of Chicago, and mission workers from New York to Denver were present and spoke. The number contains 104 pages in all, and is well illustrated. A recent photograph of Gipsy and Mrs. Smith is reproduced on the front cover.

Courtesy is love in trifles, and where love is not, though its counterfeit may abound courtesy itself is not. "Love doth not behave itself in security, neither in the home, nor toward them that serve us, nor to the poor, nor in any wise. Let us, then, not number it with the "minor morals" of life; rather let us believe that its true place is "with the great forces of character that ennoble and redeem the world."—Rev. George Jackson.

Many a man thinks he is self-restrained when he is only lazy. No brake can be put upon inertia. There is nothing to restrain.

Sunday-School Lessons

Sunday, April 4th.

Peter and Cornelius.—Acts 10:1-20.

Motto Text.—“In every nation he that feareth him and worketh righteousness is accepted with him.”—Acts 10:35.

“There was a certain man in Cesarea called Cornelius, a centurion of the band called the Italian band.” Cesarea was the Roman capital of Judea, built by Herod the Great, and was a Gentile city chiefly. It was twenty-two miles north of Joppa on the sea coast. Cornelius is the name of a very distinguished Roman family. And the troops which Cornelius commanded were Romans and not merely, as the greater part of their forces were, men enlisted from other nations. A centurion commanded one hundred men, but they frequently were put at the head of much larger forces. It is a noteworthy fact that the centurions mentioned in the New Testament were noble men.

“A devout man, and one that feared God with all his house.” He had learned of the true God from the Jews, and had given up his heathen religion to worship Jehovah. It is not probable that he had become a “proselyte of the gate,” as in that case he would have been reckoned a Jew in religion, and preaching the Gospel to him would not have been considered preaching it to the Gentiles.

“Gave much alms to the people.” A man of wealth, as might be supposed from his name. “The people,” does not mean to the poor but to the Jews. He may have built synagogues as did that other centurion. “And prayed to God always.” Refers to the constancy of his prayer that he was ever lifting up his heart to God.

“And he saw in a vision evidently.” Plainly. It was no dream. The angel was visible to

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him. The ninth hour was three o'clock when Cornelius was fasting and praying. “And when he looked on him, he was afraid.” Cornelius was a Roman soldier of a proud family. There was no braver man on earth. But, whenever men see angels, they are invariably afraid. It is the shrinking of sin from holiness, much of the same feeling which made Adam hide himself in the Garden of Eden.

“Thy prayers and thine alms are come up.” Alluding to the rising of the incense in the temple worship. “For a memorial before God.” Another allusion to the temple worship, memorial being used in the Old Testament of a part of the burnt offering (Lev. 2:2; Num. 6:20.) “There was no goodness in Cornelius' prayers and alms which gave him a claim on God's mercy, any more than there was intrinsic efficacy in the obligations under the ceremonial law. It was not as a reward of what Cornelius had thus done that the Lord now favored and distinguished him; but this distinguishing favor was itself the cause of those devotional and charitable habits, which were not meritorious claims to the divine blessing, but experimental proofs that it had been bestowed.”—Alexander.

The angel could have told Cornelius of the Saviour far more eloquently than Peter. But God has entrusted the preaching of the Gospel to earthen vessels, and the angel only bade Cornelius send for Peter. He obeyed with the prompt obedience of a soldier. Cornelius had lived such a life of exerted such an influence, that not only were his household worshippers of the true God, but there were devout men among his soldiers. And while the messengers were on the way, God was preparing Peter for the breaking down of the middle wall of partition between the Jews and Gentiles.

“Peter went up upon the housetop to pray about the sixth hour.” About 12 o'clock. The housetops were flat and were often used for private devotions. Twelve o'clock was the time for dinner with the learned among the Jews. While Peter waited till the meal was ready, he fell into a trance. In a trance the mind loses consciousness of outer objects. “It differs from the dream in that it is unconnected with any natural sleep; and from the vision because in the latter, the person retains his consciousness, and the objects shown to him possess a real existence.”—Abbott.

Verse 11. A great sheet, as it seemed, was let down from heaven by four cords at the corners, knit, meaning bound or tied. “Wherein were all manner of four-footed beasts.” All animals, clean and unclean together, without distinction. And among them even reptiles. “Rise, Peter; kill, and eat.” So the voice from heaven commanded. It was evident to Peter that the voice commanded him to make no distinction between the animals before him.

“Not so, Lord; for I have never eaten anything that is common or unclean.” It is possible that Peter looked upon the vision as a trial of his obedience to the law of God. For that God had commanded him not to eat unclean beasts was beyond a doubt. Therefore he must be very sure God meant to abrogate that command. Or, it may be, Peter refused from his Jewish pride. It is always right, it is the only right thing to do when we do not know the motives of a man, to attribute to him the best possible motives consistent with his character. It was only Peter's duty to refuse to disobey a command of God until he knew himself that God had abrogated that law. He must know assuredly beyond the shadow of a doubt that such was the case. It is never do to say a command is not binding for all time, or was meant only for a certain generation unless God has said so as plainly as he gave the command. “What God has cleansed, that call not thou common.” The meaning is that those whom God has cleansed are clean, and are to be received into the new kingdom on equal terms with the Jews without becoming Jews. “This was done thrice.” Thus convincing Peter it was no dream but a revelation from God. It is not to be wondered that Peter did not understand this vision till the meaning was made plain to him by the coming of the Gentile messengers. Peter's doubt was not of the reality of the vision but an uncertainty in regard to the extent of its meaning.

“While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.” The two servants and the Soldier, sent by Cornelius. “Doubting nothing.” That is the secret of all strength. He that doubts is weakened by those doubts. Faith alone has power. “For I have sent them.” That was sufficient for Peter who obeyed promptly.

If the Holy Spirit had sent the men, he must go, no matter how contrary that going was to his old ideas. But Peter knew the Spirit had sent them—there was no room for question on that point. And when a Christian knows he is obeying the commands of God, he goes out in God's strength, doubting nothing.

This is a very precious chapter to us Gentiles.

Let us thank God that He receives us on an equal footing with his chosen people, and without requiring us to assume the yoke of the ceremonial law.

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

DR. CUYLER'S LAST NOTE.

Brooklyn, N. Y., Feb. 1, 1909.

Dear Brother—This article is the most plain and earnest appeal to the unconverted that I have sent to the press in a long time. I hope that you can make room for it soon, as a contributed article, and that it may lead some souls to Jesus.

Oh, for more rousing sermons to sinners—more personal effort to win them, and for more “power from on high.”

Lovingly yours in Christ Jesus, THEODORE L. CUYLER.

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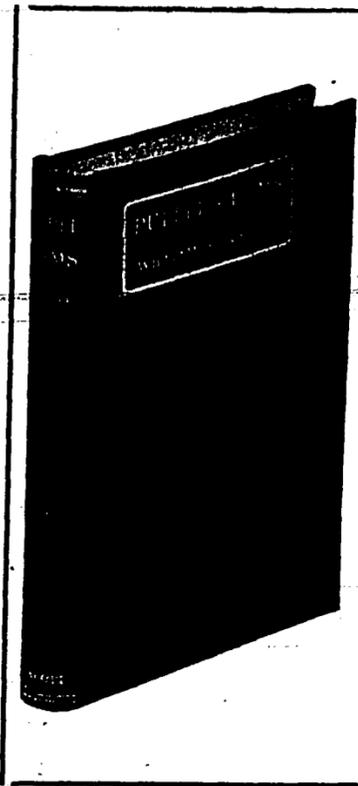
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FROM PANAMA.

The Isthmus of Panama has become of very great importance in the mind of the engineering, political and commercial world. The building of the Canal is, without doubt, the greatest engineering feat ever undertaken by man, and it will most certainly be finished and prove a success in every particular.

Politically its completion will most of all have an influence for good upon the Central and South American Republics; and, incidentally, be of advantage in many ways to all maritime nations.

Commercially it will change the currents of trade for the entire western world, and open to the nations the vast agricultural and mineral treasures of our sister republics of the near and far south.

Religiously the needs and opportunities involved are indeed very great, and are of vast importance.

There are approximately 50,000 people on the Zone, apart from the native population. A large part of these are negroes from Jamaica and Barbados. They all speak the English language. Then there are negroes from the neighboring republics, who, with the native negroes, all speak the Spanish tongue. Beside these there are many Spaniards from the "Spanish Main" and a few Mexicans. There are a few Italians and some French Speaking people from Martinique. The natives all speak Spanish. There are also a few from Great Britain and Ireland, and about 10,000 Americans. The color line is more sharply drawn on the Isthmus than in any of our Southern States. Among the Americans there is not a single well organized church. The Episcopalians are attempting one at Empire; and the Baptists (Southern) have recently started one with eleven members in the same place. A union church is about to be started with seventy members at Cristobal.

When spoken to about this condition of affairs the church people—of whom there are many—will say: "Our membership is in the home church; we expect to return before long, and as soon as the canal is done the Americans will mostly return to the States; and there will be few of them here save at Cristobal and Aucon, and the other towns will be abandoned. What's the use?"

Of course, among the natives it is different. The Wesleyan (British) have a fine large church in Colon, and another in Panama. The Church of England has a church in Colon, blacks and whites worshipping together. The Christians also have a church in Colon, and the Southern Baptists have a good congregation and membership, and are building a real good house. Then also the Southern Baptists have a good strong church of colored people in Culebra, of which S. M. Loveridge, an Englishman, is the devoted and efficient pastor. The Methodists (Northern) have a fine church building in Panama, with a membership of thirty-one white people, and have just organized a Spanish speaking church, in connection with the same, but separated. But Panama and Colon are outside the Canal Zone. Aucon adjoins Panama, and Cristobal adjoins Colon.

The United States government has appointed chaplains for service along the Zone, ten of them are located and four are traveling.

The local chaplain receives one hundred dollars a month; and, if married, a furnished house, fuel, light and water free. The traveling chaplain receives fifty dollars per month and certain other perquisites.

Of these chaplains the Methodists (North) have two; Episcopalians, two. Presbyterians, one; Baptists (Southern), three; Wesleyans, two; and the Roman Catholics, four. Of the Baptists J. H. Sobey, who has labored in this part of the world for twenty-six years, is at Empire; J. R. Wise, of Louisiana, is at Gorgona, and S. M. Loveridge is at Culebra. These men are competent and devoted to their arduous work, loyal to God's Word, and elegant gentlemen. Their wives are true helpmeets, splendid, brave and accomplished women. At most of the points the government has erected chapels in which religious services are held.

Beside all this the government has done a great deal for the comfort and welfare of the men in its employment here. For all of which the authorities are to be praised. But there is one thing for which they are deserving censure and condemnation, i. e., they have licensed more than seventy saloons and three distilleries. These saloons are doing more harm than all the mosquitoes that were ever upon the Isthmus. The government wisely spent many hundreds of thousands of dollars in driving out these pests; yet encourages the saloon in its injurious and ruinous work. There is no question as to the baneful influence of the saloon. Why do the authorities at Washington license it?

About two years ago a number of Christian gentlemen down here organized what they call "The Canal Zone Christian Federation," an organization made up of representatives of the evangelical religious organizations of the Canal Zone. An executive committee of twenty was appointed, and officers elected. An invitation was extended by this committee to me and my associate, Prof. John J. Lowe, a member of Grace Baptist church, Philadelphia, to visit the Zone and conduct an evangelistic campaign under their direction. We accepted the invitation and began our labors at Empire, January 9th. We spent eleven days there, and one week at each of the following points, viz.: Gorgona, Culebra, Gatun and Cristobal, and then held two services at each of four other points, winding up the campaign with an all-day conference of Christian workers at Empire, February 21st. About fifty Christians were present from a distance, who, together with the faithful band at Empire, made a fine conference indeed, and it was a high day for God's dear people. The faithful ones were greatly strengthened in their faith and encouraged in their noble work. And there is a brave, faithful company here—noble, intelligent and true.

The work was, all things considered, the most difficult I ever attempted. There were many hindrances, the chief of which was the indifference of church members. Being away from home pastures and for a renewal of tending to February 24, 1910. I consider the Western Recorder a splendid paper and it would be impossible for me to be without it. Please let the paper come to the same address as formerly, 320 N. Maney's avenue, Murfreesboro, Tenn.

L. W. MUNIALL, Cristobal, Canal Zone.

DEAR RECORDER.

The third convention of the Baptist Sunday School Union of Braeken Association met at Augusta, Ky., March 6-7. It was a local success. I say local, because only five Sunday Schools were represented.

Fourteen of the twenty-four Sunday Schools in this Association have joined. By a little sacrifice, a little effort, a little desire, the entire twenty-four Sunday Schools could be active members of this Union.

There is a much needed work for this union to do. It can do much if the good people of this Association will but put forth a little effort.

As one who has and will continue to work for its interests, let me urge the men and women of the Braeken Association to lend a helping hand. We want a great meeting in June. We want our officers, our ten committees, our work together for the three months that we have until our next convention. Work for the best interests of the Baptist Sunday Schools. Work to make the teaching more effective, the attendance larger, the results greater.

L. C. REYNOLDS.

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Enclosed please find New York Exchange for \$4 for amount of tending to February 24, 1910.

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BE STRONG.

Be strong! >
We are not here to play, to dream,
to drift;
We have hard work to do, and
loads to lift;
Shun not the struggle; face it.
'Tis God's gift.

Be strong!

Say not the days are evil, who's
to blame?
And fold the hands and asquiesce.
Oh, shame.
Stand up, speak out, and bravely,
in God's name!

Be strong!

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

OUR PULPIT.



THE JOY OF CALVARY.

A Sermon to City Business Men.

By Rev. John Thomas, M. A.

"And when they had sung an
hymn, they went out into the
Mount of Olives."—Matt. 26:30.

Moses turned aside out of the
beaten track in order to see the
bush that burned with fire, and
was repaid for that turning aside
by hearing a new voice from God,
and by receiving a new message
from Him. There are aspects of
truth of which we catch glimpses
in the New Testament, which seem
to call us aside out of the ordi-
nary track of divine truth, and
when we notice the voice, and lis-
ten to it, we are always well re-
paid for paying attention to that
particular suggestion. And it is
to something of that kind that I
want to invite your attention to-
day. The Cross of Christ bears
for our thought generally an as-
pect of almost unbroken tragedy;
it is the place of sorrows, the
place of darkness, the place of
night, the place of pain, the place
of awful desolation; and that is
true. No mistake has been made
by Christian teaching in represen-
ting Calvary as sounding the
depth of all possible darkness and
pain of the human spirit, the hu-
man spirit even when coming into
this work as God incarnate. There
our sins were laid, there the Son
of Man a lone in the darkness
of His soul found a desolation un-
utterable; it is the tragedy of
tragedy, the darkness of night,
the night of night, the pain of
pain. That is true. I do not
want to lessen your apprehension
of that in the slightest degree;
never a word has been said too
much about the desolation, about
the tragedy and horror of that
place of sacrifice, but I want this
afternoon, while not forgetting
that, to turn to a truth that is
more neglected than that truth.

The greatest truths come to us
as paradoxes. I am not going to
deal in logical demonstrations this
afternoon, I shall want to appeal
very simply to your spiritual feel-
ing, which always contradicts
logic. To be glad and sorrowful
at the same time is illogical; to be
storm-beaten, tempest-tossed, and
yet have perfect peace at the same

time, is illogical, but it is true
the same. You cannot demon-
strate it, but you can realize it.
"The peace of God which passeth
all understanding." "In the where
the music dies away for
world ye shall have tribulation,
men or God. And remember that
but in Me ye shall have peace."
So do not try to be logical this
afternoon. If you have tenden-
cies and temptations that way,
make an effort this afternoon just
to come down to the deeper points
of spiritual experience, because
what I want to draw your atten-
tion to this afternoon is not the
sorrow of Calvary, but the joy of
Calvary. I want to take you to
that unusual standpoint. I want
you to look with me reverently—
but I am sure, before the end,
praisefully—not at the measure-
less darkness and sorrow of the
Cross, but at its infinite, eternal
joy. That is why I have taken
my text from this verse, a little
verse, but one that points a shin-
ing finger of suggestion to us; and
yet we miss so often these little
points of suggestion, because they
come and flash upon us, and then
they are gone.

It is a Passover, the Passover,
the last of the smaller Passovers,
the first of the great Passovers,
and at the Passover those who
thought of their redemption, and
praised God for being redeemed
and saved by the blood, were filled
with joy, so that they sang. They
sang the old Jewish Hallelujah
chorus that was sung at the Pass-
over, they sang together of re-
deeming power and love while the
victim bled, the Lamb was slaugh-
tered; but here there comes an en-
tirely new song. They are gath-
ered together for the Passover,
and the Lamb slain is there in the
midst of them, but the strange
thing about this Passover is that
the Lamb joins in the singing.
That is what I want to call your
attention to. For the first time in
the history of the Passover of the
Lamb, the victim joins in the joy,
sings the praise of it along with
those that are being redeemed by
His sacrifice. When they had
sung an hymn—the redeemed ones
and the Lamb about to be slain,
already under the shadow of the
Cross. He sang, while the broken
bread in which His sacrifice and
sorrow and death were mirrored,
was there before Him; He sang
even while the red wine was there
which was the emblem of the
blood to be shed; already Calvary
was upon Him, already it was
around Him. He Himself had
drawn its picture in the bread and
the wine, and there in the very
shadow of the Cross, already in
the midst of the representation
of it, He sings the great Hallelu-
jah Chorus of the old time. I want
to take you to that today. Joy,
the joy of the Lamb, the joy of
Calvary, the joy that was there
right in the heart of that. And I
think we can understand a little
of it if we look intently upon that
place of night. We shall catch
some glimpse of the light, and if
we listen intently for that cry of
pain and desolation we shall catch
some glimpse somewhere in it of
the joy. Let us try to listen. This
has been—I cannot find a name
of the divine pity or the divine
tenderness, the wonders of the di-
vine heart, until the Son of God
redeemed our race through the
sacrifice of Himself. And the an-
gels are learning a deeper music;
they did not see the depth
of the divine pity or the divine
tenderness, the wonders of the di-
vine heart, until the Son of God
redeemed our race through the
sacrifice of Himself. And the an-
gels are learning a deeper music;

repenteth." The joy He felt for
like that; they did not see the
depth of the divine pity or the
divine tenderness, the wonders of
the divine heart, until the Son of
God redeemed our race through the
sacrifice of Himself. And the an-
gels are learning a deeper music;
they did not see the depth of the
divine pity or the divine tenderness,
the wonders of the divine heart,
until the Son of God redeemed our
race through the sacrifice of Him-
self. And the angels are learning a
deeper music; they did not see the
depth of the divine pity or the
divine tenderness, the wonders of
the divine heart, until the Son of
God redeemed our race through the
sacrifice of Himself. And the an-
gels are learning a deeper music;
they did not see the depth of the
divine pity or the divine tenderness,
the wonders of the divine heart,
until the Son of God redeemed our
race through the sacrifice of Him-
self. And the angels are learning a
deeper music; they did not see the
depth of the divine pity or the
divine tenderness, the wonders of
the divine heart, until the Son of
God redeemed our race through the
sacrifice of Himself. And the an-
gels are learning a deeper music;

of all the joy of the most glorious
and perfect self-realization of the
life of the Son of God. Remem-
ber that Jesus always represent-
ed His death as His supreme act
around Him the lost were waiting
to be redeemed. "I, if I be lifted
up from the earth, shall draw all
men unto me." He that saveth
earth will draw all men unto me."
at the same time is illogical; to be
storm-beaten, tempest-tossed, and
yet have perfect peace at the same
it." In the lowest deep of that

est moment? Never, never. The
of the deep current of divine joy
that passed right through the
darkness of the Cross, and its woe
to the glory of the blessed be-
yond?

What hast this to do with us?
What is the practical lesson for
you and me this afternoon? It is
this, and if I can get you to take
it away with you I shall be satis-
fied. It is this—that sorrow, and
pain, and disappointment, and
the heavy cross are not necessarily
the death of joy and the destruc-
tion of peace. Real joy does not
depend upon your being free from
sorrows or difficulties or burdens
of the earth. There are some peo-
ple who say, "Ah, I could be very
happy were it not for this trouble
were it not for this cross, were
it not for this calamity which has
come upon me." Friend, the joy
bells of divine bliss pealed in the
night of Calvary, and surely they
can peal in your darkness. Take
the sorrow of Calvary for your
encouragement and inspiration.
That is the first practical lesson
for us; and the second is this. If
you want to find a power to con-
quer sorrow and maintain your
life in the night in joy and peace,
then take your life to the shadow
of Calvary, and there bring your
cross underneath the shadow of
His, bring the darkness of your
night into contact with the dark-
ness of His night, bring your hour
of desolation into association with
the hour of His desolation, and
out of His great heart there shall
come to you a music that shall
never die, and a joy that can never
fade. For this is the summing
up of the whole matter, "He that
saveth his life shall lose it; he that
giveth his life for God and His
truth shall save it unto life eter-
nal." God help us to do this!
—London Baptist.

SPRY AT 64.

Keeps Well and Active on Postum

Postum does one good because it
is made of clean hard wheat and
contains no drug or other harm-
ful substance.

"My husband always had his
coffee twice a day—thought he
could not do without it," writes
a N. Y. woman. "About twelve
years ago he began to have bad
spells.

"His head felt queer, was dizzy
and sick at his stomach. The doc-
tor would come, and prescribe for
biliousness but medicines gave no
permanent relief.

"In a short time the same old
spells would return. This went
on for years, until we dreaded
these spells and feared he would
become an invalid.

"A friend to whom we told this
experience said it was coffee. He
had been the same way and stop-
ped drinking coffee and got well
by change to well-made Postum.

"He told us to be sure to make
it right according to directions on
pkg. Now we like Postum as well
as coffee, and I can't remember
when my husband has had a sick
day.

"Those bad spells are a thing of
the past. He is 64, works every
day and is as spry as a boy. We
have been using Postum a year
and a half and are glad to have a
delicious drink which does not in-
jure us as coffee did."

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

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

THE DANGERS OF CHURCH FEDERATION.

Sometime since I wrote an article against the much advocated federation of churches. My reason for so doing was not sectarianism, but fear of the consequences. My serious conviction is that such a "federation" would soon bring back religious persecution. I was forcefully reminded of my conviction on this point this morning while reading The Christian Herald of March 3rd. My heart was so stirred that I must write again.

The Christian Herald is an undenominational paper of great influence and wide circulation, given to general Christianity and humanity. In this issue is an account of the execution of Jeanette de Santhove, a sixteen-year-old girl, for her religion, in 1526 A. D. In writing up the facts connected with her execution and the spirit that caused it, the writer says: "Nor has one period a monopoly of it (the spirit of persecution). It is but a short time ago that a Presbyterian minister said openly on the platform of a meeting in Philadelphia; 'If I had my way about it, I would have an executioner called in to deal with all heretics and blasphemers. Burning at the stake would be too good for those who revile religion and take the Lord's name in vain. The growth of heresy is such today that nothing but measures such as this can stop it.'" Christian Herald, March 3rd, page 188.

I shuddered when I read that quotation. I knew that unregenerated human nature is ever the same, but did not think there lived in America a preacher who would publicly make such a statement. After my shock subsided, I said to myself: "Should the longed-for 'Federation of Churches' prevail, I believe that professed Christians in America would shed martyr blood inside of fifty years."

I do not know who the preacher quoted is, but the spirit of Rome dominates his soul—and there are others like him, for there are many unregenerated men in the ministry of today. If one of a denomination considered so conservative as the Presbyterians are, feels, and dares to speak, thus, what may be expected from others more aggressive?

But this quotation reminds me of Milton's weighty words: "New Presbyter is but old Priest writ large."

It also makes me remember that the sainted (?) Baxter (a Presbyterian) once said: "I abhor un- limited liberty and toleration, and think myself easily able to prove the wickedness of it." Also that he said again, when denouncing immersion for baptism, "I conclude, if murder be a sin, then dipping ordinarily overhead in England is a sin; and if those who make it men's religion to murder themselves, and urge it upon their consciences as a duty, are not to be suffered in a Commonwealth, any more than highway murderers; then judge how these Anabaptists that teach the necessity of dipping, are to be suffered."—Cramp's Baptist History, pages 308, 314.

The old Baptist cry, "Absolute religious liberty for all," is the cry of my soul. I would not stop the most blatant infidel from his blasphemy by force. What I ask for myself I grant to all others; it is God's to revenge.

"federation," we need that broadness of mind and religion which will concede to all others equal honesty and sincerity with ourselves, and as having almost as much intelligence. With such a spirit, we would listen to each other and learn, but as it is with most of us, a kind of self-entertained infallibility, and consequent prejudice against all other views than our own, close our ears to all expositions contrary to our belief, and create within us the spirit of the preacher quoted above. Especially is this true of all who know nothing of the grace of God in regeneration, for all such follow a creed instead of Christ.

That quotation in The Christian Herald, as the words of a Presbyterian preacher, makes me dread the more the consequences of "The Federation of the Protestant Churches." Better far opposing denominationalism, with religious liberty for all alike, than "Federation" with dominating control.

E. L. WESSON. New Albany, Miss.

THE DEATHS OF LITTLE CHILDREN.

From the view-points of heredity and hygiene this subject might be discussed with the calmness which is essential to the pursuit of true science.

But let one of these accidents, deformities, illnesses, deprivations of sense, or death befall the child of a scientist or a physician, how different the angle of vision!

Never shall we forget the solemn answer made to us by a celebrated physician when he said: "I cannot cure my boy!" and added: "It seems as if God will not let me cure him lest I should forget my dependence on Him—and I confess I needed the lesson."

The Christian cannot content or comfort himself with merely a belief in the despotic reign of physical law. Yet the deaths of little children, contemplated along a line which points toward the providence of God, present inscrutable mysteries.

This paper will reach thousands of families from which the hand that gave has snatched away the gift—perhaps, like that of the widow of Nain, an only child—and there was no Elisha or His apostles to recall to life.

We are not authorized by the Scriptures to attempt to take away sorrow, but to mingle sources of joy with sorrow, so that "if now for a season" Christ's hearts are "in heaviness through manifold temptations" (trials or tribulations) there may be an undertone of rejoicing. The Scripture imparts more depth and sweetness to the words "father," "mother," "son" and "daughter" than can ever reach the hearts of those who never learned their meaning in the holy Word.

What can be the explanation of the deaths of little children? They have not learned the lesson of life; they have not furnished examples for others to follow; they have not sinned; they have not violated any law.

Why should they be taken away? The human heart will cry out against this and faith will be strained. No man can gauge a mother's agony when her first child is laid in the grave. If a true mother she can never be quite as cheerful as

she was, nor as happy, unless the Spirit of God assist her to bear her grief. Again, the pangs of a father, though unlike hers, are sharp and sore, and questions spring up that find no answer.

Short must be the steps in faith of those who desire to find the path of peace.

Children do not die without a reason in the mind of God. This all-inclusive Being cannot provide merely that the spirits of a certain number shall return to Him in childhood. He must know why each one should be so early called.

Parents cannot foresee the earthly future of their children, neither can they measure the influence of the bereavement upon themselves. The spiritual value of the separation may be incomputable. The lesson taught may be necessary, though those who need it may never have dreamed themselves to be in danger of loving the creature more than the Creator. In the long roll of Christian conversions thousands of parents have been led to a religious life by the conviction that they were not ready for the spiritual realm to which the light of the home had gone; and many who had left their first love of Christ have returned to it when, in agony of prayer for consolation, they stood beside the open grave. All great preacher-pastors know this.

Sad as it is, the removal of one of the lambs of the flock often makes the first real impression of heaven upon those that are left. The spiritualizing of parents and children follows, and henceforth life by them is not for one world, but for two.

The perpetuation and increase of marital love is often guaranteed by such visitation. A common grief will recreate or perpetuate love as effectually as a common joy. There is a saying that "Waning love comes back when a child comes in," and it is true that mutual grief unites hearts in confidence and love.

To have children on earth is an honor, a comfort, and an opportunity; to be sure that one's child is in heaven is a blessing and an expectancy. So great a man as Edmund Burke, under the hardest blow of his life, said: "I am content that my son on earth has become my ancestor in heaven."

What better words can be uttered by the grieving Christian father or mother than these?

"The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

Yet they may be sweetened by: "For he doth not afflict willingly, nor grieve the children of men," and strengthened by:

"Wherefore, let them that suffer according to the will of God commit the keeping of their souls to him, in well-doing, as unto a faithful Creator."—New York Advocate.

BROKEN PROMISES OF GOOD.

That laughing philosopher, Robert Burdette, says: "Every day I am sorry for something I did yesterday, and live in a chronic state of remorse and hair-shirt. I only hope the day after I die I shall not be sorry for it."

William Dean Howells puts an added thought with poetic pertinence when he says:

"How tired the recording angel must begin To be of setting down the same old sin, The same old folly, year out and year in,

More Than Soda Crackers

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

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

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NATIONAL BISCUIT COMPANY

Since I knew how to err against my name!

It makes me sick at heart, and sore with shame,

To think of that monotony of blame

For things I fancied once that I should be

Quits with in doing. But at last I see

All that I did became a part of me,

And cannot be put from me, but must still,

Remain a potent will within my will,

Holding me debtor, while I live, to ill."

In some kind or degree every honest heart must admit the monotony of blame. Paul says: "For that which I do I allow not; for what I would, that do I not; but what I hate, that do I. I find then a law that, when I would do good, evil is present with me."—(Rom. 7.)

A white-souled old lady, whom one cannot imagine as having much need of repentance in her gentle, helpful, stainless life, says she gets a great deal of comfort and encouragement out of David's falls, because he always got up again. And may I say when I think of the one perfect example, and realize how far short I come of following Him as I should, I find comfort and help in what some of the leading characters in the Bible say of themselves. Isaiah, that prince of the prophets, says: "Woe is me, for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, and my heart is overtaken by the Lord of hosts."—(Isa. 6:5).

Paul the apostle to the Gentiles said: "Who am less than the least of all saints."—(Eph. 3:8).

And Peter, under whose preaching so many professed religion on

the day of Pentecost, denied the Master, and said I do not know Him. Job, the most potent of all men said: "Let the day perish wherein I was born."—(Job. 3:3.)

Any way I don't know what better to do than what the little girl of tender years said she would do when she appeared before the mercy seat to be judged. She applied to the church for membership, and the brethren thought it possible she might be too young to understand the plan of salvation. So to satisfy themselves they asked her what she would do when she died, and came to stand before the Great White Throne. She said, "I will hide myself behind my blessed Saviour."

C. A. BARNES. Palmyra, Tenn.

A wicked woman working in one of the great paper mills of Glasgow was converted through the efforts of a city missionary, and became a person of great devoutness of character. She described the process of her salvation in these terms: "I was like the rags that go into the paper mill. They are torn and filthy, but they come out clear, white paper. That is like what Jesus is doing for me."—That is, indeed, the work which the great Redeemer is doing for millions of our race. That is the method by which the kingdom of God is being made triumphant in the earth.

The power of faith is in the sim- plety of faith. When a man be- lieves in God with all his heart he has no more fear for anything but his own disobedience. Today, to- morrow, and all the endless days are his. Life becomes a plan of God, and the heart rests in the power that shall fulfill it.—I. O.

Editorial

READ AND ACT.

Thus far Kentucky has given \$19,260.95 for Foreign Missions, and \$10,386.58 for Home Missions.

If the amount apportioned to this State is secured \$20,739.05 must be raised for Foreign Missions by April 30th, and \$14,613.42 for Home Missions.

This means that our contributions for Home and Foreign Missions will have to average one thousand dollars a day for the next thirty-five days. Kentucky Baptists are abundantly able to perform this task, but not a moment must be lost. This is the time for heroic action. Let everybody pray, work, and give.

There is great danger in this materialistic age, even by the best speakers and writers, of stressing the temporal and human side of religion to the detriment and neglect of the spiritual and divine. In all the phases of Christian work this is manifest. In church work, in evangelistic work, in mission work, we see how methods, plans and manipulations are adopted and in a large measure it is forgotten that "the Lord giveth the increase."

Recently the writer heard a splendid sermon touching especially the responsibility of the Baptists of the South. The burden of the discourse was our ability and responsibility in giving the gospel to the world. But the stress was laid absolutely on the financial ability of Southern Baptists, and the appeal was made on that ground. That sermon should have been seasoned with some of the apostolic injunctions, such as "Preach the Word," "Endure hardness as a good soldier of Jesus Christ," "Shun not to declare the whole counsel of God," "Content earnestly for the faith," etc., to show the responsibility of Baptists to "guard well the things committed unto them." It is of vital importance that the Baptists of the South shall guard with the most jealous care the doctrines of grace and the principles of vital godliness as ever held by orthodox Baptists.

With the laxity of so many who bear the name Baptist, the inroads of error, the effort to wipe out denominational lines, to throw down the bars and let all classes and conditions enter among us surely we need to listen to the Saviour, who said, "Watch."

Listen! Unionism is in the air. The lax, the unorthodox, the errorist is crying union, union, union. Paul asks, "What fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And all agreement hath the temple of God with idols? For ye are the temple of the living God, as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come ye out from among them, and be ye separated, saith the Lord, and touch not the unclean thing and I will receive you. And I will be a Father unto you and ye shall be my sons and daughters, saith the Lord Almighty."

receive you. And I will be a Father unto you and ye shall be my sons and daughters, saith the Lord Almighty."

If the errorist can capture the Southland, then indeed we may begin to ask, "When the Son of Man cometh, shall he find faith on the earth?" Let us recognize our responsibility to God and His cause, His truth and His churches, and seek grace to "Be faithful even unto death."

The following by a popular writer, is from one of our daily papers, and in the same issue is an article on the deleterious effect of the "Drug Habits" on the body. What this is to the body the doctrine taught in the following is to the soul. Instead of being food it is poison. It is anti-Scriptural, soul-destroying and God-dishonoring, yet this daily doubtless finds its way into thousands of homes where no religious paper ever comes, and where the Bible is seldom read. Such teaching, such contradiction of God's Word makes practical infidels and spiritual dwarfs. Listen:

"There is a wholesome and bracing philosophy being talked and taught today, that finds its meaning in the old Hindoo phrase, 'We will be what we will be.' This phrase evidently means, 'We will be what we will to be.'"

"The New Thought schools and churches are everywhere preaching this great truth—that man holds within himself all the ingredients of success, and that he needs no 'pull,' no 'influence,' no aid from any source outside of himself to become that which he really desires and determines to become."

It is a contradiction of that truth so abundantly taught in God's word, so beautifully expressed in the hymn, "I need Thee every hour, in joy or pain, come quickly and abide or life is vain," For Jesus said, "Without me ye can do nothing." Paul said, "For I know that in me (that is in my flesh) dwelleth no good thing; for to will is present with me; but how to perform that which is good I find not." But on the other hand, he says, "I can do all things through Christ which strengtheneth me."

Which shall we believe, the Bible, Jesus and Paul, or the popular writer in the daily paper? Much is said today about the "up-to-date" church, the "up-to-date" preacher, the "up-to-date" methods of work, etc. Desiring to be in the procession, one of our wisest and best pastors had an "up-to-date" vision of how an "up-to-date" church now reads 1 Timothy 3:1-7. It is as follows: This is a true saying, if a man desire the office of a bishop, he desireth a sweet work. A bishop then must be under forty, the husband of one wife, the father of not more than two children, better one, still better none; having well developed powers of locomotion, a stereotyped smile, a pleasing voice and a special tact for winning children. One that can meet with all church and society services, clubs, and entertainments of all kinds, ready to make a suitable address on any occasion without a moment's notice. Not given to much study, nor profound thinking, but a surface skinner, deep spirituality not expected, nor desired. One that can live on half the salary he could get in any of the

vocations; (for if he cannot do this, how can he please his people and stay on the field?)

Not a doctrinal preacher, lest he be loved by the best of his church, and fall into the condemnation of the remainder together with other spiritual tramps and dead-beats. Moreover, he must have a good report among other denominations, lest he fall into reproach, and the church committee be looking for another pastor."

With quaint humor the brother adds, "The above is not inspired," but it is suggested by first-class common sense.

The following is clipped from the Florida Christian Advocate of February 11th:

"We had occasion recently to express ourselves editorially upon the subject of woman's clothes. We mentioned the fact by way of extenuation that we had apostolic precedent for mentioning the subject. We are not sure, however, but that Paul would revise his exhortation to women that they pray not with head uncovered. Knowing the thoroughly evangelical spirit of the great apostle, we are persuaded to believe that were he preaching today, he would have posted conspicuously in the church in which he officiated this sign: 'Ladies will please remove their hats.'"

It is marvelously strange to us that an editor claiming to believe the inspiration of the Bible would trifle in this way with the Word of God, and seek thus to shake the confidence of his readers in the inspiration of the Scriptures. Any one who believes God's Word is sure that Paul would not revise anything which he wrote under the direction of the Holy Spirit. The whole system of the gospel is perfect and complete. In setting it forth to the world God made no mistake. There is nothing in it to revise, change or amend. There is no legislating to be done. "There is one Law-giver in Zion." If Jesus were here today, there is not one iota he would change, either in the conditions of salvation, the form and observance of the ordinances or the special directions given to his followers. If the Holy Spirit did not know all these things when, under his influence, Paul wrote the language in question, then He could not be God. "Let God be true, but every man a liar."

Denominational co-operation seems to be taking definite shape in Northern California according to The Congregationalist and Christian Work. Representatives of the Baptists, Congregationalists, Methodists and Presbyterians recently met and entered into the following agreement:

"First, that we will mutually inform each other of all work in hand by each denomination, and also of all new work as soon as it shall be actually undertaken. Second, that we will regard the establishment of Sunday Schools under denominational influence as the beginning of church work. Third, that we will not encourage the organization of new churches in towns of 500 population or less, where churches of sister denominations are located; and, if such churches are so organized in any case we will not appropriate missionary money to them."

Such an agreement on the part of the Baptists puts them in a very embarrassing position. If it is a matter of indifference whether

Baptists belong to any one of the organizations just mentioned then their mission has come to an end. The effort to maintain separate Baptist churches is absurd and foolish.

It might be well if the churches who contribute this missionary money would inquire as to why their funds are used to help so-called Baptist churches that would enter into such an agreement. Baptist progress is doomed when Baptist principles are so thoroughly ignored.

"Does the New Testament warrant the assertion that the church was reorganized on the day of Pentecost?" Within the past month the above question has repeatedly reached this office.

To a reader of ordinary intelligence, the second chapter of the Acts presents nothing confusing or confounding as to the organization or the reorganization of the church. There is absolutely nothing in the chapter to warrant the statement that the church was either organized or reorganized on the day of Pentecost.

In Acts 1:15-26 we find the church transacting business and in Acts 2:41 and 47 it is specifically stated that additions were made to its membership.

On that day the promise of the Saviour was fulfilled concerning the gift of the Holy Spirit, and this is immediately followed by a great religious revival. It would be absurd, however, to call this a reorganization of the church.

Dr. J. William Jones is dead. He had been in failing health for some time and the end came March 17th, at the home of his son, Dr. M. Ashby Jones, in Columbus, Ga. Dr. Jones was an ardent sympathizer with the "Lost Cause," and made an enviable record as soldier and chaplain during the late war. He enlisted when the war began and served till it terminated with the surrender at Appomattox. He enjoyed the proud distinction of being a personal friend and intimate associate of General Robert E. Lee.

Dr. Jones was an intelligent, loyal, and devoted Baptist, and was a preacher of marked power. He baptized the late Dr. T. T. Eaton while the latter was in school at Lexington, Va. He is survived by his wife and five sons. The Recorder extends condolence to the bereaved.

The Armory has been secured as the meeting place for the Southern Baptist Convention and plans are rapidly maturing for that important event. A wise and energetic committee, under the leadership of Dr. M. P. Hunt, has the matter well in hand and already predict a great Convention.

If the Baptists of the South will rally and remove the possibility of a debt that is now looming up before the Home and Foreign Boards, the Laymen heed the call and attend in large numbers, and the Lord of Hosts meet with us truly this will be a notable Convention.

As soon as the data reaches this office concerning the railroad rates, full announcement will be made concerning hotel accommodations, etc.

The divine purpose in the world has been wrought out through the nations. To seek and to fulfill that purpose secures the nation's glory; to miss or oppose it will grind the nation to powder.

EDITORIAL VARIETIES

Jesus Christ was the very prince of dogmatists.

Heresies are born in the mind of Satan.

As a rule people do not go beyond their spiritual leaders.

There is a wide difference between a religious vocabulary and a religious experience.

The way of salvation is changeless for Christ is that way and he is "the same yesterday, today and forever."

Louisville has over 16,000 Baptists, whose names are recorded as tax-payers and registered voters.

Many churches have turned their own heaven imposed tasks over to committees and societies. In each instance the outcome will be disastrous.

One of our exchanges recently appropriated a leading article from a prominent journal and used it as an original article. Such conduct is without excuse—it is shameful.

The Porter-Brown debate on "Alien Immersion" can be had from the Baptist Book Concern for one dollar, postpaid. This book is a valuable contribution on that subject, send for a copy at once.

"You are invited by the gentlemen behind you to join the gentleman beside you in removing your hat." So reads an item addressed to the ladies in The Calendar of a Western church.

An exchange designates Mr. T. M. Gilmore, the head of the National Model License League as "our unselected nominee for a professorship in some theological seminary."

A delightful letter reached our office last week from the Rev. Josephus Shackelford, of Tuskegee, Ala. Bro. Shackelford is seventy-nine years old and is still an active pastor, preaching three Sundays in the month to two churches.

The primary business of the preacher is to preach not science, sociology, psychology or the otherologies, but the gospel. This it is, that is, the "power of God unto salvation," and it should be proclaimed clearly and with great tenderness.

Dr. B. L. Whitman, of Seattle, is our authority for the statement that a building is now being erected on the ground of the Alaska-Yukon Pacific Exposition for Baptist Headquarters. This building will be used for Baptist exhibits and will provide accommodations for meetings, correspondence, reading and rest. A correspondent of an Eastern paper, writing of a certain event, says: "There were thirty present, who enjoyed a bounteous repast, including the pastor of the Methodist church." If the Baptist preachers of that community are in danger of a similar fate we insist that they migrate at once.

"I would sooner take a live coal in my hands and let it burn through the flesh than even to touch a card." These strong words were used by Dr. J. Wilbur Chapman, after asserting that nine out of ten of the professional gamblers from "better" families commenced their career at the social-parlor game.

Sometime ago a brother said, "I'll not insult God by asking him to send other laborers into his vineyard while we treat his worn out ministers as we do." Would that every Kentucky Baptist lovingly shared in providing for our aged ministers. Send Secretary J. D. Maddox, Owensboro, Ky., a contribution for this purpose. The treasury is almost exhausted and the need is very urgent.

Thomas Jefferson and W. H. Taft are the only Presidents ever inaugurated in the Senate chamber. The Bible used by President Taft, in taking the oath of office was opened at random that, according to usage, he might kiss the book. The verse that his lips touched read: "Give therefore thy servant an understanding heart to judge Thy people, that I may discern between good and bad; for who is able to judge this Thy so great people?"

The meeting started by Dr. W. D. Powell early last February in Douglass, Ga., is still going on. There have been more than 100 additions to the church.

Many of these have come from other denominations. Pastor T. S. Hubert, writing about it, says: "Dr. Bow's book, What Baptists Believe and Why They Believe It, was an important factor." This booklet is sixty-four pages, and can be had at the Baptist Book Concern, at 10 cents postpaid, or \$5 per hundred. Send and get 100 for your church.

AMONG THE Churches.

Walnut St. (Third and St. Catherine) - Pastor Henry A. Porter: Christ's Letter to the Church at Laodicea, Rev. 3:14-22. Murder and Suicide, Ex. 20:13. S. S., 372. By letter, 3. Services held in the lecture room until boilers can be installed. Broadway - Pastor W. W. Landrum: Attractive Power of the Cross, John 12:32. Spiritual Nearsightedness, II. Peter 1:9. Baptized, 1. Crescent Hill - Pastor J. F. Griffith: Missions, Eph. 3:6. The Ground of Hope, Heb. 6:17-20. S. S., 94. By letter, 1. Chestnut St. - Pastor J. M. Weaver: The Power and Extent of the Atonement, Matt. 8:16-17. The Joy of Salvation, Ps. 51:13-14. S. S., 143. For baptism, 1. Calvary - Pastor J. S. Dotweiler: The Comfort of the Holy Spirit, Acts 9:31. Under the Blood, Heb. 11:31. S. S., 202. Eighteenth St. - Pastor B. V. Bolton: Parable of the Talents, Matt. 25:14-30. Zacchaeus, Luke 19:1-10. S. S., 40. Eleventh and Jefferson Sta. Mission - Supt. B. T. Kimbrough: Preaching at night by Bro. C. O. Booth, "Hill vs. Heaven." S. S. 89. Franklin St. - Pastor T. J. Duvall: The Christian's Hope, I. Peter 1:3. Seeking Jesus, John 6:39. S. S., 208. By letter, 3; for baptism, 1; baptized, 1. German - Pastor Wm. Argow: The Beginning of the World at the Earliest Time, II. Peter 1:19. Celebration of the Bible Festival with the Sunday School. Collection \$8.03. S. S., 69. Collection \$1.53. Commenced German Mission last Tuesday at Jarvis Avenue, attendance, 20. In the evening I explained the Bible, when it was divided into chapters and verses and words. Hazelwood - Pastor C. S. B. Althoff: Saved to the Uttermost, Heb. 7:25. Gethsemane - the Place of Ages, Matt. 26:30-36. S. S., 162. Highland - Pastor Leonard W. Doolan: Is Jesus Christ Truly God's Son? Matt. 22:42. Why the Highlands Should Drive Out the Saloon, Titus 2:12. Highland Park - Bro. A. A. Adkins preached in the morning. Pastor G. F. Davison: Work Well Done, Mark 7:37. S. S., 90. Hope Rescue Mission - Supt. Wm. M. Bruce: Matt. 3 and 4. Bible Class attended, 86. Eight conversions. Dr. Kendall preached at the jail. Bro. DeSpain conducted the services at the workhouse. Immanuel - Pastor J. C. C. Dunford: The Three-fold Commission, Matt. 28:18-20. Address by Mr. John H. Nicholson, founder of "The Gideons." S. S., 217. Fischer Ave. Mission, 88. Ormsby Ave. - Pastor G. D. Billeisen: Glorifying in the Cross, Gal. 6:14. Christian Influence, Acts 28:4-6. S. S., 111. By letter, 3. Parkland - Pastor E. G. Vick: God's Care, Isa. 52:12. Naaman, II. Kings, 5:1. S. S., 200. By letter, 3. Portland Ave. - Pastor L. W. Smith: The Overcoming Life, Rev. 21:7. S. S., 132. By letter, 1. Morning service was devoted to Missions. A foreign mission offering was made. Two addresses, Bro. L. C. Quarles, "African Missions," and Bro. V. B. Clark, "The Gift of a Life." Pastor preached at night. Third Ave. - Pastor S. J. Cannon: According to Faith, Matt. 9:29. Sacrifice, Matt. 19:27. S. S., 179. For baptism, 2; by letter, 2; by restoration, 1; baptized, 3. Meeting continues every evening this week, except Saturday at 7:30. Twenty-second and Walnut - Pastor M. P. Hunt: Inasmuch, Matt. 25:40. The Care of Souls, Ps. 142:4. S. S., 659. For baptism, 1. Thirty-sixth and Grand - Pastor J. C. Given: Love Fulfills the Law, Rom. 13:10. The Great Salvation, S. S., 38. Bro. M. P. Hunt spoke to the young people. A great lecture was the very one of all who heard. Van Buren St. - Pastor E. G. Sill: Christian's Legacy, John 15:20. Salvation, Ps. 45:22, Jude 3. S. S., 100. Bro. Wm. Argow, the new pastor of the German church impresses you as one of the stalwarts or the olden time, when it meant something to be a Baptist in Germany.

before the Bible Conference in Russellville last week. Prof. Jones, of the Chicago University, lectured on music in Norton Hall Chapel Wednesday afternoon, March 17th. Dr. Geo. B. Eager preached at First church, Owensboro, Sunday morning and evening, for Pastor L. B. Warren. Our former student, Bro. E. B. English, who has been called to the Walnut Street church, Owensboro, will move his family to that city next week. Dr. J. R. Sampoy preached at Fourth Avenue church Sunday night, and Dr. W. J. McGlothlin at the morning hour. Bro. T. C. Duke has been called to Waco and Viney Fork churches in Madison county. He preaches at Waco on the second Sunday and Viney Fork on the third Sunday. He began his work with the March services. Examinations for the third quarter are on this week. Students preaching Sunday: T. C. Bagby, Portland Avenue, Wednesday evening, and Smithfield Sunday. C. T. Brookshire, Clifton. W. P. Carter, Ricker's Ridge. G. T. Vickman, Swedish Mission. J. E. Wishart, Elmira. B. F. Johnson, organized a Sunday School at Routt. J. E. Cook, Hamilton Avenue. W. R. McEwen, Presbyterian Mission, Wednesday evening. W. E. Briery, Nicholasville, for Anti-Saloon League. V. B. Clark, missionary address at Portland Avenue Y. M. C. A. and East church. C. O. Booth, Eleventh and Jefferson Streets Mission. J. A. Sutherland, Karn's Grove.

EATON MONUMENT FUND.

A Souvenir Program. Credit was given last week to "Rev. S. E. Reed and Lyndale Mission" for \$12.50. It has since been learned that this is Bro. Reed's personal gift, and a noble one it is. "But it doesn't express half the love I had for him," said Bro. Reed with emotion. Rev. J. H. Dow, of Missouri, expresses the hope of being present at the unveiling in May. E. B. Browning writes: "I felt like I didn't want this opportunity to pass without doing something," and in this he voices the feeling of many others. An appropriate souvenir programme of the unveiling ceremony is to be prepared, and upon it the name of every individual contributor to the fund will appear. The amounts of the individual gifts, of course, will not be mentioned, and in the case of church offerings and loose collections it is impossible to ascertain the names of the givers, but all who give in their own names will have place in the list. Hence it is important that those who have subscribed and have not yet paid, and all others who wish to have part in the monument, send in their contributions soon in order that they be not omitted from the list. Cash Received. Previously acknowledged \$2420 22 Browning, E. B., Falmouth, Ky. 1 00 Dew, Rev. and Mrs. J. H., Liberty, Mo. 5 00 Hill, Rev. W. R., Louisville 1 00 Jones, Rev. N. F., Hartford, Ky. 1 00 McFarland, Rev. J. M., Louisville 1 00 Total cash received \$2429 22 HENRY ALFORD PORTER, Chairman.

THE STATE.

Manly Allbright, a nephew of Deacon A. E. Allbright, was caught in the machinery of a saw mill, near Brodhead, on March 16th, and was instantly killed. Evangelist R. A. Barnes has had a great meeting at Brodhead. There were fifty-six additions, forty-six by experience and baptism. The meeting lasted almost four weeks. Three different attempts were made to close the meeting but the interest of the meeting was so great that the efforts failed and the meeting went on: Seven members of one family were converted and joined the church - the father, the mother and five children. Bro. Barnes preaches the old gospel, ruined by sin and saved by grace. Pastor H. R. McLendon writes from Manchester: "We began on Friday night, February 12th, one of the best meetings ever held in the town of Manchester. The meeting continued seventeen days. During this time there were upwards of forty professions of faith in Christ, and upwards of thirty additions to our church. More earnest and better work in a meeting I do not think I have ever known. Bro. James B. McKeegan, of Williamsburg, Ky., conducted the meeting. He contested every inch of

ground with and against the forces of sin. Bro. McKeegan is the Lord's friend, the people's friend, the pastor's friend. In finances we raised \$65 for State Missions and increased pastor's support \$150. Our church is now better organized for work than ever before. We are greatly encouraged. We are now organizing a Barnea Educational Sunday School Class for our men." Pastor C. M. Reid writes from Middleboro: "On March 14th Bro. L. A. Cooper, one of our State Board Evangelists, closed one of the greatest meetings that has ever been held in this section. For three weeks our house would hardly hold those who came to the day services, and at night the people were turned away by the dozens. Two Sunday evenings overflow meetings were held in the Sunday School addition, and still the crowds could not be accommodated. No man has ever been in our midst who gave such universal satisfaction. All denominations flocked to hear him and entered heartily into the services. Bro. Cooper is a close Bible student and unquestionably makes it the basis of all his teaching. As a result he has won more people to the study of the Bible than Middleboro ever saw interested in it before. His ideal of the Christian life is very high and is an active soul winning life. And it is believed that the Christian people have been so strengthened by his teachings that they will ever after be more active. So that the influence of the meeting will tell for good for many years to come. There were about fifty professed conversions. Thirty-four have united with our church, and others will do so. Several have gone to the other churches."

DEAR RECORDER:

The Recorder and the Christian Index will probably have obituary notices of the death of Capt. W. L. Stanton, a former prominent Georgia Baptist, who passed peacefully into the better land, at his residence, in Los Angeles, Sunday afternoon, March 14th, surrounded by his devoted wife and five children, other kindred and friends. But will you allow a brother Baptist, neighbor and friend, to tell the brethren of the old Southland, who loaned this good brother to us for a few years, how much we miss him, and how we appreciated him, and hold his memory dear. His funeral last Tuesday was held at the old First church, of Los Angeles, and the funeral sermon, by his pastor, Dr. Henry, assisted by several other ministers, told well to the sorrowing congregation of the virtues of the deceased, which all believed who knew him. He was a deacon in the First church, a member of the executive committee of our city mission society, a member of the Baptist Monday Club, and of the Confederate Veterans of this city, all of whom had representatives at the funeral in the large congregation. His life here was full of usefulness, his friends were legion, and his sorrowing family have the sympathy and friendship of the entire Baptist community in Southern California. Truly a good man has gone to his reward. As the editor of this paper knows, Bro. Stanton was an old-time friend and admirer of Dr. Eaton, the former well loved editor, and some time ago expressed a desire to be present when the monument to Dr. Eaton will be unveiled. Do you not believe he and Dr. Eaton know each other up there? For many years he has been a subscriber to the Recorder, and a firm believer in the principles the paper stands for, and we know you sorrow with us, but with the hope of all Christians, of meeting again. F. S. YAGER, Los Angeles, Cal.

TO THE BAPTISTS OF KENTUCKY.

Dear Brethren - As Moderator of the General Association of Baptists of Kentucky, I appeal to every church in the State, to take immediate action in the way of giving prompt and substantial relief to our Home and Foreign Mission Boards. These, our agencies, are in financial straits and must have prompt and generous support from the churches. Let me urge every church in the State to take at once an offering for home and foreign missions, and get it into the hands of Dr. W. D. Powell, Louisville, before the last day of April, that he may report it before the books of the convention year close. Brethren, especially pastors, don't push this aside and forget it. The failure of our boards is our failure and our shame. WM. D. NOWLIN, Moderator Gen. Assn. Mayfield, Ky. DEAR RECORDER: I am glad to announce that many have complied with the request of State Sunday School Secretary W. J. Mahoney and secreted young women.

Mrs. Geo. B. Eager, chairman of the Board of Managers of the Training School, makes an appeal which the Central committee is sending over the State, hoping thereby to reach every Baptist woman in Kentucky. She says: "The Baptist W. M. U. Training School is in a peculiar sense near and dear to Kentucky women."

From China and Japan - from South America and Mexico - from the cities and towns in our own land come glad tidings of how the King's business is speeding by the trained missionaries sent out by this school. In this metropolis of Kentucky, thirty-four earnest Christian workers are carrying light, week after week, into nineteen dark places. "We depend on Kentucky women for \$450 this year to help support this school. So far only one-third of it has been sent in, and the year is in its fourth quarter. I earnestly appeal to every woman who sees this statement to bring it before her society at once. Send any sum from \$2 to \$25, that your interest and ability may suggest - marking it for 'current expenses of Training School.' - Miss Willie Lamb, Box 396, Louisville, Ky. "Dear sisters, we need your help right now."

Secretary W. D. Powell enlightens us very considerably as regards some of the needy places within our borders. Baptists have never done any work in Letcher county until our Secretary visited them recently. We have an evangelist at work there and should have a missionary at once. He will cost \$50. A strong man is needed in Pike county, the largest county in the State. The cost of this man will be \$75. Also need a man for Hindman and Knott counties. A missionary is needed in Elliott county where three churches have recently been organized. Martin county needs a missionary, only one church in the county and yet nine out of ten sinners will tell you that if they were Christians they would be Baptists. Many other counties are equally destitute.

The Barboursville School in which Kentucky Y. W. A.'s are deeply interested, has furnished about 85 per cent. of the public school teachers for that part of the Kentucky mountains. Cardenas, where the Sunbeams are building a chapel, is a beautiful, growing city on the north coast of Cuba, nearly one hundred miles northeast of Havana. Our Baptist pastor there is Rev. A. U. Cabrera, one of the best men we have in Cuba. He is a Cuban, though he speaks English as well as Spanish. He is a hymn-writer and a musician also. He is very happy because the Sunbeams this year will build that chapel for him and his Cuban brethren there. "After twenty-two years of experience as a pastor I have found the Women's Missionary Society to be one of the greatest factors for good in every direction for the upbuilding of the kingdom of God at home and abroad." - J. A. Hardaway, Ga. Mrs. Maud Reynolds McLure desires to say that Miss Evie Corbett, a student of the W. M. U. Training School, hopes to be sent out next autumn by our Foreign Mission Board to some school in China. She needs equipment for a kindergarten and as this will require from \$40 to \$50 it would be a fine opportunity for Y. W. A. societies to show their interest in the children of China by supplying this amount. Bright pictures, calendars, etc., would also be very acceptable for this work. It has been just eight years since the Convention instructed the Home Board to undertake the work of mountain schools, and its report shows that at that time Baptists had in all the mountain region only six schools, with property valued at \$33,000. These six schools employ twenty-nine teachers and enrolled 1,261 pupils. After eight years' effort the Board reports 24 schools, 131 teachers and 5,160 pupils enrolled. The report further shows that in the eight years 391 students had completed the course of instruction - has sent 389 to college. There have been instructed in these eight years 253 ministerial students. One of the ministerial students has gone to the foreign field. We hope to welcome to our city in May the following ladies from Texas, who have been elected delegates to the W. M. U. Auxiliary to the Southern Baptist Convention, which meets in Louisville at that time: Mesdames J. B. Gambrell, C. H. Briggs, J. Frank Norris, J. F. Love, W. R. Covington, Carrie Kyle, of Dallas; Mesdames C. W. Daniel, Wm. Reeves, Fort Worth; Geo. Murphy, Sherman; J. W. Byars, W. S. Splawn, Waco; J. H. Gambrell, Marlin; W. A. Hamlett, Temple; Robt. Bruce Smith, R. T. Hanks, El Paso; R. H. Brown, Tyler; J. L. Gross, Houston; E. F. Stokes, San Antonio; M. J. Nelson, Houston; E. Jarvis, Terrell.

Recently I was in a town where the disciples of Alexander Campbell were in the ascendancy. They gave it out that there were only a few Baptists in the State and they were all ready to unite with them, and in just a little while everybody would be with them. Even some Baptists did not know any better. They certainly ought to read our papers and get better posted. The most reliable statistics give the following for Kentucky: Baptists (members of General Association) 216,317 Methodists 116,000 Disciples 110,000 Colored Baptists 87,000 Presbyterians 40,000 Episcopalians 12,000 Unaffiliated Baptists 10,000

B. P. Y. U. THOS. J. WATTS, COR. SEC'Y.

The Education Committee of the Southern Baptist Young People's Union will hold an important meeting in Louisville Thursday, April 1st, at 3 p. m. The membership of the committee consists of the following named: Prof. J. R. Sampoy, chairman; B. A. Dawes, J. M. Frost, I. J. Van Ness, L. P. Leavell, and Thos. J. Watts, Secretary.

The speakers for the Southern B. Y. P. U. Convention are as follows: W. W. Hamilton, President, opening address; John E. Briggs, Atlanta, Ga.; C. W. Duke, Tampa, Fla.; O. C. S. Wallace, Baltimore; E. W. Stephens, Columbia, Mo.; C. A. Ridley, Beaumont, Tex.; T. B. Ray, Richmond, Va.; R. H. Colman, Dallas, Tex.; J. J. Van Ness, Nashville, Tenn. We also hope to announce two other prominent laymen who have already been invited. Field Secretaries Leavell and Lee will contribute to the success of the Convention by their presence and expert advice on all points of difficulty which may arise.

Secretary Geo. T. Webb, of the B. Y. P. U. of America, is secretary of a new department recently created by the American Baptist Publication Society. It is known as the "Young People's Department," and its headquarters are in Philadelphia. Mr. Webb also continues to serve as secretary of the B. Y. P. U. of America. Thus the relations of the B. Y. P. U. of America and the American Baptist Publication Society are made even closer than heretofore. It looks as though the B. Y. P. U. of America is now in reality an agency of Northern Baptists and is fostered outright by the American Baptist Publication Society. Southern Baptists are now fostering their own B. Y. P. U. work (have been doing it for some time, in a manner similar to that adopted by our brethren of the North and we understand that Canadian Baptists will do likewise. The writer will deliver several addresses before the South Carolina B. Y. P. U. Convention, Florence, April 6-8. Mrs. Kate Newland, Stanford, Ky. sends \$5 for the State work and says: "We have a splendid union of some thirty members, and a noble young man for our president. Pray for us that we may attain the highest." The B. Y. P. U. sends \$5 for the State work. The Union at Maysville is thriving.

The program of the Kentucky Baptist Assembly is almost completed. We have been very fortunate in the speakers whom we have secured, and there is every reason to hope for a great meeting. The Kentucky Baptist Assembly, Georgetown, July 5-12. New Liberty, Ky. W. M. U. NOTES

Waft, waft, ye winds His story, And you, ye waters, roll, Till like a sea of glory, It spreads from pole to pole. From the Y. W. A. of the W. M. U. Training School comes the first report from the Week of Self-denial and Prayer, \$62 contributed by that band of consecrated young women.

Family Circle

Stories For The Young And Old.

POCKETS.

Little Lucy Locket She hadn't any pocket— No place to carry anything at all; While Lucy's brother Benny He had so very many In which to put his marbles, top, or ball, That when he's in a hurry 'Tis sometimes quite a worry To find the one he wants among them all.

Now, why should Lucy Locket Not have a little pocket— A handy little pocket in her dress? And why should brother Benny, Who doesn't need so many, Be favored with a dozen, more or less? The reason, if you know it, Be kind enough to show it. It really is a puzzle, I confess!

IRISH PLUCK.

At a small mountain town in southeastern Kentucky there lived a rather over-grown, red-headed chap. He was fifteen years old, of Irish descent and consequently he had some opinion of himself and a moderate amount of self-confidence.

Now the town in which Robert Malone lived was quite a large one in number of habitations but small in number of inhabitants, in fact there were about four houses to every single person there. It was a mining town but through bad management the company had gone under the receiver, and the owner of the land had bought in the machinery, the miners had moved away and now the rabbits made their burrows under the engine room and the birds built their nests under the eaves of the boiler house and one port little wren had built her nest just behind the water column.

One day the crowd at the depot was all a-buzz with gossip and excitement for a stranger had come the night before and had looked over the mines. He was coming back with some capitalists to back him and was going to start the old mines running. That meant miners, to whom the loafers' wives could peddle garden truck.

So the crowd at the depot grew larger and larger day by day, till one day they saw the new mine foreman alight from the train.

Now Bob thought that this wind might blow him some good.

Many a time had Bob gone to the boiler house, before the mines had shut down, and gazed with wonder at the great devouring maw of the big double boiler. Sometimes he would go into the engine room, all a tremble with whirling machinery, and watch the cogwheels turning so smoothly. Some times he would stand for half an hour at a time and watch the tail-rope come dipping in to the room and whip around the big drum. Now he dreamed of a time when he might have the same great mass of machinery obedient to the slightest turn of his wrist or motion of the lever. So, as soon as the boss had had his dinner, Bob went up to him with much fear and trembling and asked him for a job of firing the boilers. The boss saw that he was young, but did not know how young he really was, and thinking that he would work cheaply told him to come around the next morning.

Robert thought his fortune was made. He hardly closed his eyes that night and was at his post early next morning and had kindling already chopped when the boss came and told him that no fire would be made that day, but that Bob would be needed to help lay the steam line to the big Riley pump that was to pump out the mines. Besides this pump there were two smaller pumps which were sufficient to keep the water down once it was pumped dry.

The mines were completely flooded, so all three pumps were to run night and day. Soon everything was ready and the big sixty-foot stack began to belch clouds of smoke; and Robert was firing. He soon caught on how to handle the injector, gauges, etc., and on account of his youth he was put on the day shift. Everything was going smoothly, the water was going down, and men had been set to work to remove a large slate fall from the lie-way. The lie-way is the place where the loaded cars are brought by mules to the end of the tail rope. Naturally there must be a double track, one for the loaded cars to be gathered on, and the other to receive the empties as they came down the slope. This makes a wide place in the entry that is hard to prop securely. Robert proved so quick to learn that the foreman showed him how to run the engine and let him pull up the slate.

During this time the boss had changed the night fireman three times, for they had a habit of sleeping too much while on duty. At about eleven o'clock they would turn the pumps off, bank their fires, and go to sleep till about four the day fireman and two slate loaders next morning. Then they would start up again and when the boss arrived next morning the water would be spouting from all three discharge pipes. As the boss sometimes made trips out at about one o'clock a. m., it became necessary to change pumpers. Finally he decided to put Robert on the night shift.

So this is how Robert came to be pumping at night.

Robert's duties consisted not only of keeping his steam gage up to eighty pounds pressure, but every two hours he had to get his oil can and make a trip to all the pumps and fill their oil cups. This was the disagreeable part of it. The four-inch duplex pump was under the fan house, and to oil it he must go in the little door of the shaft and climb down four feet of ladders to the pump. Then he must come back, throw on plenty of coal, and make his trip down the main slope to his other pump. The other small pump was placed in the first cross entry (first right), the big Riley, throwing a six-inch stream of water was farther down the main entry. The smaller pumps were arranged to discharge the exhaust steam into the suction pipe. This prevented the steam from rotting the top as it would do if exhausted into the entry. A pipe clamp had been ordered to fix the big pump the same way, but it had not come, so the big Riley was letting forth clouds of steam, which filled the entry for a hundred yards each way, before it finally condensed and hung in drops from the top. For this reason the big pump was not used during the day for the steam made it too hot for the men to work and the mules disliked to go through the steam.

Bob dreaded this job of going through the steam where he could not see more than two feet in front of his nose. A place had been made for the pump by digging out the three foot vein of coal at the side of the main entry and there was barely room above the steam chest to pour oil into the cup and the recess was just wide enough for a man to crawl back on one side of the pump to reach the oil cup.

On the third night after taking the night shift, Robert noticed that the slate in the entry was "working," and that as much as fifty pounds had crumbled down in the middle of the track. When he went in again at four o'clock, he noticed that more slate had fallen since he had made his last trip, but thought nothing about it and crawled in to oil the pump. While he was filling the oil cup a piece of slate large enough to knock a man down fell in the entry, so hurriedly he screwed the cap on the cup and was putting a few drops of oil on the piston rod, when without warning, the top of the recess in which the pump was gave way and knocked him across the piston of the pump. For a while Robert's mind was a blank, but when he came to himself and found that his lamp and cap were gone and, as it seemed to him, the whole mountain was on top of him. His chest was across the piston rod. He had been on his knees when the slate fell and he found that he could move his legs, so he got his knees under him and tried to lift, but he found that he was no Atlas. His exertions only gave him more pain. He tried to yell but the pressure on his chest was too great and the piston was moving steadily back and forth. It was simply maddening. How lucky for him that this make of pump had no outside piston connections! To add to this, his left shoulder was against the steam cylinder and was unbearably hot. The pressure was awful. He felt his face filling with blood, his head throbbing with each labored beat of his heart, the piston seemed to be wearing its way into his very lungs.

At length he noticed that the piston was moving more slowly and the exhaust was more feeble. Finally it stopped and the steam cylinder began to cool off. He aroused himself and made a new struggle for freedom, for what if the boilers had boiled dry during his absence, and might even now be blown up! But his last attempt completely used up his remaining strength and he felt the blood in his temples like sledge hammers, then he passed into oblivion.

Next morning as the boss came down to his work, he missed the usual column of smoke issuing from the stack. He hurried on and, finding that the fires were out, began to call lustily for Bob. No Bob appeared. Then he supposed that Bob had been taken sick in the night and had gone home. But no, he would at least have banked the fires, and besides, there hung Bob's hat and overcoat on a nail by the door. The foreman became

alarmed and hurried to the fan, fearing that Bob might have fallen off the ladder. He climbed down the ladder and called, but all to no purpose. So he returned to the boiler house. Meanwhile the day fireman and two slate loaders had arrived. The foreman took these men and hurried down the slope. When they got to the big Riley pump, they saw quite a fall in the entry. They found Bob's arm sticking out from under a block of slate five inches in thickness and nearly six feet in length by half as wide. They ran for some props and piled the slate up and removed the body from under it. They thought he was dead, but when the boss held his lamp in front of Bob's mouth the blaze flickered enough to show that he still breathed. They commenced rubbing his chest and moving his arms in the manner directed in "First Aid to the Injured," and in ten minutes Bob came to himself and opened his eyes. The first words he spoke were, "Is the boiler blown up?" Then, on being assured as to that, he next requested that no one tell his mother, as he feared she might forbid his working any longer.

The block of slate weighed over a ton, and would have crushed the boy to pulp but at first it fell only six or eight inches till it hit the oil cup on the pump; breaking that it rested directly on the steam chest of the pump so it could come no lower, and this is what saved Malone. The clamp came that day, the steam was shut out of the mines, but the foreman himself pumped that night. On the next morning Robert reported for duty, but there was a long, blue-green bruised streak across his chest where the piston had rubbed. When the company began shipping coal, Robert was made engineer and later tip boss. Sometime afterward he decided to go to school and is now taking a college course.

HER BEST WORK.

By Howe Benning.

The long years of study were over and Grace Archer was graduated, with good rank and an honorable record.

Ever since she could remember it had been her dream to win a place of honor and usefulness as a teacher, to be spoken of as a success, to gain a salary that should make petty economies unnecessary and permit her to give welcome gifts to the home circle or to gain glimpses of life at the seashore or in fine hotels, or even to enjoy a trip to Europe. Why not? Others had done so. And she meant to do good to help her pupils and to go down in their lives as an uplifting memory.

But the long vacation was nearly over and no place had offered itself. Teachers' Bureaus had swallowed up her little money, but had apparently forgotten her.

It was not until the very week before the opening of the schools that any position presented itself, and that seemed to be as small as could be.

Up in a mountain town, ten miles from a railroad, nestled a small, sleepy village, with a school of three grades. The "High Room" called in pupils from the country around, and required two teachers for its fifty or more pupils, ranging in age from fourteen to twenty. Grace Archer's name had been given to the School Board, and she was offered the place at a salary of seven-and-a-half dollars per week.

"Ridiculous!" her friend said, but she would not be "left-out in the cold," as she expressed it, and the soft hush of the mountain road, on a September day, gathered her into its heart as she came to the cluster of houses set as in a cup around a tiny park, with the white church spire, the two stores, and the two-story gray-tinted school building. On the upper floor of this building was the Assembly Room and a long, narrow room for herself and her classes.

Here, as Grace Archer used to say in later years, began her "real education." They were not dull pupils that were sent into that long room, by any means. Many of them drove miles over the hills studying their text-books on the way, and were ready with questions that made of their teacher a night student as well as themselves.

With all her enthusiasm Grace entered into her new work. It was a very subtle delight to be the center of so much girlish thought and sometimes to have a hand slip into her own with the whispered word, "How did you ever happen to come up here, Miss Archer?" She wondered at it herself, sometimes. She seemed to be of so much importance—her every wish deferred to—her opinion sought so constantly—so that she concluded that her own worth in the world must be something! Yes, this year had gone home. But no, he would at least have banked the fires, and besides, there hung Bob's hat and overcoat on a nail by the door. The foreman became

She was standing by her window one night after school, when Allie, a girl of eighteen, the most brilliant and troublesome pupil in school, entered, and walked to her side.

"Miss Archer, will you tell me how to make such a woman as you are?" she said simply.

In her longing to help this questioner the teacher forgot all shyness, and, before they separated, they knelt together and the questioning soul was consecrated to the service of the Saviour. That was the beginning of an awakening in the spiritual life of the school, for one and another came to the weekly meeting established by these two, asking, seeking, and finding. As a sequence to this the small church in the village gathered new members and courage, and the Sunday-school woke to new life.

The year wore on to its closing. One night, the week before examinations, two papers came to the teacher. One was from the Committee of her own school, asking her to resume her position for the coming year, at an increase of one dollar per week in salary. The other letter was from a trustee in a city school, who had visited the mountain town, and now offered her a position with twice her present salary. She could have a week to decide. But she said to herself that she did not need an hour. In her thought the question was decided. She did not regret the year in the village school; she had learned many things. But now a suitable place had presented itself, and it would be foolish to let it pass.

With a strange reluctance, however, she said nothing of her decision to any one. It was almost sunset on the day of the final examination. She had been listening to essays to be read in public on the morrow. She was alone in her room, and again Allie entered.

"Are you coming back next year, Miss Archer?" she asked.

"Probably not," was the reply. "Then that finishes my education," the girl replied with a firm set to her lips.

"But your parents' wishes, Allie." "I cannot help it. I am going into a store in the city, where I can go and see things. If you were here, I could stand things; but I will not come without. So there!" And the door closed—not gently.

It opened again for a tall, ungainly fellow, with broad brow and earnest eyes. "Here is the Geometry you lent me, Miss Archer," he said. "I never could see into it before. You've made it plain as day. If I can have one more year with you—and it looks now as if I might—I'll begin to see college plain; and then I'll be ready for work. I mean to be a minister some day, Miss Archer. I never thought of it until you said, one day, that life ought to be given to what was worth while."

This time she had only a hand-clasp to give. Tears dimmed all the beauty of the green hillsides as she looked again from her window. But when she turned away at last, the decision was made to remain just where she was. "I have found my work here," she wrote that night to the trustee of the city school.

For four years Grace Archer remained faithfully at her place in the little village. Then, when Allie returned from two years of Seminary training, fitted to do good work, strong in character, and glad to remain with parents and in her own town, Miss Archer accepted the call to a larger school. Yet, after twenty years of most successful teaching, she says today, "I feel that my best work was done in that quiet little village. My intimate association with small classes gave me a knowledge of character and human nature that I could never have won in the larger class rooms. The devotion of my pupils taught me unselfishness. If I were called upon now to forget any four years of my life, those spent in that hill town school room would be the last ones chosen. For there I believe I received my own best lessons and came nearest to my own highest ideals."

ALWAYS A NUISANCE.

Newspaper Man—What made you scowl at that fellow who has just gone out?

Bank Official—He's one of those who are always telling me how to run my bank. A man that thinks he knows how to manage another fellow's business better than the other fellow knows how to do it himself is always a nuisance. You ought to jump on such men. If I was running that paper of yours, I'd er—er—curious kind of weather we're having, isn't it?—Ram's Horn.

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STORIES FOR LITTLE ONES.

BOB'S ENEMY.

By Priscilla Leonard.

"I hate that new boy next door," said Bob. "He threw stones at Rover, when Rover came up and wagged his tail and wanted to play with him. He tripped Mary Jones up with a string, and he made faces and called names yesterday over the fence. We all just hate him!"

"You mustn't say that, Bob," said his mother. "Hate is an ugly, mean word, not right for you to use. Jack is a troublesome boy, but he hasn't any mother, and his father is too busy to train him. If you knew Jack better, you wouldn't hate him. You'd be sorry for him."

"Why, mother, are you sorry for him—when he threw his ball and broke your window?" cried Bob. "I should think you'd want to punish him. Anyway, Mary Jones isn't going to speak to him, nor the Evans boys, nor anybody."

"Well, Bob, you will speak to him, I know," said Mrs. Lane. "My son must be polite to all the neighbors, even naughty ones."

"Rover was a polite dog," said Bob. "He wagged his tail. But Jack threw stones at him."

"I'm glad Rover was polite, whatever happened," said Mrs. Lane, patting big Rover on his brown head. "And you must be polite, too, Bob, no matter how Jack behaves."

But Bob did not see Jack again that day. That night there were lights burning until morning in Jack's room, and next morning all the boys and girls heard how Jack had fallen from the roof, where he was chasing a cat, and had broken his leg. He would have to stay six weeks in bed. "It serves him just right, mother," said Bob, severely.

But Mrs. Lane loved boys, and she felt sorry for unruly Jack. That afternoon she made some jelly, the kind Bob liked, and went over to the next house with it. When she came home, she had some things to tell Bob.

"Jack is there all alone," she said, "only the cook to look after him. His father is away all day. He doesn't know anybody in town because they have just moved here. He has no nice books to read, and no one to talk to. How would you like to lie for six weeks like that?"

"I wouldn't like it a bit," said Bob, who had a generous heart. "Say, I'll lend him some of my books. But I don't want to talk to him, 'cause I don't like him."

"Very well," said Mrs. Lane. "Take him a book tomorrow—the very nicest you have. You need not talk to him, unless you want to."

She knew Bob, you see. Next day, Bob carried his best Henty book over, and marched up to Jack's room. When he came back, he said:

"Mother, Jack says he didn't mean to hurt Rover. A big dog bit him once, so he's dreadfully afraid of dogs, and won't let them come near him. He thought Rover was going to bite him. He's afraid of lots of things. He doesn't know much, anyway. I guess we ought to go see him, now he's sick, and teach him to be like other boys when he gets well."

"That's a fine idea, Bob. Tell to the boys."

the other boys—and maybe Mary Jones will lend you her graphophone, to amuse him with some afternoon," said Mrs. Lane.

Mary did; and that was the beginning of making Jack into a friend of all the boys and girls, instead of an enemy. Before the six weeks were over, every boy and girl in the block had done something kind for Jack, and Jack was ready to be just as good as he possibly knew how. Now that he is well, they all play together, and Bob came home the other day and said:

"You ought to have seen Jack today, mother! He pulled Mary Jones right out from under a carriage that was going over her. She was playing in the street, and the carriage came around the corner fast, and Jack ran out and jerked Mary out of the way just in time, and the wheel hit him, and bruised him all black and blue but he didn't care, Jack's plucky right through, I tell you, we came near making a big mistake hating Jack—didn't we, mother?"

And Mrs. Lane smiled, and said, "You certainly did."

NANNIE AND MOORE ON CHANGE.

They had played grocery store and barbar shop and postoffice and all kinds of store there are, even to a Chinese laundry, Moore said, dejectedly. If there only was a new kind!

"I know one! I know a new kind!" exclaimed Nan, excitedly. "The name of it is—Stock Exchange. My brother Sam went to one in Boston. Let's play Stock Exchange, Moore."

"All right, let's! What do they do at Stock Exchanges, Nan? I never knew they had 'em before."

"Nor me, either, till Sam said so. He said they were splendid places. Come on, let's begin."

"Begin how, Nannie Topping?" "Why—why, that's easy enough. All we've got to do is play exchange our stock, don't you see?"

"Oh! Only what stocks? Cows and horses and things?"

"Ours isn't" laughed Nan. "Ours is bunnies and bantams and fantails and cats! Come on. You get all yours, Moore, and I'll get mine and we'll have a Stock Exchange right in this corner of the veranda. It will be splendid. I know what I want to exchange—my Silver Seabright for your lop-eared bunny. And you can have my brindle cat for your white fantail. 'Course we needn't stay exchanged, if we don't want too."

They scurried away to collect their two-legged, four-legged, lop-eared and fantailed "stock," and presently the end of the veranda was "a real live Stock Exchange."

Nan said, "It was live enough, anyway! The pigeons strutted and cooed, the bunnies hopped and the little Seabright rooster crowed. Only the "brindled cat" was quiet."

"Now we must have a—panic," Nan said.

"What's that, Nannie Topping?"

"Why, I think it's a dreadful mean to hurt Rover. A big dog bit him once, so he's dreadfully afraid of dogs, and won't let them come near him. He thought Rover was going to bite him. He's afraid of lots of things. He doesn't know much, anyway. I guess we ought to go see him, now he's sick, and teach him to be like other boys when he gets well."

"That's a fine idea, Bob. Tell to the boys."

And instantly, in the corner of the veranda, there was a panic. It brought grandma's white cap full of human interest.

A JELL-O Dessert



JELL-O MARSHMALLOW.
Dissolve one package Lemon JELL-O in one pint boiling water, just as it begins to stiffen, drop two dozen white marshmallows into the JELL-O. Pour in a mould and when firm decorate with marshmallows and serve with whipped cream.

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brown head to the door. "Children! What in the world is the trouble?" mamma cried. "Nothing, mamma, only this is Stock Exchange, and there's a panic, mamma!" Nan explained. "That is it!"

"I—should—say—so!" cried mamma, gazing from the panic-stricken stockholders to the panic-stricken "stock." When she took in the meaning of it all, she slipped back to grandma again, and they laughed till they cried. Grandma's cap slid off from her beautiful white hair in the process.

"O children, children, children! What funny little things children are!" laughed grandma.

But the best of this Stock Exchange was that both warm, breathless little "brokers" came out of the panic exactly as well off as they went in. It isn't always so in Stock Exchanges, you know.

"I'm p-pretty w-warm!" gasped Moore, "but I think panics are f-fun, don't you, Nannie?" Annie Hamilton Donnell, in Exchange.

LESS MEAT

Advice of Family Physician.

Formerly people thought meat necessary for strength and muscular vigor.

The man who worked hard was supposed to require meat two or three times a day. Science has found out differently.

It is now a common thing for the family physician to order less meat, as in the following letter from a N. Y. man.

"I had suffered for years with dyspepsia and nervousness. My physician advised me to eat less meat and greasy foods generally. I tried several things to take the place of my usual breakfast of chops, fried potatoes, etc., but got no relief until I tried Grape-Nuts food.

"After using Grape-Nuts for the cereal part of my meals for two years, I am now a well man. Grape-Nuts benefited my health far more than the \$500.00 worth of medicine I had taken before.

"My wife and children are healthier than they had been for years, and we are a very happy family, largely due to Grape-Nuts.

"We have been so much benefited by Grape-Nuts that it would be ungrateful not to acknowledge it.

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

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HOW OUR FOREIGN MISSION ACCOUNT STANDS IN KENTUCKY.

By R. J. Willingham.

Up to the 15th of March we have received in Richmond, Va., \$197,903.69 during this convention year for foreign missions. We laid out our work on the basis of \$500,000 for the year as instructed by the Convention, and so our people can see that we still need about \$300,000. We are somewhat ahead of what we were at this time last year, but nothing like what we ought to be in order to make the increase proposed. If we pay out in full, the giving from now until the last of April must be quite liberal. However, we can raise the whole amount if our people will come up with united hearts. Let there be no croaking. God has blessed us in the work, and we want to sound a note of victory and advance, and rejoice when we meet in Louisville. We give below statement showing just what each State has contributed up to date. This will tell its own story:

Georgia, \$31,368.64; Virginia, \$27,395.70; South Carolina, \$21,710.41; Missouri, \$21,353.12; Kentucky, \$18,146.43; North Carolina, \$14,688.53; Alabama, \$12,623.76; Texas, \$11,118.02; Mississippi, \$7,527.40; Maryland, \$7,310.07; Arkansas, \$3,227.71; Louisiana, \$2,617.09; Florida, \$2,332.35; District Columbia, \$2,155.80; Oklahoma, \$858.90; Tennessee, \$10,564.77; other sources, \$2,904.99. Total, \$197,903.69.

At the Convention in Hot Springs Kentucky was asked to give this year \$40,000. I hope that on the last day of April the State will be even beyond what was asked from her. If we can pay out in full, there will be rejoicing among the veterans who have stood in noble service at the front and we can send some of the young men and women who are begging to be appointed to re-enforce them.

Richmond, Va.

DEAR RECORDER.

I have just returned from a meeting with Pastor J. D. Woodson, at Eddyville, Ky., and God greatly blessed the church there. The revival spirit was in advance of me and we had glorious times. Eighty were added to the church and the work was built up in every way. The membership was thirty-five. This gives them 115. It will be seen that the membership was more than tripled.

Eddyville is indeed an important field of work. It is a good town, and many noble people live there, and besides it is the seat of Kentucky's branch prison. Elder J. D. Woodson for seven years has been chaplain of the penitentiary, and has during all this time done valiant service for the Lord's cause there. A good part of this time he has been pastor of the Eddyville Baptist church, and through his self-sacrificing labors up the cause has prospered almost beyond the fondest hopes. A nice new house of worship has been erected and though it cost nearly \$4,000 all but about \$1,000 has been paid. They have a flourishing Bible school and a good prayer-meeting and preaching service two Sundays in each month. This faithful pastor has done a noble work for the Lord's cause there, and the Baptists are now ready for yet greater conquests. The good women have been, as usual, the stay and strength of the work. They have placed in the church a

fine set of pews and are now working for a carpet, and they will get it. The church is brick and ample for 500 sittings, and is well located and well lighted, and everybody rejoices in it.

During the meeting we took a collection for our Ministers' Aid Society and received \$51.25 in the baskets. Woodson was happy over this.

While there we helped ordain five deacons. They were J. W. Mullen, T. M. Parish, Selden Glenn, U. S. King and Clarence Glenn. This gives the church eight deacons and a consecrated pastor, and they are hopeful of a great work in the future.

It was my privilege to preach for Chaplain Woodson at the Sunday morning hour in the prison, and we had a good meeting, with many for prayer and nine for baptism.

Pastor Woodson is indeed a noble, kind, affectionate yoke-fellow. I learned to love him immediately and to appreciate him more every day for his true worth. Baptists owe much to him in Eddyville in every way. God bless him and his noble church.

Our work at Fulton goes on nicely. The Lord is with us and we press on. The Recorder I find always helpful and cheering.

M. E. STALEY, Pastor.
Fulton, Ky.

FROM AFRICA.

In forwarding report for the year 1908, I must first thank God for His infinite kindness and blessing He has shown to us during the year under review, both domestically and ecclesiastically, and so leads us to say as the Psalmist: "Not unto us, O Lord, not unto us, but unto Thy name give we glory."

The year was opened with the dedication of the Baptist Yoruba Hymn Book, following immediately the ordination into the Ministerial Order of Mr. J. J. Cole, a Wesleyan Catechist, who applied to us for work about the month of June, 1907. He gave every assurance to work with us as long as he lives, but unfortunately he resigned at the early part of October of the same year. The churchh in her internal working had been very active and strenuous. The year had given birth to the formation of the Young Women's Christian Association, who, are at their infancy, best not to say this of the Young Men's Christian Association also in connection with the church, which has been established over fifteen years, and is giving appreciative help to the church by way of granting £10 yearly to them £20, an unusual grant. The debt consequent on the purchase of the church has placed us to a somewhat hard financial experience that some apparent material wants for the make-up of the church have not been able to meet.

Attendance at both morning and night services are very encouraging, ranging in the morning from 250 to 300, and at night from 600 to 700. So far as the church is concerned, it needs an assistant pastor. This has prompted the ordination of Mr. J. J. Cole so soon as it appears.

The Ibadan church is doing her best. Rev. L. O. Fadipe, of our connection, has taken up the pastorate of that district (honorarily), where he occasionally visits. He did a very good work and his report was satisfactory. Ijebu for good in the

and Ikeja churches are also doing well.

I am sorry to say that the day school working has not been satisfactory. Our once famous and unparalleled school in Lagos in the eighties has become as it were half dying; this appears a disgrace to the church and mission.

I sincerely hope that this educational question will be brought seriously into the very heart of the conference and remedy for the better be made. I may recommend that a competent teacher of a staunch Baptist breed, if possible be engaged as tutor. Our denomination out here is sincerely in lack of trained workers. There are young folks sufficiently in our connection to be efficiently trained for mission work as in other well-to-do denominations, but they have been left to scatter into government and mercantile employ. It is not too late to mend, if only they are encouraged.

The year did not close without its sad time, in which we have sustained by death some influential members of the church, notably Daddy Titus and Mammy Frazer. They have been good workers in the vineyard of the Master, but now have received their full compensation.

I am sorry my presence is missing at the conference, owing to my time, especially now, being engaged wholly in church arrangements. Otherwise I feel to be with you, but my prayer is with you in whatever may be considered for the furtherance of this great cause.

M. L. STONE, Pastor.

ORDINATION AT WOLF CREEK.

The Baptist church at Wolf Creek, Ky., was the scene of an ordination service on Tuesday, February 23rd, when Bro. Henry Jefferson Blackburn was admitted to the ranks of the ministry.

Bro. Blackburn has for thirty-three years been a member and active worker in this church. Last July he was licensed to preach, and has since done some useful work for the denomination.

By the heavy rain nearly all the messengers and pastors were prevented from attending. However, Pleasant Ridge church was represented and most of the home members were present.

Rev. John Willett questioned the candidate, who answered the questions very readily and satisfactorily. The church then proceeded with his ordination in the usual way. Rev. C. T. Young prayed the opening prayer, after the pastor had read the third chapter of I. Timothy, which sets forth the duty of the pastor. The ordination sermon and charge to a candidate were given by Rev. W. T. Dart, and ordaining prayer by Rev. J. Willett.

Special singing was rendered by the choir and the candidate sang a solo, "I'll Go Where He Wants Me to Go." The service was very impressive and was largely attended, considering the bad weather. The people at Wolf Creek feel very proud of the state of prosperity in which they are living, and notwithstanding the strenuous season the church is out of debt and keeping pace with the times.

The faithful labors of the pastor, W. T. Dart, of Australia, are undoubtedly having an influence healthy when you put your treasures into unclean places.

It's hard keeping the heart healthy when you put your treasures into unclean places.

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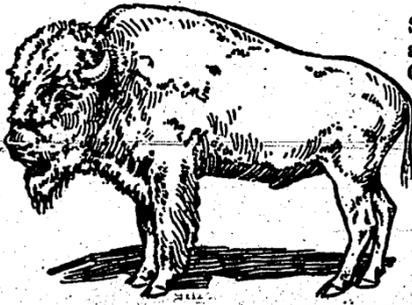


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The man who always has the sins of others before him puts his own in his pocket.

W. D. SMITH,
Church Clerk.

THE MORAL GOVERNMENT OF THE UNIVERSE.

That there is nothing new under the sun, that only appearances and accidents change, whilst realities are permanent, is true, with relation to the laws of God's moral government. With all the apparent variety and novelty of nature's aspects, there is in principle nothing really new, but her great laws remain constant from age to age. And still more emphatically true is this of the laws by which the moral world is regulated. Of these only can it be said, that "that which has been is that which ever shall be," that they are by the very idea of their nature absolute and immutable. Material laws, with all their apparent constancy and stability, are only temporary. They remain indeed, constant, so far as human experience extends, from age to age. They have been the same from the creation of the world, they will endure to the consummation of all things. Yet are they in their nature mutable. They have no inherent necessity. We can at least conceive the thought of their subversion.

The laws of light and heat, of attraction and repulsion, of chemical combination and solution, are what they are, by no internal necessity, but simply because a Supreme will has ordained them. The planets might move in other than elliptical orbits and at different times and distances from those which now obtain. A projectile might describe a different curve, water might freeze or ice melt at different temperatures, had the mechanism of creation been differently arranged. A revolution in the course of nature might take place, and heaven and earth be henceforth organized according to different laws. Our Lord himself, by his miraculous interferences with her order, proved that nature is mutable, that no everlasting necessity presides over the processes of the material universe; that there is a Will to which earth and sea and skies, winds and waves, seed-time and harvest, the processes of growth, the whole physical order of things is flexible and pliant. It is not impossible to believe, therefore, that in the outward world with all the seeming stability and constancy of law, the old order may one day give place to a new. The glory of the earth and heavens is but after all as the beauty of a fading flower. Nature may serve her day, and when the purposes of her Great Author are answered with it, the present material economy may give place to "a new heavens and a new earth, wherein dwelleth righteousness." But no such arbitrariness of flexibility can be predicted of the laws of the moral world. Heaven and earth may pass away, but these are the transcript of the very being and character of God, and Deity can change as soon as they. The time may come when we shall find ourselves in a different material system, in worlds whose course is strange and new, where other suns are shining and other seasons come and go. The time may come when the accumulated experience of ages of investigation into nature's laws shall be superseded, and all the lore of science shall be as the waste lumber of a bygone epoch.

But here and for ever there is a law which shall never change. Go where we may, into whatever regions and worlds unknown—let a

thousand revolutions change and rechange all besides—never shall the soul that loves God and has built its happiness on the foundation of holiness, find its trust betrayed. Those grand principles of truth and justice and goodness, of love and purity and self-devotion which Christ by his Gospel fulfills, shall follow us wherever we go. Their goings forth have been of old from everlasting ere ever the earth was; and when the earth shall be rolled together as a scroll, still unaltered and unalterable, in the grandeur of changeless, eternal stability, the law of God shall reign—the one thing that above or beneath the sun is, like God himself, "the same yesterday, today, and forever."—Sel.

DEAR RECORDER.

Kindly grant me space for a few lines from "Dixieland." After a year and a half's pastorate among these generous-hearted Southern people, we find ourselves drawn to them more than ever. The affectionate co-operation they give their pastor is a joy and inspiration to him, and wins the Master's signal blessings.

In many respects last year was the greatest in the history of this church. Greatest in harmonious loving service, and greatest in results. To God be the praise!

Our offerings to all the missions and denominational benevolences set new marks, which, under our Master's favor, we mean to advance still higher this year. We had forty-five accessions to our membership during the year. The number brought into the Kingdom under the ministry of the native missionary pastor we supported on the foreign field we do not yet know. We trust to the Lord of Harvests, the seed thus sown.

All our services are well attended. The Sunday School is reaching a point of efficiency never before attained. The Baraca Class, now numbering thirty members and still growing, is solving the problem of holding our young men, and winning others. It has one Jew even! He is a fine young fellow, and greatly interested in the work of the class. Pray with us that he may become interested also in our Saviour.

With greetings to old friends, and Godspeed to the Recorder, a very prince among Baptist papers.

A. T. CINNAMOND, Senatobia, Miss.

DRS. POWELL AND HALE.

A great blessing has come to several churches in this Association (Severn's Valley) as a result of visits of our two secretaries, Dr. Powell, of the State Mission Board, and Dr. Hale, of the Baptist Education Society. The people were greatly aroused by Dr. Powell's lectures and sermons, and I feel sure that all who heard him are determined to do more for missions than ever before.

Dr. Hale, by his sound gospel system, in whose sermons and visits to our homes, there was a great blessing to our people. The two churches of which I am pastor, Nolynn and South Fork, gave between six and seven hundred dollars to the great work of Baptist education in Kentucky. As they gave to this work they seemed to realize the truth that "it is more blessed to give than to receive." Some who had never given much before for any cause gave liberally and the Lord blessed them in it. I want to say to

the pastors that it will be a blessing to you and your churches to invite Dr. Hale to come and help you in this great work.

DON Q. SMITH, Hodgenville, Ky.

DEAR RECORDER.

Enclosed please find \$2 for another year's subscription to the dear old Recorder. I am in my eighty-fifth year and have been a reader of the Recorder for seventy years, and feel that I cannot do without it.

MRS. NANNIE J. ASHBAUGH, Elk City, Kan.

THE STATE SUNDAY SCHOOL CONVENTION, ELIZABETHTOWN, KY., APRIL 14-15.

I.—Why it will be worth while: 1. The subjects dealt with present day problems in our Sunday School work. 2. The speakers are among the best to be had and will come especially prepared to discuss these subjects.

3. The Conferences for Primary Workers, Officers and those interested in Adult and Teacher Training work will be conducted by specialists in these lines.

4. Plans for the enlargement of our Baptist Sunday School work in Kentucky will be considered and projected.

5. This will be the first State Sunday School Convention that Kentucky Baptists have ever had and we are confident that it will be a great meeting.

6. It will be profitable for instruction, enthusiasm, stimulation, co-operation and for fellowship.

II.—Who ought to go: 1. Every pastor. 2. Every superintendent. 3. Every teacher. 4. Every worker. 5. Every well-wisher.

III.—How to profit by the convention: 1. Be there at the opening session on Wednesday night and do not leave until the last session ends. 2. Give earnest attention to every subject under discussion.

3. Make full notes of every suggestion offered by the speakers. 4. Ask questions. You are there to help others as well as to get help for yourself.

5. Note especially every suggestion that pertains to your own work. 6. TAKE NOTES. TAKE NOTES. 7. When you go home, put into practice some one thing you heard at the Convention.

IV.—What to do now: 1. Send your name and address, at once, to State Sunday School Secretary Wm. J. Mahoney, Box 421, Louisville, Ky.

2. Don't delay. Don't put it off, for Pastor Stuart ought to know at once that you will attend so that provision may be made for your entertainment.

ATTENTION, S. S. WORKERS! The Sunday School Committee of the Long Run Association has arranged for a special meeting to be held with the Jeffersontown Baptist church, Saturday, March 27th, with a view to the organization of a Baptist Sunday School Union. A special program has been provided for the occasion. Dinner will be served on the ground.

The great spring opening is now on in full blast at the great department store of Kaufman-Straus Company. They have a full line of novelties in every department, both foreign and domestic. This house has been well known and patronized by thousands of our readers for the past twenty-five years, and they solicit a continuance of the old Recorder customers and as many new ones as may give them a trial. They do business on the Golden Rule principle. The writer of this notice can testify to this, as he and his family have been dealing with them for the past thirty years. They have a large stock on hand of every description and can fit you out from the kitchen to the parlor in household effects, as well as in all manner and styles of dress goods. They send samples when requested of any cut goods, and fill all orders promptly by mail, guaranteeing satisfaction. See their ad in this issue of the Recorder, come to the city and inspect their immense stock.

Dr. I. P. Trotter writes on business, and says: "I rejoice in the masterful way you are editing the Recorder. It was the religious paper above all others that I read in Dr. Eaton's time, and it still holds the chief place with me." The above is a sample of many letters. (I write this without Dr. Thompson's knowledge.—J. G. Bow.)

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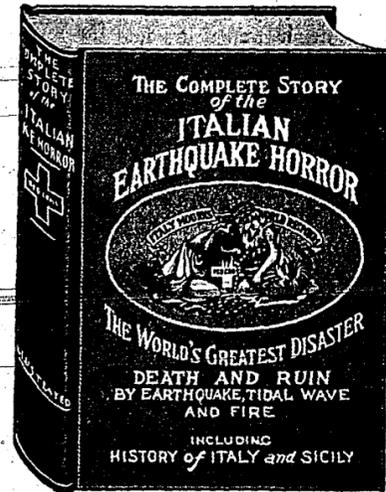
The price of the book is \$1.50. We will send it to you postpaid for this price; or, better, send us \$2.00, the regular price of the Western Recorder for ONE YEAR, and we will send you the book, postpaid, and the paper for ONE YEAR. This applies to NEW SUBSCRIBERS. It will also be sent to OLD SUBSCRIBERS,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

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The Farm & Household

Ed Lewis, of Somerset, sold two young mules to A. C. Davidson same place for \$120.

The American Hemp Co. of Lexington, has purchased 500,000 lbs. of hemp in Danville locality at \$5.35 and \$6 per hundred.

Rod Warfield, of Elizabethtown sold a load of twenty mules at Sonora recently to H. M. Beard, of Lexington, at \$225 per head.

The Breckinridge Review says there will be much less tobacco grown in Bracken county this season than for several years past.

N. M. Burgess, of Sadieville, bought of Lee Houston, of Harrison county, 32 head of fancy, 1,400 pound cattle for July delivery at 6 cents a pound.

R. K. Hart, of Flemingsburg, has sold to Warren Bacon, of Paris, a yearling colt by Peter Great, dam Baron Lassie, by Barone Wilkes, for \$900.

F. J. Gilpin, Columbia, bought of Grant Collins a two-year-old mule for \$90, one mule colt from Laura Lay for \$55; one mule colt from P. Corbin for \$55, and one from Car Bryant for \$50. He sold two mare mules to Al. Pedigo for \$300.

R. N. Ratliff, the mule dealer of this place has bought and shipped South 272 mules since last December thus breaking the record since he has been in business many years and surpassing the record made by any other man.—Sharpsburg World.

Graves county.—We are having lots of rain now. Much damage done in the low lands. Some farmers have not burnt their plant beds yet. It is not expected there will be a large crop planted this time. Wheat looks well at present. Corn is \$4.00 per barrel. Beef and hogs scarce.

Christian county.—Many farmers have sowed their clover and grass seed and in nearly every instance this has been more or less destroyed by the seed being washed away by the recent rain. The warm weather which has reigned ever since the rains began have caused trees to bud out and it is feared that a cold snap will come and kill all the fruit. Wheat is growing luxuriantly as a result of these conditions and if it joints and is then struck by a really cold spell, farmers say it will be heavily damaged.

Henry county.—Corn is selling at \$3.75 a barrel at the crib.

Our farmers are having real good luck saving their young lambs, having lost but very few up to this time.

There is a very large demand for work mules, and prices seem to be advancing all the time.

One crop of the 1909 tobacco has been sold for ten cents a pound.

We have had the largest demand by farmers for corn, hay and fodder in the past two months that we have ever known of before.

MONEY MAKING METHODS.

It costs many a farmer and gardener more to sell his crops than it does to produce them—some of his crops, at least. As a rule, it does not pay the busy producer to supply the consumer. This is an age of specialization. The successful manufacturer has his selling agents. He must have or his operations will be very limited. He devotes his whole time and energy to producing goods. The manufacturer of agricultural or horticultural products, if he do a business of any considerable size, will have his hands full. In some cases; one member of a family may handle the farm end of the business, and another the market end. In such case, there are two specialists in the family.

The average farmer is a poor seller. One reason is that he does not take time to post himself as to market requirements and conditions. Besides, he usually has all he can attend to at home during the growing season, and if he makes trips away to sell his products, things at home are likely to suffer. He will often lose more than he will gain. His best plan is to have a selling agent in town. A special arrangement may be made with some good grocer who will handle such of his products as are used in town. Let the grocer do the selling and distributing. He knows the town and the customer. He knows just what they want and how they want it. Ask him!

For such products as must be shipped, no better outlet can be found than a good commission merchant in the best city market within reach. There are many good, honest men in this business, opinions of some to the contrary notwithstanding. But when you find one, stick to him! There are plenty of sharpers who are ready to make more big promises than any of the honest men will make. Follow your commission merchant's directions as to sorting, packing, shipping, no matter if they don't coincide with your own peculiar views.

One of the least desirable ways for the busy man to sell garden and poultry products is to customers at the door. There may be cases where this will work well to a limited extent, but in general, it is a nuisance. The customer is as likely to come at "chore time," meal time, or in the middle of urgent work. Then some have the habit of stopping for a visit, or to ask innumerable questions. Others have the begging habit, and do so admire the flowers or fruits. Some send lawless children who have never been taught to distinguish between "mine" and "thine." Others bring their dogs for an airing and exercise, regardless of flower beds, garden, frightened hens and panic-stricken chickens. Often the time occupied and the damage done exceed the value of the produce sold.

You can make much money by growing small cucumbers for pickles—if you can grow them. They have become increasingly scarce in the New York City market in recent years. The price has become almost prohibitive to some classes of trade. Supplies formerly came largely from southern New York, Long Island, and New Jersey. Now they come from much farther away. Pickle-makers say some of the best come from Virginia, while some very good ones are received from the Middle

West. The sizes wanted run from 10,000 to 45,000 to the barrel, or from about 200 to 1,000 to the gallon. The smallest must be picked almost as soon as the blossom falls. It is said that one day will grow them too large.

Small stringless beans are also in demand in late fall, by the pickle-makers. Growing in the cool weather, they are very slender, having somewhat the appearance of green worms, and they are sometimes so designated. Varieties of the Refugee type are preferred.

Small white onions also meet a good demand from the makers of pickles. Cauli-flowers help to make variety, and if, at any time, the regular market demand slacken, these people are on the lookout for supplies at lower prices. It is a good thing for the growers to have this extra outlet.—F. H. Valentine, in The Garden Magazine.

HOUSEKEEPING HINTS.

Apples for salad should be prepared with a silver knife, to prevent discoloration, and will keep white if covered with cold water. Melted butter should be melted before measuring.

Dishes in which milk has been standing should be rinsed in cold water before washing in hot water.

In peeling onions cover them with cold water, and hold them under the water while peeling.

Poultry should always be washed in cold water.

In The Morning

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

Immediately upon arising in the morning, should you have a bad breath and a disagreeable taste in your mouth, try a charcoal lozenger. Simply chew the lozenger up as you would so much candy and drink a glass of water, washing it down into the stomach in this manner. The effect is almost magical. The mouth becomes sweet and the breath pure and fragrant in a very short time. After a few days you will notice that your stomach is digesting food much better. All traces of gases and sour stomach will disappear, and the perfect assimilation promoted by a healthy stomach will build up strength and muscle, and your bad breath and coated tongue will be a thing of the past.

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

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

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DEATHS

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

LODD.

Mrs. Mary Searce Lodd was born in Woodford County, Ky., in 1830, and passed from earth to glory, February 24, 1909, at her home near Olathe Kansas. She was married to Robert Lodd, of Fayette County, Ky., in 1847. Ten children were born of this union, eight of whom are living. She was converted at the age of 24 and united with the Baptist Church. She had read the Western Recorder continuously for sixty-five years. She had a most triumphant passing away exclaiming that she saw the Saviour. Burial in Cass County, Mo.

RESOLUTIONS OF SYMPATHY.

Whereas, It has pleased our Father to call home Miss Cornelia Alderman, the sister of our fellow-student and brother, Alfred Alderman, we the student body of the Southern Baptist Theological Seminary, wish to offer the following resolutions:

That we do extend to him and his bereaved family our sincere sympathy in this hour of sadness:

That we point them to Him in Whom is all comfort and to whose will we submissively bow, recognizing in Him our supreme Lord and benefactor:

That a copy of these resolutions be sent to the family and to the Western Recorder and Baptist World for publication.

CHAS. A. LEONARD.
JESSE B. WEATHERSPOON.
BENJAMINE F. A. LEN.
Committee.

HAMMOCK.

Mrs. John W. Hammock (nee Miss Fannie Wright), born December 4, 1837, died March 6, 1909, at her son's at Pembroke, having been there some weeks. The remains being brought to Princeton where funeral services were conducted by pastor W. E. Hunter at the Baptist Church, March 7, at 2:30 p. m., assisted by Revs. R. W. Morehead and T. E. Richey.

Deceased had been declining some weeks all being done for her that loving friends and skillful physicians knew, but the summons coming from a higher power, their efforts availed nothing. June 1, 1855, she married John W. Hammock, who with two brothers, three sisters and three sons survive to mourn her loss. Early in October, 1852, she professed religion and joined Little Bethel Church, Union county, but died a member of Princeton, having been a faithful Baptist and devoted christian over fifty-six years. She died in glorious hope of immortality having expressed desire to depart and be with Christ and departed loved ones. She had sung a song of joy. Asked to whom she was singing she answered: "To my God." She sent a cheering message to Princeton people saying: "Tell them good bye for me; that I am prepared to die, am going home to God, and I love them and beg them to meet me in glory." Of her it can be truthfully said: "Blessed are the dead which die in the Lord from henceforth; yea saith the Spirit that they may rest from their labors and their works do follow them."

"Soldier of Christ," well done, Praise be thy new employ,
And while eternal ages run,
Rest in thy Saviour's joy."
Princeton, Ky.

ness of woe, as a hymn unwisely puts it; but it is our Father's glorious workmanship, and his work is always good. Discouraged? Sit not idly by the wayside in sackcloth and ashes. Be a doer; strive for the blessings you would have; conquer the difficulties that beset your pathway; learn to find happiness in carrying happiness to others; learn the gospel of work and helpfulness, and there will be no room left in life for discouragement.—Young People's weekly.

Do you abide in God? Is God the main thought of your life, chief delight and object of your being? If it be not so, I earnestly invite you by the Spirit's help to make it so. You must engage your heart to come to God in Christ. There is no coming to God without sincere resolve and eager desire. Are you engaged to such an end? Alas! it may be you are drawn elsewhere. Are you engaged? Alas! some are engaged to Madame Bubble; some are engaged to Belial; some are engaged to self; some are engaged to the very devil of the pit. Be wise and break these unlawful engagements. Let your covenant with death be broken, and your league with hell be disannulled. Though you be weary of my words, yet would I stir you up to the interest in this all-important matter. Break those deadly bonds asunder. God help you, by sudden energy which he shall give you, to snap your fetters once for all, and then at once firmly engage your hearts to Christ.—C. H. Spurgeon.

Genuine patriotism sees and acknowledges the faults of our native land and honestly seeks the remedy.

Without labor there is no arriving at rest, nor without fighting can the victory be reached.—Thomas A. Kempis.

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



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ITEMS OF INTEREST
News The World Over.

No one man did so much to bring on the war as did H. R. Helper, of North Carolina, who published a book entitled "The Impending Crisis in the South." He attacked the South and slavery in a way which roused the South to hot indignation. One hundred and forty thousand copies of his book were sold in the North. Nothing had been heard of him for years till the newspapers reported that he committed suicide in a poor boarding house in Washington City, being eighty years old and penniless.

When Queen Helena was working in the hospital at Messina, there was a panic and she was injured in the crush as she tried to stop the panic stricken. It was thought at the time she was only bruised, but it has been discovered that one of her left ribs was broken. An unexplained rise in her temperature caused a careful examination which found the fractured rib.

The Filipinos continue their hopeless fight for independence, whenever they can get arms and ammunition. A band attacked Lieutenant Furlong's troops at Bordong. After a sharp fight they were driven off. The troops lost two killed and three wounded. The Filipinos left eight dead on the field.

Mr. L. W. Bates, one of the chief engineers in this country, has written a book on the Panama Canal in which he strongly advocates a sea level canal. He is strongly opposed to the great Gatun dam. He says the under ground flow of water is so great that it will ultimately destroy the dam. The engineers who are building the dam propose to drive down piling to remedy this, but Mr. Bates says that boring shows the main underground channel extends to the depth of 268 feet.

Sir Francis Trevis, the great surgeon, delivered an address on radium in one of the London hospitals. He told what it has been learned radium would do. It will cure every form of moles, it has cured every form of angioma and has cured rodent ulcers on which the Fuissin light and the X-rays had failed. Applied on varnished silk it had cured the itching of eczema, which did not return. It had also cured some epithelioma. The secret of success in its use, is that a large extent of surface is required—a little radium spread over a wide area.

A bronze statue of Daniel Boone is to be erected in Columbin, Mo. The pedestal is to be a huge boulder of Boone county granite, and the statue about 8 feet high. Boone will be represented dressed in buckskin, as was his custom, and with his rifle in his hand. The old pioneer spent his last years in Missouri and died there.

Chief Jennings, of the Atlanta Police, is much pleased with the results of prohibition. He says during the cold days of this winter there was much less suffering among the poor of Atlanta than in previous years, and he attributes this to the fact that money once spent for whiskey has gone to buy fuel, raiment and food.

The question is discussed as to why 50 per cent. more men die of consumption

than women? Some say it is because they drink more, but the mortality does not seem to be greater among drinking men. Years ago we saw the statement in some medical book that more men die of consumption than women on account of the difference in breathing. Men breathe with the lower part of their lungs and women with the upper. Consumption starts in the upper part where women's lungs are strongest and men's weakest. Whether this is true we do not know—we give it as we read it.

The National Association for the Prevention of Consumption in England has issued an address to the people. In it they emphasize the need of thorough ventilation. They say there should be an open fire-place in every sleeping room and it should never be stopped up. Windows should always be opened when no one is in the room.

Some of the papers are saying the fierce storm in Washington City on inauguration day is no reason for changing the date, but rather for going back to the manly simplicity of our fathers. Do away with the parade. Let the President and Vice President ride to the Capitol in a closed carriage and take the oath in the Senate Chamber. That would be much easier than changing the Constitution.

MAJOR CURTIS F. BURNAM.

This princely gentleman of the old school has gone home. He died at his home Richmond, Ky., on March 18, 1909, after a few weeks illness, due to the infirmities of age, in his eighty-ninth year. Major Burnam was born May 24, 1820. He graduated from Yale in 1840, with the highest honors, delivering the valedictory address. He was perhaps the oldest Yale graduate in Kentucky. In 1851 he entered the lower house of the General Assembly. Prior to that time he had held such offices as Commonwealth's Attorney and Commissioner of the Public Schools. In 1851 at the urgent solicitation of Joshua F. Bell, Whig candidate for Governor, he made the race for State Senator and served until 1863. In 1852 he was a member of the Electoral College and cast his vote for Gen. Winfield Scott for President. In 1863 he retired from politics of his own volition and took up the practice of law, at which he was eminently successful.

In 1875 he became Assistant Secretary of the Treasury under President Grant and on many occasions in absence of Secretary Bristow he was the acting Secretary of the Treasury, and in that capacity attended President Grant's Cabinet meetings. In 1890 and 1891 he was a member of the Constitutional Convention. Since that time he had served almost continuously as State Senator, only recently retiring and was succeeded by his son, A. R. Burnam, former Chief Justice of the Kentucky Court of Appeals.

He had heard Henry Clay speak on the floor of the United States Senate and in the courtroom. They were fast friends and he attended Clay's funeral.

In 1845 he was married to Miss Sara Rollins, who lived nearly ten years after celebrating their golden wedding anniversary, and preceded him to the grave four years ago. His surviving children are A. R. Burnam, former Chief Justice of the Court of Appeals, now State Senator; R. R. Burnam, cashier of the Madison National Bank; E. Tutt Burnam, teller in the Madison National Bank; Thompson Burnam, a wealthy farmer; Miss Lucia Burnam and Mrs. W. W. Bennett, all of Richmond.

He united with the Baptist church in 1842 and was ever a faithful, zealous

member. He never worried about modernism, but clung fast to the tenets of his faith and while firm in his own convictions, both religious and political, he was tolerant of all others. He was an intimate friend of Mr. Lincoln and a member of Grant's Cabinet. He was also a classmate of Alfonso Taft, the father of President Taft, at Yale. He warmly advocated the nomination of Judge Taft for President and was one of the first to espouse his cause in Kentucky, not only because of his admiration for Judge Taft, but because of the affection he had for his father.

The writer remembers with great pleasure being entertained in his lovely home in company with Dr. T. T. Eaton and Dr. J. M. Weaver and wife during the meeting of the General Association in Richmond in 1906.

His courtly grace, his considerate, yet unconventional attention, his wide experience with men and things, and his great learning made him an exceptionally entertaining host.

OTHER STATES.

Pastor J. B. Bosoman writes from Sandersville, Ga.: "Please send my paper to Sandersville, Ga., instead of Jesup, Ga. I have begun my pastorate here; fine opportunity. Will see you in May at Convention."

Bro. J. N. Barbee writes from Louisiana, Mo.: "Bro. C. G. Skelman, well known to Kentucky Baptists, preached here February 28 and March 7, as a supply. It is not at all unlikely that the Doctor will be invited to this pulpit. The Doctor is the same elegant Christian gentleman, tender-hearted and jovial. This was his first trip to Northeast Missouri. He is a fine preacher."

Rev. E. L. Howerton, Ironton, Ohio, writes: "We have just closed a great meeting with the Lorain Street Baptist church, where I am pastor. The church asked the pastor to do the preaching. It was with some hesitancy that I agreed to this and promised to do my best by the aid of the Holy Spirit. Our meeting continued six weeks and the power of God was manifested as is seldom seen in these days. Strong men were made to cry for mercy as a child weeps for its mother. Often those seeking the Saviour would refuse to go home until saved. The pastor and earnest workers could be found at a late hour talking with and praying for those who remained for prayer. One man after being saved said, 'Where is the man whom I called a hypocrite?' Upon being informed he had left the church he said: 'I cannot go to bed until I see him and tell him he is no hypocrite.' At the hour of midnight he called him up and here was another time of rejoicing. There were seventy-eight accessions to the church as a result of the meeting. All classes of people. Nine-tenths of them grown people, many heads of families. One soldier of the Civil war, who had been addicted to strong drink, merchants, many Roman Catholics, railroad men. One engineer stated he only lacked one brakeman and then all his crew would be saved, and he could run a gospel train. Six times during the meeting we visited the Ohio river for the purpose of baptizing those saved. A remarkable thing about the meeting was that every single convert united with the Baptist church, notwithstanding some of them came from families of other denominations. One thing new to many of the people was that we baptized several who had been immersed before. For many of the people here are alien immersionists. I preached two sermons on baptism, setting forth, not only the need of a proper subject, a proper act and a proper design, but also the need of a proper administrator, and that by proper authority, viz: a church of Jesus Christ. Now, my people say that Alien Immersionists are not by church authority, and say they will stand by their pastor in seeing that the ordinances of the

church are kept as delivered by Christ. Some attended every night of the six weeks' meeting. No church is more loyal to Christ or her pastor than the Lorain Street Baptist church of Ironton, Ohio. With greeting to my Kentucky friends and all the readers of the grand old recorder."

Dr. T. N. Compton, supply for Third church, Owensboro, has been sick with "La Grippe." He is improved, so as to be out. Bro. W. M. Stallings supplied the pulpit last Sunday. One of the prominent Third church members says Stallings preached two most excellent sermons.

The State Sunday School Convention meets in its first session at Elizabethtown on April 14-16. Our State Secretary has certainly arranged a splendid program, and the Baptists should rally to the work and make it a meeting of great profit. The title page of the program has the following: "Timely topics, strong speakers, excellent entertainment, warm welcome."

"Who ought to attend? Pastors, superintendents, teachers, workers, well-wishers."

"Why ought they attend? For instruction, for enthusiasm, for stimulation, for co-operation, for fellowship."

"Every church in the State is urged to send one representative for each 100 pupils."

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FOR SALE—Cheap, 40 acres, mule, crop and outfit; three miles of Livingston; good water, young orchard, etc. Address Adwin Smith, Box 154-A, Livingston, Ala.

WANTED—Baptist editor in Kansas town. Address F. W. Wittenbraker, in seeing that the ordinances of the Dexter, Kan.

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Good to choice butch heifers	4 00a 4 50
Med. to good butch. heifers	2 75a 3 40
Coh. to med. butch. heifers	2 25a 2 75
Good to choice butch. cows	3 25a 3 75
Med. to good butch. cows	2 75a 3 25
Com. to med. butcher cows	2 00a 2 75
Canners	1 00a 1 75
Good to choice fat oxen	3 75a 4 25
Medium to good oxen	2 00a 3 75
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Good to choice veal calves	6 50a 7 00
Medium to good veal calves	4 00a 6 00
Common to rough veal calves	2 00a 3 50
Good to choice feeders	3 50a 4 00
Medium to good feeders	3 00a 3 50
Common and rough feeders	2 50a 3 00
Good to choice stock steers	3 00a 3 65
Med. to good stock steers	2 50a 3 00
Com. to med. stock steers	2 00a 2 50
Good to choice stock heifers	3 00a 3 25
Med. to good stock heifers	2 25a 3 00
Com. and plain mxd stockers	1 75a 2 50
Good to choice milch cows	35 00a 45 00
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Com. to plain milch cows	10 00a 20 00

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Light shippers, 130 to 160	6 25
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Pigs, 50 to 90	4 75a 5 00
Roughs, 50 to 400	2 50a 5 00

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Good butcher lambs	3 00a 4 00
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Trash (sound)	10 00a 11 00
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Medium lugs	11 50a 12 50
Good lugs	13 00a 14 00
Common leaf (short)	12 00a 13 00
Common leaf	13 00a 14 00
Medium leaf	14 00a 15 00
Good leaf	15 00a 16 00
Fine and Selections	18 00a 19 00

BURLEY—Bright Red.

Trash (sound)	11 00a 12 00
Common lugs	12 00a 13 00
Medium lugs	13 00a 14 00
Good lugs	14 00a 15 00
Common leaf (short)	13 50a 14 50
Common leaf	14 50a 15 50
Medium leaf	16 00a 17 00
Good leaf	17 00a 19 00
Fine and selections	22 00a 25 50

DARK.

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